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NOTES OF THE WEEK.

WE regret to learn that the Rev. A. Glendinning has resigned the pastoral charge of Glenmorris, on account of an affection of the throat, which prevents his preaching.

WE are glad to find that in the case of the Rev. H. McMeekin, of Lancaster, charged with indecent assault, as noticed in our columns some time ago, the Grand Jury came into court with a verdict of "No Bill."

THE Rev. John Ferguson, of Brussels, has been appointed Convener of the Home Mission Committee in the Huron Presbytery in place of Mr. Gracey, who has resigned. Probationers and others interested will therefore communicate with him instead of with Mr. Gracey respecting appointments to vacancies, etc.

FROM the annual report of St. John's Presbyterian Church, Almonte, it appears that the number of members now on the roll is 212, being an increase of 40 during the year. The total amount of money raised by the congregation, including subscriptions to Building Fund, was \$1819.70, whereof \$180.35 was for the schemes of the Church, as follows: Home Mission Fund, \$50; French Evangelization, \$35; Foreign Missions, \$40; Colleges, \$43.63. The Sabbath School is increasing, and has contributed \$25.23 to the Juvenile Mission Fund.

THE Senatus Academicus of Aberdeen University has recently conferred the honorary degree of D.D. on the Rev. George McKay, pastor of the Free North Church, Inverness, Scotland. Mr. McKay was ordained and inducted into the parish of Clyne, Sutherlandshire, in 1828. In 1845 he was translated into his present charge, which is one of the largest congregations in the north of Scotland. His many friends in Canada and elsewhere will be glad to hear of this mark of distinction which he received in the jubilee year of his ministry. Rev. Dr. McKay has been the most popular minister in the Highlands since the death of Dr. McDonald, of Ferintosh.

ON the evening of Wednesday, the 27th ult., Mr. Colin Munro, Precentor of Burns' Church, Mosca, was visited at his own house by a company composed of deacons, ladies, and other friends belonging to the congregation, and presented with a watch and purse, accompanied by an address expressing appreciation of the valuable and disinterested services rendered by

him during a period of nearly a quarter of a century. To this address Mr. Munro made a short and appropriate reply. Short speeches were also made by Rev. N. McKinnon (the pastor), Messrs. D. McKellar, D. Campbell, N. McNeil, deacons, and others. Psalm cxxxiii. was sung by the whole company, and a few other appropriate pieces by the young people, after which the meeting was closed with prayer by the pastor.

THREE new auxiliaries have been lately formed in connection with the Woman's Foreign Missionary Society for the Presbytery of Kingston. One of these is at Mill Point, on the Bay of Quinte; another at Roslin, and a third at Stirling, a thriving little town some twelve miles from Belleville. A fourth new auxiliary is soon to be formed at Napanee, and it is hoped that before long there will be hardly any congregations in the Presbytery without such a Society. As Kingston is an unusually poor Presbytery, with a very large and destitute Home Mission field, these tokens of the interest which is being awakened among the women of our Church in Foreign Missions are especially gratifying, and suggestive of what might be done in much wealthier Presbyteries, if the matter were energetically prosecuted.

SIX weeks ago special services were begun in the Presbyterian Church, Priceville. Every night the church has been crowded with earnest and devout worshippers, whose great enquiry was "What must we do to be saved?" Week after week, the interest in these meetings seemed to grow. Sabbath, 31st ult., your correspondent assisted the Rev. R. F. Gunn in dispensing the sacrament of the Lord's Supper. On that occasion eighty-five persons (to a great extent the fruit of the revival) professed to have found peace with God, and were admitted to the fellowship of the Church. Their interest in Divine things seemed to be intense; and to all outward appearance God has been blessing them abundantly. "The Lord hath done great things, whereof we are glad."—D. S.

IT frequently happens that an industrious man, having a young family entirely dependent upon him, is removed by death, and thus his wife and helpless little ones are left unprovided for. He intended to do well for them. All his efforts and all his plans were for them. But his plans were constructed on the understanding that he himself should live to carry them to a successful issue; and death came and spoiled them all. Now, if even one of his schemes for his children's welfare had been arranged with a view to the possibility of his early removal, what an advantage it would be to them. Yes, we are just advocating Life Insurance. That is exactly what we are driving at. We think it our duty to point out to our readers what is for their interest and for the interest of their families. They will find the report of the "Sun Mutual Life Insurance Company" in other columns. We hope it will be the means of inducing many of them to make provision for their families in this way. The "Sun Mutual" Company works on correct principles, exercises great caution, and under its present able management is worthy of all confidence. Mr. R. H. Hoskin, the local manager in this city, continues to carry on the Company's business most successfully.

THE annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada,

(Western Section), was held in Knox Church on the afternoon of Tuesday, 9th inst. There was a large attendance of members resident in the city, besides delegates from the branch societies, and representatives from the sister society in Hamilton. Several ladies from the Woman's Foreign Missionary Society of the Baptist Church were also present. The annual reports of the Managers and of the Home and Foreign Secretaries and Treasurer were read, and a committee of management for the ensuing year appointed, from which the following officers were chosen.—President, Mrs. McLaren; Vice-Presidents, Mrs. Burns, Mrs. Reid, Mrs. Ewart, Mrs. Gregg; Recording Secretary, Mrs. MacMurchy; Foreign Secretary, Mrs. Harvie; Home Secretary, Miss Topp. The delegates and other friends were warmly welcomed by the President, after which, on invitation, several of them spoke briefly but most hopefully of the work in different parts of the country. The Foreign Secretary, in reply, addressed to the delegates encouraging and beautiful words on the basis of woman's work in the cause of Foreign Missions. Two papers were read by members of the Society, one on "Missionary Work," the other on "Giving"—both of great practical interest. The different reports showed a steady advance in all the departments. During the year \$2,400 has been paid to the Treasurer of the General Assembly's Committee on Foreign Missions.

THE Rev. John S. Lochead, A.M., late of Valleyfield, was inducted into the pastoral charge of Hullet and Londesboro on the 21st ult. The Rev. Mr. McLean, of Blyth, presided at the induction and preached an able sermon from Isaiah xxxii. 2: "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The Rev. Mr. McNaughton (Probationer) very ably addressed the minister instead of the Rev. Mr. Sieveright, who had been appointed to do so. The Rev. Mr. Pritchard of Bluevale addressed the people, after which the newly-inducted minister was conducted to the door by the Rev. Mr. McLean, where he received the right hand of fellowship and a very hearty welcome from the large congregation present. After a few moments' intermission, the people again took their seats in the church, and sat down to a most sumptuous tea, which had been provided by the ladies of the congregation. The quality of the tea was such as to satisfy the appetite of the most fastidious old lady. The supply of catables appeared almost inexhaustible, and the excellency of their quality was manifest by the manner in which the people put themselves outside of them. Tea being over, the Rev. Mr. McLean was called to the chair, which he filled in his usual able and pleasant way. After delivering an interesting address, he called upon the Rev. Messrs. Pritchard, McNaughton, Lochead (the newly-inducted minister), and the Rev. Mr. Davey, of the Canada Methodist Church, to address the meeting. They all delivered very interesting, appropriate, and instructive addresses, which were listened to by the large audience with marked attention. The speeches were interspersed with excellent music from the choir. After the accustomed votes of thanks were passed the meeting broke up, all apparently very highly pleased with the interesting exercises of the day. The Rev. Mr. Lochead appears to be the right man in the right place, and he enters upon his labors in his new field with every prospect of success.—COM.

OUR CONTRIBUTORS.

LETTER FROM MANITOBA.

MR. EDITOR,—Having returned from a three weeks' trip down the line of the Canada Pacific Railway, it occurs to me that it may be interesting to many of your readers to know something of the prospects of that enterprise with which the future prosperity of this province, and indeed of the whole Dominion, is so wrapped up.

Your readers will not have forgotten the glowing account given by the esteemed pastor of Knox Church, Winnipeg, of his short run into the same quarter last autumn. My being sent on a mission to the "navvies" is the first fruit of Mr. Robertson's visit, but I earnestly wish that it may be only the beginning of a good work in this needy field.

The Home Mission Committee of the Presbytery of Manitoba, having exhausted all their efforts at inducing some young man from the east to come and occupy this sphere, at length determined to send one of their own number to take possession of the field immediately. Being one of the nearest to Winnipeg I was selected to go, as it was thought the professors of the College could fill my place in my absence more readily than one of the remote stations. The call was a sudden one but I felt it to be strong, and resolved that if Mrs. Campbell was not afraid to be left for three or four weeks on the lonely prairie, I should at once set out. Her consent being obtained, I started for Winnipeg, reaching there on Tuesday. Wednesday was taken up with getting information about the route and the work, and a pass from Mr. Whitehead, the obliging contractor of the section in question.

About half past two on Thursday morning I stole quietly away from the College, looking very much like a tramp with my budget and inevitable fur coat, notwithstanding it was raining, and Winnipeg mud was already getting deep. I struggled down towards the

BANKS OF THE RED RIVER,

losing my way and having to climb out of somebody's farmyard to reach the ice, clambering down the steep banks on a dilapidated fence. Cautiously I wended my way down the river looking for the starting point of the train. Let me here remind readers in the east, that the Peabina Branch is built on the east, or St. Boniface side of the river. Completely done out with the tramp, owing to the darkness, the heat, the load of clothes and the rarified air, I reached the train just in the nick of time.

I threw my bundle and myself down on the first flat I came to, trusting to time to recover my lost breath. Having at length gained the "caboose," I found it jammed full of men and provisions (not cooked however). I was fain to be content to squat down behind the door with my valise for a seat and my coat for a rug. I am not very sure whether I got any sleep or not, at all events I felt very "seedy" when at daylight the train stopped at "Brokenhead," to give the bite a drink. It was not easy to get enough out of the frozen stream to satisfy the maw of the iron steed; at last we steamed up and with all on board started on east, reaching the end of the track, in the midst of a dreary swamp, about ten o'clock. This was about forty miles east of Selkirk, or "the crossing" as it is usually called, and sixty-four miles from Winnipeg.

We looked in vain for the teams that were supposed to be always waiting, which were to convey us directly to "fifteen." After looking round for a considerable time to see if there were any chance for breakfast (vain hope), I at length found Mr. Sinclair, the contractor for sending supplies on to "fifteen," who took charge of my valise, promising to send it forward the first chance. Mr. Rouleau, the faithful colporteur of the Bible society, was my *compagnon de voyage* for the most part of my stay. With my coat on my shoulder I set out to work my passage east. The sandwiches, due to the kind thoughtfulness of Mrs. Bryce, now came in handy. After a tramp of three or four miles we reached Shelley Station, where Mr. Milloy, lately employed on the survey, and his family still reside. Almost faint from fatigue I was refreshed with a "cup of cold water" from Mrs. Milloy. My star was surely now on the ascendant, for Mr. Robinson, a sub-contractor on section fourteen, was just starting for the Whitemouth, some ten or twelve miles farther down the line. There was no sleighing except in the ditches, yet this "good Samaritan" gave me his seat in the cutter, and trudged through the mud him-

self. If I had not been completely exhausted I would not have trespassed so far on his good nature. He proved to me "the friend in need, and so the friend in deed," and I shall ever hold him in grateful remembrance, for I feel sure it was done "for His sake."

Reaching Whitemouth River about two o'clock, I became the guest of Mr. Molesworth, C.E., and his blooming young bride; staying over till the morning, I held a meeting in the camp of Major Bowles, who is a sub-contractor for culverts on section fourteen. I had here as everywhere on the route an attentive audience, of about twenty-five persons.

Next morning Mr. Molesworth completed his kindness as host by sending me forward

WITH HIS CUTTER TO RIDOUT'S,

twelve miles further on. Refreshed with a good night's rest I enjoyed this ride with Mr. Gordon, assistant engineer, and brother of the late Adam Gordon of Port Perry. After dining at Ridout's, a stopping-place, I set forward in company with Dr. Hanson who was going down to Cross Lake to dress the wounded hand of some man who was hurt there. I rather enjoyed the eight miles walk to Rennie Station, where I enjoyed the hospitality of Mr. and Mrs. Blanshard for the night.

It is plain that the air on the Canada Pacific Railway is deeply infected with the matrimonial fever, as Mr. Blanshard is the fifth engineer who has led a willing victim to Hymen's altar within a short time. Let the gentlemen at Ingolf beware. The fever is spreading "all along the line." "*Palman qui meruit ferat*" say I.

Next morning (Friday), Mr. Blanshard sent me on with his horse as far as Telford, ten miles, where I found a team going to Cross Lake. Most of the teams I saw after this were mules, because they are hardier and can put up with the scarcity of hay that is felt there, and more the farther east we get. At Telford I had only time to call for a few minutes on Mr. Forrest and Mr. Steele (son of Mr. Steele of Amherst Island, Mr. Forrest's assistant), promising to stay a night with them on my return, which I did. I reached Ingolf on Friday evening. My expectation of meeting Mr. Charles Whitehead here was disappointed, but I showed my letter from Mr. Robertson to Mr. Farrell, "walking boss" of the west end of section fifteen. He bade me welcome to such entertainment as he could afford in camp. After supper I walked across the bay to call on Mr. Rodger, the engineer, who insisted on my taking up my quarters with him and Mr. Morrison, of Toronto, his assistant.

I was too weary to have any service that evening, but on Saturday evening I made my first effort on fifteen in camp number two, two miles from Farrell's headquarters. In Mr. Volume, storekeeper, I found a zealous helper in all my work here. He accompanied me on my expeditions to camps two and four. My first reception was rather discouraging. In fact there was a feeling that I was too soon after another missionary who had left just two days before me. He came from Fort Francis, making a hurried trip along the twenty-seven miles of fifteen; a priest from Winnipeg had preceded him by a few days, and it is said that he banked \$500 as the net proceeds of his trip. I don't know how much my immediate predecessor got, but evidently an impression was left on the minds of many amongst the men that "another preacher" had come for a haul. I was deeply grieved with this feeling, and was hampered with it during my stay. However, after the first service in each place I had an opportunity of doing away with this impression to a certain extent as no "collection was taken up to cover expenses."

On Sabbath I had two services, one in camp number one at two o'clock, and one in camp number four in the evening. In the afternoon I had thirty or forty present, and in the evening nearly as many, most of whom were French Canadians. I had rather a startling reception, but after I commenced service I never had a more attentive audience. I trust some good resulted from the service. Sabbath desecration and profanity and loose talk are the crying sins of railway men, and of men on all public works. It is difficult for one unacquainted with the scene to understand how constantly my feelings were crucified with the taking in vain of the name of God and the Saviour. Not that the men on fifteen are worse than others similarly employed. The profanity was worse, if possible, in the caboose of the train going out.

On Monday Mr. Rouleau and I

STARTED TO WALK TO LAKE DECEPTION,

fifteen miles. We had dinner at camp number three, only three miles from Ingolf. Soon we were out of reach of the sound of the drill and hammer. All the drilling is here done in the old-fashioned style with two men striking, and one holding and turning the drill. Drilling machines were discarded, owing to their not being heavy enough for the kind of Rock, I believe. Called at Mrs. Armstrong's, nine miles down, to rest a few minutes, and get a drink of water. The country for the whole length of fifteen is just lakes and granite rocks covered with stunted pine and poplar. The portages are generally shorter than the lakes. One can't help admiring the pluck of the engineer who located this part of the line. Rough and bare as the region is, it was very homelike to me, reminding me strongly of scenes on the Upper Ottawa so lately left behind. After a few months living on the everlasting pancake, as one has termed the prairie, a rock covered with green is a most refreshing sight. But it would be a poor choice for a farmer to locate on either fourteen or fifteen. In the one it is swamp and "muskeg," which is a worse swamp, and in the other lakes and rocks. I don't think that enough soil could be gathered on the whole line of fifteen to make a good ten acre lot. Plenty of scenery there is though, and picnicking grounds innumerable. I was almost longing to be there in summer time, but I must not be envious of the young man who is to spend the summer months amidst these lakes and rocks and woods with two canoe men to paddle him along over the lakes, and to carry the canoe over the portages. Let not all the young men from the colleges speak at once when the question is asked, "Who will go and work in this vineyard?" Many of the men here are from quiet respectable homes, and eagerly welcome the gospel sound which reminds them of dear ones at home, and keeps their memory of sacred things fresh. I cannot conceive of a more interesting field to an earnest soul, who has resources at command, than going in with the glad tidings to these neglected ones. Deeply grieved do we all feel here the want of a missionary spirit in the churches at home since this field has been so long unfilled, notwithstanding the earnest pleadings of the Board here.

Even the usual stumbling block of expense cannot be pleaded here, since if the right man for such work can be got no difficulty will be felt, Mr. Whitehead asserts from knowledge, in raising \$100 per month, and no expenses. If none of our young men from college offers for this field I shall begin to feel ashamed of our Church. But this is not the only field that remains to be taken up. Does the Church in the east not yet know what kind of treatment the Professors of our College are receiving. They are being murdered by inches by doing two men's work each. This is no exaggeration. Neither of them is scarcely a Sabbath at home, and that means a drive of twenty to fifty miles and preaching twice, and then at it again on Monday with their classes till Friday evening. Add to this all the extra meetings of a public kind at which we have to be represented, and you may begin to see that they cannot stand this kind of thing much longer. Does the Church in the older province remember anything of her struggles thirty to fifty years ago? Have they forgotten

THE VALUABLE ASSISTANCE

they got in men and means from the home Churches? Surely they have forgotten or they would be more ready to come to the help of the Lord in this new province where yet there is much struggling for the bare necessities of life amongst our farmers. No sleighing has meant no opportunity to haul wood or grain to market with oxen, which is the kind of team most of them still use.

Deeply do I feel, and every missionary here feels, the need of a great revival of interest in the cause here, amongst the churches at home. I have gone into this matter at too great length for your space, I fear, but far too briefly considering the importance of the topic. In conclusion, I would just say that rapid progress is being made with the rock work on fifteen, and that on my return I rode seventy-five miles by train, ten or fifteen more than when I went out. I spent a week at each of the three headquarters on fifteen. I preached in all the camps but three, preaching twenty times in all, sometimes to small knots of ten or fifteen, and sometimes to twenty-five to forty. What is needed, however, to accomplish much, is for a man to stay with them, to gain their confidence and

keep it, and so influence their hearts. They are rough, but they are tender too. They are those for whom Christ died.

At Lake Deception I found the Chief Engineer of the section, Mr. Carre and Mrs. Carre exceedingly kind and hospitable. May the Lord reward them, and all who showed me kindness for His sake. Ever yours faithfully,

ALEX. CAMPBELL.

Rockwood, March 16th, 1878.

DR. JARDINE'S LECTURES AT QUEEN'S UNIVERSITY.

The students of Queen's University have recently enjoyed the benefit of listening to a most interesting course of lectures on "Comparative Religion," from the Rev. Dr. Jardine, late Principal of the Presbyterian College at Calcutta, and a distinguished alumnus of Queen's, where he took his degree of M.A. about ten years ago. As an appropriate token of his filial regard for his *Alma Mater*, he most kindly consented to deliver a course of five lectures on the relations of Christianity to other oriental systems of religion,—terminating with a sixth on the "Results of Christian Missions,"—which had been delivered by request before the students of the Scottish Universities.

These lectures, which were characterized by a clear and comprehensive grasp,—at once of the great principles underlying all religious principles,—and of the distinctive peculiarities of Christianity which proclaim its Divine origin,—were also remarkable for clear and systematic presentation of thought, graceful and eloquent diction, and a most distinct and impressive delivery. They were listened to with the deepest attention and pleasure, not only by students and alumni of the University, but also by a considerable number of ladies and gentlemen, kindly admitted by the liberality of Principal Grant, at whose invitation the lectures were given.

