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THE CANADA PRESBYTERIAN

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NOTES OF THE WEEK.

THE Presbyterian Church of England is making strenuous efforts to have its Sustentation Fund supported by every congregation connected with the Church.

REV. THOMAS GARDINER, Free Church minister of Old Aberdeen, who led the party in the Aberdeen Presbytery most hostile to the views of Professor Smith, died on the 14th ult., of scarlet fever.

THE Synod of Albany adopted a report at its last meeting, which strongly urged a present duty, the enforcing of the laws now existing in the State of New York, in regard to the sale of intoxicating liquors.

THE United States Supreme Court has decided that a stipulation against suicide in an insurance policy releases the company from payment in case of self-destruction, even if the victim is unquestionably insane.

THE victory of the Republicans in the French elections has caused great satisfaction in Germany. If the priest party had prevailed, Germany would have on its hands the work of protecting Italy from French invasion.

IT is understood that Rev. Dr. Inglis, formerly of Hamilton, but now of Brooklyn, N.Y., has been called by Knox Church of this city as colleague to Rev. Dr. Topp. The many friends of Dr. Inglis will be rejoiced if he accepts.

THE Roman Catholic Total Abstinence League of the Cross celebrated the birthday of the late Father Matthew at Exeter Hall, London, Eng. Resolutions were passed pledging the meeting to extend the cause of temperance and approving of the Permissive Bill.

FROM the report of the Free Presbytery of Inverness, Scotland, we find that the 18th October had been appointed for the induction into the pastoral charge of the Free East Church, Inverness, of the Rev. John McTavish, recently of Woodstock, Ont.

THE United Presbyterian Presbytery of Paisley having been as usual annoyed by the oratory of Mr. Macrae of Gourock, Mr. France gave notice of motion that on the next occasion, the Presbytery resolve itself into a committee of the whole, to ascertain, if possible, Mr. Macrae's real theological views.

THE complaint of the late Rev. Dr. Skinner to the Synod of Cincinnati from the decision of the Presbytery of Cincinnati in the McCune case was not sus-

tained by the Synod, by a vote of twenty-eight to four. Dr. Skinner gave notice of appeal to the General Assembly.

THE Kingston *Daily News* says: The "get up" of the CANADA PRESBYTERIAN is far superior to the late journal. We congratulate Mr. Robinson on the appearance of his paper and on the excellence of its contents. The change should have the effect of increasing its circulation.

DR. TALMAGE, of Brooklyn, N.Y., has retired from editorial life. In the last number of the *Advance* he announces his withdrawal from the position he has held in that paper. His sermons are still to be printed in the *Advance*, at least until their discontinuance becomes one of the "anticipated changes in the arrangements" of that prosperous journal.

AT the meeting in Columbus, Ohio, of the Ladies' Missionary Society, eleven hundred dollars were contributed to start a fund for the education of missionaries' children. A gold watch, given by the wife of a home missionary in Kansas, was brought out and \$223 offered for it, and then it was directed to be returned to its home missionary owner, having done its work.

IT is the proper thing just now for churches to be inquiring whether the salaries of ministers have been fully paid. Promptness in this matter is always useful to both parties, but at this season of the year ministers as well as others are in special need of money that they may make provision for the approaching winter, and enter upon its duties free from the distracting cares occasioned by unpaid salaries, and consequently unpaid accounts.

THE London *Times* is not apt to deal in sensational stories, and generally has good authority for its statement of facts. It gives a seeming of truthfulness to the report that the Jesuits are moving to make Jerusalem the headquarters of the Papacy to find it in the *Times*. It says that money is being collected for the erection of a magnificent palace for his holiness on Mount Zion, to which the wealth of the Vatican is to be transferred.

AT the recent meeting of the Free Synod of Dumfries, Scotland, a member drew attention to the proposal to establish a Papal hierarchy in Scotland, which, he said was dangerous alike to the civil and religious liberty and independence of the nation. It was agreed to recommend the ministers within the bounds to call the attention of their congregations to the evils of Popery on an early Sabbath.

AS the reports of special correspondents drop in one by one, it is every day becoming more apparent that what befell the Turkish army in Asia was not only defeat but overwhelming disaster. It was broken up and divided—three entire divisions surrendering on the spot. One of the fragments was compelled to surrender shortly afterwards, and the other was completely beaten and dispersed in the neighborhood of Kars. It was a blow which the Russians had long waited for before striking, and now that it has fallen with such crushing force, they feel compensated for many previous disappointments and disasters.

THE present times are prolific in the way of church enterprises for attracting attention and entertaining the young, but the Church of Christian Endeavor, in

Brooklyn, N.Y., where Rev. Edward Eggleston serves, is certainly ahead in this line. Among its means of amusement is a "Shooting Gallery," and the instrument used is a "parlor rifle, making a noise like a pop-gun." This may be considered about the latest modern improvement of even the "broad" modern Christianity, under whose banner Edward Eggleston now marches, although he was once a soldier in the Methodist ranks.

THE House of Bishops of the Episcopal Church, U.S., has issued a pastoral letter to the members of that Church. Among other topics it treats of religious education, and especially warns against sending young persons to institutions of learning in which they will be subject to the influence of the Roman Catholic Church. Children so educated become either negative Protestants or positive Romanists, and such a result is a heavy price to pay for instruction in music, dancing and painting. So say all true Protestants, and still the "heavy price" is paid by many who believe that they will escape the penalty.

THE Spanish Government fail to fulfil their promise of toleration. The priests are permitted to take the children of Protestants by force and make them members of the Church of Rome by baptism. An instance occurred not much more than a month ago. The two children of a colporteur of the British and Foreign Bible Society were taken forcibly by the priests with the assistance of the police. One of the children was only twenty-four hours old. The mother wept, the father protested, but the children were borne off in triumph, baptised amid a crowd of peasants and the ringing of bells, and then given back to their parents. Is this what the Spanish Government call toleration?

THERE are rumors of some conversions to Rome from among the Americans who have been travelling in Europe. They have gone over from the Episcopal church, which contributes so many to the subjects of Pio Nono. The Rev. H. Van Rensselaer, an "Anglican" of New York, and Rev. F. Mackall, another "Anglican" of New York, and a Miss Van Rensselaer, "a member of a well-known Anglican Sisterhood in London," are among the names mentioned. These three persons were received on the 18th of September last, into the Roman Catholic Church, by the Abbe Rogerson, in St. Roch's in Paris, and from thence went to Rome to pay homage to the Pope.

"A MINISTER," writing to us under date 1st Nov., "cordially recommends" as follows:—"Thanksgiving Day is at hand. Congregations are expected then to show practically their gratitude to God who crowneth the year with His goodness. What offering shall be brought with them when they come into His courts? Let me suggest special gifts for our COLLEGES, which, by all accounts, stand in urgent need of funds, and on behalf of which *no appeals at similar seasons* have been addressed hitherto. The Home Mission Convener has issued a circular, asking the people to remember the claims of his Committee; but without intending to disparage the worth of that cause (*so often set* before the churches for *extra* contributions), I think some measure of notice should be turned to the support of our theological schools, and feel that were their case duly put on the approaching occasion, the liberality of hundreds who will meet to render thanks unto the Lord for all His benefits toward them would run in a most reasonable channel."

