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CONTENTS.

	Page
NOTES OF THE WEEK.....	801
PASTOR AND PEOPLE.....	802
OUR CONTRIBUTORS—	
Items of Presbyterian History—An Explanation—Mission News, Trinidad—Freemasonry and Christianity Sabbath School Addresses—Archbishop Lynch's Controversial Work: XVIII.....	804
BOOKS AND MAGAZINES.....	805
CURRENT OPINIONS.....	806
SCIENTIFIC AND USEFUL.....	806
PRACTICAL PAPERS.....	807
EDITORIALS—	
The Infants' Home—Christian Conference—Toronto Collegiate Institute.....	808
Protection in British Columbia Wiping off Debt.....	809
CHOICE LITERATURE.....	810
BRITISH AND FOREIGN ITEMS.....	811
MINISTERS AND CHURCHES.....	812
SABBATH SCHOOL TEACHERS.....	813
WORDS OF THE WISE.....	813
OUR YOUNG FOLK.....	814
ADVERTISEMENTS.....	815, 816

NOTES OF THE WEEK.

A SUMMARY of the Minutes of the Home Mission Committee which met recently will appear in our next issue.

THE British Consul in Pekin puts the deaths from famine in China at 7,000,000. The province of Shansi alone lost 5,000,000.

THE pastor of the Presbyterian Church at Ningpo, China, is a native who has promised to provide for his salary without aid from the missionaries.

THERE are about 400,000 persons connected with the Christian churches in India, China and Japan, besides 200,000 children receiving a Christian education.

THE Central Presbyterian Church of Detroit has extended a call to the Rev. Robert Scobie, of Strathroy, Ont. This church has been without a pastor since the resignation of Dr. Stephenson.

VIRGINIA is troubled with an empty treasury, an impaired credit and closed schools. The late movement to repudiate a part of her debt is producing its legitimate result. The bankers of Richmond decline to advance money on the credit of the State.

A ROMAN CATHOLIC priest in New Orleans was recently refused admittance to the house of a parishioner by the attendant physician, on the ground that it would endanger the patient's life, and thereupon applied to the Chief of Police for assistance. His request, however, was denied, the doctor's authority being regarded as paramount.

THE "London Methodist Recorder," whose editorials on French affairs are always worthy of attention, says, in an article on "The French Conservative Republic": "Popery in France, as a political institution recognized by the State, is doomed. But it will die a hard death." And, further on, it affirms confidently, "No Englishman who studies France can doubt the bright indications of her religious future."

THE City of Glasgow Bank closed its doors on the 2nd inst. Its liabilities are \$50,000,000. The failure caused great excitement through Scotland and on the London Stock Exchange. Much of the stock is held by ladies and gentlemen who lived retired on a mod-

erate competence, and now find themselves reduced to absolute poverty. Seven hundred and fifty persons, employees of the bank, are affected by the failure.

THE story is revived that many colored citizens of the United States are held in bondage on the Island of Cuba, having been kidnapped from the State of Florida and Louisiana and sold into slavery. A Washington despatch says that the Government of the United States will promptly act on all representations from responsible sources charging kidnapping of American citizens or any other gr. offence against them.

JUDGING from their own statements, the Unitarians are not very popular. "The Christian Life," a Unitarian paper of London, lately said: "In the Unitarian Almanac we have a list of 370 churches. Of these we unhesitatingly say 100 are in much peril. The one-third of this 100 is virtually closed. We may hear that this is the fate of another one-third before many months, and the remaining one-third appears to be steadily decreasing in numbers and influence. This is a faithful, but not a pleasant picture."

THE Presbytery of Aberdeen has held another session and disposed of the fifth particular of the libel against Prof Smith, which charges denial of the spiritual character of Solomon's Song. The vote taken on the particular resulted as follows: For relevancy, 22; against, 25. Of the opposing vote 12 ballots were cast by elders who defeated the motion of the prosecution. Of the 28 ministers present, 15 voted relevant and 13 not relevant. 6 elders voted relevant and 12 not relevant. The trial was to be continued September 26th.

THE yellow fever continues its ravages. It seems to be spreading now through the country, following and attacking those who fled from the cities. It appeared last week at several of the watering places along Lake Pontchartrain and the Mississippi shore, whither thousands of the New Orleans residents had gone. The refugees returned to the city in large numbers, and the week closed with a considerable increase in the number of cases and of deaths. The Howard Association of Vicksburg appeal again for aid, in which they say, "The fever is spreading with fearful rapidity through this county on farms. According to the best information, there are eight hundred cases in the county and outside the city. A large percentage of these are bad cases and many deaths have occurred, though the disease was unknown outside ten days ago. There were sixteen deaths at Bovino yesterday, a village of seventy-five inhabitants."

A LARGE meeting of clergymen and laymen has been held in Dr. Stephen H. Tyng's church to prepare for the holding of a premillennial conference. The conference is to be held in Holy Trinity Church, New York, October 30th and 31st. Mr. Tyng stated that he had received letters from several bishops and prominent clergymen consenting to the use of their names, and that, if his father's health would permit, he would preside at the conference. Among those present were Drs. Gillespie, Herr, and Kenion, of New York. It is understood that letters favoring the conference have been received from Bishop Vail, of Kansas, Dr. Creamer, of Wilmington, Del., Dr. Joseph Wild, of Brooklyn, Dr. Grammer, of Balt-

more; Dean Bond, of Montreal; Dr. Edward O. Sullivan, of Chicago, and Dr. Bonar, of London. Mr. Moody's name was mentioned as among those likely to be present; but it is thought that it was a mistake and that Mr. Moody will not think of attending.

THE "Michigan Christian Advocate" thus checks the inordinate zeal of those who preach the pre-millennial advent instead of the Gospel. "To assert the certainty or probability of the immediate coming of Christ as a motive to influence unconverted men to embrace religion, is utterly unwise, because no such certainty exists, and its probability is apparent only to a few fanatical advocates who have a personal vanity in the doctrine, and who are more zealous to make converts to their theory than to save men from perdition. If it be true that men can be aroused from indifference and induced to become Christians by this appeal, it would be utterly unwise to employ it, because the faith excited by a falsehood must react, and no motive but the absolute facts of sin, perdition, and atonement can penetrate human hearts to a sufficient depth to inspire true and lasting repentance, faith and consecration. Whoever succeeds in attaching men to the church by any other motive than that they are lost through sin, but redeemed in Christ, is the enemy of religion. We want no transient religious excitements operating upon the credulous and fanciful by the prospect of the 'Second Advent.'"

IT is vain to call upon the civil government to protect the Sabbath from open desecration as long as professed Christians neglect its proper religious observance. When the visible Church evinces due respect for the Lord's Day and applies it to its proper use, there will not be so much difficulty experienced in keeping the world from secularizing it. The following apposite remarks on this subject are from the "Christian Intelligencer." "The laws protect the civil Sabbath only. Its religious observance is rightly left to the individual conscience. Ecclesiastical and voluntary public worship are regulated by those who have the authority and the will to observe it. But after all, the main support and defence of the Sabbath is in the homes of the land. The family and the Sabbath are coeval with the race. They are primal institutions, which fit into each other as do the wheels of a watch. Rest, recreation, education, reverence, praise and prayer, retirement, doing and getting good, domestic quiet and happiness, the family altar, public worship, these and many other refining elements enter into the idea of a true Sabbath keeping. Body and mind, soul and spirit, daily habits, personal and domestic relations come regularly and irresistibly under the peaceful and purifying influences of the Sabbath at home. Parents, children, and servants and visitors all feel its charm. Even the cleanliness, the change of clothing, and other common preparations of the person which the Sabbath brings with it to the dwellings of the people, breed a self-respect and a family habit which are socially invaluable. The Sabbath school, too, stands midway between the household and the sanctuary with its far reaching beneficence. But these blessings are only incidental to the supreme religious purposes of the Lord's day, its spiritual agencies, its constant outflow of sanctifying and saving influences, its direct relations to the salvation of the soul and to those works of mercy and goodness, of faith and love which make this world better and bring heaven nearer."

PASTOR AND PEOPLE.

KNOX COLLEGE.
OPENING OF SESSION, 1878-79.

(Concluded.)

2. The apostolic authorship of the greater part of the books of the New Testament proves their inspiration. All the writers of the New Testament, except Mark and Luke, were apostles. And the writings of these evangelists were unquestionably received into the canon while the Church was under the superintendence of the apostles and at a period when it was richly endowed with miraculous gifts, and, among others, with "the discerning of spirits" (*vide* 1 Cor. xii. 10, and 1 Cor. xiv. 37), and we cannot believe that, if the other books of the New Testament were inspired, these could have been accepted as canonical unless the Church had regarded them as clothed with the same authority. Indeed, the placing of them by common consent in the canon is itself evidence that they were viewed as of equal authority with the other sacred writings.

What is the authority due to the writings of the Apostles? As in the case of prophets, this depends on their gifts. What were the gifts of an apostle? We believe that the New Testament warrants us in answering, infallibility in teaching and ruling, and the power of conferring the Holy Ghost in his miraculous bestowments. These were the gifts essential to the office, without which a man could no more be an apostle than he could be a prophet without inspiration. The very name, apostles, by which Jesus designated the twelve, indicates that they bore a very special commission from Him. And when we associate this, as has been done by Christ Himself, with His own title as "the sent of God," or, as Paul expresses it, "the apostle and high priest of our profession," it indicates an analogy between the relation they sustain to him as his duly qualified and accredited representatives in the world, and that which he sustained to the Father. Hence he could say, "As the Father hath sent Me, even so send I you," John xx. 21. In the first commission which He gave to His apostles He assured them of the miraculous aid of the Holy Spirit to qualify them for their work. "For it is not ye that speak, but the Spirit of your Father which speaketh in you," Matt. x. 17, 20. And in John's Gospel, 16th chapter, where we have the fullest intimations of the endowments to be granted to the Apostles, we find that the Spirit is promised to them as a spirit of truth, to bring Christ's words to remembrance, to teach them all things, to lead them into all truth, and to show them things to come. And these remarkable gifts were promised not for a special reason, but to abide with them permanently. And as peculiar gifts were necessary for their work, they were strictly forbidden attempting to discharge the special functions of their office until these promises were fulfilled. They were commanded to tarry in Jerusalem until they were "endued with power from on high," Luke xxiv. 49. Perhaps, however, the nature of the gifts promised can be best seen in the actual history of the Apostles, and in the claims which they themselves put forth. To these claims we must now pass.

The claims which the Apostles put forth imply inspiration. Here it should be noted, at the outset, that the Apostles claim, as might be expected, equal authority for their spoken and written words, and for both they demand the right which infallible truth and divine authority alone possess to control, without reserve, the faith and life of Christians. "Therefore, brethren," Paul writes, "stand fast, and hold the traditions which ye have been taught, whether by Word or our epistle."—2 Thess. ii. 15. See also 1 Cor. xv. 1, and John xx. 31. Accepting the writers of the New Testament as credible witnesses of divine revelation, what idea do we gain of the guidance under which they wrote, and of the authority due to their words? Paul writing of the truths which he made known to men says, "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—1 Cor. ii. 10, 13. Would it not be well for Morell and those who affirm that Apostles made no pretensions to any inspiration, save that which sprang from their spiritual development and intimate acquaintance with Christ, to inform us what terms Paul could have employed to

set forth his plenary inspiration more clear and precise than he has used when he declares that he spoke what God has revealed to him by His Spirit, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth?" Again, in the same epistle, Paul writes, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord."—1 Cor. xiv. 37. So confident is Paul of his inspiration that he makes the acceptance of it the virtual test by which a professed prophet is to be tried. The apostle John does the same: "He that knoweth God he loveth us; he that is not of God heareth not us."—1 John iv. 6. No one in reading these passages with unbiased mind, can fail to admit that these apostles regarded their words as clothed with infallible truth and divine authority. In writing to the Thessalonians, Paul employs language which throws no uncertain light upon his inspiration: "For this cause, also, thank we God, without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."—1 Thess. ii. 13; *vide* also Gal. i. 6-12; 1 Thess. iv. 1, 2, 8, 15. Peter represents himself and his fellow-apostles as preaching the gospel under the guidance of the same Spirit which animated the ancient prophets when they foretold the coming and the work of Christ. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things that are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven."—(1 Peter i. 10-13; *vide* also 2 Peter iii. 2, 15-16). The Book of Revelation which closes the New Testament canon was not only written by an apostle, possessed as such of the gift of infallibility as a teacher, but the contents of the book give clear indications that John regarded it as an inspired production. The apostle was "in the Spirit" when the record opens.—(Chap. i. 10). He had a special commission from the Lord to write the book. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—(Chap. i. 19). It is repeatedly styled prophecy, and the respect and reverence due to an inspired production—to a work which is at once perfect and divine—are claimed for it. "Blessed is he that readeth, and they that hear, the words of this prophecy and keep those things that are written therein."—(Chap. i. 3). "Seal not the sayings of the prophecy of this book."—(Chap. xxii. 10). The closing sanctions with which the integrity of the book is guarded harmonize alone with the idea of its infallible truth and divine authority: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—(Chap. xxii. 18-19).

If the Apocalypse was written under such supernatural guidance that God is truly its author, responsible for its entire contents, if any alteration must necessarily mar its divine beauty and destroy its perfection, then we can see a fitness in these tremendous sanctions. But if the book, however excellent, is a mere human production, compassed about with the imperfections of all purely human work, could John, or any sane man with a remnant of a moral nature in him, believe that the Most High will make bare his arm to blot out of the book of life the man who shall take away some of its deformities, or that He will add to him the plagues written in this book should he venture to remove from it real defects? We have only touched very slightly on the evidence which the Scriptures supply of their own inspiration. We have not referred to what is, in some respects, the most valuable of all the evidences—to those marks of divinity everywhere stamped on the sacred volume, "whereby it doth abundantly evidence itself to be the Word of God." Enough, however, has been adduced to show that the prevailing view of the authority, inspiration, and infallibility of the Bible has not been

superstitiously attached to it, but that on the contrary a fair examination of the statements and phenomena of Scriptures leads legitimately to the conviction, in which the Christian Church has rested from the beginning, that in these books we have a supernatural record of a supernatural revelation.

Before discussing either inspiration or the objections to it we require to determine our theological whereabouts, in order that we may attend to one thing at a time. Inspiration, as we have already shown, does not come legitimately before us, nor has it, indeed, any meaning for us, until we have reached the conviction not only that there is a personal God, but that he has made a supernatural revelation of himself to mankind of which we have a record in the Bible which is historically trustworthy. We should not, therefore, at this stage be required to examine any objection based on a denial of the possibility of the supernatural or involving a rejection of the credibility of the sacred writers. These points are supposed to be settled before we take up the precise degree of authority due to the Holy Scriptures. Time will not suffice to discuss in detail all the objections which come more legitimately under our consideration. It is, however, of importance to observe that a careful consideration of the doctrine of inspiration which we have endeavored to state and defend obviates completely a large portion of them. We have presented it as involving a twofold authorship throughout of the sacred books. The Scriptures are at once all of man and all of God. When God gave us a revelation, what he employed was not a human hand to write down his words or a scribe to transfer mechanically to paper what was given him. He employed a man—a man in all the fulness of his powers of memory, imagination, conscience, desires, and affections, with all his acquired literary polish, or native rudeness and vigour, as the case might be—to write in all the freedom of ordinary authorship. This human authorship was no mere fiction; it was as real as the divine. The books, therefore, are at once all human and all divine. It is evident that all the objections urged so commonly against the inspiration of Scripture, drawn from the individuality of the writers, fall to the ground as soon as this view is understood. In like manner, all objections springing from the expression, on the part of the sacred writers, of personal feelings or beliefs, or from appeals to their own knowledge or veracity, disappear the moment it is seen that the book is at once perfectly human and perfectly divine. And certainly no one who understood this view could gravely bring forward, as has been done by Guizot (*Vide* *Mémoires* on Christianity, p. 175) mere grammatical or literary defects as inconsistent with the plenary inspiration of the writers of the Bible. We are satisfied that these defects have been greatly multiplied and magnified by certain writers according to their preconceived notions, but we have no special interest in denying their existence. A man's literary culture, be it less or more, is just as much a part of himself as his memory, imagination, or reason. When God selected a channel through which His revelation might be given to the race He took a whole man that he might speak as he was moved by the Holy Ghost. Inspiration was not designed to secure men a model of literary excellence, but to assure them of an unerring exhibition of truth. And no defect which is not inconsistent with the infallible truth and divine authority of the Holy Scriptures can impinge on their inspiration. The view presented anticipates all the objections arising from the variety of expression employed by different historians in narrating the same facts, and from the diversity of conception under which the writers of Scripture exhibit the same truths. These are necessary manifestations of the human element. And so long as the variations are not such as would trench upon truth in an ordinary writer they are not inconsistent with inspiration. A discourse may be reported *verbatim*, or it may be condensed and embodied in other words. But so long as the truth, which is not to be identified with the words in which it is set forth, is not interfered with, neither historical nor inspired truth is marred by the change. If a writer professed to report the exact words of a speaker and failed to do so, it would be inconsistent with truth, but where no such profession is made, all we have a right to expect is the substance of what was said.

It is surprising to find a writer at once so learned and candid as Alford, decrying what he calls "verbal inspiration," under the idea that it implies "that every word and phrase was absolutely and separately true."

—Proleg., ch. i. 6. We have seen very extreme, and, as we think, very foolish, statements made in connection with what is called verbal inspiration, but we have never encountered a writer who takes the extreme position which Alford has described. We have never met an author who holds that Satan's words, "Ye shall not surely die," or the words of the servant in the parable, "I knew thee that thou art an hard master," or the words of Job's friends, which are cited only to be condemned, are "absolutely and separately true." Such an idea could certainly never have entered the mind of one who had apprehended the doctrine we have advanced. Whatever is consistent with perfect truth in an ordinary writer is consistent with it in an inspired writer. And no one surely would impeach the truth of the narrative of a trial, because it contains the sworn testimony of a false witness. It is only when it is supposed that inspiration deprived the sacred writings of their human characteristics that such a notion has any plausibility. The very highest doctrine of inspiration which we have ever seen, save in the caricatures of opponents, does not imply any interference with the individuality of the writer, or with his liberty to use the ordinary modes and forms of speech at their current value. It guards him, in his writing, against the perverting influence of ignorance and bias, but binds him to no cast-iron mode of expressing his ideas.