The first and introductory lecture explained that Christianity, in its relation to other religions, would be viewed from an evangelical standpoint—and pointed out that not alone Christ's command, but four great principles contained in the distinctive character of Christianity *compel* her to be a Missionary Church. The first of these is that she teaches the unity of God, and the universality of His power, in contrast to the local deities of heathenism; the second, that she teaches the unity of man, his oneness of nature, need and capacity; the third, that she teaches that Christ is the only Saviour, who came to rescue man from evil, present and prospective, to raise him to a higher condition by implanting the principle of *eternal life*, and to reveal the continuance of this life in another sphere; and the fourth, that she teaches the principle of *Christian love* in opposition to the natural selfishness of humanity.

The second lecture was occupied in discussing the primitive forms of religion, and showed that man is naturally a religious being, tracing the roots and rise of the various tendencies of the human mind which found expression in the forms of Fetichism, Idolatry, Nature-worship, Ancestor-worship, Devil-worship (as the propitiation of evil), and Anthropomorphism, finding its development in the gods of polytheistic religions. He showed how thoughtful minds, notably that of Gautama Buddha in the sixth century before Christ, rejecting these polytheistic conceptions, and read several beautiful extracts from the Hindu Vedas and Upanishads, showing how strongly the principle of the Divine unity was held by the old Hindu poets and sages. He pointed out the third-fold division of elements of religion into Intellectual Principles, Religious *Cultus* and Religious Life. He showed what elementary ideas were common to all forms of religion, how Religious *Cultus* arose, and when it became superstition, and how religious life was the result of the religious belief coming into relation with moral conduct. He pointed out that when self is freed from selfishness by the introduction of a spiritual force, we call it *human salvation*, that the relative value of religions must be determined by the extent to which they tend towards accomplishing this object, that while it is a matter for rejoicing that widespread religious beliefs had done much to raise humanity out of degradation or sensuality, Christianity is to be regarded as the only religion which is not a mere product of human development, which brings to man actual light from without, and by a spiritual force implanted, brings man into communion and harmonious relation with the Divine.

The third lecture was occupied with a sketch of Buddhism and Mohammedanism, religions which had much in common as having both originated in reforming efforts of single historic personages, as being both great missionary religions, and both re-actions from the polytheism and superstition of earlier faiths, and attempts to rise above the religious errors of the times. He briefly sketched the noble and devoted life of Gautama the Buddha, and of the founder of Islam, showing how, in the case of the latter, ambition gradually corrupted a really earnest nature until at last he became capable of deceit and of encouraging sensuality. He analysed the character of Buddhism; how, in the doctrine of Karma it recognized the continuity of existence, and of its moral character; how, disgusted by the anthropomorphism of Brahmanism, Buddha refused to look beyond the phenomenal continuity of existence and recognize Deity, not distinguishing between accidental forms and the deep principle in humanity which makes belief in the Divine almost universal, and how the lack of this element in his original system, caused popular Buddhism to become a form of polytheism. Islamism, on the contrary, was pure Monotheism, with a religious ceremonial partly borrowed from the Jewish people, and partly from Arab traditions. Salvation of faith was not imagined, and prayer was made lifeless by fatalism. Its promised paradise was a sensual one and its chosen missionary agency, holy war. As compared with each other, Buddhism was moral without theism; Mohammedanism theism, accompanied by a low morality.

In the fourth and fifth lectures the relation of Christianity to conflicting religions were very fully discussed. Three views of these relations were explained: 1. The view that Christianity holds to all other religions the relation of the absolutely true to the absolutely false, that it alone is efficacious to raise man in the scale of moral being, while all other forms of faith are absolutely inefficacious. 2. The view towards which scientific thought tends, that Christianity is nothing more than the highest step in human development, and the greatest success attained by the human mind in bringing itself into harmony with the Divine. 3. That Christianity, while containing much that was common to all religions, contained also that which could only be explained by admitting its directly Divine origin. He showed that other religions had done much to raise man out of mere animalism and to prepare the way for an intelligent belief in Christianity, that they led to the best kind of spiritual life that man had been able to reach without revelation, and that, in the higher forms of so-called natural religions are found influences favorable to developing man's higher spiritual nature. He then pointed out what was peculiar to Christianity, both in its rise and in its teachings, that Christ did not stand to Judaism in the relation of any other religious reformer to an earlier faith; that He came to FULFIL the law and the prophets, but in a way that no human mind could have conceived, and that Christianity alone, of all religions, adequately meets the three great needs of man's nature, to *know*, to *have*, and to *become*. He showed how the desire to *know* was met, not by presenting a body of abstract principles, but a revelation embodied in the life of the Divine Person who was Himself the centre of Christian faith and love; how Christianity purified man's desire to *have*, not by offering it indiscriminate gratification but by presenting nobler aims of human life, objects of spiritual desire; how it met the desire to *become* by offering such a conception of religious life embodied in a living person, as had never previously been conceived, so that the aim of Christians was simply—to be *like* Christ. Human religions were the attempt of humanity to rise to the Divine, Christianity the Divine descent to raise man to itself.

He then explained the relation of the three views above given to missionary effort, showing that the first had the merit of inspiring strong missionary zeal, but being rather in the destructive spirit of ancient Judaism, than in that of Peter's address to Cornelius, it had excited much unnecessary antagonism and in many cases repelled heathen minds from that calm consideration of Christian truth, necessary to its being accepted. The prevalence of the second view, while even on this low ground Christianity has claims to extension, would, by the force of human selfishness, ultimately cause the complete extinction of Christian Missions; while the third view, admitting the sincerity and the elements of good that show themselves in other religions, yet, believing that Christianity alone can give complete deliverance from sin, and eternal

life, furnishes the strongest stimulus to extend its influence for the evangelization of the world.

The concluding lecture of the course, on "The Result of Missions in India," partook more of a popular character than the others, and was delivered in the evening to a general audience, including, of course, the students of the University. Dr. Jardine entered first into an explanation of the various methods of Mission work, that of evangelization, pure and simple, and that which combined with evangelization educational and medical missions. He explained the need of the educational method in India, as a certain means of dispelling the superstitions of Hinduism, and explained the part which Dr. Duff, the prince of missionaries had taken, in originating educational missions in India. He described, also, the good results of medical missions in bringing gospel truth home to the sick and the afflicted, two classes which most readily received it. He enumerated the apparent results of missions in India, both on those who had and those who had not embraced Christianity, and, in doing so, he read a most satisfactory testimony by a government servant—estimating most highly the effect of missionary teaching in raising the moral tone of the people generally, since many who did not actually profess Christianity had been largely influenced by Christian teaching. He said that the greater number of converts were made from the low-caste natives, partly because, being poor and uneducated, they were more easily influenced by the missionary, and partly because the conditions of life under which they lived were more simple, so that they could more easily break with their old faith. Comparatively few of the high-caste Brahmins became Christians, because they hold to their own views much more tenaciously, and because, also, to embrace Christianity involved the loss of caste, a degradation which involved a heavy sacrifice to a Hindoo. But where men of this class did become Christians, they were by far the most efficient and useful laborers among their fellow-countrymen, and to this source we must look for the material of an intelligent native ministry. With many, he admitted, the immediate effect of the enlightenment was to cut adrift from any religious belief, a result deeply to be regretted, yet to be expected in all times of transition. With those who did become Christians, the chief defect was a spirit of dependence, a habit of passively receiving doctrines without intelligent criticism, an absence of life and thought much to be regretted, yet it was to be feared not uncommon among the people of Christian countries. Among those who did not receive Christianity but were more or less affected by it, its indirect results were very great, as much even of the teaching at purely secular institutions was inspired by Biblical ideas. Many, however, of the Hindoos, were strongly influenced by the exclusively scientific spirit which ignored the moral and spiritual sphere, and they often became ardent followers of some European scientific order. Among those who without having received Christianity were more or less favorably disposed towards it, he instanced the new sect of the Brama Somaj, which, taken as a whole, he believed was preparing the way for Christianity, though the individuals composing it did not seem to advance nearer to receiving the religion of Christ. It was unfavorable to the success of missionary effort that Christianity was regarded as the religion of the conqueror, and that the governing Anglo-Saxon race was characterized by a hateur that made them anything but favorites with the subject race. Then, too, the difference in social customs is so great, that the Christian Englishman is "unclean" to the Hindoo. There were however a number of those favorably disposed to Christianity who might almost be described as unbaptized Christians, living under the influence of the Christian faith though without openly confessing it. In conclusion, the lecturer eloquently alluded to the certain advent of troublous times in fulfilment of prophecy, to the position of the Anglo-Saxon race as the missionary hope of the world, and to the glorious certainty that God will overrule all events for the triumph of His Church and the complete establishment of the kingdom of the Prince of Peace.

The above is necessarily only a meagre outline of lectures so full of careful analysis, clear exposition, comprehensive and liberal thought, and accurate and forcible expression that no outline could convey an adequate idea of them. Those who listened had but one regret, that the course was so brief.

REMUNERATION OF PROBATIONERS.

MR. EDITOR, Two communications have appeared in your paper on the above subject. The reference in both of them to St. Andrew's congregation, Chatham, requires refutation. I do not say that the writers willfully misrepresent the matter, but they both do the congregation an injustice by what they state. The impression conveyed by both writers, if not clearly stated, is, that St. Andrew's congregation was in the habit of *paying no more* than eight dollars per Sabbath for supply. This is simply not true. It sometimes cost the congregation more than thirty dollars per Sabbath for supply during their vacancy. This happened by bringing ministers from a distance to give them a hearing as candidates. Probationers were frequently sent to supply their pulpit, that the congregation would rather have paid to remain away; and one of the above writers was one of them. This was repeated so frequently that the congregation wished to supply their own pulpit, and hear men of their own selection. But before this privilege was granted, they had sometimes to pay two men for the same Sabbath. The Presbytery sent one, whom the congregation paid not to preach, and paid the man of their own selection as well. I charge no one particularly with this, but the fact occurred. Both the above writers declare that St. Andrew's congregation violated the law of the Church both in the spirit and letter, when they only paid eight dollars per Sabbath. What law do these men mean? The law that was in existence when Rev. Mr. Burr supplied St. Andrew's pulpit was the law of 1876. That law was complied with, both in the spirit and letter, as far as his case was concerned. Here is the law: "And there shall be paid by the Presbytery and sub-committee conjointly for a licentiate or ordained minister a minimum of eight dollars (\$8) per Sabbath with board." The Presbytery were satisfied that the law was complied with, and its provisions fully met in Mr. Burr's case, and hence their just decision. The congregation paid Mr. Burr just at the same rate as they had paid their previous pastor. The law of 1877 was not in existence when Mr. Burr preached in St. Andrew's, and that being the case, its provisions were not violated. I ask you, then, if the harsh terms used in "Equity's" letter are applicable to St. Andrew's congregation, or are they in keeping with the cause he attempts to advocate? "Lacking common honesty," "no conscience," "withholding the hire of the laborer," are the terms used by the "simple proportion" man in King. He is utterly ignorant of the matter he attempts to discuss, as far as St. Andrew's congregation is concerned, for if he understood all the particulars he would not have said that the Presbytery "snubbed the applicant for redress," or that the law of the Church was violated either in the spirit or letter. Perhaps the approaching Assembly may act on his suggestion, and appoint the small committee he speaks of. That committee is to be. "Principally elders, men of good sense and business habits, to devise a system that would be as much a credit as the present is a disgrace to the Church." This is pretty hard on the ministers who formed the present scheme. Perhaps the Assembly in its wisdom may appoint "Equity," and declare at the same time that his dictum shall be infallible, and his scheme remain in force for all time to come. I do not wish to question the wisdom of the brethren who framed the present scheme regarding the payment of Probationers; but it does seem to me unreasonable that they should be paid at the same rate as the regular pastor, who has all the business and work of the congregation to attend to. He must visit the sick in season and out of season; attend his weekly meetings; officiate at funerals; and work incessantly for the spiritual welfare of all around him; while on the other hand, the Probationer, as a rule, does nothing except the Sabbath day work.

It may not be easy to amend matters so as to give satisfaction to all concerned; but to my certain knowledge the Probationers' List has not been satisfactory to the Probationer himself, nor the supply given by that list satisfactory to vacant congregations.

Chatham, April 8th.

JOHN R. BATTISBY.

A CHURCH BUILDING FUND.

MR. EDITOR,—A few weeks ago a letter appeared in the PRESBYTERIAN on this subject, and in your issue of the 15th inst. your correspondent "Madoc" evidently feels the want of such a fund. It is perhaps a little strange that such a capital idea has not

occurred to the mind of any one before; but now that the subject has been broached, it is worth while considering. Certain it is that such a fund is badly wanted, and if secured would be a great blessing to many small congregations (and large ones too) which are now laboring under the great disadvantage of debt. This we all know is only too apt after a few years' continuance to take away from the life and usefulness of a congregation, and the onus usually thrown on to a few shoulders becomes too troublesome to bear.

The plan proposed by your Queensville correspondent seems to be a very feasible one, and would, I think, meet all requirements. Young places would soon come forward, and small congregations would be encouraged to build. At any rate, it is well worth considering, and it is to be hoped that some influential brother may be induced to take it up.

A CONSTANT READER.

Toronto, March 25th, 1878.

THE BELIEVER'S DESIRE.

1 Kings iii. 11, 12. Prov. iii. 13-18.

Oh let me ever walk in Wisdom's way,
That I may wiser grow, and day by day
Prove that her paths are pleasantness and peace;
And, therein walking, may my years increase
In fruitful days of labour and reward,
Of love, and joy, and peace, and sweet concord.
Grant me the work which angels most enjoy,—
A life well spent in Heaven's blest employ,
In deeds of love, and works of holy zeal,
And in that occupation may I feel
The kind approval of a God of grace,
Who owns His servants with a smiling face;
My work accepted, and my sins forgiven,
Bless'd while on earth and doubly bless'd in heav'n.

Toronto.

—J. IMRIE.

THE GRANT TO METIS.

MR. EDITOR,—I regret that absence from home during the whole of last week prevented me from replying at once to Dr. Cochrane's letter on the Metis grant, contained in your issue of the 5th inst. I venture to say that nine out of every ten readers will conclude that the Doctor's meaning is that were he not restrained by a sense of what is becoming and proper he could report conversations that took place in Committee that would seriously compromise me. Now, I must insist on Dr. Cochrane giving to the public, through your paper, whatever he has to say in this connection affecting me personally. Insinuations are unfair and unmanly, and I for one shall not tolerate them. The Doctor must have observed that in my reply to his first letter I carefully avoided making any personal references whatever, and contented myself with simply correcting the mistakes into which he had unconsciously fallen. The reply thus far was complete, nor could any more direct contradiction of the original statements be conceived, but I fear the Doctor has misinterpreted my motives for leaving unnoticed the delicate threats that were then confined to parenthetical clauses, or were peering out from between the lines. I do not believe that any member of that Committee has expressed a sentiment or cast a vote at its meetings that was not dictated by a sincere desire to promote the interests of our Home Mission field. Many of them perform, in a quiet, unostentatious way, a great amount of work in their respective Presbyteries, and they have a right to speak on these matters, even though it be to correct a mistake of the Convener, without being told that if they persist in such a course, damaging revelations will be made. The man who makes these insinuations does not, I think, act brotherly, but he who tamely submits to them forfeits all claim to the respect of his fellows. I say nothing further now, nor until the Convener's promised disclosures are made, and then I hope you will accord to me the privilege of speaking fully and fearlessly. Yours sincerely,

P. WRIGHT.

Montreal, April 12th, 1878.

MODERATORSHIP.

MR. EDITOR,—I have recently observed several communications in your paper in regard to the Moderatorship of the next General Assembly, which do not appear to be very judicious. This keeping up of sectional distinctions after the different Churches have been united is not wise. The three large bodies which united to constitute the Presbyterian Church in Canada have each been honored by having a Moderator chosen from its ranks, henceforth let all sectional distinctions disappear. He can hardly be regarded as a friend to the united Church who insists unnecessarily

on sectional claims. The welfare of the whole Church should be the aim of all. A man should not be chosen for Moderator merely because he happens to occupy a prominent position in the Church, but because he is best qualified to discharge the duties of the office.

Maritime Provinces.

PRESBYTER.

OBITUARY.

MR. JOHN RATCLIFF OF EAST WHITBY.

The subject of this notice died suddenly at his residence in East Whitby on the evening of the 9th March. In his death, a loss of no ordinary kind has been sustained, not only by the congregation of which he was an active office-bearer, but by the general community which had so often called him to fill positions of trust and of power.

Mr. Ratcliff came to Canada in 1833, from Avondale, in the county of Lanark, and settled in the township of Whitby, where he has ever since lived, and where he has year after year grown in the esteem of the community whose advancement in every respect he had so materially promoted.

Mr. Ratcliff was a man of much more than usual intelligence. Although he had probably received in his youth no more education than that which the parish school of half-a-century ago afforded, such were his activity of mind, keenness of observation and application to study that he could take a creditable place in any council, and give an intelligent judgment alike both on civil and religious questions. He had not only an active mind, but an emotional nature, unusually warm and sympathetic. He had his feelings indeed under excellent control, but they were so strong as often to defy concealment on occasions fitted to call them into play. These high qualities of mind and heart naturally made him active and enterprising in all the affairs of the district. It was only their just recognition when he was appointed the first Reeve of the township of East Whitby, and afterwards, in 1863, the Warden of the county of Ontario.

Nature, as it will be seen, had done much for Mr. Ratcliff; he himself would have been the first to claim that grace had done still more. He had enjoyed the benefit of a good religious upbringing. It is but a few months since his excellent and godly mother, whose house stood beside his own, passed away. The religious influences which had been formed in his childhood and youth, were greatly assisted by those to which he was subjected shortly after his arrival in Canada. Though a young man at the time, he took an active part in the formation of the congregation which is now known as that of Columbus, and to its first minister, the late Rev. Dr. Thornton, he was probably more indebted than to any other person, for the course of life, of which so happily for himself and for many others, he was led to make decisive choice. While the minister of Oshawa continued to give his much valued services to the congregation in the rear, Mr. Ratcliff was one of his most earnest supporters and co-workers, as he was of the ministers who have successively occupied the pulpit of that church. The writer of these lines can never forget the kind appreciation and cordial assistance which he received at his hands when entering, without experience, on the duties of the ministry.

Mr. Ratcliff was ordained to the eldership in 1856, and continued faithfully to discharge its duties until his death. He was a wise counsellor in the Session, and an ardent advocate of progress in any direction which seemed to him to promise the promotion of the spiritual life of the congregation. He was frequently chosen to represent the congregation in the Superior Courts of the Church in which his counsel was much valued, and in this capacity was a member of the Assembly which met in Halifax last June.

He was an active and laborious Sabbath School teacher; keeping his mind open with the youngest, to any improvements in the method of instruction which the various associations and conventions of teachers had to suggest. In his ripe scriptural knowledge, earnest piety, and ardent affectionate nature, he had the main qualifications for success in any age or country. Many who are now wives and mothers in that district, will remember to the end of life how much they owe to his instructions and influence.

