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CONTENTS.

	Page
NOTES OF THE WEEK.....	65
OUR CONTRIBUTORS—	
Muskoka and Parry Sound Districts.....	66
The Spirit and Attitude of the Genuine Truth-Seeker.....	67
Narrow Escapes: A Dream.....	68
Functions of the Pulpit—Sabbath School Convention.....	69
BOOKS AND MAGAZINES.....	70
WORDS OF THE WISE.....	70
SCIENTIFIC AND USEFUL.....	71
ADVERTISEMENTS.....	71
EDITORIALS—	
Thanksgiving Day—Rev. Dr. Matthews, of New York—Ministerial Associations—The Marquis and the Princess—To Probationers.....	72
Thanksgiving Day—The City of Glasgow Bank—Utah and Her Appeal.....	73
CHOICE LITERATURE.....	74
BRITISH AND FOREIGN ITEMS.....	75
MINISTERS AND CHURCHES.....	76
SABBATH SCHOOL TEACHERS.....	77
OUR YOUNG FOLKS.....	78
ADVERTISEMENTS.....	79, 80

Sabbath School Presbyterian.

PUBLISHED MONTHLY.

In parcels of twenty, and over, 15 cents per year.

Golden Hours for the Young.

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In parcels of twenty, and over, 15 cents per year.

The SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication; and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folks.

GOLDEN HOURS, started in January last, will be continued; but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

International Lesson Leaves

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Address C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

NOTES OF THE WEEK.

THE "Evangelical Alliance" has given away millions of copies of the Gospels at the Paris Exhibition.

THE Rev. R. H. Warden, Montreal, begs to acknowledge with thanks the sum of twenty-one dollars from "Northern Advocate," County of Simcoe, appropriated as follows: French Evangelization Ordinary Fund, \$7; French Evangelization Building Fund, \$7; Home Mission Fund, \$7. Total, \$21.

ATZALA, a few miles from Puebla, Mexico, and where the Methodists lately opened a mission, has been the scene of the bloodiest onset yet made upon Protestant Missions in Mexico. The fanatical and ignorant Papists rose against the Protestant people, and twenty-six of them were slaughtered.

UNION special meetings have been held at Earlville, Illinois, under the leadership of Mr. Fletcher of Chicago, formerly of Canada. Mr. Fletcher is doing efficient work as an evangelist, and the meetings at Earlville are said to have resulted in numerous con-

versions. It is further stated that the work is thorough, and that it is spreading.

THE "Jornal de Commercio," of Rio Janeiro contains an account of the visit of the Emperor and Empress of Brazil and their suite to the American Presbyterian Mission School at San Paulo. Their Majesties were very much struck with the proficiency of the scholars, and declared to Rev. Mr. Howell that it was the best school of its grade of scholars that they had ever seen.

THE new buildings connected with the Central Presbyterian Church will be opened on Sabbath, 15th December, by the Rev. Dr. Parsons of Buffalo, who will preach morning and evening of that day, and address a social to be held in the new school room on the Monday evening following. The annual course of lectures in this church will be opened by Rev. A. T. Pierson, D.D., of Detroit, on the 9th December, subject—"The Ethics of Amusement, or How to Amuse Ourselves."

WE desire to direct the attention of our readers to the advertisement of that old and reliable firm, Messrs. A. & S. Nordheimer of this city, which will be found on the last page of this issue. They are offering a very choice assortment in Pianos, Organs, etc., suitable for the holiday season. To the well established reputation of the Steinway and Chickering pianos we can add but little. The celebrated Prince Organ holds its own with the public, and the sales of this instrument are large and still increasing. Messrs. Nordheimer have also a good supply of medium-priced instruments of other makes which will be found very serviceable.

THERE is a universal feeling of joy and thankfulness that the new Governor-General and the Princess have arrived safely on our shores after a very stormy passage. The people of Halifax have given them a right royal reception. To their lot fell the privilege of extending the first welcome to the noble pair, and certainly they have fully availed themselves of that privilege. The other cities on the route have not been behind. It is to be hoped that the administration thus auspiciously commenced will be a prosperous one, and that the residence of the Marquis of Lorne and the Princess Louise amongst us will be pleasant to themselves and beneficial to the country.

THE London "Athenæum" says: "The latest news from Victoria Nyanza is dated May last. A letter has been received from Rev. Mr. Wilson, who is comfortably established at the court of King Mtesa, and enjoying considerable favor. His three colleagues, sent out by the Nile route have been heard of as far as Khartoum, and by this time it may be hoped that they are all assembled at Uganda. It cannot be concealed that matters in Central Africa are coming to a crisis. If the Egyptian government makes threatening demonstrations towards the south, Mtesa will undoubtedly beat the drum of war, and the consequences may be fatal to the peaceful operations of the Church Missionary Society, whose basis is Zanzibar."

MISSIONARY meetings will be held next week within the bounds of the Glengarry Presbytery as follows: At Dalhousie Mills, on Monday, 2nd Dec.; at East Hawkesbury, on Tuesday, 3rd Dec.; at Vankleekhill, on Wednesday, 4th Dec.; at Kirkhill, on Thursday,

5th Dec. Deputation—Revs. K. Macdonald and Alex. McGillivray, and Mr. John Simpson. At Finch on Monday, 2nd Dec.; at Avonmore, on Tuesday, 3rd Dec.; at Roxborough, on Wednesday, 4th Dec. Deputation—Revs. N. McNish, B.D., J. S. Burnet, and R. Binnie, and Mr. G. H. McGillivray. Interesting addresses may be expected, and a collection will be taken up at every meeting in behalf of the Presbytery and Synod Funds; also for the purpose of defraying the expenses of delegates to the General Assembly. The hour of meeting in each case will be seven p.m.

It was not to be expected that the British forces could enter Afghanistan without some fighting. For the defence of their country, the only hope of the Afghans lies in the narrow passes on the frontier. If they fail in defending these, then their cause is hopeless. By the latest despatches we find that the British forces have entered the Khyber Pass and fought their way nearly through it with very little loss of life. Ali Musjid, the principal fort in the pass was taken without much difficulty, and it is stated that the Afghans are not in a condition to make any further resistance. It is to be hoped that these successes will lead to a speedy arrangement, although it is quite likely that Britain will, in the final settlement, find herself under the necessity of making terms not only with the Ameer of Cabul but with the Czar of Russia.

THE "Melbourne Argus" of Oct. 3, gives intelligence of the murder of four missionary teachers last April by the natives of New Britain. Eight native teachers belonging to the English Wesleyan Mission, which, with headquarters in Australia, is at work on the islands in that quarter, set out in two parties of four each to visit the interior tribes of the island of New Britain. One party returned in safety. The other four, after having been hospitably received and entertained, were cruelly murdered on their way back, at the instigation of the hostile chief of one of the coast tribes. The bodies of the teachers were cut up, and the pieces sent here and there to the different towns, where they were cooked and eaten with cannibal ceremony and delight. An expedition was forthwith organized to punish the wretches, at least fifty of whom were killed, and many of their towns and plantations were destroyed.

REV. DR. COCHRANE preached in St. Andrew's Church, London, last Sabbath evening. At the close of an eloquent and scriptural discourse, the reverend doctor made some remarks regarding the Home Mission work of the Presbyterian Church in Canada. He stated that thirty years ago there were few Presbyterian churches, and ministers had to travel over large circuits, but now there were no less than 355 stations where the gospel is preached and a regular attendance of about 25,000 upon the various stations. He urged upon the people not to forget the work which is being carried on in the back woods of Canada. He spoke of the great progress made in the North-west and in the Free Grant District. He explained the necessity of liberal contributions to the Home Mission Fund for the purpose of keeping up the small salaries of our missionaries even to the present mark, not to speak of raising them, the prospect at present being that their salaries, already too small, will have to be reduced from twenty-five to fifty per cent.

OUR CONTRIBUTORS.

MUSKOKA AND PARRY SOUND DISTRICTS.

REPORT OF MISSIONARY LABORS FOR THE YEAR ENDING WITH SEPTEMBER, 1878.

On the whole this year has been marked as one of prosperity, calling for devout thankfulness to the great Head of the Church. Notwithstanding the great financial depression which was most severely felt in this new country, we have been enabled during the past season not only to occupy as before the fields already taken up, but also at some points to enter upon new territory.

MISSIONARY MEETINGS.

During the past winter missionary meetings were held in twenty-six of the stations, the attendance at which upon the whole was very good. The interest in church matters in the various sections visited appears to be very deep, as was evidenced by the hearty reception accorded to the deputations, the deep attention paid to the addresses, and, in many instances, the very liberal contributions which were given in aid of the Home Mission Fund, amounting in all to some \$57.

MISSIONARIES EMPLOYED.

In addition to your ordained missionary, who has continued as heretofore in charge of Bracebridge and associated stations, the services of Mr. Jos. Andrew were retained in the Huntsville group during the entire year. Mr. Andrew has proved himself a most zealous and faithful laborer in this field. He has had charge during the whole year of the stations at Allensville, Huntsville, Chaffey and Grassmere, (a new station yet in its infancy,) and in addition, during the winter, of the station at Port Sydney. Mr. J. P. Grant of the Presbyterian College, Montreal, consented to remain on the field during the winter, and had assigned him the following stations, viz.: Raymond, Deebank, Cooke's Church, McIntosh's, Port Carling, Rosseau and Turtle Lake. Mr. C. B. Hemming, catechist, during the winter had in charge the station in Stisted. Thirteen stations were thus supplied. This is the first attempt perhaps to give anything like continuous supply during the winter to these stations, and that the effort has been appreciated on the part of the people is evidenced by the fact that now that the summer supply is about to be withdrawn, many of them are anxiously enquiring what supply they are likely to get for the winter. We earnestly hope that such arrangements will be made that all these stations will get partial supply at least. During the past summer the supply in the different fields has been as follows: Huntsville, etc., Rev. Jos. Andrew; Stisted, etc., J. P. Grant; Port Carling, etc., C. H. Cook; Baysville, etc., C. B. Hemming; Rosseau, etc., A. Dobson; Maganetawan, etc., J. Mutch; Doe Lake, etc., J. Brydon; Nipissing, etc., E. A. MacDonald. The four last mentioned labored under the auspices of the Students' Missionary Society of Knox College. The pulpit in Bracebridge, etc., has been supplied during my absence this summer by the Rev. James Herald of Dundas. We also understand that Mr. A. Leslie has been laboring during the summer at Parry Sound, and Mr. D. Bain at McKellar—making in all eleven missionaries employed during the past season in these districts. Gravenhurst, etc., having ranked since April last as a vacancy has been supplied from the probationer's list.

CHANGES IN THE FIELD.

Gravenhurst was separated from Draper in April and united with Severn and Washago. These stations we are happy to say have now become a settled charge under Mr. A. Dawson. Draper was united with York's Church, Draper, also in April. As we have now two stations in Draper I would suggest that they be known respectively as Uffington and York's. Deebank formerly associated with Raymond was disjoined therefrom and associated with Port Carling. McIntosh's, formerly connected with Port Carling, was associated with Raymond. These changes were made merely for the sake of convenience in giving supply. Doe Lake and Beggsboro were separated from the Maganetawan group and formed into a separate group, having Katrine and Emsdale added. As it is understood that the Students' Missionary Society withdraw at the close of this season from Rosseau and Turtle Lake, these stations will henceforth be under the care of the Presbytery.

ORGANIZATIONS.

The work of organization has been carried on this year as in the past, and as must continue for some years to come. Because of the continued extension of the settlements and the consequent opening up of new stations, this department of work must necessarily form a portion of each year's report. Seven stations have been organized during the past year, viz.: Emsdale, in the Township of Perry, on the 23rd day of February; Knox Church, in the Township of Chaffey, on the 21st day of July; Hoodstown, in the Township of Stisted, on the 10th day of August; Katrine, in the Township of Armour, on the 18th day of August; Stanleydale, in the Township of Stisted, on the 27th day of August; Croft, in the Township of Croft, on the 29th day of August, and Commanda, in the Township of Gurd, on the 7th of September.

ORDINANCES DISPENSED.

The ordinance of the Lord's Supper was dispensed at the undermentioned stations on the following dates: At Bracebridge on October 21st, March 24th, and September 15th; Monck, February 17th; Emsdale, February 24th and August 18th; Raymond and McIntosh, May 26th; Rosseau and Turtle Lake, June 2nd; Baysville, June 9th; South Falls, June 16th; Port Sydney, June 23rd; York's Church, June 30th; Gravenhurst and Washago, July 7th; Port Carling, July 14th; Knox Church, Chaffey, July 21st; Uffington, Draper, July 28th; Huntsville, August 4th; Stisted and Hoodstown, August 11th; Katrine, August 18th; Doe Lake and Beggsboro, August 25th; Stanleydale, August 27th; Maganetawan, Spence and Croft, September 1st; Commanda, September 8th. As the day appointed for communion service at Cooke's Church proved so wet that very few persons were able to be present, I omitted the service on that day—the 23rd of June—Mr. Herald kindly attending to the duty for me on the 21st of July.

Fifty-seven children and three adults have been received into the membership of the Church by the ordinance of baptism.

Two hundred and thirty-eight names have been added to the communion roll in the various stations, while on account of deaths, removals, etc., the names of thirty-seven have been erased, making a total increase for the year of two hundred and one. The membership was reported last year as 467, to which add the net increase of this year 201, and we find the total membership in the districts to be 668. We have of course many members scattered throughout the newer portions of the territory who are not yet gathered into congregations. The above figures refer to those who have been gathered into the organized stations.

ELDERS ORDAINED.

Elders have been elected and ordained in the following stations, viz.: At Port Sydney Messrs. Jas. Kay and Henry Roberts having been duly elected, were ordained to the office of the eldership on the 3rd day of February, by the Rev. James Carmichael of King. At Doe Lake, on the 23rd of August, Messrs. Geo. Todd, William Barr, and Andrew Millar having been duly elected; and at Beggsboro, on the 24th of August, Mr. Geo. Copeland having been also regularly elected to this office, these brethren were ordained thereto on Sabbath, the 24th of August. At Maganetawan Mr. S. G. Best, and at Spence Mr. R. Keppie, after having been duly elected, were also ordained to this office on the 1st September.

CHURCH BUILDING.

We have to report steady progress in this department of Church work among the stations. In addition to those mentioned in my last report, I may state that the church erected in Gravenhurst is fully completed, and was opened for public worship in February last by the Rev. D. J. Macdonnell. The building with its various appointments presents a very neat appearance, reflecting great credit on the committee and friends who had the matter in charge. We hope soon to hear that the debt—not very large—has been wiped off. The church at Port Carling is also advanced sufficiently to admit of its being used for public worship during the summer months. At Huntsville the church which has been under way during the last eighteen months is now completed, and was opened for worship in August last by Dr. Cochrane. At Chaffey, Emsdale, and Maganetawan churches have also been erected this season but are not yet completed; while at Beggsboro the friends are very seriously contemplating the erection of a place of worship early

next season. Considerable aid in the erection of these buildings has been contributed by friends outside the district, and we can assure them that in every case so far as we have been able to discover the money has been carefully and economically expended. We trust that our friends in the more favored parts of the country will not in this department of Christian liberality "soon grow weary in well-doing." At many points it is absolutely necessary that churches be erected for the accommodation of our people, even though they should be only the rude log building, and at many of these it is equally necessary that some assistance be derived from outside sources, as from their circumstances the people are unable to meet the necessary outlay of money required. To repeat a sentence from my report of last year I may say, that "Next to the direct support of the Assembly's Home Mission Fund, I know of no way whereby the cause of Christ may be so surely advanced in these comparatively weak and struggling fields, as by assisting those who are striving, oftentimes under great difficulties and frequently many discouragements, to secure for themselves a place of worship." We have now at different points throughout this extensive field twelve churches, either completed or drawing near completion, where three years ago we had but three.

In reviewing the state of matters in this field there is much reason to thank God and take courage. Financially, the stations as a whole will, I think, be found in a much better condition than in past years. The missionaries of the Students' Society report larger subscriptions for the support of their cause than in previous years; while in so far as I have heard from the fields more immediately under the care of the Presbytery, less difficulty will be felt than in former years in straightening accounts between them and those who have been giving supply.

The action of the Assembly in placing Parry Sound more directly in connection with the Muskoka portion of the field will be found, I think, to add very much to our prosperity, as thereby a community of interest will spring up throughout the whole field, and at the same time a change in the grouping of the stations may be effected at certain points, which will add very much to the convenience in giving supply.

I cannot close without acknowledging the very great kindness shown during the year by brethren, who not only in their visits for health and recreation to our beautiful lakes, have shown a kindly interest in the work as well as spoken kindly words of encouragement, but more particularly by those who have made us a visit specially to see for themselves what is being attempted in those regions beyond. Among these I might mention Messrs. Macdonnell of Toronto and Carmichael of King, who spent a week each during the past winter in visiting the stations so far as time would permit, taking part in missionary meetings, etc., thereby cheering both missionary and people. Our worthy Convener, Dr. Cochrane, also spent a few days during the past summer—just long enough to get a slight taste of missionary work and missionary journeyings—traces of his visit will be found among us many days hence. And last though not least I must acknowledge the brotherly kindness of my friend and former co-presbyter, the Rev. R. Hamilton of Motherwell, who spent four weeks with me in the northern regions of Parry Sound in visiting the various stations in that district, and rendering most valuable assistance in the discharge of duty. Mr. Hamilton may now be considered an authority on the meaning of the term "roughing it," while the kindly word spoken to those struggling to sustain ordinances among themselves will, I doubt not, do much to cheer them amidst the difficulties of their surroundings.