A very simple negative test of inspiration may be given. Suppose all ignorance, prejudice, and bias in reference to the matter treated of, and so far as it is dealt with, absent from the mind of an uninspired writer, then ask yourself would his narrative necessarily be different from what you find in Scripture? If so, provided your judgment is correct, the Scripture account cannot be inspired. Or, to take a concrete example: Imagine the four Evangelists apart from inspiration, in actual possession of the very inscription placed over the cross, written, not as Alford says, with apparent bias, in Greek, but as John assures us, in Hebrew and Greek and Latin, and imagine these Evangelists free from all defect or bias which could warp their judgments, and then ask yourself, would their narratives be necessarily different from what we find them? If they could not have written as they have, then, of course, we must fall back on some lower view of inspiration. But if ordinary authors so endowed with perfect knowledge of the fact, and free from mental and moral defect, might have written such narratives as we find in the pages of the four Evangelists, then there is nothing in these variations inconsistent with the most complete inspiration.

The popular objection against the inspiration of the Bible, based on the fact that its writers do not use scientific terms in their references to nature, disappears when it is understood that they were at liberty to use language with the same freedom as other authors. When it is said that the sacred writers, in speaking of the sun standing still on one noted occasion, and of his rising and setting daily, expressly contradict the facts of science, it is strange the objectors do not discover themselves, with unpleasant frequency, contradicting the facts of science when they speak of sunrise and sunset. It is stranger still that they have never observed that the most noted men of science are quite as much guilty of the contradiction as the sacred penmen. We turn to one of our greatest American astronomers, and on the first page of his book we read, "On the approach of the sun to the horizon in the early dawn his coming is announced by the grey eastern twilight." On the next page, "While this motion continues, the sun at noon, when culminating on the meridian, reaches each day a point less elevated above the horizon, and the diurnal arc or daily path described by the sun grows shorter and shorter."—(Mitchell's Pop. Astron., p. 1, 2.) And must we believe that this astronomer was in profound ignorance of the elementary principles of that science to which he had devoted his life, because, like other people, he speaks of "the daily path described by the sun?" Sir J. Herschel does not hesitate to write: "The sun, which at a considerable altitude always appears round, assumes as it approaches the horizon a flattened or oval outline."—(Outlines of Astron., p. 34. If inspiration involves, as we have endeavoured to show, a two-fold authorship throughout of the Holy Scriptures, so that they are at once completely human and perfectly divine, no objection can be more futile than that which is based on the fact that the sacred writers use popular language in the ordinary sense in which it is employed by mankind at large, and even by our highest scientific writers.

The inaugural proceedings of the session then closed.

LITTLE BY LITTLE.

Little by little the time goes by—
Long if you sing through it, long if you sigh;
Little by little—an hour, a day,
Gone with the years that have vanished away;
Little by little the race is run,
Trouble, and waiting, and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of right and wrong.
Little by little the wrong gives way,
Little by little the right has sway.
Little by little all longing souls
Struggle up nearer the shining goals!

Little by little the good in men
Blossoms in beauty for human ken.
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer His pleading call.

—Leon Herbert.

UNCONSCIOUS SERVICE.

The best and noblest service in life is prompted by love, and love works without consciousness of self. When in the house of Simon, at Bethany, that woman came with the alabaster box and poured the costly and fragrant ointment upon the head of Jesus, it was, on her part, an unconscious act, expressive of the supreme affection of a heart that would give all to Him. Even the disciples were blind to its meaning until the Master hushed their complaint with the revelation that this service of womanly devotion should evermore be remembered as a memorial of her. The fragrance of this simple act could never cease to exhale, because of what it was to her Lord. She knew it not, but her offering of affection had anointed His body for its burial—a deed of devotion which angels would have begged to render.

Duty is a task-master and galls the neck with its yoke, where love bears heavier burdens and sings with joy unconscious of its service. Whatever is done, impelled by the supreme affection of the heart towards Christ, is sure to be the right thing. That which for a moment appears to be a blunder, and which a cold, calculating spirit would avoid, proves to be just the right thing. Love has an intuitive perception, and going easily and straight to the accomplishment of its purpose, thinks that its work is so simple as scarcely to merit recognition. The fact that self is not thought of is the reason often why so much real good is accomplished. The word spoken in love by one who is neither great nor renowned is received and thought of for its own worth and need, while the same message spoken in eloquence of personal utterance is forgotten in the remembrance of the way and manner of its expression. The unconscious service of love is an irresistible argument that it is done for its own sake, and such words and acts are conquering forces. Men are brave to stand against influences back of which they see obtruding personal pride or planning, but let them be convinced that what is said or done is simply from a supreme desire for their welfare and good and they are broken down. When the Master welcomed His faithful servant the exclamation of glad surprise leaps from his lips, "Lord, when did we these things?" He knew it not until then that those deeds of unconscious service that prompted him to help the lowliest of his fellow men was remembered as if done for the King of kings. It is the unconscious ministry of loving hearts that is held in eternal remembrance.—*The Working Church.*

KINDLINESS A BEAUTIFIER.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the

heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gypsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes and ennobles face and mein as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics, which can contribute a tittle so much of the dignity, the strength, the ennobling of a man's looks, as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm.

But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, sweetness, good-will, a prevailing desire and determination to make others happy, make the body a fair temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose which grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading, prevailing kindness of the heart. *Home Journal.*

QUESTIONS FOR CHURCH MEMBERS.

1. Why am I a member of this Church? Is it because I wish to serve Christ here below; or is it for the sake of company, respectability and fashion?
2. Am I a true Christian? Do I hate sin, love Christ, his people, and cause? Have I chosen God for my portion? Do I desire to be made holy?
3. As a member, what am I doing in the church? Do I feel that I have a duty to perform for which Christ will call me to an account?
4. Is there that reverence, that deference, that consistency, which right views of the sanctuary should inspire?
5. What is my conduct towards my brethren? Do I love them, feel interested in them, and help them? If in my power, do I visit them when sick and comfort them? When wandering, do I endeavor to reclaim them?
6. Do I love my pastor as I ought? Do I help him or am I a burden to him? Do I wound, afflict, and grieve where I might comfort?
7. Do I pray for my minister as I ought?
8. Do I bear my share towards the cost of God's house cheerfully, punctually, conscientiously?
9. Am I a laborer in God's vineyard or a loiterer? Is my talent laid up in a napkin, or laid out to the best advantage for Christ?
10. Am I growing in grace? My privileges are great. Is my faith stronger, hope brighter, humility deeper, charity broader, and principles more fixed? Do my hatred of sin and love of holiness increase?
11. Do I live under the impression that I am responsible to God for time, talent, property, and the improvement of opportunities of usefulness?
12. Am I prepared to die? Are my accounts straight? Is my work done? Would I receive the applauding welcome, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?"—*Christian Era.*

REMEMBER, that if trouble is near, the throne of grace also is near, God's word of promise is near.

THE doctrines of the gospel, as interpreted by the evangelical branches are always potent in saving men from sin. Wherever preached in love, in fulness and in the fear of God, there will be conversions. The well-established principles of that "faith once delivered to the saints," are rock like in weight, in security, and immovable in grandeur. They are as old as the beginnings, and as new as every new day's need. Science, as its secrets open, only proves the "old, old story" to be true. Preach this blessed power of salvation to all.—*Methodist Recorder.*

OUR CONTRIBUTORS.

ITEMS OF PRESBYTERIAN HISTORY.

MR. EDITOR,—I have noticed, with great interest, the recent communications in your esteemed paper on "Early Presbyterian History in Canada," and herewith contribute some items that may prove interesting with reference to my grandfather, the late Rev. Robert McDowall, the pioneer of our Church in this country. There seems to be now very insufficient data to draw from. The old homestead in Fredericksburg was unfortunately burned about two years ago, and with it nearly all of his posthumous writings and books. The two sons, John and Ebenezer, who were both in the ministry, the former in New York City, the latter in Michigan, have long since been called to their rest. The only daughter, Mrs. Carpenter, is now living in the State of New Hampshire.

I have as a legacy from my father, the late James A. McDowall, a good-sized volume entitled, "A registry of marriages in the Province of Upper Canada, celebrated by the Rev. Robert McDowall, minister of the united congregations of Ernestown, Fredericksburgh and Adolphustown." Reversed, it is inscribed, "A registry of Baptisms," etc., as above. The former contains 752 entries of marriages from 1800 to 1822; an omission then occurs from Feb., 1822, to April, 1831, a loss of over nine years' record. Presuming that the last year preceding the omission, with the first following, would indicate the average during the intervening years, we would have 240 to add to the above. From 1831 to 1836 I find recorded 118 marriages, which would make the number to that date 1110. I find no record for the remaining five years of his ministry, which were active to within a few days of his death. He preached his last sermon in Kingston only two weeks previous to that event. If we had his Registry complete, it is scarcely probable that any other minister of the Church could show so many marriage celebrations. The record of baptisms seems also to be incomplete. It contains, however, 1638 entries.

The Registry is classified as follows: Ernestown, Fredericksburgh, Sophiasburgh, Adolphustown, Camden, Marysburg, Hallowell, Richmond, Pittsburg, Cramahe, Ameliastown, Sidney, Thurlow, Hamilton, Rawdon, Amherst Island, Tyendinaga, Loughboro, Murray, Kingston, Sheffield, Portland, Plainsfield, Belleville. He made long journeys on horseback and on foot, often preferring the latter mode—traversing the Bay of Quinte by canoe. The oldest surviving inhabitants relate many interesting incidents of his ministry in this district. In many places he travelled through an unbroken wilderness, relying on friendly Indians as guides. Mrs. Carpenter, writing of him, says: "I remember hearing him say that he let his horse drink from the River Thames in London," indicating that his missionary labors extended at least that far west.

He was born 25th July, 1768, at Ballstown, N.Y., ordained in the Reformed Dutch Church at Albany, came to Canada 1796, married December, 1800, at Picton, to Hannah, daughter of Ebenezer Washburn (a U.E. Loyalist), and sister of the Hon. Simeon Washburn. Died 3rd August, 1841. His remains are interred near the old church in South Fredericksburgh.

ROBERT J. MCDOWALL.

Demorestville, 30th Sept., 1878.

[We shall be happy to hear further from our correspondent. Such "items" are of great interest to our readers.—ED. C. P.]

AN EXPLANATION.

MR. EDITOR,—Permit me, through your columns, to rectify, before the Church, my own position as a Presbyterian Probationer, as well as prevent a great deal of trouble, during the present quarter, to the gentlemen connected with the distribution of supply to the vacancies, in the various Presbyteries of our Church.

Having had my name entered on the roll of Probationers, available for distribution, in the quarter commencing with October, last year, after five months service, through the severe and protracted illness of my wife, who has died lately, I was obliged to withdraw from the distant fields to which I was sent; and I accordingly made application, at the end of the second quarter, to have my name erased from the regular list of supply. For some reason or other, my

request was not granted. Its retention on the list, I would like to believe, was meant in kindness to me. Nevertheless, I must say, that compliance with my wish would have saved a very great deal of trouble to the various gentlemen connected with the Presbyterian distribution of probationers, as well as much annoyance to vacant congregations; and it would, besides, have prevented myself from appearing in a very unfavourable character before the Church.

I have just learned lately, that my name has never been erased from the roll for distribution, and that it has again appeared on the list of October, in the present year. I confess, that I feel not a little annoyed, annoyed because, among other things, for months past, I have received no communications from gentlemen respecting any appointments whatever from this source, not even a copy of the list of probationers and vacancies for the last three quarters, but more annoyed still, that my name, for the time being, should be so persistently kept on the list of travelling probationers against my request.

With regard to the list of October, 1878, as I learn that Brockville and Ottawa are among the Presbyteries to be supplied by me, I may say, that they are just as inaccessible to me as ever. Having a motherless family of four young children now in charge, I cannot see my way clear to travel, and remain away, such distances from home.

I find no fault with this probationary scheme of the Church. I know the arrangement is intended for all parties whom it suits, and who are able to take advantage of it. It aims at the general good. For my part, I cannot, at present, take advantage of it, and so, doing the next best thing, I must just make more direct application to vacancies nearer home for a hearing. I make the confession honestly and openly, and so far as I understand my duty to God and to the Church, I shall be right in doing as I purpose. However, if any person be so unkind, as to cast a stone at me as a malefactor, he is welcome to do so. Let him remember, however, that it will bump on a good many other shoulders besides mine.

I trust I shall not be understood as speaking disrespectfully of any of the gentlemen associated with the distribution of probationers. I certainly do not mean any disrespect. As to the blame, I am willing to assume my own share of it, for not looking after this matter more closely before now. By inserting this in your columns, however, you will prevent much trouble and vexation to both distributors and vacancies during the present quarter, as well as exonerate me from more blame than belongs to me.

ALEXANDER NICOL, Probationer.

Owen Sound, Oct 3rd., 1878.

MISSION NEWS - TRINIDAD.

[The following letter from the Rev. A. J. Grant, of the Trinidad Mission, to Mr. W. A. Johnson, superintendent of the Bay Street Church Sabbath School, Toronto, has been handed to us for publication.]

MY DEAR SIR,—I am advised by Dr. McGregor, of Halifax, of the liberality of your Sabbath School in contributing \$40 for the support of a monitor in a Coolie School. This expression of your kindly interest in our work I greatly appreciate, and more especially as I felt that my visit to Toronto in 1876 had been a failure, so far as awakening an interest in our mission was concerned. Yours was the only Sabbath School that I had the privilege of addressing. Accept, then, my sincere thanks, and be pleased to convey this expression of gratitude to the Rev. Mr. Smith and the Sabbath School.

Perhaps it may be interesting to learn something of our situation and work. Eighty years ago this island fell into the hands of the English. After the abolition of slavery the estates were in danger of being abandoned, as regular labor could not be commanded. After various unsatisfactory efforts to meet the want felt, the Government turned to the East—to India and to China—to seek laborers. The first importation was in 1845. A few thousand were brought from China; perhaps some 1500 of them and their descendants still remain amongst us. The great body of immigrants is from Central and Upper India. The language chiefly spoken is Hindostani, and it is in this language the missionaries instruct the adults. The children are taught English.

Annually about 2,000 arrive from India and about 400 return. None can return under five years. At the end of ten years a free passage is given back. A ship leaves in a few days. My ablest catechist goes

in her to visit his heathen mother and family, to tell them of Jesus and His salvation. He longs for their salvation. He intends returning after a year's absence. Having found Christ in the West he goes to the East to make Him known. For five years he has wrought with great fidelity. One of Mr. Christie's converts, of Brahmin caste, goes to Indore to his heathen friends. I sincerely trust he may be of service to Mr. Douglas.

Coolies are annually arriving, and many more are required. This will appear when I say that the island has an area of 1754 square miles, and that not above 200 square miles are yet under cultivation. The Government is expending large sums in improving and extending roads; without these the cultivation could not be extended. Add to this the introduction of railways now under construction, and we can reasonably anticipate at an early day the cultivation of lands hitherto unreclaimed. To do this work laborers are required. The planter turns to India for the supply. The planting interests require 5,000 this year, and only 2,000 are expected. The demand must continue, and I suppose there is no reasonable ground to fear the interruption of the supply. From this it is clear that annually we may expect a large accession to our present heathen population. After a voyage of three months from Calcutta, they arrive with home notions, customs, prejudices, etc., so that ours is virtually a mission if not to Hindostan, yet to Hindoos. We are co-workers with Messrs. Douglas and Campbell and their Zenana helpers.

The people are more accessible here than at home in India. Here the people, on hearing, readily and candidly enquire; in India they are afraid to exercise this freedom. If convinced of the truth of the Christian religion, they can avow it here without fearing the consequences sure to follow at home.

In our labors we have very much to cheer us. On every hand we are opening small schools. These schools are a door of entrance to the people. Through them they come to understand that we are their friends. When a kindly, friendly feeling is awakened, they listen to our message. Many have truly believed and turned to the Lord.

At present I will not write more, but will await your reply; and please assure the young people that I will gladly, as I may be able, answer any question which they may propose through you. In giving the question, please give the name of the one proposing it. By this method information of an interesting character may be elicited and an interest awakened among the young that may result in good.

Most of the children of our schools have heathen parents, few of whom feel interested in sending them to the week-day school, and still fewer in sending them to the Sabbath School. They need your prayers. We labor in hope, feeling assured that we shall reap if we faint not. Believe me, yours faithfully and gratefully,
K. J. GRANT.

San Fernando, Trinidad, Sept. 5th, 1878.

FREEMASONRY AND CHRISTIANITY.

"The corner-stone of a fine new church was laid at St. John's, Newfoundland, on the 18th June, with Masonic honours. The Provincial Grand Master, A. M. McKay, opened the proceedings. Prayer was then offered by the Rev. M. Harvey, the Grand Chaplain. The stone having been pronounced 'truly and correctly laid,' Rev. Dr. Muir, of Edinburgh delivered a suitable address, after which the Rev. J. D. Patterson closed the proceedings."—"Record" for August.

I cannot see the slightest degree of the fitness of things in Masonic ceremonies at the laying of the corner-stone of a building to be devoted to Christian worship. The Grand Orient Lodge of France denies the being of God. I am happy to find that it is otherwise with British Freemasonry. But even in its best form, Freemasonry knows no difference between Jehovah, Allah, and Brahma—no difference between Christianity, Judaism, Mahometanism, and Paganism. It utterly ignores the Lord Jesus Christ and the Holy Spirit. If we believe the Bible, we must believe that our prayers are acceptable to God, only by Jesus Christ. No Freemason can, however, as a Freemason, pray to God in the name of Jesus Christ. We have, therefore, no reason whatever, to believe that God hears Masonic prayers. The God of Freemasonry is merely the God of nature. I am far from saying that there are no truths in Freemasonry. I maintain, however, that as it is a system which knows

nothing whatever of "ruin by the Fall, redemption by Christ, and regeneration by the Spirit," Masonic ceremonies at the laying of the corner-stone of a building for Christian worship are not in place.

A READER.

SABBATH SCHOOL ADDRESSES.

MR. EDITOR,—I write you for the purpose of reaching the ear of the Church in a matter which may appear small, but is yet of importance.