Mr. Ratcliff was a zealous temperance man, and was, we believe, at the time of his death, President of the South Ontario Dunkin Bill Association. He has been a magistrate for over twenty-two years, and in that capacity he enjoyed the full confidence of the com-

munity. Justice was meted out by him with even hand. He was also an active politician, and on more than one occasion he was mentioned as a possible candidate for legislative honors. Had he lived longer, he might possibly have been called to serve his section of the country in this way; also, and there is no one who knew him but will admit his eminent fitness for such work as our Houses of Parliament are called to perform.

Mr. Ratcliff has been called away at the comparatively early age of sixty-four, his great natural vigor scarcely abated. He leaves behind him a widow and a family of seven sons and three daughters. One of these sons, bearing his father's name, is now the respected minister of Ancaster. Others are receiving education which, we trust, may issue in their filling similar positions, with benefit to the Church and with honor to themselves. The funeral took place on Wednesday the 13th of March. The services were conducted by the Rev. Mr. Carmichael of Columbus, the Rev. Mr. Hogg of Oshawa, and the Rev. Mr. King of Toronto. The attendance, considering the state of the roads, was extremely large, testifying to the great esteem in which the deceased was held. "The memory of the just is blessed."

STUDENTS' MISS. SOCIETY.— PRESBYTERIAN COLLEGE, MONTREAL.

The following contributions, received up to April 13th, are very thankfully acknowledged by the Treasurer:—Mr. Chas. McLean, \$5; Coaticook and Richby, per T. A. Nelson, \$20; Mr. John Mordy, B.A., per C. McKillop, B.A., \$5; Mr. Wm. Drysdale, per William Shearer, \$2; Missionary Association of Stanley Street Church, per A. G. MacDougall, \$25; Mr. C. E. Amaron, B.A., \$5; Mrs. Morris (Ste. Therese) per C. E. Amaron, B.A., \$5; Miss K. Fyfe, per R. McKibbin, \$3; Mr. William Shearer, \$10; Mr. S. J. Taylor, B.A., \$5; Beauharnois, per Miss Mary Kilgour, \$12; Mr. James Macfarland, \$5; Mrs. Prof. Campbell, \$10; Mr. John Wilson, L'Amable, per J. T. Donald, \$15; Chateaugay, per Mrs. R. Lang, \$21.50; Farnham and Brookdale, per P. R. Ross and D. L. McCrae, \$5; Crescent Street Church, \$50; The Ridge, \$2;—in all, \$205.50.

MINISTERS AND CHURCHES.

THE contract for a white brick church at Queensville has been let to Messrs. Ramsay, of Sutton, for \$2,100.

At a meeting held in the Presbyterian Church, Vankleekhill, on the 1st inst., an address expressive of sincere attachment was presented to the Rev. Wm. Grant, on the eve of his departure, by the teachers, pupils and friends of the Sabbath School, accompanied by a tangible expression of their esteem in the shape of a purse containing one hundred dollars, to which he has responded in the most feeling terms. Mr. Grant, who has demitted his charge on account of the unsatisfactory state of his health, was greatly beloved by his people. After a protracted rest, his medical advisers expect that he will be able yet to serve his Divine Master for many years to come. He leaves Vankleekhill amid the regrets of all God's people among all Protestant evangelical denominations, and is followed with their fervent prayers to a throne of grace that he may soon be restored to his wonted health, and spared to do much service yet in the vineyard.—COM.

THE Rev. John Ferguson, B.A., formerly of Honeywood and Osprey, was, on the 3rd of April, inducted into the pastoral charge of Lobo and Caradoc, in the Presbytery of London. The Rev. F. McRae, of West Williams, preached on the occasion; the Rev. J. Rennie, of Ailsa Craig, presided and addressed the minister, and the Rev. D. Camelon, of London, addressed the people. At the close of the services the managers came forward and put into Mr. Ferguson's hands the first half-year's salary. This congregation has been vacant since the retirement of the Rev. Duncan McMillan, their former pastor, over three years ago. They have not suffered so much, however, from this long vacancy, as might have been expected. The congregation have kept well together. Caradoc has built and paid for a handsome new church, and Mr. Ferguson enters upon his duties with very encouraging prospects of success.

PRESBYTERY OF MONTREAL.—A Quarterly Meet-

ing of this Court was held in St. Paul's Church, Montreal, on the 2nd and 3rd of April. There was a large attendance of ministers, and a much larger attendance of elders than is usually the case here or elsewhere throughout the church. The Rev. Mr. M'Kay, of Brighton, England, Rev. Mr. Armstrong, Ottawa, Rev. Mr. Dey, Brockville, and Rev. Mr. Elliot, Montreal, being present, were invited to sit and deliberate at this meeting. Fourteen Session records were laid on the table for examination, and committees appointed to report on them. The order of business was fixed upon, and 3 p.m. agreed on as the time when Commissioners to the General Assembly shall be chosen. When this hour arrived it was resolved to elect nine ministers and nine elders. It was further resolved to elect five ministers by rotation, and four by ballot. It was moved by Mr. Warden, seconded by Dr. Jenkins, and resolved to form a Roll for this purpose, giving each minister a place on the Roll according to the length of time he has been connected with the Presbytery. The Roll having been formed the following ministers were found to be elected in terms thereof: Dr. Muir, James Watson, M.A., James Patterson, John Mackie, and Principal M'Vicar, LL.D. Those elected by ballot were: Dr. Jenkins, Robert Campbell, M.A., J. S. Black, and Charles A. Doudiet. The Elders chosen were: Messrs. Alex. M'Pherson, David M'Farlane, A. C. Hutchison, Andrew Boa, Andrew Somerville, A. C. Clarke, David Morrice, William Robb, and James Lillie. The report of the Committee appointed to amalgamate the two congregations hitherto meeting in Athelstane church was received, read, and adopted, and the thanks of the Presbytery given to the Committee, and especially to Principal M'Vicar, for their diligence. A Memorial from the Kirk Session of Crescent Street congregation, formerly Free Church, Cote Street, showing that the congregation, as a whole, had moved to their new church, asking the Presbytery to rescind the Minute relating to them of date 12th January, 1876, also to appoint a meeting for moderation in a Call there at an early date, was read. It was moved by Rev. R. Campbell, and resolved, 'That the Presbytery has heard with great satisfaction that the congregation has moved in its entirety to their new edifice, grant the prayer of the memorial, and declare that the resolution referred to, in the altered circumstances of the congregation, be held as no longer in force. The Presbytery also appoint a meeting for Moderation in Crescent Street Church, on Tuesday the 16th, at Eight p.m. The moderator to preach and preside; the Edict of Moderation to be served on the 7th and 14th. The Presbytery, after examination, resolved to apply to the General Assembly for leave to take Messrs. J. R. M'Leod, Chas. M'Killop, B.A., and W. D. Russell, students in divinity, on trials for license. The Rev. Mr. Watson, on behalf of the Session of Huntingdon and Athelstane, asked the Presbytery to change the name of said congregation to that of the Second Presbyterian Church, Huntingdon. The name was changed accordingly. The Rev. J. C. Baxter, of Stanley Street Church, Montreal, having been appointed a delegate to the Synod of the U. P. Church of Scotland, got leave of absence for four months. It was moved by Mr. Baxter, seconded by J. S. Black, and resolved, "That this Presbytery nominate the Rev. John Jenkins, D.D., St. Paul's, Montreal, as Moderator of the ensuing General Assembly. The Presbytery concluded their examination of the Remit on Ecclesiastical Procedure, also the proposed regulations for the Ministers' Widows' and Orphans' Fund. The report of the Home Mission Committee was read by Rev. R. H. Warden, Convener, and its recommendations, with certain modifications, adopted. Principal M'Vicar introduced to the Court Messrs. Omer Camerle, George Bernard Tanguay, and Antoine Internoscio, formerly priests of the Roman Catholic Church, who had applied to the Board of French Evangelization, and had by the Board been recommended to attend the Presbyterian College, Montreal. Dr. M'Vicar expressed himself as favourably impressed with these gentlemen during his intercourse with them. Their case was referred to a committee. The committee reported that they had examined them in Greek, Latin, Church History, and Divinity, and testified to their intelligence and proficiency. The Presbytery accepted the report, and appointed another committee,—Rev. R. Campbell, Dr. M'Vicar, and Charles A. Doudiet, still further to consider their case and report to a meeting to be held in May. The report on the state of religion was read, showing the

number of Sessions that had sent in returns, and giving a classification of the replies given to the questions sent down to Sessions. The Presbytery thank the Committee, and especially the Clerk, who acted as Convener, and express the hope that more returns on this most important subject will be received within the next few days, and instruct the Clerk to embody all in his report, and transmit it to the Convener of the Synod's Committee. The Presbytery Roll was revised, and ordered to be transmitted, attested by the Clerk as the Roll of the Presbytery of Montreal.—JAMES PATTERSON, *Presbytery Clerk*.

PRESBYTERY OF PETERBORO. This Presbytery met on the 26th March. There were fifteen ministers and eight elders present. Applications for monies and missionaries to the Home Mission Committee were approved. Mr. Robertson, a member of the Coldsprings Congregation, was recommended to the Home Mission Committee for employment as a Catechist. The trustees of the Minden Mission Manse were requested to send a copy of the deed to the Clerk of Presbytery, with certificate of registration, as the first step to the obtaining of help from the Presbytery, in wiping off the indebtedness on the Manse. Leave was granted to make application to the Home Mission Committee for \$3 instead of \$2 per week, as hitherto, for the Minden mission field. In the matter of the Call from Chalmers' Church, Woodstock, to Mr. W. A. M'Kay, there was earnest and powerful pleading for and against the translation. Mr. M'Kay was heard, and stated in substance, that after much careful and prayerful consideration, he had come to the conclusion that it was his duty to accept of the Call. On motion made, the translation was unanimously agreed to, with great reluctance on the part of the brethren. Mr. M'William was appointed Moderator of the Session of Baltimore and Coldsprings during the vacancy. A committee was appointed to draw up a suitable Minute in reference to Mr. M'Kay. The following are the delegates appointed to the General Assembly: Messrs. Ewing, Windel, Smith, by rotation; and Messrs. M'William, Cameron, and Bell, by election. The elders appointed are Messrs. Sanderson (Springville), Russell (Coldsprings), Carnegie (Peterboro), Fotheringham (Norwood), Morrison (Omemece), and Smith (Lakefield). The resignation of Mr. Hodnett was ordered to lie on the table for three months. On the part of delegates from Mr. Hodnett's charge, there was an expression of great unwillingness to part with him. It is earnestly hoped, on the part of the Presbytery, and on the part of the congregation, that the difficulties in the way of retaining Mr. Hodnett will be removed before next meeting of Presbytery. The next ordinary meeting of Presbytery was appointed to be held in Millbrook, on the first Tuesday in July, at Eleven a.m. A communication was read from the Lindsay Presbytery, asking that steps be taken to make a rearrangement of the stations along the boundary line between the two Presbyteries. It was agreed that Mr. Bell, Mr. Ewing, and Mr. Bennett, ministers, with Mr. Carnegie, elder, be a deputation to confer with the Lindsay Presbytery on the subject, at its next meeting, on the last Tuesday of April. Mr. Fotheringham was appointed Convener of the Presbytery's Sabbath School Committee, in room of Mr. M'Kay. The other members of committee are Mr. Clarke, of Lakefield, and Mr. Henderson, of Cobourg. Mr. Carnegie was appointed Treasurer of the Minden Mission Fund. It was agreed that the remit from the General Assembly on the subject of a Widows' and Orphans' Fund, be approved, with the recommendation that in the 11th clause \$2 be substituted for \$1. It was agreed to recommend that the present arrangement in relation to the Colleges, should continue for another year. The appointment of an agent for the Home Mission Work of the Church was thought to be inexpedient. Anent retired Ministers it was declared as the mind of the Presbytery, "That the names of Ministers retiring by leave of the Assembly and living within the bounds be retained on the Presbytery Roll." Messrs. Donald, Cameron, and Cleland, Ministers, with Mr. Craick, Elder, were appointed a Committee to examine the paper on Ecclesiastical Procedure, and to report to a meeting of Presbytery to be held at Kingston during the meeting of Synod. It was agreed that the names of Ordained Missionaries, referred to in the remit, be put on the Roll of Presbytery. Questions to office bearers, and the formula, were agreed to *Simpliciter*. Mr. Cameron was appointed to declare the pulpits of Baltimore and Coldspring vacant on the 14th of April.—WM. BENNETT, *Presbytery Clerk*.

BOOKS AND MAGAZINES.

The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

The following are the contents of the March number of this magazine. "Equality," by Matthew Arnold; "A Plain View of British Interests," by S. Laing, M.P.; "Lessing," by Richard W. Macan; "The New Revelation," by the author of "Supernatural Religion"; "The Strength of England," by T. H. Farrar; "Whigs and Liberals," by Goldwin Smith; "Modern Japan," by Sir David Wedderburn; "Theophile Gautier," by George Sautsbury; "Ceremonial Government," by Herbert Spencer; Home and Foreign Affairs.

Belford's Monthly Magazine.

Toronto: Rose-Belford Publishing Co.

The contents of the number for April are: "Roxy" (Illustrated), by Edward Egglestone; "Love, the Little Cavalier," by Charles Sangster; "The History and Mission of Architecture," by Elihu Burritt; "The Viking's Warning," by Hunter Davar; "Cross Purposes," by Margaret Andrew; "Paris by Gaslight," by L. H. Hubbard; "The Veil," by Geo. Murray; "Fragments of the War of 1812," by Dr. Caniff; "Division Night in the House of Commons," by J. L. Stewart; "Time," by Isabella Sinclair; "Down the Rhine," (Illustrated), by *Erin*; "Wordsworth, a Criticism," by Professor Lyall; "Olden Times in the Ancient Capital," by J. M. Lemoine; "On the Via San Basilio," by Earle Marble; "Novels," by E. C. Beatty; Current Literature; Music. The readers of Professor Lyall's criticism will learn to appreciate the simple beauty of expression and the subtlety of thought which characterize the poetry of Wordsworth. Elihu Burritt's "History and Mission of Architecture," is an admirable paper. Mr. Lemoine gives a lively description of life in the city of Quebec as it was forty or fifty years ago.

The Canadian Monthly.

Toronto: Hunter, Rose & Co.

The April number of this magazine contains. "The Monks of Thelema," by Walter Besant and Jas. Rice; "Canada," a poem, by Nicholas Flood Davin; "The Practical Principles of Canadian Nationalism," by William Norris; "Three Friends of mine. DeQuincey, Coleridge, and Poe," by "St. Quentin," "The Scientific Treatment of History," by J. M. Buchan; "The Rideau Canal," by Wm. Mills; "Such a Good Man," by Walter Besant and James Rice; "Heathen and Christian Canonical Coincidences," by William McDonnell; Sonnet, by Marvin Seaton; "Denison's History of Cavalry," by "F."; "William Penn," by T. C. B. Fraser; "Idealism in Life," by W. D. LeSueur; "Hyacinthus," a poem, by R. T. Nichol; "Round the Tables;" Current Events; Book Reviews; "The Annals of Canada." The poem entitled "Canada" is worth polishing, and needs it. The writer of the paper on "Canadian Nationalism," seems to have given a good deal of thought to the subject. The following are the measures which he advocates as calculated to make Canadians patriotic and to secure a Canadian Nationality. The prescription certainly contains some wholesome ingredients: "Power in Canada to make Canadian subjects, with the rights and protection of British Subjects, manhood suffrage for the Dominion on two years' residence therein; a permanent Deputy Governor for the Dominion—such Deputy-Governor to be Speaker of the House of Commons; a reciprocal tariff with the people of the United States, with the early settlement of the boundary between Alaska and our North-West; the construction of the Canadian Pacific Railway, the appointment of a third of the members of the senate every five years by the Crown; the incapacity of members of the Canadian Government or Parliament to receive titles or pensions from the Crown, or from a foreign government; the right of Canada to make laws respecting her own shipping, and copyright within her jurisdiction, the abolition of the present canvas for votes; and making French a compulsory branch of common school education." The statement of the writer on "The Scientific Treatment of History," that "the Decalogue is very far from being a compend of the moral principles received and acted upon at the present time," may be true; if so, so much the worse for the principles. The Decalogue contains the principles of all true morality. It is, to say the least of it, tiresome to find the old infidel objections to Christianity, which have been answered over and over again, gathered up and paraded as if

they were unanswerable, as is done by Mr. William McDonnell of Lindsay, in his article on "Heathen and Christian Canonical Coincidences." The ostensible occasion for this attack is an article on Buddhism by *Fidelis* of Kingston, and we expect a trenchant reply from that able and indefatigable contributor.

Sunday Afternoon: a Magazine for the Household.

We have received the first four numbers of this new monthly. Under another title, our praise of it would probably require scarcely any qualification; and even without supposing any change in this respect, it is too good to be utterly condemned. If it finds its readers among religious people and their families, it may do harm by creating or fostering a love of light literature which may afterwards seek its gratification in indiscriminate novel reading; on the other hand, if it makes its way to the homes of the worldly-minded and irreligious—of those who have been reading stories of some sort and every sort, all their days, Sunday or Saturday, since ever they could read anything, and must have stories to read—among these, we say, it is calculated to do a vast amount of good. It will be something very fresh and at the same time very wholesome for these people to read narratives of possible human life, in which well-doing is truthfully represented as leading to success, vice pictured in its true colors, and practical Christianity illustrated; instead of having their moral perceptions dimmed, and their judgment perverted by reading that sort of fiction which is not only untrue but which cannot be true and ought not to be true, which holds religion and morality up to scorn and brings villany out triumphant. But "Sunday Afternoon" is not all fiction. It contains well-written papers, fully up to the average standard of magazine literature, buoyant and brilliant, applying religious truths in secular directions and treating secular subjects in a religious light; besides articles of a still weightier character on subjects affecting the out-works of Christianity in the direction of history and of physical science, such as the article on "Christianity and Civilization," by J. T. Tucker in the number for March, Borden P. Bowne's vigorous attack on the "Ethics of Advanced Science" in the number for April, and the papers on "Science and the Exodus," by Dr. Dawson of McGill College, Montreal. The contributors are selected without reference to religious denomination. The editor is the Rev. Washington Gladden, formerly of the New York "Independent." The department styled "Editor's Table" is well conducted. The items are short and strong. We quote a few sentences from "Charitable Cant" in the April number:

"You preach your sermons, and you sing your songs and talk your pious talk in prayer-meetings, but the poor all around you are hungry and cold. Give us a little less theoretical religion and a little more of the practical variety. We hear a good deal of this kind of talk, and a large share of it is simple cant. There is a humanitarian cant that is just as meaningless and nauseating as the cant of the prayer-meetings. Of course the duty of caring for the poor is one of the first Christian duties. When you find a starving family you must feed them first and preach to them afterwards. Of course the religion that is merely theological or sentimental is the worst sort of a sham. But, in the first place, the work of visiting the sick and feeding the hungry is mostly done by the people who preach and sing in the churches and who talk in the prayer-meetings. If the folks who stand outside and snarl at them did as much for the poor as they do they would find much less time for snarling. In the second place, nine-tenths of these poor need moral help more than they need material help. While they are in their present condition of mind, aims are more likely to be a curse than a blessing to them. . . . Inspire them with a higher motive, teach them to postpone present gratification for future good, lift up before them a hope of better life, and the great majority of them would soon be above the need of charity. . . . Power to overcome the present craving, whether it be for whiskey or for ribbons; power to look beyond the present hour; power to choose the higher instead of the lower good,—this is what they lack, and this is what our churches, if they are doing their proper work, are helping men to gain. . . . The poor, as well as the rich, need something that money cannot buy, and while they lack this, they always will be poor."

