

THE CANADIAN PRESBYTERIAN

Vol. 1.—No. 11. (New Series).
Whole No. 310.

Toronto, Friday, January 11th, 1878.

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

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IMPORTANT!

In order to meet the wishes of many friends who have not yet completed their canvass, on account of the absence of snow and other causes, we have decided to extend the time during which names will be received on club lists to the *first day of February next*. This will also apply to renewals. In both cases all who remit for 1878 by the 1ST FEBRUARY, will be entitled to the Presbyterian YEAR BOOK—the premium offered to all subscribers.

We hope that agents will push the canvass vigorously during January. Thousands have not yet been asked to subscribe who would freely give their names, if called upon. The season has been very much against canvassers in country districts; but an effort should now be made to reach every family connected with our Church.

The YEAR BOOK will soon be published. The last sheets are now passing through the press; and as soon as it is out of the binder's hands everyone entitled to a copy will be supplied. The present issue is unusually interesting and valuable; and we hope to be asked to send out thousands of copies.

NOTES OF THE WEEK.

THE annual meeting of Knox Church, Woodstock, was held on Wednesday evening the 2nd instant, and was largely attended. The treasurer's statement was highly encouraging. Mr. McMullen's salary was increased to \$1,500, and manse.

WE are glad to notice the appointment of Mr. Wm. Quarrie as Post Master at Galt. It would have been difficult for the Government to have made a better appointment. Mr. Quarrie enjoys, in a large measure, the esteem and confidence of all who know him.

THE "Christian Guardian"—one of our most welcome exchanges—comes to us in a new and tasteful dress. It is the oldest religious paper published in Canada, having just entered on its forty-ninth volume; but while this is so it exhibits no signs of old age—being conducted with marked ability and vigour. Brother Dewar is "the right man in the right place" as editor; and we cordially wish him and the "Guardian" very many years of ever increasing usefulness.

IT gives us pleasure to state that the Rev. Geo. M. Grant, M.A., Principal of Queen's College, may be expected to deliver his lecture on Norman Macleod, on Monday evening, 11th February, in the Central Presbyterian Church, Toronto. From personal knowledge Mr. Grant will be able to treat his great subject in a masterly manner.

AT the annual meeting of Knox Church congregation, Perth, held in the church, last Wednesday afternoon, the pastor, Rev. Wm. Burns in the chair, the following office-bearers were appointed for the coming year:—Secretary—Mr. James Holliday; Treasurer—Mr. James Allan; Trustees—Messrs. John Armour, A. Reid, David Watson, Robt. Allan, James Fraser, Thos. Davidson, John Fraser, Jas. Hislop, A. Robertson, W. J. McLean, Geo. Templeton, John Scott (Bath), M. R. Dodds, J. M. O. Cromwell and John Anderson.

QUEEN'S COLLEGE.—Mr. D. C. Bell, who took the place of Mr. A. Melville Bell during the current season, has finished the course of lectures on elocution and sacred Rhetoric in Queen's College. We understand that his lectures and readings gave the greatest possible satisfaction to the professors and students. We are informed that arrangements have been made with the Rev. Dr. Jenkins of St. Paul's Church, Montreal, according to which he has consented to give a course of eighteen lectures on Pastoral Theology to the Divinity students of Queen's. Dr. Jenkins gave a similar course four years ago which was highly appreciated.

THE public will no doubt be interested to learn that the debt existing on Knox Church manse, Perth, ever since its erection years back, has at length been wiped off, and the congregation are now practically out of debt. The debt amounted to \$1,200, and for a long time proved to be a serious burden upon the church management, and a drag upon its operations. Some time ago, however, Mr. John Armour, of North Burgess, offered to subscribe the sum of \$400 towards the liquidation of the debt if the balance were raised by the rest of the congregation. This generous proposition was taken up, and at the end of the year sufficient was subscribed, except \$60, to meet Mr. Armour's offer. The final steps, therefore, will at once be taken to cancel the debt forever.

ON Thursday evening the teachers of the Sunday School, Clinton, held their annual meeting at the residence of Mr. R. Irwin. Mr. A. Matheson presided. After the usual business Mr. Straiton, on behalf of the teachers and school, read a parting address to Mr. Irwin, on his removal to Toronto, expressing in the warmest terms the high appreciation of his fellow-workers and the great indebtedness of the school and church for his many and uninterrupted services for upwards of fifteen years, comprising not only personal work and liberal patronage (in furnishing wholly the funds for prizes to those committing Scripture, year after year), but also his generous gift recently of an organ, worth \$200, to the school; and more still, his vigorous, self-denying efforts to keep himself and others abreast of the times in Christian work of all kinds in the varied modern appliances and helps. Regret at his removal and wishes for his future welfare were expressed. A handsome Bible to Mr. Irwin and

a choice collection of vases to Mrs. Irwin, accompanied the address, which also alluded in appropriate terms to Mr. and Mrs. Irwin's hospitality in making their pleasant residence the *Teachers' Home*, for their regular meetings, Mrs. Irwin entertaining them as on this occasion, in most hospitable style. Mr. Irwin replied in feeling terms. On Friday evening the Bible Class came to the same familiar homestead, presented an address and *souvenirs*—a fine selection of books, inkstand, gold fixtures, etc. After a pleasant evening of innocent, elevating enjoyment, and many a tearful farewell, the company separated. More than fortunate will be the Church and school that receives Mr. Irwin among its staff.—COM.

TO enable our readers to do justice to Canon Farrar, justly or unjustly accused by the English religious press of having denied the doctrine of eternal punishment, we give the following extract from what is said to be a correct report of the sermon referred to: "On the other hand however he declared that he could not preach the certainty of what was called Universalism—that all will finally be saved—though that doctrine did indeed drive much support from many passages of Scripture and had been held by some of the early Fathers. Neither could he accept the spreading belief in conditional immortality. His belief was fixed upon the living God; and his answer to the question "What is the fate of dead sinners?" was that we are lost here as much as there and that Christ came to seek and to save the lost. His hope was that the vast majority of the lost would at length be found." In a letter to the "Guardian," Dr. Farrar says: "To say, as these reports have done, that I "denounce the doctrine of eternal punishment" or expressed a hope that the word "eternal" might not appear in the revised translation, is, as most of your readers will have seen at a glance, utter nonsense. The object of my sermon was to prove that the word "eternal" did not necessarily denote "endlessness," and at the same time to vindicate that faith in the possible effects of Christ's infinite redemption even beyond the grave which seems to be most expressly stated in the text from which I preached (1 Peter iv. 6.) Neither the Anglican nor even I believe, the Romish Church, has dogmatically decided against the permissibility of such a hope, and—as is known to all students of Church history—it has been widely held in different ages, both by very eminent fathers and theologians, and by some of the holiest saints of God." The following is the latest item of news connected with this subject:—"A sort of informal Synod (says the London correspondent of the "Manchester Guardian"), not the first of the kind which has been held, was convened by the Archbishop of Canterbury at Lambeth Palace on Friday, and largely attended both by Bishops and parochial clergy. Among the subjects discussed were Canon Farrar's recent sermons in Westminster Abbey, which had made a great noise in clerical circles. Mr. Farrar was present, and explained his position. He had been represented in the religious papers as having denied the doctrine of eternal punishment in the most unqualified manner. He now said that he knew he had been treading on the hereditary prejudices of English Churchmen, but he felt himself compelled to say what as a scholar he was certain of, that the Greek word which in our version is translated 'eternal' does not mean endless. The Canon's remark appears to have made a great impression upon his clerical auditory, not excepting even pronounced High Churchmen."

PASTOR AND PEOPLE.

THE PASSING NATURE OF EARTHLY THINGS.

A SERMON FOR THE LAST SABBATH OF THE YEAR, 30TH DEC., 1877.

"The world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever."—1 John ii. 17.

The text is the second of the reasons given for the warning injunction contained in verse 15th. This injunction, if we are to judge from its position, the apostle must have regarded as of general application and of the utmost importance. It is preceded by a solemn address to various classes of believers in various stages of advancement in the Christian life. It is addressed to the "little children" those who have just entered on the new life—who are yet weak and inexperienced, but who have attained to the knowledge of the truth and rejoice in the forgiveness of sins. It is addressed to the "fathers"—those of riper years in Christian experience, and of greater maturity in spiritual life—who have long walked in communion with the Lord, who have known Him from the beginning. The "young men" are also addressed—those who in the fulness of youthful vigor are strong in faith and warm in love, who have passed through the conflict and come out victorious, and in whose heart the seed of the word abides. To all these—and if to these, surely we may say to us also and to believers in every age and condition—is the warning addressed, "Love not the world neither the things that are in the world."

After enumerating those to whom the warning is directed the apostle goes on to urge the grounds or reasons on which it is based. The first of these is the hostility of the world to God: "If any man love the world the love of the Father is not in him." To love both the world and God in the sense here meant is impossible—they are utterly incompatible with each other, for "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world." Then follows the text which gives a second and additional reason why we should not love the world, drawn from its own character as insufficient for our immortal nature and so unworthy of our love. It is not steadfast nor enduring. "The world passeth away and the lusts (or pleasures) thereof." But there is also mentioned a more worthy course that leads to higher results. "He that doeth the will of God abideth for ever."

The term "world" is used in Scripture with various significations, but the special aspect in which it is presented in the text has respect to its transitory nature. In the previous verse it is represented as containing the principle of evil and opposed to God—here it is represented as changeable, fleeting, unstable,—it "passeth away."

Now this we may say is true of the world in whatever way we choose to look at it, though it is more strikingly true in some respects than in others. It is true for instance of the material world, which though it appears to us to be stable and permanent, on close observation is found to be slowly but surely undergoing changes that point to its final dissolution. But there is another respect in which the world is transitory and fleeting which though less imposing perhaps to contemplate than the dissolution of the present order of things, is of more present importance to us. It is the world of human society and human life that we are most interested in—the world that forms the cradle of our spiritual being and in which we find those motives and stimulants that excite and develop our spiritual nature—the world in which we form attachments and acquire possessions and enjoyments—the world that, while it ministers to our wants in so far as created things can do so, seeks to entwine itself around our hearts and bind us to itself. Of the world taken thus even in its highest and best sense, it may justly be said that it "passeth away." It is therefore not a sufficient portion for the soul that is fitted for an immortal life.

The figure that is implied in the words "passing away," has reference to the changing representations of the theatre, or at least may be illustrated by them. The changes of human life and human society may be compared to the moving scenes of a diorama as it passes across the stage. The apostle Paul evidently indulges in such a comparison when he says, (1 Cor. vii. 31) "The fashion (schema)—that is the form or appearance of this world passeth away." It is like

the theatrical representations so well known to the Corinthians, where scene followed scene in succession each in turn disappearing to make room for the next. How true a picture of the things of time—the world of human society in which we live! From first to last it is one grand series of changes—of dissolving views: now bright and beautiful, now dark and depressing; now freighted with joy, now laden with sorrow; at one time we pass through a period of happiness and repose, but soon again we are involved in turmoil and conflict—hurried on from scene to scene till the drama of life is complete, the curtain drops, and all is for us brought to a close.

Now, there are many respects in which this is true—many ways in which it is exemplified in the life experience of each of us, that we might meditate on for our spiritual improvement, and surely the present is a suitable time for such meditation. In every-day life we are so involved in the events that are occurring around us that we are borne along with them, and fail to mark our progress.

We take no note of time but from its loss:
To give it then a tongue is wise in man.

Let us then to-day—on the last Sabbath of another year—a day on which we are forcibly reminded of the changeable nature of this present life, give time a tongue, and it will call to us as with a voice from the eternity of the past whither it has fled, to "love not the world, nor the things of the world," to "set our affections on things above not on things'neath."

In asking you to contemplate such things as our text and present circumstances suggest, it is not possible for me to do more than indicate the line of thought that might be pursued. We might mention certain classes or groups of things that connect us with the present world and which exemplify its passing, changeable character. These of course cannot be offered as more than suggestions on which every one may enlarge from his own experience.

And first of these let us think of the changes that have occurred in our family and social connections. Of all the ties that bind us to the present life none are purer or more precious than those that join together our family and social relationships. The family is an institution of God, inseparably connected with the welfare of our race. Surely, therefore, if any earthly unity might be expected to have permanence and stability it is this. The family group is not the creation of the evil one, and family influences are the most powerful we come under and the most beneficial when of the right kind. Yet even here the transient nature of human relations are painfully manifest. Few of us, if any, can look back on the past without perceiving changes here. There are few family circles not more or less broken into and, if there be any that are still whole, they will not always remain so. Where now are those who a year ago—or a few years ago—sat with us at the family board, or knelt beside us at the family altar? Some have removed to other parts in pursuit of the duties of life. Some have been taken away by the hand of death, leaving a blank in a parent's, brother's, or sister's heart that will not soon be filled up again. And in the various offshoots of the family—our social connections, how many happy circles have been dissolved, and we miss the cheerful voice, the happy smile, or the warm grasp of friendship to which we have been accustomed. Or taking a general view of these relationships—when we look at society do we not discern something like what we find in external nature. In passing through the woods, for example, one observes a variety of trees of different kinds and of various ages from the sapling of last season's growth to the venerable oak the product of centuries. It is easy to perceive that in these quiet haunts things are also different from what they were but a short time ago. Here are young trees destroyed at the very beginning of their life. There some tall healthy trunk has fallen in its prime before the woodman's axe, and its place is vacant. And there again are some that but a little while ago lifted up their heads proudly towards heaven, laid prostrate by the storm—seldom failing to injure others by their fall. Yonder as if no longer owning kinship with the trees of the wood stands the trunk of a hoary pine. It has passed through the fire and is bereft of foliage and branches, and is in its lone isolation, slowly wasting away. And is it not so also in human society? There we find the same variety of growths. We find the hand of death cutting down the young and also the strong and vigorous. We find some high in

social position and commercial influence prostrated by sudden misfortune—seldom falling to involve others in their fall. And now and then also do we meet with those who resemble the old pine trunk—some parent it may be, once surrounded with a happy family, but now they are all gone—scattered abroad over the face of the earth or perhaps the occupants of the narrow house prepared for all the living, and the parent is left with the infirmities of age upon him to finish his journey alone. Verily the world, even in its best and most valuable respects *passeth away*. God in his wisdom severs those cords that would most surely bind us to it, that our heart's affections, set free, may the more readily rise up to, and take hold of, Himself alone.

But there is another side of the subject at which we must also look. We have been considering the changeable nature of the world in regard to man. Now the same is true on the part of man with regard to the world: Not only does it pass away but also its "lusts," or pleasures. By "lusts" as the word is employed in our text and in many other parts of Scripture we are not necessarily to understand merely the grosser passions of our nature. The word has a wider significance—it includes pleasurable enjoyment in general, good as well as bad. There is on the one hand the power of the world to yield us pleasure and on the other the capacity on our part to receive it.

The wonderful adaptation of external nature to man has often been noticed as affording instances of God's wisdom and goodness. The way for example in which the elements of nature are adapted to our bodily organs—the air we breathe to the lungs, light to the eye, and sound to the ear; and how thus from the external world the mind is furnished with that which promotes its growth and ministers to its enjoyment. It may also be noticed that with all this beautiful and wondrous adaptation there is also as wondrous an incompatibility. There is a natural *unfitness* between us and the world as well as a natural fitness. However adapted to the wants of our nature, however necessary to our well-being, it is only to a limited extent—up to a certain point—that the things of sense can afford us pleasure. Full and true satisfaction they cannot give. The eye for example is adapted to light and "truly the light is sweet and it is a pleasant thing to behold the sun," yet the eye is not satisfied with seeing nor the ear filled with hearing. The pleasures of sense can never fill the soul, and therefore an epicurean philosophy must ever be inadequate to man's nature. Neither can any of the enjoyments that man may receive from the things of this world or of this life. Witness for example the constant restlessness of man with present acquisitions, or attainments. So much is this the case that change of scene, and change of pursuits are often considered necessary to preserve health and this desire for change seems to grow amongst the people as their mental activity increases. Hence the love of variety—which produces also a love of enterprise—and the perpetually recurring changes of fashion, and the desire, old as the Athenians, probably as the human race, to tell or to hear of some new thing. Is it not well then that the world is so transitory since it can furnish no true rest. If its power to give is limited, so also is man's power to enjoy its gifts.

The failure of the world to yield us true happiness may thus arise from two causes—singly or in combination. *First*—it cannot satisfy the soul that seeks higher fellowship with God; or *secondly*, the power of enjoyment itself may fail through nature's decay, and this we know does follow from repeated indulgence. True, the voice that gently urges the soul's deepest wants may be drowned by the noise and bustle of life or silenced by the wild clamour of sinful passion. But who would desire to approach a death-bed with no comforts but what the world can give—then at least the emptiness of earthly pleasures is seen and felt. Happy they who feeling its insufficiency in time, can say with the Psalmist, "As the hart panteth for the water brooks, so panteth my soul after Thee, oh God." "Whom have I in heaven but Thee, and there is none on earth I desire beside Thee." To such God will assuredly grant their heart's desire. But, alas! for those who have no longings and no hopes beyond the things of earth. For them when present things have passed away there remaineth naught but desolation and despair—the blackness of darkness forever.