PASTOR AND PEOPLE.

THE UNAPPRECIATED.

It falls to the lot of some to be appreciated too highly. They have a factitious greatness, owing to peculiar circumstances which have thrust them before the public. As in a flood the lightest and cheapest articles often swim on the surface, while the weightier and more precious are concealed from view by the inundation; so, amid the excitements of human society, the least worthy are sometimes thrown to the top and made conspicuous, while genuine worth remains unseen.

Overestimated men owe their prominence to some want of balance in the social forces. Their wealth, or their rank, or the influence of relatives and friends, who push them forward, secures what never would have been accorded to their ability and character. Or their seeming success is due to a brazen self-confidence and self assertion, aided by the ignorance and credulity of the multitude to whom they appeal, and who cannot distinguish between impudent pretension and real merit. We notice this frequently in the way in which a certain class of small politicians attain to positions for which they are utterly disqualified; and also in the platform-success of men of mere words, who captivate uncultured audiences with tricks of high and lofty tumbling in rhetoric. There is a sense in which we are all overestimated; at least, at times, by those who do not know us as well as we know ourselves. We occasionally gain a credit from friends, or from the public, for some motive or trait of character, or degree of power, or extent of learning, or measure of goodness, which, we feel, exceeds our just desert; and the praise accorded brings to the cheek a blush of shame, rather than of pride.

But however this may be, there is a class of men who are underestimated, and still another class who think that they are, and who take all the discomfort of the feeling. Perhaps there is hardly a more frequently quoted stanza, at least in the secular poetry of the English tongue, than those familiar lines of Gray:

"Full many a pearl of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

These dainty words have been the consolation, no doubt, of a vast multitude of aspiring but unsuccessful souls, who, fated to a common-place life, yet dreamed that all that was needed to make them distinguished was the fitting outward occasion, or a wiser appreciation on the part of the public. It is difficult to resist the conclusion that the world has had as able men who did not become famous, as were those whose names were on every lip. The same opportunities did not come to the one class as to the other.

It is not always a morbid state of mind, in which one feels that he is unappreciated in comparison with some who win applause and receive favors. A man may be healthfully conscious of his own powers and attainments. Humility surely does not consist in believing a lie respecting one's self, by holding, contrary to the plain proof, that one is inferior to others who, in many important respects are beneath him. Humility is neither blindness nor delusion. It is simply the opposite to pride. Pride seeks undue exaltation for selfish ends; while humility contents itself with passing only at real worth, sensible of and confessing its actual deficiencies. It happens, therefore, at times, that a man in the simplicity of self-knowledge will perceive that, in point of talent, education, and character, he is in advance of some who have been more fortunate in their friends and opportunities. This need be no temptation to jealousy or repining. It should rather stimulate an honorable ambition, and lead to a wise use of providential occasions. It is hard to have such a consciousness of ability and well-doing, and to think that one has missed his due, from the ignorance, or prejudice, or enmity of others. This is the rough path which reformers often tread, as their efforts to remove abuses and wrongs produce antagonisms, and bring a cloud over their fair fame. For many years, able men among the opponents of slavery knew themselves to be unappreciated in church and in state; and they saw the places of influence and the posts of distinction given to men far their inferiors. But those of Christian temper accepted this lot as part of the price that somebody must pay (and why not they?) for the ransom of the slave. They "counted all things but loss," that

they might do this allotted work for Christ, and thereby might not only aid to free the slave, but to purify both church and state. And they have had a noble reward, even in this world.

In these sensational days there is danger that a mere surface brilliancy will be overestimated, and that genuine ability, manifested in deep thought, sound judgment, and continual usefulness, will fail to be appreciated. This error has brought loose doctrine into many a pulpit, and barrenness into many a church; while the neglect put upon faithful ministers, in the ambition to secure a "smart man" for a preacher, has done much to discourage young men from entering the ministry. There is nothing so valuable, and yet so little appreciated, as straightforward fidelity in the ordinary spheres of life. There is no worldly *et cetera* attending the patient discharge of the duties of a wife and mother; yet she who performs them, in all their variety and severity, with quiet, unobtrusive self-denial, through twenty, thirty, or forty years, is the equal or superior of any lady who glories in publicity, or of any heroine lauded in book or newspaper. A similar remark may be made of a faithful but little appreciated Sunday-school superintendent or teacher. It is indeed trying to one's natural sensibilities to lack appreciation; for human praise is sweet and stimulating; but more precious by far is the consciousness that we are simply seeking to please God, and the assurance that He appreciates whatever we do from love to Him, and that He will at last say, "Well done! good and faithful servant."

But most bitter and unrewarded is the experience of him who, through inordinate self-esteem, wounded pride, and disappointed ambition, morbidly imagines that his ability is underestimated, and that his services are unappreciated. Such men are sometimes found in the ministry and in other public spheres of spiritual labor, and then jealousy of the prominence and usefulness of others makes their discontent chronic, and like an ulcer it is eating into the soul. Their criticisms and complaints reach the ear on all occasions, but from the well-understood motive they harm themselves rather than any one else. It is sad when Christian men make an idol of a coveted reputation, and thus put their happiness into the hands of others. Besides, serious injustice is not long done to any man who has in him real worth and a well-balanced character. The unappreciated person, usually either mistakes his own ability, or fails to allow for some uncomfortable peculiarity of character by which it is accompanied. Commonly, water finds its level, bubbles are pricked, shams are detected, rockets that went up in a blaze come down in darkness, and men are appreciated according to their merit.—*S. S. Times.*

FEARFUL INSOLVENCY.

We have had signal instances of unexpected failure. Men whose solvency has been undoubted have gone down. Houses supposed to be beyond the reach of fatal peril have sunk. Their business and their accumulated gains shewed not like the fabric of a vision, but like a structure as solid as it was fair and stately. But when the flood came, it toppled.

Many go through life with every outward sign of success and safety. They have not prospered. Their money, their flocks, their substance, may have multiplied, but they themselves are poor, in all the proper wealth of an intelligent and responsible spirit. Their business may be solvent, their estates may be handsomely settled, while yet they are bankrupt "on personal account" in the chancery of heaven. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

Numerous as the instances unhappily are of this kind, there is a more lamentable insolvency still. The scriptures assure us, and observation confirms it to the view of the most charitable, that a man may have an unchallenged repute for religious soundness, and yet find himself at last among hypocrites, and unbelievers. It is easy to "obtain a hope," and to have it recognized by fallible men, and in the comfort of it to abide for years as a visible adornment of the church. But underneath all this there may be the rottenness of an unrenewed heart. When that "crisis" comes, of which the hardest commercial "shocks" are too faint to be admitted as comparisons, the unreality of such apparent religiousness will be revealed, to the eternal confusion of the soul. The "fair and flourishing professor" becomes the "man of despair." We are taught that "judgment must begin at the house of God." *Who may abide it?*

EARNESTNESS IN MINISTERS.