"HAVE you those placed over you who watch for your souls, as they who must give an account? Oh, pray for your ministers who preach to you Christ; love them; feel for them. . . . Never desire a blind leader. Never wish for a smooth teacher. Love those that are faithful, and pray that they may be more so. It is as much the work of God to make a true and faithful minister of the Gospel as it is the work of God to create a world or quicken the soul. All who are thus made have been with Christ; they have tasted his love and felt his salvation. Through all the way in which they teach others to walk, they have passed. And thus their lips, touched with a live coal from the altar, drop as a honey comb, sweet to the taste, and delightful to the soul."—*Domestic Commentary.*

SCIENTIFIC AND USEFUL.

To make cracker pudding, tie crackers in a cloth, and boil half an hour in sweet skimmed milk and water. Serve with a sweet sauce.

SWEETEN and flavor to taste one quart of sweet milk; add one tablespoonful of liquid rennet; set in a warm place till it sets, or looks like clabber. Serve cold.

MAKE a thin batter with one egg, one cupful of milk, salt and flour. Dip in it thin slices of light bread, and fry to a nice brown. Serve the toast hot, with butter, and sugar or syrup.

PUT into a stew-pan a teacupful of bread crumbs, one teacupful of cream, one tablespoonful of butter, with salt, pepper, and nutmeg, when the bread has absorbed the cream, work in two beaten eggs, beat them a little with the mixture; fry on an omelet pan, and roll up.

To preserve the teeth, dissolve two ounces of borax in three pints of boiling water and before it is cold add one tablespoonful of spirits of camphor, and bottle for use. A tablespoonful of this, mixed with an equal quantity of tepid water, and applied daily with a soft brush, will preserve the teeth, extirpate all tartarous adhesion, arrest decay, and make the teeth pearly white.

GOLD CARE.—Take the yolks of six eggs, beat them to a froth, and mix them with a cup of sugar; three-fourths of a cup of butter, previously stirred to a cream; add two cups of sifted flour, and a half-teaspoonful of soda, dissolved in a cup of milk; when well mixed, add a teaspoonful of cream of tartar. Flavor with the extract of peach or lemon, and bake in square tins.

POTTED HEAD.—Boil a cow's head in one pail of water for about three hours, or until the meat is all boiled off the bones; strain to remove all the small bones, then chop the meat into as small hash as possible, put into the same water as before and boil again for about half an hour, meanwhile season with pepper and salt to taste, put into dishes and allow to cool slowly over night, when it will be fit for use.

YORKSHIRE PUDDING.—To every pound of flour allow three eggs and a pint of milk. Break the eggs in a basin with a little of the flour and a spoonful of the milk; beat up till all is as smooth as cream, then add all together by gentle degrees. Heat the shallow pudding tray well—it should only be about an inch and a half deep—allow some of the dripping to fall into it, then pour in the batter, and bake in an oven for half an hour.

GAS AS A DOMESTIC FUEL.—Gas as a fuel for domestic use possesses many noteworthy advantages over all other kinds of fuel, and there is, apparently, nothing to hinder its universal substitution in place of grosser fuels, save its greater cost. By using a gas apparatus, we may do away with dust, smoke, ashes, cinders, and kindling material, save time and labor, and escape many vexations. For summer use, gas stoves possess special advantages even on the ground of economy. "It is desirable," says the "American Gas-light Journal," "to keep as cool during the heated term as is consistent with the pecuniary and mechanical means at our command; therefore, we should have our artificial heat so arranged as to be used only when desired for active work, and employed no longer than is necessary. With a good apparatus, the gas actually used for cooking and performing all necessary fuel-labor, during the warm season, costs no more than the coal and kindling used for the same purposes, and we get the comfort, saving of time, convenience, and sanitary influence, thrown gratuitously into the trade." The case is different when it is proposed to employ gas for the purpose of warming houses. "It is," the "Journal" admits, "more expensive to run a gas-stove for a given amount of heat than it is to run a coal-stove for the same. Hence, when the heat is to be continuous, the coal-stove has the advantage so far as cost is concerned." Our contemporary then suggests to the gas companies the advisability of setting up in houses of gas-consumers a special metre connected with the heating and cooking apparatus, and of selling gas for these purposes at half-price, so as to encourage the use of gas in this way.

THE SUN MUTUAL Life Insurance Co. of Montreal.

REPORT OF THE ANNUAL MEETING OF THE SHAREHOLDERS.

The Adjourned ANNUAL MEETING of the Shareholders of this Company was held at the Offices, No. 164 St. James Street, Montreal, 27th March, 1878.

PRESENT.—Messrs. T. M. Bryson, George S. Brush, W. B. Cumming, Wm. Clendinning, Thos. Craig, M. H. Gault, A. Frederick Gault, Leslie H. Gault, Thomas Gilroy, Chas. H. Gould, Joseph Mackay, Frederick Wheeler, J. M. Deles-Derniers, H. M. McKenzie, Hugh McLennan, Edward Mackay, John McLennan, D. McFarlane, R. Macaulay, A. W. Ogilvie, W. O'Brien, Joseph Richards, Thomas Workman, etc.

THOS. WORKMAN, Esq., M.P., occupied the chair. The meeting being called to order, the Chairman then proceeded to read the following highly satisfactory

ANNUAL REPORT

of the Directors for the year ending 31st December, 1877. The Directors have much satisfaction in submitting, for the approval of the Shareholders, the following synopsis of the transactions of the Company for the past year. The progress and success evidenced in all departments have been very gratifying. The new business, both in number and amount of Proposals, has greatly exceeded the experience of any previous year. To the investments, a handsome addition has been made; new and important Agency Branches, with local Boards, have been opened; participating mem-

bers have expressed unqualified satisfaction at the surplus distributed early in the year, and the mortality experience continues to be unexpectedly low. The Directors, therefore, confidently submit that, in the present condition of the Company, there is every reason for satisfaction and unbounded confidence among all its friends.

These very favorable results have, however, been attained in the face of great difficulties and causes for discouragement. The long-continued financial depression has prevented the completion of many risks, and curtailed the amount of not a few. It has, also, been the cause of a good number of lapsed and surrendered Policies. It is earnestly hoped that the expected improvement in general business may not be much longer delayed. At this point, we wish to strongly impress upon all our members and others, the great need and advantage of Life Insurance in times such as we are passing through. If at all possible, those who are insured should keep up their Policies, and persons not insured should at once join a good Company. While so much other property is being lost, diminished in amount and of uncertain value, there can be no doubt as to the real benefits of Life Insurance. In a sound Company, it certainly offers to every head of a family the very best provision for those depending upon him.

During the past year, the minds of some, even in this country, have been disturbed by the failure of a few American Companies. The trouble has not extended to Canada, and it should always be borne in mind that it has arisen through fault—not in the principles of the system, but in the management of the particular Offices. Every possible safeguard is now thrown around our Canadian Companies, and recent experience teaches that they are undoubtedly the best for Canadian insurers. Every one will admit it is natural and right for us to build up our own institutions.

Special attention has been bestowed on the extension of our Agencies. A Branch, with a local Board, was organized at Halifax, having control of the Maritime Provinces. Throughout New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland, we now have active representation, and other distant points are under consideration. Necessarily, a considerable expenditure had to be incurred. In most Companies, this would have been distributed over a series of years; but we have written off the whole to the year's expenses, which are thereby rendered somewhat more than usual. Large results are looked for, and doubtless will follow from this enlargement of the field in which the Company is now operating.

Before entering upon the details of the year, it should be mentioned that the books were closed a fortnight earlier than usual, which very materially affected the aggregate results, and, if possible, in future the attempt will be made to close yet earlier.

In the Life Department there were submitted for consideration of the Board during the year, 1003 applications for \$1,413,342 03, yielding an annual revenue of \$41,829 25, and Policies issued for \$1,264,342 03. Some were withdrawn or not completed, but the greater part of the remainder were declined as not eligible for insurance. The progressive character of the business is well shown by comparison with former years:

No of Proposals.		
New business submitted in 1874	588	\$ 421,342
" " " 1875	449	680,710
" " " 1876	691	1,154,998
" " " 1877	1003	1,413,342

The greatest improvement is, it will be noticed, in the number of applications—the gain over last year being forty-five per cent, while the gain in amount is only twenty-two per cent. Had money been easier so as to have secured the same average per Policy as that of the previous year, the Assurances of last year would have been about \$1,676,013. The real work done has, therefore, to be estimated in this case by the number of applications, and not by the aggregate assurances, for the lack in amount is attributable to hard times and over competition.

The Accident Branch has steadily improved. We insured in new Policies and renewals \$1,974,700, yielding an annual premium income of \$9,507.07. The Commercial Travellers' Association of Canada has contributed a fair proportion of this amount, and we are glad to be able to report that by dealing in a prompt and honorable manner with the Association we have secured a continuance of their patronage. After deducting all claims and expenses against this Branch, there remains a handsome balance at its credit.

The question of expected tabular mortality has received careful attention, and your Directors are happy to report that our experience in actual death claims continues to be unusually favorable. By strict investigation into the number of lives exposed and the amount at risk during the year, our death claims by tabular expectation should have been \$27,774.42; whereas the actual claims for the year as per mortality register, were only \$12,560, showing a gain to the Company of \$15,214.42. Too much importance cannot be attached to a judicious selection of lives.

In this connection, it may be well to remark that recent medical research into modern Life Assurance statistics reveals some very important facts, which Examiners and Boards of Directors would do well to heed. Liability to death by consumption was thought to culminate about the age of thirty-five years, and the attainment of forty or forty-five years is still deemed by many medical men and others, of sufficient significance to all but exempt an applicant from prejudice from that source. That position is now conclusively disproved. Relatively to the number exposed to risk, deaths by consumption are as numerous at high as at low ages. The sanitary condition of the country is also of vital importance to Life Insurance. Bad ventilation and insufficient drainage lead to so many cases of diphtheria and typhoid fever, especially the latter, that very many otherwise preventible premature claims have to be paid. Another crying evil against which the voice of Life Insurance should be raised is intemperance. The mortality experience of all Companies alike shows conclusively that very many of the early deaths have been accelerated, if not actually produced by alcohol. Agents and Examiners ought to be ever

on their guard to suspect the possible existence in applicants for Assurance, not only of hereditary diseases, but of personal habits of intemperance, either past or present, and to faithfully report the same to Head Office. The Insurance Contract should be viewed by all interested therein as a bond of honor and good faith, equally binding on both contracting parties. The Directors of this Company continue to exercise the utmost vigilance over the admission of applicants. Those whose prospects of longevity have become impaired are scrupulously avoided. This is the only answer that can be given to the numerous complaints of agents about risks being declined.

The distribution of profits last year was an important event in the history of the Company. The results of the quinquennial investigation and division of surplus were very gratifying to the Directors, as proving the exceptionally sound condition of the Company. Many of the assured have expressed their entire satisfaction with the award made to their Policies. The following are cited in illustration:—

No.	Life Policy.	Sum Assured.	Bonus Additions.
80.	"	\$10,000	\$610
81.	"	10,000	588
82.	"	10,000	581

After setting aside the full Rest ascertained by applying the severe test of the Government Standard of Reserves at 4 1/2 per cent.—the full amount of paid-up capital—and providing for all unpaid claims, there remained the very handsome surplus of \$55,229.51. Certainly an ample testimony to the sound and economical management of the Directors, and as amply sustaining the claims of the Company to take first rank among successful Companies.

The conservative policy of the Directors was very conspicuous in the manner in which the Surplus was disposed of. Instead of following in the lead of some prominent Companies and writing away the whole of the \$55,229.51, we divided only \$37,576. Nearly \$10,000 of the Net Surplus was reserved, to act, if needed, as a guarantee fund against any possible depreciation in the value of securities invested in, or excess in the death rate. If not so required, it will apply towards increasing the profit rate of surviving insureds in the first quinquennium. Besides, the entire Bonus which accrued to the Shareholders, although largely made up from the Non-Participating business, was not paid away as a Dividend but applied towards increasing the paid-up Capital, which now stands at \$62,500.00. These precautionary measures of the Directors it is firmly believed will commend the approval of all concerned, while commending the Company to the public as thoroughly reliable and safe. The chief object of the Executive has been and ever will continue to be, to make the name of the SUN MUTUAL a synonym for security and honorable dealing.

The investments, as a special and very important department, have been placed under the immediate supervision of a Committee of Directors, whose members have had long and intimate personal experience in such matters. During the year they invested in first mortgages on real estate, \$47,826 65, and in other first class securities, \$7,762 50, thus making for the year a solid addition to the Company's assets of \$55,589 15.

The whole position of the Company was so thoroughly scrutinized last year by the most eminent authority, and seeing that the division of surplus will not be made for several years, we did not deem it necessary to incur the expense and trouble of a valuation this year.

This epitome of the transactions for the past year it is believed will be interesting to the friends of the Company. It only remains to add that in addition to the close supervision of the Managing Director, we have the testimony of Mr. P. S. Ross, the Auditor, that the management and general routine of the office are in a state of the highest efficiency.

The Directors who by rotation retire from the Board are Henry Mulnolland, A. F. Gault and James Hutton, Esqs. The two latter are eligible for re-election, but for Mr. Mulnolland we regret to say a new Director will have to be elected, he having become disqualified by disposing of his Stock.

M. H. GAULT, Managing Director. THOMAS WORKMAN, President.

STATEMENT OF RECEIPTS & DISBURSEMENTS For the Year ending 31st December, 1877.

RECEIPTS.		
To Cash as per Abstract of 1875		\$28,283 27
" Life Premiums—Cash		385,563 38
" Do. in course of collect'n.	\$15,662 79	
" Do. Deferred, but necessary to complete fiscal year	14,652 19	
	\$27,314 08	
Deduct to per cent for collection.	2,731 49	
	24,583 49	
" Accident Premiums—Cash		113,146 87
" Do. in course of collect'n.	\$1,447 16	
Deduct to per cent for collection.	144 71	
	1,302 45	
" Interest—Cash		9,412 36
" Overdue and Accrued	\$16,801 10	
	4,238 60	
" Profit realized on sale of Stocks		21,039 70
" Received on Account of Debentures, Sinking Fund and Interest thereon		1,990 00
" Amount of Surplus applied on Capital	\$12,500 00	
	422 61	
	\$174,299 81	

DISBURSEMENTS.		
By Re insurance Premiums		\$321 20
" Interest paid on Sinking Fund, &c.		46 00
" Surplus applied to Paid-up Capital	12,500 00	
" Premiums refunded and written off	\$1,426 05	
" Surrender Values paid to Policy holders	2,760 84	
" Claims paid to do.	13,800 57	
" Profits paid to do.	4,602 75	
" Accident Indemnity Claims do.	1,998 86	
	24,589 08	
" Dividend for year due 1st January 1877		4,000 00
" Do. for half year, due 1st July, 1877		2,500 00
" Office Furniture		138 94

" Medical Fees	2,511 30
" Commissions, Salaries, Travelling Expenses, &c., to Agents	16,916 85
" Establishing Agencies throughout the Maritime Provinces and Quebec	1,886 83
" Taxes, Bill Stamps, Law Expenses, &c.	1,288 83
" Directors' Fees, Office Salaries, Rent, Fuel, Gas, &c.	12,178 81
" Advertising, Printing, Stationery, &c.	5,054 49
Total Disbursements	\$75,750 84

ASSETS.		
Cash		\$7,545 68
Debentures (\$56,000)	Ledger value	50,577 82
Loans on Real Estate		11,218 75
Bank Stocks		57,379 89
Montreal Loan and Mortgage Stock		33,300 00
Loans on Policies—secured by deposit of Policies		1,227 97
Office Furniture		708 80
Bills Receivable		8,363 26
Items in Suspense		1,984 64
Premiums outstanding 31st December and then in course of collection		\$12,662 79
Premiums necessary to complete Policy year		16,099 35
	\$28,762 14	
Deduct to per cent for collection		2,876 21
	25,885 93	
Interest accrued and overdue		4,238 60
	\$301,499 64	

To the Board of Directors of the SUN MUTUAL LIFE INSURANCE COMPANY:

GENTLEMEN,—I have to advise you of the completion of the yearly audit of the Books of your Company, having carefully compared the vouchers, postings and additions, and verified the entries in the Cash Book, Bank Book and General and Agency Ledgers.

The Statements of Income and Expenditure, and also the Assets, have been examined and found to be correct.

I have much pleasure in again saying that the Company's system of Book-keeping is good, and carried out in a careful and correct manner. I am, Gentlemen, yours respectfully,
PHILIP S. ROSS, Auditor.

Montreal, 27th March, 1878.

The PRESIDENT, Mr. Thos. Workman, M.P., in moving the adoption of the Report, referred to the favorable results of the past year. They proved the company to be under good management. Much attention is given by the Directors to the selection of the lives. None but healthy, temperate men are insured. Great care also is used in making the investments. The closest attention is given to this branch by a Committee of the Directors. He thought a Home Company, like the SUN MUTUAL, the best for our people to insure in. Insurers might depend upon every safeguard being provided by the Directors, who are all anxious for the advancement of the true interests of the Company.

The motion for the adoption of the Report was unanimously carried.

Referring to a vote of thanks to the Board of Directors, Mr. M. H. GAULT, Managing Director, returned his thanks for the kind consideration of the Shareholders. It had always been his wish and effort to make this a good Home Company. He was glad to say it is in a very sound position, and has every prospect of doing well in the future. The results of last year, he believed, would be very gratifying—alike to the Shareholders and the Policy-holders. The large new business, light death claims, and the substantial addition of \$55,000.00 to the investments, were the best evidences of prudent management and progress. The people now understand more fully the benefits of Life Insurance. He would say there has never been more urgent need of it than at present. It certainly is the best property a man can secure to his family. Present members should, by all means, continue their Policies. Others should become insured as early as possible. Everything possible would be done for our members, and he thought no Company could present a better prospect for advantage to insurers. He believed that all connected with the Company would do their utmost to promote its welfare. The business would continue to be managed with energy, prudence and economy.

The SECRETARY, Mr. MACAULAY, in returning thanks in reply to a complimentary resolution to himself and brother officers, said that, in the early years of every new enterprise, there unavoidably attaches a degree of uncertainty as to its future career. The same uncertainty attaches to Life Companies. The deeply interesting question comes up in the history of each one: Has it attained that point where its friends can claim that it is no longer a venture, but has become an established institution? He instanced the case of a Joint Stock and Banking house showing, at the end of five and a-half years, results equal to the "Stron's" exhibit of last year, and asked if it would be thought a success? What Bank had done as well in the same time? The Company's stock is not to be bought for love or money. The mortality experienced was shown to be less than one-quarter that of many other Companies, and the expenditure amazingly low, in view of the progressive character of the business and the energy shown in extending the field of the Company's operations. The Agency staff is now extensive and efficient. A deservedly high compliment was paid to the Inspector, Mr. DelesDemiers, for his valuable services in organizing Agencies, as well as in swelling the volume of new business. He predicted a bright future for the Company.

The amount of new Life business obtained already for 1878 is \$278,705, as against \$123,293 for the same period in last year. Mr. DelesDemiers, in returning thanks for the high compliment paid him, expressed the firm conviction that large results may be expected from the Province, Mr. Fraser, the Manager at Halifax, being a very popular man, and one well calculated to extend the Company's interests there. He spoke very hopefully of the prospects of the Company for the current and future years.