We have thus far considered the fleeting nature of earthly things, of the world in its best and most valuable relations—the world of human society in which

we live and which is so necessary for our well-being and beneficial in promoting it. We have noticed also the unsubstantial character of worldly pleasures—of the wealth and honours of this life and again on the other hand the refusal of the soul to be content with these even at their best. The conclusion to which we are led is that the immortal spirit is badly portioned with the perishable things of time. But has not our heavenly Father provided something better for His children—something better suited to their nature, more adequate to their wants, and fitted to yield them true and perfect peace? The text in its second clause points out to us such a provision. In contrast with the fleeting things of time there is set forth the eternal will of God—he who doeth that will abide for ever. As the love of the world is set over against the love of God; so doing God's will is opposed to the pursuit of earthly enjoyments. It implies therefore that we give our hearts to God. Without this we cannot serve Him—for this service requires our love—love is the fulfilling of the law. HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER! Here is an immortality of enjoyment adequate to our immortal souls. And this is to be realized through Christ Jesus, for "life and immortality are brought to light in the Gospel." And after this has been attained we shall have an explanation of all the anomalies of the present life, of the dissatisfaction that ever prevails, and be able to say in the words of Augustine, "Because, O Lord, thou hast made us for Thyself, our souls can find no rest till they rest themselves in Thee." To this true rest Jesus bids us come, "Come unto Me all ye that labour and are heavy laden and I will give you rest."

And let God's children remember that if life's joys be brief and passing, so are also its sorrows; but on this we cannot enlarge. When the changeful scenes of this present world—some of them dark and painful enough—have been all passed through, for them there is a home eternal in the heavens where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.
Oh happy retribution—
Short toil—eternal rest;
For mortals and for sinners,
A mansion with the blest.

"There remaineth, therefore, a rest for the people of God." A.

THE PRESBYTERIAN YEAR BOOK for 1878 is very full in its tabular matter, constituting a handy book of reference in regard to matters that must be often cited, but which are necessarily scattered at large in the Minutes of Assembly. It also supplies condensed statistics of the Presbyterian Churches of the United States. In addition to these dry, but useful details, it contains a variety of interesting and valuable original matter from various sources; among which will be found a sketch of "The First General Presbyterian Council," which met at Edinburgh last July; a paper on "Presbyterianism and Literature," by Rev. Robert Murray, Halifax, N.S.; an article entitled "A Parcel of Blue Books," by the Editor, reviewing the "Minutes" of the American and Scottish Churches; "The Office of Ruling Elder in the Apostolic Church," by Rev. Dr. Proudfoot, London, Ont.; "Presbyterian Literature for Canada," by Rev. Professor Gregg, M.A., suggesting, among other things, the publication of a Quarterly Review. Under the head of History of Congregations, there is "A Sketch of the History of St. Andrew's Church, Kingston, and of some Congregations in the vicinity," by Miss Machar; and "A History of St. James', Charlottetown, P.E.I.," by Rev. Thomas Duncan. Miss Machar also contributes a paper on the "Pioneers of our Church." Thus the PRESBYTERIAN YEAR BOOK is not only useful for reference, and of inestimable value to the future historian of the Church, but at the same time very interesting to the ordinary reader. It should not be overlooked that the YEAR BOOK is offered free to all subscribers to the CANADA PRESBYTERIAN, paying their subscriptions for 1878 before the 1st of January next.

Not he who has little, but he who covets much, is the poor man.—*Seneca.*

The reputation of a man is like his shadow,—gigantic when it precedes him, and pigmy in its proportions when it follows him.—*Talleyrand.*

OUR CONTRIBUTORS.

THE TRIO.—A REAL HISTORY:

A strong rough man the father was
That made his power be felt,
Unquestioning obedience reigned
Among all with whom he dealt.

In business first, in council prompt,
At home a perfect king;
He pushed ahead and quick achieved
Success in everything.

Honoured, though not a learned man,
Trusted as well as feared;
A blessing to the neighbourhood
His energy aye cheered.

A plain but golly woman she
Who mother was and wife;
With homely love her household cares
Performing, while her life

Drawn from the highest source unseen
Was charity and peace,
And prayers for her children fell
In dew of heaven-sent grace.

The strong man felt her influence mild
Though not religious he,
And for her sake to build God's house
Put forth his energy.

She reigned by holy love, he was
Her servant to serve God;
Thus gracious influence, sped by might,
Like perfume spread abroad.

No stint of toil or needed gold,
Though neighbours' willing aid,
Full soon a goodly church was raised,
With graveyard for the dead.

Six sons grew up and daughter fair,
A working family;
Whom mother's love and father's force
Guided right happily.

The daughter's heart to Christ was given,
His life shone clearly forth;
The young, the sick, and sorrowing,
Learned her rare Christian worth.

Wedded betimes to wealth and ease,
Her riches well were spent;
Her time and gifts seemed but to be
A treasure God had lent.

The father sleeps among the dead,
Close by the church he raised;
His memory lives and still, with right,
By grateful men he's praised.

The daughter too has run her race,
And joined the blood-washed throng;
Her deeds live still to memory dear,
Lauded by every tongue.

But all unknown, unpraised, unsung,
The lowly mother's hid;
God only knows how nobly she
The wife and mother did.

Men praise the two, but not the third;
And yet I dare believe
God's higher need, in the great day
Of praise, she will receive.

J. L.

NORMAL SCHOOLS FOR SABBATH SCHOOL TEACHERS.

At a public conference held in connection with the last meeting of the Ottawa Presbytery, Mr. Mutchmor read a paper on "The want of well qualified teachers in our Sabbath Schools." In the opening of his address the speaker referred to his visit to the Centennial Exhibition, and to the great progress in secular education which was indicated by the Dominion exhibit in that department. This progress he attributed almost entirely to the comprehensive and complete system for the training of teachers in our Normal and Model Schools. He then pointed out the want of efficiency in our Sabbath Schools as compared with the day schools, quoting the opinion expressed at the Guelph Convention that the former are only about one-third as efficient as the latter, and attributing this state of matters to the want of training establishments for Sabbath School teachers. "My conviction," said Mr. Mutchmor, "is that our Sabbath Schools to-day want teachers thoroughly trained and qualified quite as much as our pulpits do an educated ministry. Both use the same weapons and engage in the same warfare. Both wield the sword of the spirit, which is the Word of God, and both have to wrestle against principalities, against powers, against the

rulers of the darkness of this world, and against spiritual wickedness in high places. How can a Sabbath School teacher any more than a minister of the Gospel take unto him the whole armor of God and be able to withstand the Rationalism, Spiritualism, Universalism, Atheism, Plymouthism, and all the other isms of the present day without being well qualified and prepared to meet error with truth and overcome evil with good? Another, and probably the greatest deficiency or want in the qualifications of our Sunday School teachers is what many of them, I fear, consider the easiest and simplest part of the work, requiring no skill or preparation on their part, but in my humble opinion the most difficult, as well as the most important, both to teachers and scholars, requiring careful thought, diligent study, and superior skill and training. I refer to what has been called by Joshua Fitch, M.A., "The art of questioning." Lord Bacon once said that a wise question is the half of knowledge. It is equally true that we must have a thorough knowledge of what we teach before we can put a good question upon it. For instance, we take up a newspaper containing a report of a trial or suit in one of our Assize Courts now sitting. The witness is a neighbor whom we know to be illiterate, scarcely able to read or write. As we read the evidence we are astonished. The language used is choice and elegant; every significant fact carefully stated; each subsequent fact beautifully connected with the one preceding. We marvel how such an ignorant man in a crowded Court-room could narrate all the facts with so much precision and good taste. The secret of success is not in the answer of the witness, but in the skilled barrister standing opposite, who has been thoroughly trained in the art of questioning, and from constant practice and experience so frames the questions as to draw out answers which read to us like a consistent narrative. A good teacher never conveys information in the form of a question, and the answer to one question should always suggest what the next question is to be. The best questioning is that which stimulates thought and action on the part of the learner, and also gives him the habit of thinking and enquiring for himself. Archbishop Whately says curiosity is the parent of attention. A pointed and carefully studied question excites the curiosity of the scholar, and interests him, so that before he knows it, he is questioning the teacher, and the lesson, instead of being an irksome task, becomes a pleasure, and teacher and scholar become mutually helpful to each other. Questions should be definite and unmistakable, admitting for the most part of but one answer. They should always be put with animation. Slow, dull and heavy questioning wearies the scholars, discourages the teacher, and destroys all interest in the lesson. Whether the questions are good or bad, let them always be our own; not read out of a book or from written notes, but proceeding fresh from the mind, the result of careful, patient, persevering study. A well qualified teacher will never attempt to teach a lesson without having in his own mind a distinct and definite plan of what he wants to teach. Discover the particular truth in the lesson best adapted or suited to the circumstances and wants of the scholars; then question the knowledge into their minds, and after you have succeeded, question it out again. The Creator of the universe, the Great Teacher, the practical builder, work according to plan, and so should the well qualified Sabbath School teacher; and as the arch over every door and window has its key-stone, so make Christ the chief corner stone, the sure foundation, of all teaching—the centre around which all historical facts, doctrinal points, apt illustrations and personal applications cluster. I trust these hints, though imperfectly stated, will suffice to convince any ordinary mind that there is a want of well qualified teachers in our Sabbath schools. Taking it for granted, I will very briefly suggest what I conceive to be the best methods or remedies for supplying that want:

First: in the selection of teachers for the Sabbath School, the utmost care should be used by pastors, Sessions and Sabbath School superintendents, to employ always the very best they can get. It frequently happens that those whose only qualifications are the indispensable ones, viz, (loving hearts, fervent piety, and earnest zeal, to work for the Master) are more willing to offer their services than those better qualified, and more apt to teach. To obviate this difficulty, I would heartily commend the practice of Sabbath Schools where the teachers are approved and recommended to the school by the Session.

Secondly: After a selection has been made of the best teachers to be had from the membership of the church, adopt the best method which can be devised for their training and improvement. Make each a workman that needeth not to be ashamed, rightly dividing the Word of Truth, and giving to each scholar his portion in due season, feeding the babes in Christ with the sincere milk of the Word, to those who are able to bear it, with the meat, and to the entire class the finest of the wheat. If I am correct in crediting the perfection we have reached in secular education chiefly to our Normal, Model and other schools for training teachers, why not adopt a similar method to train our Sabbath School Teachers? If it has proved such a grand success in improving and elevating the one, it cannot fail to do so with the other. There are quite a number of Normal classes, or Institutes for training S.S. teachers in the United States. Mr. Ralph Wells, whose visit we enjoyed so much a few years ago, conducts one of those Institutes. Those of us who have witnessed, with mingled feelings of pleasure and pride, the closing examination of our Public Schools or Collegiate Institute, can imagine what a treat it would be to visit a Sabbath School taught by trained teachers from Mr. Ralph Wells' Institute, the class forming a half circle in front of the teacher, deeply interested; the attention of every scholar riveted upon the lesson, asking as well as answering questions; not a moment of the precious time lost in staring vacantly round the room, as we too often see. Surely, no further adjuncts are required to prove what a great boon it will be to our Sabbath Schools, to have teachers thoroughly trained. I will now consider,

Thirdly: How can we introduce this method or training class at a moderate expense? By either the synod or Presbytery engaging a competent teacher during the winter months, who will give five lessons during each week, in as many leading centres or districts. In cities or large towns, where there are a number of congregations belonging to our church, let them secure, if possible, the services of one of the Normal or High School Teachers one evening each week, pay him a good salary, and my word for it, in less than five years from this date, our Church will be a unit in testifying the reward to be more precious than silver or gold. I will close by reminding you that Dr. McVicar, of Montreal, some years ago had a class of 150 and upwards during the winter months, and he found the interest so great and the work so promising and encouraging that he was loath to give it up. The Rev. J. McEwan, of Ingersoll, has now entered upon his third course of lessons, and has a class averaging about 70, composed of all denominations. I trust the day is not far distant when the Presbytery of Ottawa will take the lead, soon to be followed by every Presbytery throughout the Dominion, in providing the method suggested, or some system equally as good, for training the teachers in our Sabbath Schools, and through them imparting to the youth of our Church the highest and best kind of instruction, viz. Biblical knowledge, making them not only better and more useful citizens here, fruitful in every good work and increasing in the knowledge of God, but meet also to be partakers of the inheritance of the saints in light."

A GOOD SUGGESTION.

MR. EDITOR,—Permit me, through your columns, to call the attention of the brethren, ministers and elders of our Church to the fact that Dr. Fraser, one of our Missionaries in Formosa, is at present in Canada, having been necessitated to bring his children to this country after the death of his beloved wife. The Foreign Mission Committee has agreed that he shall remain in Canada on furlough for some time. As the Committee has, a short time ago, arranged for Missionary meetings, chiefly in the interests of Foreign Missions, being held in the congregations of the Church throughout Quebec and Ontario, and as several of those meetings have been lately held and others are soon to be held according to arrangements already made, is it not practicable for the Committee to draw out a programme of appointments to which Dr. Fraser might be asked to attend? I would suggest that parties wishing a visit from him, either at an ordinary service or at a Missionary meeting, might apply directly to him, addressing their correspondence to Rev. Dr. J. B. Fraser, Aurora, Ont. I have reason to believe that Dr. Fraser would readily and cheerfully

entertain such proposals, and take pleasure in placing before the Churches at home the claims of the heathen Chinese. Perhaps a number of brethren in the same neighbourhood could arrange for a group of meetings being held, during a period of two or three weeks, so as to reduce the fatigue and travelling expenses as much as possible.

I take the opportunity of stating that the Foreign Mission Committee has appointed Mr. K. Junor, for several years a minister of our Church in the Island of Bermuda, to go as a third Missionary to Formosa. That his designation will take place (D.V.) in St. Andrew's Church, London, on the 27th of February next, and that he is expected to leave Canada for Formosa early in March next. Yours faithfully,
Brantford, Dec. 31st, 1877. THOMAS LOWRY.

LETTER FROM INDIA

[Mr. James Smith, of Knox College, has favoured us with the following extracts from a letter dated 26th Oct., some time ago received by him from Rev. James M. Douglas, Missionary at Indore. Although not written for publication we are certain they will afford pleasure to many of our readers.]

I have now passed through one hot season in India and have, upon the whole, not suffered from heat. In the month of May I had a slight attack of Malaria which was followed by what is called the Malwah fever. It is a low, internal fever and not easily got rid of without a change of air. It continued until lately and in August I was much reduced in strength, but am better now. It has interfered with my studies very much.

However, I manage to do a little every day and have made considerable progress in Urdu and Hindi. I can make myself understood in ordinary conversation and might now write a sermon if I felt disposed, but our work is chiefly confined to conversation with the people who freely visit our house in the evenings for the purpose. They are most acute and active in argument. Roaring oratory is of no use here. They will chop metaphysics with any man in the West. They often draw nice distinctions in thought and the upper classes are very obliging and respectful.

Holkar has gathered around him some very able men. About sixty or seventy of his officials understand English. Many of these men I have good reason to believe are earnestly seeking after the truth. Some are not far from the kingdom. Two Brahmans—graduates of Calcutta University—come every week and discuss and read the Bible with me. They not only ask me to pray with and for them but have repeatedly prayed for themselves in my presence. They have also sat at my table and taken tea in the evening with us. Last Sabbath evening we read three chapters together. I explained what they did not understand. They again asked me to pray for them—confessed to me that they were morally convinced of the truth of Christianity. One of them, Chowdrie Suami, is a man of decided talent—was employed for a length of time by the orthodox Hindus in lecturing against the *Brahmo Somaj* reform. He is also the author of several works on educational subjects and a leader of advanced thought in this city. The other is a draughtsman in Holkar's public works depot. If God should give us these two men now so near the kingdom, they would be an immense power for good.

My first meeting for native gentlemen was lately held in Holkar's school-room. One pleasing feature of the meeting was that they got it up themselves, invited me, and sent a carriage for me, and afterwards sent me home again. The Prime Minister of the State occupied the chair. Geinpatrao, of the Free Church Mission, Bombay, who was spending a few days with me, was present and gave a short but able address. The Minister replied. In his defence of Hinduism he made some charges against Christianity to which I replied and this led to a discussion of some two hours length. There were about seventy gentlemen present. My reply has made a decided impression in our favour and it is bearing fruit every day. We have had a "shoal" of native gentry calling on us to pay their respects and get acquainted. The Minister took it all in good part and has since shown our mission great attention, by sending his carriage and pair every evening to give an airing to a lady friend who is ill and has been staying with us for a couple of weeks.