Speaking at the meeting to inaugurate the new session at Cheshunt College, Dr. Newth gave utterance to certain truths which we were glad to hear from such a quarter. The following passage has a true ring about it:

"And first of all, as it seems to me, the times in which we live demand from the Christian minister a very intense earnestness of soul. In all departments of human life men are demanding this in those whom it will honor and respect. With one consent they are taking up the words of the preacher, and are proclaiming upon the housetops to all who aspire to power, or fame, or wealth, 'Whatsoever thy hand findeth to do, do it with all thy might.' And he only can make himself greatly felt in commerce, or politics, or science, who is truly and manifestly in earnest. Emphatically is this so with regard to religion. A large part—perhaps the largest part—of the indifference and practical unbelief which prevail in the land derives its support from the absence of the marks of reality in the religion of those who come most prominently before them as the representatives or advocates of Christianity; and it is impossible to look around our churches and not to feel how much there is to foster such indifference, and how many, even of those who are sincerely trusting in Christ, have so little spiritual energy, that 'the communication of their faith' does not 'become effectual by the acknowledging of every good thing that is in them.' So feebly do they move towards Christ, and the fire of a holy affection burns so faintly, that their profiting 'does not appear.' There is thus within the Church a large amount of undeveloped faith and affection which needs to be drawn out into active and healthful exercise. And along with this, and to some extent resulting from it, there is round about our churches a large amount of incipient religious life which needs to be quickened into conscious existence. In view of this three-fold need, it is a primary requisite in the Christian minister, that he have an intense earnestness and vigor of spiritual life. It is by the warmth and glow of a soul enkindled and possessed by the love of Christ that he will stir up the dormant life around him. Argument or rebuke is here of little avail: as little as that rebukes for his carelessness will avail to restore the circulation of the frozen and insensible traveller. Here, as elsewhere, it is life that quickens life; it is activity that calls forth effort; it is love that awakens affection; and he who would now serve his Lord by efficiently serving his day and generation, must be one who possesses so much of the spirit of the Saviour, takes so true a delight in the service He appoints, and pursues it with so resolute a purpose, that he can say, not as the language of empty rhetoric or of excited feeling, but calmly and reverently, as one who is standing in the Holy presence, 'It is my meat to do the will of Him who hath sent me.'"

THE CRAVING FOR DRINK.

No one (says the *Medical Examiner*) who has watched a typical case of drink-craving can deny for a moment that it is a disease. The subject of it is, perhaps, a man of honour and intelligence, or a woman of pure and modest feelings. At most times—at anyrate in the earlier stages of the disease—the patient can act his part in life with credit to himself and with the respect of his fellow-men. He may even be for the time a total abstainer from alcohol. But the paroxysm of the disease comes on, and everything is made to bow to its imperious necessities. The whole will is dominated over and tyrannised by a single longing, which for a time becomes its sole motive power. Nothing is allowed to stand in the way of its gratification. Honour, honesty, modesty, virtue, the teachings of experience, and the precepts of morality must all yield to the new despot. The powers of the mind succumb as readily before it as do the powers of the body before the invasion of small-pox or cholera. The craving often comes on at definite periods, every six weeks or two months, and then the sufferer's dread of its advent is no less distressing than is his unconditional surrender to it when it comes. He begs to be preserved against himself, to have the weakness of his own will made up for by the compulsion of others; but he finds that the law does not allow it. The state will punish him as a drunkard, but will not take charge and cure him as a dipsomaniac, and so he passes on from bad to worse, losing hope, and honour, and force of will, until he at length dies in the prime of life, to the unspeakable relief of every friend and relative. The case is still more painful when the subject is a woman. Self-

control is so much expected of each woman of the better classes that the absence of it—even though it be from disease—is enough to rob her of all honor and respect. The alienation of her friends and the ill-disguised contempt of those who serve her add to her misery and increase her disease till she dies, a sacrifice to our warped notions of morality.

PRAYER.

Power of speech is often marvellously quickened in prayer. Emotions which the soul has struggled with long and painfully, find sudden outlet in language of which the praying one never conceived before. Some men can habitually speak in prayer as nowhere else. An unlettered Christian was once summoned into court, in a trial in which he had much at stake. He was called upon to tell his own story. He was flustered, he stammered, he repeated, and contradicted himself, and was in danger of losing his case for want of the power of utterance. He knew himself, and knew that there was one act in which he could talk. He begged of the judge liberty to pray. It was granted. He knelt down, and with flowing tears poured out his case before the Lord in language clear, coherent, fluent, and convincing to the jury. Be this story literally true or not, it illustrates a fact well known to believers in the reality of prayer. A man is known to me who in common life is an incorrigible stammerer. He cannot say a word without making it three. He is the butt of mimics. But in prayer his utterance is Ciceronian. Few men can mimic him in that. One prayer offered by the late Professor Stuart more than forty years ago is still remembered, and fragments of it rehearsed, as a most thrilling approach to apostolic inspiration.

"The Spirit helpeth our infirmities." How often does the promise come home to the struggling suppliant, as a fact revealed! Apostles had no monopoly of it. Leaders in public worship, to whom the service is a cross and a terror, do you know nothing of this unsealing of the dumb lips, this inspiration of the silent tongue? Has it not sometimes been to you like a burst of sunlight on a wintry sea? Has not the outbreak of triumphant song, in the hymn that followed, been your own irrepressible offering of thanksgiving? Youthful preachers know, or will know, what I mean.—*Professor Austin Phelps.*

REST AWHILE.

It is instructive to notice how much is said in the Word of God about rest. Now, is it not reasonable to suppose that He who understands so well the needs of man's nature, made this idea of rest prominent in His Word so as to induce men to seek it for body, mind, and soul? Life is one continual scene of activity; weariness is a universal experience, and resting a necessity. Time is a universal experience, and resting a necessity. Time is wisely divided into days and nights,—one for work the other for rest. We do not believe a man is treating himself fairly, or in a Christian way, who works at unseasonable hours. The evening is peculiarly suited for rest; and we sincerely pity those who, from the customs of business or other demands made upon them, must remain behind the counter or in the office all the hours of the evening. Such a custom is not Christian.

Weary store-keeper, close your store, so as to have the evening to yourself and to give your tired servants a rest. Lay aside your needlework, exhausted mother, and have a frolic with the children. What a beast of burden is the man who rises only to eat, work, and lie down to sleep! Said a man, in answer to the question, "How have you accumulated so much in so few years?"—"I have never taken an hour's rest day or evening, since I began business. That is my idea of the secret of business success." But on that man's tombstone may now be written, "Here lies one who laid down to his long rest ere the noon of life was past, because he would not wait a little on the high road to refresh himself, so that he might go down the hill of life in strength." Vacation days with many are now in order. Take a week, if you cannot get any more, for rest. You may not see how you can spare the time, or get away from your business. But you will do more in a life-time, and live longer and better by resting now and then.—*Golden Rule.*

AT HIS PARENTS' GRAVE.