Mr. GILROY alluded briefly to the prospects of the Company in the country. The business is well established there, as well as under able management at the Head Office. Greater headway is being made than at any previous time. In all sections, there is abundance of good business to be done. There is a general and growing feeling that our Canadian Life Companies are the ones to insure in. With the growth of the country and the extension of information as to Life Insurance, there must always be a large and increasing field for operations. With these advantages in its favor, the Company certainly has first class prospects. In the future, it no doubt will be one of the largest and best institutions in Canada.

Mr. FRED. WHEELER, one of the General Agents, referred to the work in the City of Montreal. He has been away in England for some time, but had become connected with the company again and was now prepared to serve it with his best ability. United, constant work was wanted from all in its service, and then the interests of the Company would be sure to prosper. He was determined that good progress should be made in Montreal.

Messrs. James Hutton, A. F. Gault and John McLennan were elected Directors.

After a vote of thanks to the Chairman, the meeting was brought to a close. As a subsequent meeting of the Directors, Thos. Workman, Esq., M.P., was re-elected President, and T. James Claxton, Esq., Vice-President.

THE CANADA PRESBYTERIAN.

82.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Editor and Proprietor.*

OFFICE—NO. 3 JORDAN ST., TORONTO.

TO SUBSCRIBERS:

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

Post Office money order or registered letter at our risk. Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid. Thus: John Jones, 31 Dec 7, shows subscription paid up to end of 1877.

Orders to discontinue the paper must be accompanied by the amount due or the paper will not be stopped. Subscribers are responsible until full payment is made.

Receipt of money is acknowledged (no other receipt is given) by a change of figures on label and if this is not done within two weeks of date of remittance the Publisher should be notified. Subscribers should from time to time examine label, so that mistakes, if any, may be corrected.

In changing an Address, it is necessary to send the OLD as well as the NEW address. The change cannot be made unless this is done. Parties remitting will please note that giving the Township is quite useless; the name of post-office alone is all that is required.

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



TORONTO, FRIDAY, APRIL 19, 1878.

THE attention of all parties interested is requested to the following circular issued by Dr. Cochrane:—"Will you kindly send me a statement of anything of special interest in the Home Mission work under the care of your Presbytery, for insertion in the Assembly's Report. If possible, it should be sent me not later than the 6th of May."

WOMAN'S FOREIGN MISSIONARY SOCIETY.

ON Tuesday last the anniversary meeting of the Woman's Foreign Missionary Society was held. The members of the association met in Knox Church lecture-room in the afternoon, when there was a gathering of ladies numerically large, and in point of enthusiasm worthy of the occasion. The annual public meeting took place in Knox Church in the evening. The attendance showed the interest which the Presbyterians and other Christians of Toronto and throughout the land take in the cause of Foreign Missions. The meeting was distinguished by the presence of Rev. Dr. Ellinwood, one of the secretaries of the Foreign Mission Board of the (Northern) Presbyterian Church, U.S.A., and of Dr. Fraser of Formosa, and a large number of the clergy of Toronto and vicinity. As might be expected, the speaking was of a high order, and well calculated to impress every hearer with the vast responsibility resting upon Christian Churches of sending the Gospel and Christian missionaries to heathen lands.

In presence of such a meeting, the work done by the Woman's Foreign Missionary Society throughout the year, and the very deep interest taken in this enterprise by the public at large, we cannot but appreciate the expansive development of the cause of Foreign Missions which marks the times in which we live. If we were asked to point out some grand distinguishing feature of the present age, we should unhesitatingly say it is the growth of Foreign Missions. It was but of yesterday when this special work was in the hands of a few, when it was of interest to only some ministers and laymen who were

deemed fanatics and dreamers because of their enthusiasm, when only some of the churches were engaged in this noble undertaking. This has all changed in our own day. It is now a thoroughly systematised work. The churches emulate one another as to the munificence of their contributions. Foreign Missions now claim a special literature of their own. The work which was so long paralysed because of the isolation of its missionaries, and their separation from one another on far distant fields, is now crystallising in many different places. Not only have schools and colleges of learning grown up in many parts of the world, but there are large congregations regularly organized and carrying on their work very much as we do at home. We are familiar with the formation of Presbyteries and Synods which occupy foreign territory. Presbyterianism has taken root in many lands, and is presenting a similar development to that with which we are familiar nearer at hand. The tree which has thus struggled on in its growth in India, China, Syria, and many lands is destined to grow. It is now grand in its proportions and most promising of fruitfulness.

But the most remarkable feature of Foreign Missions is the part taken in them by the Woman's Foreign Missionary Societies. The meeting of Tuesday afternoon represents a vast organization, whose branches ramify in every possible direction. There is in connection with each of a number of our Presbyteries a Woman's Missionary Society. This is resulting beneficially in the raising of contributions for carrying on the work. The society carries its influence into every congregation, and consequently what a different exhibit in the contributions of to-day in nearly every church compared with that of only a few years gone by! Such associations too are diffusing the missionary spirit. No longer are missionaries' wives the only females to give a helping hand to the ministers in foreign countries. Now many young women are being prepared systematically for the work of Foreign Missions. They are doing important service as teachers, as nurses, and in many other occupations. They can carry the Gospel to the women of foreign countries, to whom men can have no possible access. They are the means of distributing a kind of benevolence to women and children, which could not be touched by the ordinary missionaries.

Whilst congratulating the Woman's Foreign Missionary Society on the success which they have already achieved, we regard all that has been accomplished as only the beginning of the end. We are entering upon a new stage of Foreign Missions. But what a work still lies before us! Yet surely we can speak with confidence of the approaching day when our blessed Christianity will carry its benign influence to all the ends of the earth. Let our sisters take courage from the past, and trust in God that He will bless their undertakings in the future.

END OF THE CHURCH YEAR.

THE present ecclesiastical year terminates on the 30th of April, when the books of the Treasurers of the several Church Schemes are closed.

It is necessary therefore that all contribu-

tions should be forwarded within the next ten days in order that they may appear in the current year's accounts. Sometimes congregations are surprised and annoyed because they are not credited in the published reports with monies sent in a week or two before the date of the Assembly Meeting.

It ought, however, to be borne in mind that the preparation of the Reports and Financial Statements of the various schemes, together with the auditing and printing of these is a work not of days but of weeks, and that therefore the treasurer's books must close promptly on the 30th of April.

We are not aware of the actual state of the several funds at the present date, but trust that all Sessions and managers will see to the forwarding of their contributions without delay so as to swell the receipts as much as possible prior to the closing of the Church accounts.

Let all monies be mailed to the respective treasurers by the end of next week at latest.

THE BOOK OF DEUTERONOMY.

IT is satisfactory to observe the interest which the Christian and more especially the Presbyterian community take in the closing exercises of Knox College and of the other Theological Seminaries. There was a large attendance, we are glad to hear, at the farewell services of Montreal College. On Wednesday of last week Knox College wound up the present session in a splendid manner. The attendance of the friends of the institution was an encouraging feature, and the services altogether were of a deeply interesting and instructive nature. It is indeed satisfactory to find that as the years roll on Knox College enjoys an increasing measure of popularity, and that students of a superior order of merit are being sent forth to take part in the ministry of the Presbyterian Church of Canada, both at home and on foreign fields.

Professor Gregg in his closing lecture performed a valuable service in the interests of theology by his able and learned paper upon the Book of Deuteronomy. It is well known that a distinguished professor of the Aberdeen Free Church College is now on trial before his Presbytery for certain articles of his which appeared in the present edition of the "Encyclopædia Britannica" upon the Bible, and the various books which form its component parts. In particular the genuineness and authenticity of the Book of Deuteronomy have been called in question in a startling manner. The case of Professor Smith it is hoped will be ready for disposal at the forthcoming meeting of the General Assembly. The proceedings of the Presbytery of Aberdeen have been keenly watched, not only by the friends of religion, but by a large number of sceptics and infidels. When the case comes before the General Assembly, it will we cannot doubt excite a furore of interest, especially as the Presbytery has ruled as irrelevant a large number of the counts. Meanwhile, in this and other countries the public mind is deeply excited on these questions. Professor Gregg has seized the golden opportunity for a scholarly and temperate treatment of a part of the subject, and there can only be one opinion as to the merits of his lecture, that it was calm, clear and logical;

that it was well suited to settle the doubts and fears of many in regard to the authenticity of the Book in question; and that it triumphantly dealt with the special point which the Professor undertook to consider.

Mr. Gregg while duly emphasizing the fact that the authorship of Deuteronomy has never before been seriously doubted, very properly does not lay the weight of argument upon this point. He asks and answers the question as to the evidence of its genuineness which the Book itself furnishes. He goes into the Book, and brings together a large number of instances in which it is alleged that Moses spoke to the people the word of the Lord. It might be said that a writer for example in the time of Josiah had as a historian represented what Moses actually said; just as a dramatic writer of our own times puts into the mouths of persons living in a far distant past words which he thinks adequately represent the substance of their addresses which has been handed down in history or by tradition. To meet this, Professor Gregg in the second part of his lecture gathers up many direct and indirect references to the Book of Deuteronomy in other portions of the Old Testament. These he correctly holds the unlearned mind is as capable of judging as those who make a great parade of scholarship and cultured criticism. This part of the lecture presents a curious and interesting study. It will be well for us to go over the points one by one at our leisure, and give them their due and proper weight. By doing so we will be prepared to follow the lecture in its treatment of the New Testament evidence. Here we have an impregnable argument from the fact that our Lord who knew all things quotes several important passages from Deuteronomy, and it would be strange if he should quote from it as he does without adding a passing word as to its authority, if it were written by other pen than that of Moses. In other parts of the New Testament, *eg.*, in the address of Stephen, natural reference is made to the Book as to the writings of the great lawgiver.

Let us emphasize here what Professor Gregg incidentally alludes to, that all such criticism upon the word of God, while in some cases it may be intended to undermine its authority, can only do good in the end. For we can do nothing against the truth but for the truth. The Bible has frequently been assailed in all its parts. But the attack whether from proposed friend or foe has only resulted in benefit. The Book of books stands higher in public estimation than ever. Men may try to rule out of the canon some of its parts which they do not like or do not understand. But the criticism which has resulted, invariably places the book called in question on a sounder basis than ever. Even Luther would have cancelled the Epistle of St. James because of the apparent conflict of its doctrine of works with the pauline principle of justification by faith. But this epistle is received universally to-day as a book of undoubted authority, and of great practical value in Christian ethics. With such arguments as Professor Gregg furnishes for the genuineness of Deuteronomy—which are all the more valuable that they are supplied by the Bible itself—we need not fear the future standing of this portion of the word of God. As

Christians in other days have surmounted the critical opposition brought to bear against other parts of Scripture, we may well look forward calmly to the results which shall flow from the present discussions upon Deuteronomy, and other books of the Bible.

SYNOD SERMON.

WE have been requested to insert the following letter, which explains itself. This we do with pleasure, and also express our hope that Mr. Laing will give the sermon to the public, as we have heard it well spoken of:

MR. EDITOR, In addition to the kind suggestions made in the court, I have since that time been urged by several brethren to publish the sermon on "The Family as instituted by God," which, as retiring Moderator, I preached before the Synod of Hamilton and London at its late meeting. I shall have much pleasure in doing so, if it is deemed by those who heard it to be of sufficient value and importance. This can be ascertained by knowing how many desire to have the sermon in a printed form. If, therefore, a sufficient number of orders to the value of one dollar and over are received, to meet the expense of publishing, I will print it and will send to each subscriber the number which his subscription covers. The price will not, I think, exceed fifteen cents per copy to subscribers. I am, etc.,

JOHN LAING.

Dundas, April 13th, 1878.

PRESBYTERIAN COLLEGE MONTREAL.

The Closing Exercises, Session 1877-78, of the above College was held in Erskine Church, St. Catherine street, on the evening of Wednesday, 3rd April, commencing at 8 o'clock. The audience, among whom were a considerable number of clergymen, was a very large and distinguished one, the whole of the body of the church being completely crammed, and the galleries nearly so.

The Rev. Principal MacVicar occupied the chair, and on the platform were, Revs. J. S. Black, A. B. Mackay, John Campbell, W. J. Dey, Professor Oriere, D. H. McLennan, T. Bennett, Professor Murray, J. C. Baxter, Professor Campbell, Professor Scrimger, R. H. Warden, C. A. Doudiet, J. Watson, Huntingdon, and J. Patterson, (Hemmingford,) J. McLaren, Esq., etc. After the devotional services, which were conducted by Rev. J. S. Black, pastor of the church, the chairman said that the examinations which terminated yesterday were highly successful, all the students having acquitted themselves most creditably. Through the good providence of God the session now brought to a close, has been in all respects characterized by success. In October twenty-nine students took up their residence in the College, occupying all the rooms we possess, and thirty-four found lodgings in the city, making in all sixty-three. During the session, one student, Mr. Donaldson, was removed by death, and two otherwise. Mr. Donaldson was a young man of exemplary piety and much devotion to his Master's work. Six students have completed their theological curriculum, and are now prepared to proceed to license, making in all forty-two graduates of the College. During summer vacation between forty and fifty students will be employed in the Home Mission field; of these nineteen are French, or able to preach in French and English. Twenty-eight volumes have been added to the library; four of these—the *Codex Sinaiticus*—are invaluable, and such as money could not purchase; they are a gift to the College from the Emperor of Russia, secured through the kind offices of Rev. A. B. MacKay, Brighton, England, and Count Chouvaloff. With respect to finances, it is gratifying to be able to say that through the diligent and energetic efforts of the treasurer and other members of the Board, our circumstances are greatly improved, as compared with last year, and this notwithstanding the depressed state of the country. The debt resting on the library fund has been partly removed, and the scholarship fund placed in a much more satisfactory condition. In this connection the liberality of our graduates deserves special mention. In addition to contributions for the current year, one of their number offers a scholarship of fifty dollars for next session.

The lists of prizes were then read as follows:—

Scholarships for University Students—1st year, Mr. Gamble; 2nd year Mr. Currie, Mr. McKenzie; 3rd year, Mr. McKibbin; 4th year, Mr. Blakely. Presented by the Rev. W. J. Dey, M.A.

French Scholarship—1st, Mr. Cruchet; 2nd, Mr. Amaron; 3rd, Mr. Bouchard; 4th, Mr. Allard. For English student taking French work, Mr. Taylor. Presented by the Rev. Professor Oriere.

Gaelic—Scholarship, Mr. Matheson, B.A., Mr. McLean; prize, Mr. Matheson, B.A. Mr. McLean. Presented by the Rev. D. H. McLennan, M.A., Examiner.

Ecclesiastical Architecture—1st prize, Mr. Scott, B.A.; 2nd prize, J. E. Mitchell. Presented by Rev. T. Bennett. Sacred Music—1st prize, Mr. Scott, B.A.; 2nd prize, Mr. Amaron, B.A.; 3rd prize Mr. Mitchell. Presented by J. McLaren, Esq., Lecturer.

Principal Dawson's Course of Lectures—1st prize, Mr. Scott, B.A.; 2nd prize, Mr. I. Mitchell. Presented by the Rev. Professor Murray, I.L.D.

Sacred Rhetoric and Elocution—1st prize, Mr. Amaron, B.A.; 2nd prize, Mr. Cruchet; 1st special prize, Mr. Scott, B.A.; 2nd special prize, Mr. Cruchet. Presented by the Rev. J. C. Baxter, Lecturer.

Philosophical and Literary Society's Prizes—Senate Prizes—Public Speaking, Mr. Walker; English Essay, Mr. Scott, B.A.; French Essay, Mr. Cruchet; English Reading, Mr. Shearer; French reading, Mr. Amaron, B.A. Society Prizes—English Essay, Mr. Hitchcock; English Reading, Mr. Geddes. Presented by the President.

Theological Scholarships—First Year—1st, Mr. J. F. McLaren; 2nd, Mr. J. A. Anderson, B.A. Second Year—1st, Mr. J. Munro, B.A.; 2nd, Mr. Amaron, B.A.; 3rd, Mr. Pen nan. Presented by the Rev. Professor Campbell.

Medal and McKay Scholarships—Gold Medal, Mr. C. McKillop, B.A.; McKay Scholarship—Mr. C. McKillop, B.A. Presented by the Rev. Professor Scrimger, M.A.

Diplomas—1, Mr. C. McKillop, B.A.; 2, J. Allan, B.A.; 3, A. B. Cruchet; 4, Mr. J. R. McLeod; 5, G. F. Walker; 6, W. H. Russell. Presented by the Principal.

As the gentlemen above-named read the various lists of prizes, they also made a few remarks upon the auspicious occasion. Finally the Chairman, on reading out the list of diplomas, congratulated each of the successful graduates in language of high encomium, pointing out their different merits in a marked manner. He then presented the gold medal to Mr. C. McKillop, B.A., and stated that the diplomas would be ready for them to-morrow.

The audience during this part of the proceedings gave vent to frequent bursts of applause. The valedictory was then read by Mr. J. R. McLeod, who said that seven years ago he had been impressed by the vastness of the work he was about to undertake, and now that he was at the finish of his undertaking he was still more impressed. He pointed out the many branches of learning into which a theological student had to engage, and the great hardships to be encountered in eventually overcoming them. He expressed his heartfelt thanks for himself and class to their teachers, and that their many kindnesses would always be gratefully remembered by them.

The Chairman then introduced the Rev. A. B. McKay, who delivered an eloquent address upon Christian Work, after which the doxology was sung and the audience was dismissed with the benediction.

FRENCH EVANGELIZATION.

The following circular is issued by the Chairman and Secretary of the Board of French Evangelization to all the congregations of the Church from whom no contribution has been received during the present year:—

"We beg to remind you that up to this date no contribution has been received from your congregation on behalf of the French Evangelization Scheme for the ecclesiastical year terminating in April.

The ordinary expenditure of the current year consequent on the extension of the work is greatly in excess of that of last year. Nineteen French Student Missionaries leave this week for their summer fields. Including these, there are at present forty labourers in the service of the Board. To meet the salaries of missionaries and to enable the Board to end the year free from debt, it is earnestly hoped that a liberal contribution from your congregation will be forwarded before the 30th April, at which date the Treasurer's books will be closed. Contributions to be addressed,—Rev. R. H. Warden, 210 St. James St., Montreal." We believe that there is a reasonable prospect of ending the year free from debt, provided contributions are received from all the congregations that have not yet sent any. We trust that this desirable result may be achieved.

THE Rev. Joseph Elliott has received a call from the congregation of Buckingham and Lochaber, in the Presbytery of Ottawa.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXXVIII.

Reginald Erlesleigh had fallen under the fascination of Innocentia's charming character quite as speedily as Anthony had done; but, in spite of the strong attraction her presence had for him, his anxiety about his brother was too great to allow of his lingering by her side even for a moment after they arrived at Refugium. He sent Juan at once to the stables for a fresh horse, and was gone in quest of a doctor some time before the mournful procession arrived bearing Anthony Beresford, still insensible, on the rough litter which the shepherds carried slowly and carefully along.

Mr. Vivian galloped on in front as they approached the walls, and found Innocentia waiting just within the gate, straining her sad eyes through the gloom to distinguish, if possible, the motionless form of her friend. He dismounted, and, taking his daughter by the hand, drew her into her own little sitting-room, where her entrance produced a chorus of welcome from warbling throats and fluttering wings, as the tame birds flew to meet her. She scarce responded to their greeting, however, and turned an inquiring look upon her father.

"My darling," he said, "no doubt you are feeling very anxious, but you must set your mind at ease. Anthony still lives, and he is young and strong, so that, although he is evidently much hurt, I feel confident he will quite recover, and we shall have him with us again as well as ever."

"Oh, I am so glad!" said Innocentia, with a sigh of relief. "Can I see him, father?"