Our Sabbath School has been for some time back addressed by ministers from different parts of the country, for the reason that our pulpit is just now vacant. I have been struck by the mode which all adopted in addressing the school. It was "children," or "dear children," or "my dear children"—always children. Now when we remember that our schools are not made up of children, but that young men and young women, as well as older boys and girls, are to be found there, the inappropriateness of this mode of addressing such a mixed assemblage is apparent. There is one word that will include all and not appear offensive to any, and that is the word "scholar,"—"Dear scholars," "my dear scholars."

This is one of those minor matters worth correcting, and which need cost nothing but a little consideration. I have wondered whether the young men and young women felt that they were being addressed when the school was called "children."

A SUPERINTENDENT.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XVIII.

"Why are the Mass and Liturgies of the Church performed in Latin?" Surely, an Archbishop can give most weighty reasons therefore. Let us listen then, with the utmost attention to his Grace's answer to the question just quoted. He says (p. 59), "Many nations retain in this worship the original language in which the Gospel was preached to them by their first apostles or apostolic missionaries. The Greeks retain the old Greek; the Bulgarians, Copts, Armenians and other Oriental Churches do the same respecting the original language. The Jews perform their services in the old Hebrew. There must be, therefore, very significant reasons for not changing language in the sacred services." Bad composition again. His Grace should say, "The Bulgarian, Coptic, Armenian and other Oriental Churches," or, "The Bulgarians, Copts, Armenians, and other Orientals." The fact that so many churches conduct their services in a language unknown to the great mass of the worshippers, does not convince Protestants that it is right to do so. They want a better reason than the mere words, "There must be very significant reasons." What is a "significant reason?" But let us go on. "The Catholic Church being spread throughout all ages and nations, considered it wise to retain the Latin language in her sacred liturgy." This reason for having worship conducted in a language of which the great bulk of the worshippers do not understand one word, is, certainly, a very broad one, but it is also a very thin one. "Almost every village in France, Spain, Italy, and Germany, and other places in Europe have their peculiar dialect or *patois*. It would be most inconvenient and almost impossible to adapt the Liturgy to suit all these people." In this passage, the words, "and other places in Europe," mean "and in other places," etc., otherwise, his Grace makes a distinction between "almost every village in France, Spain, Italy, and Germany," and "other places in Europe"—a most ridiculous one. Well then, we have bad composition again. The "and" between the words "Italy" and "Germany" should be left out. "Almost every village * * have their peculiar dialect." "O horrible, most horrible!!" The idea of an Archbishop setting such a bad example of a literary kind before his flock!! Instead of "have their," say "has its." "All these people." Is "almost every village" "these people?" Good English composition, your Grace, certainly forms no part of the halo which surrounds your mitre. There are many dialects among those who speak English, yet all who speak them understand the "Book of Common Prayer." It is neither "most inconvenient," nor "almost impossible" to have worship conducted in a language understood by all who hear it. "Besides it would lessen very much the dignity of worship, as expressions that may be polite in one time and country, would be very vulgar in an-

other. and perhaps lose their significance. We could not use to-day the language spoken in the time of Queen Elizabeth." It would be very easy to have old-fashioned expressions replaced by others more suited to the present age. The Latin language has utterly "lost its significance" to the great majority of mankind. The dignity connected with worship in an unknown tongue is of no great moment. *Sense* is infinitely more valuable than *sublimity*. There are very few of those who attend Roman Catholic services who would not be as much benefited if the priest were to say continually, "Toral, looral, lay," as they are by the Latin prayers, which they hear. Paul condemns praying in an unknown tongue (1 Cor. xiv. 19), but, then, his sense of the sublime was very weak.

His Grace says that the people have the prayers "used at Mass and in administering the sacraments," translated into their own language, and so can follow the priest (p. 60). But how can those follow who are either blind or unlearned? Would it not be better to read the translation which all understand? It seems that the Liturgy has been "adapted to suit these people." "Mass and the sacraments." Ah! then, the Mass is not a sacrament. So, in effect, says Archbishop Lynch. "Priests always preach in the language of the people." I challenge his Grace to give one good reason why the people should speak to God in one language, and He should speak to them in another. "Priests recite other prayers before Mass and at different times." If this do not mean that, on certain occasions, priests recite prayers in the language of their hearers, it is utterly out of place here. Well, I never heard of their doing so. If they do it in one instance, why not in every one? The Archbishop refers to the fact that at the late Council of the Vatican over 800 "bishops and prelates of the Church" (he should have said "and other prelates") spoke and held their debates in Latin. If all present understood that language, this argument is of no force. Besides, debating is a very different thing from praying. Another argument used by His Grace is the fact that Latin was "the language of the learned in which all histories and works of art were written in Europe up to the close of the Middle Ages." "Up to the close," should be "down," etc. "Therefore," at least up (down) to that time, the Liturgy of the Church should be in Latin." Bad composition again. According to his Grace, now that the middle ages are past, the objection to the use of that language in public worship is not an unreasonable one. His Grace refers also to the fact that "all highly educated gentlemen and many ladies in Europe and America know this language." But the good of the unlearned should be consulted as well as that of the learned. The souls of the one are as precious as those of the other. Suppose there is a congregation of 1,000. Of this, 990 understand a certain language, but the remaining ten do not. They all, however, understand another language. Would it not be—to say the least—more reasonable, to conduct the services in the language which the *whole* understand, than in the one which only a *part*, however large, understands? His Grace says that "a Catholic finds in China the same language, vestments of the priests and ceremonies, as he will find in his own country or in Rome." A Romanist will find a most wonderful likeness between the services in a Chinese temple, and those in his own Church.

When the question of opening the daily proceedings of the House of Commons with prayer was discussed in Parliament, a certain French member said that French members could not be edified by English prayers. To those who understand neither, Latin is just as good as English. Protestants do not object to the use of Latin in itself, in the services of the Church, but to the use of any language which the worshippers do not understand.

Regarding the vestments of the priest, the Archbishop says (p. 61), "Great monarchs, and we might add, respectable people, have their servants dressed in livery," etc. According to his Grace, great monarchs are distinct from respectable people. This, no doubt, is often true, but it is not always so. If great monarchs be not respectable people, then Queen Victoria who is a great monarch, is not a respectable person. His Grace says that the vestments which the priest uses at Mass "are most appropriate, inasmuch as the Mass is the commemoration of the sufferings and death of Jesus Christ." Elsewhere, he says that Christ is offered to His Father in the Mass, "a true, real, propitiatory sacrifice." The Mass cannot, therefore, be only a "commemoration of His sufferings and

death." His Grace, therefore, contradicts Himself. So much for Romish unity.

Regarding the use of lighted candles in Romish Churches in the day-time, he says (p. 62), "Light signifies joy, hope, and sacrifice." How light resembles sacrifice I think the "learned prelate" will find not very easy to explain. "Lamps were lit by order of God Himself." The word "lit" is a vulgar one. "Lighted" is the proper one. "The torchlight processions of modern times are also in this spirit." If his Grace saw a torchlight procession in the day-time in Toronto, he would believe that every one engaged in it should be marched into the Lunatic Asylum, and placed under the care of my old friend Dr. Clark.

On page 63, he says "There was an especial altar of incense in the old Law." What is "an especial altar?" Were there two or more altars of incense? "The burning of incense * * was taken from the vision of St. John" (Rev. viii. 4). Why do not the priests, during service, appear on white horses? etc. (xx. 14). Is the use of purple and scarlet by bishops and other prelates taken from John's vision ("The Mother of harlots" xvii. 4, 5)? Was the persecution of the saints by the Romish Church, taken from it ("The woman drunken with the blood of the saints" xvii. 6)?

His Grace says (p. 63) that the Church makes use of so many ceremonies, "Because every thing is to be done decently and according to orders (1 Cor. xiv. 40), and St. Paul also giving directions about celebrating the Lord's Supper, said 'and the rest will I set in order when I come' (1 Cor. xi. 34)." His Grace is, of course, satisfied with these proofs. Well, he is like a poor savage, who, when he gets a brass button, thinks that he is enormously rich.

On pages 68, 69, he says "Christ came to save and to transmit the means of salvation to the people of every country and of every age: to the Americans as well as to those to whom the Apostles preached in person." Does he, by the term "Americans" mean only the people of the United States, or all in America? Why does he specify the Americans? He reminds me of the minister who once said in his sermon, "mercy is offered to all, yes, my brethren, even to the poor Irish."

Regarding the celibacy of the clergy, he says (p. 70), "We find an immense number of this class (unmarried persons, in the army and navy * * living chastely." There is an immense number in the army and navy of whom the very opposite is true. It is well known that licentiousness abounds in garrison and seaport towns. One very strong argument against a long term of enlistment in the army and navy is taken from the virtually enforced celibacy in which the great mass of those in the one or the other must live. I have been told that those in our small army in Canada, are enlisted for only one year. If they be, I have no doubt that the consideration of the evils of forced celibacy had a great deal to do with this arrangement. His Grace further says, "In the early church, men who were married were chosen by Christ Himself as Apostles, but we know that they abandoned their wives and left them as widows, and the Deacons were ordained to look after them." Then follows his proof thereof. "And in those days the number of the disciples increasing there arose a murmuring of the Greeks against the Hebrews for that their widows were neglected in the daily ministrations" (Acts vi. 1). This proof has just two very slight defects, otherwise it would be unanswerable. (1) The widows here spoken of were the widows of disciples—men not chosen by Christ. (2) These disciples were Greeks, whereas the Apostles were all Jews.

In my next, I intend closing my review of the contents of His Grace's "Curiosity Shop."

Metis, Que.

T. F.

REV. DR. SOMERVILLE has finished his evangelistic tour in Australia and New Zealand, and returned by way of the United States. Reaching Philadelphia on a Saturday night he stayed there over Sabbath and preached in some of the churches, the local papers say, "with very great acceptance and impressiveness, and in the presence of very large audiences.

DR. HOLLAND, editor of "Scribner's Monthly," talking to the assembled boatmen of Alexandria Bay the other day, said. "I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it."

BOOKS AND MAGAZINES.

The Fortnightly Review.

Toronto: Rose-Batford Publishing Co.

We have received No. XVI. of the North American Series of the "Fortnightly," bringing the publication up to the end of September. The present number contains: "A Political Epilogue," by the Editor; "Dreams and Realities," by Leslie Stephen; "Mrs. Gaskell's Novels," by W. Minto; "Hallucinations of the Senses," by Henry Maudsley; "Prospects of Moral Progress in India," by H. J. S. Cotton; "Brockden Brown," by G. Barnett Smith; "The Doctrine of Metempsychosis," by Professor Knight; Home and Foreign Affairs.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

We have received from the publishers what we may call the first number of a new magazine with title as above. And yet, though new in title and form, its features are those of an old acquaintance, or rather of two old acquaintances. It is formed by combining two somewhat similar publications formerly issued by the publishers, viz., "The Metropolitan Pulpit" and "The Complete Preacher." The former contained condensed sermons by New York preachers; in the latter the sermons were given in full, and were by the most prominent preachers of all countries. In the first number of the new publication we find all these features united. Several sermons are given in full, and these are placed first, while the remainder are given in condensed form. We think the combination presents many advantages, not the least of which is that by this means the publishers have been enabled to furnish nearly as much matter as was contained in both periodicals for very little more than the price of one. The following are the contents of the first number: "The Possible and the Impossible in our Salvation," by Enoch Pond, D.D.; "The Misery of Man and the Mercy of God," by Adolphe Monod, translated by J. E. Rankin, D.D.; "Larger Definitions," by Joseph Parker, D.D.; "The Prodigal's Resolve," by T. De Witt Talmage, D.D.; "The Family in Heaven and Earth," by William Ormiston, D.D.; "Self Hurt of Sin," by C. N. Sims, D.D.; "The Prayer for Increase of Faith," by Samuel H. Weller, D.D.; "Timothy—the Religion of Character and the Religion of Sentiment," by C. H. Payne, D.D.; "God Mindful of Man," by H. M. Gallaher, D.D.; "Passing over to the Other Side," by T. L. Cuyler, D.D.; "Exchanging Cloaks," by S. H. Tyng, Jr., D.D.; "Piety and Riches," by Rev. T. Colclough; "Marvellous Faith"—first sermon; "Marvellous Unbelief"—second sermon, by Rev. William Jones; "The Fall of Dagon," by D. Thomas, D.D.; "The Fool's Death," by Rev. Archibald Brown; "The Lord Jesus Christ—No. 1, His Wonderful Life; No. 2, His Dreadful Death—a Service for children, by John Richardson, D.D.; "The Bible a Lamp," by Rev. T. Champness; The International Sabbath School Lessons—Homiletically treated, by Rev. D. C. Hughes; Sermonic Criticisms; "What Ought Preaching to be," by E. De Pressence; A Suggestive Commentary on a Harmony of the Gospels; Hints at the Meaning of Texts; The Prayer-Meeting Service; Themes and Texts of Leading Sermons Preached during the Month; Suggestive Themes. Under the head of Sermonic Criticisms, we have: "Why the Pulpit has lost its hold on some people—an Interview with a Lawyer;" "Choosing Wrong Texts," by Bishop Moorhouse; "The City Pulpits Criticized;" "Lack of Unity;" "Knowledge of the Evils to be Attacked;" "Dr. Taylor's Paris Sermon Criticized by a Layman." Of the "Hints at the meaning of Texts, some are classified as suitable for a Revival Service, viz.: "The Fruitlessness of the Worldling's Labour," "The Freedom of Salvation," and "The Scarlet Line;" some for a Funeral Service, as: "Death a sleep," "Life's Uncertainty," "Martha's Mistake," "The Safety of the Dead," "Life a Breath," "The Death of the Young;" and the two remaining ones are regarded as belonging to the department of Christian Culture, viz.: "The Supreme Wisdom of Perfect Trust in God," and "Keeping One's self Unspotted from the World." We have also received Vol. III. of the "Complete Preacher," bound. It contains six of the monthly numbers, making up a large quantity of valuable reading matter at a low price, and furnishing a specimen of the preaching of the most noted pulpits orators of our day.

CURRENT OPINIONS.

THE basis of political reform is no unscrupulous will; it is moral principle, wise judgment, and views.—*Harper's Weekly.*

IN the present state of public opinion, the law of the Sabbath is relaxed beyond any known precedent in New England.—*Watchman.*

NOTHING that the country could do for the laboring men would bring such immediate and extended good as the putting a stop to liquor-selling.—*Zion's Herald.*

If the poor man love his rich neighbor as he loves himself, will he not delight in the thought of that neighbor's abundance as much as if he possessed that wealth himself?—*Examiner and Chronicle.*

As with the Irish on this side of the Continent, so with the Chinese on the other. We are sure that there is a better way of dealing with them than that of violent and forcible expulsion.—*Evangelist.*

THIS love of money may and does prevail among those who have but little of it, as well as among those who have much; and its blighting power is seen and felt over all the church.—*Central Presbyterian.*

THERE will be hard times in homes without love; in families that have money for luxury, and none for charity; in households unused to prayer and unbled by faith in the realities of a world to come.—*Christian Intelligencer.*

NATURALISTS have observed that when the price of hops and of tobacco is good, the men who raise them seem to have no conscience. But as the price goes down, that faculty becomes largely developed.—*Congregationalist.*

IF we want our standard of financial prosperity to be based upon sure and safe foundations, let us remember, let us all remember, that its best security is an untarnished national credit and a sound constitutional currency.—*President Hayes.*

BISHOP CONROY, Papal Delegate, was not the first Roman magnate who perished unaccountably in Newfoundland, nor was he the last liberal statesman of Rome who so departed this life under the scarcely concealed curses of the Ultramontanes.—*Montreal Witness.*

CHRISTIANS, who would maintain a good report with them who are without, will please recollect that the Muller principle is cash. The man who lives within his means, and pays cash, will have a better reputation with God and man than he who, for a pretence, makes long prayers and shaves his own nose.—*Observer.*

THE first word to the Church in the great commission is "Go." The true test, therefore, of the efficiency of any Church as an evangelizing agency is the "go" in it—or the going out from it; the going after the lost; the going to bring in the outsiders. How much of the "go" is there in your Church? That is the question. *Sunday School Times.*

WHEN I converse with perfect ease and accuracy through the telephone with friends eight miles away, their words sounding in my ear precisely as they do when they sit beside me, I do not permit myself to doubt that I shall live to see this instrument so perfected that I shall converse with equal ease and accuracy with friends in London or Paris.—*Mayor Pierce of Boston.*

The "sterior," which does not worship the Bible, but the English version thereof (biblianglicoverionolatry is the name of its sin), says that it will be an emasculated Bible which the revisers will offer us if they leave out as spurious any verses from the present received text. We guess not. The Bible will retain its force after any few interpolations have been thrown out.—*N. Y. Independent.*

WHEN Paul said to the Corinthian Church, "All things are yours," he in a few words expressed, as usual with him, a truth of deep meaning and wide application. Matters are so arranged in the material world, by Him who is head over all things to His Church, that all things in nature, from "the stars in their courses" to the "hornet which drove out the Canaanites," work together for the good of the Church.—*Canada Christian Monthly.*

COULD Paul have seen himself as we see him, the foremost man of the age, and the mightiest force of modern civilization, he never could have had the faith that made him Paul. He simply did the duty of the hour as he wrote letters to little bands of persecuted Christians, never thinking that his words would be more precious than diamonds to coming ages. Faith gives them that quenchless lustre that shines in the darkness.—*Zion's Herald.*

WE often speak of the poor man's squalid home as half-excusing his intemperance and waste, but it is not only his home, it is his associates, and the coarseness and vulgarity which cling to himself and his wife and children, of which he is dimly and undefinably conscious, and cannot even set about ameliorating. These sometimes kindle his rage against his betters, and sometimes plunge him into loveless apathy and despairing recklessness.—*Dr. Chadwick, Rector of Armagh.*

THE human soul is slow to discover the real excellence of things given to us by a bountiful Creator, and not until the shadows of death begin to gather around the object that we love, do we see its worth and beauty. Autumn is the dim shadow that clusters about the sweet, precious things that God has created in the realm of nature. While it robs them of life, it tears away the veil and reveals the golden gem of beauty and sweetness. Beauty lurks in all the dim old aisles of nature and we discover it at last. At last! Oh, words so closely akin to never! Oh, blinded eyes that do not see the beauty of this world until it is going from us! Oh, icy hearts that do not receive the tender love of Christ until the last moment! How blind—how cold are souls that were created to glow and throb with infinite love forever. In the great, glorious life to come we shall see the golden chain of love as it binds together all created things. We shall understand the hidden secrets that have been to us like "sealed books." We wait patiently until the "scales fall from our eyes."—*Northern Advocate.*

SCIENTIFIC AND USEFUL.