We saw him a few days since,—a tall, strong, middle aged man, knelt at his parents' graves, his left

hand resting on his father's, his right hand on his mother's tombstone. The tall manly form thus bowed in that sacred place, we know that he prayed, though no mortal ear heard that prayer. It requires no ken of prophet's eye to guess how the suppliant prayed on that sacred spot. The father had rested there twenty years, the mother half that time. The pilgrim had not visited this shrine before since the day his mother had been borne thither. Here now reposes the dust of those revered, godly, parents—their souls in heaven. In this position, the right hand and the left, it were not difficult to imagine how the suppliant prayed. Doubtless, the prayer asked for grace and help of God that he might one day meet those angel parents in glory. Here was the new consecration besought, that when he again mingled in earth's duties he might have strength to do and to perform, as that godly father and devoted mother had done.

So influence lives. The instruction of those parents long since given, live again in that strong man to-day; to be reproduced and perpetuated in his children, and circulated and widened over the enlarged circle into which the calling of the bowed in prayer shall diffuse them. O, who can tell the influence of the righteous dead, while year after year, as sea waves, rolls away into eternity.

"He goeth unto the grave to weep there," and to resolve upon a higher and holier life. With the left hand on the father's, the right on the mother's grave and the soul raised to Heaven in prayer, that man or any other, will be a better man.—*Selected.*

TRUE CONFESSION.

"Against Thee, Thee only have I sinned and done this evil in Thy sight." O true confession, model of all confessions which are never "repented of," and which certainly bless the sighing soul, how different thy tones from those long "statements of evil" so often made! He who wants the "clean heart" in reality will see how it may be gained by reading over the penitential Psalm till its meaning, by God's grace, is grasped fully. The confession which helps the soul has neither thought of personal merit, nor a purpose of vengeance on others. It is just the throwing away of every claim but mercy; it is the voluntary disclosure of utter wretchedness; it is the expression of willingness to take the lowest place, if such station is only free from sin.—*Christian Intelligencer.*

THIS is the image in Mr. Gladstone's speech at Birmingham which the *London Spectator* says is finer than any known in modern oratory. He is speaking of the Armenians, the Bulgarians, the Servians, and the Greeks, who resisted and broke the force of the Turkish inundations which centuries ago threatened to overthrow Europe, and says: "They were like a shelving beach, which restrained the ocean. That beach, it is true, is beaten by the waves; it is laid desolate; it produces nothing; it becomes, perhaps, nothing but a mass of shingle, of rock, of almost useless seaweed; but it is a fence behind which the cultivated earth can spread and escape the incoming tide; and such was against the Turk, the resistance of Bulgarians, of Servians, of Greeks—a resistance in which one by one they succumbed, with the single exception of the ever-glorious mountaineers of Montenegro, who have never succumbed. It was that resistance which left Europe able to claim the enjoyment of her own liberty, and to develop her institutions and her laws."

MANY a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and been restored, though you hate all manner of meat, and draw near to the gates of death, and may be a poor soul just in the same condition as yourself will say: "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by the touching of the hem of his garment, and then would have slipped away? If so, I pray that the Master may say: "Somebody hath touched me;" and may you be compelled to tell the truth and say: "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it, I will tell it, and make the world ring with it, according to my ability, to the praise of Thy saving grace."—*Spurgeon.*

OUR CONTRIBUTORS.

ROOTS AND FRUITS OF PRESBYTERIANISM.

BY THE REV. JAMES CAMERON, CHATSWORTH.

The gathering of all the Presbyterian Churches held in the city of Edinburgh last July, has called the attention, in a marked way, of the Protestant world to the form of Church Government that has spread so rapidly since the era of the Reformation, and which thus naturally culminates in a General Council, the results of which will probably ere long, with God's blessing, exceed Westminster and Dort.

There are three questions in reference to Church Government which are of essential importance. The replies given to these questions by Presbyterianism exhibit the distinguishing feature of that system of Church Government. The questions are as follow:

I. Where does church power immediately reside? II. By whom should this power be exercised? III. According to what order should the exercise be conducted? Four different theories of church government give to these questions four varieties of answers. Of the four theories Presbyterianism is one, and to these questions it gives these answers. 1. Church power resides mediately in the *whole church*, consisting of the Christian people and the Christian ministry. 2. This power should be in the hands of legitimate officers whereof the "elder" is the representative of the people, and the "presbyter" or pastor the "ambassador of Christ," and the highest permanent officer in the church. 3. The order in which these officers should conduct the exercise of this power is not that of courts *co-ordinate* and independent of one another, but of courts regularly *subordinated*, the smaller to the larger and the larger to the whole.

Six leading propositions in the matter of church government are thus affirmed and defended by Presbyterians. 1. That Christ has a church in the world. 2. That this church is by Him endowed with the power of self-government. 3. That this power takes cognizance of doctrine, order, and discipline, but only ministerially as interpretive of the mind of Christ. 4. That this power resides in the whole church. 5. That its exercise is in the hands of divinely constituted officers. 6. That all the courts constituted by these officers are parts of one whole, and subject, the inferior to the superior, and the superior to the supreme. Holding the first proposition constitutes a man a Christian, in the widest acceptance of which that word is capable. A man may believe in the second and be no more than a Roman Catholic. Belief in the third constitutes a man a Protestant. The Presbyterian on the other hand, while holding with the above to the first three propositions holds also to the second three. It does not, let it be marked, constitute a man a Presbyterian to hold by the first three and any one of the remaining three; for the Congregationalist holds by the first four propositions and the Prelatist in some sense to all except the fourth. What constitutes a man a Presbyterian is belief in all the six; in the first three in common with all good Protestants, and in all of the second three in contradistinction to Protestants that hold some of them and Protestants that hold none of them.

These are the roots of the Presbyterian tree, dry they may seem to some people: but what of the fruit.

1. The spirit of Presbyterianism is favourable to civil liberty. This fact receives abundant confirmation from the history of the last 300 years. The Waldensian valleys, the cradle of modern Presbyterianism, are renowned for their deeds of daring in behalf of civil freedom. Holland that stood so bravely in the breach for civil freedom as against French and Spanish domination in the seventeenth century is Presbyterian. Hungary whose recent struggles for civil freedom are still fresh in our memories, is largely Presbyterian. So are the most influential of the Cantons in the Swiss Confederation that, like its lofty mountains, have stood unmoved amid surrounding revolutions and amid despotism almost European. Presbyterianism, aided by a Congregationalism that differed but little from it, gave freedom to the British Isles, and laid the foundation of the American Republic. The cause of this tendency in Presbyterianism to promote civil freedom is not difficult to find. Presbyterianism elevates the Christian man. It teaches that he is a member of Christ's body, that he is a temple of the Holy Ghost, and that, therefore he is entitled to a substantive part

in the government of the Church. From this ecclesiastical theory the passage is easy to the *civil* theory that grants the citizen a substantive part in the government of the State. The elevation of the individual may however be carried too far. This was done by the Ana-Baptists at the period of the Reformation, and is done in modern days in Democratic theories of civil government. The consequence is that the *order* of society is sacrificed to the *freedom* of the individual. Presbyterianism puts a limit to the exaltation of the individual. According to this theory the *freedom* of the individual ceases where the *good* of the whole church begins. The freedom of the individual must not encroach on the order of the Church; and the order of the Church must not destroy the just freedom of the individual conscience. That church government, according to this theory, is best that most effectually harmonizes these two forces, that most successfully unites individual freedom with good order. Is it not clear that this is the true basis of civil government as it undoubtedly is of ecclesiastical? Presbyterianism is thus ever favourable to civil liberty and order. Where the former prevails the latter will sooner or later follow. Because we believe this we earnestly desire that Presbyterianism should have at least some influence in moulding our character. The extent to which this influence is permitted to work will under God greatly determine our future destiny, and through us the destiny of the empire that is likely to arise north of the American boundary.