The Philosophy of "Mill" is well understood here. They boast of him as a man, a thinker, and one who is wholly uninfluenced by Christianity. I showed the

impossibility of this from the nature of the society in which he lived, and brought down the house by likening Mill to a man sitting in a bath tub up to the neck in water and calling out to the world, "I am not wet! I am not wet!"

Our work is growing in interest every day.

QUESTION ANSWERED.

MR. EDITOR,—I am glad to observe that two gentlemen have in your paper of the 28th Dec., displayed their interest in church music by proposing several pertinent questions. In answer to the first question of "Tutti," viz. "Should we adopt entirely the syllabic style of tunes, and discard such as 'New St. Ann,' 'Orlington,' 'St. Stephen,' 'Contemplation,' and others of that character?" I would state my conviction that we have quite a number of triple time tunes which are very inferior and sadly wanting in their relation to the acknowledged laws of melody, and that good syllabic tunes are preferable for congregational use.

Of the four tunes above named, perhaps "St. Stephen" is the only one worth preserving; the other three belong to a type which we wish to see laid aside owing to their want of properly defined melody, the presence of useless, unrhythmical repetitions, high pitch, etc.

To the second question, "What should be the *Tempo* of such tunes as 'Farrant,' 'Tallis,' 'Caitness,' 'French,' 'Melcombe,' etc?" I would refer your correspondent to the Metronome Time rates attached to them in the "Scottish Psalmody," which are certainly slow enough for general use, and could perhaps be improved upon by a quicker rate of movement. It is desirable that such tunes as these be counted on the Crotchet (or Quarter note), giving four beats to a measure, and dispensing with the semibreve, frequently placed at the beginning and ending of the lines.

Most tunes being written in *whole or half notes*, preceptors are apt in some cases to imagine that the movement is necessarily very slow and dragging, instead of being vigorous and well accented; and while we would avoid the opposite extremity of rushing and hurrying, it might be a great improvement in many churches to introduce a more lively movement than that usually adopted.

Your correspondent has evinced remarkable skill and good judgment in bringing before us such a fine selection of syllabic tunes as those referred to, being as they are, amongst the most correct and purest specimens of really good tunes we have. Time marks are but approximations, as the preceptor's taste, the nature of the words and other circumstances require to be taken into account in this matter.

In reply to the query of "Inquirer," let me say that the question is so many-sided that it is impossible to reply to it at length in an ordinary letter, but briefly, I would say, use the "Tonic Sol-Fa Method," or the ordinary notation on the moveable "do" principle; insist on teaching your singers to *read* music; impart a clear and decided impression of the elements of *time* and *tune*, be personally prepared for the work; insist on undivided attention; work hard; seek to command the respect and esteem of your singers; seek the co-operation of your minister and other influential friends. If possible use only one "Tune Book," and see that all have a copy of it; avoid attempting to teach too many things at once, and persevere with genuine determination to overcome every difficulty. J. MCL.

MEETINGS OF PRESBYTERY.

TORONTO.—Knox Church, Toronto, on 3rd January.
LINDSAY.—At Woodville, on 26th of February.
BARRIE.—At Barrie, 1st Tuesday of February.
STRATFORD.—In Knox Church, Stratford, on 29th January, at 10 a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, 8th Jan., 1878, at 3 p.m.
OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.
PETERBOROUGH.—In the Mill Street Church, Port Hope, in the third Tuesday of January, at 1.30 p.m.
PARIS.—Presbytery of Paris meets in River Street Church, Paris, on first Tuesday of February, 1878, at 11 a.m.
LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the last Tuesday in March, 1878, at 2 p.m.
GUELPH.—In Knox Church, Acton West, on January 8th, 1878.
GLENGARRY.—At Alexandria, on Tuesday, January 8th, at 11 a.m.
MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.
TORONTO.—In the usual place, on the 1st Monday of March.

MINISTERS AND CHURCHES.

THE new Presbyterian church in Newry, will be opened on the 13th of January.

REV DR. URE, Goderich, who during the last few days has been confined to bed, we are pleased to say is nearly recovered.

WE understand the Presbyterian Church, Exeter, will be formally opened on the 20th inst., Rev. Mr. Goldsmith officiating.

THE new Presbyterian Church, Brantford, will be opened by Rev. G. M. Milligan, Old St. Andrew's, on 20th inst. We anticipate a successful opening.

REV. PRINCIPAL MACVICAR, of Montreal, delivered a most interesting address on French Evangelization in Chalmers' Church, Guelph, on the 2nd inst.

THE Rev. T. F. Fotheringham, M.A., of Norwood, was surprised on Christmas evening with a present of Schaff's "Creeds of Christendom," from the teachers and scholars of the Sabbath School.

THE amount realized by the Prescott Presbyterian church bazaar was over \$280. The promoters are to be congratulated on the successful result, which is far above what was anticipated, and will more than pay off the debt on the basement.

MR. D. L. MCCRAE, son of Mr. John McCrae, of Brussels, occupied the pulpit of Melville church, Brussels, on Sabbath last. Mr. McCrae is a young man of great promise, and will yet make his mark among Canadian divines.

MISSIONARY meetings were recently held at Norwood and Hastings, and it was found that the contributions at both places were more than fifty per cent above those of last year. This satisfactory result they attribute to the abolition of vexatious Sunday special collections and the organization of a Missionary Society with a quarterly call from the collectors.

THE Albion Congregation at their anniversary meeting on the 2nd instant, unanimously and heartily agreed to call their new building, "Caven Church, Bolton," out of respect for the highly esteemed principal of Knox College who opened the Church on 9th January, 1875. Also they very unanimously agreed to add the handsome sum of \$100 annually to the salary of their pastor, Rev. P. Nicol, thus making it \$900.

A CALL in favor of the Rev. A. A. Scott, a Licentiate of Knox College, to the pastorate of Zion Church, Chesterfield, was moderated in yesterday. The Rev. Robert Knowles of Ramsay preached and presided. A large number of the congregation were present and were cordially and unanimously for Mr. Scott. This is a very important charge; the congregation has been long vacant and it is hoped that Mr. Scott will feel it his duty to accept.—COM.

THE annual social of the Presbyterian congregation, Walton, came off on the evening of Thursday, Dec. 27. The tea and its accompaniments were a credit to the young ladies. After tea, Rev. Mr. McNaughton took the chair, and discharged his duties most efficiently. Excellent and instructive addresses were delivered by Revs. Messrs. Fallis and Musgrave, and a number of others. The choir, under the leadership of Mr. McAllister, performed their work admirably, and to the delight and satisfaction of all.

THE ladies of the Presbyterian congregation at Desboro held a very pleasant and successful Bazaar on Christmas day, realizing therefrom, notwithstanding the state of roads and weather, about one hundred and thirty dollars. In the evening the children of the Sabbath School were given a tea-meeting. At the close of this happily spent day Mrs. Currie received a hearty vote of thanks and was handsomely presented by the friends of the congregation who assured her that to her untiring efforts this grand success was mainly due.

ON Christmas Eve a large party of young people representing the Bible-class in connection with the Glenarm branch of the congregation, surprised the occupants of the new manse, Cambay, by appearing with the usual accompaniments of well-filled baskets. A hearty tea was partaken of, and the young ladies of the party presented Mrs. McDonald with an address and a well-filled purse—a Christmas offering in every respect worthy of the donors. After spending a few hours in social enjoyment this pleasant gathering was brought to a close by devotional exercise by their Pastor; the young people retiring fully satisfied of the

deep interest taken in their welfare by those whose hearts they had just refreshed by their kindness.

A VERY successful musical and literary entertainment was given Dec. 26th in the town hall, Richmond, under the auspices of St. Andrew's Church. Choice music was rendered in a most effective manner by several well-known amateurs. The Misses Baillie, of Aylmer, Miss Wallace of Nepean, Mrs. Chatterton of Brockville, Messrs Jarland and Ross of Ottawa. The singing was of such a character as to elicit frequent encores and the hearty applause of the audience. The Rev. Messrs. Farrie and Whillans and Mr. Wm. Tait made humorous and interesting speeches. The entertainment was the most successful of its kind ever given in Richmond.

ON Wednesday, the 26th December, 1877, the children and friends of the Sabbath School, Rockburn, assembled in crowds at the Presbyterian Manse to receive, through the medium of a Christmas Tree, presents from their friends. After the beautiful and costly fruit had nearly all been gathered, Mrs. Joseph Anderson, Miss Elizabeth Law, and Miss Mary Farquhar, in the name of the Gore congregation, presented their minister, Rev. Mr. A. Johnston, with a beautifully trimmed buffalo robe, and Mrs. Johnston with a handsome satchel. When these had been received with thanks, Mrs. Alexander Rennie, and Mrs. Wm. Farquhar, in the name of Rockburn congregation, presented Mrs. Johnston with a chaste set of glassware. An excellent speech and reading by Rev. Mr. Wright, Franklin, and ch. ce singing by the children, contributed much to the enjoyment of the evening. The meeting throughout was of such a character as to foster not a little the good feeling that has so long existed betwixt minister and people.

ON the 19th ult., the ladies of the 1st Presbyterian Church, Brantford, held a Bazaar in the Wickliffe Hall of that city, in aid of the funds for building their new church. The tables were well covered with a large quantity of useful and ornamental articles, several of them very valuable, supplied by the ladies themselves or by their kind and generous friends in the city and neighbourhood, as well as in Toronto, Philadelphia, and several other places. A sumptuous dinner and supper table formed a very important part of what was provided, and was largely patronized. A post-office, improvised for the occasion, was admirably and efficiently attended to by the Misses Philips and Wilkes. A choir of vocal singers and a string band, added materially to the pleasures of the evening. The receipts connected with the Bazaar amounted to about \$250. Nearly one hundred dollars' worth of valuable articles are yet on hand, and will be offered for sale as soon as the basement of the new church will be ready for occupancy. Such proceedings, we are happy to say, are of frequent occurrence, and we believe, will tell powerfully on the future of our Church and of our Dominion.

A VERY happy company of the members, adherents and friends of St. Andrew's Church, Heckston and Mountain, met at the manse in Heckston on Tuesday evening, the 18th ult., and presented their pastor, Rev. A. H. Cameron, with many substantial proofs of their esteem for him. After enjoying themselves in different ways till about 9 o'clock, all were called together, the hymn "Faithful Guide," was sung, prayer offered, when two of the ladies presented Mr. Cameron with an address, accompanied with a handsome fur coat, costing about \$45.00. Immediately on closing the address a young man stepped forward and handed Mr. Cameron a purse containing \$25.00. Although Mr. Cameron was altogether taken by surprise at this part of the proceedings, he replied very happily in words encouraging and promising. "Hold the Fort" was then sung after which the company sat down to supper, which seemed to be found the sweeter and more palatable by the rich seasoning the previous proceedings gave to it. The evening was altogether one of the happiest and pleasantest ever spent in the manse; the donation one of the largest given in this section of country, and Mr. Cameron one of the happiest men we have seen for a long time.

THE PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba met Knox Church, in Winnipeg, on December 12th. There was a good attendance of ministers, but only one elder. After the usual devotional exercises, the minutes of the last meeting were read and approved. The Rev. Alex. Campbell and the Rev. W. R. Ross, missionaries lately appoint-

ed to the Presbytery, were then, on motion, cordially received as members of the court, and their names ordered to be added to the roll of the Presbytery. The reports of various committees were then taken up. The Foreign Mission Committee reported (1.) That they had delayed any action in regard to the Roseau school till the close of the year, when they should have more data in urging their claims; (2.) that no steps had been taken towards liquidating the debt on the Roseau school; (3.) that the committee had reason to believe that the Rev. S. Tangkansinciye had reached his mission, although no word had been received from himself; (4.) and that nothing had been done about Mr. McKay's ordination. The report was received and considered clause by clause. The action of the committee in delaying correspondence with the Minister of the Interior was approved. The committee was instructed to write to the Committee of the General Assembly with the view of that committee assuming the debt of the Roseau school, and also making grants in aid of the Okanese and Fort Ellice Indian schools. The committee was instructed to write to Mr. McKay about his ordination, and his willingness to undertake mission work among the Indians away from Prince Albert since so few Indians are now residing at Prince Albert. The Foreign Mission Committee was also instructed to correspond with the Dakota Presbytery and with the Rev. S. Tangkansinciye to ascertain whether anything can be done towards carrying on mission work among the band under Sitting Bull. Prof. Bryce read a report bearing on contributions for the support of ordinances, and suggested that a committee largely composed of missionaries be appointed to mature a measure to be submitted to the Presbytery. The report was received and the committee appointed. This committee recommended that the Presbytery should organize missionary associations in all stations and congregations. This was adopted. The clerk reported that the Home Mission Committee of the General Assembly had been unable as yet to secure a suitable man for Section 15, C.P.R., and he was instructed to write, urging despatch; and the Home Mission Committee of the Presbytery was empowered to act if there was any danger of delay. The Rev. Mr. Ross was re-appointed to labor in the Boyne and Pembina Mountain district at the next meeting of the Presbytery; and the Rev. Mr. McKellar was appointed to go to Palestine for four Sabbaths, his place being supplied at Springfield, etc., by the Home Mission Committee in his absence. Messrs. Bell, Stewart and Donaldson, Messrs. Borthwick, Ross and Scott, and the Home Mission Committee of the Presbytery, were appointed committees to arrange missionary meetings in the western, southern, and eastern divisions of the Presbytery respectively, and those committees were instructed to organize missionary associations in the different congregations. The Home Mission Committee was appointed to draw up rules for the working of such associations. Attention having been directed to the prevalence of Sabbath desecration, the committee on that subject was instructed to petition the Legislature for the enactment of a law for the better observance of the Lord's Day, and ministers were instructed to preach on that subject on the first Sabbath of the new year. Mr. McKellar directed the attention of the Presbytery to the evils of intemperance throughout the Province. After a long and earnest discussion the Moderator, Clerk, Mr. McKellar, Dr. Black, Prof. Bryce, Mr. Bell, Mr. Campbell, ministers, and Messrs. McMicken and Sutherland, elders, were appointed a committee to consider the whole matter and adopt such measures as in their judgment would tend to curtail the traffic by petitioning the Legislature or otherwise. Mr. McMicken having called the attention of the Presbytery to the action of the Government in not inviting the moderator of the Presbytery on the occasion of the swearing in of His Honor the Lieutenant-Governor, when the representatives of other denominations were invited, after discussion Messrs. McMicken, Bannatyne and McArthur were appointed to wait on Attorney-General and protest against the discrimination made. The Presbytery appointed Messrs. Robertson, Bryce and McMicken a deputation to wait on the Governor in Council in the name of the Presbytery and ask that suitable persons be appointed as soon as possible to act as issuers of marriage licenses at Palestine, Pembina Mountain, Little Britain and Emerson. It was agreed to hold the next meeting of the Presbytery in Knox Church, Winnipeg, on the second Wednesday of March, 1878.

BOOKS AND MAGAZINES.

Catalogue of Salt Lake Collegiate Institute.

Salt Lake City, Utah: Tribune Printing and Publishing Company.

The catalogue contains the names of the 184 pupils attending the Institute, with the prescribed course of study and an address to friends. An effort is being put forth to counteract the Mormon delusion by means of education. This Institute is in connection with that effort. We doubt not that this course, if perseveringly carried out, will effect a cure, and we wish the movement every success.

The Quarterly.

Published by the Literary Society of the Hamilton Collegiate Institute.

This publication comes to us much improved in appearance and otherwise. It has now assumed the usual royal octavo magazine form, and contains considerably more matter than formerly. We notice also that it is becoming more practical in its character as an educational periodical. Besides the usual literary sketches, the number now before us, that is the closing number of the third volume, contains an article on Grammar, and "Solutions of Arithmetical problems given at the recent July Examination for Teachers."

Hidden Springs: A New Year's Address.

Boston: Eben Shute. 1878.

Our last issue contained a notice of a little book containing a New Year's Address to Sabbath School children. Its title was "The Pilot at the Helm." This week, we have received from the same publisher another little book very similar in appearance to the former one; but whereas that was addressed to Sabbath School children, this is addressed to Sabbath School teachers. Even from a very hasty and fragmentary perusal of it we are able to say that those for whose special benefit it was written will find in it wise and faithful counsel; and that it is worthy of a wide circulation among general readers.

The Lost Tribes.

By the Rev. Prof. Campbell, M.A., Montreal: W. Drysdale & Co.

This is a lecture delivered under the auspices of the Young Men's Society of Erskine Church, Montreal, on the 17th of December, 1877. Its object is to refute the theories of Messrs. Wilson, Hine, and other writers who have attempted to identify the Lost Tribes with the English nation. This object, Professor Campbell has accomplished, with considerable ability, and with wonderful patience. He deals quite gently with those who have been misled by the writings referred to, and does not call them anything worse than "ignorant dupes," but upon the leaders, such as Mr. Hine and Piazzi Smith he has no mercy.