ADULTERATION.—A society in Paris is making arrangements to establish in the cities and towns of France chemical laboratories for the purpose of examining articles of food, and detecting adulterations or unhealthful constituents. In England the value of public analysts has long since been satisfactorily demonstrated.

DUST IN THE EYE.—A correspondent writes to the *Scientific American* this remedy for cinders in the eye;—"A small camel's hair brush dipped in water and passed over the ball of the eye on raising the lid. The operation requires no skill, takes but a moment, and instantly removes any cinder or particle of dust or dirt without inflaming the eye."

POISONOUS WALL PAPER.—A late number of the "Scientific American" has another article under the above head. The only fact developed is the large percentage of such papers that are poisonous. Mr. Siebold, a member of Manchester Chemists' and Druggists' Association, examined sixty or seventy samples of wall paper of different colors and found only ten that were harmless.

TO CURE A COLD.—By abstaining from drink and liquid food of any kind, for as long a period as possible, the internal congestion, which is in fact, the condition generally known as a cold, becomes reduced. The cause of congestion is the excess of blood contained in the overcharged membranes, and this is removed when the general bulk has been diminished by withholding the usual supply of fluid.

ELECTRIC ALARM.—At a meeting of the Franklin Institute a few evenings ago an electric alarm door-mat was exhibited. This mat, when stepped upon, communicates a signal, or rings a bell. The mat can be concealed under a carpet, or by covering with some light material. Perhaps it may also serve to record the entrance or exit of passengers from railroad cars, and thus be added to the number of bell-punch inventions.

REMOVING BAD SMELLS.—Smoke will remove a bad smell more effectually and with less labor than anything else. If the hands smell of anything disagreeable, remove the stove lid and hold them over the smoke a minute, and it will all be gone. Fill an empty barrel half full of straw and set it on fire; it will clean the barrel, and a little care will keep it from scorching. If any of the young folks should go rabbit-hunting and make a mistake in the game they tree, they can lose the unpleasant remembrance of it by setting a bunch of straw on fire and standing a while in the smoke. I have removed the taste and smell of turpentine and coal oil from bottles by washing them with a little vinegar.

THE following is a very nice way of preparing potatoes for breakfast. Peel them, and cut them in very thin slices into a very little boiling water, so little that it will be evaporated when they are cooked. At this point, add salt to your taste, some cream, or if you have not cream put in a very little milk and a bit of butter. A little practice will make this a very favorite dish in any family. The art is, to cook the potatoes with a very little water, so that it will be evaporated at the time the potatoes are done. They must be stirred while cooking occasionally. Another mode is, to mash the potatoes and add salt, butter, and a little cream, and set them away. Then cut them in slices, and fry for breakfast.

AN IMPORTANT FACT.—Exercise for the body, occupation for the mind—these are grand constituents of health and happiness; the cardinal points upon which everything turns. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject; for the winds, waves, the earth itself, are restless, and the waving of trees, shrubs, and flowers is known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, if possible in the open air, if not, under cover, will be almost certain to secure an exemption from disease, as well as from the attacks of low spirits, or ennui, that monster who is ever waylaying the rich and indolent. "Throw but a stone, the giant dies."

ABOUT CANARY BIRDS.—Place the cage so that no draught can strike the bird. Give nothing to healthy birds but rape and canary seed, water, cuttle-fish bone, and gravel-paper or sand on the floor of the cage. No hemp seed. A bath three times a week. The room should not be overheated—never above seventy degrees. When moulting (shedding feathers) keep warm, avoid all draughts of air. Give plenty of German rape seed; a little hard boiled egg, mixed with crackers grated fine, is excellent. Feed at a certain hour in the morning. By observing these simple rules birds may be kept in fine condition for years. For birds that are sick or have lost their song procure bird tonic at a bird store. Very many keep birds who mean to give their pets all things to make them bright and happy, and at the same time are guilty of great cruelty in regard to perches. The perches in a cage should be each one of different size, and the smallest as large as a pipe stem. If perches are of the right sort no trouble is ever had about the bird's toe-nails growing too long; and of all things keep the perches clean.

TO RELIEVE CHOKED CATTLE.—"I used to be a Cheshire (England) dairyman, and had a stock of nearly one hundred cattle. Growing many acres of turnips, choking of the cows was very frequent, and the simple remedy was a stick of hard wood about a foot long and an inch and a half square, put in the mouth as a bridle-bit—a string from each end tied to each horn to keep it in place. Placing the stick instantly releases the imprisoned foul air from the distended stomach, and prevents more swelling. Whatever root sticks in the throat will in time soften and go down, and no bad effect can follow unless force is used. Until this summer I had never seen a case of bloating from eating grass or clover. In June my next neighbor had a case and had my assistance. I placed the stick and she was relieved in a few minutes. The same day my cows (through a board being down in my neighbor's fence) got into the clover, &c., and before I knew it one died. Numbers were looking on while she was struggling and dying, but knew no remedy. To-day another neighbor had a similar case, and effected a cure by the means described."

PRACTICAL PAPERS.

PLANTS AND SEEDS FOR AUTUMN PLANTING.

Autumn is not only the best time for planting most bulbs, but it is the only time that beds of Holland bulbs, such as hyacinths, tulips, crocuses, etc., can be made. Obtain bulbs in September or October, and before Winter sets in cover the beds with a dressing of leaves or cow manure, four or five inches thick. Lilies can be planted either in the Fall or Spring.

All hardy plants, the peonies, hollyhocks, delphiniums, perennial phlox, day lily, dicentra, and plants of a similar character, indeed all that will endure our Winters, should be planted in the Autumn, if possible, as they get a better start in the Spring than if planted at that time.

Most people have observed, no doubt, that self-sown seeds, that is, seeds that have dropped from the growing plants of the previous season, sometimes produce the strongest and most healthy plants that bloom the most freely. This is true of several kinds, and particularly of those that suffer under exposure to our midsummer suns. The reason is, that self-sown seeds get a very healthy growth in the Spring, vegetating as soon as frost is gone, and are good sized plants at the time we usually put seeds in the ground, even if they do not start in the Fall. They thus mature and flower during the cool weather of Spring. The clarkias and nemophilas and annual larkspurs are noted examples. There are also several varieties of hardy annuals that do well with Spring sowing that will bear Autumn sowing in the open ground, and reward us with early Spring flowers. Sweet alyssum and white candy-tuft will give us abundance of white flowers for early cutting, if sown in the Autumn. In a sandy soil the portulacca may be sown in Autumn with good success. Seeds of biennials and perennials, if sown early enough to produce strong little plants, will flower the next Summer; and pansies and Chinese pinks, though they bloom the first Summer if sown in the Spring, will make much stronger plants and flower more freely and earlier if young plants are grown in the Autumn.—*Vick's Floral Guide.*

POULTRY FLESH.

The value of poultry flesh comparatively, that is to say, when spoken of simply as table food, is not so various in different breeds of fowls, as some of the books and certain partial writers on the subject aim to make it out.

We not infrequently see it gravely stated that the meat of the Chinese or Asiatic breeds is "stringy and tough," or that the flesh of this or that smaller variety of fowl is very "tender and juicy," compared with that of some other kind of poultry. This is all fallacious, and a groundless theory.

We have eaten of the flesh of every description of domestic fowl, from the Bantam to the Brahma—old and young—good and inferior. And we know that it is altogether more in the feeding of poultry, to render their meat toothsome when slaughtered, than it is in the sort or size of the fowl thus eaten.

An immature chicken of the slowly maturing sort, is, of course, lacking in rotundity and plumpness, if unseasonably killed for the table. But any variety of fowl, either young or old, that is badly or negligently fed and cared for, is naturally poor in flesh, "stringy," and unpalatable.

Well fed fowls of any breed, and such as have all they need for their comfort and thrift, from chickenhood upward, make excellent poultry for market, or for the private table. And there is no perceptible difference in the taste of the flesh of any sort of domestic birds, so far as we could ever distinguish.—*Poultry World.*

HOW TO GATHER LATE APPLES.

The following suggestions on the care of late apples is from the "Practical Farmer." Hand-picking should always be resorted to, especially with winter apples, else the fruit will not keep long or present a saleable appearance when laid down in the markets for sale. Some few varieties ripen irregularly, and should be gathered accordingly. In most cases the latter varieties of apples should be left until late, so as to fully color up, when they should be carefully hand-picked, only the sound, unspiced ones being taken. A bag with two of the extreme corners drawn neatly together,

and slung over the right shoulder and hanging under the left arm is the most convenient thing to pick in, as it is readily used either on the tree or when the picker stands on a ladder. When the bag is full the apples are carefully emptied into baskets conveniently near, and the bag filled again.

When the fruit is picked, convey it to the fruit room, which should be a cool, dry and dark place, where it should remain till the time arrives for packing. While picking, after they are picked, and before they are removed to the fruit room, keep the apples in the shade. While some persons, new to the business, do not think it makes much difference if the fruit is a little mixed, we have found it is best to keep the varieties separate and to market them the same way, even though the quantity be small. And this is why we have advocated, continually, planting but few varieties, and those the best, for when the trees come into bearing you will have enough of each sort to make a fair marketing, which would not be the case if many varieties, and but few trees of each variety, were planted.

In packing apples they should not be barreled until they are free from moisture or dampness on the outside, else they will soon decay, become damaged, and be unsaleable. The barrel should be filled rather more than even full, and the head then pressed into place with a screw and appliance for the purpose. By this means the apples are prevented from being bruised in handling the barrels in transportation.

ALDERNEY COWS.

Alderney is known for the breed of cows which bears its name. These are so called, probably, because the first ones exported were from that island, although now very few that are sold as Alderney cows are directly from there. Those of that breed actually exported from these islands are generally from Jersey, where the cattle are much the same as those of Alderney, small, with tapering heads, and of a delicate fawn color. The Guernsey cow is esteemed by some even more highly than the Alderney, it is rather larger, and more of a red, brindled in color. The cows are milked three times daily, and the milk churned without skimming. One pound of butter a day is by no means an uncommon yield for a good cow. The cow-cabbage is made to reach a size so large that the leaves are used to wrap the butter in for market, while the stalks are varnished and armed with ferrules, and extensively used at St. Helier's for canes. The cows are very carefully coddled. The grass they feed on is highly enriched by the vraise, a species of sea-weed gathered from the reefs at low tide. There are two vraise harvests appointed by the Government—one in the spring and the other in August—although it is gathered at other times in small quantities. All the hands turn out in the season, with boats and carts, frequently at night, and it is a very lively, picturesque occupation, though often attended with risk and loss of life from the overloading of boats or sudden rising of the tide. The cows are always tethered when feeding: they eat less in this way, really giving more milk than if glutted with food; and, while they are cropping the grass on one side of a field, it has time to spring up on the other side. When they have done eating, they are at once removed from the sun to the shade. The breed is preserved from intermixture with other breeds by strong and arbitrary laws very carefully enforced. No cattle are allowed to enter the islands (except for slaughter within a certain number of days), with the exception of oxen for draught.—*Atlantic Islands.*

CLIMBING PLANTS.

There are some curious facts regarding climbing plants; their stems generally turn from left to right round the pole used for support; others follow a contrary direction; while to some it seems to be a matter of indifference. Mr. Darwin has concluded that light is an influential cause. If plants of this class are placed in a room near a window, the stem requires more time to perform the half revolution during which it is turned away from the light, than for that which is toward the window. In one case the whole circle was completed in five hours and twenty minutes, of this the half in full light only required an hour, while the other could not traverse its part in less than four hours and twenty minutes—a very striking variation. Some Chinese ignamas (*Dioscorea batatas*) in full growth were placed in a completely darkened cave,

and others in a garden; in every case those which were in darkness lost the power of climbing round their supports; those exposed to the sun were twisting, but as soon as they were put in the cellar they grew with straight stems.

The sleep of plants, which certainly has a connection with light, is another curiosity in nature. Flowers and leaves of some growths seem to fade at particular hours, the corolla being closed, which, after a state of lethargy, blows out afresh; in others the flower falls and dies without having closed. In the case of the convolvulus the flower is drawn up at noon. Linnæus noted the hours in which certain plants blow and fade, and thus composed a floral dial; but science has not yet been able to explain these curious relations to light.

The green coloring of leaves and stems is owing to a special matter called chlorophyll, which forms microscopical granulations contained in their cells. These grains are more or less numerous in each cell, and it is to their number as well as to the intensity of their color that the plant owes its particular shade of green. Sometimes they are found pressed together, and cover the whole internal surface of the cell; while at other times they are smaller in quantity, and do not touch each other. It has recently been observed, also, in the latter case, that under the influence of light the green corpuscles undergo very curious changes of position; in certain plants they crowd to the part of the wall of the cells exposed to the action of the sun—a phenomenon which does not take place in darkness or under red rays only.—*Harper's Weekly.*

THE HEIGHT OF TREES.

When a tree stands so that the length of its shadow can be measured, its height can be readily ascertained as follows:

Set a stick upright let it be perpendicular by the plumb-line. Measure the length of the shadow of the tree, and at the same time measure the length of the shadow of the stick. As the length of its shadow is to the height of the stick, so is the length of the shadow of the tree to its height. For instance. If the stick is four feet above the ground and its shadow is six feet in length and the shadow of the tree is ninety feet, the height of the tree will be sixty feet (6 : 4 :: 90 : 60). In other words, multiply the length of the shadow of the tree by the height of the stick, and divide by the shadow of the stick.

THE INTELLIGENCE OF THE HORSE.

From the superintendent of the largest street railway in Massachusetts, we have the following interesting facts:

"I find horses know much more than they have credit for. I once had a horse that would back out of his stall in cold weather, and go to another part of the stable where there was a stove with a fire in it. He would then back up to the stove, and stand an hour at a time, if not disturbed.

"I had another horse that would unhook a door to get at the meal. I have several horses now that will push the slide, in front of them, to let in fresh air. I have another that knows what to do upon hearing the sound of the bell in the stable.

"Let a little colt come into any of our stables and whinney, and you will see all the horses start instantly with delight. Some of them will be wild to see the welcome little visitor.

"Such facts show observation and reason in the horse, and I think he is too intelligent to be deprived of the full benefit of his sight, as he is by the use of blinders."

Too much preaching lacks spiritual baptism in preparation. Too much has but meagre, if any, real heart-power; and hence it is not strange that the masses are not more effectually reached, and lives up-borne.

It is difficult for us to realize that God is present in History now as much and as truly as He was present with His chosen people in the olden time. He rules the British nation, the American nation, as surely as He ruled the nations of other days. His rule is not confined to great nations, but it extends to every province, every hamlet, every house, every individual. Modern life is really as full of God as ancient life was. When we fear the unknown, we ought to remember that to God the unknown is well known, and the future is an eternal now.

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C. BLACKETT ROBINSON, Editor and Proprietor.

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Advertisements 10 cents a line 12 lines to the inch. Yearly rates \$7.00 per line.



TORONTO, FRIDAY, OCTOBER 18, 1878.

THE INFANTS' HOME.

IT gave us much pleasure to be present at the annual meeting of the friends and supporters of this benevolent institution. The Hon. Ex-Lieutenant-Governor Howland gracefully presided. The reports of the managers and of the Treasurer were read by the Hon. Vice-Chancellor Blake, who also seconded the motion for their adoption made in eloquent terms by the Rev. David Mitchell. Very able addresses were delivered by Rev. Messrs. Jones and Warrender, and by Professor Daniel Wilson, Mr. J. Gillespie, and Mr. Graham. Dr. Burns read an interesting report from the medical gentlemen, including himself, who give gratuitous service to the Home. What was wanting at this meeting was a much larger audience. It seems almost incredible that an institution of such a public nature and that is doing such a valuable work should have so little sympathy from the public. The idea of some thirty or forty persons constituting the anniversary meeting of the Infants' Home is sufficiently preposterous. There ought to be one hundred present for every ten that were at the meeting last week.

The matter of the report was exceedingly instructive. Since the formation of the Society three years ago, three hundred and ninety children and one hundred and sixty-nine destitute mothers were received in the Home. During the past year one hundred and forty-nine infants and seventy mothers were received. Of the children thus received forty-three were sent to relations, eleven were adopted, two sent to Girl's Home, fifty died, and forty-three remain. Of the seventy mothers admitted during the past year, thirty-five have been provided with situations, eight sent to relations, six dismissed, two sent to General Hospital, and ten remain in the Home. The monthly expenses averaged about three hundred dollars, and there is no certain income beyond the small grants received from city and Government, together amounting for the past year to about sixty dollars per month. The statement of Dr. Burns, so modestly given, to the effect that

notwithstanding all their efforts, there should be so large a percentage of deaths, is sad evidence of the forlorn condition of these children. What a pleasant thought for those who maintain the Home that they are the blessed means of contributing to the comfort of so many helpless ones in a trying moment. But how much more inspiring to witness the cheering spectacle of a number of children who would have been in a miserable and destitute condition, lively and happy, and receiving such a ground-work of physical health as with the collateral advantages of education, will make them useful and honorable citizens.

We have to bespeak for this Society the hearty and substantial support of the community. The work of the ladies is indeed a labor of love. They ought not to know anxiety or care in the maintenance of the Home. It is sufficient that they perform such duty without having the financial burden to harass them. It is a work that returns far more than it costs. Its cost is a few hundred dollars per annum, and for this outlay there is the saving of money that would have to be expended upon burying, upon police services, upon mothers forced to prey upon society, upon children being brought up to a life of stealing and begging. That is the negative side, but there is a positive saving. As Rev. Mr. Mitchell well remarked, it would be sufficient reward if only one child were saved to society and to heaven. He instanced the case of a young man who came one evening with his sweetheart to Rev. Dr. Guthrie to be married. He was a young soldier, with a glittering star on his breast received as a reward for bravery. When Dr. Guthrie learned that the two had been inmates of his ragged school, we can well imagine the excited joy which then took possession of his heart. But there is more than this. There is the certainty of a large percentage of such children being saved; and that means, not only being saved for eternity, but becoming good and loyal citizens.