2. The leading principles of Presbyterian Church government afford *middle ground* on which opposing theories of church government are gradually finding a meeting place. On the one hand we find American and Canadian Prelacy, by the narrowing of prelatical distinctions, and by Synods, and by lay delegates, gradually abandoning the old ground still occupied by the mother church in England, and tending towards Presbyterianism. On the other hand Congregationalism by its "unions" "advisory Committees," and improvised presbyteries is also tending towards the same middle ground where freedom and order meet together. The cause of this convergence is not found, we believe, in the two denominations above referred to being convinced by any formal argumentation that Presbyterianism is more reasonable or more Scriptural than their own theories, but in the instincts of what might be called the ecclesiastical life. The principle of growth that God has implanted in any animal or tree will constantly tend to that outward form God intended that animal or tree should assume. By the free use of the axe the young oak may be made to assume the form of a poplar. The nature of the oak is still there, however, and as soon as the axe ceases its unnatural work the *form* of the oak will be assumed as quickly as previous mutilations will permit. It is so with the Church of Christ. God has given it a law of growth. By this law it is constantly urged to assume that outward form that is most consonant with its nature. Under the influence of ignorance, prejudice or selfish interest man may succeed in causing this inward law to cease for a time from manifesting itself in the outward form of the Church. The suspension of this activity is unnatural and as soon as the outward pressure is withdrawn this law of growth will flow in its natural channel, and manifest itself in its normal organization. We do not assert that Presbyterianism as it now exists is the strict outward form God intended His Church should assume. But we might challenge reason, experience and Scripture in proof of the assertion, that Presbyterianism is nearer the Scripture, and therefore nearer the divine model than any other form of government now existing. If this is really the case, and if the principle we have indicated be fact, then we may expect this convergence towards Presbyterianism to advance, and to advance with more rapid strides on this continent than in Europe, where the opposing forces are stronger.

It should not, however, be forgotten that as a system of government that sets a high value on order, Presbyterianism, from an evil principle in our nature, is in danger of running its *order* to *dead formality*. This tendency to formalism and indifferentism appears chiefly in two things. There is no church in this Province that makes fewer efforts than the Presbyterian Church to increase its number by additions from without its own communion. In avoiding proselytism, which is certainly an evil extreme, it runs close on the verge of indifference to truth and to the interests of men. It allows multitudes who have nothing but a traditional connection with any church to perish in

the neighbourhood of its churches without any effort to reach them. Again, no church makes fewer efforts to retain its own members within its bosom. If he digs his way to the rock on which the structure is raised then death itself can scarcely conquer the love a Presbyterian has for his church. But how little he gets to dig! Do not the bulk of our smart youth believe that Presbyterianism like other "isms" is built in the sand or at best on "conglomerate." What efforts are being made to show them the rock? The consequence is that the youth of our church are largely a prey to cruel errors. This should not be. Is there no remedy?

With all that has been said let it, however, be borne in mind that church government, though highly important is secondary in importance to *doctrine*. The form of government is the body; doctrine is the soul. Government is the casket; doctrine the jewel it contains. On this account we can esteem as brethren those differing from us in church government who are sound in doctrine. Orthodox Congregationalism, Low Church Episcopacy, Evangelical Methodism, though differing from us in forms and rites we regard as friendly powers in the great work of recovering the world to Christ. Though form of government is important it is not here the true test of a church lies. It lies in doctrine.

AN UNCERTAIN SOUND.—No. III.

MR. EDITOR,—Allow me to congratulate you on the enterprise and taste displayed in the improvements of your hitherto respectable, and now enlarged journal, and fondly hope that it may have a long brilliant career, and not emit a single *uncertain sound* while its name is CANADA PRESBYTERIAN; but of this I am not yet quite sanguine, for had you been truly penitent you would not have pitted the utopian visions of a few misguided fanatics against the *wisdom, power, and grace* of the great I AM.

"Christian worker," is a wide expression, and includes every word and act of a true Christian, but I must narrow my field to ministers of the gospel—those who are charged with the cure of souls, and here I beg to state most distinctly that I have no sympathy with the idea, that is becoming so common now-a-days, of hiring ministers to do so much work for so much money; on the contrary I am satisfied that the office of the Holy Ministry is ordained of God and the duties thereof distinctly stated in scripture. "Go and disciple all nations," and when the incumbent is duly ordained he has a good example in the apostles, who would not so much as serve tables, but gave themselves continually to prayer and the ministry of the word. Thus the gospel minister is at ordination consecrated to a sacred use, and the moment he steps aside from purely spiritual work, he, for the time, lays down his high commission he has from God, and takes up *one* from *man*. Now, sir, I should like to know in what manner or to what extent the temperance pledge can help him to perform these spiritual duties, for even in the case of drunkards he is surely not so ignorant as to believe that he can accomplish any real good without the aid of the Holy Spirit, and is it not egregious presumption to imagine that He (the spirit), will own and bless his labor with the pledge without the gospel, or the gospel with the secular element of the pledge in it, "My glory will I not give to another?" Besides it is an act of *unbelief*, for surely the *restraining grace* of the Spirit is stronger than that of the pledge. Temperance ministers do not, as a rule, visit drunkards at their homes. It must therefore be at public meetings where they preach their so-called christian temperance, and that must be casting pearls before swine to offer the gospel with the least hope of success to a people intoxicated with the comic song with a stiff thread of blue in it, the maddening dance, and questionable music, etc.; but suppose the buffooneries are dispensed with, and his preaching produces anxiety, the pledge must be the remedy or (fair play), at least half pledge and half Christ! The blood of Christ cleanseth from ALL SIN, and that power which broke the bars of death and burst the gates of hell is surely able to rescue the drunkard without the meretricious aid of the pledge. You may say all right, but he will't do so. Answer: He does no such thing. He don't say come to me with or through the pledge, but, "come to me." When a minister says sign the pledge and believe the gospel (which they do), he forgets that a man cannot think of *two things* at the same instant; besides, he is degrading Christ and *defying* the pledge. When he gives

the pledge he knows right well that the receiver is taking it in *his own* strength, and that *it* is perfect weakness, and when he breaks it he commits perjury of the second degree, to which he who gave it is accessory. Far be it from me to palliate drunkenness or even moderate drinking as a beverage; but after all drunkenness is but *one* of the branches of the corrupt tree implanted in our nature at the fall, and in the sight of high heaven, not the most heinous, for even your temperance casuist, Rev. D. J. MacDonnell, B.A., gives it as *three* cases to each hundred of the population, a miserable return of the seed sown by all moderate drinking. Now, it is almost unpardonable for a minister to leave his legitimate work and *nibble* at this *one sin* to the neglect of those more aggravated, see Gal. v. 19. I shall have more to say regarding their baneful influences when I come to discuss the case of the young, but here I must say that their working with the pledge seems to render them less profound thinkers, and by a certain consequence less impressive preachers; one reason for this will be given hereafter.