Hobart's Map of Palestine.

St. Louis: E. F. Hobart & Co.

This map is specially intended for Sabbath schools. The divisions of the country, and the names of places correspond with the Old Testament; and on that account it is well adapted for use along with the International series of Lessons for the first half of this year. It has been compiled from the best authorities; shewing every place in Palestine, mentioned in the Old Testament, the location of which is known; with an alphabetical reference list and a new method of reference by which any place can be readily found. In this new method of reference, concentric circles play a prominent part. The map is forty-six inches in length by thirty in breadth; it is printed directly on cloth, without the intervention of paper; handsomely and very distinctly colored; with the various boundary lines, etc., so well marked, and the names so plainly printed as to render it very suitable for instructing a very large class, or even a whole school.

Barnes' Popular History.

Household edition. One Hundred Years of American Independence, New York: A. S. Barnes & Co.

This work is being published in parts, of which there will be fifteen in all. The first two are now before us. The paper and the typography are superior, and the illustrations are very fine. As to the matter, these two parts, the contents of which are principally of an introductory character, are carefully written and give promise of excellence in the body of the work. The publisher's apology for placing this book before the public is, that the early histories are bulky and disconnected; the more recent are elaborate and expen-

sive, and that although numerous other cheaper subscription books are on the market, none give a connected history of the United States, carefully written, and illustrated for general reading, with maps and other data for an intelligent understanding of the subject. They claim that it is not a transient volume, written to catch the hour, but a thoroughly prepared work from the latest and most reliable authorities, and that every statement can be depended upon and quoted as historically correct. Even from the introductory parts, now in our possession, we can see that the style is life-like and vivid, carrying the reader along by the sweep of the story, as in a novel, so that when he begins an account of an important event, he cannot very well lay down the book until he finishes. The publishers promise that the battle sketches of the Revolutionary period, will contain no "blood-and-thunder rhetoric;" and that they will not be mere sensational accounts of "screaming shot, hissing bullets, and the groans of the wounded," but philosophical descriptions by one who, himself having been an officer in the army, and a careful student of military tactics, is able to detect and explain to others the vital point of every contest, so that any one can see just why and how each battle was lost or gained. They also profess to give great prominence to the work-a-day life of the people, and encourage us to look in the forthcoming parts of this work for accounts of noted inventors and popular authors, with a history of literature and literary men, as well as the accounts of the building of the first railways, the construction of the first telegraph lines, the organization of great newspapers, and great public bodies, such as Missionary and Bible Societies.

History of the City of New York.

By Mrs. Martha J. Lamb. New York and Chicago: A. S. Barnes & Co.

This work, like the Messrs. Barnes' Popular History is in course of publication in parts, of which there will be thirty-two, forming two handsome volumes of sixteen parts each. The first two parts, which we have just received from the publishers enable us to judge favorably of the powers and qualifications of the author. She appears to have spared no pains in the consultation of authorities, the comparison of evidence, or the arrangements of material. The freedom of her narrative indicates a familiarity with the facts on which it is founded. Her vivid imagination gives form and coloring to the events of the past, without affecting the accuracy of her perception, or the veracity of her narrative. She never sacrifices historical exactness to fancy. Her style is natural, animated, and marked by a temperance of statement which evinces good taste. In giving us the history of the city of New York she begins at the beginning, or rather a little before the beginning, entering pretty fully into the history of the West India Company, and of colonization generally for the sake of shewing in what way the occupation of Manhattan Island by the Dutch came about. She writes with ease and grace especially in the narrative parts, and while she apparently endeavors to be fair and impartial in her judgment of men and measures, she has entered so thoroughly into the story she tells that her comments upon them often show something approaching to strong personal feeling. This tendency does not appear to such an extent as to be called a fault, while at the same time it crops out enough to give a pungent, but not disagreeable flavor to passages which might otherwise be insipid. The publishers admirably supplement Mrs. Lamb's wealth of fact and graphic description by a series of carefully executed maps and illustrations. Each part containing fifty pages, is handsomely bound and remarkably well printed on heavy, tinted paper, with a broad margin beyond the type. The illustrations in the two parts now before us are, of course, all connected with the period before the Revolution. There are pictures of street scenes in old New Amsterdam, and portraits of Dutchmen famous in those times, all bringing before our eyes the garb, the customs, and the architecture of the early colonial period.

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REMEDY FOR A COUGH.—One ounce of eleca, spans root; one ounce of wild cherry bark; one ounce of comfrey root; one ounce of hoarhound. Boil well in two quarts of water; add one pound of brown sugar; strain and add one pint of best spirits. Half a wine glass three times a day.

TO TAKE RUST OUT OF STEEL.—Place the article in a bowl containing kerosene oil, or wrap the steel in a soft cloth well saturated with kerosene. Let it remain twenty-four hours or longer, then scour the rusty spots with brick-dust. If badly rusted, use salt wet with vinegar; after scouring, rinse every particle of brickdust or salt off with boiling hot water; dry thoroughly, then polish off with a clean flannel cloth and a little sweet oil.

MAGNETISM AND SLEEP.—Baron Reichenbach insists on the importance of sleeping with one's head to the pole, so as to get the full benefit of the earth's magnetism. The inhabitants of the northern hemisphere should lie with their heads to the north, and those of the southern with their heads to the south. Dr. Fischweiler, of Madgeburgh, who died recently at the age of 209 years always attributed his long life to his faithful observance of the pole-to-pole position of sleeping.

POISONING BY COLORED STOCKINGS.—In a case of poisoning by colored stockings which is recorded in the "Lancet," the patient suffered a severe itching of the feet with great pain, "like penknives, darting into the legs." The cure was raised in several places on the soles and sides of the feet, and there was a discharge of fetid pus. Chemical analysis proved that the stockings worn by the patient had been colored with coralline, which is known to produce poisonous effects on the skin.

GAS ESCAPES.—To detect gas-escapes plumbers are in the habit of applying the flame of a lamp or candle to the suspected place of leakage. The following, if they keep the materials at hand, will be found a safer method:—Mix dark soap and water in the proportion of two pounds of the former to six or seven pints of the latter. The sticky liquid so obtained may be applied with a brush to the gas-pipe, when, if an escape is taking place, bubbles will readily be seen on the liquid, and the position of the escape determined without danger.

WHITE PUDDING.—Beat to a stiff froth the whites of eight eggs; then beat into them half a pound of powdered sugar—2 tablespoonful at a time. Stir into a pint and a half of rich milk, a wine-glassful of rose-water or a teaspoonful of extract of lemon. Stir the beaten eggs and sugar into the milk, alternately, with four ounces of flour. Beat the whole till very smooth, put it into a well-battered pudding-dish, and bake it in a quick oven. To be eaten cold, with butter and sugar worked to a cream and flavored, or with whipped cream.

POT ROAST.—Meat of any kind, beef, chickens, prairie fowl or pigeons may be cooked in this way. Slice an onion and a few slices of pork, and put into the bottom of a kettle. Place on top whatever meat is to be cooked, add just water enough to stew it. Be careful not to use too much water; it can be easily added if it cooks away, but it spoils the dish to be obliged to take any out. Keep turning the meat and let it stew or roast slowly till brown or tender; then take out the meat, strain and thicken the gravy, pour over the meat, and serve hot.

HUMP-BACK CURED.—One of the latest triumphs claimed for science is the abolition of the hump-back. Dr. Sayre has adopted a method of treatment which he declares to be entirely efficacious in spinal diseases. He commands complete and continued rest day and night at the point where the inflammation exists, perfect freedom from compression and at the same time absolute immobility, so enabling consolidation to take place. His process involves the temporary suspension of the patient in a peculiar apparatus by which the weight of the head and shoulders is taken off the spine, and the application of a skin-fitting shirt, coated over with plaster of Paris.

CAUSE OF DISEASE.—Nothing, says an old writer, pesters the body and mind sooner than to be still-fed, to eat and ingurgitate beyond all measure, as many do. By over-much eating and continual feasts they stiffen, nature and choke up themselves; while, had they lived coarsely, or, like galley slaves, been tied to an oar, their lives might have been happily prolonged many fair years. To the same effect is the language of a celebrated London lecturer. I tell you honestly, says he, what I think is the cause of the complicated maladies of the human race; it is their gormandizing, and stuffing, and stimulating the digestive organ to an excess, thereby producing nervous disorders and irritation. The state of their minds is another grand cause; the sifting and discontenting yourselves about that which cannot be helped; passions of all kinds; malignant passions, and worldly cares pressing upon the mind, disturb the action of the brain and do a great deal of harm.

IS COFFEE WHOLESOME?—I know it is palatable, as very few people dislike it; but eschew it on account of its deleterious effects. Its odor in preparing is delicious, far more so than the actual drinking of it. I am as fond of it as any one, but have not taken a cup in twenty-five years. It is more productive of bile, especially to people of sedentary habits, than any other thing that can be drank or eaten. Indeed the most noted physicians protest against its use beyond a single cup for breakfast, in which proportion it can be taken with safety. But where it is profusely indulged in, it is as injurious to health as any alcoholic stimulant. The old fashioned way of making coffee is undoubtedly the best, which is to buy the coffee in the grain, scorch it until it is a light brown, and grind it as it is wanted. The water should be boiling when poured over the coffee, the pot of course closed tightly, and then give it another boil for a minute or two, and it will soon be sufficiently clear for use.

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TORONTO, FRIDAY, JANUARY 11, 1878.

THE WEEK OF PRAYER.

THIS being the first whole week of the year, it is being devoted by Protestants all the world over to prayer and supplication. The idea of the Week of Prayer is comparatively of yesterday. But the WEEK OF PRAYER is a well established fact. The principal feature of the services connected with it is the Union of the Evangelical Churches in its observance. In the towns generally, arrangements have been made by the Branch Societies of the Evangelical Alliance for the holding of daily meetings, at which the different ministers are appointed to preside, and which are largely representative of the various congregations. Such meetings for the most part are held during the day. In the Shaftesbury Hall of this City we have enjoyed a series of precious gatherings, which, while exhibiting to the world the lovely spectacle of brethren dwelling together in unity, have been of great service of increasing public interest in the work of evangelising the world. The large attendance at these meetings shows the place which the Week of Prayer holds in the affections of Christians. When we remember the vast assemblies that are being drawn together in the principal metropolitan centres during the current week, it is seen to what the Protestant Evangelical cause amounts throughout the world. There is presented to the imagination, a something in these united services that seems worthy of the Master.

In addition to the general union gatherings it has become a practice in many congregations to hold meetings in the evenings which are attended chiefly by their own members and adherents. In some cases, the meetings are held every night, in others on two or three nights of the week. In connection with these, it is interesting to remark that revivals in congregations frequently occur. Churches which have become a by-word, and almost a synonym for coldness have been known to be roused into life and activity during the week of Prayer. As showing the special blessings which seem to be connected with the observance of this week, it is important to learn

that very many are then and there brought into the fellowship of the Church, who have been long known as the determined opponents of Christianity or as leading careless, worldly, or sensual lives. In the Bay Street Church in this city, nightly meetings are being held, and in other churches similar opportunities for prayer and instruction have been given, and we cannot doubt that these congregations will consequently be greatly blessed in their work.

KNOX COLLEGE.

IT is known to many of our readers that for several years past the revenue of Knox College has been unequal to the expenditure, and that in consequence an amount of indebtedness has been accumulated which cannot be allowed to remain without serious injury to the Institution. This indebtedness, amounting in June last to \$13,477.85, has arisen, not so much from any diminution in the contributions of the congregations embraced within the constituency of the College, as from the addition to the current expenditure necessarily entailed by the occupation of the New College buildings, and by the increase, so obviously requisite, made in 1874, to the salaries of the Professors. On the suggestion of the College Board, authority was given by the last General Assembly to a small committee, composed of Dr. Topp, Dr. Robb, and Mr. J. M. King, to make personal application to the wealthier members of the Church with the view of removing this indebtedness. We understand that the Constituency of the College has been divided between these gentlemen, for the purpose of visitation and personal canvass, and that where a personal call is impracticable as, from the wide area embraced and the limited time at their disposal, it must sometimes be, contributions will be solicited by letter; but wherever it can be accomplished, the friends of the College will be waited on by one or other of the committee.

We are aware that the season is not a very favorable one for making such an effort, but it will be obvious to any one, that for the College it is a necessity. The interest on such an amount is itself not an inconsiderable addition to the yearly expenditure of the Institution, and any delay in relieving it of this burden, could only result in still more largely increasing the indebtedness. It is pleasant to be able to state that the seasonable bequest of the late Mr. Hall, together with some reductions in the current expenses, is expected to equalize very soon, if not immediately, the revenue and the expenditure of the College.

A beginning has already been made in the work, and we believe, it is the intention of the members of the committee to visit during the present week some leading points in the districts assigned to them. We bespeak for their appeal a favorable response. It is not necessary in this connection to speak of the confidence with which the College is everywhere regarded, and of the important service it has rendered to the Church. There is fortunately no difference of opinion on these points. And it is just as undoubted that the Church possesses the power, without interfering with any other department of her work, to remove this indebtedness. Indeed a few of her members might accomplish the whole thing, and enjoy in doing so the satisfaction of relieving

an important Institution of the Church from pressing embarrassment. Whether it is accomplished by few or by many, we do not doubt that it will be accomplished, and that it will be our pleasing duty to report from time to time in these columns the success with which the canvass is prosecuted.

SABBATH SCHOOL INSTRUCTION.

A CIRCULAR upon this important subject from the last General Assembly, has been sent to the different Presbyteries for their consideration. The Presbytery of Toronto, in order to carry out its purposes, appointed a committee with the Rev. J. M. Cameron as Convener, to bring in a report upon Sabbath School Work. This Committee has with praiseworthy diligence considered the matter which was put into their hands, and at the last meeting of Presbytery, as will be seen from the proceedings printed in these columns, they presented a report which is well worthy the consideration of the Church at large, and which was unanimously adopted along with a merited vote of thanks to the Convener and his Committee.

In the first place, the report recommends an exchange of pulpits by the ministers within the bounds, for the purpose of bringing the whole subject of Sabbath Schools before the respective congregations. This matter of exchanging pulpits is important in itself, realizing as we do the tendency of these times in the direction of ministers constantly occupying their own place, and not coming into contact with the various congregations under the Presbytery. Let us hope to see this proposal fully carried out, and thus it will be seen what Presbyterianism is in the exercise of its episcopal functions, that is to say, in the superintendence of the various charges committed to its care.

But the important point is the instruction given by the Presbytery, as to what these ministers are to do when the system of pulpit exchange is carried out. The pastors are to inform the congregations which they are appointed thus to address, as to the duty of parents in the matter of the religious instruction of their children. The oft neglected exercise of family worship, will be pressed upon the heads of the households, and we cannot doubt that the discourses of the various ministers will have a valuable influence in restoring to its proper functions the time-honored practice of home instruction. This recommendation of the Presbytery recognizes the relation of parents to the Sabbath Schools. It will be seen and felt that the Church by establishing the Sabbath School in connection with every congregation, does not intend to supersede the proper work of parents, and to substitute religious instruction in the school for religious instruction in the home. The report adopted by the Presbytery, thus emphasizes the duty incumbent upon the heads of households, and will lead such to adopt as their resolution, the noble words of Joshua, "As for me and my house, we will serve the Lord." But it is further added in the injunction of the Presbytery in order to emphasize the primary duty of parents as to the religious instruction of their offspring, that every Sabbath day's lesson be made a subject of home study, and that a diligent

use of the Shorter Catechism be made in every household. We have already presented our views upon this latter part of the recommendation, in an article upon the Shorter Catechism, which has been quoted in full by many of the leading religious periodicals of the United States, and we are gratified to find that the views therein set forth, have been honored with the *imprimatur* of so many well qualified authorities. Let us add here that it is a matter for earnest congratulation that so much attention is being paid to that valuable compend of Biblical truth. The Sabbath School teachers are doing a valuable service by carefully instructing their scholars in the Catechism, and the result of their labors will be seen in after days. The first part of this recommendation is also of great importance, viz.: that parents should take pains in going over the Sabbath day's Scriptural lesson. Were this generally done, the children would come up to the school with an amount of preparation that would render the task of teaching both pleasant and profitable to all concerned. The teacher and the parent thus going hand in hand would soon learn to appreciate their living relationship to one another. The instructor's name would become a household word in the family circle, while the teacher would be brought into direct sympathy with the efforts of the parents. There would be no divorce between parental instruction and that of the school; and hence it follows logically for the Presbytery to enforce the duty of parents to establish friendly intercourse with the Sabbath School teacher. The children would be greatly benefited thereby. They would feel that their father and mother placed implicit confidence in the Sabbath Day teacher, and the teachers would be encouraged and instructed by being led to appreciate all the desires of the parents' hearts for the dear ones at home.