"No, dear child, it would not be fitting that you should. I brought you here on purpose to explain to you that I wish you to stay, for some time to come, quite away from the part of the house where Anthony's rooms are. You know that Rex has gone to bring a doctor, and I asked him also to get an experienced nurse to take care of the poor patient; so that there will be more than one stranger coming to the house, and I do not wish you to get acquainted with them, or to come in contact with them at all."

"I do not want to see strangers indeed," said Innocentia, with a slight shiver; "but I should have liked to have been able to help Anthony, if you would let me nurse him, instead of having an unknown person here."

"Impossible, my child; you cannot understand all my reasons, but it is best you should know at once that you cannot go to see Anthony at all until he is quite convalescent."

"And yet he called me his friend," she said.

"So he is," said Vivian, smiling, "and when your friend is well you shall see him, but not till then."

"As you please, father, of course; but it seems to me so sad that I cannot be of use—that I never have been of use to any one all my life."

"Ah, my darling, you have been of use to me in making life tolerable for me, which it would not have been assuredly without you, and you need not doubt, alas, that the burdens and cares of this mortal existence will fall upon you soon enough! I have tried to keep them from you—longer than is possible in ordinary cases, and so you must not ask to rush into the thick of them before you are compelled to do so by the inexorable power of fate. Let me keep you in brightness and peace a little longer, my sweet Nina; and a certain sadness in his tone touched Innocentia's sensitive heart at once.

"Dear father," she said, flinging her arms round his neck, "of course you always know best, and you cannot doubt that I shall never fail to do whatever you desire."

"No, darling, I do not doubt you," he answered; "you have been the sweetest and most docile child ever man was blessed with—stay here then for the present. I hope we shall not require more than one visit from the doctor, so tomorrow you will be free to go where you will, excepting to the part of the house where Anthony is."

He left her then, and went to superintend the removal of the wounded man to his bed, in which he found Manuela a very expert assistant, and Vivian saw that she would be quite able to take care of the patient till another nurse should come.

Anthony had moved, showing manifest uneasiness in the broken arm, which Vivian had set and bound in rough splints before he moved him from the ravine. His pulse was also very high, and he muttered from time to time incoherently, as if he were delirious.

Vivian watched by him in considerable anxiety during the long interval which elapsed before it was possible for the doctor to arrive. It was, in fact, nearly midnight before he and Rex appeared, bringing with them a respectable-looking elderly nurse, who had made no small demand to be placed on a horse, which was the only mode of transit possible over the mountain paths that led to Refugium. She had accomplished her perilous journey safely, however, and was soon installed in charge of her patient.

The doctor's examination proved that none of Anthony's injuries were fatal, but that the chief risk for him was in the fact that the shock, joined to the pain of the wound in his forehead, was rapidly bringing on an attack of brain-fever, of which the termination could in no way be foreseen. Still, the doctor was hopeful; there were no bad symptoms, and, though it would probably be a tedious illness, he was quite of opinion that Anthony's strong constitution would triumph, and that he would ultimately recover.

Vivian was strongly of opinion that the mere injuries sustained in the fall would have passed away in due time, without fever supervening, had not Anthony's system been to some extent exhausted and disturbed by the mental anxiety and distress he had been enduring previously. Even the excitement of the sudden joy that had followed his despair when he found that Innocentia was not lost to him, as he had feared, was quite sufficient to make him for the time a

ready victim to any form of fever which might from other circumstances be likely to fasten on him.

The doctor quite concurred in this view when Vivian hinted that Anthony had been subjected to unusual mental disturbances just before his accident. The only effectual treatment for such a case was of course to keep the patient in the most absolute quiet, excluding light and noise from the room, and applying ice to the head.

The doctor himself watched Anthony during the first night, and then, having seen that the nurse was quite capable of carrying out his directions efficiently, he left Refugium on the following day, promising to return from time to time until the patient was convalescent.

Then commenced a long, tedious period of time, during which Anthony was as completely shut out from all knowledge of the living world as if he had been already dead. That moment when, turning round on the hill-side at Vivian's summons, he had seen all the fair landscape bathed in the soft light of the pale winter sun, and Innocentia by his side, her snow-white garments shining in the golden radiance, and her sweet face, bright with serene joy, was the last of conscious existence for him, over which it seemed as if a great black curtain had been dropped, leaving the scene on which his eyes had closed indelibly fixed on his memory in all his years of life to come.

Days passed into weeks, and weeks into months, while still he lay in that mysterious border-land between life and death, when the soul seems to have no knowledge of its own identity, and the mind has no power to act, although the body feels and suffers, and even in all his delirious wanderings it was of a shining snow-white figure he spoke, and of a mountain bathed in light beneath a cloudless sky; but it was only at rare intervals that he muttered a few disconnected words alluding to visions of this nature, for the most part he lay in a stupor, when only his hurried breathing told that he lived. The nurse cared for him assiduously, relieved at times by Manuela, and Vivian was never many hours absent from his side; while Rex, morning and evening came and looked at him, anxiously asking always if there was nothing he could do for him, and receiving the same reply that no one could do more for him than was being done, and that they could but wait patiently for a change, and hope the best. The doctor came occasionally, and always said that the patient was progressing as favorably as could be expected, but still there was little change as the winter days rolled on; and spring was well advanced before full consciousness returned by slow degrees to Anthony Beresford. At first, when the fever had subsided, and the cloud rolled away from his brain, he was capable of feeling little more than a sense of weakness and of grateful repose. It was a weariness to him to be obliged to open his lips to receive the nourishment they compelled him to take, and he seemed not to have strength to utter a word; gradually, however, he began to open his heavy eyes, and to gaze with the same sort of vacant indifference on the familiar countenances of Rex and Vivian and the strange face of the nurse, which mingled with all the fantasies that had haunted his bewildered brain during the long course of his illness. At last, as the days went on, and each morning found him a little stronger than the last, he began to smile faintly when Rex paid his daily visit, and finally one bright spring-day, when Vivian went to see him, Anthony looked up into his face, and said, feebly, "Innocentia." The first conscious word he had spoken since his accident was her beloved name. Vivian thought of this with a heavy sigh, as he answered that she was well; and then strove at once to draw the patient's attention to some other subject.

It was not long after this when Anthony, improving rapidly as his youth and strength conquered his malady, became able to speak in coherent sentences, and to show that his interest in life had revived, bringing back all the thoughts and feelings that had been dormant with him, before even the sense of personal identity was driven out of him in the crash of his terrible fall. He began to ask Vivian many questions as to the length of time which had elapsed since his accident, and the manner in which the interval had been passed by the inhabitants of Refugium; but the one theme to which he ever returned with intense eagerness and anxiety was still Innocentia, and that was precisely the subject on which Vivian seemed least disposed to give him any information. He always managed to change the conversation when Anthony spoke of her, which seemed particularly hard to the poor convalescent, who was longing with all his heart for tidings of her, and looking forward with an impatience which almost retarded his recovery to the moment when he should be allowed to see her again, and hear the sound of her soft sweet voice. It seemed very strange to him that Vivian was so unwilling to speak of her, for he knew certainly that no illness or other calamity had befallen her, as he had heard that much from his nurse, who told him, in answer to his inquiries, that she saw Miss Vivian every day, and that she was quite well, and, further, that she was, without exception, the most beautiful young lady she had ever beheld. Why was it, then, that her father only answered so very shortly when he spoke of her? and why, also, did he seem so unwilling that Rex should ever remain alone in the room with him? Vivian always managed to be present during the young man's daily visits, and on these occasions Innocentia's name was never mentioned. All this perplexed poor Anthony in his weakness very much, and often made his head ache much more than it ought to have done, yet he felt that it could be no unkindness on Vivian's part, who showed his deep affection for him in every possible way.

CHAPTER XXXIX.

One morning, when Vivian came into Anthony's room as usual, he found that with the help of his nurse he had been able to don a very elaborate silk dressing-gown, and that he had been lifted to a couch placed near the open window, through which the pleasant air of a mild spring day came freely blowing, laden with the scent of violets and other early flowers already blooming in the garden. Vivian warmly congratulated Anthony on so great a step having been gained in his recovery, though he expressed some doubt as to whether the doctor would have sanctioned the exertion while he was still so weak.

"I have been longing to accomplish this much for days past," said Anthony, "because I hope that now you will consider me sufficiently respectable-looking to receive a visit from Innocentia. Surely there can be no reason why she should not come, were it only for five minutes, to see me now." And Anthony lifted up his earnest brown eyes, which looked so large in his thin pale face, with a most wistful expression, to await Vivian's answer. His friend seemed to shrink from his gaze, and answered, curtly and almost as it seemed to Anthony, unfeelingly. "Impossible, my dear fellow, I could not think of such a thing; you must not ask to see my daughter till you are able to go down-stairs."

"Mr. Vivian, have you forgotten that she is to be my wife? Surely I have a right to see her. Think how I must long for the sight of her dear face after all these weary weeks. Just remember that I have never seen her since that moment when I last beheld her like a shining white angel bathed in the glory of the sunset, before the darkness came down upon me which has so nearly been the night of death."

"I know, I know," said Vivian, uneasily. "But, my dear Anthony, you must not think me hard-hearted if I refuse you; believe me," he added, emphatically, "it is entirely for your own sake I do so."

"But why?" said Anthony, eagerly; "I am quite strong enough to bear a visit now."

"I cannot say much for your strength," said Vivian, "as the small excitement of mentioning her name has brought a feverish flush into your cheeks, and you know how you still start at the slightest sound."

"It is the disappointment that tries me, and makes my heart beat. I am sure that to see her would do me more good than anything else; joy never does harm," pleaded Anthony.

"Anthony, you cannot think I would willingly pain you," said Vivian, graciously; "trust me that it would not be good for you to see Innocentia just now; and let us leave the subject. Do you know that there are a great many letters lying waiting for you to get well enough to read them? Some of them have been here for weeks. I think you might be well enough to-day to look over some of them."

"I do not care about letters or anything else if I cannot see Innocentia," said Anthony, somewhat irritably.

But Vivian appeared not to notice this, and said he would go and bring the packet from his study. He soon returned, and sitting down by Anthony, gave him several letters, some of which were apparently of old date.

Anthony listlessly turned them over, and glanced at the envelopes. "I wish you would open them for me, Mr. Vivian, I do not care enough about them to make the exertion; I see by the post-marks that there are two from Vera Saxby."

"Vera Saxby? Who is she?" exclaimed Vivian, quickly.

"Is she a young lady, Anthony?"

"She is a distant cousin whom I have never seen," he answered, "the daughter of my dear old friend Captain Saxby, with whom I sailed so long. She went out to Africa, to take up some work among the slaves which interests me very much, and her father begged me to write her some information she required, and it has involved me in a correspondence with her; her letters can wait, however. There is one in a handwriting I do not know," he added, "will you open it, and look to see who it is from."

Vivian opened the letter, to which Anthony had pointed, and as he glanced it over he gave a sudden exclamation. "Here is good news for you, my dear fellow, and such as I should never have expected!"

"I do not know what news can be good for me outside the walls of Refugium," said Anthony, "for I certainly care for nothing beyond them; but what is it?"

"It is from a lawyer, who writes to let you know that Richard Dacre died, after a very short illness, in Paris, about a month ago; and that on his death-bed he made a will leaving to you everything he possessed, which, however, consisted simply of your own money, with the exception of a certain portion of it which he had already spent. Enough remains, however, to place you once again in very good circumstances, Anthony, and I am heartily glad of it."

"Richard Dacre dead!" exclaimed Anthony; "it seems terrible that he should have been taken so suddenly, considering the life he has led."

"There is comfort for you in that respect too in this letter," said Vivian; "the lawyer goes on to quote a clause in Dacre's will, in which he says that he is only restoring to you that which is yours by right; but that he owes you more than he can ever repay for the change your example wrought in him. It made him, he says, believe that the religion which had braced you to such noble self-sacrifice must be divine; and, therefore, when he found himself face to face with death, he was able to turn to the Saviour he had never acknowledged before, and cast himself upon His loving mercy, if yet there might be a hope of forgiveness even for so grievous a sinner as himself."

"Ah, that is indeed good news!" said Anthony, bowing his head reverently, with a deep inward thanksgiving, for the happiness of knowing that he had been instrumental in bringing this poor wandering soul back to his God.

"Yes, it is indeed," said Vivian, gravely. "It is no light blessing, my dear Anthony, to know that by the simple power of your own righteous example you have saved this man from a death of hopeless unbelief; and if you had indeed finally lost all your fortune as you intended, it would have been well bestowed to ensure such a result; but, since this happy result has been attained, I am worldly enough to feel very glad that your capital is restored to you, and that your income will be very little less than it was before."

"Oh yes, indeed! and I am most thankful too," said Anthony, raising his head eagerly from his pillows; "for I shall now be able to do any work you may require without being paid for it, which will be a great pleasure to me; and, Mr. Vivian, best of all," he continued, his eyes sparkling, "now that I have one more independent means there need be no cause for delay in my marriage with your daughter. All difficulty is at an end on my side, and you have been so kind in promising her to me freely that I think I need fear none on yours."

An expression of great pain and perplexity passed over

Vivian's face. He avoided Anthony's anxious eyes, and said, hastily, "Don't let us discuss that now. Innocentia is very young—we hardly know yet what may be best for her, or what she may wish."

"Mr. Vivian, have you in any way changed your feelings or intentions with regard to me," said Anthony, and as he spoke he put his hand to his head with a movement of pain.

"You may be very certain that I have not changed in my regard for you, Anthony," said Mr. Vivian. "You are as dear to me as if you were indeed my son, and I desire most earnestly to promote your happiness, if I can, but you know we cannot always count on the vicissitudes of life. Anthony, you look worn-out. I am sure your head aches; you have had too much excitement and conversation, you must be quiet now."

"I do not think talking would have hurt me, if this had not been altogether such a disappointing day," said poor Anthony, turning round, and burying his face in the pillow. "I thought when I watched the sun rise that I should see Innocentia before it set, and now I do not know when you will let me see her, and you seem to be putting the prospect of our marriage so much further off than you did that happy night when you yourself let your darling bid me stay with her always."

"Dear Anthony," said Vivian, sadly, "I can but ask you to believe that I am doing the best I can for you in every way. Your head burns," he added, as he laid his hand on the young man's forehead. "I am sure you must be perfectly quiet now, with only Nurse in the room with you, who certainly is not an exciting individual. The return of the pain shows that there is still risk of a relapse unless you are very careful."

"I wish I could go to sleep, and forget everything," said Anthony, with the impatience of pain and fever; "I have nothing very pleasant to think of."

"That is hardly the case," said Vivian; "think of poor Richard Dacre departing in hope and peace, which, under God, he owed to you alone. I should be glad, Anthony, if out of all my past life I could extract such a blessed recollection as that."

"Yes, you are right," said Anthony, "I was wrong and ungrateful to forget that happiness even for a moment; it ought to be more to me than earthly joy."

(To be continued.)

BUDDHIST MONASTERY IN CHINA.

The Monastery of the Bubbling Well on Kushan, or Drum Mountain, six miles south of Foochow, stands 1,700 feet up the hill-side, and a craggy peak towers yet another thousand feet above it. The immediate approach to the monastery is by a wide and well-kept road densely shaded by large trees. To a European, its general appearance from the road, or from the cliffs around it, is not prepossessing. It resembles the granaries, stables, and sheds of a model farm more than anything else. About a square acre and a half is covered with buildings, the various shrines and halls being placed compactly along the four sides, while the larger temples and the mess-room occupy the central space.

The entrance is by a wide wooden archway, on each side of which stand two hideous figures known as Buddha's door-keepers. Opposite the gate, and occupying the centre of the large square, are two large temples, among the handsomest (as Chinese taste goes) and most complete of Buddhist buildings in all China. The smaller temples and shrines opening from the surrounding clusters are very numerous, and are dedicated to all the more important spirits in the Buddhist pantheon. Of these the highest place is given to the local deities who shed down prosperity on the city of Foochow.

One may remark, in passing, that their faculties seem to be growing rusty; for in the course of fifteen months there have been two immense floods in which the loss of life and destruction of property are incalculable, and one of which carried away a large part of that wonderful construction, the "Bridge of Ten Thousand Ages;" also two extensive conflagrations destroying several thousand houses; a typhoon, and the cholera. This list of calamities shows that the governmental arrangements of said local deities need reorganising.

Among the various rooms that surround these large temples are kitchen and store-rooms, which are worth seeing because of the great scale on which it is necessary to prepare rice and vegetables for the daily sustenance of upwards of two hundred vegetarians; a printing-room for issuing Buddhist books, in which with much labour so small a result is attained as the production of one hundred pages daily; a reception hall "for distinguished guests;" the abbot's rooms, appropriately dingy and dirty; bath rooms, very foul, for the compulsory ablutions of the monks at least once in five days; the "hall of law," where the precepts of Buddha are taught to neophytes; the "hall of contemplation," to which these worthies retire to think themselves, by the negation of thought, into eternal intellectuality; the library and hall of "the five hundred honours;" a shrine for the preservation of a tooth of Buddha, which is without doubt a good-sized section of an elephant's tusk; and lastly, styes and pens for the preservation, till their happy release from the burden of life, of an astounding number of decrepit beasts—pigs, goats and fowls being in the majority. These last are offerings from faithful Buddhists who hope to inherit everlasting happiness, or at least to escape from everlasting perdition, by rescuing them from the hands of the unhallowed mortals who destroy animal life and grieve the soul of Buddha. Let no one say he has seen the most ancient of those venerable chickens whose very aspect destroys the appetite, till he has seen the menagerie of a Buddhist monastery. Here one may learn what a gift for torture some men exhibit in what they are pleased to call their mercy. Such melancholy mute appeals from dumb animals to a sympathising spectator are to be seen nowhere else. One can believe that death is not a curse, but a blessing, when he sees in this light the misery of old age.

One of the most curious arrangements of the monastery is

the ceaseless ringing of an immense bronze bell. It would be useless to attempt to explain the purpose of this bell-ringing without writing a treatise about it. The sound is believed in some occult fashion to pacify, harmonise, and regulate all the spirit-influences (Fung-shuey: wind and water) that affect the buildings and their occupants. The vibrations must circulate through all the veins of surrounding nature, preserving peace, health, and general good luck. The monks declare that the reverberations of the bell never cease, and that were there even a momentary silence, the spirit threads of these spirit influences would be severed, and calamity would ensue. On this account, day and night, year in and year out, one of their number must be there to give the stroke—blows at intervals of about forty seconds being sufficient to make one reverberation mingle with the subsidence of its predecessor.

Outside the monastery the walks on hill and dale, on crag and cliff, through fern-cope and wooded dells, in caves and grottoes, by natural and artificial streams and fountains, are very beautiful. Walking alone in the brushwood while my friends were gathering ferns, it was my hap to see at my feet a huge snake whose coil as it lay in the grass must have measured thirty inches across. It is needless to say I rapidly beat a retreat. We afterwards learned that this, like the dilapidated domestic brutes within the monastery, was an importation. One of the faithful in the west of the province had bought it for sixteen dollars, and put himself to the expense of sending it to Kushan. Its weight is seventy-five pounds, and its teeth are said to be extracted. Still, it is no slight cause of terror to the monks, who doubtless would like to make short work with it if so doing would not peril their salvation. If the buyer of the boa expected to attain heavenly bliss through this faith, toil, and expense, he should at least have reflected on the possibility of his sending some one else out of the world more speedily than is kind.