You say that the temperance movement has done most good among the young. As you are seldom outside your sanctum, such an opinion may be excused, but a more erroneous one could not well be imagined, for in point of fact it is *here* where the *crowning* iniquity is experienced. There are more ways of being intoxicated than with strong drink. Now whatever I may know of the science of mind, I shall here use such words as will be easily understood, viz.: when the organs of emotion or the emotional faculties as they are called are properly exercised they produce calmness, and directed to proper objects happiness, but when excessively exercised they produce *Ecstasy*, and fainting, etc., and when these are combined with the lower or animal propensities they produce *irreverence, rudeness, obstinacy*. Every organ when not used becomes *inert*, while by exercise they become LARGER, strong, and active. Now, sir, it is an undeniable and painful fact, that the various buffooneries practised in connection with the temperance movement has kept up such a strain upon these faculties of the young and others, as to train and excite them up to such a state of tension, (and the others being feeble and passive), as to render attention to anything intellectual, moral and religious actually hateful. *Nothing but excitement*. I need say no more, but let the deserted condition of our evening schools, young men's societies, Bible classes, etc., testify. Now what is their condition? *Nothing less than sober infidels!* Living and dying in this state, (as in all likelihood they will) what is their END TO BE?"

You may ask: And you may lay all this at the door of the temperance movement? Answer, I do lay three-fourths of it and give them the credit, or rather the *discredit* of commencing these exciting exercises. You may ask further, and would you deprive the young of all amusement? By no means, but don't make them believe that they are at the same time entered the straight gate, and are walking in the narrow way. The right thing in the right way. Now, sir, how much of the responsibility of this lies at the door of those ministers who attend and help to promote these excitements? I shall let their own consciences answer and it may be easily seen how injuriously such scenes effect their persons and their other services. I speak from two hours' experience of the latter point. In conclusion I would say of those ministers who have *not* bowed the knee to this modern Baal in these days of defection, but who have minded their own business, and fought their Master's battles with His own weapons, all honor and *increased* confidence and respect. EQUITY.

TO CONSUMPTIVES.

The advertiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy and permanent cure of consumption, asthma, bronchitis, catarrh, and all throat and lung affections, also a positive and radical specific for nervous debility and all nervous complaints, feels it his duty to make it known to his suffering fellows. Actuated by this motive he will cheerfully send, free of charge, to all who desire it, the recipe for preparing, and full directions for successfully using this providentially discovered remedy. Those who wish to avail themselves of the benefits of this discovery without cost, can do so by return mail, by addressing, with stamp, Dr. Charles P. Marshall, 33 Niagara Street, Buffalo, N.Y.

WE are never apt to be more deceived than when we think we are deceiving others.

MINISTERS AND CHURCHES.

ON Wednesday, 24th ult., Rev. Mr. McClung was inducted into the pastoral charge of the congregation of Balaclava.

REV. PROF. GREGG will preach the Anniversary sermons in connection with Knox Church, Shelburne, on Sabbath, Nov. 18th.

THE Rev. D. J. Macdonnell, of St. Andrew's Toronto, will deliver a lecture on Monday, the 19th inst., in Zion Church, Brantford; subject: "Business, Culture, Recreation."

MR. R. MCINTYRE has been labouring successfully at Bowling Green during the summer. In eight months eighty-one members were added to the congregation. On the occasion of his departure a tea-meeting was held, bounteously provided for by the ladies of the place, and at the close of the meeting Mr. McIntyre was presented with the sum of \$30.

A YOUNG PEOPLE'S ASSOCIATION in connection with the Presbyterian Church, Orillia, has been organized. The following are the officers for the ensuing year: Honorary President, Rev. J. Gray, M.A.; President, P. Murray; Vice-Presidents, J. T. Jack and Miss Sutherland; Secretary, P. McGill; Treasurer, Miss B. Leask; Directors, Messrs. Jno. Perry, E. B. Alport, H. Cooke, Mrs. J. B. Thompson, and Mrs. Hunter.

THE teachers of the Norwood Presbyterian Sabbath school have organized themselves into a Normal class, and meet at the manse every Friday evening. From 7.15 to 8 o'clock the lesson for next Sabbath is studied as hitherto, and from eight to a quarter to nine is devoted to Bible study, with occasional exercises on practical work and delivery of Sabbath schools. The course adopted embraces the usual topics, and the class is conducted by the pastor, the Rev. T. F. Fotheringham, M.A.

ON Tuesday evening, 30th ult., a social was held in the Town Hall, Port Perry, in connection with the Presbyterian congregation in that place. There was a very large gathering, many coming from a considerable distance. Rev. Mr. Douglas occupied the chair, and the several local ministers present having made short and appropriate remarks, Rev. D. J. Macdonnell of Toronto delivered a lecture on "The Model Family," replete with instruction, and at the same time lively and cheerful in the mode of treatment. The C.M. choir furnished the music.

A PLEASANT social was held in connection with the Presbyterian congregation at Utica on the evening of Wednesday, the 31st ult. After the large company present had partaken of an ample repast in the school house, an adjournment took place to the church, and Rev. Mr. Rogers, the pastor, having taken the chair, the audience enjoyed the pleasure and profit of listening to an address from Rev. Mr. Richardson on "Home Piety," and another from Dr. Sangster on "The Tendencies of the Times." The Prince Albert C.M. choir enlivened the proceedings with excellent music.

By appointment of the Presbytery of Stratford, Rev. J. K. Hislop, of Avonton, preached in Knox Church, Stratford, on Tuesday afternoon, and afterwards moderated in a call to Rev. Patrick Macfarlane McLeod, M.A., of Liverpool. The call was unanimously and cordially agreed to. It will be submitted to the Presbytery at its meeting on Tuesday next, and if sustained, will be forwarded to the Presbytery of Liverpool. Rev. T. Macpherson and Mr. A. Macnair were appointed to prosecute the call before the Presbytery. The congregation have agreed to give the new pastor a stipend of \$2,000 a year and a manse.

THE members of the Bible class conducted by Mrs. McKay gathered at the manse of Duff's Church, East Puslinch, last Friday night, and presented her with a piece of handsome silver plate and an address read by Miss Susan McGibbon. The Rev. A. McKay, D.D., replied on behalf of his wife, cordially thanking them for the valuable present, and especially for the kindly feelings expressed towards Mrs. McKay and himself. It afforded them both much pleasure to see so many of the young attend the different Bible classes and Sabbath schools connected with the congregation, and they hoped that the instructions received would be greatly blessed to them.