The second part of this admirable report deals with ministers and elders, in their relation to the Sabbath Schools. Pastors are enjoined to establish classes for the purpose of going over the lessons of the school with the teachers, and of training those who shall in turn become instructors. In the past history of Sabbath Schools, it has been felt to be a great evil that teachers have been obtained in a hap-hazard way, and that no special training for the work has been required of them. This has, indeed, been a great source of weakness to Sabbath School work. It has begotten a tendency in young men and women of offering their services to the Sabbath School through mere impulse of the moment. The consequence is that unless the heart of such persons is in the work, they soon grow cold and indifferent, and they are led to give up the task in equal haste. This evil is bound to disappear in presence of systematic training for the work. Those who are regularly prepared will go to their class with constant and increasing delight, and the Sabbath School will in time be seen to be the main and proper reservoir of supply for replenishing the strength of its teaching staff. The instruction given in the report to elders, we hail with positive satisfaction. It is all in the line of many efforts made in these columns to emphasize the important place assigned to the ruling elders of our Church. In common with themselves, we have long

felt that they have been lying as a sort of latent power, waiting and panting for the opportunity of exercising their gifts. Here is a congenial work for them to do—to visit the Sabbath Schools and report to Presbytery as to their numbers and condition. The talents of our elders will thus be called into active exercise, and we would not be surprised to hear of many of them very quickly attaining a worthy rank as eloquent expounders to youthful minds, of the precious truths of the Word of God.

CONGREGATIONAL STATISTICS.

THE value of the publication of statistics in acquainting the Church at large, with what is being done within its bounds as well as enabling each Presbytery, congregation and individual, to have some idea as to whether they are contributing rateably with each other, is brought to our notice by the publication of a statistical table by the Presbytery of Guelph, setting forth the several congregations, together with the number of families and members connected with each, and the amount paid to the ministers for stipend as well as the amount contributed to the various schemes of the church.

The importance of such a table cannot be overrated when the several missionary and other schemes of the Church are making such urgent demands for contributions, and the field for extending the missionary operations of the Church seems to be only limited by the capability to supply the demand. The publication and circulation throughout the Church of such a table cannot but have the effect of inducing those who have been heretofore backward to make an effort in the future, and of inciting those who have done well in the past to greater exertions in time to come. When the amounts contributed by the individual congregations in any one Presbytery differ so widely in amount, it cannot be contended that the Church is now doing all that could reasonably be expected of it. If the Presbytery above referred to be taken as an example—and it may fairly be assumed that its contributions are equal to if not greater than the average of Presbyteries, with the exception possibly of those which have cities within their bounds—we find that there are twenty-six congregations with settled ministers, having a membership of 5,302 individuals, and embracing 2,667 families, and the total amount contributed for all the schemes of the Church is \$4,878.09, or an average of \$187.60 per congregation, \$1.83 per family, and 92 cents per member. A comparison of this kind may do injustice to some congregations, as it appears that the highest contribution per member of the individual congregations is \$1.56, and the lowest \$0.20. It is gratifying, however, in looking over the statement to notice that although the average sum given appears small, yet all the congregations with one exception make some effort to contribute to the schemes; and the peculiar circumstances in which that particular congregation is placed may be a sufficient reason for its apparent inactivity, being placed as it is in the midst of a large German population whose sympathies go with other forms of worship; but it is difficult to understand how any congregation with a membership of eighty-three and having

sixty families connected with it, and paying a salary of \$1,000 to its minister, cannot find one individual who will give a contribution to the Schemes of the Church either missionary or otherwise.

The action of the Presbytery of Guelph, in having the above statement prepared and circulated cannot be too highly commended, and if each Presbytery would adopt the example thus set them and have the table circulated not only throughout its own bounds, but also throughout other Presbyteries, it would tend materially to increase the interest of the members of the Church both in the missionary and other schemes.

PRESBYTERY OF CHATHAM.—The Presbytery of Chatham met on the 18th December, in Wellington Street Church, Chatham. A letter was read from Rev. A. Burr, Probat'oner, complaining that he had received from St. Andrew's Church, Chatham, only eight dollars per Sabbath, and asking the Presbytery to see that he paid according to the laws of the Church. On motion of Mr. Battisby, Mr. Burr's complaint was dismissed on the ground that he had been paid according to the law of the Church. Mr. Burr also complained that Dover had not paid him anything for his services to them. Mr. Simpson, elder, reported that their Treasurer had recently remitted to Mr. Burr what the Congregation owed him. Rev. Mr. McAlmon was appointed Moderator of the Sombra Session. A call from Dover and Oliver Section to Rev. Mr. Forrest was reported and sustained, and the following appointments were made in the event of Mr. Forrest accepting the call: Mr. McAlmon to preach at the Induction, Mr. Currie to preside, Mr. Walker to address the Ministers and Mr. McColl the people. Arrangements were made to allow Knox Church, Township of Chatham, to proceed at once with an election of elders. The next meeting of the Presbytery was appointed to be held in St. Andrew's Church, Chatham, on the last Tuesday of March, at eleven a.m. Messrs. Gray and Bartlet were appointed to arrange the Missionary meetings as to suit Congregations, and the deputation from the Foreign Missionary Committee. The claims of the Colleges were considered by the Presbytery, the recently issued circular read and the following resolution was unanimously adopted, "That the Presbytery expresses its entire sympathy with the object of the circular, and hereby requests Congregations through the ministers to endeavor as far as possible to increase the contribution to the College Fund. Mr. Moffat was appointed to labor as a Catechist within the bounds of the Presbytery. Messrs. Gray and Walker were appointed a committee on the state of religion within the bounds of the Presbytery. Messrs. Gray and Walker were appointed to visit Tilbury West and Comber, with the view of stirring them up up to greater liberality in the support of Divine ordinances.—WILLIAM WALKER, Pres. Clerk.

WE are requested to intimate that the blank forms for Statistical and Financial Returns by congregations and Mission Stations of the Church have been issued, and should be sent in filled up to the CLERKS of the respective Presbyteries in which such congregations and stations may be situated.

OUR Agent, Mr. John Imrie, recently returned from a protracted tour through Eastern Ontario, by way of the Grand Trunk, St. Lawrence and Ottawa, and Ottawa and Pembroke Railways, and we hereby beg to acknowledge our hearty and sincere thanks for all the kindness, assistance, and encouragement which he has received at the hands of ministers and people. Our list of subscribers has been thereby largely increased, and our paper planted and established in districts and families in which it was hitherto an entire stranger, but now a welcome and instructive visitor. On account of this canvass and the liberal premiums which we offer to any who are willing to get up a list of new subscribers, our circulation is daily on the increase and our field of usefulness largely extended. May this continue till all our Presbyterian families are reached, and the merits and claims of the CANADA PRESBYTERIAN known and acknowledged by every family in the Church.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

BY THE AUTHOR OF "ONE LIFE ONLY," ETC

CHAPTER X.

When Anthony Beresford awoke from the heavy sleep into which he had fallen on the night succeeding his mother's death, it was with a sense of oppression and weight at his heart which seemed almost unendurable.

It is strange that the early morning, when light is returning to the world, and Nature revives to greet a new day with its possible brightness, should be the hour when to most of us life looks darkest; and the trials that at other times we face with courage, loom before us so black and threatening that it seems an effort beyond our powers to take up again the burden which had fallen from our shoulders in the hours of sleep.

Anthony had been so young and joyous hitherto that he had not often known this greatness of waking, which is the common experience, if we mistake not, of all who have advanced at least midway in their path in life, and therefore he was the less able to cope with the unwonted gloom that seemed to surround every aspect of life for him that day.

It was not simply the knowledge that his mother lay dead in the adjoining room which bowed his spirit to the earth, for after all, even to the young, life is so full of disquietude that it is impossible not to feel a sense of rest in the certainty that one who has been dear to us has escaped at last from all its tyranny, and passed into the heavenly peace of death; but it was the vision of the future stretching out before him which filled him with dismay. He had given up his cherished dream, and he was too manly and honest to linger over the thought of it with futile regret; it was a dead hope now, which his own hands had slain, and he would bury it in the grave with her to whom it had been sacrificed, and think of the alluring aspect it had worn for him no more. But how was he to endure the trammels of an existence such as that to which his dead mother had bound him? His independent spirit rebelled against the idea of making his permanent abode in another man's house, whatever might be the relationship between them, and it seemed to him very little likely that his half-brother would submit without resentment a resistance to the life-long guardianship he had promised to assume.

The love of liberty in every shape was so strong an element in Anthony's character, that his cousin, Captain Saxby, had often likened him to a colt which had never known bit or bridle, and it seemed intolerable to him that he should not only be tied down himself to a distasteful position, but be compelled to act as a sort of taskmaster, who was to clog and restrain the freedom of another. Rex was already indeed nearly twenty-two years of age, and Darksmere had, of course, become entirely his own when he attained his majority; no one had the slightest real authority over him or legal power to interfere with him should he even choose to squander away all his fortune, and it seemed certain that he would find the moral obligation which his mother's wishes had laid upon him to submit to his brother's rule exceedingly galling.

As Anthony thought of all this he felt as if he had been suddenly laden with chains he had no power to shake off, and his heart sank so low in the cold grey twilight of that autumn morning that he sprang at last from his bed long before it was light, resolving to go at once and look upon the beautiful dead face of his mother, in the hope that when he saw her lying there in the pathetic helplessness of death, he should be reconciled to the endurance of any trial, however painful, for her sake.

During the whole time that he was dressing Anthony's active mind was busily engaged in working out a plan by which he might in some measure secure both his own and Rex's independence, while yet he would fulfil his promise to remain over by his side, and shield him from his secret enemies. He was absolutely determined that he would not be beholden to him in any shape for his maintenance, as he had ample means of his own, and would rather, had it not been so, have worked day and night than be dependent upon any one whatever. It occurred to him, however, that he might, with Rex's sanction, take possession of a disused wing of the vast house which had not been inhabited by any of the Erlesleigh family for some hundred years, in consequence of a sad death which had long since taken place within it. It was quite unfurnished, and was not even used by the servants, so that it could hardly be considered even a favor on Rex's part if he let his brother occupy it as a separate house; Anthony could then fit it up, at his own expense, and have an establishment of servants belonging to himself, altogether independent of the Darksmere household; he would thus be as little burdensome to Rex as if he were living in another abode, and yet they would be under the same roof according to his mother's wish, and it would be impossible that evil of any kind should assail his brother without his being aware of it, and ready at once to counteract it if possible. The thought of this plan somewhat eased Anthony's mind, but still it was with languid steps and a heavy heart that he turned his steps towards the chamber of death.

Day was just breaking as Anthony opened the door of his dead mother's room, and the first soft rays of the rising sunlight fell full on a picture strangely beautiful and sad, which fixed itself indelibly on his mind in the one long gaze he fixed upon it.

The calm silent form of the dead, like a white marble statue reclining on a tomb, lay with the cold hands folded on the breast, and the solemn, peaceful face lit up with the glory of the dawn that yet could bring no semblance of life into its colorless purity; while kneeling at the side of the bed, with his head laid upon his mother's rigid feet, was beautiful Rex Erlesleigh, sunk in a child-like slumber, his fair hair gleaming in golden masses on the snow-white coverlet, his charming face flushed with sleep, the red lips parted in a dreamy smile, and his whole aspect conveying an impression

of warm, blooming life which was indeed a contrast to the pale, silent figure for whom all life was ended.

Rex looked so boyish, so guileless, as he lay there—truly sleeping for sorrow—that Anthony's heart yearned to him almost as that of a father might to a cherished son, despite the few years that divided them in age. It was plain that the bereaved son had spent the night there, lavishing hopeless caresses and mournful endearments on the form to which even his love could not recall the vanished spirit; and, at length, worn-out with grief and watching, he had dropped to sleep as confidently as ever in the days when he had nestled a smiling infant upon that lifeless breast. His dreams were pleasant, clearly, judging by the happy expression which flitted from time to time across his unconscious face, and Anthony dreaded the moment of his awakening from them to the sad reality. Indeed, as he went forward, and looked down upon the two sleepers, remembering how the heart that could beat no more had throbbed with an anguish of terror for the perils that might destroy the young life at her side, he almost felt as if it might be happiest for his brother if his slumber too, like hers, should know no earthly waking; but even as the thought passed through his mind Rex stirred a little, languidly raised his head, and then slowly opened his large blue eyes.

He looked round bewildered, and as his first glance fell upon his brother, he looked up into his face with a ready smile; but the next instant he had caught sight of the countenance stamped with the majesty of death, and his expression changed with the swiftness of a thunder-cloud rushing up to obscure the sunlight. He started up with a convulsive movement of horror and grief, exclaiming, "Oh mother! oh my mother! can it be true? is she really dead?"

"Too true, dear Rex," said Anthony, tenderly, "and we are left to mourn her together; but we have at least this consolation that she can suffer in this world no more. She is at rest, and in that rest more blessed, doubtless, than we are, who have yet to struggle through the toils of life."

There was a deep unconscious pathos in Anthony's tone, but the words seemed to sooth poor Rex. He turned round, and putting his two hands on his brother's breast, he leant his head upon them, and said, "My one comfort is that you are left to me, Anthony. I am so thankful you will stay with me always."

This spontaneous expression of feeling seemed like a direct answer to all the doubts and fears which had been oppressing Anthony, and he felt his courage revive, bringing back that consciousness of a power within himself to face the battle of life, how fierce soever it might be, such as had always sustained him in his previsions of the future hitherto.

He shook himself free from the weakness of despondency which had been quite a new experience for him, and prepared to take up his burden manfully, be the load ever so heavy.

There was work to be done at once, for there were, of course, many arrangements which had to be made, and he felt it would be better for Rex to have his mind occupied, even though it could only be with sad details. He persuaded him to leave the mournful room, and saw with pleasure how perfectly docile Rex was in his softened state of feeling, though he could hardly hope that the young man would continue to be so amenable to his brother's authority when his spirits revived, and the natural independence of youth asserted itself again.

The news of Mrs. Erlesleigh's death was soon sent far and wide by means of telegrams. She had numerous connections and a large circle of acquaintances, and it became necessary that the brothers, with Mr. Chadwick, the family solicitor, for whom they had sent, should make a selection among the many persons who wished to attend the funeral, and who were more numerous than they could well accommodate even within the spacious walls of Darksmere Castle. They found themselves the following day, after the post had come in, with a pile of letters before them from friends and relatives who all expected invitations.

It was with mingled pain and pleasure that Anthony read the warm sympathizing communication sent by Captain Saxby, who had recently come home from one of his voyages. He, of course, was one of those who had the best right to come, and it could not but be a happiness to Anthony to see so true a friend. But then he should be compelled to tell him of the total change in all his plans, and he winced at the thought of the utter astonishment with which his cousin would hear it, and the impression of fickleness and possibly of cowardice in Anthony which it could hardly fail to convey to him—especially as the secrecy Mrs. Erlesleigh had required respecting the history of the past rendered it impossible that any explanation should be given him on the subject. While Anthony was thinking of this somewhat sadly, Rex put a letter into his hand, saying, as he pointed to the signature, "Do you know this name, Anthony? I do not." His brother glanced at it, and saw that it was that of "Dudley Gascoigne."

CHAPTER XI.

Anthony Beresford took the letter from the hand of his half-brother, and read it through. It had been enclosed in one from Sir Thomas Fleming, an old friend and neighbor of the Erlesleighs, whose estate marched with theirs, and was dated from his house; it was addressed to Rex, and stated that in former years the writer had been intimately acquainted both with his father and mother, and that absence from England had alone prevented him from renewing long since the friendship which had subsisted between himself and Mrs. Erlesleigh. He had recently come to stay with his friend Sir Thomas Fleming, and had intended calling on her at Darksmere Castle, when he heard of her serious illness, and he waited, hoping that he might have the happiness of greeting her after her recovery. It was with the deepest regret he had learnt that the sad result had been far otherwise, and since it was no longer possible for him to express to herself the esteem and admiration he had always felt for her, he ventured to ask her son's permission to pay her a last mark of respect by attending her funeral; he could accompany Sir Thomas Fleming, who would no doubt be one of the principal assistants at that sad ceremony. Mr. Gas-

coigne added that he was anxious to join the other friends of the Erlesleigh family on this occasion, as he was about to settle in the neighborhood, and would often, he trusted, have opportunities of meeting the inmates of Darksmere Castle. It was a courteous letter, such as any old acquaintance might have written, and Anthony gave it back to his brother with the remark that there could be no reason against allowing any guest of Sir Thomas Fleming's to attend the funeral, independent of his claim as a former friend of Rex's parents. "Perhaps Mr. Gascoigne was one of our poor mother's rejected lovers," added Anthony, with a sad smile; "Captain Saxby has often told me how many admirers she had."