I have also to acknowledge on behalf of the congregation of Bracebridge, etc., the kindness of the Home Mission Committee in providing supply for these stations—in the person of the Rev. J. Herald of Dundas—during my absence on duty in other parts of the field. Mr. Herald's services during these four months have been highly appreciated by the people; and I can only express the hope, in this connection, that returning health may soon warrant Mr. Herald in engaging more fully in the work of the ministry. The kindness of the Home Mission Committee in making a grant to meet travelling expenses is also gratefully acknowledged. I feel myself now in a much better position to engage in the work than before, and such as leaves me no longer dependant on the kindness of friends. Nor can I close without a word in acknowledgement of the aid this field has received in the past

from the Students' Missionary Society of Knox College. From the nature of the constitution of their Society they are enabled to take up fields which the Presbytery would be unable to touch, and thus they have not been slow to do. During the past summer four missionaries under the auspices of this Society have been laboring within the bounds of this field. The immediate results of their well directed labors are well illustrated by the case of the Maganetawan and Doe Lake fields, which have always been under their care—though for three years only—who now come forward asking the services of an ordained missionary, and guarantee the greater portion of his salary themselves. Though two fields will thus be withdrawn from the care of this Society, we trust they will not lessen the number of their missionaries for a few years at least, as there is scope enough still for the labors of four missionaries in the newer portions of the district.

We commend the Society most heartily to the liberal support of those who may be privileged to sustain them in their noble work by their contributions. Their funds, so far as this place is concerned, are expended wisely and well. As the forerunner of more perfect organization, they may be said to have laid the foundation of our Church in very many portions of this district.

We again venture to express the hope that not only will supply be obtained for the stations during the winter, but that ordained missionaries will be placed at such points as are prepared to receive them—as for instance at Parry Sound and Maganetawan. Other centres will soon be found from whence will come the request for similar supply; and as the work thus, slowly it may be, yet steadily progresses, we may hope ere long in these districts to see many settled charges.

A commencement has been made at Gravenhurst, yet it is only a beginning of what must be if the work is carried on with energy and in faith. A tide of emigration hitherto unknown must set in along the line of railway now under contract and in the parts adjacent thereto, calling for the combined efforts of both the Presbytery and the Students' Missionary Society to overtake the work thus brought within their reach; while as prosperity attends the labors of the settlers in the older stations, groups will be found here and there claiming for themselves that which is the inherent right of every Presbyterian congregation—the right to call and support their own pastor.

We may be deemed visionary in this prediction—We think not. The event will warrant the prophecy.
ALLAN FINDLAY.

Brucebridge, Sept. 23rd, 1878.

THE SPIRIT AND ATTITUDE OF THE GENUINE TRUTH-SEEKER.

BY JOHN ROSS, D.D.

In our last issue we gave a report of the opening of Knox College Literary and Metaphysical Society. We now place before our readers the Inaugural Address delivered on that occasion by the president. After some introductory remarks, which were valuable and important in their place, but for which we cannot make room here, Mr. Ross introduced his subject as follows:

What *spirit* should characterize the earnest seeker for truth?

There should be a *humble disposition of mind, arising from a just estimate of man's power to attain truth*. That man is really capable of acquiring truth, needs little argument. He finds in himself that which prompts him to engage in the search, and faculties wherewith this craving for knowledge may seemingly at least be satisfied. Nor is this a delusion. That power within us which thinks and reasons and judges is really a power of acquisition, and not solely of search. We are not led on by a deceitful mirage—by a phantom ever receding, yet always eluding, the grasp. We may not say of truth as Carlyle says of hope—

'Tis a smiling rainbow,
Children follow through the wet;
'Tis not here, still yonder! yonder!
Never urchin found it yet.

Man's power to know is not an illusion. It is a real gift which he is called upon to exercise, and not in vain. He is not left to wander amid intellectual shadows and darkness with the deep melancholy in his heart which drew from the poet the cry—

Would this weary life were spent,
Would this fruitless search were o'er,
And rather than such visions, blessed
The gloomiest depths of nothingness.

For the human intellect there is no despair of knowledge. Its power to acquire truth, if rightly exercised, will always result in substantial attainment. To learn this lesson is important. It will free the mind from distrust of self, and animate it with that consciousness of power which is requisite to conduct it to highest results. And not only will such confidence in its ability preserve it from the "slough of despond," into which the doubting fall, but it will also prevent it from going to the other extreme and falling over the precipice of belief in its infinite capacity. The power to acquire truth, while real and great, is nevertheless *limited*. There is a point beyond which the mind cannot go. While there are problems which it can easily solve, and truths which it reaches by triumphing over difficulties and obstacles, yet there are barriers against which it impinges and which impede its farther progress. Just as the eye which follows the outline of some cloud-piercing mountain is forced to retrace its vision without beholding its sunlit summit, so the mind, follow far as it may, is often thrown back upon itself, its task incomplete, its object unattained, but fragments and glimpses are seen where totality and completeness are sought. And we must accept this limitation of the intellect in a philosophical spirit. Who has not started out in the confidence which youth inspires, resolved to solve every difficulty and unravel every mystery—or at least to throw some new light upon questions which have occupied the attention of the thoughtful ever since the beginning? But, alas for humanity, the result has too often been disappointing—these questions remain unsettled still. The lesson should not be lost. But it is to be feared it is the case of many who exalt reason to the throne of universal empire, and give it a seeming sway over every realm. It is, however, but a mock royalty; the sceptre of the human intellect rules over but a very limited domain. And if the intellect is *finite* it is also *fallible*. Its range is narrow, but even within that circle it is not free from fallacy and self-deception. What gross errors have been embraced, as is seen in the history of science and philosophy, even by men gifted with the highest intelligence. The most brilliant genius has time and again gone astray and cheated himself with a falsehood. How slow man is to learn the lesson that the intellect is circumscribed and fallible. Rejoicing in the power which he possessed, too often its limited range has been forgotten and its accuracy too implicitly relied on. There cannot be too much caution observed. And if we but rightly estimate the power of the mind to attain truth—and recognize that it is limited and fallible—we shall then cultivate that intellectual humility which should characterize the seeker for truth.

There should be also a *sincere love of the truth*. Truth is a thing of inestimable value. It is the Kooh-i-noor, the brightest gem in earth's possession. It should be sought for its own sake alone, rather than desired for anything beyond itself. It brings, indeed, in its train much good, both material and practical, but it is not for these that it is to be striven for. Its own intrinsic worth is the great attraction in the eyes of him who seeks it worthily. He exalts it far above any advantage which may accidentally accrue from it, and with a pure and noble spirit the genuine truth-seeker prosecutes his work. A low, material, selfish view will mar the mind's keenness and blunt its susceptibility, rendering it incapable of appreciating and acquiring the highest form of truth.

Again, there should be a *readiness to receive the truth from whatever quarter it comes*. Many minds are only open to the reception of the truth coming through a single channel. They are like a house all of whose windows are on one side, and that, perhaps, having a northern aspect and a narrow and gloomy landscape. Much of the brightness and beauty of nature is lost to those within, and is, so far as they are concerned; non-existent. So it is with many minds. They see but a part, and that not the most inviting one, of the field of truth. The ideas they gather from it are narrow and gloomy, and lack both warmth and beauty. Yet they have become so enamoured with what is visible from their little sky-light that they satisfy themselves that there is nothing more worth knowing, and have a complacent contempt for everything which does not come within their own narrow circle.

But truth is not a thing which can be thus circumscribed, or defined and measured out like a garden plot or a park for recreation. It is not confined within some narrow circle, but is rather like the great

ocean, vast, limitless, infinite. To most, nay, to all, but a small part of this field is familiar; in its broad expanse, it is as an undiscovered country. And just as the untraveled rustic, knowing of nothing beyond sight of the smoke of his own hamlet, concludes that *therefore* there cannot be anything beyond—so the mind which has bent all its attention upon but one section of truth, forgets that there is a wider field than that which it explores. Such a course as this will cut the mind off from many sources of truth, and not only is there loss sustained in this respect, but it narrows the intellect and renders the individual unable to take a liberal and broad view of even his own favorite department. He fails to obtain the additional light which would be thrown upon the pathway he prefers to tread by the side-lights of other related sciences, if only they were allowed to shine upon it. The man who thus shuts himself up intellectually is doing himself a grievous wrong. It were more wise to throw the mind open to every avenue where truth might come. Just as the river does not merely receive tributaries from one side, but is fed by rills flowing from every quarter, and glides on in fulness and majesty; so the mind should lay every department of truth under tribute, and welcome it, no matter whence it comes. If the pearl be genuine, if the diamond be real, it matters not that it was covered with slime or imbedded in the mire. It is none the less valuable or worthy of reception. We cannot have every truth hammered on our anvil, we cannot determine that the sun shall shine only from one quarter of the heavens. Let us welcome the light from whatever direction it may come.

But I must hasten on to consider the *attitude* which should be assumed towards the prevailing spirit of the age. This will have much to do with moulding our intellectual life and giving it its peculiar tone. What are the characteristics which mark the thought and opinion of the present day? How shall we be influenced by them? Shall we passively surrender to them to be carried whither the popular tide may bear us, or shall we oppose and resist their tendencies? The tide, indeed, does not flow smoothly or in only one direction. There are discordant elements discernible in the movements and tossings, which reveal an undercurrent flowing in a diametrically opposite direction to that which seems at a superficial glance to be the characteristic of the age.

We have a liberalism, so-called, which claims to carry with it the majority of the thinkers of the day; and on the other hand there is a stern conservative dogmatism which ever and again comes to the surface and asserts its presence. Thus we have seemingly two extremes, and against each there is equally need of warning.

We should not, on the one side, submit to dictation or coercion, nor, on the other, be led away by the cry for liberty of thought. In both there is at the bottom the same danger, that viz., of surrendering our intellectual autonomy. If we but guard and preserve this in its rational exercise we have nothing to fear. Against mental bondage the whole being rebels. The mind claims as a right, inalienable and absolute, the liberty to exercise its God-given functions without restraint, other than that which is imposed by the laws of its own nature. It resents all usurped authority over it, and claims to be its own sovereign not only *de jure* but also *de facto*. By no menace or threat, if it heed the voice of its own consciousness, will it be enthralled. It refuses to become the slave or tool of any. It does not cower to human opinions, but stands free in its inborn independence and native freedom. The mind that realizes its true dignity cannot be fettered or coerced. It hears the voice of the divine within, which it dare not disobey but at its peril. The very notion of conditions imposed from without as a restraint, is an opponent to freedom of thought, and the liberty to learn and to know. Acquiescence in such thralldom robs the mind of its true dignity and manliness, and makes it a cringing, cowardly slave. To this condition, if the mind be faithful to itself, no power in the wide universe can degrade it. It will not, on the one hand, have outwardly forced upon it that which in its inward consciousness it rejects; nor will it, on the other hand, be led away by a disingenuous and hollow cry for liberty. There is a liberty which every true man holds as his inalienable right—the liberty to give or withhold his assent, according as his judgment may decide after due deliberation. But the liberty of the present day, of which so much is heard, has another meaning. It is the liberty to

deny any and everything, no matter by what evidence supported, at the mere nod of modern science, which imperiously lays down what is and what is not to be accepted as truth. For not only is this liberty conceded to its disciples, but there is forced upon them the necessity of abjuring every belief which is not of a certain type and tendency. It is, in truth, a merciless tyranny under the spurious name of Liberalism and freedom of thought.

Again, *we should not reject old truths because they are old, nor embrace new principles as being therefore true.* There is a disposition in these latter days to look with contempt upon everything that is old and which has upon it the stamp of time. This is sufficient reason with many, especially of the advanced school of thought, for the rejection of truths whose birth-time dates in the ages gone by. Unless there is about them an air of freshness indicating that they are the product of modern minds, they are rejected as necessarily effete and obsolete, and unworthy even of examination. While, on the other hand, theories and principles will be accepted with a wonderful alacrity, if they have just emanated from the imagination of some renowned advanced thinker. They are *so* fresh, *so* original, *so* philosophical, that they at once commend themselves to the scientific mind and are immediately and unhesitatingly embraced.

And here lurks a danger for us. We should not, if we are wise, accept truth *solely upon authority*, be it old or new. It would be higher wisdom to be more sceptical (in the best sense of the word), and to receive only that which has reasonable evidence as its credentials. Its reception should be the result of a thorough examination of its claims to *be* truth. But often we forego this scrutiny. We too readily accept without question that which comes to us from others, if only it have the inspiration of a distinguished name. With native modesty, we ask no questions, we accept it, not because we ourselves have good grounds for believing it, but solely because it has been held by others. We use too much the passive side of the intellect, whose acquisitions are of very little value. The less we admit through that door the better. We hold most firmly, and make our own that only, upon which the mind has exerted its analytic force and discriminating power, and which has stood the test of a thorough and impartial examination. Even truths which are generally accepted it will repay us to examine by the clearer views and firmer grasp in which such a process will result. And still more necessary is it to subject new truths to a searching investigation. Novelty is so apt to bias the judgment and cause it to give greater weight to what makes its appearance in court for the first time than is legitimately its due. It requires careful sifting, and submission to the most crucial tests. Whether a truth be old or new, the only ground on which a rational acceptance can be based, is the existence of such evidence as to its credentials as shall force conviction home upon the mind which has given it an impartial examination.

Farther, *we should not be deceived by the superficiality of the present age.* The literature and science of the present century are not distinguished for their depth or profoundness. Writers and scientists there are of brilliant parts and undoubted genius, but they cannot in general be characterised as men of deep thought or strong, intensive grasp of mind. And as a consequence we find that beauty of language and an artistic finish of style take the place of sound reasoning and solid argument, and that followers are won by metaphor rather than by logic. Let us not mistake one for the other; nor allow what pleases the fancy to influence the judgment, more than what carries conviction to the understanding. The former will prevail with the unthinking, the latter only has weight with the considerate and thoughtful mind.

Once more, there should be a *discriminating sympathy with progress, combined with a generous acknowledgment of what the past has accomplished.* That the world moves is a well recognized fact. But it was equally true in the past, and we expect it to be so in the future. So it is with truth. There *has* been progress in the past, it continues still, it *will* continue. No one will ever imagine that the whole field has been explored and all its treasures brought to light. No one will ever delude himself with the belief that truth is a fixed quantity, which has been discovered and handed down to us by the sages of the past, and which we in the present have only to passively receive. We may not indeed underestimate what they have accomplished, yet we must remember that, however

much we are indebted to them, *we have a work to do for ourselves.* They indeed have put us in a position to prosecute the work to advantage. We may reap the benefit of their experience, we may be guided by our predecessors, but we must not be their slaves. We enter into their labors, while we cannot rest in any of them.

The past has not done, and could not do, the work of the present. There is a present duty to fulfil, an impulse to obey which urges us on into the possibilities of the future. "Truth in its ideal entirety is a process of becoming, the far reaching issues of which are most dimly seen—it is a movement towards a result which can never be wholly reached." *Forward* is the cry which will never cease to ring in the ears of the inquirer for truth. He is borne on by a stream which never for a moment halts. Stopping places are not found in the pathway of truth. Hence we find that changes are persistently occurring, that theories and systems, and schools rise and fall, as new aspects of truth are discovered and recognized. But progress is ever marked by movement and change; and so from century to century the outposts are advanced into the illimitable future. The great tidal waves of human thought and feeling and action sweep onward with the revolution of the ages, each succeeding wave rising higher than the preceding, and leaving its imperishable record which shall be deciphered by the generations yet to be, who may trace the intellectual progress of our race.

But, let us not disparage the past. It ill becomes us to decry that which has made the present to be what it is. While we should not overlook present duty and possibilities, we should not forget that the centuries which have gone have gathered vast treasures which have come down in all their fulness, a rich legacy, to our own day. Yet it *may be* that this is but an earnest of what is to be accomplished. There lies before us much that is unfathomed and unknown. With what spirit shall we enter upon its exploration, and by what principles shall we be guided? Shall we leave the trodden highway and strike out in unknown paths, resolved at all hazards to forsake the beaten track, deeming it better and wiser, and a proof of originality of mind, if we lose sight entirely of the footprints of others? Shall we not rather avail ourselves of the experience of other men, and, while not following them slavishly, be guided by the deep-drawn outlines which it has been their privilege to lay down in the chart of knowledge? We need take nothing, however, on mere authority. If we are not satisfied with the soundings of others, let us verify them for ourselves. Perhaps we shall come back and proclaim "all right," and if so, we shall then hold with greater confidence the truth which has been delivered to us. And if, again, we do not find it as indicated on the chart, if we find a discrepancy or defect, we shall have added to the store of knowledge—to its accuracy or extent.

I have no sympathy with the shallow, self-styled liberalism and advanced thought of the present day, which is imposing itself upon superficial thinkers, and the weak-minded, and which is so much applauded by many. But *I believe in progress*—that new light and clearer is being shed upon the pathway—that the shadows are lifting from many a mountain top, and that truth, but dimly seen by former ages, is emerging into clear-cut and well-defined outline in the horizon of the present. But, at the same time, I believe *just as firmly* in what the past has done, and reverence as sincerely her sages who have transmitted to us such a rich legacy. The cry against the past is unnatural and foolish. Well will it be for the present if she proves a worthy successor of the ages that are gone, and use aright her glorious patrimony. What of truth belonged to the past she bequeaths to us to-day, unchanged and unchangeable. All things else waste and perish. Pillars of granite and temples of marble—all by slow process crumble and decay. But not so with truth. It is ever living, and while the dead shell in which it is enclosed drops off and perishes, the inner kernel retains for ever its freshness and vitality.