It is the intention of the lady managers of the Home to erect a suitable building in which to carry on their work. For this purpose a sum upwards of two thousand dollars has been raised and is now in bank. But such an amount as this, however creditable to the donors, will barely suffice to purchase the lot, let alone pay for the building. It is therefore obvious that other contributions for this purpose must flow into the treasury. Would it not be well for the ladies to get up a bazaar in aid of their enterprise? We make sure that it would prove one of the most popular sales that have ever been held in Toronto, and we are sure that the returns would go far to enable these benevolent ladies to accomplish their noble purpose.

CHRISTIAN CONFERENCE.

A great treat is in store for the Christian community in this city and neighborhood. A conference of Christians similar to those held in the mother country and the United States will meet in Shaftesbury Hall from Monday till Friday of next week. We observe with pleasure that the Revs. H. M. Parsons of Buffalo, Robert Cameron and John Clarkson of Brantford, W. J. Erdman of Chicago, Dr. Brookes of St. Louis, William Taylor of California, besides a large number of our

city clergy, including the Rev. Messrs. Rainsford and Macdonnell, are to be present and take part in the exercises. These meetings cannot but prove very attractive and profitable. It will be delightful to meet with such brethren, and to listen to their words. From the conference there will go forth a precious and lasting influence, which will tell upon the work and spiritual prosperity of the churches. The practical benefit of the discussions will be felt during the coming winter, especially in the departments of P. S. reading and Sabbath School work. We notice there is to be a discussion on Friday upon "How to reach the masses," from which we hope to get some light upon a question of great and acknowledged difficulty. To all the brethren assembled in conference we give greeting. May the Spirit of God be vouchsafed to them.

TORONTO COLLEGIATE INSTITUTE.

THE annual distribution of prizes in connection with the above Institute, took place in the afternoon of Thursday, the 10th instant. It gave us pleasure to observe the large and influential attendance of ladies and gentlemen who had gathered together to witness the various exercises. Quite a number of our leading citizens, including the Mayor and several clergymen, had seats on the platform. The ceremonies proved of much interest to the entire audience.

Considering how many of the pupils of this school have during the year now closed taken scholarships in the Universities, and also high places in the examinations, we see at a glance the important work which the Institute is accomplishing in the higher education. With such an accomplished and successful Rector as Mr. McMurchy, and with a staff of well-qualified assistants, it is to be expected that the results of the year's labors will be extremely satisfactory. But as the Rector said, with such pupils he could do anything. That is saying a great deal for Toronto, and also for the system of public schools which prevails. Indeed, as a whole this city is greatly favored in the matter of education. With the Model and public schools on the one hand, where a preparatory education of a superior nature may be obtained at little or no cost, and with the University at our door where the study of classics and philosophy may be successfully carried on, there is nothing to hinder any boy of "parts"—or for that matter any girl—from reaching the highest position to which culture will entitle him or her. Between the schools and the University the Grammar School is the necessary link; and Rector McMurchy is rendering an invaluable service to the community by the able manner in which he discharges his duties. He has his reward in the attainments of his scholars, and he will have a large return for his labor in the years to come in seeing many of his pupils occupying the highest places in the professions and in public affairs. The boy while at school may at times entertain an unkindly feeling towards the master, but when he reaches manhood's estate he will regard his teacher with profound respect and affection. Mr. McMurchy may reasonably look forward to such a future, when his pupils will look to him as the worthy instrumentality by which

they have risen in the world. In our opinion, there is no more enviable position than that, and with such men on its roll the educational profession may well be considered as one which is worthy of the highest ability and scholarship.

It is also matter of congratulation that in this Institute attention is given not merely to mental culture, but also to physical development. The games which took place on the cricket ground on the day following the distribution of prizes were in every respect worthy of the intellectual calibre which was witnessed in the class-rooms. The matter of physical exercise is no mean factor in education. It is being more and more recognized as such. The sound mind in the sound body is the grand indispensable of success in life. What a change, indeed, from our boyish days! Then we had as it were to steal our play. The blush mounted the face if our teacher caught us running. But this is happily changed for the better. While agreeing with what the Rev. Mr. Macdonnell said at the prize distribution that the prize-takers did not turn out the dull men as alleged, we at the same time believe that the reason why so many prize-men turn out failures in actual life is that they paid little or no attention to physical health when they were growing. It is a painful retrospect of school and college days to think of the number of the most brilliant young men who were in their graves before they reached their professions. And it is rendered all the more painful that we can trace this lamentable result to the twofold cause of overtaxed mental faculties, and of undertaxed physical organs. It should be remembered that the words of our Saviour are applicable in more than one sense, "Take therefore the talent from him—" and that we have many mournful illustrations of this principle in the loss of health through too much study. The youth of our day are to be congratulated on the more sensible ideas which prevail.

PROTECTION IN BRITISH COLUMBIA.

IT seems our co-Dominionists in British Columbia are firm believers in the virtues of the National Policy. They are determined to exclude the foreign article from the market. They cannot in all cases do this of themselves. They must wait for the new ministry at Ottawa to establish a protective tariff. There is, however one article in the market which they thought they could regulate without the assistance of any higher power. That article is labor. With this article they thought their market was overstocked. There are not many people in the country altogether; but few as they are they thought there was not enough work for them all. A provincial government cannot legislate on the tariff question, but it can legislate on matters connected with the taxation of the inhabitants. The Government of British Columbia could not impose protective duties but it could levy a protective tax. The article to be excluded from the market was labor—in the person of John Chinaman. So, down came the tax on John's devoted pate—so much a head on natives of China over and above the rates paid by the rest of the inhabitants. We do not know the exact amount,

but it was intentionally made protective, that is, it was placed at such a figure as to compel the persons so taxed to leave the country in order to avoid starvation. Scarcely, however, had the act come into operation than some one who had got a little ahead of his fellows in their legal studies discovered that it was unconstitutional, and after due and careful consideration it was so declared to be by the proper authorities. And this is the end of the new patent British Columbian invention for the protection of native industry. It was not in accordance with those philanthropic principles which are now the acknowledged guides of the most enlightened governments of the day. It was contrary to those impulses favorable to fair-play which spring up so spontaneously in the breast of every true-born Briton. And last, but not least, it was wrong. Even in the history of Japan, notorious for its exclusiveness, it would be necessary to go back a good many years to find a parallel to this piece of political economy; and where the next parallel case could be found we really do not know, without reverting to times of mediæval tyranny. It is said that the British Columbians having found this plan impracticable, are now casting about for some other means whereby they may get rid of the Chinese. We have our information from American sources, but though our Republican neighbors might be somewhat tempted to lighten the shade of some of their own misdeeds by comparing them with this wrong of deeper dye, still we have no reason to doubt the main facts of the case. The poor Chinaman has suffered much persecution in California and other parts of the United States. But the people of San Francisco can now raise their comparatively innocent hands in pious horror at the treatment bestowed upon these unfortunate immigrants in a British province. It is with shame that we have to make the admission. Britain herself has been famous among the nations of the world for her hospitality to strangers. When other European governments were carefully scrutinizing every passport and excluding or imprisoning strangers on the slightest pretenses, she threw her doors wide open and allowed all to come and go at their pleasure, without distinction of race or nationality; and how often has she afforded an asylum to the hunted political refugee from the neighboring continent, whether he were the exiled emperor or the meanest member of the commune. As a rule, the young nations which have sprung from the British stock in different parts of the world do not fall behind the parent in this respect. A British province has afforded refuge to the runaway slave in bygone times, and sheltered the poor negro from the stripes inflicted upon him under the rule of a benign and paternal government, in a land of boasted freedom. Are not the words of Curran still echoed in all the British dominions, at home and abroad? "No matter what complexion an Indian or an African sun may have burned upon him; no matter with what solemnities he may have been devoted upon the altar of slavery; the moment his foot touches the soil of Britain, the altar and the god sink together in the dust, his body swells beyond the measure of his chains which burst from around him, his soul walks abroad in her own majesty, and he stands rescued, enfranchised and dis-

enthralled by the irresistible genius of universal emancipation!" Undoubtedly divine providence has some wise end in view in connection with this tendency to emigration which has of late years been developing itself in the poorer classes of the Chinese. They are a nation deeply sunk in idolatry, and if the religion which we profess is better than theirs, let us show that it is so. When the Chinese made laws to exclude foreigners from their country we called them barbarians; when we act in a similar manner will they not, with a sneer, call us Christians? It is useless for us to explain that our Christianity is not responsible for it. The world holds Christianity responsible for the conduct, not only of the individuals, but also of the nations that profess it. Well may Christianity say, "Save me from my (professed) friends." It is probably by the instrumentality of natives who have returned from Christian countries, where they were brought to a knowledge of the true religion, that the vast empire of China will be thoroughly evangelized. Whenever Chinamen come, then, let them be treated in such a way as will cause them to understand that they have come among a people who believe that God has made of one blood all the nations of the earth; who regard the inhabitants of every clime as their neighbors; and who endeavor to obey the divine command, "Thou shalt love thy neighbor as thyself."

WIPING OFF DEBTS.

AT the Fall meeting of the Presbytery of New York it was announced that during the year four hundred and eighty thousand dollars had been raised within the bounds in liquidation of debts upon churches. A large portion of this was given by the trustees of the estate of John C. Green, one of those princely men who have bestowed fortunes upon the cause of Christ. This will mark the beginning of a new era in the Presbytery of New York. It has long had the unenviable reputation rather of blotting out churches than wiping off debts. In fact, the debts wiped out the churches, until there were less than forty congregations on Manhattan Island in connection with this Presbytery, and many of these were in a very enfeebled condition. The Presbytery is to be congratulated upon the healthful change which is indicated by these figures. The wiping off of these loads of debt means progress of the cause in the future. It means larger revenues for the home and foreign missions. It means church extension on the island. It signifies an increased stimulus to Sunday Schools and every benevolent enterprise.

THE latest reports from India are favorable for good crops this year. The Madras Presidency report that the crops are recovering from the damage caused by recent rains, and in the northwest provinces, Oude, the Punjab, and elsewhere, equally cheerful reports are circulated. Prices of provisions are also falling in Mysore, and the prospect generally is flattering.

THE unhappy, the discontented, the irritable, fault-finding, and censorious members of active and aggressive churches are commonly found to be those who sit still and decline to share with others in the service whereunto all are called. A united church can never be where there is room for many who are too timid to undertake tasks for Christ, and yet bold enough to sit in judgment upon the ways, methods, and manners of others.—*Christian Intelligencer.*

CHOICE LITERATURE.

"THE SNAKE IS BROKEN."

BY REV. C. J. WHITMORE.

"What a fool you are, Carry, to be sure. What does it matter what people say, so long as you have good clothes, plenty to eat and money to spend?"

Words of hideous temptation addressed by one young girl to another in a miserable garret in London. The speaker was passably good-looking; the listener of rare beauty. Both orphans, and free to do as they would, with none to guide or control them. Marion had already chosen her life-path of shame and ruin, and now was tempting her work-fellow of former days to enter the same dark way of sin and sorrow.

"It does matter," was the reply; "for my dead mother's sake, and so nobody else. I'll starve and strive as long as I possibly can before I come to it."

The tempter departed, and the temptation with her for the time, but only to recur with added force over the poor meal the friendless girl now set herself to prepare. A little tea without sugar or milk, and some bread, was all she had, and she sat down to her spare and solitary meal—her only companion the temptation against which she had hitherto fought and triumphed. "What can I do?"—her thoughts ran—"I have sought work until I didn't know whether my feet or my heart ached the most: and here I am with my last meal, my rent due, no money to pay with, and shall be turned out even from this on Monday; not a friend in the world to help or comfort me. But it does matter; I want to keep right if I can, so that when I see *her* again I may be able to look up into her dear face, and give her back the kiss she gave me before she went away and left me without a helper or friend. I keep these for her sake, and, if I can, I will keep myself too." She opened a torn and discolored book as she thought thus, and her wet eyes fell dimly upon some dried flowers carefully spread between the leaves. They were memorials from the grave of her Sunday-school teacher, who, in the midst of life and usefulness, had been called from earth to heaven.

The next day—the last of the week—the poor girl again set forth on her quest for employment, at every application meeting with a chilling repulse. Through the day she persevered bravely, returning at night to her desolate garret, weary, hungry, sick at heart, all but conquered by the fierce pangs of hunger and hopelessness.

There was no possible prospect of money or food for at least two days, unless she sought out Marion and shared her riotous plenty. This was the lowest ebb, the most fiery trial to which she had been exposed. Hitherto she had always been able to get food at least; but now she lay—too hungry to sleep—tossing on her poor bed through the miserable hours, that, as they passed, ushered in the Lord's day to the garret in the East of London.

Through the livelong day she covered in her lonely room like some wild animal famishing in his den: still battling with the dreadful temptation. On the morrow she would be homeless; and why bear another night of cold and hunger for nothing! In the evening she went forth, hungry and despairing; and as she turned into the blaze and bustle of the main street she felt as if she had reached the limit of endurance, and could face the terrible hunger and darkness of her garret no more.

Before her, on the path, was a man busily engaged in distributing printed invitations to attend a special service at a theatre in front of which he was standing. He was approaching middle age, "with a strong, good face," thought Carry. "If I can only speak to him he will help me." She laid her hand timidly on his arm, simply saying, "I should like to speak to you."

He turned and looked upon her with something of suspicion in his glance, which faded away before the pale, stricken beauty of her face, as she said, "I am out of work, have eaten nothing for two days, and can bear it no longer. I feel as if I must sin for bread, and yet I don't want to do so."

"Now, the good Lord forbid!" he replied. "I've no time to ask even whether it is true or not, but a meal won't cost much at any rate; so go and get one and come back to me. If you are cheating me, may He forgive you; if you are not, you are as welcome as though you were my own dear girl at home." He stretched out a hard hand with a little money in it as he spoke; but his words were loving, and the rough hand stretched out with ready sympathy to help and save. To his intense astonishment and dismay the girl caught his hand and pressed it to her lips as she hastened away.

Her hunger speedily satisfied, she returned to seek her friend; but he had departed. More than once she met with temptations which she was now able to pass with loathing. As she proceeded in her search, a hand was laid upon her, and a soft, refined voice said, "May I ask whom you are seeking?" It was unmistakably the voice of a lady; and the girl turned in astonishment to gaze at her questioner—a woman of short stature, verging upon middle age, very plainly dressed, but certainly a lady, and well-known as one of God's earthly ministering angels, aiding the poorest and vilest of the East of London.

"I am seeking the man who was giving bills," said the girl.

"He is to preach in the theatre," the lady replied. "Come, and I will take you to him presently."

The vast space was rapidly filling with an audience largely composed of the lowest grades of the great city, and thus hundreds were gathered whom no consideration had induced to enter churches or chapels. Coarse jests, slang phrases, and licentious conversation abounded, the usual order and decorum of places of worship "conspicuous by their absence," and all ordinary ideas of public worship turned upside down.

The advent of the preacher and committee on the stage was a signal for a cry of "Hats off!" such as used to be heard at the Old Bailey on execution mornings; in the midst of which Carry saw her rough-handed friend advance to the

front of the stage, and address the assembled multitude. He chose for his text the inquiry, "Why will ye die?" and proceeded to introduce his subject by an illustration that was almost terrific in its application to present circumstances. "I have been reading," he said, "in a recent volume of travels, of a wooden theatre in Russia, constructed to hold many more people than are now gathered here. One evening, when the house was crowded, a fire broke out behind the scenes. At first the actors said nothing, hoping to extinguish it without alarming the audience, and when the brightness became visible the audience applauded the splendid illumination. Then the buffoon, who had previously performed, rushed again on the stage, crying, 'We are on fire! we are on fire! save yourselves!' But the audience laughed the leader, considering him as still performing. So loud was the laughter and applause that no voice could be heard, and therefore, the scene was drawn up that every one might become aware of the danger. A smoke and flame poured into the body of the house, laughter changed to wildest terror, shrieks of horror took the place of mirth. All rushed towards the outlets, but only the foremost succeeded in escaping; the fire extended to roof and walls; upon a struggling, writhing mass of living men and women, the blazing ruins fell; and all other sounds were lost in the roaring and crackling of the fire."

A silence, profound and awful, fell upon that vast audience as the preacher proceeded—"Suppose you had been in that preliminary hell, what would you have thought and done? Suppose ye they were sinners above others, because they suffered such things? Nay! but except ye repent ye shall all likewise perish."

Having thus attracted their attention, the preacher went on to preach repentance towards God, and faith in Jesus, laying before his hearers the whole plan of the common salvation, and urging its immediate acceptance. The poor girl drank in the discourse eagerly; with lips parted, and eyes fixed, she remained until its close, and then only returned to the consideration of herself and her condition.

At the end of the service all who wished to remain were invited to do so; and then Carry saw and spoke to her friend again; and with the lady listening, also, he proceeded to speak in more familiar words of the way of our Father towards returning children, until the happy tears ran over; the snare was broken, and she was delivered.

Then Carry turned to go. "But where are you going, and what will you do for tomorrow?" asked the lady, with a smile; for she had noticed that all such thoughts had passed as completely from Carry's mind as though hunger and darkness were dreams. Then the thought of her condition flashed upon her; but, asking nothing more, she turned again to depart. A gentle, loving hand detained her, as the lady said.

"I have a home especially for such as you; they are as daughters and sisters to me. Come and be with us. You may be sure of food and shelter and employment, and a hearty, loving welcome—for Jesus' sake."

In the front of a wide thoroughfare there is an excellent shop occupied by a thriving tradesman. We pass through the shop into the parlor behind, which is the very picture of cosiness and comfort. Here, on a low seat before the fire, nursing her little child, is the tradesman's wife, a strikingly beautiful woman. This is Carry. The snare broken, the brand plucked from the fire!

HISTORY OF EGYPTIAN ART.

The history of art in Egypt we find, now that we have an exact knowledge of its different phases, has proceeded in an inverse direction from that taken by all other nations. These last began by exclusively hieratic art, and it was only gradually that they progressed to the true and free imitation of Nature. The Egyptians alone began by living reality and ended in hieratic conventionalities. Their most archaic sculptures—those which we may probably assign to the second dynasty and which bear evident signs of art still in its infancy—have nothing of the hieratic element about them. They are already conceived with that realistic tendency which attained its perfection under the fifth and sixth dynasty.

On the banks of the Nile the first development of plastic art was entirely free and secular in character. It had no intermixture of sacerdotal influences till later, when these struck it with immobility and robbed it of life by establishing an immutable canon of proportion, placed under the guardianship of a religious sanction.