"And no wonder," said Mr. Chadwick, the lawyer. "I never knew Mrs. Erlesleigh till after she was a widow for the second time, but even then she was one of the most splendidly handsome women I have ever seen."

"She was beautiful to the last," said Rex, "I shall be glad to see any one who knew her in her youth;" and then he drew a sheet of paper towards him, and wrote a cordial reply to Mr. Gascoigne, naming the day and hour at which the funeral would take place, and begging him to be present.

That same evening Captain Saxby arrived, to be with his cousins till all the last arrangements were completed. He had been summoned by telegram, as he was one of the executors of Mrs. Erlesleigh's will, and both the brothers were anxious for his assistance. Rex had known him less well than Anthony, but he had learned enough of his real worth and friendliness to welcome with pleasure the grey-haired sailor, with his shrewd, pleasant countenance, and his frank unconventional manners. It was not until the next day, however, that Anthony and he had any private conversation together.

The arrangements for the funeral, which was to be on the following morning, were not yet completed, and Rex had gone with Mr. Chadwick to attend to some of the details, while Captain Saxby and Anthony sat together in the drawing-room, where the blinds were, of course, all drawn down, as in every other part of the house. It was a vast room, filled with heavy old-fashioned furniture, and crimson velvet hangings, that required all the sunshine which could stream through open windows to relieve its sombre coloring, but now, in the dim half-light, it looked strangely dreary, and Captain Saxby, to whom fresh air and freedom were necessities of life, gave a little shiver as he looked around him.

"That is rather a contrast, Anthony," he said at last, "to our sunny decks with the rush of the waves below them and the fresh winds blowing overhead. I do not suppose a place like this suits your constitution any better than mine, and I think you must be longing rather wildly for the day to come when you can set sail for Africa. It will not be in my vessel, as I am ordered elsewhere, worse luck, but I will look out a good ship for you as soon as you can tell me you are ready for a start."

"And that will be never, old friend!" said Anthony, with a heavy sigh. "I have given up all idea of going to Africa."

"What!" exclaimed Captain Saxby, turning round upon him with the greatest astonishment. "Impossible—you are jesting!"

"I am in no humor to jest, captain, and what I tell you is but too true."

"Do you mean that you have given up the mission to which you have so often assured me you had dedicated your life altogether?"

"I have completely."

"And the poor slaves?" questioned the captain, somewhat angrily, for he had sympathized intensely in Anthony's feelings with regard to the slave trade, and as the profession to which he was already bound debarred him from any active measures respecting it in his own person, it had been with heartfelt satisfaction that he had seen Anthony devote himself to the cause.

"And the slaves, Anthony?" he repeated, sharply, as his cousin for a moment made no answer.

"I must hope that God may send some better helper to succor them than I should have been; for me it is all at an end; I can do nothing."

Captain Saxby remained silent a few minutes. The disappointment was so bitter that he could scarcely trust himself to speak. "I think you owe me some explanation, cousin," he said, at last; "you know how I went with you in this matter, heart and soul."

"Indeed I do, and I shall always be grateful to you for it. I know you must think my conduct most inexplicable, and even blamable; but I cannot give you any satisfactory explanation of it beyond this, that I am acting in accordance with my mother's last wish."

"The request of a dying mother is, of course, a very sacred obligation, and I can well understand that you should feel anxious to make all lawful concessions to it; but I cannot think that even such a motive is of sufficient weight to make you abandon a most holy work, to which you had solemnly devoted yourself in the name of God."

"Not in ordinary circumstances, certainly; but the reasons which induced my mother to demand this sacrifice from me were such that I did not feel justified in refusing."

"I do not believe any reason could be sufficient to excuse the violation of a pledge to work for God's people in their cruel oppression," said the captain. "I tell you plainly, I consider you quite wrong. Can it be possible that you wish to get out of it?" he added, testily.

Anthony colored crimson. "You wrong me grievously by such an insinuation," he said. "The relinquishment of the plan has been such cruel pain to me that I do not know how to bear it. I think you must spare me the additional pang of your reproaches."

Captain Saxby rose, and began to walk up and down the room as if he were pacing the quarter-deck.

"What are you going to do then, Anthony?" he said at last, stopping in front of his cousin.

"I am going to live at Darksmere," was the reply, given in a low voice.

"What, as a dependent on your brother?"

"No!" exclaimed Anthony, springing up. "Captain Saxby, why will you torture me? I shall live on my own means, and, in a sense, in my own house, as I mean to rent the uninhabited wing of the Castle from Rex, and fit it up

BRITISH AND FOREIGN ITEMS.

PRESIDENT and Mrs. Hayes decline all invitations to the theatres.

THE total Russian loss by the war, up to December 20th, is 80,412 men.

GREAT BRITAIN has expended \$59,000,000 in twelve years in building ships of war.

THE petition to the Queen against the Confessional has now 270,000 names.

THE Hebrews form ten per cent. of the population of New York, but contribute less than one per cent. to the criminal class.

MR. SPURGEON has been confined to bed again with his old complaint, and considerable disappointment has been caused by his inability to fulfil engagements.

WITHIN the last thirty years the Free Church of Scotland, in the one single Presbytery of Edinburgh, has added sixteen congregations and ten thousand members to its communion.

SOME seceders from the United Presbyterian Church at Coldingham have formed themselves into a Congregational Church, because the use of unfermented wine was not allowed in the Sacrament of the Lord's Supper.

IT is evident that the celibacy question must be decided one way or the other soon by the Old Catholics. Two German priests have married, but have withdrawn from their pastoral functions until the question can be settled.

THERE is great suffering among the Russian troops and the Turkish prisoners in Bulgaria from inclement weather. Horses and waggoners are reported "entirely buried in snow," and the forces working to extricate the train found forty horses and 29 men dead from cold and exposure.

THE Moravians, who have only 160,000 members in Europe, raised \$85,000 during the past year for the support of their missions, but in spite of this are in debt \$20,000. They ask for help for the reason that their work is advancing, and that calls for enlargement come to them from every quarter.

MR. MCCOLL, the successor of Mr. Tooth at St. James, Hatcham, is following in the footsteps of his predecessor, and by his ritualistic practices is irritating the people of the neighborhood. On Sunday, December 9th, a serious disturbance again occurred, and 200 policemen were called in to clear the church.

NOT only Canon Farrar, of the English Church, is preaching against the doctrine of hell, but Dean Stanley has taken the same position. The Dean preached a long and eloquent sermon to a large congregation at Westminster, which is likely to attract a good deal of attention, and perhaps to create controversy.

THE following is stated to be the text of England's note to Russia: "Her Majesty's Government begs to inform the Emperor that the Porte is ready to open peace negotiations. The Emperor's wisdom and repeatedly expressed love of peace justify Her Majesty's Government in the hope that he will lend a favorable ear to the Sultan's request."

THE Melrose United Presbyterian Presbytery considered the desirability of a revision of the Confession of Faith. Mr. Muir advocated a revision, but thought the form, and not the essence of the creed, should be altered. He suggested whether the confession ought not to be laid upon the shelf, and a shorter, simpler, and more comprehensive creed be formulated.

THREE hundred Chinese have been received as members of the Protestant churches of California, and in addition to these church members there are seven hundred Chinamen in Christian associations for learning Christian doctrines. Seven hundred and fifty Chinese attend the mission schools of San Francisco. About one thousand go every Sunday to the Sunday schools.

EDINBURGH.—The subscriptions to the Edinburgh University Extension Fund now amount to £82,000, and Government has now promised to add £80,000 to the amount on condition that £25,000 is raised by public subscription, of which the sum of \$10,000 must be subscribed by the 31st of December next. The University Professors at Edinburgh have already contributed among themselves £5,360 towards the additional £25,000 required.

THE Rev. Mr. Rainsford's services at Christ Church, Baltimore, are thus described by a correspondent of the *Southern Churchman*: Morning and night for ten days, Christ Church was crowded in the aisles as well as the pews. Every class of people was represented. The man of business, leaving his office at twelve in the morning, for the Bible readings—the woman of fashion, Quakers, Roman Catholics, earnest Christians, of every denomination, young men and women, children, and towards the close some who rarely ever attended any religious service. At the close of his last sermon, after the benediction, the congregation were loth to leave; they felt it was good to be there.

DR. PRESSENSE laments, in a letter to the *Christian World*, that the political state of France is an image of its ecclesiastical condition. Protestantism is utterly disorganized. The Reformed Church connected with the State is divided into two parties, which openly form two separate camps. One of these sections has been meeting at Nismes, the other at Montauban. The former is composed of the free thinkers, who repudiate the Synod and its Confession of Faith. The other consists of the representatives of orthodoxy, whose hope lies in persuading Marshal MacMahon to grant the Church leave to meet as a Synod again. About the same time the Free Churches have been holding their reunion at Lyons; and the prevailing tone of that assembly, too, has, according to Pressense, been one of sadness and discouragement; for three of its ministers have chosen the present time, of all others, to go back to the State Church; and one of the three, M. Bersier of Paris, has since begun a vigorous controversy, openly advocating Universalist principles.

for my own use. Neither I nor my servants will be any burden upon him, you may rest assured."

"And how are you to employ yourself? your inactive mind will never endure the stagnation of an idle life."

"No, certainly, and to live in idleness would not be to live at all, in my opinion; but, Captain Saxby, is not God everywhere? and may not men everywhere find work to do for Him?" Then, as his cousin still stood before him in frowning silence, Anthony went towards him, and laid his hand upon his arm. "Do not quarrel with me, dear old friend, I have enough to bear without such an additional grief as my estrangement from you would be to me. Believe me, if you knew all the truth you would give me your approval—as it is, I must ask you to trust me."

The captain's face cleared instantly, and he caught Anthony's hand in a firm grasp.

"I do trust you thoroughly and truly. I have known you too long and too well to do otherwise. Anthony Beresford, whatever you do will be noble and right, I am perfectly certain," and, as Anthony, smiling, shook his hand warmly, the captain drew a chair towards him, and sat down upon it, while he almost pushed his cousin into a seat beside him, saying—"Sit down, my dear fellow, I must speak to you. I feel bound to tell you now what it was that roused me to such unseemly vexation when I heard your determination; apart from the real grief it caused me to feel that you were lost to so noble a cause, your defection has sadly marred some arrangements of my own. I hardly know what I shall do about it all now," he added, passing his hand over his forehead with a look of perplexity.

"What is it, cousin?" asked Anthony, anxiously; "I did not know you had any plans connected with this matter."

"Well, it was not I who had any really, but my daughter Vera."

"Your daughter?" said Anthony, looking bewildered.

"Yes; you do not know any of my children, of whom I have nearly a dozen," said Captain Saxby, smiling; "but Vera is the only child of my first marriage, and as good a girl as exists in the world, though I am her father who says it. She has always had a great desire to do some good work, and when I used to let her read your letters about the slave traders and their victims, she got tired with an enthusiasm on the subject as great as your own. Nothing would satisfy her but that she too should devote herself to the welfare of the poor slaves in such measure as she might, and when she asked my leave I did not refuse, for, to tell the truth, I know the poor girl feels herself a good deal in the way at home. Her step-mother is a good manager, who does not like to be interfered with, so when Vera asked me if she might go, I said yes, and she is gone."

(To be continued.)

SECONDARY USES OF THE BIBLE.

In the fact that the utility of the Bible is not restricted to the things of a future life, is found one proof of the wisdom and benevolence of God. While it is the Bible's chief aim to acquaint man with God's mode of rescuing him from perdition, and while this is the grand benefit it confers, it is by no means the only one. The Book that is addressed to man mainly as an heir of heaven or hell, is found to be admirably adapted to promote his good as a mere tenant of earth; and the incidental benefits resulting from the study of this Book are neither few nor small.

One use of the Bible as a literary production is its suitability to correct a vitiated literary taste, and to keep young writers from indulging in a turgid, flowery, and pointless style. The style of our English Bible, it is true, is not in all respects a model for composers. Judged by the rhetorician's rules it has many redundancies. In its narrations, for instance, it has what modern taste would pronounce a superabundance of words. And yet what a charming simplicity and artlessness pervades all the Biblical narratives. The fault-hunting critic, perhaps, may deem them verbose, or even elegant, but are they not always entertaining, always instructive? Has modern authorship, with all its arts of embellishment, presented us with any unreal tales which, in genuine pathos, beauty, or power to touch the heart, are superior to the Bible's narratives of fact? The taste that can see nothing to admire in the story of the wife-seeking journey taken by Abraham's servant, or in the history of Joseph and Moses, of Haman and Mordecai, of Esther and Ruth, and scores of others that might be named, must surely be a taste that needs rectifying. And it is one of the incidental benefits of Bible study, that it tends, and measurably serves, to create a sound and refined literary taste.

That Book never wraps up a puerile thought in so many and such unusual words that we are puzzled to see what it is aiming at, nor does it ever divert our attention from the thought it aims to impress by the showy dress in which it clothes that thought. If it be sometimes verbose, it is at other times exceedingly direct, terse, and laconic. In many of Solomon's Proverbs, as also in some other portions of Scripture, great truths are presented in a highly condensed form, and the passages containing them become eminently suggestive. It would require a number of sentences to fully develop the thought that is expressed in this one brief sentence of Paul's: "I was alive without the law, once, but when the commandment came sin revived, and I died." So when Jacob says "Judah is a lion's whelp," and when Solomon affirms that "it is the glory of God to conceal a thing," they express, with wonderful conciseness, ideas that are very suggestive, and capable of large expansion. Be it observed, moreover, that he who has endowed man with a sense of the ethereal, the beautiful, and the grand, has in the Bible, as in Nature's volume, made provision for the gratification of that sense. That the Scriptures abound in passages which possess much poetic beauty, and in others that are highly sublime, readers with a cultivated taste need not be told.

It must also be noticed how well adapted the Bible is to man's inborn love of variety, and to the variety of tastes that is found to prevail. Those whose special relish is for reasoning processes that demand mental toil, or for truth in its more

didactic forms, have their taste gratified; those who prefer truth when served up in many and sententious maxims, have theirs; the lovers of the tender and the heroic, of lofty thought and poetic sweetness, have theirs; while those that can be charmed, or thrilled, or solemnized by a true tale told with unadorned simplicity, have theirs. The Bible has something suited to almost every variety of taste, unless it be the taste of those who prefer fiction to fact, or who are better pleased with trifles arrayed in a captivating garb, than with the great and instructive truths of revelation.

Another of the secondary benefits resulting from Bible study is that it promotes intellectual strength. Close Bible students seldom fail of becoming deep and vigorous thinkers. One reason why this is so, is that the Scriptures direct men's thoughts to things that are vast and solemn and momentous; and such things, if often presented and often pondered, tend to enlarge the mind's capacity and strength. And there are parts of the Bible which demand close application in order to comprehend their full meaning, and the reader's mind is invigorated by the exercise it has to submit to. There are argumentative processes in some of Paul's Epistles which no reader can master without study and labor; and some other portions of Scripture must be read with close attention to be fully understood. Readers who are averse to mental exertion may deem this a fault, but it should be regarded as an excellence. Large parts of the Bible are easy of comprehension, and the way of salvation is made so plain that a child need not mistake it; and yet, as a whole, the Bible is a book that demands application and careful study. Is this a blemish? Let those answer who, on searching the Scriptures with frequency and care, have wondered, perhaps, at finding what strong thinkers they were fast becoming. A well-studied Bible will, it is believed, as effectually sharpen the intellect as Euclid's Elements, or as Butler's Analogy. And besides making one a vigorous, it will make him a sound, well-balanced thinker. No book is better suited to promote sound thinking, or just and comprehensive views of life and things. As men stationed on a mountain's top can see farther, and know more about the earth's scenery and magnitude than if they had staved at the mountain's base, so the vantage-point occupied by the sacred penman, as compared with uninspired writers, has afforded them a wider landscape to survey, a larger field of vision; hence they have presented us a more accurate map or delineation of spiritual things, and of life as it stands related to an endless future, than uninspired men could have possibly presented. The Bible is a moral telescope, as it were, which enables us to discern objects that are at once immense and far off; and it is also the best of instruments for assisting us to see in their true proportions—their littleness in one sense, and their magnitude in another—life's numberless minutiae.

If you would form correct estimates of all that you see and hear, would know how to unravel mysteries, or would have views that are expanded, discriminating and true, be in the habit of surveying things through the glass of the Bible. You will find it an admirable detector of mistakes—a powerful clarifier of the mental and moral vision.

A FEW PRACTICAL HINTS.

Never let a tradesman call a second time for the amount due. If you keep him waiting, and calling again and again, you wrong him. You might as well rob him of his money as of his time, for time to him is money. Is it not practical dishonesty to do so?

Never try the temper of your friend by sending him a letter which it is a labour to decipher. If you cannot write rapidly and plainly, write less, and write distinctly. To waste the time of another through your carelessness—is it not positive unkindness?