*Error must die, and they who love her most,
And suck the poison from her venom'd lips,
Will find her vaunted strength an empty boast,
And share the horrors of her last eclipse.*

*But truth is strong, and worthy of our trust,
And truth shall stand when time no more shall be,
And man is levelled to his native dust,
For God is truth to all eternity.*

We are called to a great and glorious work—to build

upon the foundations laid by the toilers of the past, and to preserve and defend—if not to enlarge—our sacred heritage. The times are perilous. Our intellectual struggle is going on, and we must look forward to be combatants. It is a battle to be fought with all earnestness and watchfulness—a single hasty or false step may bring unretrievable disaster. *The present is our training time.* Let weapons be sharpened and harness girded on. Let the mind be braced for the conflict, and every advantage secured that will aid us in the day of trial. It is oftener the previous discipline and preparation, than the momentary exercise of courage that win the day. With rusty weapons our blows will be wasted, with empty guns our ordnance will be useless and an encumbrance. We have everything to encourage us. We have our faces towards the dawn, and fuller and clearer will shine the light of truth as we march on. With lofty aims, and a sincere love of the truth, holding it dearer than gain or glory or life, be it ours to prosecute the work in a sincere, humble, and reverent spirit, and our efforts shall not be in vain.

NARROW ESCAPES.—A DREAM.

The writer's brother, William Mackay, a native of Thurso, Scotland, successively Ensign, Lieutenant, Lieutenant and Adjutant, and Captain of the 3rd regiment of Foot, besides the escapes common to fellow-soldiers in the many battles in which he was engaged, when the bullets in quick succession laid low in agony and death dear comrade and fellow-soldier, on the right hand and on the left—or, whizzing past to leave similar woeful results behind—had some escapes, though they did not occur in the actual battle, particularly noticeable. At one time, in Spain, when two or three officers and himself were together conversing, a bombshell descended close up to them, but, instead of exploding in its usual manner, which to them, from its nearness, would in all likelihood be death, it bounded past them entire, as if receiving its commission from heaven to do no harm. At another time, during the investment of Bayonne, in his quarters for the night, after the firing on both sides for the day had ceased, just as he had risen from his seat, and had gone to a by-room to attend to some trivial matter, a cannon ball, a random shot, came in at one side of the house, passed through the back of the chair on which he had been sitting, and out through the house on the opposite side. At yet another time, while the fleet conveying the troops was becalmed in the Bay of Biscay, he and a number of officers went off in a boat to bathe. While occupied swimming about, those on board-ship with a spy-glass saw the head of a huge shark rise above the water, at a short distance beyond the swimmers, and knowing what the rapid result would be, at once through a trumpet orders were given to come instantly on board, otherwise the fleet would go away without them. To men accustomed to military discipline this was enough. With all the speed possible they made their way back. But the subject of these remarks, being farthest off, was last to arrive—and as his legs were coming in over the side of the boat, up to them, that moment, came the jaws of the monster. Saved again.

The fleet carried the troops and him to Canada, to aid in defending the country against an unfair and unnatural attack. The 9,000 veterans who, in the Spanish peninsula and South of France—fighting with Napoleon's Marshals, under Wellington, so often conquered—fighting with their brothers of the States, in 1814, did not cover themselves with fresh laurels. Amongst all that can be said in explanation one thing is sure, that He who rules in the armies of earth as well as in the armies of heaven, and can carry out his designs, and give ultimate deliverance, as much by withholding success for a time, as by giving continued success, did not employ the influences necessary for immediate success. During part of the time of his remaining in Canada, he lived in Toronto, then York, in the house of his uncle, Chief Justice Campbell.

The Adjutant of the "Bufs" had another narrow escape, not from the destruction of the body merely, but from the destruction of the body and soul for ever. Under the religious training of his parental home he was not only kept free from open vice, but learned to show an outward respect to the things of eternal moment; and sometimes became the subject of religious impressions. After entering the army the impressions were effaced—and amidst the atmosphere of thorough worldly aims, scepticism and infidelity, at

that time there was so prevalent, the effects on him were too apparent. Always, indeed, the gentleman and man of honor—according to the usual acceptance of the term—yet no more. Under the fine exterior there was no supreme love to God, no true faith in Jesus Christ. He was a sceptic and a man of the world. The many prayers offered for him during his boyhood and the dreaded dangers of succeeding years, seemed to be unheard—and had the bombshell or cannon ball or son monster's teeth prevailed, alas! alas! for his immortal soul. But He whose thoughts are not as man's—the Hearer of prayer had mercy on him, and saved when again threatened with death at this time, in the usual manner of man, on a sick bed, in Sydney, New South Wales, towards the close of the first quarter of the century. How changed now, in spirit and aim and deportment! A good soldier before of an earthly prince, but now of the heavenly Jesus Christ. The change showed itself in many ways, but prominently in the skill, through grace acquired, in conquering himself. When home on leave of absence from 1824 to 1826, the writer, then a young lad, greatly younger than he, the eldest of a large family, accompanied him on many, many fishing excursions to river bank and rock of the seashore; when, from his lips, the account of the escapes above given were received. Some other precious traits of his character—signs of the saving change there seen, and under the parental roof, where he lodged—are still remembered; others at this great lapse of time are forgotten, but this never can be forgotten—the dearly purchased loveableness of the man in the skill he acquired in conquering himself.

The Spirit of God now resisted as before; the decision now fully made for the Prince of the Kings of the earth; the wanderer returned, death is not any more threatened him. It actually comes not again as the brink of a fathomless abyss, but as a way paved with love into "the Palace of the King." The eventful checkered life on earth terminated in Government House, Bombay, through fever caught while on duty, riding in from the country under a mid-day burning sun. "Scarcely," yet truly, "saved." "Through fire and water brought to a wealthy place."

An occurrence remains to be spoken of, yet with hesitation, not on account of any doubt as to its truth, for of that there is none, but on account of the construction that may be put on it, or on the speaking about it, in the skeptical spirit of the time. The occurrence is this: In the early morning of Sabbath, near the end of May, 1827, the writer dreamed that he saw, at a short distance off, an angel coming up towards the place where he stood, and then pausing. The countenance of the heavenly visitor surpassed all that the writer had ever seen in expression of intelligence, benevolence, serenity, gravity, with other corresponding traits. The face—person, too, so far as the splendor of the clothing would admit of its being seen—had, the glory and perfection of the countenance doubtless excepted, a most striking resemblance to that of his brother in the army. The dream had no ridiculous incoherency, as with dreams so often. The impression made on the mind was very different from that by common dreams, favorable as well as unfavorable. It was very different from that left by the sight of the most brilliant pageant, or any scene whatever of earth. It was more like to the indescribable light, solemnity and peace of the believer's best minutes while in the vale of tears, near the Lord. At the first meeting of the family, in the advanced morning, the scene of the sleeping hours was placed before them, with no small effect. The father, a God-fearing man, of large general knowledge, keen discernment in spiritual things, and whose specially prominent characteristic trait was standing for the things of the Lord, when clearly revealed, whatever the consequences, choosing to face suffering rather than sin, and whose soul was so bound up in the soul's well-being of the first-born in his trying course, was so struck by the description, with its closing words, "and he was like brother William," enforced as it was by the unusually impressed appearance of him who gave the description, that soon after he wrote down the date and particulars of the scene. Lo! on the arrival of the first mail from Bombay, about two or three months thereafter, a letter, dated in the end of May, reached us from the widow of Captain William Mackay, of the Buffs, with the mournful tidings that her dear husband had departed this life at the exact time of the occurrence of the dream!

Philosophy might try to explain most or all of this on mere natural principles, in an account of the oper-

ations of the brain. True philosophy, however, will not try to shut out God from his works, or deny that He can employ them as He chooses for His righteous purposes. M.

Shakespeare, Oth.

FUNCTIONS OF THE PULPIT.

MR. EDITOR, - I have been reading with much interest the discussions in your columns on *Pulpit Methods*, and have been led to a re-perusal of the admirable article you refer to in the "British and Foreign Evangelical Review." I shall not attempt to elucidate farther the points presented by yourself and "Equity," but shall invite attention to the transcendent matter submitted to the consideration of all thoughtful readers toward the close of that article, viz. "Pulpit Matter." I had the privilege of meeting the writer some years ago, and know him to be a man of large heart, earnest and profound thought, and much experience, indeed, one in the front ranks of the profession in Scotland. His views deserve profound attention. Some brief extracts will make them plain.

"Men who were completely loyal to the evangelical creed were wont to make the subject matter of their preaching, Jesus Christ and Him crucified. They accentuated the distinction between men as saved and lost, whilst not neglecting the building-up of believers, and the exposition of the whole Christian doctrine, they kept in the foreground always the Lord's atoning death, introduced it in all their sermons, whatever was the immediate subject, and counted it a grave and condemning defect in any sermon if an anxious sinner could not find from it the way of life. With these preachers the test of success was winning souls—turning men to righteousness." Upon the point of expounding Old Testament Scripture, he takes the clear though not extreme position that it will ever be done in the light of the cross by "the preacher who realizes that he is not a lecturer, but an ambassador from God to His aliens, or, 'May he not suspect that his creed has not mastered his soul as it ought to have done?'"

His next paragraph deals with what is really the most important practical question of the hour, and in a way that we can only do justice to by reproduction: "Passing on, for these are mere hints, we are told that the spirit of the age must be recognized in our preaching, and that difficulties which have made it go ill at ease, should be met in the evangelical pulpit. It is doubtful how far the spirit of the age has penetrated average congregations, and equally doubtful whether most preachers are able to meet it. Still more questionable is it whether the pulpit is the true place for debate—whether it is not a seat of authority and certainty. Evangelical preachers have to confess with shame that Evangelicalism of the pronounced type has become almost synonymous with ignorance; and this in spite of the fact that Evangelicalism, more than any other creed, ought to be preached by the most learned and cultured. The reason is clear. Conceive the absurdity of singing its rapturous hymns after sermons based on probabilities! It must speak *ex cathedra*, and just because it must it ought to speak from fulness of knowledge and breadth of sympathy. We would not have the evangelical preacher confront the spirit of the age, but we would have him able to show that he understands it, and has conquered it so far as it is antagonistic in the secret battle-ground of his own soul. It does not need much speech to show this. Oliver Wendell Holmes speaks strikingly of the revelations made unconsciously even by pronunciations. Some pronunciations are pedigrees. Even so there are modes of speech—there are words and phrases—which to the instructed ear make it clear that he who uses them knows what manner of spirit his age is of—what currents are flowing and in what direction. It is very gladdening and reassuring to hear the blessed Gospel preached simply and earnestly by such; and those who preach it should seek to be able to do so from such a vantage-ground."

As to the preaching of "Morality," of which there are many advocates, he points to the conspicuous failure of moderatism, yet suggests an improvement in the way of more largely enforcing relative duties upon purely gospel grounds, and emphasizing righteousness as related to God and Christ, and not merely to the law.

His announced conclusion, that evangelical preaching is the necessary outcome of an intelligently held evangelical creed, he maintains against Mr. Dale's

recognition of the evangelistic gift in some without disparagement to others (in his Yale "Lectures on Preaching," in a way that must be very comforting to a large class of faithful men who have never gained the position of "popular preachers." The work of the preacher is to preach the gospel of redemption through blood. What is the test of his success? Are evangelical men unanimous in replying, "Bringing souls to Christ?" Once it was so, he replies, and asks, "Must we depart from the old ground?" If in this he includes bringing men to holiness as well as to acceptance of pardon, we would agree with his conclusions and press his searching inquiries. "Is it quite certain that a minister is doing the will of Christ when he gathers men round him to listen to a certain type of preaching? Is it any profit to them to 'detain them before the Lord' without bringing them to the Lord? Is it not adding a heavy weight to their condemnation at last if they know so much and yet remain outside? Ought not the preacher to ply them with all manner of pathetic inquiry and importunity—cultured young men though they be—to plead with them as perishing sinners, that he may save them from the most terrible of all fates—entering into death having two eyes?"

GOSPELLER.

Nov. 23rd, 1878.

SABBATH SCHOOL CONVENTION.

MR. EDITOR, - Knowing that your columns are always open for the recording of Christian work, I thought it might interest some of your readers were I to send you a few notes of the late annual convention of the North York Sabbath School Association. Our Convention met this year at Queensville on Thursday and Friday, the 7th and 8th inst. There was a fair representation of superintendents and teachers, and other warm friends of the Sabbath school cause. Mr. David Fotheringham, public school inspector for the northern division of York, and whose name is so well known in connection with Sabbath school work, was chosen President of the Association for the ensuing year. For a number of years Mr. Fotheringham has acted as secretary of the Association, and to him, more than to any other, is due the present state of Sabbath school work amongst us. The Rev. William Frizzell, of Newmarket, was chosen Secretary. Addresses, by speakers previously selected, were given on the following topics:—"Missing links in Sabbath School Work, and how to supply them," "Parental Responsibility in Sabbath School Work," "Systematic Bible Study," "How the Pastor may help the Sabbath School," and "Illustrative Teaching." These addresses, and the discussions which followed, awakened a very general and lively interest. We had also reports from delegates to the Convention at Peterboro', held last month. Mr. Fotheringham gave an interesting report of the Atlanta Convention of last April, to which he went as our delegate. "The Continuation and Improvement of Normal Class Work in the Riding," called forth a good deal of discussion, and at the close of the discussion a motion was carried unanimously instructing the Executive Committee to make such arrangements as they should deem best for holding a Normal Class in the riding some time during the winter. There was also a specimen Teacher's meeting, led by Mr. Fotheringham. On the afternoon of the second day a mass meeting of children was held, when addresses were given by Rev. S. P. Rose, Rev. Mr. Millard, of Toronto, and Mr. Fotheringham. It is but right to say here that the Association of North York owes much to Mr. Millard, secretary of the Canada Association. His presence added not a little to the interest of the Convention, this year as well as in former years.

The Convention was composed of representatives from the various denominations amongst us, Presbyterians, Methodists, Baptists, Friends, etc. The tone of all the sessions was kindly and Christian, and the addresses and discussions indicated on the part of many, if we may not say of all, a very sincere devotion to the work of Sabbath school instruction.

WALTER AMOS.

Aurora, Nov. 16th. 1878.

THE Japanese Government have agreed to grant a loan of \$1,500,000 for the purpose of working some of the coal fields which spread over an immense area in the island of Yezo. Recent surveys by geologists warrant the estimate that there is workable coal enough in that island alone to produce a yearly yield for 1,000 years equal to that of all Great Britain.

BOOKS AND MAGAZINES.

Harper's New Monthly Magazine.

New York: Harper and Brothers.

The December number of Harper's Magazine opens with four Christmas poems, accompanied by appropriate illustrations. The article on "England's Great University" will attract notice on account of its literary merit. The number altogether is an excellent one.

Canada's Welcome.

Dedicated by special permission to His Excellency the Marquis of Lorne and H. R. H. the Princess Louise. By Robert Aede. Music by Edward Gledhill. Toronto: R. S. Williams.

Mr. Aude's song of welcome to the new Governor General and the Princess is exceedingly well versified. The sentiments are of a character becoming the occasion, and they are very neatly expressed. The piece has been set to appropriate music by Mr. Gledhill whose compositions have always been well received in this city.

The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

Number seventeen of the North American Series of the "Fortnightly" contains the following articles: "Imperialism," by the Right Hon Robert Lowe, M.P.; "Charles Lamb," by Walter H. Pater; "The English School of Jurisprudence," by Frederic Harrison; "A Chinese Romance," by Sir David Wedderburne, Bart.; "The Beginning of Nerves in the Animal Kingdom," by G. J. Romanes; "Alexander Dumas," by George Saintsbury; "A Rajput Chief of the Old School," by A. C. Lyall; "An Economic Address, with some Notes," by the Editor; "Mr. Gladstone and the New Equilibrium," by Ralph A. Earle.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The "Atlantic" for December contains, "Florence and St. Mary of the Flower," by Charles Elliot Norton; "The Other Fellow," by J. W. De Forest; "One Out-of-Doors," by Mrs. S. M. B. Pratt; "Sheridan at Windsor," by Benjamin W. Crowninshield; "Saving versus Spending," by Uriel H. Crocker; "Colonel Dunwoodie and other Novels," "The Spider," by H. S. Cornwell; "Pictures at the Exposition," "Three Typical Workingmen," "The Lady of the Aroostook," by W. D. Howells; "The Death of Bryant," by Edward C. Stedman; "The Nature of Music," by Richard Grant White; and several other articles.

The Independent.

New York: H. S. Chandler.

"The Independent," of New York, probably the ablest, largest, and best religious newspaper in the world, offers in another column to give away, absolutely, a Worcester's Unabridged Quarto Pictorial Dictionary, which retails everywhere for \$10, and is, of course, a household necessity. "The Independent" is now publishing the Rev. Joseph Cook's famous Boston Monday Lectures, which are creating so much discussion everywhere. It will also soon begin the publication of a series of articles on "Socialism and Communism," one of the most important questions of the day, by Ex-President Theo. D. Woolsey, D.D., LL.D. See advertisement of "The Independent" in this paper.

History of the Administration of the Earl of Dufferin in Canada.