REV. D. J. MCINNES was inducted into the charge of the congregations of Erin and Ospringle on the 24th ult. Rev. Mr. Dryburgh, of Hawksville and Elmira,

preached; Rev. D. Strachan, of Rockwood, presided; Rev. Mr. McPherson, of Nassagaweya, addressed the newly inducted minister, and Rev. D. Strachan addressed the congregations. At the close of the services Rev. D. B. Cameron, of Acton, conducted Mr. McInnes to the door where a hearty welcome was given to him by the retiring congregation. In the evening a tea meeting was held when appropriate addresses were given by the members of Presbytery and others, and the treasurer placed in Mr. McInnes' hands a quarter's stipend in advance.

THE meeting of the Galt Knox Church Temperance Association held on the evening of the 31st ult., was a decided success, a large audience being gathered together. Rev. J. K. Smith occupied the chair. Prayer was offered by the Rev. Mr. Adams. The Rev. R. N. Grant, of Ingersoll, gave a lucid, persuasive and powerful address, and placed the question on unsailable Bible ground. Rev. J. Hillocks, Superintendent of Christian union for Christian work, of London, England, followed in a clear, telling, and graphic speech, reciting thrilling incidents from his experience in his mission work in London, and closing with an earnest appeal to all to occupy Temperance ground. The choir of the church, under the able leadership of Mr. McCrae, added great attractiveness to the services by their excellent rendering of several choice anthems. A liberal collection was taken up to assist Mr. Hillocks in his noble mission work in London, and a large number subscribed their names to the Congregational Temperance Pledge at the close.—COM.

REPORTS OF PRESBYTERIES.

PRESBYTERY OF HAMILTON.—At an adjourned meeting of this court held on Nov. 1st., at Port Dalhousie, Mr. McBain intimated his acceptance of the call from St. John's Church, Chatham, N.B., and the translation was granted. Mr. Laing was appointed to prosecute the call from Waterdown before the Presbytery of Lindsay. Committees were appointed to consider what should be done in reference to Aynes Avenue Church, St. Catharines, Merritton, Fort Erie, Ridgeway, and Victoria. Rev. J. Porteous was inducted into the pastoral charge at Port Dalhousie, and a committee was appointed to consider the proposal of the Foreign Missions Committee to send deputations to visit congregations within the bounds in the interest of that scheme.

STRATFORD.—This court met on Tuesday of last week. A call addressed to the Rev. Thomas J. Johnston from the united congregations of Molesworth and Trowbridge, was sustained as a regular gospel call put into his hand. He intimated his acceptance thereof, and his induction was appointed to take place at 11 o'clock, a.m., on the 30th inst. Mr. Renwick to preside and address the minister, Mr. Scott to preach, and Mr. Bell to address the people. On petition of the congregation of Knox Church, Stratford, for a moderation in a call, Mr. Hislop was appointed to that duty at two o'clock p.m., on the 30th inst. The congregation promises \$2,000 stipend. Mr. Robert Watt appeared and underwent his trials for ordination, which were sustained, and his ordination appointed to take place at Shakespeare, at half-past ten o'clock a.m., the 6th proximo. Mr. McPherson to preside, Mr. Mann to preach, Mr. Boyd to address the minister, and Mr. Stewart the people.

BARRIE.—A special meeting of this Presbytery was held at Barrie, on Wednesday 23rd October, at which Mr. Wm. McConnell of Innisfil, intimated his decision not to accept a call from Mahone Bay, Nova Scotia. Mr. Burnett was authorized to moderate in a call from Congregations of Tossorontio and Mulmur when desired. There was read a communication from the Assembly's Foreign Mission Committee, intimating that deputies had been appointed to address the Congregations at their Missionary Meetings in the interests of that scheme. The Clerk was instructed to notify the Committee that the Presbytery had left it to the congregations to make all arrangements for the Missionary meetings, and could not definitely arrange for the deputies being heard, but that the Presbytery invited the deputies to the Presbytery meeting of December 4, at Barrie, to address the Court if they choose, and to arrange with the members for being heard at the Missionary Meeting. A Committee, consisting of the Clerk, Messrs. W. McConnell and Gray, was appointed to prepare a plan for facilitating such arrangements.

It is expected that a number of meetings will be arranged for the convenience of the deputies during the week, beginning December 3rd. Members of Presbytery who desire to have their Missionary meetings that week will please correspond with the undersigned. Mr. Gray gave notice of intention to submit at next general meeting a plan for bringing specially before the congregation the claims of Queen's and Knox College.—ROBT. MOODIE, *Pres. Clerk*.

MANITOBA.—This Presbytery met in Knox Church, Winnipeg, and was constituted with devotional exercises. There were present the Rev. Mr. Matheson, moderator, Dr. Black, the Rev. Mr. Scott, Emerson; Profs. Bryce and Hart, the Rev. Messrs. Donaldson, Woodlands; McKellar, Springfield; J. S. Stewart, Palestine; P. Straith, Battleford, and the clerk. After the minutes of the former regular meeting and a special meeting had been read and sustained, Prof. Bryce read a statistical report that had been prepared and transmitted to the Home Mission Committee of the General Assembly. The report was received and adopted, and the convener thanked for diligence. Dr. Black stated that the teacher of the Roseau school had been informed by the local Indian agent that in future the Government would contribute to the support of the school at the rate of \$12 per pupil per annum up to \$250, and not by giving \$250 as agreed on when the school was started. After discussion, the Foreign Mission Committee of Presbytery was charged with the duty of writing the Government and directing their attention to the conditions on which the school was started, and protesting against a change and the imposing of conditions on which the school might not have been started. It was stated that steps had been taken to have the Rev. S. Tangkansinciye begin his labours among the Sioux refugees at Fort Ellice this fall. The Foreign Mission Committee of the Presbytery was charged with the duty of arranging for the ordination of Mr. McKay, catechist, at Prince Albert. The Presbytery appointed Dr. Black and Mr. Sutherland to visit the Rockwood and Grassmere group of stations to arrange financial matters in these stations. The Rev. Mr. Campbell who has been appointed missionary to the Presbytery is to be stationed at Rockwood, etc. The Rev. Mr. Robertson was appointed to visit the Springfield and Caledonia groups of stations to arrange certain financial matters. The Rev. Mr. McKellar was continued in these fields. Prof. Hart was appointed to have the oversight of Headingly and Riviere Sale stations and confer with the people of the latter station about the erection of a church. It was agreed that after Mr. Campbell's arrival Mr. Matheson should preach every Sabbath at Selkirk, and that he be assisted by the Home Mission Committee of Presbytery in the supply of Park's Creek. Steps were taken to secure a suitable minister at once to labour among the employees on Sec. 15, C.P.R. Mr. Robertson gave an interesting report of his visit to the road and urged immediate action. Prof. Bryce was appointed with Mr. Matheson to visit Selkirk and confer with the people about the feasibility of erecting a church. The Rev. Mr. Ross having been appointed missionary to the Presbytery it was arranged that he labour at the Boyne and Pembina Mountain district till the next meeting of Presbytery. It was agreed to recommend congregations and mission stations to take up collections as suggested by the Rev. Dr. Cochrane on Thanksgiving Day in aid of the fund of the Home Mission Committee of the Assembly, where such a collection would not interfere with other arrangements. It was recommended that a collection in aid of the college be taken up on the last Sunday of December. The Rev. J. S. Stewart was appointed to take steps to have a session elected and ordained at Palestine. It was arranged that the clerk of the Presbytery correspond with the students' missionary societies of all the colleges with the view of obtaining assistance from them to labour in this Presbytery. Messrs. McKellar, Stewart and Straith were appointed a Committee to correspond with Knox College Society. The report of Prof. Bryce as commissioner to the General Assembly was received and adopted. The Committee appointed to present an address to Lord Dufferin reported, and the report was received and adopted.