It would seem as if some persons had forgotten the very shape of the letters. If it be so with you, you should renew your acquaintance with them, and continue to trace them carefully, until you have overcome your bad habit.

Do not burden to-day with to-morrow's cares and anxieties. How much trouble have those evils cost us which never happened!

When angry, count ten before you speak—when very angry, one hundred.

Never spend money before you have it.

Never condemn another till you know what he can say for himself.

When you make an appointment, you contract an obligation—a debt; therefore, be not a minute late. Why should you wantonly squander the time of another by keeping him waiting? Would you, yourself, like to be so treated?

I have heard a friend say, observed Dr. Mather, that there is a gentleman mentioned in the 19th chapter of the Acts, to whom he was more indebted than to any other man in the world. This is he whom our translation calls, the town-clerk of Ephesus, whose counsel it was to do "nothing rashly." Upon any proposal of consequence, it was usual for him to say, "We will first advise with the town-clerk of Ephesus."

Never engage in any thing on which you cannot look for the blessing of God. To act independently of Him is practical atheism. To do His will should be your constant aim.

The Christian is not his own—he is "bought with a price," and therefore, in all things, he should seek to glorify God.

It is sad to learn how little faith the people of Loretto put in the Virgin who has made their town famous. While pilgrims from all Europe are flocking to Loretto to see the house in which the Virgin and her Child were born, and which was borne by angels from Nazareth to its resting place in Italy, the Loretains themselves, brought up in the arms of the church, say the agonized *Confessions*, indulge in political pilgrimages and anti-clerical demonstrations, and celebrate the anniversary of the defeat of Gen. Lamoriciere, in 1860, which lost Ancona to the temporal power of the Pope. This year the procession indulged in such cries as these. "Down with religion!" "Death to the priests!" "Vive la Republique!"

PRESBYTERY OF HAMILTON.—This court met on the 18th inst., in Central Church, Hamilton, present, twenty-eight ministers and twelve elders. The following minutes anent the lamented death of the late Rev. D. Inglis, D.D., of Brooklyn, was adopted:—"The Presbytery have heard with profound sorrow of the death of Dr. Inglis, for many years a minister of one of our churches in this city, and, as such, a member of this Court. The Presbytery would place on record their high appreciation of the valuable services which their brother had been the means of rendering to the Church in its mission fields, its colleges, and its Courts—both subordinate and supreme; and the pleasure it gives them to be able to bear testimony to his rare gifts and graces, and to the uses to which he had devoted them. As a student, a thinker, and a preacher, Dr. Inglis occupied a first place; as a theologian, he was decided in his views, but liberal in respect of the sentiments of others, as a member of society, he was frank and genial, as a friend he was generous, cheerful, and hospitable, and as a patriot, he showed his devotion to his Queen and country by the part he took in the troubles of 1866. The Presbytery, while sorrowing, would yet rejoice that their brother has passed into the Church Triumphant, where his gifts—*more fully developed and purified*—shall continue to be exercised in the more immediate presence of the Master whom he loved, and for whom he had labored so successfully on earth. The Presbytery, having already in their social prayers commended the orphan children to the Father of the fatherless, would place on their minutes an expression of their deep sympathy with them in their bereavement, and would cherish the hope that God will raise up friends to care for them in this time of their great need." The induction of Rev. S. Goldsmith into St. John's Church, Hamilton, was appointed for Tuesday, 8th January, 1878, at seven o'clock p.m., Mr. Murray to preside, Mr. Porteous to preach, Mr. Fraser to address the pastor, and Mr. Fletcher the people. Leave was given to the Congregation of West Flamboro to mortgage the manse property recently acquired for \$1,500. A call from Central Church, Hamilton, addressed to the Rev. S. Lyle, of Connor, Ireland, signed by 502 communicants and 105 adherents was sustained and ordered to lie upon the table; Mr. Bronson was appointed to send a cable telegram and to tell Mr. Lyle that the call was sustained and awaited his decision. The stipend promised is \$3,000 with manse. A deputation was appointed to visit the congregations of Nelson and Kilbride and see what can be done to remove existing difficulties. The resignation of Mr. Dawson of Beamsville, was accepted, and Mr. Campbell was appointed to declare the vacancy on the 23rd inst. Mr. James Frazer was appointed moderator of session. In answer to the prayer of a memorial from Vittoria, it was agreed to apply to the Home Mission Committee for a grant of \$200 for the current year, as the amount contributed by the congregation is only \$300. The following minute was adopted, anent the removal of the Rev. J. A. F. McBain.—"The members of the Presbytery in parting with Mr. McBain desire to put on record their high esteem for his personal and ministerial character, and their appreciation of his faithful labors as a member of the Presbytery and as a pastor within its bounds. They would gratefully record their sense of the high place which, by his diligence, ability, and Christian zeal and bearing he obtained for himself and held with increasing strength in the affection and respect of his brethren in the Presbytery and of the congregation to which he ministered for over eight years. The Presbytery would also specially notice the valuable services which Mr. McBain has rendered as a member of this Court, by the regularity of his attendance at its meetings, by his counsel, and by the readiness and efficiency with which he discharged whatever duties were entrusted to him. It is therefore with sincere sympathy for the congregation of Drummondville and Chippawa in the loss which they have sustained by the translation of Mr. McBain to Chatham, N.B., and with deep personal regret, that they part with their beloved brother, whilst they rejoice that he has been called to occupy a larger sphere of usefulness. They would follow him with their earnest prayers that he may continue to have the presence and blessing of the Great Head of the Church and be long spared as a successful worker in the vineyard of the Lord. A report of the committee on Temperance was given in and adopted; recommending that a standing committee of Presbytery be appointed to receive reports of what is being done by associations within the bounds from time to

time, and that an association in connection with the Presbytery be formed. Messrs. Laing and Gordon having directed the attention of the court to the necessity of effort being made in support of the Colleges, it was resolved to prepare a tabulated statement of the amount contributed by each congregation for all purposes within the bounds and of the rate of contribution, to be considered at next meeting. Leave was granted for moderation in a call at Simcoe. It was resolved to have about the end of February, a special meeting to consider the Sabbath School work within the bounds of the Presbytery, and a committee was appointed to make the necessary arrangements and to invite all the teachers in the Sabbath Schools to be present. Messrs. Fletcher and J. M. Henderson, elders, were appointed to prepare the report on the State of Religion for the Synod, and it was resolved to devote the first evening of next ordinary meeting to the consideration of this subject. Mr. Laing gave notice that at next ordinary meeting he would submit an overture on the Preparation of a Hymn to be used in congregations and Sabbath Schools. Mr. Bruce reported that a congregation had been organized in Aynes Avenue Church, St. Catharines, with a membership of twenty-eight. The following remits from assembly were considered. 1. The proposal to have a Home Mission agent was approved. 2. A common fund for the Colleges was disapproved. 3. It was recommended that the names of ministers who retire from the active duties of the ministry with leave of the General Assembly on the ground of old age or infirmity may be retained on the roll of the Presbyteries within whose bounds they reside, on application to the General Assembly by their Presbyteries to that effect.

PRESBYTERY OF TORONTO—This Presbytery met in the usual place on the 3rd current, Rev. J. M. King, Moderator; who was continued in office for other six months. After referring to the death of Rev. Dr. Inglis, who had recently been called to be co-pastor of Knox Church, Toronto, Dr. Topp moved and Dr. Reid seconded, That a committee be appointed to prepare a minute to be placed on record, expressive of the high appreciation by the Presbytery of the character, abilities and attainments of the Rev. Dr. Inglis, as also of the sympathy of the Presbytery with the congregation of Knox Church under the disappointment to which his unexpected departure has given occasion. The motion was carried, and Dr. Topp, Dr. Reid, Rev. D. J. Macdonnell, Rev. J. Carmichael of Markham, and Mr. Wm. Adamson were appointed a committee in terms thereof. An extract minute of the Presbytery of Saugeen was read, setting forth the acceptance by Rev. J. M. McIntyre of the call addressed to him by the congregation of Zion Church, Orangeville, and the agreeableness of said Presbytery to his translation. It was then moved and agreed to induct Mr. McIntyre at Orangeville, on Thursday the 17th current, services to commence at 2 p.m., Rev. J. R. Gilchrist to preach, Rev. A. McFaul to preside and address the congregation, and Rev. R. D. Fraser to address the minister. A report was brought up in regard to a proposal to unite Stouffville with Ballantrae and Mount Albert, so as to relieve Mr. Carmichael (Markham), of the charge of Stouffville. The report bore that the union proposed was found to be impracticable; and the Presbytery concurred. The report further recommended that Mr. Carmichael be relieved of the charge of Stouffville, and the Presbytery did relieve him. In consequence, however, of the difficulty of supplying Stouffville separately in the meantime, Mr. Carmichael commendably volunteered to continue supplying said village during the winter months, and the subsequent supply of it was laid over for consideration till the next meeting of Presbytery, it being expected that a student missionary may be sent during the summer. Rev. J. Alexander reported moderating in a call from Georgetown and Limehouse to Rev. W. Frizzell, preacher, with promise of \$800 as salary, without manse. The call was sustained, and the clerk was instructed to transmit it, with relative document to Mr. Frizzell. The Presbytery spent some time on the question of uniting Alton with Knox Church, Caledon; the latter, along with Chalmers' Church, being hitherto under the care of Rev. A. McFaul. Papers were read, and commissioners heard, from the two last congregations, when it was found that the people at Chalmers Church are willing that service there be abandoned and that they cast in their lot with their Presbyterian neighbors, in the event of Alton people agreeing to contribute sufficiently so as to secure a better salary to Mr. McFaul; and the people of

Knox Church were found to concur in these views. As for the congregation of Alton, it was stated by the commissioner that they would probably contribute not less than \$300. Wherefore it was moved and carried, that the petition from Alton for a union thereof with Knox Church, Caledon, be acceded to, on condition that a guarantee of a suitable contribution be made from Alton, and that Mr. McFaul be asked in the meantime to take charge of the supply of Alton pulpit. It was reported by Rev. P. Nicol that his congregation worshipping in Bolton had agreed henceforth to call their church "Caven Church, Bolton;" and the Presbytery cordially concurred therein. According to previous notice, Rev. R. Croll moved and Rev. D. J. Macdonnell seconded, That the Moderator nominate a committee for the purpose of drawing up Regulations anent order of business to be adopted by this Presbytery, said committee to report to next regular meeting. The motion carried; and the following committee were then appointed, viz., Revs. R. M. Croll, D. J. Macdonnell, E. D. McLaren, Mr. Wm. Adamson, and the Clerk was also requested to co-operate. The circular from the Assembly's Committee on the State of Religion was read, and it was agreed to instruct Sessions—as they hereby are instructed—to send answers to the Committee's queries, so far as practicable, by next ordinary meeting of Presbytery. Rev. J. M. Cameron, as convener of a committee on the circular sent down by the Assembly's Committee on Sabbath School work, submitted and read a report, which was received; and its recommendations—partly amended—were adopted as follows. 1. That instead of holding special meetings for parents and teachers, to be addressed by members of Presbytery, it is judged preferable in the meantime, and certain of reaching a much larger proportion of our people, that an exchange of pulpits throughout the bounds of the Presbytery be arranged for, and that the ministers occupying the pulpits on that particular Sabbath press upon parents the responsibilities and duties resting upon them, *first*, to read the word of God daily with their children; *secondly*, to read carefully, and in all cases possible to explain, to their children the Bible lesson and the Shorter Catechism to be taught in the school on the following Sabbath, and *thirdly*, that while striving to discharge home duties to their children, they also avail themselves thankfully of the assistance of the Sabbath School teacher, and evince both to teachers and children the interest they take in the work. 2. That each minister organize, or select a suitable person to organize, a class in his own congregation, for the purpose of training our teachers how to discharge the duties of their office, in the most interesting and efficient manner, also for the purpose of studying the lesson of the day, and further for the purpose of enlisting the interest of our young people and developing their latent abilities, in the prospect of their ultimately becoming teachers in the family or the Sabbath School, and thus securing their countenance and co-operation in connection with the Christian training of the young. 3. That deputations of elders, or laymen wherever practicable, taking a deep interest in the work, be appointed to visit all the Sabbath Schools within the bounds, and to report to the Presbytery as to the state of the schools. A committee was appointed, consisting of Professor McLaren, Rev. J. Alexander, Rev. D. J. Macdonnell, and Dr. Reid, to examine the Assembly's Remit on Ecclesiastical Procedure, and report thereon at next ordinary meeting. Said meeting was appointed to be held in the usual place on the first Monday of March, at 11 a.m.; and at 3 o'clock of that day commissioners will be appointed to the next General Assembly. Members are also notified hereby that next ordinary meeting will probably require attendance from them for two days, that is, both for the 4th and 5th of March.—R. MONTEATH, Pres. Clerk.

MR. VALENTINE KNETCHEL, a young man of Brussels, who is prosecuting his studies with a view to the ministry, took a high standing at the Christmas examinations in the preparatory department of the Presbyterian College, Montreal.

AT this season of the year many ministers are addressing Missionary Meetings in various parts of the country. At such gatherings it is not out of place to direct attention to the claims of the CANADA PRESBYTERIAN on our people, and its usefulness to the various schemes of the Church. In several places this has already been done by kind friends, and the results will doubtless appear in due season.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

JAN. 20, 1878. } THE COVENANT RENEWED. { 2 Chron. xv. 8-15.

GOLDEN TEXT:—"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."—Verse 7.

HOME STUDIES.

- M. 2 Chron. xv. 1-7. The prophecy of Ahaziah.
T. Deut. iv. 23-31. The covenant not to be forgotten.
W. Deut. xiii. 1-11. Covenant breakers to be cut off.
Th. 2 Sam. vii 8-29. The covenant with David.
F. 2 Chron. xv. 8-19. The covenant renewed.
S. Jer. xxxi. 31-40. A new covenant promised.
S. Heb. viii. 1-13. The promise fulfilled.

HELPS TO STUDY.

When Asa came to the throne he did not find an apostate people to reign over. The state of religion in the land was pretty much what it had been in Rehoboam's time. There was much that was unsatisfactory; but Jehovah was still recognized as the God of Judah, and the services of the temple went on as of old. But Asa was not content with that. The idolatry of Solomon's later days had never been entirely swept away. The images and the groves of surrounding heathenism, which had been introduced in his day, were still scattered over the land. And Asa began his reign by ordering their removal, and enjoining on his subjects due obedience to Jehovah and his law. (Chap. xiv. 2-5.)

But it would appear that in this reformation the heart of the people was not with him; and evidently, after all his efforts, it remained very incomplete. Still, he himself was thorough-going in his sincerity, he realized the divine approval, and so, when the Ethiopian host came against him, he could go forth against them, as we have seen, trusting in the strength of his God. And his great victory was a victory over his own people, too. Roused to enthusiasm by the success of their valiant king, they caught his reforming spirit, and feeling that God was with him, they heartily ranged themselves on the Lord's side against the idolatry they had tolerated among them so long.

When our chapter opens the victorious army of Judah is approaching the gates of Jerusalem in the full flush of triumph. Out of the city comes a prophet, Azariah the son of Oded, to meet them. The inspiration of the Spirit upon him. No exulting song bursts from his lips; with no flattering words does he greet the king. The hour of success is always the hour of danger; and it is serious, solemn warning that he utters. "Jehovah is with you—yes, you have just proved that—but only while ye be with him—beware—if ye forsake him, he will forsake you."

How many great truths are briefly set forth in verse 2: divine faithfulness, human responsibility, mercy for the penitent, punishment for the hardened. He proceeds to speak of the many seasons of religious declension in their past history, with their consequent insecurity and misery, and holds these up before them as a picture of what their own state would be if they were false to Jehovah. He warns them therefore that they should purge away all vestiges of idolatry, and calls on them to be strong.

The effect of these faithful words was immediate. At once Asa and his people set themselves earnestly to the great work of reformation, and to renew their Covenant with Jehovah.

I. PREPARING FOR THE COVENANT. verses 8-11.

When the king Asa heard these words, God's words, Ezek. xii. 25; John xiv. 23; xv 7; and the prophecy of Azariah the son of Oded, for so it should read as in verse 2; he took courage. 2 Chron. xiv. 11; Acts xxviii. 15.

Had he not been courageous in his reforms before? He had been sincere, but, perhaps, a little timid, owing to popular opposition. But now he fears no longer. All are with him, and a clean sweep is quickly made of the remaining vestiges of idolatry.