By William Leggo. Toronto: G. Mercer Adam.

The name of Frederick Temple, Earl of Dufferin, will always occupy a prominent and honorable position in Canadian history. Even when his administration has receded far into the perspective of the past, it will be seen to have been one of the most brilliant as well as one of the most beneficent. The book now before us is not a mere biographical sketch; neither is it simply a history of the country during the period referred to. It is rather a combination of these two—an account of everything of public importance that the Earl of Dufferin said and did in connection with his administration of the government of Canada, together with a full record of the political events of the period. That the record is very full is shown by the fact that the book has grown under the hands of the author to the size of 900 pages of closely printed matter. The despatches between His Excellency and the Colonial Secretary, as well as all other important political correspondence are given complete. A very large number of the Governor-General's speeches will be found scattered

throughout the work. These were well worth preserving; and to render them still more valuable, the principal of them have had the advantage of his own corrections. The volume contains beautiful steel engravings from photographs of the Earl and Countess of Dufferin; and is dedicated to the Countess, who, the author says in his dedication, "has so greatly contributed by her high attainments and her admirable social character, to the success achieved by her illustrious husband." In addition to its internal merits the book has the advantage of a handsome exterior.

Autobiography of the late William Jay, of Bath.

London: Hamilton Adams & Co.

It is one of the happiest omens of our time that so much attention is being paid to the subject of preaching, and to the work and wants of the gospel ministry. Good results may be looked for from such lectures as have been already delivered at Yale and Union Colleges, United States; and in the old country as contained in such a work as Dr. Blaikie's "For the Work of the Ministry." But, in endeavoring to keep pace with the latest literature in this department, there is danger of ignoring the excellent of an older date. One of those older books, and yet not old, I would draw attention to through your valued journal in hope that it may receive that appreciation which it deserves—I mean the Autobiography of the late William Jay of Bath. The volume consists of five parts:—Part I. Mr. Jay's autobiography. Part II. A supplement by the Editors, Revs. John Angell James and Dr. Redmond. Part III. Reminiscences by Mr. Jay of some of his most eminent contemporaries, clerical and lay, to the number of twenty-three. Part IV. Selections from Mr. Jay's Correspondence. Part V. An admirable little essay by the editors on Mr. Jay, (a) as a preacher and (b) as an author. I mention the contents in outline so that those in quest of the book may obtain the copy which is complete. I shall not occupy space with extracts, nor with any lengthened critique; my purpose rather is to bring it more fully to the notice of those for whom it is prepared. No book, perhaps, could be named that contains more of what a young preacher wants to know, nor could one wish it expressed in happier language. How apropos to many a student in Canada, e.g., is the account of Mr. Jay's struggles with poverty in early life, and how encouraging the sequel which crowned the young mason. How admirably he turned his life-long popularity to the Master's glory, while himself was not puffed up by human applause but all the more abased. How reasonable and how sensible his strictures on the unwisdom of young preachers despising small charges and aspiring to city churches. How happily combined in him all through life were the *Sauviter in modo* and the *fortitor in re*. How nicely balanced his love and labor for his own denomination with his noble catholicity toward all other branches of the true Church. His industry, his punctuality, his avidity for every branch of useful learning, his intense concentration of energies and resources, or the one purpose of making his ministry a grand success, his overmastering love for the sacred oracles, and his firm resolve to make all his attainments auxiliary to the better understanding and preaching of the Word. These features of the man and his work are surely worthy of every preacher's attention. Suffice to say in commendation of it, that what one has said of the Psalms of David another has said of Jay's Autobiography—"It both shames and inflames every man who reads it." And now I have only to ask, is there no Christian Cæsar in our church who will present a copy of this work to all our students at Knox, and Queen's and Montreal Colleges as a Christmas gift this year? *Verbum sap. etc.*
Lindsay, Nov. 1878. J. HASTIE.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Do not for a moment suppose that you can wink at individual corruption, and yet leave the world of this great country uninjured.—*Dan Stanley.*

WORDS OF THE WISE.

EVERY good deed is a grain of seed for eternal life.

A MAN is not in his place before he comes to himself.

A STATEMENT: only half true is worse than a total lie; for the truth therein only serves to give plausibility to the lie it contains.

THE only antidote to the religion of despair is the religion of hope, and no religion holds out to despairing man a reasonable ground of hope except Christianity.—*Examiner and Chronicle.*

LET two things be observed: First, common sense is as necessary in carrying on of the work of the gospel as it is in anything else; second, pietism and piety are two different things.—*Arctian Index.*

MINISTERS are not like Plato and Aristotle, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed.—*Judge.*

THEY who tread life's pathway, ever bearing on their faces an expression of cheerfulness, are radiant ministers of good to mankind. They scatter sunshine on all they meet, depression and gloom fade away in their presence.

IT is remarkable, that the farther away from the old civilizations the nations are found, the higher the triumphs of Christianity. Thus, in Albion's Isle, the farthest from Rome, the highest Christian triumph has occurred.—*Bishop Simpson.*

WE verily believe that if there were more of Christian fidelity among brethren in reproving one another for their faults in the proper spirit and with the proper motive, there would be more genuine, fervent love than there is among Christians.—*Methodist.*

THE true secret of success in any church and congregation is to bring out and utilize all forces and agencies sanctioned by the gospel; to give every member some work to do, suited to his capacities and the circumstances which surround him.—*Evangelist.*

THE purer, the more intelligent, the more consistent a man's life, the more positively does he thereby testify to the doctrines of Christianity. The exceptional cases of spiritual shipwreck only prove the more effectually that safe voyaging is possible.—*Methodist Recorder.*

A CONTINENT of humanity is rising from under the sea, and for a while it is a pestilential swamp; but the remedy is not to stop its rising and crush it back into chaos. The remedy is to keep lifting it, lifting it, until all its morasses are firm, sweet land.—*Joseph Cook.*

THE Christian has a desire to be clean in his body and in his soul. He washes often. He will be clean. He honors the Creator by taking good care of what He has made—his own body. Religion makes clean faces, clean hands, clean hearts, clean lives forever. Be in the habit of cleanliness. Let it be your delight to wash and be clean.

WHEN Goethe says that in every human condition foes lie in wait for us, "invincible only by cheerfulness and equanimity," he does not mean that we can at all times be really cheerful, or at a moment's notice, but that the endeavour to look at the better side of things will produce the habit, and that this habit is the surest safeguard against the danger of sudden evils.—*Leigh Hunt.*

MR. SPURGEON writes from London: "I cannot write about the second advent save only that I look for the Lord to come in like manner as He went away, viz: in person. Of the day and the hour, I know nothing. I desire to wait and watch, but not to star-gaze. If ever I have more light I will spread it, but at present I look for the Lord to come, but I know not when."

TWO things characterize every church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. This first appetant more directly to the heart; the second appetant as well to the head, the hands, and purse. The fullest combination of the two would almost realize the ideal of church life in its highest form.—*Theodore Cuyler.*

WE hold that the daily newspaper, at its best, when it constitutes the chief reading of a man, is evil, or, at the very least, ineffebing in its effects. What, then, can we think of it at its worst, as we have had it for such a season of late? Newspapers form the course of reading to a large majority of the American people, year in, year out, and for one good book that is read there are probably read one hundred bad newspapers.—*Catholic Review.*

THE Church is in an unfortunate condition when it is ruled by fashion. Grace usually disappears when this form of worldliness is conspicuous, and the church life dwells and dies because an enemy has attacked it. When Christians stop to ask whether this or that they know to be a duty is according to prevailing styles, and agree to shape their worship and work in conformity to worldly tastes, their piety is ready to perish. "Society" never rules the kingdom but to destroy it.—*United Presbyterian.*

IT is always safe to be on the moral side. It may not be what it ought to be in its representations and measures and methods, but it provides a good foundation and its tendencies are in the right direction. If a man is committed to the wrong or against the right, to the false or in opposition to the true, to the immoral or hostile to the moral, he is in a situation to be led to any length of evil. The temperance methods may sometimes be very bad, and need sharp reproof and correction, but they should not be permitted to drive any one to the side of drink. The friends of the Sabbath may be injudicious or unfaithful, but to believe in the fourth commandment is a duty which no one can afford to omit. To even lean over towards the enemies of the Lord's day is a risk as well as a fault. Temperance, the Sabbath, honest money, intelligence, public virtue—let us always be on the side of them, no matter how much we may be solicited to step over to the other side. God is always on the side of the good, and that is where we ought to be.

Scientific and Useful.

APQUINIMIES—Yolks of two eggs, one pint flour, one-half pint milk, two teaspoonfuls butter, a little salt.

CELERY SOUP—Six roots of celery, one large turnip, two ounces of onions, four ounces of bread-crumbs, one dessert-spoonful of flour, and half-a-pint of cream. Strip off all the green part of the celery, using only the white; cut it in shreds, reserving the inside of three of the roots to be added afterward; slice the turnip and onion, and put them with the celery into a pan; add two quarts of water, the bread-crumbs and a little salt; let all boil till the vegetables are perfectly soft; rub through a sieve; return to the pan; add the celery (previously boiled till quite soft), the flour in the batter well mixed; stir it, seasoning it with a little mace, and after boiling a quarter of an hour stir in the cream, and do not allow it to boil afterward.

LIVE STOCK—Animals must not be without a liberal supply of good water. They will suffer for want of it, and will not thrive so well. Arrange for pasture in abundance for late feeding. Sow some rye for pasture late in autumn and early in spring, when the ground may be ploughed for other crops. Look especially after the poor animals. Those which are poor in autumn should be disposed of in some way. Feed them up, sell them, or knock them on the head. It is better to kill them now than to care for, and watch them with anxiety for the next six months, and then have them wither up and die. At this season of the year, an experienced eye will usually pick out most of the sheep which are not worth wintering. It is too late in the year to begin to feed up poor animals and do it most profitably.—*Rural New Yorker*.

HOW TO SWEEP—First, cover with cloths and papers all articles such as books, fancy work, upholstery, and even some of the pictures. Open doors and windows; use a full, soft broom, moving tables, stands, and sewing machines; in many places use a whisk-broom, kept for the purpose, where a larger could not be used with effect. Have a dust-pan at hand, and every little way take up the dirt. This saves the carpet and you raise less dust. Remove the cloths carefully, and do the dusting, and you will be surprised how light a job it is. Now, when everything is put in order, keep it so. That is the key. Let every member of the family observe it. "A place for everything and everything in its place," if lived up to by each, will make housework a pleasure instead of an irksome task. For days it will but be necessary to brush up a little here and there—a mere nothing.—*The Housekeeper*.

CARE OF THE EYES—Statistics kept by oculists employed in infirmaries have shown the habit of some persons in facing a window from which the light falls directly in the eyes, as well as on the work, injure their eyes in the end. The best way is to work with a side-light, or if the work needs strong illuminations, so that it is necessary to have the working-table before the window, the lower portion of the latter should be covered with a screen, so as to have a top light alone, which does not shine in the eyes when the head is slightly bent over and down towards the work. We may add to this advice not to place the lamp in front of you when at work in the evening, but a little to one side; and never to neglect the use of a shade; so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time, when kerosene lamps, with their intensely luminous flames, become more common.

STUFFED HAM—Wash and scrape the skin until it looks white and clean; cut out quite a large piece from the thickest part—which by the way may be used for frying—and steam four hours. The skin should be left as whole as possible on the ham as it answers for a sort of cape for the stuffing. Fill the space cut out with a dressing of bread-crumbs, seasoned with pepper, salt, sage, a little onion if liked, and all mixed together with a couple of raw eggs; bind a strip of cotton cloth around to keep it in place; score the skin in slices a quarter of an inch deep and bake an hour and a half, turning so as to brown on all sides. The last half-hour sprinkle with bread-crumbs and baste frequently with butter and water. Many peel off the skin before baking and cover with a regular cake-icing just before it is done—it should be then left in the oven only long enough to brown. Stuffed, baked, or boiled ham, providing it has been nicely cured, can be made into the most tempting and healthful—so the writer thinks—dishes. The nicest portions may be cut into slices and served, while the ragged parts may be chopped fine and with pickles and other ingredients be made into sandwiches, omelet, grated ham on toast, etc.

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TORONTO, FRIDAY, NOVEMBER 29, 1878.

THANKSGIVING DAY.

WEDNESDAY, 4th December, having been appointed by the Government as a day of thanksgiving, it is expected and hoped that all the congregations of the Presbyterian Church will unite in suitable exercises.

REV. DR. MATHEWS, OF NEW YORK.

THE congregation of Charles St. Church, Toronto, had the pleasure, on Sunday last, of listening to the excellent pulpit ministrations of the Rev. Dr. Mathews, of New York, a gentleman deservedly held in high esteem, not only in Presbyterian circles, but wherever his high character for sterling modest worth, and his exceptional abilities as a minister and man of letters has made him known. In many respects he is a typical minister—of no fireworks brilliancy in the pulpit, but of a high order of intellect; a well-endowed, well-equipped, solid, earnest man, of whom every one speaks well, and whom many love to call friend. For some years he has been laboring in New York, having come there from Stranraer, Scotland, in 1868, where he left a most attached congregation, who saw with regret their pastor leave the old land for a charge in the new world. While in Scotland, Dr. Mathews actively concerned himself in Presbyterian ecclesiastical and literary work. He is at present corresponding secretary in America for the Evangelical Alliance, and is to be the editor, representing the Presbyterian Church of this side the Atlantic, of the new magazine, "The Catholic Presbyterian," to be issued with the beginning of the year, as the outcome of the recent Pan-Presbyterian convention in Scotland. Like most men, however, who have reached mature years before leaving the mother-land, Dr. Mathews is known to have a pardonable weakness for the old flag, and has a loyal place in his heart for old-world ways and the manners and customs of the mother-land. If the Charles Street congregation have not already arranged for a new pastor, perhaps Dr. Mathews could be attracted here. If so, few more substantial and important acquisitions could be made to the Presbyterian circles and pulpit of Toronto, than the reverend gentleman of whom we write.

MINISTERIAL ASSOCIATIONS.

IT has given us much pleasure to observe that a Ministerial Association has just been formed in this city. The Society is composed of ministers of all the evangelical branches of the Church of Christ. In one of the articles of the Constitution, which has been adopted, the basis of the Evangelical Alliance is accepted as that of the Association. This clearly defines those who may be members, but a nomination and election by ballot is deemed necessary for all future additions that may be made to the Society. There is thus a safeguard provided for the admission of none but ministers in good and regular standing.

Why should Toronto have been so long without an Association of this kind? is a question which naturally arises in view of the fact that in nearly all our towns and cities such clerical societies have existed for years. There are special reasons for this, which are peculiar to city life. In a large community there is really more of isolation than in smaller ones. The duties of ministers are so multifarious, denominational and congregational claims are so pressing, the work as a whole is so absorbing, that our clergymen find there is little time left for social and brotherly intercourse. The question of Ministerial Association is apt to be put off to the very last moment; but when it is once mooted, and the way made clear for the establishment of such a society, it is found that every one hails the movement with extreme satisfaction, and there is a feeling of regret that such a society was not formed long ago. It is better late than never, and we recognize in the care with which this Ministerial Association has drawn up its constitution an evidence of the likelihood of its being a permanent institution in our midst.

The most obvious advantage of such a Society is, that it brings our ministers into the most friendly relations. The very fact of there being such an association shows to the people that there is a true union of Christians underlying their divisions and diversities. The public delight to see their ministers occupying the same platform, and living together in the spirit of Christian fellowship. This has a reflex influence upon the community at large. They no longer set themselves in open antagonism, because of their denominational differences. The congregations feel they are not occupying separate and distinct ground, but are engaged in one great common cause. That prepares the way for Christian fellowship on a large scale. Even the enemies of religion are unconsciously affected by the spectacle of Christians dwelling together in unity. The Church is bound to be truly aggressive when the various regiments are marshalled under the banner of their great Captain.

Our ministerial brethren have doubtless immediate and personal ends in view in forming themselves into a common society. They will be able to advise one another upon many points of professional interest. They can then act in concert in any great movement, such as temperance. They can stimulate one another in their important task of studying the Scriptures for the benefit of the people. On all these grounds we hope that this Association will have every success in its work.

THE MARQUIS AND THE PRINCESS

ON Sabbath last information was given from a number of pulpits of the safe arrival of our new Governor and his amiable consort. The voyage was a trying one, the "Sarmatian" having met with severe gales which swept her decks from stem to stern. The Princess suffered considerably from sea-sickness, but the dangers of the voyage are all forgotten in presence of the right royal welcome that has been given to the illustrious pair. Every pulpit in the land was made the vehicle of earnest supplications to the Throne of Grace for the Divine blessing upon their Excellencies.

The Dominion of Canada is at one in the estimate of the honor conferred by the Queen in sending one of her daughters to these shores. Next to the presence of Her Majesty, that of her accomplished daughter is regarded with extreme delight. There is only one desire, and that is to do honor through her daughter and son-in-law to the Sovereign herself. Much has been accomplished for the maintenance of the most friendly relations between the mother-country and her Canadian colony, by the appointment of the Marquis of Lorne to the Governor-Generalship. It would have been difficult for any one of the same rank as Lord Dufferin to have followed him in an office which he adorned with a noble bearing and lofty character, and for which he was so admirably adapted in every possible way. But the Marquis comes to us with very many special advantages. His wife being the Queen's daughter marks her out from all others. He will fit into a groove of his own through this very circumstance. His consort, by her high rank and many excellencies of character, gives the new governor a distinctive position. But besides all this, the Marquis represents a noble house, and a no less illustrious parentage. The royal blood of Scotland flows in his veins. He is possessed of an excellent character and of marked literary ability, and cannot fail to exercise a valuable influence upon the young men of the country.