Let us turn from the works of the schools of the Ancient Empire to those of the latest Renaissance of Egyptian sculpture, in the time of the Saitic princes of the sixth dynasty, of those very men who opened out Egypt to intercourse with Greece. Life has departed, close and accurate imitation of Nature is sought for in vain. Everything is flattened, rounded, and, above all, conventional. The general outline is still grandiose and severe; the sentiment of the composition majestic. High traditions still linger, to which the artist seeks to conform; but skillful and precise study of details, true and careful modeling are absolutely wanting. Art has ceased to be real in order to become hieratic; henceforth it produces according to an invariable and conventional type, instead of attaching itself to Nature, lovingly studied in the living subject.

We learn the mode of procedure of the Saitic epoch, up to the last and irremediable decadence which succeeded the reign of Ptolemy Philadelphus, from a very curious series, in the Egyptian Exhibition of the Trocadero, of models intended for the instruction and guidance of artists. They are numerous and come from diverse quarters. M. Mariette has found actual depositories of models of the kind wherever he has carried on excavations. They are all in limestone of very fine grain. Some have served for bas-reliefs. These are small rectangular slabs, on each of which we see the figure of a man or of an animal or portions of their figures: the other side of the slab being left flat and generally divided into squares, giving the proportions with mathematical precision. Generally, too, each discovery of the kind has brought to light a series of models showing the same figure in all stages of its progress, from the first sketch to the last

touch, without the minutest difference in proportion in any of them. Sometimes the sketch and the completed model are brought into juxtaposition on one slab, either side by side or on opposite faces. Other types of the kind afford graduated models, beginning with the mere outline, so as step by step to direct the sculptor in his execution of a royal head in full relief. Some of these are squared, in order to fix the proportions; others divided vertically down the middle of the face, the better to show the profile, for it was most especially in the exact reproduction of individual features that the artist was to be guided by this latter class of models. Probably at the beginning of each new reign these official types of the sovereign's portrait were sent out to all locations where there were buildings to be erected or adorned.

Thus the Egyptian sculptor of the latest schools was not only held in bondage by the general laws of a fixed scale of proportion; in all phases of his work, from the first stroke of the chisel on the stone to the last touch, he had to restrict himself to following, step by step, without any liberty of choice, a mechanical guidance which foresaw and ruled the whole. Hence, the sculptor's art became a dead routine, a servile artistry, where there was no longer scope for the originality of personal feeling for all that constitutes the living and divine portion of plastic art. Smothered in these official and sacerdotal bonds, the last descendants of the great and free artists of the ancient empire came to be mere handicraftsmen, hewers of stone, lacking all individuality; among whom there was no difference, except as regarded a certain skill and delicacy of touch, shown in mechanical copies of invariable types, to be reproduced again and again.

We are familiar with the story told by Diodorus of Sicily respecting two of the oldest sculptors of Asiatic Greece:

"The Egyptians," says he, "insist that the most celebrated of the old sculptors of Greece must needs have dwelt among them—for instance, Telekles and Theodorus, sons of Rhoikos, who executed the statue of the Pythian Apollo for the inhabitants of Samos; for we are told that one-half of this statue was wrought by Telekles, at Samos, and the other half at Ephesus, by Theodorus, his brother. It is also said that the two halves of the body when joined together fitted so perfectly as to appear the work of a single artist. It is added that work of this kind is unknown among the Greeks, while common and customary among the Egyptians. The latter do not, like the Greeks, judge of the proportions of statues from the effect they produce on the eye; but, after cutting the stones and squaring them, they refer to similar data alike the proportions of the largest and smallest works, for, dividing the human body into twenty-one equal parts, they arrive at its perfect harmony. Thus, when once artists have agreed as to the size of any given statue, they can, even when separated, work parts corresponding in size with such exactness as must needs occasion wonder."

I am far from guaranteeing the authenticity of the anecdote as regards the two sculptors of Samos. In the days of Diodorus it rested on mere hearsay. I even strongly doubt any Grecian artists having ever been directly the pupils of Egyptian or adopting their method thus completely. The monuments that have come down to us tend rather to contradict than to establish this. But as regards the artistic habits of the Egyptians of later ages, of which the Greek writer speaks with the precision of an eye-witness, the models for sculptors which the Historical Egyptian Hall at the Universal Exhibition offers us in such profusion prove him perfectly accurate. It is only, indeed, by their aid that we can understand the expressions he uses; and, hence, I have given the passage, which up to the present time had never been satisfactorily rendered.—*F. Lenormant, in the Contemporary Review.*

THE SCHOOL OF BEAUTY.

A London medical journal of high authority says that efforts are making by a number of women of prominence to form a "School of Beauty" in England, the members pledging themselves to do everything in their power to render themselves comely by natural means. Prizes are to be given to those who can move with ease and grace, and so furnish evidence of good health and physical unconstraint. Something of this kind is needed here. Although American women have, to a great extent, seen the folly and ugliness of lacing and going thinly clad in cold weather, there are still many who think an absurdly small waist attractive, and any number that so pinch their feet that they cannot walk comfortably or becomingly. They do these ridiculous things generally because they imagine men admire them. If men have done so, they do so no longer. They prefer healthy and graceful women to invalid and awkward ones, as all women must be who cramp their waists, wear shoes too small, or dress in any way to interfere with their freedom and satisfaction. Nature and beauty are one. No woman can be beautiful who fetters or hinders nature. The more nearly she approaches the natural the closer she comes to loveliness. Women have heard this a thousand times, and accept it mentally. Yet, in their blind worship of false gods, they sacrifice themselves to infirmity and deformity. It is entirely incomprehensible to men that so many women will endure pain and incur disease from a mistaken notion of beauty.—*A. Y. Times.*

SATURDAY NIGHT IN CORNWALL.

Perhaps there is no country in England where the influence of the "weekly rest-day" is more valued than in Cornwall. To the thousands of Cornish fishermen Saturday night brings many a home joy. The children look out on the beach for the return of their "father," and rejoice to run by his side to the cottage, where the wife has the welcome meal ready for the hard-handed bread-winner. "You can always tell a Cornish fishing-boat," said the Rev. Mr. Windle, of Kings-town, in Ireland, to us a few years ago. "In what way?" we inquired. "O, the Cornishmen never fish on Sundays. Their boats are smarter than any other boats, and the men in their Sunday dress crowd to the Mariner's Church during the fishing season. It does my heart good to see those worthy men from Cornwall."—*The British Workman.*

THE CAMEL.

The camel is an awkward, ugly, unclean, stupid and ill-tempered animal, and looks like personified misery and discontent. But it is truly "the ship of the desert," and admirably adapted for its use on the boundless ocean of sand from the Nile to the Euphrates. It has needed no repair since the days of Abraham, and could not be improved by any invention in navigation. No horse or donkey would answer the purpose. The camel has the reputation of patient endurance and passive submission, which some, however, deny, or regard as mere stupidity. It carries its heaviest burdens on its single or double hump, which is its natural pack-saddle. Its very name means burden-bearer. It can travel five (some say nine, or even fifteen) days in scorching heat without water, and resort to its inside tank or cistern, which at the sacrifice of its own life has saved the life of many a traveller. It lives on barley, dry beans and chopped straw while in camp, and on the prickly thistles and thorns of the wilderness, which, much to the annoyance of the rider, it snatches from the wayside and leisurely chews as a positive luxury. It supplies its master with milk, fuel, sandals and garments, and, having done its duty, it leaves its bleached skeleton to the arid waste as a landmark to future travellers.

With peculiar gurgling growls or sighs of protest, unlike the sounds of any other animal, the camel goes down on its knees in four distinct motions, till it lies on its belly. Growling, it receives its burden; growling, it gets up by several jerks, first on the hind, then on the front legs, so that the rider is violently jerked forward, and then as violently jerked backward, and must hold fast to the saddle or be thrown down on the sand. Once started, the beast moves with long strides, on its soft, spongy feet, steadily and noiselessly forward, as under a painful sense of duty, but without the least interest in the rider. A primitive wooden frame serves as saddle, and the mattress or pillow on which we sleep at night is thrown over it as a seat. The swinging motion high in the air is disagreeable, and makes us a little sea-sick, but we gradually get used to it. To break the monotony and the fatigue, we change our position, now riding on horseback, now crossing the legs like the Arabs, now sitting on one side and then on the other.—*Dr. Philip Schaff.*

POWER OF A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now and it will keep in tune through life.—*Youth's Comrade.*

EMERSON'S OLD AGE.

Among the inconveniences of age, Mr. Emerson now finds an infirmity of memory which somewhat interferes with his literary work, though it does not wholly impede it, as is shown by this lecture, delivered last March, at the Old South Church in Boston. Characteristic of the old man, his aims and patriotic hopes, it is also one of the finest and noblest pieces of writing he has published. Standing at the twilight of a long life of literary activity, and himself aware that his faculties are no longer to be fully relied upon, he is yet able to concentrate his thoughts upon a lofty subject and utter, with the pregnant homeliness of his habitual style, words of comfort to a nation in a time of depression, if not actual distress. How many literary men are there who would not, in this case, introduce themselves into the discussion, and lament in one way or another the decay of their faculties, the loss of the pleasures of this world? Emerson has no remark to make about himself; he is absorbed in the future of the United States; without a trace of the narrowness or querulousness of an old man, he throws all his energy into the old work he has pursued so long,—that of giving spiritual comfort to his fellow-countrymen. The lofty enthusiasm that has always marked his career burns just as warm now as ever; it seems to burn even more clear, because in this one of the last utterances of the old poet he calls things by their everyday names, rather than by their symbols, and in his eagerness to be explicit, has no leisure for those condensed generalizations which have proved a stumbling-block to many, but to those who relished his style, an addition to their pleasure in his work.—*Scribner for October.*

A LYING KING.

Regulus, the Roman leader, has a world-wide fame for his stern love of truth. Having promised to return to Carthage, where he was a prisoner, if he could not persuade his countrymen to make peace, he kept his word, in spite of the entreaties of family and friends. He went back to a death of torture, and the world honors him as a true hero. Guy de

Dampierre, Count of Flanders, in the thirteenth century, deserves similar honor. Treated badly by his powerful neighbor, Philip the Handsome, of France, who confined him in prison, he kept his word to that untruthful monarch. Philip was anxious to have the Flemings as subjects, and was raising an army to subdue them. But anxious to throw them off their guard, so that their subjugation might be easily achieved, he sent Count Guy to negotiate peace. A promise was secured from Guy that he would return to prison should the negotiation prove unsuccessful.

He returned after failure, saying to friends who begged him to break his word, "I am so old, I am ready to die whensoever it shall please God." He died soon after in prison. The false king, after protesting that he had no thought of war, suddenly sent a large army against the Flemings. It met with a disastrous defeat, a righteous judgment on the king's falsehood. He ought to have learned the worth of truth from the neighbor he had wronged.

NUTMEGS.

Nutmegs grow on trees which look like pear trees, and are generally over twenty feet high. The flowers are very much like the lily of the valley. They are pale yellow and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over this seed. The fruit is about as large as a peach. When ripe, it breaks open and shows the little nut inside. The trees grow on the islands of Asia, and in tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them at all seasons. A fine tree in Jamaica has over four thousand nutmegs on it yearly. The Dutch used to have all the nutmeg trade, as they owned the Banda Islands, and conquered all the other traders, and destroyed the trees. To keep the price up, they once burned three piles of nutmegs, each of which was as large as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the Indian Islands, did for the world what the Dutch had determined should not be done, carried these nuts, which are their food, into all the surrounding countries, and trees grew again, and the world has the benefit.

THE AFRICAN SLAVE-TRADE.

Africa has been spoiled by all the races alien to her, and under their stimulating example, by her own sons. Other races have passed through the baptism of slavery, as a stepping-stone to civilization and independence; but none has toiled under the crushing weight of a servitude so protracted and inflicted from so many sources. Millenniums mark the period of the bondage and humiliation of Africa's children. The four quarters of the globe have heard their groans, and been sprinkled and stained with their blood. All that have passed by have felt at liberty to contemn and plunder. The oppressors of this race have been men with religion, and men without religion—Christians, Mohammedans, and Pagans. Nations with the Bible, and nations with the Koran, and nations without Bible or Koran—all have joined in afflicting this continent. And now the last of her oppressors, tearing from her bosom annually half a million of her children, are nations with the Koran. All travellers tell us that when the Arab traders in East Africa are suppressed the work will be done. This will, no doubt, be accomplished before very long. The Viceroy of Egypt is pledged to England to suppress the traffic, and in a given time, to abolish slavery altogether.

ENGLAND'S TASK.

The magnitude of the task undertaken by England in assuming the protectorate of Asia Minor is but faintly outlined in the summary given by the London "Times" of the reforms which will be required in the administration of the Asiatic dominions of the Sultan. Honest and capable Governors—not tyrannical and indolent Pashas; security of tenure of office—not removal by caprice or intrigue; educated and competent Judges—not venal and ignorant occupants of the seats of justice; incorrupt administration of the law—not purchased decisions and incomprehensible rulings on the basis of texts from the Koran; the maintenance of public order—not a capricious mixture of organized license and brutal repression;—these are but a few of the changes which the British protectorate is to effect in that vast and once fertile peninsula which Turkish satraps have made one of the most poverty-stricken and debased portions of the world. Such reforms may be carried out by an army of English officials, backed by 50,000 soldiers; they never will be by Asiatics trained in the school of Turkish misrule. As to their cost, the English income tax rate will show that, if they be ever seriously attempted.

FAT MAN MADE HAPPY.—LOSES 61 LBS.

Prattville, Ala., July 20, 1878.

BOTANIC MEDICINE CO., Buffalo, N.Y.:

Gentlemen.—About three months ago I commenced using your "Anti-Fat," at which time my weight was 219 pounds. By following your directions carefully, I have succeeded in reducing my weight to 158 pounds. This is all very satisfactory and pleasant; but just previous to my commencing the use of your medicine, I had purchased two suits of fine clothes at a high price, and find, to my dismay, that they are entirely useless to me now. When I put one of my coats on, my friends tell me it looks like a coffee sack on a bean-pole, and when I put the pants on,—well description fails. My object in writing is to ascertain whether you have not, in connection with your medicine business, an establishment where your patrons, similarly situated, could exchange these useless garments for others that would fit. I think you ought to have something of the kind, as it would be an inducement for many to use the Anti-Fat, who now object to using it, in consequence of the loss they would sustain in throwing aside valuable garments. Just turn this matter over in your mind. A "Clothing Exchange" is what you want in connection with your Anti-Fat business. Yours truly
GEORGE BOYD,

BRITISH AND FOREIGN ITEMS.

CYPRUS is to be Anglicized. The first shipment to it from Liverpool was 50 barrels of beer?

MORE than one-half the capital required for the establishment of a Protestant paper in France has been subscribed.

THE Czar has stopped the withdrawal of Russian troops from Turkey in consequence of the murder of Christians in the districts evacuated.

THE "Interior" wants the International Sunday school lesson scheme to include at least six lessons especially devoted to missionary instruction.

REV. MR. MACKONCHIE, the English Ritualist, has contributed to the "Nineteenth Century" a proposed act of Parliament for the disestablishment of the English Church.

EDWARD KIMBALL is helping Ohio churches into liberty; the Congregational Church of Mansfield thanks him for helping them roll off nearly the whole of their \$40,000 burden.

SAYS the "Interior" concerning a prayer-meeting that the editor recently attended: "It did its best to be a good prayer-meeting, but there were four preachers in it, and they killed it."

THE American Missionary Association announces that the current receipts will probably meet the current expenses of the year. Eighteen months ago the debt of the association was \$90,000, but it has been reduced to \$40,000.

THE Wesleyan mission to the Friendly Islands in the South Pacific, instead of being a charge to the society, now contributes about \$10,000 a year to its treasury. Freely they have received and now as freely they are giving in return.

THE Vatican, much incensed at the frequent revolutions in South America, has decided to increase the Catholic Propaganda and the number of bishops in the South American States, with a view of bringing religious influence to bear effectively on the people and render them more obedient to the law.

A BIBLE-READING community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the outgrowth of a present of a single Bible, in 1860, to an image-maker of the place, who being converted by its perusal, added the work of Bible distribution to his own trade.

THE Catholic Propaganda have it in contemplation to erect three Bishoprics in Bosnia. There are 120,000 Catholics in that province, who are now under the direction of a Vicar Apostolic. In the adjoining Vicarate of Herzegovina, there are 40,000 Catholics. The well-known Croatian Bishop, Dr. Strossmayer, bears the title of Bishop of Bosnia and Sirmium.

SIR PETER COATS, whose liberal gift of a beautiful church to the villagers of Minishant, Ayrshire, was recently recorded, has crowned himself with honor by another noble deed of munificence which deserves to be made as widely known. His son was partner in a firm in the corn-trade which recently failed with liabilities to the amount of £100,000, and were able to pay only a composition of 10s. per £1. Sir Peter, however, has paid the whole with 5 per cent. interest. Such actions are as rare as they are truly great.

A SOMEWHAT startling piece of intelligence comes from Hiogo, Japan, by which it appears that some native enthusiasts contemplate turning the tables on Western nations in missionary matters. A religious society is erecting large buildings in the foreign style, near their temples, to be used for school purposes, where, in addition to the usual Japanese course, English will be taught. The school is intended only for educating priests of the sect, and a select few, when their education is finished, will be sent on a proselytizing mission to Europe and America.

A LONDON railway official writes to "Word and Work": "May I suggest through your columns a way by which old and disused Bibles and Testaments, in Sunday schools and private houses, may be used with good effect? If folded in paper, and thrown from the railway-carriage windows in the neighborhood of pointsmen's cabins, or left at the railway station, addressed to guards' room or porters' room, they will be often read at spare moments, and not seldom be of use, as at present. I can bear testimony to the way in which such gifts are appreciated."

THE earliest historical notice of yellow fever is in Ligon's "History of Barbadoes," where it is said to have broken out early in September, 1647, and before the end of the month "the living were scarcely able to bury the dead." During the next 150 years the disease was several times epidemic in the West Indies, but did not become severe until 1793, when it destroyed no fewer than 6,000 men at Port Royal in a few months. In 1204 it was brought to the south of Spain, and visited Cadiz, Malaga, and Carthage, its greatest force falling upon Gibraltar, where, in four months, 54 officers, 864 soldiers, and 5,028 others died, and only 28 in 14,000 escaped an attack.