He put away the abominable idols, not only out of his own Judah and Benjamin, but also out of the cities taken from Israel, in the mountainous country of the tribe of Ephraim. He next renewed the altar of the Lord—the altar of burnt-offering, the great brazen altar that stood in the court before the porch of the temple, which Solomon had consecrated sixty years before. Not satisfied with these measures Asa desired to pledge his whole kingdom to the work of reformation; for this purpose he called a general assembly of the people. He gathered all Judah and Benjamin. And with them were many strangers who had come from the Kingdom of Israel. For that kingdom under Baasha was growing worse and worse. And the better and wiser men, seeing the increasing tendency to idolatry, and foreseeing the dangers which were sure to follow, emigrated in large numbers into Judah whither they were attracted by the zeal and pious reforms of Asa, for they saw that the Lord his God was with him. This was the second great migration from the northern to the southern kingdom. See chap. xi. 13-16. The assembly was held at Jerusalem in the third month of the fifteenth year of Asa's reign. If this is counted, not from the accession of Asa, but from the beginning of the Jewish year, which however is doubtful, it would be in the month Sivan, which corresponds to the latter part of May and beginning of June, and in which the festival of Pentecost took place.

And they offered unto the Lord of the spoil which they had taken from the Ethiopians. Consider the lessons taught us by this preparation for the renewal of the Covenant.

From God's Word alone cometh either courage or wisdom to make a true reformation.

All idols must be put away. What are our idols? Every sinful habit is an idol. Anything which takes God's place

in our affections and shuts Him out of our hearts is an idol. Self is the great idol.

True reform consists in building up as well as in casting down. There must be one supreme to whom is offered the allegiance and service of the man. We cannot but serve some master; the question is, which it shall be.

True religion involves self-dedication. An open heart will make an open purse. Giving is an essential part of our religion and of our worship.

II. ENTERING INTO THE COVENANT: Verses 12-15.

The enthusiasm of the king swept over the vast assembly. Each person present pledged himself to an entire consecration to God and to His cause. (Note 1.)

There are three ways in which the spirit in which this renewal of the Covenant was made was an example to us:

1. They entered into it with all their heart and with all their soul. These are very common words, "with all my heart"—words daily and hourly on our lips—but when true, they are very significant. "Heartily" is not at all the same thing. I may greet a friend, or do a piece of work, or join in a game, heartily, and yet it may not be with all my heart. I may be sincere in the pleasure or interest I express, or in the efforts I make, and yet there may not be that engrossing fervor and resolution which we mean when we say, "His whole soul is in it." But the service and work of God is worthy of such a spirit. "With my whole heart have I sought Thee," said David. Which of us can say that?

2. They did it with a holy intolerance, verse 13. Toleration is a good thing, and an intolerant spirit is not a Christian spirit. Yet there is a certain intolerance toward sin, especially in ourselves—which always accompanies a "perfect heart." In Judah it took the form of denouncing death against all who dissented from the Covenant. (Note 2.) That is not the right way now. As far as others are concerned the One Hundred and First Psalm may be our guide, in spirit if not in letter; also 2 Cor. vi. 14-18; Eph. v 11.

3. They did it joyfully, verse 15. There is no joy in half-hearted service. Let us "serve the Lord with gladness," and we shall find that "the joy of the Lord is our strength." Sin is bitterness, religion is joy. He was found of them. God always is found by them that seek Him, Jer. xxix 13; Matt. vii. 7, 8. He wants to be found. His great desire for us is that we should know and love Him; and no favour He can give us is so great as the revelation of Himself to us. The Lord gave them rest, Matt. xi. 28. There was peace without and peace within; the rest of free, glad activity, of a submissive will, of a conscience cleansed from sin, of the blessed fellowship of the Love of Jesus.

The next chapter, alas! shows even Asa losing his faith, and then sinning grievously. "Let him that thinketh he standeth take heed lest he fall." But it contains that beautiful verse, which is the pivot and key of this whole second book of Chronicles: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

FOR THE LITTLE ONES.

How many of you would like to learn to-day about a promise made by a great many people standing together? The people came from the country, and from near cities and from far cities to the City of Jerusalem, to make a promise together. Some of them were rich, and some of them were poor; some of them rode and some of them walked; there were both men and women. Presently there was a great crowd in Jerusalem. Their King had sent word for them to come; the same King about whom you learned last Sunday. What was his name? What do you think King Asa wanted his people to promise? Before you answer, just remember that King Asa had broken the people's idols, and cut down the groves in which they had worshipped the idols. What do you think now, must have been the promise he wanted the people to make? To worship only the true God. I will write the promise on the blackboard (or slate).

We will seek the Lord God of our fathers with our whole heart and soul.

Let us read it together. When the great crowd of people stood up with their King and made this promise with a loud voice, there was shouting and blowing of trumpets and music of cornets. The people were filled with gladness, and great happiness came to them all; for God had made a promise too. Listen while I read it from the Bible, "The Lord is with you while ye be with Him." (v. 2.)

I hold in my hands a promissory note. A man tells me this, "I promise to pay you thirty dollars on the first day of March." It seems to make promises more sure to write them down and have names signed to them. I have read in the Bible about some people who wrote their names to a promise to God, that they would worship Him and try to please Him in all their ways. (Neh. x.) Now I am wondering how many of you would like to make promises to God and sign your names to them (hands raised.) But you must know first what the promises are. You cannot make the promises unless you love Jesus. How many of you do? You cannot make the promises unless you believe that Jesus can take away your sins; that he is your Saviour.

EXPLANATORY NOTES.

1. Covenant.—Solemn renewals of the original Covenant which God made with their fathers in the wilderness (Exod. xxiv. 3-8) occur from time to time in the history of the Jews, following upon intervals of apostasy. The renewal in the reign of Asa is the first on record.—*Covt.*

2. Put to death.—This was no new law, but simply the enforcement of the old one. If it had been maintained throughout the earlier history it would have been better both for Israel and for the world. Now, religion is more widely spread abroad, and can depend upon spiritual forces only; but in those ages the truth of God and the salvation of mankind hung at issue with one small people. Let those who censure this sternness remember that, but for these "Old Testament severities," our civilization and our enlightenment would not exist.

WORDS OF THE WISE.

THE possession of religious knowledge may be fatally but easily mistaken for the possession of real religion.—*Bickersteth.*

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery is to be always doing his own will and seeking to please himself.—*Edw. Bickersteth.*

The nation is the work of God in history. Its unity and its continuity through the generations as in Him. He is present with it as with the individual person, and this is the condition of its being as a moral person. Its vocation is from God, and its obligation is only to God, and its freedom is His gift. The transmitted purpose which it bears in its vocation, is in the fulfilment of His will. The procession of history is in the life of nations, and in the perfected nation is the goal of history.—*Mulford.*

BLESSED is the minister who has an idealist for a wife. Every one else praises him; criticism is free only behind his back. He may run into all manner of pulpit extravagances, and know nothing of it till a committee waits on him with the startling suggestion that he had better resign. The idealist wife saves him from this calamity. She is the sharpest, but kindest of critics. No fault of doctrine, rhetoric, speech, or manner, ever escapes her. He is crucified every Sunday night. If he bears it bravely and well it will do him good. If he does not he deserves not to be a minister.

PRAYER must be unwearied. It is a continual service that we are called to. It is a continual burnt-offering that is to be laid upon the altar, and continual incense that is to ascend up from our censers. Both because of the very nature of the service, and because of the blessings to be obtained, there must be a holding on, a persevering, a continuing instant in prayer, a praying without ceasing. Many a saint has given us a pattern of perseverance in prayer, as if their knees were always bent, and their censers always burning. These are surely examples for our imitation, instances recorded to stir us up from our languor and sloth. Look into one of the closets of these holy men, or listen even at their closet door; go and return again, and look and listen:—Do you not see, do you not hear something that at once solemnizes and rebukes? What are our closets now? How little frequented, and, even when used, how different the sounds that echo round their walls? Where are the days of fasting and supplication? Where are the groanings which cannot be uttered, the strong crying and tears, the continual pleading with God, the ordering of our cause before Him, the heaping up of arguments, the speaking with Him as friend with friend, the refusing to let Him go until the blessing come?—*Dr. H. Bonar in the Christian Treasury.*

MISS CHARLOTTE M. TUCKER ("A. L. O. E."), who is now a volunteer missionary in India, in requesting funds writes. "It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When in Israel's tabernacle brass was required for a laver, the women gave their metal mirrors! What a sacrifice of vanity was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jewelled ring, and so realize the delight of laying her gems at the feet of the Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in heaven? Oh! if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light, and realized the honour of being permitted, however feebly, to fight under the banner of the Cross, they would feel more inclined to throw themselves into the ranks of the combatants than to grudge the trifling sacrifices which can be made by them while staying at home."

"ALL things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Consider, believer, what a large estate this is. thy title to it is good, and thou enterest into possession by faith. See, then, that thou make use of this inheritance and live upon it. Do not say, when thou wantest anything, I know not where to get it; for whatever the God-man has of wisdom, righteousness, holiness, power, and glory, He has it as the head of the body for thee as one of His members, for thy use as any benefit, and He has promised it to thee in His Word. Make free with Him then. Go to Him with confidence. Thou canst not do Him greater honour than to receive from Him what He has to give. That is glorifying Him. It is putting the crown upon his head and confessing Him to be a perfect, all-sufficient Christ when it pleaseth thee, as it did his Father, that in Him should all fulness dwell, and when thou art content to live out of thyself upon his fulness for the supply of all thy needs in time and eternity. To live thus upon Him is his glory, and it is thy privilege, thy interest, and thy happiness. In every state, spiritual and temporal, and in every circumstance thou canst possibly be in thou art commanded to look up to Christ that thou mayest receive out of his fulness, and to depend upon Him to save thee from every evil and to bestow upon thee every good. In thy walk heavenwards, and in everything thou meetest with by the way, put thy trust in Christ and expect from Him the fulfilling of all thy promises. He has all power in heaven and earth for that very purpose.—*Romans.*

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OUR YOUNG FOLKS.

LATIN AND POETRY FOR COWS.

ONCE taught my cows Latin. I don't mean that I taught them to read Latin or any of the dead languages—a cow cares more for her cud than she does for all the the classics put together. But if you begin early you can teach a cow, or a calf (if you can teach a calf anything, which I doubt), Latin as well as English. There were ten cows which I had to escort to and from pasture night and morning. To these cows I gave the names of the Roman numerals, beginning with Unus and Duo, and going up to Decem. Decem was, of course, the biggest cow of the party, or at least she was the ruler of the others, and had the place of honor in the stable and everywhere else. I admire cows, and especially the exactness with which they define their social position. In this case Decem could "lick" Novem, and Novem could "lick" Octo, and so on down to Unus, who could not lick anybody, except her own calf. I suppose I ought to have called the weakest cow Una instead of Unus, considering her sex; but I didn't care much to teach the cows the declension of adjectives, in which I was not very well up myself; and besides it would be of little use to a cow. People who devote themselves too severely to study of the classics are apt to become dried up, and you should never do anything to dry up a cow. Well, these ten cows knew their names after a while, at least they appeared to, and would take their places as I called them. At least, if Octo attempted to get before Novem in going through the bars (I have heard people speak of a "pair of bars" when there are six or eight of them), or into the stable, the matter of precedence was settled then and there, and once settled, there was no dispute about it afterward. Novem either put her horns into Octo's ribs, and Octo shambled to one side, or else the two locked horns and tried the game of push and gore until one gave up. Nothing is stricter than the etiquette of a party of cows. There is nothing in royal courts equal to it; rank is exactly settled, and the same individuals always have the precedence. Besides Latin, I used to try to teach the cows a little poetry, and it is a very good plan. It does not do the cows much good, but it is very good exercise for a boy farmer. I used to commit to memory as good short poems as I could find (the cows used to like to listen to "Thanatopsis" about as well as anything), and repeat them when I went to the pasture, and as I drove the cows home through the sweet ferns and down the rocky slopes. It improves a boy's elocution a great deal more than driving oxen. It is a fact, also, that if a boy repeats "Thanatopsis" while he is milking, that operation acquires a certain dignity.—*Charles Dudley Warner's "Being a Boy."*

FANNY AND LILY'S QUARREL.

FANNY DEAN and Lily Reaves were very close friends. Lily's father was rich, and they lived in a large house and kept servants, horses and carriages, while Mrs. Dean sometimes found it hard work to make her husband's wages do for the large family;

but she worked hard, and the children always looked neat and comfortable.

Fanny used to help her mother by rocking the cradle, running errands, and wheeling out the baby carriage. Lily was not a bad little girl. She was very bright and pretty, and at times there was not a sweeter child in the country; but she had one great fault. She always wanted to be the most important. If the children were going to play anything, she would always choose the best part. "I will be the princess and you may be the old woman," she would say. Fanny used to give up to her a great deal.

One morning Lily came as usual to call for Fanny, who had just come home from an errand, and was getting ready for school. Her mother was fastening the neat little brown dress piped with cardinal which she had taken such pains to finish the day before.

After they had started out, Lily said, "Oh, you've got a new dress, haven't you, Fanny?"

"Yes," said Fanny. "Mamma made it out of one of hers. Wasn't she good?"

They went tripping along as happy as could be. Fanny had learned her lessons, but Lily had not. However, as she was about three from the head of a large class, and had kept her place so far, she thought she could trust to luck once, even if she had not studied much. They went into the school-room, and just before recess the spelling class was called up. Lily failed on the first word that was given her. Fanny, who stood next below spelled it and went above her. Lily knew the next one, but with the third she went down again. She pretended not to care, so she whispered and smiled until the teacher told her to stay in at recess for bad conduct. Lily felt real ashamed, but she didn't want to show it; so she tried to look bold. Fanny was lonesome without her, and sorry for her; but when she went over to comfort her after school, instead of loving words she heard, "You needn't feel so smart, Fanny Dean, if you did get above me. I wouldn't wear an old made-over dress, anyway."

Fanny gave one quick look at the dress her mother had taken such pains to make, but keeping back the hot tears which wanted to come, she tossed her head and said, "It is as good as yours, and I wouldn't be a dunce." With these words each went home alone, Lily feeling about as sad as possible; hating herself and everything she had done through the day. Fanny cried, and told her mother she would never wear the old thing again. Her mother tried to tell her how nice it looked, but she said she had rather wear the one she had before.

"Lily's mother could not think what the trouble was with her little girl; but to her questions Lily only said, "I failed to-day." And when she talked to her about it, she burst into tears.

The girls each went alone the next morning, but at recess Lily could stand it no longer; so going up to Fanny and throwing her arms around her neck, she said,

"O, Fanny, please make up! I was mad because you got above me. I didn't mean it one bit. You will wear the dress again, won't you?"

"And I don't think you are a dunce either," said Fanny.

So it did not take them long to become as

good friends as ever. Any morning you may see them trotting along together as happy as though poor lessons and unkind words had never been heard of.

I AM AFRAID.

"GEORGE, let's go down to old Reed's a little while," said Dan White to a companion one evening just after the lamps were lit and the day's work was done.

"I've got to study," replied George.

"Let the studying do itself and come on," said Dan.

"I can't, I must get that lesson."

"Well, get up in the morning and get it, Professor Jones says morning is the right time to study anyway, and he ought to know."

"I am afraid," said George.

A roar of laughter was the reply that greeted this frank confession, joined in by all the boys that stood around.

"What are you afraid of?" inquired Dan as soon as he could command his tongue.

George hesitated.

"Of his morals," sneered one.

"And his manners," added another.

"And his mammy," supplemented a third.

"Let him speak for himself," suggested Dan, "What are you afraid of George?"

"Why—why, if we go there we might stay late; then I might oversleep myself and not get up early in the morning; and then they smoke and swear and drink; and it's not much of a place"—

"Go hire a hall! go hire a hall!" was echoed on all sides.

It is not pleasant to be laughed at, and George was just ready to cry when one of the larger boys silenced the clamour and said,

"Come on boys, who cares for morals, or manners, or grand-mothers, come ahead; come George," he added entreatingly, "don't be backed down, the fools don't know what they are laughing at; you've as good a right to your opinion as anybody; but come *once* and judge for yourself, if you don't like it you needn't go back."

I am sorry to say the honied words had the desired effect, and the whole troop, George and all, went rushing down to the lowest little dram-shop in all that community with as much bravado as if there was not a conscience in the crowd.

Late in the night, or, rather, early in the morning, George slipped quietly into his home at the back door and crept noiselessly up the back stairs. To day a bloated, degraded, debauched, confirmed drunkard, whom intemperance, as a strong man armed, has overcome and taken captive, will tell you with tears of shame in his eyes that he is going straight down to hell, with no power to save because in his youth he was afraid to say, "I am afraid."

There is a divine Arm, able to save even him, but he has sunk so low he scarcely wants to be saved, and we hardly dare hope he will be.

Courage! boys, courage! Dare to do right. Dare to shun the wrong. Have the courage to say, "*I am afraid.*"

I DON'T like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—*Carlyle.*

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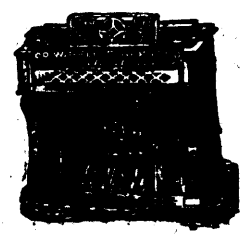
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