It gives us pleasure to express our gratification at the safe arrival of the new Governor and his partner in life. We pray that God may bless their reign. We trust they will be long spared amongst us, and that when they leave our shores they will carry with them the gratitude of the nation for the good influence which they shall have wrought by their lives; and we are sure we express a well-grounded belief, when we say that their Highnesses will find in this, the land of their adoption, much that will tend to their own comfort, and even to their moral and spiritual growth and well-being.

TO PROBATIONERS.

ALL changes affecting the Roll of Probationers, such as the adding or withdrawing of names, should be reported to the Convener of the Committee on Distribution, the Rev. Robert Torrance, Guelph, at as early a day as convenient. Probationers are requested to furnish him with the Post Office address, so that he may send them directly the scheme of distribution for the ensuing quarter as soon as printed. The committee will meet (D.V.) on Monday, the 23rd of December.

THANKSGIVING DAY.

WEDNESDAY, the fourth of December, has been appointed by the Government as a day of national thanksgiving. The General Assembly concurs in this appointment, and in all probability the day will be universally observed. During the current week our neighbors in the States have been occupied with the traditional observances of their national thanksgiving. It is indeed pleasing to observe that whatever differences may divide the Dominion and the Republic, they are one in their sentiments toward the Giver of all good and perfect gifts. It is evidence of a common humanity, that we almost simultaneously thank the Heavenly Father for His merciful bounty. There is, too, the feeling expressed in such observances that we are essentially the same in regard to the Christian religion. The example of a national thanksgiving is one which we wonder has not been adopted long ago by the mother country; in lieu of the prevailing practice of every minister and congregation acting independently. There is little or no concert in the matter, sometimes a presbytery or a bishop contenting themselves with merely suggesting the duty, and leaving it as a matter of hap-hazard observance. There is something sublime in a nation bowing before the wise Ruler of all the earth in humble acknowledgment of mercies received.

The duty is a paramount one in consideration of the blessings which God continually showers upon us. There may be years when our crops are below the average as regards size and quality. Even then, we should surely turn with heartfelt gratitude to the Almighty for His protecting love. It is so frequently the case that we think only of the produce of our fields as necessary to our social well-being. But what of the air we breathe? When we think of the results which would follow from a stagnation of the atmosphere alone, should we not thank God for the pure and fresh air we enjoy all the year round? What of the water we drink, that could so readily be turned into a source of disease and death? What of our multifarious clothing—the clothing we obtain from plants and animals, that covers us from the storm and wraps us in comfort during the darkness of the night? What of education, of literature, of the triumphs of science and art, all of which make every year we live more valuable than a decade or two in former times? What of our friendships and domestic enjoyments? What of our Churches and Sabbath Schools, the preciousness of which is all the more felt in a period of comparative distress? In view of the famine which prostrated its millions in China, and of the pestilence which lately desolated the Southern cities, we have indeed reason to thank God that we have been spared, and delivered from His just judgments, and that He has continued to us the many social and religious blessings which as a nation we enjoy.

While acknowledging that the harvest of this year has not come fully up to general expectations, and while though it has been ample in certain districts, it has proved below the average in many others, still there is reason for expressing our gratitude to the Giver of all good, for crowning the year with His goodness. With a winter that was unusually of an

and mild, and with a summer presenting the extremes of heat, of lightning storms, of deluging rains, there was reason to fear there was something so abnormal in all this as to occasion much danger to the growing crops. There was everything favorable to the development of destructive insects and of choking weeds, teaching us how easily the balance of nature could be destroyed in a single moment. But with all this there is plenty of food in all our borders for man and beast. God has kindly supplied our wants. He has given us enough and to spare. The cry that comes to us for help from countries stricken by famine and pestilence, must not be heedless in presence of the countless blessings which have been bestowed upon us. We may well look forward, then, with delight to the appointed day of National Thanksgiving. Let us as one people, with one heart and one voice "praise God from whom all blessings flow." Let our churches be the scene of large gatherings who come to worship God for His providential care.

In times like these we have reason to mingle penitential feelings with those of gratitude and praise. It is not good for us to enjoy nothing but the sunshine of prosperity, and we should therefore be careful not to express ourselves ungratefully in view of the widespread depression in trade which prevails. There is evidently much suffering amongst the people. The decrease of business, the change of values, the many failures which are occurring—all lead to well-grounded fear and anxiety for the future. But with all that may be said upon this subject, the nation is sound to the core. With the large number who are receiving stated salaries there is felt at present comparatively little distress. With all that may be said of depression in Canada, we should remember there is no nation but what is suffering at this time, and that our afflictions are small in comparison. But may we not sincerely thank God for these trying times—for judgments that are mingled with mercies? May there not be many who will be led to solemn reflection in view of distress? Some may through such means be brought under profound convictions of sin and be led to the Saviour. With such experiences, what spiritual prosperity may be in store for our Churches! Let us live in this faith, and let there be no depression in our Christian activities.

THE CITY OF GLASGOW BANK.

THE dark cloud is seen to have its silver lining. True, the shareholders were responsible. They were debtors to the depositors, and as a body they determined not to shirk their duty. The Rev. F. L. Robertson of Glasgow must have much of the soldier-like spirit of his namesake of Brighton. One of the unfortunate shareholders himself, he stood up like a man and said they must act so as to leave an untarnished name. For the criminated directors he only expressed the wish that they would suffer in conscience from untold agony for their crime, until they would be driven to the mercy seat for forgiveness. What a noble Christian sentiment! One almost welcomes the Bank defalcation that has brought to light such an heroic spirit. Nor did Mr. Robertson stand alone, for his words were warmly applauded, and now the

world looks on, with mingled smiles of approval and tears of sympathy, at the noble band of sufferers standing shoulder to shoulder, and determined to die rather than soil their name.

But now comes to view an outward lining of silver to the dark cloud of adversity. A subscription list has been opened for the purpose of sharing with the stockholders their terrible burden. It was hardly opened when nearly a million dollars was placed opposite names whose letters ought to be written in gold. It is one of the finest things recorded of our age, otherwise noted for its manifold benevolence. It is a bright light standing out in vivid contrast to the moral pollution that abounds. There is evidence in it, that it is no longer as stray and scattered individuals that men are giving heed to the Scriptural injunction, "Bear ye one another's burdens," but that communities are being moved into combined action upon the gospel principles of Christian love and sympathy. There is just as much reason for contributing aid to the unfortunate shareholders of this Bank, as to the fever stricken population of the south, or to the families made destitute by the Avondale explosion. But the suffering in one case is not so readily appreciated as in the other.

What a sad and vivid contrast is all this to the wicked selfishness of the directors who are now incarcerated in stone and iron barred cells awaiting the doom which their own cruel conduct has rendered inevitable.

UTAH AND HER APPEAL.

IT is a significant fact that an address has been sent by a large number of the women of Utah to the President and Congress of the United States, to take steps in order to the suppression of polygamy. This is doubtless the beginning of the end. Such a cancerous sore as that which affects the State of Utah must be dealt with sooner or later by the authorities. The cry of the women cannot be disregarded. It is a heartfelt appeal. It is an appeal for sympathy. It is a cry for the suppression of a wrong from which they are suffering. It is one to which no right-thinking men can shut their ears. It is a prayer in which the whole Christian world will join. It is a matter which affects the well-being of the rising generation. The reform may be slow, but it will be sure, and we may almost hope to see the day when Utah will come into line with the older States in the matter of the marriage laws. The rising of the women means giving its death-blow to a monstrous system. It is a note of alarm which will be heard until the giant of polygamy is laid prostrate in the dust. There are many signs of the good time coming, and this is one of the most significant. May the women of Utah triumph!

THE lecture delivered by the P. v. Mr. Dickie on the 8th inst. in the town hall, Berlin, giving an account of his recent trip across the Atlantic, is highly spoken of by the local press.

FROM the report of the Registrar-General of Ontario it appears that 25,100 persons were married in the Province during the year 1877. Of these 4,443 were Episcopalians; 5,065 Presbyterians; 1,344 Baptists; 216 Congregationalists; 3,395 Roman Catholics; 650 Lutherans; and 9,095 Methodists, including Bible Christians.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. K. P. ROE.

CHAPTER III.—PUZZLED AND INTERESTED.

On the way to the parlor Lottie hovered near Mr. Hemstead. Unlike Micawber, she was not one to wait, but purposed that something *should* "turn up." The two other young ladies, and Harcourt and De Forrest, sat down to a game of whist. In pursuance of instructions from Lottie, De Forrest was not to be over-attentive, though it was evident that he would give more thought to her than to his game. Her demure mischief amused him vastly, and, knowing what she was, the novelty of her Puritan style had a double fascination. Making personal enjoyment the object of his life, he felicitated himself on soon possessing the beautiful and piquant creature, who, when she came to devote herself to him, would spice his days with endless variety. The thought that this high-spirited, positive, strong-minded American girl might crave better and more important work than that of an Eastern houri or a Queen Scheherazade, never occurred to him. He blundered, with many other men, in supposing that, if once married, the wayward belle would become subservient to his tastes and moods as a matter of course. In his matrimonial creed all his difficulty consisted in getting the noose finally around the fair one's neck; but this accomplished, she became a ministering captive. Many a one has had a rude awakening from this dream.

Although from Addie Marchmont's description he believed that he had little cause to fear a rival in Hemstead, still he awaited his coming with a trace of anxiety. But when the seemingly overgrown, awkward student stepped upon the scene, all his fears vanished. The fastidious Lottie, whose eye had grown so nice and critical that she could refuse the suit of many who from their wealth and position thought it impossible to sue in vain, could never look upon this Western giant in a way other than she proposed—the ridiculous subject of a practical joke. True, he had proved himself no fool in their table talk, but mere intellectuality and moral excellence counted for little in De Forrest's estimation when not combined with wealth and external elegance. The thought that the "giant" might have a heart, and that Lottie's clever seeming might win it, and the consequent mortification and suffering, did not occasion a moment's care. Unconsciously De Forrest belonged to that lordly class which has furnished our Neros, Napoleons, and tyrants of less degree, even down to Pat who beats his wife, that, from their throne of selfishness, view the pain and troubles of others with perfect unconcern. Therefore believing that his personal interests were not endangered by so unpromising a man as Hemstead, even Lottie did not look forward to the carrying out of the practical joke with more zest than he. If the unsuspecting victim could only be inveigled into something like love, its awkward display might become comical in the extreme. Therefore he gave but careless heed to his game, and keen glances to Lottie's side-play. But as the other conspirators were acting in much the same manner, he was able to hold his own.

Hemstead looked grave, as cards were brought out, but without remark he sat down with his aunt at a table on the opposite side of the hearth. Lottie perched on a chair a little back of them, so that while she saw their side faces they must turn somewhat to see her. When they did so she was quietly stitching at her fancy work, but the rest of the time was telegraphing with her brilliant eyes all sorts of funny messages to the party opposite, so that they were in a state of perpetual giggle, not in keeping with whist.

Mr. Dimmerly soon bustled in, and, looking wistfully at the game in progress, was about to propose that they form one likewise at their table, for an evening without cards was to him a mild form of purgatory. But Lottie anticipated him. Giving a signal to the others and drawing down her face to portentous length, she said to Hemstead:

"I fear you do not approve of cards."

"You are correct, Miss Marsden," he replied, stiffly.

As he turned away, she glanced at the card-players with a look of horror, as if they were committing sacrilege, and Harcourt had to improvise another poor joke to account for their increasing merriment.

But Mr. Dimmerly looked at his nephew in dismay, and some irritation. "What under heaven can I now do, this long evening," he thought, "but gape and talk theology?"

But Lottie, in the purpose to draw out and quiz her victim, continued:

"Really, Mr. Hemstead, you surprise me. Cards are the staple amusement of a quiet evening in New York. I fear I have been doing wrong all my life without knowing it."

"If you did not know you were wrong, you were not very guilty," he replied, smiling.

"Yes, but now I do know, or at least from one who will be an authority on such matters—pardon me—who is one now, I am assured that this old custom is wrong. In questions of right and wrong, I suppose a minister should guide."

"No, Miss Marsden, that is not Protestantism. Your conscience, instructed by the Bible, should guide."

"But I see no more harm in whist than a sleigh-ride."

"Perhaps your conscience needs instruction."

"Oh, certainly, that is it! Please instruct it."

He turned quickly, out saw a face serious enough for an anxious seat in an end-time revival.

"Yes," said Mr. Dimmerly, testily. "My conscience needs instruction also. What harm is there in a quiet game of whist?"

"Well, I do not know that there is anything wrong in a quiet game of cards," *per se*, commenced Hemstead, didactically.

"Per' who?" asked Lottie, innocently.

Just then the party at the other table seemed to explode, but they made the cause to appear as if coming from themselves.

"Yes, yes, nephew, speak English. You may find some

reasons in Latin, but none in English, the only language of sound sense."

"Well," resumed Hemstead, somewhat confused, "I do not know that a quiet game such as you would play here would be wrong in itself. But the associations of the game are bad, and your example might be injurious."

"The associations bad?" said Lottie, lifting her eyebrows. "Cards are associated in my mind, with father, mother, and quiet home evenings."

"I have chiefly seen them played by rough characters, and in questionable places," he replied, quickly.

"I'm sorry you visit such places," she replied, in a tone of rebuke.

Even Mr. Dimmerly and his sister laughed at this remark, as coming from Lottie, while the others were almost convulsed. *Bel managed to gasp out, as a blind:*

"Mr. Harcourt, if you don't behave yourself and play fair, I'll throw down my hand."

But straightforward Hemstead increased difficulties by saying, a little stiffly:

"I hope, Miss Marsden, that you do not suppose that one of my calling would frequent places of improper resort."

"No, indeed," she replied quickly, "and therefore I was the more surprised when you spoke of witnessing something in a questionable place."

He turned to her with a look in which perplexity and annoyance were mingled, and said hastily:

"It is different with a man from a lady. A man is more out in the world, and no matter how careful, cannot help catching glimpses of the evil substratum of society. One cannot help passing through a smoking-car occasionally, or—"

"Good heavens!" exclaimed Lottie, as if startled. "Is a smoking-car a 'questionable place?' Mr. De Forrest," she continued sharply, "did you not spend half-an-hour in the smoking-car coming up?"

"Yes," he replied faintly.

"You surprise me, sir," she said severely. "Mr. Hemstead declares it is a 'questionable place.' I hope hereafter you will have more regard for your reputation."

"Please do not mistake me," said Hemstead, with increasing annoyance; "I did not mean to assert any moral qualities of smoking-cars, though with their filth and fumes, there would be no question in your mind about them whatever, Miss Marsden. What I meant to say, was, that in such places as smoking-cars, hotel lobbies, and through the open doors of saloons, are caught glimpses of a life which we all would unite in condemning and loathing; and what I have seen has always led me to connect cards with just that kind of life. Moreover, gambling—that fearful and destructive vice—is almost inseparable from cards."

"How experiences differ," said Lottie, reflectively. "I have had but few glimpses of the life you describe so graphically. With the bits of pasteboard that you have seen chiefly in coarse, grimy hands, I associate our cosy sitting-room at home, with its glowing grate and 'moon-light lamp,' as we call it, for father's eyes are weak. Even now," she continued, assuming the look of a rapt and beautiful sibyl, that was entrancing to Hemstead as well as De Forrest—"even now I see papa and mamma and old-fashioned Auntie Jane, and poor invalid Jennie, all gathered at home in our sacred little snuggerly where father permits no visitors to come."

The look she had assumed became genuine, and her eyes suddenly moistened as the scene called up became real and present to her. With all her faults she had a warm heart, and loved her kindred sincerely.

But this touch of truth and feeling served her mischievous purpose better than she thought, for it convinced the honest-minded Hemstead that she was just what she seemed, and his sympathy went out to her at once as a well-meaning, true-hearted girl.

He was a little taken aback, however, when Lottie, ashamed of her feeling, said brusquely:

"As to gambling with cards, we no more thought of it than sending to a corner grocery for a bottle of whiskey, and taking from it a drink all around between the games."

"Oh, Lottie," laughed her aunt, "what an absurd picture you suggest. The idea of your stately mother taking a drink from a bottle of whiskey!"

"It is no more strange to me," persisted Lottie, gravely, "than Mr. Hemstead's associations. Of course I know that bad and vulgar people play cards, but they also drive horses and walk the streets, and do other things which it is perfectly proper for us to do."

"I admit, Miss Marsden, that education and custom make a great difference. I have always been taught to look upon cards with great abhorrence. What may be right for you, would be wrong for me."

"No," said positive Lottie, "that will not satisfy me. A thing is either right or wrong. If you can prove to me that a quiet game of cards is wrong, I won't play any more—at least I ought not," she added hastily. "Because some vulgar and fast people gamble with them is nothing. You will take a sleigh-ride with us to-morrow, and yet loud jockeys bet and gamble over horses half the year."

Hemstead sprang up. His ungainliness disappeared, as was ever the case when he forgot himself in excitement.

"Miss Marsden," he said, "what you say sounds plausible, but years ago I saw the mangled corpse of a young suicide. He was an adept at cards, and for aught I know had learned the game as your brother might, at home. But away among strangers at the West, that knowledge proved fatal. He was inveigled into playing by some gamblers, staked all his own money, then that committed to his trust. Having lost everything but life, he threw that also down the abyss. He might have been living to-day, if he had known as little about cards as I do."