Our main object in visiting Kushan was to see Buddhist worship in its best aspects. At 3.30 p.m. the monks were summoned to prayer by the beating of the hollow trunk of a tree shaped to the likeness of a dragon. This same trunk had suffered considerably through the united efforts of time and the cudgel, and threatened to give in altogether after a little more flagellation. Less than a hundred members of the fraternity put in an appearance at the sound of the church-going dragon, for if they attend at the service held before daybreak they are excused in the afternoon. All wore the sacred yellow hood over the robe, the abbot being arrayed in red robe and shoes. Before entering the great temple each man bowed in silence for a few moments before the shrine of the local deities.

The temple, judged by Western ideas of taste, is tawdry, and the attempt at elaboration overdone. A profusion of shrines, rich carving, numberless pendent lanterns of every shape and many sizes; images, candles, flowers, suggest abundance of wealth and little æsthetics.

There are no seats for worshippers, but rows of kneeling-stools about ten inches high. Of large altars there are two, the smaller separating the monks who stood facing each other on each side of it. A drum was struck amid the solemn silence to give the signal for commencing.

To give any adequate description of the hour's service seems to me impossible. Let the reader endeavour to exercise his imagination, and conceive the spectacle of a hundred shaven-headed Chinamen in yellow robes, standing in rows with closed eyes and clasped hands, chanting monotonously, sometimes rapidly and sometimes slowly; six choristers, three on each side of the prostrate abbot, one beating a drum, a second a big bell, a third a very small bell, giving one blow to every syllable pronounced by themselves and the congregation; now kneeling and now standing, now facing one another and now turning to the high altar,—the whole performance closing with a procession between the kneeling-stools and round and round the temple, chanting the one word "Omto" (Praise to Buddha) precisely one thousand times. If the reader can imagine this before his mind, and the gorgeous decorations, and the great gilt idols, and the candles on the altars, and the smell of incense, he has a fair idea of what are the externals of Buddhist worship in their most complete form, in China at the present day.

That which strikes a visitor most is the marvellous resemblance between the whole of it and Romish worship. The high altar and smaller shrines, and gaudy colours, lighted candles and smoking incense, intoned prayers and chants in "a tongue not understood of the people," the shaven celibates, the acolytes and choristers, the priest in embroidered cope, the many images (one of which is surprisingly like the image of the Virgin carrying the infant Jesus, and is called "the Holy Mother"), the constant genuflexions, the tinkling of a bell as the signal for prostration, sprinkling of consecrated water, the sacrifice of holy rice (to birds waiting for it outside), the procession and long continued ejaculation of Omto (resembling the "Hail Mary"), the use of strings of beads to reckon the repetitions,—all recall most vividly the services of the Romish Church, and assist to confirm the conviction that Romanism is only paganism slightly Christianised. Add to what we witnessed during the service such other points of similarity as vows of celibacy, monastic seclusion, fasting, forbidden meats, masses for the dead, worship of relics, canonisation of saints, the doctrine of purgatory from which prayers and ceremonies afford deliverance, use of a dead language, and pretension to miracles,—and the resemblance could not possibly be more complete. Is it any wonder that Premare wrote from China to the pope that "the devil had imitated Mother Church to scandalise her," or that the Abbé Huc, the slave of his unhappy faith, says of Buddhism that it "has an admixture of truth with Holy Church."

Service over, we adjourned to the refectory to see the brethren demolish the vast piles of rice and vegetables, and then, amid the dim shadows of evening and through the melancholy pine forest, we ran down the hill-side, and made our way with difficulty through the paddy-fields to our boat.

EDWIN J. DUKES.

BRITISH AND FOREIGN ITEMS.

MR. SPIERS, a children's evangelist, is having great success in Scotland.

THE Board of Publication of the Reformed (Dutch) Church has resumed business.

AN exhibition of paintings by lady artists, in a London gallery, contains 800 contributions.

A MEMORIAL to the Duke of Wellington has recently been erected in St. Paul's Cathedral, London.

ADMIRAL EVANS, who commanded the first steamer that ever crossed the Atlantic, died recently in England.

BIBLE distributors in Russia find a widespread and growing demand for the word of God in whole or in part.

THE spring has been even more mild in England than here. On the 6th of March fruit trees were in blossom.

MESSRS. Moody and Sankey's work in New Haven is taking hold not only of the citizens but of the students of Yale College.

MR. SPURGEON has returned to his pulpit with recruited health. He is in the twenty-fifth year of his pastorate in London.

DR. BONAR estimates that about 7,000 persons have joined the churches of Scotland since, and as the result of Mr. Moody's labors there.

THE Earl of Shaftesbury says that the training ships on the Thames have rescued over 2,000 boys from the streets of London in the last nine years.

CANADIAN fresh fish, packed in ice, are among the London imports. Newfoundland salmon are sold at English ports for twenty cents a pound.

DR. JOSEFFY, a converted Jewish Rabbi, is to be sent by the English Presbyterians on a mission to his countrymen in Osernovitz Bukovina, Austria.

THE Pan Handle Railway in Western Pennsylvania allows no freight trains to pass over its road on Sunday except those with live stock or perishable matter.

THE Presbytery of Newcastle, England, is discussing the propriety of admitting to the communion persons employed in bar-rooms—especially on the Lord's day.

POPE PIUS IX., during his "imprisonment," did not suffer solitary confinement, as his splendid palace prison, the Vatican, was occupied by 2,437 persons.

THE London Missionary Society has over a thousand Christian congregations in Madagascar, and 45,000 children are taught in their mission schools.

THE tin foil on which a verse of "God save the Queen" was recorded by the phonograph, was sent to England and reproduced there exactly as it was sung by a lady in New York city.

A REMARKABLE revival of religion is in progress in the North Carolina State Penitentiary, largely owing to the influence of the Sunday school established by the Raleigh Y.M.C.A.

THE British and Foreign Bible Society is about printing a translation of the New Testament in the language of the Hereroes, a prosperous people in South Africa, anxious to learn, who number nearly half a million, and have recently been placed under British protection.

DIAMONDS belonging to the Princess of Wales and the English Indian treasury, said to be worth five millions of dollars, have arrived at the Paris Exhibition building. These gems are watched by eight policemen during the day, and by sixteen at night.

LADY BURDETT-COUTTS, the wealthy English philanthropist, is intending to erect homes for the poor in London capable of accommodating 10,000 persons, where the highest rent will be 4s. 6d. or less than \$1.25 a week—an example worth imitating in our large cities.

FEARFUL accounts reach England of the horrors of the Chinese famine. Children are being boiled and eaten by the starving people; and a Baptist missionary, writing to a Shanghai newspaper, says he saw men carrying little girls of eight or nine years in baskets for sale.

CORE'S "Tobacco Plant" estimates that the tobacco annually consumed in the world amounts to about two thousand millions of pounds, and that if the leaves were made into a roll two inches in diameter, we should have a "tobacco serpent" which, following the direction of the equator, would wind around the earth thirty times.

AN entire Russian sanitary corps of twelve doctors has been swept away by typhus fever, and the mortality among the remainder of the medical staff has been so great that many of the sick and wounded are left without attendance. The hospitals are filled with the sick, and 2,000 soldiers ill with typhus are billeted upon various houses in Adrianople.

LORD ROSEBERRY gave to his bride, Miss Hannah de Rothschild, in addition to the family diamonds, a parure, consisting of a countess's coronet, a necklace of three rows of single stones, earrings and two bracelets—one set in three hoops being attached by a heart in diamonds. By this marriage a Jewess is for the first time elevated to the British peerage.

RUSSIA and China may soon be in conflict. The Chinese armies are pouring into Central Asia to recover what they consider the long-lost provinces of the Empire, and have summoned the Russians to withdraw their garrison from Kuldsha, in Kashgar. Some of the Chinese officers who have been serving in the Prussian army have been ordered home. This news comes from Berlin.

THE Cocoon Public Houses, established as an antidote to the drinking houses, continue to prove successful in Liverpool. Their recent annual report showed that they had earned a dividend of ten per cent. besides an additional ten per cent. set aside from the profits for depreciation. Those interested in them, seeing the readiness with which the working-men patronise them, are beginning to think that they have heretofore been driven into the drinking-houses for want of a better place to go to.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in Knox Church, Stratford, on Tuesday evening, the 9th inst., at 7.30 o'clock. There was a good attendance of members and a very large gathering of the general public, evidently greatly interested in the proceedings.

The Synod is composed of the Presbyteries of Hamilton, Paris, London, Chatham, Stratford, Huron, Bruce and Manitoba. According to the latest statistical returns, the number of ministers in these Presbyteries is as follows: Hamilton, 35; Paris 18; London, 32; Chatham, 12; Stratford, 16; Huron, 23; Bruce, 24; Manitoba, 14; making a total of 174, with an equal number of ruling elders. The first meeting of the Synod took place in Knox Church, Montreal, in June, 1875, immediately after the consummation of the union of the churches. Rev. Thomas Lowry of Brantford, senior minister of the Synod, presided as Moderator by appointment of the General Assembly, and Rev. Wm. Cochrane, D.D., was elected clerk, a position which he has ever since retained, to the great satisfaction of the entire Synod. Dr. Cochrane's executive abilities and facility for despatching business are of the highest possible order, while his courteous manners and desire at all times to oblige, make him deservedly popular with every one. The next meeting took place in St. Paul's Church, Hamilton, in May, 1876, Rev. J. C. Smith, M.A., then of Hamilton, now of Guelph, acting as Moderator. The third meeting was held in Knox Church, Woodstock, in April of last year, Rev. John Laing, M.A., of Dundas, being appointed Moderator. At that meeting it was carried by a large majority that the next meeting should be held in Stratford.

The opening sermon was preached by the retiring Moderator, founded upon the passages in Malachi ii. 15, and Acts xvi. 31. The discourse was a very learned and at the same time practical one on the family relationship, in the course of which the preacher refuted the atheistic theories of such philosophers as Spencer, and the anti-Christian views regarding this important institution, which are held by many at the present day. The Synod expressed a desire that the sermon should come before the public in some more permanent form, which it is hoped the reverend gentleman will agree to.

After the Synod had been constituted, the roll was called by Dr. Cochrane, the clerk. He then submitted a tabulated statement of all the changes that had taken place within the bounds of the Synod during the year. Only one death had occurred, that of the Rev. George Cheyne, one of the oldest pioneers of Presbyterianism in Upper Canada. The Moderator referred in appropriate terms to this event and stated that "his end was peace." Mr. Cheyne was appointed a few weeks ago a Commissioner to the next General Assembly, but when informed of his election by the clerk replied that "he had a call to a higher Assembly which he expected to obey."

On motion of Rev. Thos. Macpherson, seconded by Rev. R. Hall, and supported in a highly complimentary speech by Rev. Dr. Ure, Rev. R. Hamilton, of Motherwell, was unanimously elected Moderator. Having assumed the chair, the Moderator-elect expressed his high appreciation of the honor conferred on him, and a cordial vote of thanks was given to the retiring Moderator, Rev. John Laing, M.A.

Committees were then appointed on Elders' commissions, on Presbytery records, on bills and overtures, and to audit the treasurer's books, after which the Synod adjourned till Wednesday morning.

Wednesday, April 10.

REGISTRATION ACT.

Mr. Laing, ex Moderator of the Synod, gave in a report, including correspondence with the Premier of Ontario, in reference to the grievance that ministers performing funeral services, should make returns of the death of persons at whose funerals they may officiate. A committee was appointed to consider this important matter and report at a future sederunt.

USE OF THE BIBLE IN PUBLIC SCHOOLS.

Mr. Laing presented a report of an interview held with the Minister of Education, and also subsequent correspondence, in reference to the use of the Bible in public schools. The following is the substance of the report:

A deputation from the Synod of Hamilton and London, consisting of the Rev. John Laing, M.A., moderator, and the Rev. W. Cochrane, D.D., clerk, have submitted for my consideration the following questions, viz:—

1. May the local trustees, without contravening the School Law, require teachers to use the Bible in whole or in part as a text book, giving such instruction as is needed for the proper understanding of what is read?

2. Is there anything in the regulations and programme at present in force to prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction and work of the school, when the trustees desire this to be done?

I explained verbally to the deputation my views of the law and regulations upon these important points, and promised to express them officially in writing in order that they might be generally understood.

After giving lengthened extracts from the School Law, the Minister of Education continues:

According to my interpretation, therefore, of the law and regulations applicable to public schools in Ontario, I beg to reply to your two questions in the affirmative, and to advise your synod that, *firstly*, school boards and trustees can lawfully require their teachers to use the Bible or portions thereof as part of the ordinary exercises of the school, giving however, such explanations only as are needed for a proper understanding of what is read, and *secondly*, there is nothing in the regulations or programme respecting the public schools now in force which can prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction and work of the school when the trustees or school boards require this to be done. But, on the contrary, the law permits, and the regulations strongly recommend, the daily practice of such religious exercises.

It will thus be seen that it is open to parents generally, whatever may be their different churches, to cordially unite with trustees, school boards and teachers, in promoting such religious exercises in the schools, and thus to improve the character of our youth, and so form a community distinguished not only for its intelligence, but for its fair dealing and law-abiding and moral qualities.

On motion of Mr. Laing, seconded by Mr. King, a series of resolutions were agreed to, thanking the Minister of Education for his courteous answer and the great satisfaction of the Synod with the conclusions at which he has arrived, and indicating other steps to be taken by the other Courts of the Church, and by co-operation with other evangelical bodies to secure united action in the direction desired by the Synod.

OVERTURE ANENT HYMN BOOK.

An overture from the Presbytery of London after considerable discussion, was sent back to the Presbytery to be brought up again at a future sederunt.

PETITIONS FOR THE ERECTION OF A NEW PRESBYTERY.

The Synod next considered petitions transmitted by certain members of the Presbyteries of Huron and Bruce, asking that a new Presbytery be formed, by certain congregations at present within the bounds of said Presbyteries. Representatives from these Presbyteries were heard in reference to the proposed new Presbyteries. On motion duly seconded, the petitions were transmitted *simpliciter* to the Assembly.

SABBATH DESECRATION.

Rev. R. N. Grant, of Ingersoll, the Convener of the Sabbath Observance Committee, gave in the report on Sabbath Observance for the past year. On motion of Rev. Thomas Macpherson, seconded by Rev. J. A. Murray, of London, the following resolution was unanimously adopted:

"Receive the report, adopt its resolutions, commend the diligence of the committee and especially that of the Convener, express its thankfulness that Sabbath desecration on some of our railways is somewhat on the decrease; recommend that the report be printed in the CANADA PRESBYTERIAN, and that the attention of the members of our churches be called to its suggestions, in the hope that they will exercise their influence against every form of Sabbath desecration. The Synod also desires to express its most emphatic condemnation of Sabbath funerals, and would earnestly counsel the ministers within its bounds to refuse the performance of services at said funerals, except in cases of absolute necessity, and calls upon our membership to support their ministers in such action."

The committee on Sabbath Observance was appointed for next year as follows. Rev. R. N. Grant, Convener, Dr. Bell, Dr. Ure, and Messrs. Fletcher, Murray, Burson, ministers, and Messrs. Thomas Gordon, Adam Spence and John Charlton, M.P., elders.

A PROTEST AND APPEAL.

The Synod then proceeded to take up the protest and appeal of Mr. D. McLellan, of Hamilton, against a decision of the Presbytery of Hamilton, in dismissing his dissent and complaint, against the McNab street Church session, which had resolved to submit to a vote of the members of the congregation the question of introducing additional hymns in the service of praise in the public worship of the congrega-

tion. Mr. Laing in the absence of Mr. McLellan from indisposition was permitted as requested by the appellant, to plead his case. Dr. James and Mr. McGuire appeared for the Presbytery of Hamilton.

The clerk having read the papers, parties were heard, after which the Synod proceeded to deliberate.

THE STATE OF RELIGION FOR THE YEAR.

Rev. J. W. Mitchell, M.A., convener of the Committee on the state of religion, gave in the annual report. The report on the whole was exceedingly encouraging and indicated a considerable amount of religious interest and spiritual life in the congregations within the bounds.

After addresses by Dr. Bell, Mr. Straith and others, the Synod resolved to receive the report, to thank the committee, and especially the convener, for their diligence in the matter submitted to them, and that the Synod proceed to confer regarding the topics submitted in the report.

Short and pithy addresses were then delivered by Rev. Messrs. Thomson, P. M. McLeod, D. D. McLeod, McQuarrie, Gordon, Scott and others, and the following recommendations of the committee adopted:

1. That the Synod urge on Presbyteries the holding of an annual conference on the state of religion within their bounds.

2. That the Synod direct each Presbytery to appoint one of its members to receive the reports on the state of religion from sessions, and prepare a report based on them for submission to Presbytery, and that he be *ex officio* a member of the Synod's committee.

3. That the Presbyteries be enjoined to forward their reports to the convener of the Synod's committee at least two weeks before the meeting of Synod.

The committee on the state of religion for next year was appointed as follows: Mr. J. W. Mitchell, M.A., convener, and Messrs. McKinnon, Waits, D. D. McLeod, Hamilton, Goldsmith, Anderson of Tiverton, ministers; and Messrs. J. Henderson, Barr, Gordon, G. Black, Mundell and Ballantyne, elders.

Thursday, April 11.

CHURCH PROPERTY IN ZORRA.

The Synod proceeded to consider a reference from the Presbytery of London anent church property at Brooksdale. Minutes of the Presbytery of London and Stratford were read, and Messrs. Cuthbertson and Murray heard for the London Presbytery, and Messrs. Macpherson, Mitchell and Robb on behalf of the Stratford Presbytery.

After prolonged deliberation the following, on motion of Rev. John Scott, seconded by Rev. Dr. James, was agreed to: Sustain the reference and find in accordance with the acts of the General Assembly, defining the bounds of Presbyteries, that the property being in the county of Oxford, is within the bounds of the Presbytery of London, but as certain persons claiming to belong to the Presbyterian Church of West Zorra, in connection with the Church of Scotland, desire to be associated with the Presbytery of Stratford, instruct these parties to apply to the General Assembly to be placed within the bounds of the Presbytery of Stratford.

NEXT MEETING OF SYNOD.

It was agreed to hold the next meeting of Synod, at St. Andrew's Church, London, on the second Tuesday of April, 1879, at 7.30 o'clock, p.m.

The Synod then resumed consideration of Mr. McLellan's protest against the Hamilton Presbytery. It was moved by Rev. Mr. Cuthbertson, seconded by Mr. McCallum, elder, that "having read papers and heard parties, the Synod, while in certain circumstances they might have refrained from strict adherence to the letter of terms of union of the churches in 1861, yet for the conservation of the rights and interests of the appellant, and for the purpose of checking a growing disposition in congregations to anticipate the action of superior courts in matters not yet legislated upon, sustain the protest and appeal, express regret that dissent has to any extent been aroused within McNab street congregation, Hamilton, and counsel them to consider one another, and seek for those things that make for peace."

It was moved in amendment by Rev. Jno. Thompson, seconded by Rev. W. T. McMullen, that "papers having been read and parties heard anent the protest and appeal of Mr. D. McLellan against the finding of the Presbytery of Hamilton, sustaining the session of McNab Street, the Synod now dismiss said appeal, and sustain the finding of the Presbytery in the matter."

It was moved in further amendment by Rev. John Scott, seconded by Mr. Anderson, to "sustain the protest and appeal, and reverse the decision of the Presbytery of Hamilton."

On the vote being taken, Mr. Thompson's amendment was carried by a majority against Mr. Scott's, and again unanimously as against the main motion of Mr. Cuthbertson. The Synod accordingly dismissed the appeal and sustained the finding of the Presbytery of Hamilton.