THE Society for the Propagation of the Faith, the great missionary organization of the Church of Rome, has issued its report for the last fiscal year. It shows an increase of receipts over the preceding year, mainly in France, of 211,976f. But leaving France out of view, there would be a falling off of 51,052f. Of the countries that increased their contributions Alsace-Lorraine gave an increase of 18,617f.; Germany, of 61,677f.; Belgium, of 31,512f.; Portugal, of 2,683f.; Poland and Russia, of 88f.; Switzerland—which has been suffering confiscations—of 393f.; Central America, of 126f.; and South America of 11,638f. Of those that decreased their contributions, Spain fell off to the amount of 75,182f.; Italy, 32,890f.; North America, 20,052f.; Holland, 17,702f.; Great Britain and Ireland, 15,122f.; Oceania, 6,139f.; Africa, 4,397f.; The Levant, 4,141f.; Asia, 2,068f.; and Northern Europe, 14f. The decrease of contributions in North America has been going on for several years.

MINISTERS AND CHURCHES.

REV. W. A. WILSON, M.A., has accepted the call to the Second Presbyterian Church in St. Mary's, and will be inducted shortly. The congregation intend to build a new brick church, and at a meeting recently \$2,990, more than half the amount needed, was subscribed in a short time. It is thought there will be no trouble in raising the balance.

A FEW days ago the Rev. Mr. McKeracher, of Thunder Bay, was called upon by Mr. D. H. Mackenzie, of the C.P.R., who presented him with a cheque for the handsome sum of \$95, with which to purchase a horse. This is said to be only one of many instances of the goodwill and liberality of the C.P.R. contractors and workmen towards Mr. McKeracher.

THE Presbyterians of Wolfe Island, near Kingston, have purchased from Mr. Shirley Going a plot of land on the Dr. Yates' property, on which they intend to build a fine new church to take the place of that at present used, and situated some distance up the island. Rev. Mr. McKay is at present having evangelistic service at Marysville, Wolfe Island. He is said to have been very successful.

MR. ARCHIBALD CUTHBERTSON, who has been laboring in the congregation of Orono for some time past, was presented by the young people of the Sabbath school with a large and handsome Bible, accompanied by an address expressive of their affection and esteem. Mr. Cuthbertson evinced by the warm terms of his reply his keen appreciation of the attachment to him so happily expressed.

A LARGE audience assembled at St. Matthew's Church, Point St. Charles, on Sabbath evening, the 29th ult. upon the occasion of the Rev. S. S. Stobbs' farewell sermon to his congregation. For a year and a half the reverend gentleman has labored earnestly, faithfully, and acceptably in this charge, and has succeeded by his zeal and energy in increasing largely the membership of the church, and in promoting greatly the Christian activity and liberality of the people. A strong and abiding attachment has been formed during this short ministry between the Rev. Mr. Stobbs and his congregation, and it was with evident regret that he felt himself obliged to leave such an attached and zealous people, and that they reluctantly consented to bid farewell to a faithful and affectionate pastor. Devotion to his Master's cause has induced the Rev. Mr. Stobbs to resign this large and prosperous charge in order to enter a new and wider field of usefulness in Melbourne, Australia, where his brother is minister of one of the most influential Presbyterian Churches.

PRESBYTERY OF LINDSAY.—At Woodville, on 8th current, a *pro re nata* meeting of Lindsay Presbytery was held, when the Rev. A. Currie, M.A., reported having moderated in a call, which he laid on the table, from the congregations of Scott and Uxbridge to the Rev. W. J. Smith. The moderator's conduct was approved, and the call being sustained as a regular gospel call, was placed in the hands of Mr. Smyth, who accepted it and had trials appointed him. The Presbytery agreed to hold an adjourned meeting at Quaker Hill in the manse, at 11.30 a.m., on Monday, the 21st current, to hear trials, and also to take up a call from Woodville congregation to Mr. Ross, of Pictou, and if Mr. Smyth's trials are sustained, to meet in the church for his ordination, Rev. Mr. McGregor to preside, Mr. Acheson to preach, Mr. Currie to address the minister, and Mr. Cockburn the congregation, the meeting in the church to take place at 2.30 p.m. The probationers were allocated to the vacant congregations, when the Presbytery adjourned to meet as above.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Cobourg, on Sept. 24th. A call from Baltimore and Coldsprings to Mr. R. Beattie, probationer, was sustained. Call signed by 212 members and ninety-nine adherents—promises a salary of \$1,000 and manse. At an adjourned meeting held in Peterborough on the 1st of October, a call from Bobcaygeon and Dunsford was sustained to Mr. A. McFarlane, probationer. The congregation promises a salary of \$450 with manse, and ask for a supplement of \$150. Mr. McFarlane has declared his acceptance of said call, and his induction has been appointed to take place in Dunsford on the last Thursday of October, at two o'clock p.m. The next quarterly meeting of Presbytery will be held in St. Paul's Church, Peter-

borough, on the third Tuesday of January, at half-past one p.m. Upon motion of Mr. Duncan, a committee was appointed to "inquire into the cases of all congregations in arrears, also those paying a salary of less than \$700, and to consider in conjunction with the minister of the congregation what steps can be taken to raise the salary up to that amount." Messrs. Bell (Convener), Ballentine, Duncan and Craick compose the committee. The wants of mission stations and supplemented congregations were considered. Mr. Cleland was instructed to make application for an ordained missionary for Minden and Haliburton.—W. BENNETT, *Pres. Clerk*.

MONTREAL PRESBYTERY.—There was a largely attended meeting on the 1st and 2nd days of October, in St. John's Church, Montreal, thirty ministers and nine elders being present. The Rev. Mr. McKay, of Eldon, being present was invited to sit and deliberate. Elders' commissions were read and sustained in favor of D. Sutherland, H. Merlin, Wm. Creasor, Wm. Darling, Wm. Hood, Jas. Middleton, Wm. Clyde. A committee was appointed to examine students about to enter College, living within the bounds of this Presbytery. Nine were reported as entering College for the first year, and nine others in various stages of their studies for the ministry. The appeal from Athelstane was disposed of: "Appeal dismissed, and should the congregation of the 2nd Presbyterian Church, Huntingdon at any future time, cease to exist as a separate and distinct congregation, one-half of the Church and Manse property now held by said congregation shall be given to the Presbyterian Church at Athelstane." The Rev. S. Somerville Stobbs tendered his resignation of St. Matthew's, Montreal. The congregation was represented by Capt. Wm. Ross, one of the commissioners appointed, who stated, that while feeling deep regret the congregation would not oppose the step proposed to be taken. The Presbytery finally accepted the resignation and instructed the clerk to furnish Mr. Stobbs with a Presbyterial certificate of good ministerial standing. The Presbytery, at the same time, recorded its deep regret at the loss of so faithful and successful a minister as Mr. Stobbs had proved himself to be during his residence in Canada. Rev. Mr. Warden is appointed to preach the pulpit vacant on the 6th of Oct. Rev. Mr. Scrimger is appointed Moderator of Session *ad interim*. The session received permission to provide supplies through the Presbytery for one-half the time during the vacancy. The Presbytery appointed a special meeting to be held at River La Guerre, on the 16th of October, at 11 a.m. Also at New Glasgow, on the 22nd of October, 10 a.m., for moderating in a call there. And in Canning St. Church, Montreal, for a similar purpose, on Thursday, 24th October, at 7 p.m., it being understood that, in both cases, induction will take place in the event of the calls being sustained. The Rev. Mr. Mackie is appointed to preach and preside at the moderation in New Glasgow, and the Rev. Mr. Doudiet in Canning street Church, Montreal. The Presbytery appointed Rev. D. W. Morison to moderate in a call at Valley Field, on Tuesday, the 15th inst., at 7 p.m., and Rev. R. Campbell to perform the same duty at Farnham Centre, on Monday, the 14th, at 11 a.m.; to report in both cases at the special meeting at River La Guerre. Mr. Crichton appeared as commissioner from Valley Field and Mr. Dryden from Farnham Centre. A letter was read from Rev. Dr. Baxter, now in Scotland on leave, tendering his resignation of his charge of Stanley street Church, Montreal. Dr. Dawson, D. McFarlane, Jas. Russell and Wm. Ruthertford appeared as commissioners from the congregation. The commissioners were heard, and expressed the regret of the congregation in view of the dissolution of the pastoral tie between Dr. Baxter and the Stanley St. Church. The Presbytery, whilst joining with the congregation in expressions of regret, resolved to accept the resignation and to record their appreciation of the uniform courtesy and brotherly kindness shown by Dr. Baxter in all his intercourse with his brethren as well as the matured wisdom and breadth of view which he brought to bear on the counsels of the Presbytery during his connection with this church. They commend him to the grace of God, and pray that his great ability and prudence may be of eminent service to the Church of Christ in his native land. A Presbyterial certificate was granted in due form. Rev. Mr. Warden submitted a scheme of missionary meetings within the bounds, which was approved of as amended. Other items of business were disposed of and the Presbytery adjourned.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held on the 24th and 25th days of September. The congregations of Camden, etc., and St. Columba, etc., were removed from the list of vacancies to that of mission stations, and for them along with five other mission fields it was decided to secure if possible the services of ordained missionaries. The following minute was adopted in regard to Mr. Cormack: "The Presbytery in accepting Mr. Cormack's resignation would express their sorrow that bodily infirmity should occasion the loss to them of an esteemed brother and co-laborer. They earnestly pray that his health may speedily be restored, and a new field opened up for him, where he may serve the Master with renewed vigor. They would take this opportunity of recording their high appreciation of his moral worth and faithful service. Ever unassuming yet zealous, persevering and painstaking, his intercourse with his brethren has been of such a nature as to give him a lasting place in the affections of them all. May the Great Head of the Church direct his steps, keep his heart in perfect peace, and prosper him in all his ways." In compliance with a petition from Mr. Wishart the Presbytery decided to reconsider a decision come to at a previous meeting in relation to certain defamatory statements contained in a letter written by the Rev. David Beattie. It was resolved to require Mr. Beattie to appear at next meeting and either substantiate or withdraw the charge expressed in said letter. Mr. Nicholson's resignation of the pastoral charge of the congregations of Lansdowne and Fairfax was accepted. Messrs. Gallaher and Gracey were appointed to visit Morton for the purpose of attending to the election and ordination of elders there. An application from the congregation of Wolfe Island for permission to sell their manse and church property in order that they may remove their church building to a more eligible site in the village of Marysville, was granted. Calls were tabled as follows: To Mr. Young of Napanee from the congregation of Pictou; and to Mr. A. McLennan, probationer, from the congregation of Amherst Island. Sustentation of the Pictou call was delayed until the matter of supplement was disposed of by the Assembly's Home Mission Committee. The other call was sustained, and ordered to be forwarded to Mr. McLennan. It was agreed to grant the Rev. H. D. Steele a Presbyterial certificate, and to couple therewith an expression of the Presbytery's best wishes and prayers for his future well-being and usefulness in prosecuting the Master's work. The treasurer and clerk were appointed a committee to assess the several congregations for the Presbytery and Synod funds on the basis of families, and a collection therefor was enjoined to be taken up before the first of April. In future, congregations receiving aid are to be officially notified one month before the revival of the grants, and required to furnish full information respecting their position and prospects. The records of Kirk Sessions are required to be produced for examination at the quarterly meeting in March. Each Kirk Session is enjoined to make arrangements for holding its own missionary meeting before the Presbytery meeting in March, and to apply the collection taken up to the formation of a Presbyterial Home Mission Fund. Mr. Smith, Convener of the Presbytery's Home Mission Committee, presented a report, and a considerable time was spent in considering the several items contained therein. Unfortunately the attendance of members at this stage of the business had become very much reduced. The mission work demanding attention within the bounds of the Presbytery of Kingston is second to none in the Presbyterian Church in Canada in point of extent and importance, save in the cases of Manitoba and Muskoka, and what renders its prosecution peculiarly difficult is the inability of the people in these mission districts to do much for themselves financially. It was found necessary in disposing of the Home Mission business to make some new arrangements in the way of grouping stations, and providing for their periodic visitation by deputations. The mission grants were carefully revised. Committees were appointed to confer with the Presbyterians of West Huntingdon and Glenburnie—in the former case to ascertain their views in regard to a proposal to place them under Mr. Gray's ministerial charge, and in the latter to organize them, if they are willing, into a separate congregation. An adjourned meeting was appointed to be held in St. Andrew's Hall, Kingston, on Tuesday, October 15th, at three p.m. THOMAS S. CHAMBERS, *Pres. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 27, } THE RICH MAN AND LAZARUS. { Luke xvi.
1878. } 19-31.

GOLDEN TEXT.—“The wicked is driven away in his wickedness; but the righteous hath hope in his death”—Prov. xiv. 32.

HOME STUDIES.

- M. Luke xvi. 1-15. . . . The unjust steward.
- T. Matt. xxv. 1-13. . . . The ten virgins.
- W. Matt. xxv. 14-30. . . . The talents.
- Th. Luke xvii. 19-31. . . . The rich man and Lazarus.
- F. Matt. xxv. 31-46. . . . The last judgment.
- S. Prov. xiv. 21-35. . . . The wicked driven away.
- S. James ii. 1-10. . . . The poor, rich in faith, chosen.

HELPS TO STUDY.

This is a parable, not a fable. It is not a picture of the imagination, but an unveiling of the truth by Him who knows all things and speaks this truth, terrible as it is, in love. Christ's object is not to awaken groundless fear, but mercifully to warn us of our danger, that we may escape for our lives.

The parable is composed of two scenes, the one here on earth, the other in Hades.

I. THE SCENE ON THE EARTH: Verses 19-22. In it very marked is the contrast between the rich man and the beggar. The portrait of each is sketched in a few bold strokes. The rich man lives in luxury. He is clothed in costly garments (Note 1). He is wealthy and enjoys life. No accusation, such as St. James (v. 1-6) hurled against the rich men of his day, is brought against him. It is not said that he was fraudulent or gluttonous. To think of him as such, destroys the purport of the parable. His crime was that he lived for himself. He had ample means, abundance of opportunities, but he had no thought for God, no love for men. His only care was to dwell at ease, and to keep at a distance all that was unpleasant. At his very gate, all unheeded and neglected, lay a poor beggar.

This beggar's name is mentioned, while the rich man's is not given. On which Augustine remarks, “Seems he not to you to have been reading from that book where he found the name of the poor man written, but found not the name of the rich? for that book is the Book of Life.” The name is significant, Lazarus is an abbreviation of Eleazar, that is, “God helps.” He represents these pious poor ones whose confidence is in God alone. The name throws light on the character of the man. In what a state of utter destitution and misery he is; utterly helpless he is laid at the rich man's gate, doubtless by some friends, poor like himself. There he was preaching every day the most pathetic sermon to Dives. It was God's providence placed him there. It was perhaps God's last pleading with the rich man, his last opportunity of breaking away from selfishness. But it is in vain. The beggar lies in his rags, while the wild, masterless dogs licked his sores, and snapped up the crumbs which he would gladly have been fed (Note 2). But at length death mercifully releases the beggar from his misery. There is no description of his funeral. It was “only a pauper whom nobody knows.” This is all as far as appears to men.

The rich man was allowed a little space longer for repentance. Then he, too, died and was buried. No doubt there was all the pomp and pageant of a costly funeral, with the ostentatious sorrow of hired mourners.

So ends the contrast on earth. It is still carried on in the unseen world, but with what a reversion. Where the glory of the rich man ended, there the glory of Lazarus began.

II. THE SCENE IN HADES: verses 23-31. A glorious retinue awaited Lazarus at the portals of the unseen world. He is carried by angels into Abraham's bosom. The ministering spirits (Heb. i. 14) still attend the just. The Jews used the expression, “Abraham's bosom,” of the perfect rest and bliss of Paradise. It implied communion and fellowship in glory with all that is good and great. We must be careful here, lest we think that the beggar's poverty was his title to glory; that simply because he was poor here he was enriched hereafter. It was because that, although poor, he was “rich in faith” (Jas. ii. 5) that he was welcomed to the Mansions of Peace. Both his name and his patience, and the whole spirit of the parable, with its contrasts, make this evident.

But the rich man lifted up his eyes in Hades. He is in torments. These are real and terrible. If the Lord makes use of figurative language, it is not because the reality is less, but greater than the figure. Arnot compares these figures to the red lights which are hung out as danger signals. Through them the great dangers, which are, as it were, behind them, and which are unseen, are made known for our warning.

The wretched man seeth Abraham afar off. He pleads that he is a Jew. The Rabbin said, “All the circumcised are safe.” Here is one, but not safe; and in vain he pleads his privileges. The man who had fared sumptuously would now gladly receive the slightest alleviation of his miseries from the beggar whom on earth he despised.

It is evident that death has not changed the character of Dives. He has not ceased to be selfish. There is no penitence or pardon.

Abraham recognizes him as a Jew, but this avails nothing. His request cannot be granted. It is both unreasonable and impossible. He is now reaping just as he had sown. He chose on earth his good things, self-indulgent he lived. He has his reward—Matt. vi. 2. He sowed to the flesh, and of the flesh he is reaping corruption (Gal. vi. 8). What right has he to complain of the harvest? On earth he had opportunities and warnings. But now it is too late. Death has fixed his condition irrevocably. Between him and the

blessed there is a great gulf fixed. There is no hope of, no warrant for, repentance beyond the grave.

The second request of Dives only makes it plain that his character is unchanged. He would justify himself and censure God's dealings with men. He desires a warning to be sent to his brethren lest they should also come to this place of torment. He implies that if he had been better warned, he would have escaped. He shows, too, the unchanged unbelief of his heart. He thinks his brethren should give heed to a returned spirit, when they refused to believe Moses and the prophets. It is the very essence of unbelief that it gives that credence to portents and prodigies which it refuses to the Word of God. No good can be done by “spirits” coming to the earth. This shows us the worth of the pretended “spiritualist manifestations.”

In the answer of Abraham our Lord emphatically declares the sufficiency of the revelation and the opportunities which God has given us. If our Lord thus set forth the sufficiency of the Old Testament, how much more is that of the New established.

Our Lord has lifted but a little the veil which conceals the unseen world. Let us not seek to be wise above what is written; but rather let us endeavour to give earnest heed to the solemn lessons of this mysterious Scripture.