His manner was so earnest, the picture called up so sad and tragic, that even Lottie's red cheek paled a little, and the gigglers became quiet. She only said:

"He was very weak and foolish. I can't understand such people."

"But the world is largely made up of the weak and foolish, who need safeguards rather than temptations. And history would seem to prove that even the wisest and best are at times 'weak and foolish.' I think the knowledge of card-

playing can result in no harm to you, shielded as you will be, but it might to your brother. Miss Marsden," asked he abruptly, "do you know how many professional gamblers there are in the world?"

"No."

"I do not remember the estimated number accurately, but it is very large. They often revel in wealth, but they do not make it out of each other. It is from the unwary, the 'weak and foolish' who think they can win money by playing a fair game. They are permitted to win just enough to turn their heads, and then are robbed. Remorse, despair, and suicide too often follow. Cards are the usual means employed in these great wrongs. I should be sorry to see a young brother of mine, who was soon to face the temptations of the world, go away with a knowledge that has been the ruin of so many."

This was bringing the question home to Lottie in a way that she did not expect. Her heedless, willful, impulsive brother, the dear torment of her life, was just the one an artful knave could mislead. For a moment or two she sat silent and thoughtful. All awaited her answer save Mr. Dimmerly, who, without his whist, had dropped off into a doze as was his wont. Then her decided character asserted itself, and she spoke sincerely for the moment.

"I do not believe in the safety of ignorance. If a young man is weak and bad enough to gamble, he will do it with something else, if not cards. From what I hear, men bet and gamble with all uncertainties. The most innocent things are carried to vulgar and wicked excess. You can't shield one from without if lacking the will and power to say No! I think it will be safer and wiser in the end, if a thing is right *per se*, as you say, to do it, and if wrong not to do it. To me, a game of cards is no more than a game of checkers, or a stroll in a garden."

In his eagerness to reply, Hemstead took a step forward and trod upon, not a lady's dress this time, but the tail of Mrs. Marchmont's pet dog. As may be imagined, his tread was not fairy-like, and there was a yelp that awoke the echoes. Mr. Dimmerly started out of his sleep, with a snort like the blast of a ram's horn before Jericho, and pushing his gold spectacles to the top of his bald head, stared in bewilderment at the forms convulsed with merriment around him.

Even Hemstead joined in the laugh, though inwardly inclined to anathematize his big feet. Lottie retreated from further discussion by saying:

"I have heard that theologians were inclined to be dogmatic in controversy, and I fear that you are no exception, Mr. Hemstead. So, since I have had the last word, with your permission, I retire 'of the same opinion still.'"

"I submit," he rejoined, good-naturedly. "In any case my answer would have been curtailed."

"Ha, ha!" chimed out Lottie's laugh. "That is better than your logic."

"Frank! that you should call this dear little creature a cur!" said Mrs. Marchmont, comforting her still whirling pet.

"What discourtesy!" said Lottie.

"What is the matter with you all?" asked Mr. Dimmerly, rising. "From talking Latin you have got on something that I understand as well as Choctaw. Lottie, I hope you are not argued out of one of our best old English customs. I have inherited whist from two dozen generations. So, nephew, with your leave or your frown, I must have my game."

"I cannot say, uncle, that Mr. Hemstead has argued very much, but two very painful *tales* have been presented in a very impressive manner. You see how moved Auntie and Fido are still over one of them. But come, Mr. Hemstead, you have discharged your duty. If they play whist all night and commit suicide in the morning, your skirts are clear. Shake off the dust of your feet at them, and take a promenade in the hall with me. Cousin Julian," with emphasis on the word cousin, "your conscience is as tough and elastic as Mr. Hemstead's is tender. You haunt smoking-cars and other questionable places; so, without serious moral harm, you can gratify uncle."

Mrs. Marchmont, who had listened with polite weariness to the latter part of the discussion, now took part in the game as quietly as she would pour tea at the head of the table. The aunt and nephew had lived in such different atmospheres that they could scarcely understand each other, and both harbored thoughts that were hardly charitable, as is usually the case in regard to those actions which have no moral qualities in themselves, and after all must be decided by each one's conscience. To Mrs. Marchmont, with her antecedents, a game of whist was one of the most innocent acts of her life.

But Hemstead was too well pleased with Lottie's arrangement to grieve deeply over what, to his conscience, was wrong, and soon forgot uncle, aunt, and cousin, and even the unlucky lap-dog, whose dismal howl had so discomfited him a moment before. Just such a luminary as Lottie Marsden had never appeared above his horizon, and her orbit seemed so eccentric that as yet he could not calculate it; but this element of uncertainty made observation all the more interesting. The wide old hall, without the embarrassment of observant eyes, was just the place to learn something more definite of one who thus far had dazzled and puzzled, while she strongly gained his interest. True, Addie and Mr. Harcourt were waiting before them, but they seemed so absorbed in each other as not to notice them. He felt a curious thrill when a little hand lighted, like a snow-flake upon his arm, but soon increased its pressure with a sort of cousinly confidence. He looked inquiringly into the face turned up to him as they passed under the lamp, and thought, "In its guileless beauty it reminds me of the clear moorland lakes that I have seen in this region."

His figure was true, but not as he understood it; for Lottie's face, like the lake, would then reflect anything that happened upon the margin of her thoughts, while her heart remained hidden. He thought he saw herself, but in truth only false and vanishing images. Still, like the mirroring water, her skillful feigning could make the images seem very real. Hemstead, with his boundless faith in woman, believed all he saw, and hoped still more.

(To be continued.)

COLOR OF THE SEA.

How few there are who realize that the ocean is aught else than a raging mass of weltering waves lashed by storms, to be regarded only with dread, and avoided with aversion! How many gain from it but one or two one-sided impressions! To one the sea is always blue; somehow that idea early fixed itself in his mind, and he has never cared to observe further, and revise a first partial impression. To another it always looks green. Nothing more fairly indicates the exceedingly limited habits of observation of the average mind in matters out of its beat than the excessively meagre notions which many have of the sea, even after repeated familiarity with it, as in the case of those who cannot plead the excuse of sea-sickness for their ignorance. How few there are who fully appreciate the matchless suggestiveness of that Homeric passage—"The innumerable smiles of the many-voiced sea!" That line only touches on the countless aspects of ocean, and yet it is the finest definition of the sea in the whole range of literature.

Take, for example, the question of color alluded to above: the sea is like a vast kaleidoscope representing in many combinations all the colors of the rainbow; it is not impossible to imagine that if one were at a sufficient height above the sea, and endowed with the condor's keenness of vision, the round disk of the sea might at once present all these hues to him as in a kaleidoscope; as things are, however, it is not often one sees more than two or three tints at once, except during a sunset of unusual magnificence, when the reflections are very varied. I remember a sunset during a calm preceding a storm, when the sky was festooned with the pomp and splendor of every variety of cloud; the hues and cloud-forms were nearly equally divided from zenith to horizon in four distinct types of form and color, and the corresponding reflections on the sullen swell of the sea were awful in their dread and varied magnificence. But if such scenes are rare, it is not at all uncommon to see half the ocean a deep purple toward one-half of the horizon, dark-iridid green in the opposite direction, especially toward evening or at early morning, and this regardless of reflections, at a time when the surface is so broken as to be filled with local color. And, after all, it is the local color more than the reflections which is meant when we speak of the color of water, although, in an artistic sense, both have a significance. At sea the color is not only a form of beauty conveying pleasure to the mind, but also has a use, like everything beautiful in Nature. As a rule, light green indicates shoal water, the lighter the tint the more shallow the depth. The local color is ascertainable by looking down rather than on the surface. Dark-blue water is a sign of great depth—"off soundings," as goes the technical phrase. But, if one looks at blue water at a distance, it is then found to be a very dark green when analyzed and separated from the reflections, which it is sometimes very difficult to do, especially in gray, lowering weather, when the sea is found to give the impression of a sort of leaden purple grey. But after very careful observation through a long, narrow tube, in order that no conflicting rays of light might disturb the vision, I am convinced that, even in the deepest water, the basal color is some tint of green. In the Bahamas, and among coral-islands in general, where the bottom is a white sand and the water of little depth, it is found to be of the most brilliant, exquisite green, ranging from emerald to the lightest tints of malachite. It is impossible to overstate the vividness of the colors in those waters, and almost as impossible to try to reproduce them on canvas; for, by one who has never seen them, the artist so daring as to reproduce those colors would be considered stark mad. The red is scarcely less vivid in West India waters, being the complementary color of green, and, wherever a rock near the surface or a cloud-shadow obscures the green tint, red is immediately produced, and even the cloudless sky at mid-day is also a soft rose-color. By this means the sponge fishermen and wreckers are able to navigate their sloops about through the most intricate reefs, which are indicated by purple patches as clearly as on a chart. The Bermudas present similar colors, but with less vividness.—From *Appleton's Journal*.

STANDING TREATS.

No American custom causes more genuine surprise and amusement among travelling foreigners than that which is known in our saloons as "treating"—consisting in the entertainment of two or more with refreshments, for which one volunteers to pay. It is a pure Americanism; all over the Republic it is as common as in Europe it is unknown. There is probably no minute of any day in the year when two or three hundred citizens of Chicago are not guzzling something stronger than water at somebody else's expense.

The casual meeting of two men who have never exchanged a word together is a signal for both instantly to exclaim, "Come let's have something!" and for both to dive down into the nearest subterranean cavity below the sidewalk. The one who spoke first usually insists upon "paying the shot"—the word "shot" being a metaphorical reference to the deadly character of the contents taken into the stomach. If two old friends meet, the regular thing to say first is, "Let's drink to old times;" and the resident must invariably "treat" the stranger. If a man be well acquainted, it is considered the princely thing to seize upon all his acquaintances as often as possible, take them to a saloon, and give them a complicated stand up drink at the bar.

If there is anything absurder than this habit, we are unable to put our finger on it. Men do not always "treat" one another to car tickets because they happen to meet on the same seat. We never saw a man take out his pocket-book on encountering an acquaintance, and say, "Ah, George! Delighted to see you! Do take a few postage stamps! It's my treat!" Do men have a mania for paying each other's board bill? And is drinking together more "social" than eating together or sleeping together?

A traveller may go all over the continent of Europe, of Asia, and of Africa, without seeing any man except a Yankee offer to "treat," and the Frenchmen are quite social enough, but when they turn into a cafe to sip their wine or brandied coffee together, each man pays for his own. When

two Germans long separated meet, they will be likely to embrace, and then turn into an adjacent beer cellar, sit down and drink lager and eat pretzels and chat, but when they part again, each man settles his own score independently. So in Italy. The Italians are proverbially merry and generous, but each man pays for his own wine, macaroni and cigars. They never go into each other's pocket-book in the sacred name of friendship. They would as soon think of transferring to each other their washerwoman's bill.

The preposterous fashion of "treating" is responsible for the terrible drunkenness in America. There would be as little need of temperance societies and as little work for the Good Templars as there is in Germany, France, and Italy, if this pernicious and insidious habit were abolished. It is, take it all in all, the most ridiculous, the most unreasonable, and the most pestilent custom that ever laid its tyrannical hand on civilized human beings.—*Chicago Post*.

For the *Canada Presbyterian*.

SUNRISE AT THE OLD FARM.

When the first faint flush of the morning
Is tinging the eastern skies,
And the lambent, quivering rose-light
With night's pale ensigns vies.

Then the tremulous gleaming lances
Creep up in the clear pale blue,
And the stars shrink back from the splendor,
And the moon fades meekly from view.

The air is filled with the fragrance
From the clover wet with dew,
And the twitter of birds at their matins
Is ringing the whole air through.

While under the forest arches
The shadows are lingering yet,
Far above on the myriad leaflets
Morn's arrows of light have met.

Still dark are the aisles of the forest,
Like the shadowy cloisters dim
Of some old ruined convent
With mossy towers so grim.

But the soft, green sward is under,
And a green roof o'er it spread;
And God's praise is hymned full sweetly
By the warbling choir o'erhead.

Now the gates of the sky are uplifted,
And forth, with a lordly mien,
From his cloudland palace appearing,
The monarch of light is seen.

At his smile the last faint shadow
Flees far from his lofty home.
As the billowy tide of saffron
Rolls up in the brightening dome.

The earth from her sleep is awaking
All sparkling in dewy gleam,
And in each lakelet's bosom
Is mirrored his dazzling beam.

And now from the old brown farm-stead,
Up, up to the morning sky,
The smoke arises slowly,
In snowy pillars high.

Gene is the glamour of morning,
With its mystical shadows and gleams;
And the glare and the toil of noontide
Will banish our sweet early dreams.

HELEN LYNNE.

THE NATIONAL SCOURGE.

It is estimated that the annual damages caused by the ravages of insects and worms exceed \$150,000,000 in the United States alone. Truly an enormous loss! Yet it sinks into insignificance when compared with the ravages of that more terrible scourge, Consumption, which annually sweeps hundreds of thousands of human souls into eternity. The causes of consumption are various, depending in every instance for the development of the disease upon the serofulous diathesis, or temperament, of the victim. Thus the same cause which will produce in one person an attack of acute disease or a slight nervous prostration, will engender consumption in a person of serofulous habit. That consumption can be cured by proper treatment will be readily perceived when the exact nature of the disease is understood, viz. the accumulation and deposition of serofulous matter (tubercles) in the lungs. Obviously, the principal remedies required are (1) a powerful alterative, or blood-purifier, to arrest the accumulations and also cleanse the blood of the serofulous matter, and (2) a mild cathartic to expel the diseased matter from the system. This course of treatment, in conjunction with a strict hygienic regime, has proved the most successful method of curing this disease. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are the best alterative and cathartic remedies before the public, and have been alone used in thousands of cases of consumption with the most marked efficacy. Dr. Pierce's Invalid's Hotel, at Buffalo, N. Y., affords special and unequalled advantages to consumptives, not only possessing the best medical and hygienic means of treatment, but having the essential advantage of being situated in a climate where the inhabitants are notably free from this disease.

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BRITISH AND FOREIGN ITEMS.

KING HUMBERT of Italy is the latest royal mark for the assassin.

THE interest in Joseph Cook's lectures at Boston continues unabated.

THE receipts of the French Exposition were 12,653,746 francs, or over \$2,500,000.

LEWISTON, in Maine, with 20,000 population, has not had an arrest for drunkenness in twenty years.

A SOCIETY is being formed in London to carry out the reprinting of the old works of early Presbyterianism.

THE Boston City Mission has received, free of express charges, over 100 bushels of apples this fall for distribution among the poor.

REPORTS from Ireland show that the people accept the Sunday Closing Act peacefully, and that the liquor dealers respect the law.

A COPY of the catechism issued in French by Calvin soon after his arrival in Geneva has been recently found in the National Library of France.

THE workmen in the Pittsburgh glass factories have started a strike by which about 3,000 are out of employment, and the winter at hand.

IN the last Kaffir war in South Africa, one large tribe was kept back from fighting against England by the influence of the German missionaries.

THE Mexican Government offers to give \$50 to each European immigrant who comes to settle permanently, with \$50 to each member of his family over four years of age.

THE latest decree of the goddess of Fashion in France is said to do away with bridesmaids at weddings, and substituting two of the prettiest relatives of the bride as her pages.

THE Duke of Suthel and has set a good example to other large landholders, in giving a milch cow, with land for its pasture, to each of the 120 tradesmen on his Trentham estate.

AS the British frontier has advanced in Western Asia, so has the Russian frontier. The separation now is a country of a breadth of 200 miles, with an average elevation of 10,000 feet, with passes of 12,000 to 13,000 feet.

NEW firms have been obtained by Hermuzd Rassam for explorations throughout the whole of Mesopotamia, and the hitherto untouched field of Northeastern Syria. This is the region which once formed the seat of the Hittite kingdom.

REV. S. G. McFARLAND, of the Presbyterian mission to Siam, has been intrusted by the king with the charge of a Christian college for the education of youth in the Siamese and English language, to which the king has given a large endowment.

THE Evangelical schools of Naples, Italy, so well known to travellers, are receiving a great aid just now in a remarkable bazaar of pottery of all nations and classic bronzes to be held in Kurtz Hall, New York, for one week, beginning November 30.

MADAME MACMAHON, wife of the President of the French Republic, was deeply affected by the death of Bishop Dupanloup, and left the ball which she was attending, on the occasion of the recent fete at Versailles, to be present in time at his funeral.

THE Duchess of Sutherland, who has long been a member of the Crown Court Scotch Established Church, London, of which the well-known Dr. Cumming is pastor, has left, it is stated, and united with an extreme Ritualistic Church in the West End.

THE kingdom of Prussia annually expends the immense sum of \$18,000,000 for its educational interests. Last year 56,680 teachers were employed. It is stated that at least 8,000 more teachers are needed. The average salary paid to teachers is \$250.

THE exiled German bishops, in reply to the request of the Vatican to state their views about the pending negotiations between Germany and the Vatican, have addressed a memorial to the Pope expressing a wish that an equitable arrangement may be reached.

INVESTIGATION reveals that the loss by the Glasgow Bank is about thirty million dollars, which it is stated means ruin to four-fifths of the shareholders, it being calculated that of the 1,200 persons holding stock, the burden of payment will fall on 200.