Parties having been recalled to the bar, the decision was intimated to them, whereupon Mr. Laing, on behalf of the appellant, protested and appealed to the ensuing General Assembly, and craved extracts. Rev. John Scott dissented from the decision of the Synod. Rev. Messrs. Thompson, McMullen, and Dr. Cochrane were appointed to defend the judgment of the Synod before the General Assembly. The Moderator formally cited all parties in the case to appear for their interests at the bar of the Assembly.

NEW PRESBYTERY.

A petition from members of the London Presbytery asking that a new Presbytery be erected, to be called the "Presbytery of Sarnia," was received, and ordered to be transmitted to the General Assembly.

WIDOWS' FUND—APPLICATION.

A petition from the London Presbytery asking that the General Assembly place as an annuitant on the Widows' and Orphans' Fund the widow of the late Rev. Robert Scott, formerly of Camlachie, and more recently of New York, U.S., was read, and on motion the Synod agreed to transmit the petition to the General Assembly.

REPORT ON TEMPERANCE.

Rev. Mr. Sieveright, of Goderich, read an interesting report on the subject of temperance, and the progress made during the year. On motion duly seconded, the following resolution was agreed to:—"That the Synod receive and adopt the report, regarding intemperance as one of the chief hindrances to the advancement of Christ's cause, recommend their members prayerfully to consider the question of personal abstinence from intoxicating drinks, express their sympathy with the provisions generally of the Permissive Bill now before Parliament, as pointing in the right direction, and urge upon all under their jurisdiction to endeavor both by moral and legislative means to suppress the evils of intemperance."

MEMORIAL OF REV. J. GAULD.

A memorial from the Rev. J. Gauld, regarding certain monies alleged to be due him from Mooretown, was read and ordered to be sent to the General Assembly.

REGISTRATION ACT.

Mr. Laing, from the Committee on the Registration Act, gave in a lengthy report containing the following recommendations, which were unanimously adopted:

1. That this Synod respectfully but firmly represent to the Government of Ontario, their great dissatisfaction with the clauses of the Act above specified, and request that the Act be amended by the removal of the provisions which are regarded by this Synod as infringing upon the unquestioned right of Christian men.

2. That a Deputation consisting of the moderator, Mr. Laing, and Dr. Cochrane, with Mr. Charlton, M.P., be appointed to wait on the Honorable the Premier of Ontario Government, and lay this matter before him in personal conference.

3. That a copy of these resolutions be sent to the other Synods of this Church and to the General Assembly, asking their co-operation in seeking the end contemplated by this Synod.

RECEPTION OF A LICENTIATE.

The committee appointed to consider the reception of Mr. Watson into the Church, by the London Presbytery, reported, that the Presbytery of London should be required to state to the Synod, the grounds on which Mr. Watson was received. The whole matter was referred to the General Assembly.

REPORT OF THE SABBATH SCHOOL COMMITTEE.

Rev. Mungo Fraser, the convener of the committee on Sabbath schools, gave in the report for the year. On motion the report and its recommendations were received and adopted, and the thanks of the Synod tendered to the committee, and especially to the convener, for their diligence.

The recommendations are as follows:

1. Presbyterian conferences with the teachers.

2. Classes for training teachers.

3. Teachers' weekly meetings for the study of the lessons.

4. That hereafter that portion of the report on the state of religion, referring to Sabbath schools, be forwarded to the convener of the Sabbath school committee.

REPORT OF THE AUDITORS.

The report of the committee appointed to audit the treasurer's books, was read. The report stated that the books and accounts were carefully and correctly kept. The hearty thanks of the Synod were tendered Mr. James Walker for his faithful services as treasurer. He was instructed, should he see fit, to correspond with defaulting congregations and Presbyteries, in order that all arrears may speedily be liquidated.

SABBATH SCHOOL COMMITTEE.

The following were appointed as the Sabbath school committee for the year:—Mr. Mungo Fraser, convener, and Messrs. J. Thompson (Sarnia), McEwen, R. Hamilton and Thomas McGuire, ministers; and Messrs. A. I. Mackenzie, Peter Marshall and Dr. Wm. Nichol, elders.

COMMITTEE ON TEMPERANCE.

The committee on temperance was reappointed.

VOTES OF THANKS.

On motion of Dr. Cochrane, seconded by Mr. Straith, votes of thanks were passed to the minister and office-bearers of Knox Church, Stratford, for the ample arrangements to entertain the Synod, to the Christian friends in the town for their generous hospitality, and to the Great Western, Grand Trunk, and Port Dover and Lake Huron railways, for their kindness in granting reduced rates to the members.

ADJOURNMENT.

The business having been concluded, the Synod engaged in singing three verses of the 72nd Psalm, after which the moderator declared the Synod dissolved, to meet in St. Andrew's Church, London, on the second Tuesday of April, 1879, at half-past seven p.m., and closed the session by pronouncing the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 15. } THE RECHABITES. { Jer. xxxv. 1878. } 12-19.

GOLDEN TEXT:—"Will ye not receive instruction to hearken to my words? saith the Lord"—Verse 13.

HOME STUDIES.

- M. Jer. xxxiv. 1-22. Zedekiah's captivity foretold.
- T. 2 Kings x. 15-25. Jehonadab, the son of Rechab.
- W. Num. vi. 1-12. The law of the Nazarite.
- Th. Jer. xxxv. 1-19. The Rechabites.
- F. Prov. i. 20-33. Counsel set at naught.
- S. Jer. vii. 21-34. A disobedient people.
- S. Jer. xi. 1-14. Vengeance denounced.

HELPS TO STUDY.

The remarkable incident which is the subject of this lesson is earlier in order of time than the imprisonment of Jeremiah noticed in the preceding lesson. It was during the final siege of Jerusalem that the prophet languished in prison. It was in the reign of Jehoiakim, probably in his fourth year, (seventeen years earlier,) that the obedience of the Rechabites was lauded to the Jews in contrast with their own rebellion. Let us now study the remarkable and instructive contrast.

1. OBEDIENCE AND ITS REWARD: Verses 12-14, 18, 19. The Rechabites were a branch of the Kenites, (1 Chron. ii. 55,) who dwell in Canaan as far back as Abraham's time, (Gen. xv. 19,) but who attached themselves to Israel and adopted the worship of Jehovah, (see Num. x. 29-32; Judges i. 16; iv. 11; 1 Sam. xv. 6,) retaining, nevertheless, their Arab mode of life, dwelling not in cities, but in their movable tents. (Judges iv. 11.) One of these Kenites was named Rechab, which means "the rider"—a name peculiarly suitable for an Arab chieftain; and it is curious to find his son (or descendant) Jonadab associated with Jehu, of whom it is said, "He driveth furiously."

This incident related in 2 Kings x. 15, 23, is very significant, as showing the character of Jonadab. When all Israel had, under Jezebel's influence, gone astray after Baal, he, with his wandering tribe, evidently remained faithful to Jehovah; and when Jehu was about to begin his crusade against Baal worship, it was Jonadab whom he sought as an ally. The man who took so active a part in the stern vengeance wreaked upon the devotees of Jezebel's idol was just the man to leave to his family the strict commands recorded in our chapter. Three things they were forbidden to do, (1) to dwell in fixed houses, (2) to possess lands, (3) to drink wine. They were to be always a separate people.

For two hundred and eighty years they faithfully kept the commandments of Jonadab; and then the testing time came. Many conquerors had marched through the land; Tiglath-pileser, and Salmanser, and Sennacherib, and Ezer-baddon, from the north, and Pharaoh Necho from the

south; and still they kept to the open fields, dwelling in tents; but a greater than all now appeared; and swept every thing before him; and for fear of Nebuchadnezzar and the Chaldean army, they were compelled to take refuge within the walls of Jerusalem. (Verse 11.) Very likely they still actually dwelt in their tents; but a time when fear had driven them to a mode of life so different from their usual habits was just the time for a further and sorer test. That test the prophet Jeremiah by divine command now applied to them. It must have been a hard test. To refuse the invitation of one they no doubt revered as God's prophet, because of an injunction left to their tribe three centuries before, was no light thing to do. Yet they hesitated not; and their steadfastness brought on them the special blessing of God.

Two travellers in the present century (Dr. Wolff and Signor Pierotti) have found a people in Arabia who claim to be descended from the Rechabites, and to be faithfully observing the ancient ordinance of Jonadab. The latter found a Hebrew Old Testament among them; and they worshipped God at a Jewish tomb. This looks very much like a fulfilment of the promise of verse 19 before our eyes. (Note 1.)

Such is the wonderful object-lesson set before Israel; the living pattern of obedience. In marked contrast to it we have in Israel

II. DISOBEDIENCE AND ITS PUNISHMENT: Ver. 14-17.

I have spoken unto you.—God had given commandment to his people, as well as Jonadab to his family; yet with what different effect. There is a two-fold contrast here. The first contrast lies in the source and character of the two commands—the one from the God of Israel, the other from a man who was not even of Israel. (1.) One came from human authority, the other from divine. (2.) One was from a man long since dead, the other from a God ever-living. (3.) One was given once for all, the other had been repeated and urged again and again, by the lips of faithful messengers. (4.) One was without sanction or penalty, the other carried with it the crown of abundant reward, and the sword of stern punishment. (5.) One involved no moral obligation, but seemed in some respects harsh and unreasonable, the other required only what was just and right, God's honest due. The second contrast lies in the persons to whom the commands were given and from whom obedience was demanded. (1.) One was a wandering tribe of the desert—the other was the covenant people of God. (2.) One had had no opportunities except as they had become associated with the chosen worshippers of Jehovah—the others had had generations of instruction and communion with the Most High. (3.) One was a family from which little naturally could be expected—the others were a people from whom it was right to look for much. Yet, and therein lies the third terrible contrast, the Rechabites were more faithful to their father, than the Jews to their God. The human command was obeyed to the letter; the Divine law was scorned and despised.

The consequences of obedience and disobedience are as remarkably contrasted. While the Rechabites are to be rewarded for their fidelity, judgments are denounced against Judah.

I will bring upon Judah: Though the destruction came from the command of Nebuchadnezzar and the swords of the Chaldean legions, yet it was from the hand of God, who used their ambition and lust of power as the unconscious instruments of his will.—All the evil that I have pronounced: The sword had been so long threatened and so often sheathed, that the people had ceased to expect it. But eighteen years afterward it descended. The capital was burned, the State was blotted out, most of the population perished, and the remnant of Judah was carried afar to captivity beside the rivers of Babylon.

The Rechabites teach us the same lesson that they taught the Jews. We must be firm—steadfast servants of God. They did not break their vows, though wine was set before them. Perhaps hard for some of them to resist. But they did. Let us keep firm under temptation. Hard for us sometimes. But read 1 Cor. x. 13. The Evil one comes in many ways. Puts wicked thoughts into our minds. Says sometimes, "You need not be so particular." At other times, "Give it up, it's no use trying to be a good soldier of Christ." But we must resist the tempter (James iv. 7.) The oftener we resist the easier it is. [Illustr.—Blacksmith's arm, how strong!—continual use has strengthened it.] So continual fighting against sin strengthens our power against it. What brave men these Rechabites were! How straightforward! Could say, "No." [How many now not brave enough to say "no" even when they know it ought to be said.] We can imagine we hear them, "We cannot drink wine, for we are Rechabites." Let us be bold enough to say, "We cannot do this wrong thing, for we are Christians."

Turn to Isa. v. 11, 22, 25; Joel i. 5. What sad sights these texts call before our eyes! No doubt many such drunken revels in Jeremiah's time. But there was no Rechabite to be seen there. What a grievous sin—the sin of drunkenness! Yet how lightly some think of it!—laugh at it sometimes. How sad! Why, God's Word classes the drunkard with the thief! Look at 1 Cor. vi. 10: "No drunkard shall inherit the kingdom of God!" What misery it causes! Every newspaper full of its work. Nearly every murder caused by it. Workhouses, gaols filled by it. This country's great sin. Let us all try to stop it. What a good thing if a great number of our boys and girls were like the Rechabites in this point! How few recover themselves who fall deeply into it! Take care of the beginnings of evil.

EXPLANATORY NOTES.

1. Benjamin of Tudela, in the twelfth century, mentions that, near El-Jubar, he found Jews who were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the law and weeping for Jerusalem. They were 100,000 in number.—Smith's Bible Dictionary.

THERE are hearts whose mere kindness sheds more rays than the love of others, as the moon of Naples shines with a softer splendour than many a sun.

OUR YOUNG FOLKS.

GETTING WHAT YOU LOOK FOR.

"WILLIE! Willie! William Henry! Dou you hear?" called Ruthie, standing on tiptoe, so that she could look through the top bar of the barnyard fence.

William Henry did hear, for he was sitting on the opposite gate-post, and not only heard, but saw his little sister. But he was in the middle of a whistle, and nothing under an earthquake or a deluge could have stopped him until it was properly concluded.

"Yes, I hear. What do you want?" he answered, when the last flourish had been triumphantly effected.

"The people are moving in next door."

"I don't care."

"They've got lovely furniture; and a doll's carriage, too."

"That is none of my business."

"They've got a little boy."

"How old is he?" inquired William Henry, becoming slightly interested.

"He is littler than you are. But he's got a velocipede."

"Where is he?"

"Standing at the front gate."

"Oh!" Then, after a moment's reflection, Willie clambered into a standing position, and began to walk around the fence, whistling as he went.

"Are you going round, Willie?"

Willie nodded, and Ruthie bounded on before him, in order to get the best place on the front gate. When Willie reached that point, he put his hands in his pockets and began balancing himself first on one foot and then on the other, in a manner calculated and intended to fill the new-comer with admiration and envy; for this was a feat universally admired by the small boys who attended Miss Gregory's school.

The new neighbor watched him a moment, and then said: "Hello!"

"Hello!" replied Willie.

"I can do that."

"Let me see you, though."

The attempt proved a partial success.

"I can hang on our pear-tree by my feet for five minutes. I bet you can't do that!" said William Henry, anxious to recover something of his lost dignity.

"I never tried to do that."

"It's awful hard to do. Come, and I'll show you how."

"What's your name?"

"William Henry Bogart. What's yours?"

"Jack Foster. I fell down out of an awful high tree once, and cut my head," remarked Jack, gravely.

"I cut myself with our axe right on the foot. And it bled and bled and bled! I thought I'd bleed to death. You bet it hurt some. But I didn't cry one bit."

"It's a heap worser to fall out of a high tree than to be cutted, though."

"Pshaw!" sneezed Willie. "I fall out of trees every day, nearly. I don't mind it no more than nothing."

"You don't cut your head, though."

Willie, not being able to assert that he did and not being willing to confess that he didn't, remarked, composedly: "I'm president of our club."

"Are you, though?"

"Yes. And I'll get you in. I had the scarlet fever last winter," continued Willie.

"I never had that," said Jack, in a tone of humility.

"It's awful dreadful to have. I've had most a million kinds of sicknesses."

"Willie, your Mar says you and yer friend can take these two pails and go pick strawberries for lunch," called Nancy, the housemaid, setting two little pails on the back steps.

"Oh, pshaw! I don't want to. It's a shame to make me do everything," grumbled Willie, going slowly for the pails.

"Oh, it's jolly! I like to pick berries," cried Jack, seizing his pail, merrily.

But Willie took his with an ugly pout and reluctantly led the way to the strawberry-bed. The truth was he always imagined that, instead of red, juicy berries under the leaves, there were spiders and bugs; and, although he was able to stand upon one foot on the picket fence, and was also president of the Skating Club, he was very much afraid of bugs and spiders. So he fretted and pouted, and timidly pulled aside the leaves, pretending to look for berries, but in reality looking for spiders.

Jack's pail was heaped and running over by the time Nancy called the boys to lunch; but the bottom of Willie's pail was scarcely covered.

"Why, Willie!" said Mamma, "how is this? Your friend has filled his pail, and you have not gathered enough for yourself to eat."

"I don't like to pick strawberries, mamma; there are so many bugs and spiders among the leaves."

"Ah, Willie, Willie! I am afraid you searched for the spiders, instead of the berries. Your friend did not find any bugs or spiders, did he?"

"No, ma'am," answered Jack, quickly.

"And did you see any, Willie?"

"No, mamma, not this time."

Jack went in search of berries, and you went in search of spiders. Which of you sought the best thing, Willie?

"Him," said Willie, in a low voice, and pointing to his new friend.

"And it is just so all through life, Willie. Be sure and remember this: Those who look for good will find good, and those who are ever fearful and watchful of evil are pretty sure to find evil. You will get what you look for, boys."

READING BY COURSE AND BY TOPIC.

IN the ignorance and enthusiasm of girlhood, I asked a "bookish" elderly clergyman for a "course of reading." He very willingly handed me a list of books covering a sheet of commercial note paper, made up largely of such works as Rollin's "Ancient History," Grote's "Greece," Gibbon's "Decline and Fall," and Buckle's "History of Civilization," with Whately's "Evidences," and Butler's "Analogy" for a diversion. With a commendable desire to be thorough and to begin at the beginning, I attacked Rollin. On account of some trouble with my eyes, half an hour a day was all I was allowed to read. By chance I happened to mention what I was doing to an enterprising sophomore of my acquaintance, who asked merrily:

"How long do you suppose it will take you to read Rollin, in half-hour instalments?"

"I am sure I can't tell," I answered.

"Well, somewhere between ten and fifteen years," he replied; "and you may expect to finish your list some time in the next century." The very thought so frightened me that I never opened the book again, not even to count the pages to see if he was right.

But this is reading by course, and not by topics. A friend of mine tried to read Macaulay's "History of England," without much knowledge of the detail of English history. She found so much of which she knew nothing taken for granted as familiar, that she grew quite discouraged, and gave it up. One day she saw the "Students' Hume." Here was the very book she wanted, and taking that and the "Students' France" for a basis she constructed a course of reading to meet her own necessities. She began with the Norman conquest, for she had no interest in the endless squabbles of the Saxons and Danes. (Some time afterward, however, when she was tracing the rise of the European nations, she was glad to read this earlier history.) She read first the story of the reign of an English king, then that of the contemporary French sovereign, at the same time weaving in a woof of poetry, romance, and biography. Bulwer's "Harold" made the times of the Norman conquest vivid and real; "Ivanhoe," "Kenilworth," and Shakespeare's "Henries" filled out the pictures of the days of the Plantagenets and Tudors; and the "Abbot" and "Woodstock" gave her the "local coloring" of the times of Mary, Queen of Scots, and Cromwell. She ran over some of the Erckmann Chatrian tales and Dickens' "Tale of Two Cities," for a more vivid idea of the awful days of the French Revolution. The gossip "Queens of England" (abridged edition) showed her how the royal wives and mothers felt and acted, and Victor Hugo, in "Les Miserables," furnished a thrilling description of the battle of Waterloo. In this manner, with a poem here, a novel or biography there, she made up a glowing mosaic of the most important events in the history of the two countries nearest allied to our own, and with none of the tedium which belongs to the popular idea of reading history, and was thus prepared to enjoy Macaulay, Thiers, or Carlyle. How much more satisfactory her two or three years' work than if, like a humming-bird, she had sipped a little here, and a little there, and alighted nowhere! Green's "Short History of the English People" (the revised edition) is even better than the "Students' Hume," for the frame-work of such a course of reading, and Yonge's "Parallel History of France and England" has the important events arranged in tables, in such a way as to enable the eye to assist the memory.—"Mary Blake" in *Scribner for April*.

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