To every one is here given ample opportunities. All are without excuse (Rom. i. 20). Even God's providential arrangements are for the purpose of proving and educating men. Thus the poverty of Lazarus should have called forth and exercised the unselfish sympathy and benevolence of Dives.

Whatever a man sows here, he shall reap hereafter. Character formed here, determines condition in the future.

There is consciousness, remembrance, recognition in the eternal world.

The time to decide our eternal destiny is the present. On the present moment hang everlasting issues. Hence arise the value and the responsibility of life.

EXPLANATORY NOTES.

1. Purple.—This was the costly dye of Tyrian purple, so celebrated in the East. This was exceedingly scarce, being from a rare shell-fish about Tyre, and only a few drops in each fish. The precious article and art are entirely lost. This was the outer garment or robe.—*Jacobus*. It was accounted the royal colour. There was as much of pride as of luxury in its use.—*Trench*. Fine linen.—This linen was chiefly produced of the flax that grew on the banks of the Nile, in Egypt—Prov. vii. 16; Ezek. xxvii. 7. It was peculiarly soft and white, and was therefore much sought as an article of luxury.—*Barnes*. Pliny tells of a kind of *byssos* (finé linen) which was exchanged for its weight in gold. Its glory was in its dazzling whiteness. The linen was the inner vest, the purple the outer robe. The blue and white composed a highly-prized combination of colours.—*Trench*.

2. It was the custom for the rich to eat only the crusts of the loaves, and to use the soft part within as a napkin upon which to wipe the fingers. The portions thus used, and thrown away, were the “crumbs” for which he hoped.

“THE Sunday School,” writes Prof. A. H. Fischer, “is an older institution in Germany than is generally supposed. The city of Hamburg had one as early as 1789, and in 1824 the Baptists started another in the same city, which is still in existence. In 1862 the whole number of Sunday Schools in the states composing the present German Empire (excepting Alsace) was thirty-two. From that year the number rapidly increased, so that ten years later it had reached over 1,200. The number of teachers was over 4,600 and the number of children in attendance over 80,000. I have no later statistics; but it is probably safe to estimate that there are over 1,500 Sunday Schools and more than 100,000 Sunday School scholars in Germany now.”

THE heaven of Christ is felt in all institutions to-day. Strike out of the daily paper all that bears the mark of Christ and you leave a grinning skeleton. Strike out of literature its Christian tone, and its soul is gone. As a rising tide penetrates every inlet and creek and bay, and lifts on its bosom each brown chip and blackened stalk, as well as lordly steamer, so are great and small lifted by the mighty influence which Christ has sent forth. We have little faith in man left to himself, or in human institutions unassisted; but we have faith in that Spirit which envelops the earth even as the atmosphere bathes this soft-rolling ball in all its zones. We place our finger upon this article of our creed, and with strong, glad voices say, “I believe in the Holy Ghost.”—*Christian at Work*.

MEETINGS OF PRESBYTERY.

LONDON.—In First Presbyterian Church, London, on 26th October.

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.

SAUGEEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.

TORONTO.—In the usual place, on the first Tuesday of November, at 11 a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m. Adjourned meeting, to dispose of call from Knox Church, Oro, and of unfinished business, at Barrie, Tuesday, 15th Oct., at 11 a.m.

BRUCE.—In the Pre-byterian 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.

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WORDS OF THE WISE.

FOLLOWING many vocations has ruined the life of many a man.

BELIEVE not ill of a brother till it is proved beyond doubt.

THERE is but one thing that is sure here on earth, and that is death.

GOD denies us nothing, but with a design to give us something better.—*Adam*.

TRANQUIL pleasures last the longest. We are not fitted to bear long the burden of great joys.—*Bovee*.

As the heart is, so is love to the heart. It partakes of its strength or weakness, its health or disease.—*Longfellow*.

THE great man loves the conversation or the book that convicts him, not that which soothes or flatters him.—*Emerson*.

In a musical instrument, when we observe a number of strings set to harmony we conclude that some skilful musician has tuned them.

In the cities of the dead the houses are small and close together; and a thistle is as liable to grow from a rich man's grave as a daisy is from the mound that covers the dust of a beggar.

CHRIST not only purges, but seconds and enforces our prayers. He continually joins the cry of his blood to the cry of our prayers. We may safely depend upon it that we shall prevail.—*Scott*.

If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly and zealously cultivated.—*Dr. Arnold*.

“It is the unexpected that happens.” None know the future but God Himself and those to whom He reveals it. This fact should teach us modesty when trying to pierce the veil of the unseen.

MORE than two-thirds of our voters are property-holders, and the rest want to be, hope to be, and *can be*. This country of ours is not the permanent field for tramps and communists.—*Secretary Sherman*.

GOOD words do more than hard speeches; as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.—*Leighton*.

To have Christ come to us in the fourth watch of the night, hushing the stormy wind and stilling the wrathful waters and bringing us straight to land, is a better blessing than to be with Him when He feeds the five thousand.—*J. B. T. Marsh*.

MAN proposes but God disposes. We trust our own wisdom; but how often it proves to be folly! We fret and fume because our wise plan is interfered with; but by and by we find out that God's plan was wiser than ours, and we bless Him for our disappointment.

A MAN of genius never seeks applause; while the little minded of those who have but a small portion of intellect try by their vanity and conceited boastings to build upon the mental resources of others their own fame and reputation. However, it is for the best, for they soon fall to their proper level—once they reach it, they never rise.

A NAME on a church register, with its owner always, or nearly always, absent, or worshipping here and there, and yonder, anywhere, or nowhere, is a positive hindrance. Fifty prompt, praying, faithful, working Christians in a church are a stronger organization than five hundred diverted, indifferent and undetermined. Proper discipline will both work and weed the garden of the Lord.—*Methodist Recorder*.

How idle are words that are based only on wild conjecture! Much would be gained every way if we all would be careful to adhere to plain, unvarnished truth in our statements. It is not in politics only that false and idle words are used. To bridle the tongue is one of the most difficult duties incumbent on Christians. A bitter word, once uttered, cannot be recalled. And for every idle word we are to give an account to the great Judge of all.

SOMETIMES the kindly helper deceives himself. A day may be filled with good acts which are yet, in one sense, a waste. It would not be wise for Mr. Moody to spend the hour before his evening service in helping a country boy finish splitting his cord of wood. To say *no* to one man may make it possible to say *yes* to a thousand. But it is not a hard task to decide whether one's own danger is in the direction of quick kindness or of calculating selfishness.—*S. S. Times*.

THE province of a christian newspaper is not an exclusive discussion of religious subjects, but the discussion of all proper subjects from a Christian standpoint. The writers of the Scriptures dealt with questions of every day life, with governments, laws, wars, the crops, and household affairs, as well as total depravity, doctrines and the churches. A religious paper, secularized, is in a very bad way; but a religious paper that spiritualizes secular things is very important, and an honor to Christian progress.—*Christian Weekly*.

CHRISTIANITY is as many-sided as humanity. It touches us like the atmosphere at every point. It feeds the simple and defies the speculations of the learned. On one side it is all divine, on another it is all human. Here it moves upon the voluntary power with the strength of a great purpose; there it settles upon the affections with the gentleness of the dew. Now it warms in the embrace of the intuitions with the ease of an instinct; then it towers above the conscience, gripping the convictions with the omnipotence of obligation. Again it has the breath and billow of emotion; next it awes and masters the mind with the cold serenity of the intellects. One moment it moves with a vigor that expects to gain all by all activity; the next moment it submits with the meekness of one who hopes for all purity through all suffering. Christianity is as many-sided as its subject and as its author. It most perfectly realizes the idea of the Infinite, who alone is greatest in all directions.—*Christian Advocate*.

OUR YOUNG FOLKS.

THE PERT CHICK.

OLD Cluck was a Cochin China hen, and lived with her brood in a nice coop a little apart from the barn-yard. Cluck was a dear old hen, very kind to her chickens, and very pretty chickens she had. There was Tec-tee, and Wee-wee, and Tutu, and Twit-see, and Chec-heck, and Peep-weep, whom they called Peep for short—six in all—six well meaning chickens, although they had their faults. Peep's fault was pertness, he was always answering back to his mother and saying sharp things. He wasn't a bit afraid of his brothers and sisters, and thought it was a joke to tell Tec-tee she was a "fluffy little fool," or to call Tu-tu "a young goose." And when Tu-tu would ruffle his pin-feathers and show he was a game little chicken, and not a goose at all, old Cluck would say Peep was only witty, and liked to talk, but meant no harm; her chickens must not fight. Peep was always the last to come under Cluck's wing to bed at night. He would play about, and say "I went go to bed," and even cry out to his mother in a saucy way, "Go to bed yourself, Mrs. Cluck.

"Oh how naughty, Peep!" Cluck would say; but she never stopped his nimble little tongue. She couldn't bear to scold and punish him, for she loved the bright little fellow. His feathers were getting quite long and glossy now, and he was growing tall.

At meal-times Peep had a way of pecking at his brothers and sisters, and while he ate as much as any body else, he called them all "pigs" and laughed at them.

At last, when Cluck told him, quite gravely, that a good chick must mind his mother, Peep said, "Oh, go away! mothers don't pay," in a manner that was very naughty, but Cluck found it so bright and clever for such a fledgeling. Peep had his own will in his own family. He said and did whatever he liked, and grew quite big and handsome, and thought himself the finest fellow in the world.

Well, one day Peep kept running far away from the coop, and his mother was afraid some of the barn-yard fowl would hurt him, so she called him back.

"Don't you fuss," said Peep; "I'm going to take a walk;" and he looked so bright, and spoke up so sharp and funny, that Cluck was quite lost in admiring his ways, and his fine tail feathers proudly waving as he strutted off.

"Surely," she thought, "if they see him in the barn-yard, all the hens will envy me, such a clever chick."

To the barn-yard Peep went, and began scratching about for his lunch with the rest of the fowls. Pretty soon an old bird gave a crow that was really a very fine loud noise, and sounded far and wide over the fields.

"I can do as well as that, and better to, old chap," said Peep. Now Peep knew he couldn't, but he had a way of saying pert things.

To his wonder, nobody laughed; but a big hen—the crower's wife—said, "Can you, indeed, do as well? Let us hear you."

She looked quite fierce at him, not a bit like fond, good old Cluck, and the fowls gathered around Peep.

"Pooh!" said he, "I don't want to, but I

can." Still nobody seemed to admire him, but instead, said the old rooster:

"You can brag, young fellow, but you shall show what sort of a crow you have or I'll peck you to death."

Peep was very much scared and tried his first crow. It was such a feeble, foolish noise that all the hens and roosters, and even the turkey-gobblers and ducks and guinea-hens and pigeons, laughed at him and despised him.

Peep was not daunted yet, but he strutted off among the younger fowls. He struck right and left with his bill, as he did at home; he laughed and called names, and bragged, and at last a fine tall young rooster, as big as himself, and as handsome, said:

"Come, Mr Chicken, I don't like your airs."

"You don't amount to anything," said Peep, just as he spoke to his mother.

"Dont I!" said the young rooster; and before Peep knew what he was about the stranger had strewn the fine tail feathers, poor Cluck's pride, all over the ground. Peep was struggling in vain; the young rooster pecked till the blood came. One of Peep's eyes was gone, one leg was useless, and not until quite still and fairly beaten did the enemy hold off.

Over Peep's body the fowls all said, "It served him right for his impudence."

After a while Peep hopped home very feebly on one leg, and lay down quite humble under old Cluck's wing.

"Where has my poor pet been?" asked Cluck, with the tears running down her bill.

"Been out in the world, mother," said Peep.

"And didn't the world admire you?"

"Not a bit. Oh, my little brothers and sisters," said poor Peep, "chicks must not be pert and rude and unkind, at home among their friends; for when they carry the habit out into the world with them they meet their match and come to grief," and Peep kicked once with his one leg, rolled up his one eye, and—died.

All this happened in the land of Cochin China. Of course there are no pert chickens in our country.

LITTLE SINS.

CHARLIE was spending the winter with his married sister. Every one thought him a good boy. Indeed, he himself was quite sure he could do nothing wrong. One day, as he was passing the pantry, he saw a box of raisins; they were the largest raisins he had seen. He stepped in slyly and took bunch after bunch, and then slipped away, feeling like a thief, and yet thinking, "It is only a little thing." This he did day after day, till there was quite a hole in the box of raisins; still, no one seemed to notice it. One day a visitor told the following story at the dinner-table:

Walking through a fine park, two years before, he had seen a large sycamore tree. A wood-worm about three inches long was forcing its way under the bark of the trunk. "Ah!" said the gentleman who was with him, "in time that worm will kill the tree."

"A hard thing to believe," said his friend. "By and by you shall see." replied the other.

Soon the worm was found to have gotten

quite a distance under the bark. The next summer the leaves dropped off earlier than usual. Something serious seemed the matter. When the next summer came—just two years from the time the worm began its work—the tree was dead. The hole made by the worm could be seen in the very heart of the trunk. "You were right," said the gentleman. The tree was ruined by that worm only three inches long. If a worm could do such harm, what may not what persons call "little sins" do to a man or woman, a boy or girl?

Charlie felt the blood rush into his face. He was sure every one must know about the raisins, and that the story was told on purpose. He did not dare look up from his plate. After dinner they all went into the parlor; but as no one took special notice of him, Charlie concluded he must have been mistaken. Still he began to feel now, as never before, that God knew all about it. The next time he was tempted to take from a basket what was not his he remembered what the worm did to the tree. "That is just what sin is doing to my soul," he thought. He drew back in fear and ran away as fast as possible. Nor could he rest till he had told his sister the whole story. Then he went with a lowly, penitent heart to his heavenly Father, asking that all sin might be forgiven, and that for the sake of the Lord Jesus Christ a new spirit might be put within him.

PRUDENCE AND COWARDICE.

BOYS and girls, as well as men and women, are apt sometimes to mistake prudence for cowardice, and yet no two qualifications can be more unlike.

"Pooh!" said a rough boy to his more gentle cousin: "I do believe, John, you're afraid to go near that horse, just because he isn't tied.

"There is no need of my going near him, Stephen," was the reply, "and there is danger of his kicking any one who teases him."

"Ha! ha!" shouted Stephen, "you're a bravey, now ain't you? The idea of being afraid of a horse!" and with a tantalizing look at John, the foolish boy walked up to the grazing animal and poked him with a stick. The horse gave an uneasy start, but continued pulling at the grass,

"See here!" exclaimed Stephen, growing bolder; "if you'll promise me not to faint, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for, as he stealthily approached the horse in the rear, the animal bounded away, performing a flourish with his hoof that sent his tormentor senseless in the dust. John tried to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from the pool near by, dashed it on the boy's white face, but all in vain—there was no sign of life.

The nearest house was their own home, a quarter of a mile distant. John felt that not a moment was to be lost. He approached the now quiet horse, and leaping upon his back, rode swiftly without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed the horse had managed to kick a little common sense into him.

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CONTENTS

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THE FIRST GENERAL PRESBYTERIAN COUNCIL—
List of Delegates and Associates—Proceedings—
Results.

PRESBYTERIAN AND LITERATURE: By Rev. Mr.
Murray—A Parcel of Blue Books, by the Editor—
The Office of the Ruling Elder in the Apostolic
Church, by Dr. Proudfoot—Presbyterian Litera-
ture for Canada, by Prof. Gregg.

HISTORY OF CONGREGATIONS: St. Andrew's, King-
ston, by Miss Machar—St. James, Charlottetown,
by Rev. Thos. Duncan.

PIONEERS OF OUR CHURCH: By Miss Machar.

PRESBYTERIAN CHURCH IN CANADA: Officers,
Boards and Committees, Rolls of Synods and
Presbyteries—Alphabetical List of Ministers—For-
eign Missionaries—Retired Ministers, Preachers
and Probationers—Church Work for the Year—
Home Missions—Foreign Missions—Theological
Colleges—French Evangelization—Sabbath Schools
—Sabbath Observance—State of Religion—
The "Record"—Widows—Aged Ministers—Sta-
tistics—Personal—Financial—"The Honoured
Dead"—Presbytery of Pictou in connection with
the Church of Scotland—Presbyterian Church of
Canada in connection with the Church of Scotland
—Presbytery of Stamford in connection with the
United Presbyterian Church of North America—
Presbytery of New Brunswick and Nova Scotia in
connection with the Reformed Presbyterian Church
in Ireland—Eastern Presbytery in connection with
the General Reformed Presbyterian Synod, North
America.

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OF AMERICA: Presbyterian Church (North)—Pres-
byterian Church (South)—United Presbyterian
Church—Reformed Church (Dutch)—Reformed
Church (German)—Welsh Church—Reformed
Presbyterian Church N.A. (General Synod)—Re-
formed Presbyterian Church—Cumberland Presby-
terian Church—Associate Reformed Church (South.)

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Established Church—United Presbyterian Church
—Free Church—Reformed Presbyterian Church—
United Original Secession Church—Ireland:
Irish Presbyterian Church—Reformed Presby-
terian Church of Ireland—England: Presbyterian
Church, England—Welsh Presbyterian Church—
Germany: Reformed Church in Bentheim and
Friesland—Free Evangelical of Germany.—Swit-
zerland; Established and Free Churches.—France:
Reformed and Free Churches.—Holland: The
National and Reformed Churches.—Belgium: Free
Church.—Italy: Evangelical Vaudois Church—
Free Church of Italy.—Hungary: Reformed
Church.—Bohemia: Bohemian Pres. Church.—
Moravia; Reformed Church.—Russia; Reformed
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byterian Church of New South Wales—Synod of
Eastern Australia—Presbyterian Church, Queens-
land—Presbyterian Church of Tasmania—Presby-
terian Church of South Australia.—New Zealand:
Presbyterian Church.—Africa: Pres. Church in
South Africa—The Reformed (Free) Church—The
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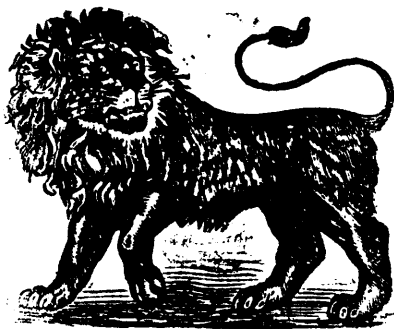
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