THE trial of the man who attempted to assassinate the king of Spain, October 25, took place last week, and was easily finished in one day. The confession of the man that he had premeditatedly attempted the crime was adduced in opposition to the plea of insanity urged by his counsel. The culprit was condemned to death.

DR. SORG, said to have been a prominent physician of Newport, Ohio, has renounced his family and entered the Catholic priesthood under a special permit from the Pope. He was formerly a priest, but abandoned the office twenty years ago, married and raised a family, which he now leaves to return to the Roman Catholic Church.

ON the steamer Colima's recent voyage from Montreal to Glasgow, with a deck-load of 167 cattle and 200 sheep and swine, in order to relieve the vessel, which threatened to sink in a fierce storm, orders were given to cast the live stock overboard. Force had to be employed to drive the poor creatures into the waves, save in the case of one cow, which, when she saw her calf flung over the bulwarks, jumped overboard after it.

PROFESSOR WAITE, a minister of the Church of England, and one of the members of the Faculty of the University of Oxford, has united with the Roman Catholic Church, and expects to be joined in this in a short time by two others, nearly equally prominent in Oxford. So they go. And is it any wonder that so many of the young ministers of the English Church enter the Church of Rome when so many of the professors in their Universities and institutions of learning are in sympathy with the Romish system?

MINISTERS AND CHURCHES.

REV. MR. MCFARLANE was settled at Bobcaygeon and Dunsford on 31st October.

THE Rev. Alex. Ross, M.A., Picton, has declined the call to the Woodville congregation.

REV. DR. GRANT, Principal of Queen's College, Kingston, preached in St. Andrew's Church, Almonte, last Sabbath.

REV. L. G. MACNEIL of Maitland has accepted a call from St. Andrew's Presbyterian Church, St. John's, Newfoundland.

REV. WALTER COULTHARD was inducted into the pastoral charge of the First Presbyterian Church, Picton, on Thursday, the 21st inst.

THE ordination of Mr. F. R. Beattie, M.A., and his induction into the charge of Baltimore and Coldsprings will take place on Dec. 11th.

REV. J. M. CAMERON of East Presbyterian Church, Toronto, will preach the anniversary sermon at Shelburne next Sabbath, Dec. 1st.

REV. R. J. BEATTIE will be inducted into the pastoral charge of the First Presbyterian Church, Port Hope, on the 12th of December.

REV. JOHN McALPINE of St. Mary's has returned from Scotland and re-entered upon his ministerial duties with renewed health and vigor.

REV. J. MCCAUL, late of Three Rivers, and well known as an active temperance worker, preached in Stanley street Presbyterian Church, Montreal, last Sabbath.

ON the evening of the 22nd inst. a large number of the members and adherents of Zion Church, Carleton Place, paid a visit to their pastor, Rev. A. A. Scott, and presented him with a purse containing \$81.60, accompanied by an address expressive of appreciation and attachment.

ON the evening of Saturday, the 9th inst., the Bible class and other young men of the congregation of Knox Church, Jarvis, met at the manse and presented their pastor, Rev. Thomas McGuire, with an easy chair and study lamp accompanied by an address, to which Mr. McGuire replied in an appropriate manner.

THE Rev. David Mitchell, pastor of Central Presbyterian Church, Toronto, has been appointed one of the Chapiains of St. Andrew's Society. The reverend gentleman will preach the annual sermon before the St. Andrew's Society on Sabbath evening, at seven o'clock, in the Central Presbyterian Church, Grosvenor street.

ST. ANDREW'S Church, Guelph, was re-opened last Sabbath, after undergoing extensive alterations and improvements. In the morning and evening Rev. Prof. McLaren of Knox College, Toronto, preached to large congregations. In the afternoon the children assembled in the body of the church with their teachers and friends, and were addressed by Rev. Prof. McLaren, Rev. Dr. Wardrope, and Rev. J. C. Smith, the pastor. The church has been considerably improved both in appearance and in capacity.

ON Sabbath evening, Nov. 10th, the Presbyterian Church, Three Rivers, was filled almost to overflowing to listen to the farewell sermon of the Rev. James McCaul, prior to his departure from that city. During his pastorate of over six years Mr. McCaul has toiled unremittingly and with his whole heart, and the value of the work done by him during that time is shown by the increased church membership, the growth and usefulness of the Sabbath school, and in the boon to our English population of a first-class and well organized day school. The sermon was from 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

REV. W. A. WILSON, M.A., was inducted into the pastoral charge of the Second Presbyterian Church, St. Mary's, on Tuesday, the 19th inst. The services were held in the town hall. Several ministers were present, some of whom were from a distance. Rev. Mr. McLeod preached; Rev. E. W. Waits addressed the minister; and Rev. Mr. Mann addressed the congregation. A social was held in the evening, at which Rev. Mr. McPherson presided. Short addresses were delivered by Revs. Mr. Hislop, Dr. Topp, Mr. Wilson, Mr. McLeod, Mr. Mitchell, Dr. Rice, and Messrs. Waits, Calder, Henderson, Hall, Hamilton

and McAlpine. Mr. Wilson enters upon this field with every prospect of success. A new church is to be erected very shortly by the congregation.

ON Sabbath, the 10th inst., the Rev. James Black preached his twenty-fifth anniversary sermon in Argyle Presbyterian Church, Caledonia. The church was tastefully decorated for the occasion, and the sermon was one of rare merit, and peculiarly adapted to the circumstances under which it was delivered. The text was Psalm cxv. 12: "The Lord has been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron." In the course of the sermon Mr. Black stated that in the twenty-five years that had elapsed since his induction, he had been privileged to preach upwards of four thousand times, and up to last summer had been only three Sabbaths absent from his pulpit on account of sickness. On the Tuesday evening following, a most pleasant anniversary social was held in the church. Rev. Mr. Grant of Oneida occupied the chair, and addresses were delivered by Rev. Mr. Crystal, of West Flamboro'; Rev. Mr. Edwards of the Caledonia Methodist Church; Mr. McLellan, of Hamilton; Rev. Mr. Murray, of Grimsby; Rev. Thomas Wilson of the Sutherland street Presbyterian Church, Caledonia; Rev. Mr. Morton, Methodist; Rev. Mr. Vincent, of Blackheath; and Rev. Mr. Laidlaw of Hamilton. In the course of the evening a purse of money was presented to Mr. Black, accompanied by an address, to which he made a suitable reply.

PRESBYTERY OF STRATFORD.—This Presbytery met at St. Marys on the 19th inst. The attendance was good notwithstanding the unfavorable time and place of meeting. The Rev. Dr. Topp, Alex. A. Drummond, Peter McDermid, and John Kay being present, were invited to correspond. A letter was read from the Presbytery of Whitby, intimating that a call from Port Perry and Prince Albert to the Rev. J. W. Bell, of Listowel, had been sustained as a regular gospel call, and requesting this Presbytery to take the usual action. The Clerk reported that he had notified the session of Listowel, and by deputy, cited the congregation to appear for their interests at the present meeting. Compared in behalf of the Presbytery of Whitby and the congregations calling, the Rev. A. A. Drummond, and in behalf of Listowel, Messrs. David Hamilton and R. Ferguson. These commissioners were heard. Mr. Bell, on request, addressed Presbytery, and stated that he had been led to regard it as his duty to remain at Listowel, and Presbytery decided accordingly that he should not be translated. An application was made by Rev. John Kay to be received as a minister of this church, and it was agreed to notify Presbyteries of the intention to apply to General Assembly for permission to receive him. A circular on Sabbath School work, together with schedule of questions, was read, and referred to Presbytery's Sabbath School Committee. It was agreed to hold a public Sabbath School Conference at Stratford on Wednesday the 22nd of January next; the Sabbath School Committee to make necessary arrangements. A petition from Milverton and North Mornington was received but set aside on the ground that its prayer referred to a matter which had, previous to its presentation, been settled and could not without injury be reconsidered. A case of discipline referred to Presbytery from North Mornington was remitted to session to travel in the matter according to the laws of the church, and as far as they might see prudent. In the afternoon the Rev. W. A. Wilson was ordained to the work of the holy ministry, and inducted to the pastoral charge of the Second Presbyterian congregation.

PRESBYTERY OF OWEN SOUND.—The Presbytery of Owen Sound met in Division Street church Owen Sound, on Tuesday the 19th of November. Opening services conducted by Rev. J. Cameron who took the chair in the absence of Mr. Currie, the moderator. Mr. Stevenson reported that he had moderated in a call to Mr. Colter at Thornbury and Heathcote. The call largely signed by members and adherents of the church, was laid on the table. Also a petition from Heathcote congregation praying the Presbytery to apply to the central committee for aid to the extent of \$100 per annum. The commissioners from this congregation represented that aid would be required for one or two years only. The Presbytery agreed to represent their case before the H.M. Committee of the church, and endeavor to obtain the aid desired. The call was sustained as a regular Gospel Call. Where-

upon a letter was read from Mr. Colter intimating his acceptance of it. Subjects were prescribed for his trials, and the Presbytery agreed to meet in the Church at Thornbury on the 11th December at 1 o'clock for his ordination and induction. Mr. Scott to preach and preside, Mr. Stevenson to address the minister, and Mr. Dewar to address the people. Mr. Stevenson also reported that he had moderated in a call to Mr. C. Fletcher M.A. at Meaford. The call was unanimous. The salary promised \$950 per annum. It was sustained as a regular Gospel Call, and the clerk was instructed to transmit it to Mr. Fletcher. Mr. Somerville reported that he had moderated in a call to Mr. John Mordy at Lake Shore and Leith. A telegram was read from Mr. Mordy intimating his willingness to accept the call should it be sustained by the Presbytery. Subjects of trial were prescribed, and the Presbytery agreed to meet in Leith church on the 19th December, at 11 a.m. for the ordination and induction. Mr. Currie to preside, Mr. Colter to preach, Mr. Cameron to address the minister, and Mr. Somerville, the people. The Presbytery agreed to take the necessary steps in having Rev. Mr. Forest's name placed on the list of those receiving aid from the Aged and Infirm Ministers' Fund. Messrs. Cameron, Somerville and Gordon were appointed to prepare the application. Other minor matters were attended to, and the Presbytery adjourned to meet in the same place on Tuesday 17th December, at 10 a.m. and the meeting was closed with the benediction. J. SOMERVILLE, M.A., Pres. Clerk.

PRESBYTERY OF GUELPH.—The regular meeting of this Presbytery was held at Guelph on Tuesday the 19th inst. There was a large attendance. Minutes of last meeting were read and approved. Commissions from two Kirk sessions to elders to represent them in Presbytery and Synod were read and sustained. Rev. Messrs. Meldrum, D. Mitchell and D. W. Cameron, being present, were invited to sit as corresponding members. The scheme of missionary meetings was carried forward a week on account of the 4th of December having been appointed as a day of thanksgiving. Attention was called to those cases in which congregations and mission stations had not contributed to the schemes of the Church, or had not given in full Statistical and Financial returns, and the Clerk was instructed to communicate with defaulters. Mr. J. K. Smith's report from the committee on Sabbath School Conference was received and its recommendations approved. Sabbath Schools were instructed to send in replies to the questions contained in the General Assembly's circular by 31st December, addressed to Rev. J. K. Smith, Galt. Messrs. Smellie (Convener), Mullan, Fordyce and A. D. Ferrier were appointed a committee to arrange for holding a conference on the state of religion. The Presbytery then took up the remits from the General Assembly. The remits on the oversight of Sabbath School work was referred to the Sabbath School Committee. Missionary deputations were instructed to inquire in the congregations they were appointed to visit, if Missionary Associations were in operation, and to urge the formation of them if they were not. The remits on hymnology could not be considered as the new proposed Hymn Book had not been published. A committee composed of Mr. Middlemiss (Convener), Mr. A. D. McDonald, and Mr. McCrae was appointed to consider the remits on a General Sustentation Fund, and report. Answers were read to the Reasons of Dissent and Complaint by Mr. Ball and others against granting supply of preaching at Douglas, to members and adherents of St. John's Church, Garafraxa, and the same were approved, and thanks given to the committee appointed to prepare the same, and especially to the Convener. A report was submitted from the deputation appointed to organize a congregation at Douglas, detailing the steps that had been taken, stating that the communion roll, as made up, and now handed in, embraced sixty-six names, that managers had been elected, and elders nominated, and baptism administered to those applying for the same. The report was received, the action of the deputation sustained, thanks given to them for their diligence in the premises, and they were reappointed to act as a session, in the meantime, for the new congregation. The records of the Kirk Session of Doon and Hespeler were laid on the table, and a committee appointed to examine. At a subsequent sederunt, the committee reported them neatly and correctly kept, and the business transacted in an orderly manner. The report was approved and the records ordered to be attested

accordingly. Mr. Bentley having expressed his strong desire to be relieved of the Convenership of the German Mission Committee, he was earnestly urged to retain his position for the present, and the committee were instructed to prepare a full report for next meeting on the state and prospects of that mission. A circular was read from the Convener of the General Assembly's Home Mission Committee, setting forth the state and wants of the Home Mission Fund, and requesting Presbyteries to do all in their power to draw out the liberality of the congregations in their bounds towards it, and that they should carefully examine all applications for aid. The missionary deputations were instructed to pay special attention to this matter when fulfilling their appointments, and bring it prominently before the congregations they visit. Considerable time was spent in the consideration of mission work in the bounds. Mr. McCrae reported from the Finance Committee, showing the state of the different funds, and giving the names of congregations in arrears—with the amount in each case. A proposed constitution for St. Andrew's Church, Galt, was referred to a committee to examine the same and report. An appeal of Mr. McLean against the action of Knox Church, Acton, in declaring that he was not a member of that Church, was read, when, after deliberation, it was agreed to instruct Mr. McLean, who was present, to send a copy of his appeal to the Session with notice that he intends to bring it up at next regular meeting of Presbytery. Some other business was transacted not requiring public notice. Next meeting was appointed to be held in Knox church, Galt, on the third Tuesday of January, 1879, at ten o'clock in the forenoon. The roll having been called, there were found present Revs. Thomas Wardrope, D.D. Moderator, Mr. Torrance, Mr. J. C. Smith, Mr. Ball, Mr. Middlemiss, Mr. Mullan, Mr. Dickie, Mr. McPherson, Mr. McInnes, and Mr. A. D. McDonald ministers, with Messrs. Thomas McCrae, Chas. Davidson, John Scott, and William Singer, Ruling Elders. The proceedings were closed with the benediction.

THE Ghazi Ahmed Mukhtar Pasha, the new Governor of Crete, has rejected the Cretan Assembly's demand for administrative autonomy, with civil and political equality, and for power to make laws which the Sultan could not modify—in other words, complete independence. Ahmed Mukhtar has offered everything short of such independence.

MEETINGS OF PRESBYTERY.

- LINDSAY.—At Lindsay, on the last Tuesday of November.
- LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.
- BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.
- WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.
- PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.
- HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.
- BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.
- PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.
- LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.
- KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.
- BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.
- TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.
- HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, (17th,) at 11 o'clock a.m.
- SAUGEEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.
- MONTREAL.—This Presbytery meets in St Paul's Church, Montreal, on Tuesday, 21st January, 1879.
- GUELPH.—In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.
- CHATHAM.—This Presbytery will meet on Tuesday, the 17th December, at Chatham, in Adelaide Street Church, at 11 o'clock a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the Mansc, Kincardine, on the 25th of November, the wife of Rev. J. L. Murray, of a daughter.

DIED.

On Friday, 22nd November, at the residence of her son-in-law, Rev. J. Alexander Norval, Mrs. Burns, widow of the late John Burns, Esq., agent of the Presbyterian Church, Toronto.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

THE CROSS.

Dec. 8, }
1878. }

{ Luke xxiii.
33-46.

GOLDEN TEXT.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14.

HOME STUDIES.

- M. Luke xxiii. 33-46. The Cross.
- T. Matt. xxvii. 45-66. The darkness.
- W. Ps. xxii. 1-8. The complaint.
- Th. Mark xv. 33-47. The death and burial.
- F. Isa. liii. 1-12. For our transgressions.
- S. Rom. v. 1-21. For the ungodly.
- S. Rev. v. 1-14. Redeemed by His blood.

HELPS TO STUDY.

Our lesson bids us draw near to Calvary, and look again upon the sorrow of our adorable Lord. May the unspeakable glory of His love, and the enormity of our sins which nailed Him to the tree, be afresh imprinted upon our hearts. Through the thick darkness of his humiliation there shine forth wonderful manifestations of His glory, the glory of His unselfish sorrow, His kingly power, and His trustful resignation.

I. THE UNSELFISH SORROW OF THE REDEEMER:—Vers. 33-38.

There, upon Calvary (Note 1) they crucified Him. How familiar and how simple are these words; and yet underneath them what unfathomable depths of sorrow and suffering are hidden. The agony is inconceivable. (Note 2.) Thus was He made a curse for us—Gal. iii. 13; and bare our sins in His own body on the tree—1 Pet. ii. 24. He is "numbered with the transgressors," as the prophet foresaw—Isa. liii. 12. His words are now unconsciously fulfilled, for they crucified with Him two malefactors, robbers guilty of violence and of blood. Thus they seek to make His death more ignoble.

Lifted up upon the cross, the first word of the patient sufferer is a prayer for His murderers:—Father, forgive them. He will even find some excuse for them, some plea to extenuate their guilt—they know not what they do. He forgets Himself, He heeds not His own agonies, so intent is He upon the good of others. He is filled with pity for His murderers. His love overflows in prayer for their forgiveness and salvation. The greatest sinners may find pardon through his merits. Is it not we who have crucified Him, and who need the assurance that His blood cleanseth from all sin?

Could there be anything more glorious, more divine, than the conduct of Jesus, His meekness, patience, and self-sacrificing love, as manifested on the cross.

In sad contrast was the conduct of those who were around Him. The soldiers, in their eager greed, divided among themselves His raiment, and cast lots for the seamless coat. Hardened were they, so that even the presence of death makes no impression. The people stood beholding, a few, perhaps, sympathizing, some awe-struck; but most, it would seem, in unconcern and curiosity. The rulers derided. They had accomplished their cruel purpose and rejoice now in their imagined triumph, gloating over the sufferings of the victim. Like many another worldly and wicked success, it was utter failure. He saved others, they cried in bitter irony, which nevertheless admitted the good He had wrought, which even they could not deny. Let Him save Himself. This alone He cannot, He will not do; just because He would save others. This He came to do, and He can do it only by the sacrifice of Himself. Their test of Messiahship is the reverse of the truth. He could not be the promised Saviour, the glorified Saviour, the Christ of God, except through the Cross.

What glory here shines forth. Jesus laid down His life of Himself. He held it in His own power, and even then He could have showed His might; but how then would the Scriptures be fulfilled; how then would His love be revealed, and the sacrifice for sin consummated? In meek silence He listens to the taunt, and gives Himself up unto death.

The soldiers, too, mocked Him, while in derision they pledged Him in cups of wine, and repeated the taunt which they set forth in the superscription of the cross. And He was a King, they did not know it, would not acknowledge it; but Jesus presently proves it.

II. TRUE KINGLY POWER OF THE REDEEMER—Vers. 39-43. For while one of the malefactors, devoid of all pity for a fellow-sufferer, joins in the mockeries of the bystanders, the other manifests most unexpected and wonderful faith. (Note 3.) He gives undoubted proofs of the reality of his conversion. His sorrow for sin, his fear of God, his acknowledgment of Jesus, whom he alone confessed when all the world derided and derided—are no doubtful signs. What trust he has in the present power, in the future triumph of the crucified; Remember me, here is the humility of his prayer.—When Thou comest to Thy kingdom; herein lies its great faith like that of the centurion at which Jesus marvelled, and Jesus accepts the proffered homage, grants at once, with kingly assurance, the petition of the suppliant.—To-day thou shalt be with me in Paradise. (Note 4.) How ready, how abundant is his answer. See Christ's willingness to answer a sinner's prayer; and how full, complete, and immediate is the salvation which Jesus bestows. Only a king could make such a promise, and not even that king, if he had not been a priest to atone for the sin he forgave.

There is yet another glory which shines here from the cross of Jesus.

III. THE TRUSTFUL RESIGNATION OF THE SON:—Vers. 44-46.—At noonday, a supernatural darkness (Note 5), overshadowed the land, Amos viii. 9. There is a wonder-

ful sympathy between the things seen and the things unseen. The creation cursed through man's sin, (Gen. iii. 17) still groaneth and travaileth waiting for the Redemption. Rom. viii. 22.

The Veil of the Temple, which separated the Holy Place from the Holy of Holies was rent by an unseen Hand; showing thus, that by the new and living way, even by the blood and sacrifice of Jesus, we have access unto God. Heb. x. 19, 20.

Jesus now uttered with a loud voice, the triumphant words:—It is finished. even the work which His Father gave him to do, John xix. 30; the one offering by which he hath perfected forever them that are sanctified, Heb. x. 14.

Then with the words of simple trust, Father, into Thy hands I commend my spirit, He gave up His life. These simple words show most clearly and beautifully the motive and principle of the life of our Lord, His faith in God. "This too it is, which brings him very near to us; He is the Son of Man, in all things made like unto His brethren.

Jesus was lifted up for you and for me. He suffered all for us. We are the objects of that unselfish, self-sacrificing love, and we, too, may hear those words of kingly power and receive by them forgiveness and sonship and redemption.

How do we stand in relation to Jesus? His cross still as of old separates all into two classes, those who do not and those who do believe. It matters little whether it be the unbelief of cold indifference or of open rejection. He that is not with Him is against Him.

But He that looks to Him lives. He that believeth on Him, He will come again and receive unto Himself. John xiv. 3.

EXPLANATORY NOTES.

1. Calvary.—Called Golgotha in Matthew and Mark. Golgotha is Hebrew, and Calvary Latin; both meaning the same thing—a skull. Why it was so called is not known. It may conceivably have been a well-known place of execution; or, possibly, the name may imply a bare, rounded, scalp-like elevation.

2. A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbled with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pangs of a burning and raging thirst. Such was the death to which Christ was doomed.

3. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith dogmatically considered, as has been thought; he merely joins the common belief of the Jews of a Messianic kingdom, with the conviction that Jesus is the Messiah. What is really astounding is the power and strength of that faith, which amidst shame, and pain, and mockery, could thus lift itself to the apprehension of the crucified as this king. The thief would fill a conspicuous place in a list of triumphs of faith supplemental to Heb. 11.

4. Paradise.—The word is used of the Garden of Eden by the Septuagint (Gen ii. 8, etc.), and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode. See 2 Cor. xii. 4; Rev. ii. 7; which are the only other places in which it occurs in the New Testament. That this is not fulness of glory as yet, is evident, for the glorified body is not yet joined to their spirits; but it is a degree of bliss compared to which their former degree was but an imprisonment.

5. Darkness.—It could have been no darkness of any natural eclipse, for the paschal moon was at the full; but it was one of those "signs from heaven" for which, during the ministry of Jesus, the Pharisees had so often clamoured in vain.

M. H. A. TAINE, the distinguished French author, has been elected a member of the French Academy.

MR. SPURGEON'S little work, "John Ploughman's Talks," has reached a circulation of a million copies in England alone.

THE Free Church of Scotland has a bequest of \$135,000 to use in its foreign mission field. It is thought that most of it will be spent in India.

THE members of the imperial family of Japan show a sincere desire to promote the industries of their country. The Empress takes great interest in silk-spinning, and not long ago the tea shrubs growing in the garden of the Imperial palace at Akasaka were picked in the presence of her Majesty the Empress Dowager by one hundred girls, all of whom, for the occasion, were dressed alike in holiday clothes, and were regaled with cakes and tea at the close of their labors.

By that comforting passage, "God is our refuge and strength, a very present help in trouble," how often is the weary heart made glad! And yet the ordinary reader scarcely grasps the full meaning of that grand word, "strength," in the sentence. Back in its original it means to twist together, as the strands of a rope. Alone, a man is weak, like a single thread, and in the tense pressure of trouble, he breaks. But here is a divine promise which brings Omnipotence over to humanity, and, as it were, twists a man with God, and thus unites the infinite and the finite. It is a wonderful pledge. In Christ Jesus we have this Almighty-ness wrought into us, until every fibre of character is twisted round and round with God, and this makes the Christian.

OUR YOUNG FOLKS.

DISCOVERIES IN THE MOON.

There was an old woman
Who lived in the moon;
She made a rice pudding,
But cut it too soon.
When she found 'twasn't done,
She gave it a throw;
It came to our planet,
And we called it snow.

When her little boy saw
What his mother had done,
He scowled and made faces
That crowded the sun.
He lost his dear pudding,
And to wish is in vain;
His tears fell in torrents,
And we called them rain.

The man in the moon, who
Had been off to town,
Heard his little boy crying
Which caused him to frown.
He gave him nice sweetmeats,
And told him to dine;
Oh, then there was smiling!
We called it moonshine.

Wide-Awake.

TIT FOR TAT.

IN a certain house, in a certain street, in a certain city (the name of which, this being a true story, may not be mentioned) dwelt a cat and a dog who were not friendly. Tit was the cat and Tat was the dog. One was a fine, pure Maltese; and the other was a slick black-and-tan. Very good looking they both were.

In the first place all went well in their behaviour. That is, they bore each other's infirmities with well-bred forbearance. They slept in the same outhouse in peace, and ate off the same dish with no greater fuss than the close, firm laying back of the ears, which might have meant fear, or nervousness, or aversion. At any rate it was not perfect comfortableness.

And yet they were very well acquainted, were always together, and couldn't keep away from each other. Tit couldn't paw a mouse without the attention of Tat; nor could Tat worry any cat in a tree without Tit was in the window to observe it.

In a word, they seemed necessary to each other; and, as I said, all went well for a time. That is, until Tit came into possession of a kitten, and Tat was mother of a wee dog; which, by a strange coincidence, came to pass.

Then all was changed. There was Tit for Tat all the time there was not Tat for Tit. If Tat walked past, ever so demurely, the particular basket where kitten Tit lived mother Tit would fly at mother Tat in the most fearless and frantic manner; and slap the other, both sides of the head, with the velvet paw-pads that had claws in them.

On the other hand, if Tit happened to stroll the way of Tat's kennel, Tat showed her pretty white teeth, and growled terrible threats, and slowly and awfully made for that cat.

It was always in this wise: if Tit could only back herself out of danger she was quite safe; for then she made her two eyes flash and burn like two coals, and made the hair stand up all over her body, and her tail grew bigger than two tails; and she would hiss, and spit and sputter, and make herself something much to be feared, so that Tat was sure to beat a hasty retreat.

If there was any choice Tat was the more peaceable of the two; but both were bad

enough, and either would take advantage of the other if possible.

The only way that Tat could possibly get the better of Tit was to take her unawares when her back was turned. If Tat came upon her in such a case Tit was utterly defenseless, demoralized and panic-stricken.

One fine day it fell out that Tit had left her baby kit asleep, and was leisurely walking in the hall toward the stairway, lost in reverie and unprepared for danger.

Tat, the dog, espied her, and said, "Now is my chance," and slid slyly across the hall and sprang at the heels of Tit with a shrill yelp, which was enough to scare the wits out of any cat, be she ever so brave in facing the danger.

Tit sprang up into the air and then fled up the stairway like a flash of light. Tat flew after, barking wildly at his victory. On they sped, across another hall, up another flight, across still another hall, up still another flight, into the attic, and up through the open scuttle on to the roof, on and on—would you believe it?—under such headway neither could stop. Tit went straight off the roof, over and over she tumbled in air, down upon the walk below. And Tat went straight after her, over and over in the air, and down upon the walk below.

Tit being a cat, and having nine lives, came upon her feet all safe and sound and quiet as usual, except her tail had reached its utmost dimensions, and her ears were pinned back in the most extraordinary way upon her head, and she looked very much bewildered.

But, alas! poor Tat, being only a dog, and having only a life or two instead of ten, fell flat on her side upon the walk, perfectly senseless, the blood oozing from the nostrils, and her four legs stretched out as straight as four sticks.

She never spoke, nor groaned, nor opened an eye, nor expressed a shadow of violence or reproach. She was dead and gone and no mistake, and that was all; and it was quite enough.

So now it was the most natural thing in the world to say she was the best and most amiable and most inoffensive dog in the world, and that she never did a wrong in her life. She never was ugly or selfish; but had a sense of the humorous that wouldn't let her be quiet and that this same cat was always leading her into mischief. And if she had committed all the crimes, no coroner could have found this little black-and-tan dog other than white because of the poor little orphan dog left behind.

But sadder than Tat, the dead dog, was the sight of Tit, the living cat. She walked around her dead companion, and looked him over carefully in the most hopeless and disconsolate manner, as if saying: "If I hadn't done it." That very way, you know, that people pick up and fit together the thousand and one bits of the porcelain cup that has fallen upon the hearth, and wonder if there is a cement that will make it whole again.

She said not a word, but drooped with dejection from the end of the nose to the tip of the tail.

She shed not a tear, but walked away from the dead dog, the lamenting household, the policeman, and all the small boys assembled, and entered the house.

She went straightway to the kennel, and

took the small baby dog by the nape of his neck, just as if he were a kitten, and carried him off, and put him in her own basket with her own kit; and fed him then and thereafter with more than the milk of human kindness from her own breast.

And the little baby dog grew up under her care, along with the baby kitten, into a very manly dog manhood. And peace prevailed.

And the mother kit grew lovely by reason of the divine pity expressed in acts.

And this is a true story of the way there was returned "tit for tat."

PUBLICANS.

THE publicans were the Roman tax-gatherers, of whom there were several classes. The Roman senate farmed the taxes to rich capitalists, who agreed to pay a certain sum into the public treasury, and reimburse themselves with the taxes they collected. These capitalists were called *publicani*, and often formed themselves into a joint-stock company, appointing one of their number as general manager. He usually resided at Rome, and was called *magister*.

The *publicani* were an influential section of the Roman knights, an ancient order who occupied a kind of middle rank between the senators and the people. These, however, are not mentioned in the New Testament. The "publicans" so frequently referred to—there were the *portitores*, or men who were employed by the *publicani* to collect the taxes in the provinces. They were the actual custom-house officers, and were commonly natives of the provinces where they were stationed. They were supervised by the *sub-magistri*, who made the returns to the *magister* at Rome. Zaccheus was a *sub-magister*, or "chief of the publicans" (Luke six. 2). Levi, or Matthew, was one of the *portitores*, or tax-gatherers.

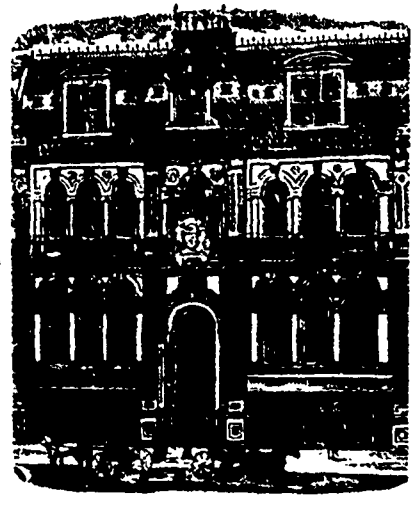
The publicans, of whatever class, were looked upon with disfavor by the masses of the people. The complimentary reference of Cicero to the *publicani*, which has sometimes been cited as an evidence of their high respectability, is thought to have been merely the flattery of an orator who sought to accomplish political purposes thereby. The *portitores*, however, were especially detested. Their duty, if honestly discharged, would have made them unpopular enough; but when, as was often the case, they went beyond their legal rights, and levied exorbitant taxes, using all the machinery of the law to help them, their unpopularity greatly increased. Many of them were Jews, and were regarded by their Jewish brethren as no better than the heathen, with whom publicans were often classed. See Matt. xviii. 17. It is said that the Jews would not associate with them, nor allow them in the temple or in the synagogue; nor would they permit them to give testimony in Jewish courts. Even the presents which they brought to the temple are said to have been rejected. They were completely excluded from their fellows.

These statements serve to illustrate the reference made to the publicans in the Gospel narratives. They were classed with sinners. See Matt. ix. 10, 11; xi. 19; Mark ii. 15, 16; Luke vii. 34; xv. 1. They were mentioned with harlots. See Matt. xxi. 31, 32. They were alluded to as occupying the lowest position in morals, the vilest of the vile: "even the publicans." Matt. v. 46, 47.

CANCERS CURED.

DON MOUNT, October end, 1875. O. C. WOOD, Esq., M.D. DEAR DOCTOR.—You enquired after my health and views relative to your treatment of the cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceeding painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain: for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour as it has thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system, and yet my health is perfect, and, at the age of sixty six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.

Address, Dr. Wood, 167 and 169 Maria street Ottawa. PENNINGTON'S Stained Glass Works, 7 Main Street—Office and Sample Rooms 46 King Street East, HAMILTON. CHURCH WORK A SPECIALTY THE English & Scottish Investment Co. OF CANADA (LIMITED). Capital £500,000 Stg. Head Office, Edinburgh.



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P. G. CLOSE.

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To the Electors of the City of Toronto.

GENTLEMEN,—In response to a numerous signed requisition, and the general demand of citizens interested in economy and improved administration of civic affairs, I place myself before the public as a candidate for the Mayoralty. As I hope to meet my fellow-citizens in public meetings and otherwise, I will hereafter more fully explain my views on the financial and general interests of the city.

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NOTICE THE FOLLOWING RECENT LETTERS:

& King Street West, Toronto, October 2nd, 1878.

T. J. MASON, Esq.

DEAR SIR.—As your British "Magneticon" Belt has been instrumental in recovering me from a state of great prostration, and that speedily, I deem it my duty to yourself and to suffering humanity to testify to the above effect, and I shall rejoice to hear of others obtaining relief as easily and cheaply as I have done. With best wishes for your success, I remain, yours faithfully.

C. C. POMEROY.

Prescott, October 3rd, 1878.

MR. THOS. J. MASON.

DEAR SIR,—I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since using it I have experienced a great strengthening of the vocal organs, and I can most confidently recommend it to all who suffer from weakness of the throat or lungs. It is invaluable to ministers.

REV. B. F. AUSTIN, M.A.

Post Office, Ottawa, Sept 10th, 1878.

DEAR SIR.—I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back have almost entirely disappeared. I had also suffered very much from chronic liver complaint: my liver is now all right, and the general tone of my health is much improved.

JAMES G. POSTON.

8 James St., St. Catharines, Sept. 4th, 1878.

THOS. J. MASON, Esq.

DEAR SIR.—I procured your "Magneticon" Wristlet on the 12th of April last. For sometime previously my hands had been so bad with rheumatism that I had almost lost the use of them—now they are well. I am in my seventy-eight year.

WM. BARON.

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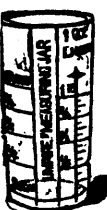
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