HANDSOME PICTURES FREE!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three Months trial of *Leisure Hours*, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent Free to any one sending Fifteen Cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get double value. J. L. Patten & Co., Publishers, 162 William St., N. Y. News dealers sell *Leisure Hours*, price 7 cents.

BOOKS AND MAGAZINES.

Belford's Monthly Magazine.

Toronto: Belford Brothers. November 1877.

The interesting and well illustrated sketches entitled "Up the Thames," by F. C. Sumichrast, deals with the sea-coast of our Dominion, and deplors the want of enterprise on the part of our people, that permits our valuable fisheries to be prosecuted principally in vessels sailing under the American flag, while at the same time these vessels are chiefly manned by Canadians. The department of critical biography which is regularly conducted in this magazine under the heading, "Evenings in the Library," is, this time, occupied with a discussion of the merits of the poet Bryant. The present number contains the opening chapter of a new story, called "Roxy" by Edward Eggleston. Besides the articles mentioned, there is a variety of sketches, poetry, and literary criticism.

Coral and Christian: or The Children's Pilgrim's Progress.

By Lillie E. Barr. New York: W. B. Mucklow. 1877.

This is a neat volume got up with exquisite taste, and well fitted to serve as an acceptable gift to a boy or girl. As for the matter of the book, it seems to us, from the glimpse we have had of it, that it is very good. The author has taken striking and suitable passages from John Bunyan's Pilgrim, and related them as briefly as possible, taking care to use the great dreamer's own words as far as possible, and the meaning is well brought out in conversation between the members of an intelligent family. Many of the books in Sunday School libraries contain germs of error, which, though as small as a mustard seed, sown through the eye into the youthful mind, gradually grow into a tree so large that numerous birds of error can perch on its branches. But the Young Pilgrim is not of this class, and may be read with pleasure and profit.

The International Review.

New York and Boston: A. S. Barnes & Co., Nov., Dec., 1877.

A glance at the table of contents is enough to shew that the present number is not behind in the interest and importance of the subjects treated: "In memory of John Lothrop Motley," a sonnet, by Wm. Cullen Bryant; "Present Phases of the Currency Question," by Horace White; "The Non-dramatic in Shakespeare," by H. Schultz Wilson; "Judicial Partizanship," by Francis Wharton, LL.D.; "Dr. Mahan on the American War," by General J. H. Wilson; "Islam and the Ottoman Empire," by J. D. Beugless; "The Paris Salon," by Ch. Gindriez; "Schopenhauer's Philosophy," by Charles F. Thwing; "Motley's Appeal to History," by Hon. John Jay; Recent American and European Books; Art Letter; Contemporary Events. The articles which from time to time appear in this periodical, on Finance, Political Economy, Literature, Art and Philosophy, are generally of a very high order; and the publication has already made a good position for itself.

The Great Pew Case.

McGibbon. Montreal: Dawson Brothers. 1877.

This is a neatly got up volume of 107 pages octavo, and contains a full account of the celebrated case regarding a pew, in which Mr. James Johnston was plaintiff, and the Minister and Trustees of St. Andrew's Church, Montreal, were defendants. The case attracted more than ordinary attention on account of the peculiarities of the issues, the high position of the litigants, the exceptional character of the suit, the more than proverbial uncertainty of the litigation, and the reversal of the judgments of the court of the Province of Quebec by the Supreme Court of Canada. The plaintiff claimed heavy damages from St. Andrew's Church for refusing to continue to rent him the pew which he had been in the habit of holding, and for driving him from it by throwing it open to strangers. The Supreme Court, Montreal, and the Court of Queen's Bench both gave judgment against the plaintiff; but the Supreme Court of Canada reversed the decisions of the inferior courts, giving judgment in favour of the plaintiff, awarding him \$300 damages, and allowing him full costs in all the courts. The book before us gives a minute account of the processes in all these courts, with copies of all documents connected with the case, down to a fac-simile of the placard, "FOR STRANGERS," which had been attached to plaintiff's pew,

PERE HYACINTHE.

[It appears that although this somewhat celebrated priest broke with Rome some time ago, he has made but little progress toward Protestantism. "Irenaeus," of the *N. Y. Observer* attended one of his services when in Geneva, and describes what he saw and heard as follows.—ED. CAN. PRES.]

"It was advertised in the papers, and widely noticed, that Father Hyacinthe would celebrate High Mass and preach in the hall of the Casino on Sunday morning. This would be the great attraction, and we went early to get seats. Up two long flights of stairs we climbed to a plain unadorned room, with rude seats, sufficient for five hundred persons perhaps. The service was begun when we arrived, but the room was not more than half full when we entered. Others came in, until the hall was nearly filled. Very few of the audience were Roman Catholics, as was very evident from the number who understood the order of the service, when to rise and when to kneel, etc. The assembly was composed of strangers, travellers mostly, attracted by curiosity to see and hear the celebrated orator and reformer. Mass in a church where the altar and pictures, and vestments and music, may give effect to it, is a very different thing from what it is to the naked idolatry with which Father Hyacinthe celebrates it in his pretended reform. He stood behind a table on which four candles were burning. Before him was placed a crucifix about two feet high. A boy brought in the censer and swung it with the burning incense. Father Hyacinthe consecrated the wafer and ate it, after elevating it and adorning it in the presence of the people. He did the same with the cup, and, having drunk it, washed it thoroughly and rinsed it, that no particle of the divine essence might remain in the chalice. And he went through all the mummeries of the most absurd superstition of the real presence, teaching the congregation by his every action, that he holds to the doctrine of the real presence as cordially as he ever did. He said not one word to guard the hearer against the idolatry of the mass, and the whole performance was as Romish or pagan as if it had been done in Notre Dame or St. Peter's. He avoided in his prayers and remarks all allusion to the Virgin Mary, and I presume he has abandoned the idea that she is an intercessor or in any sense an integral part of the Christian system. In this respect he is probably thoroughly reformed. But he gives no prominence to the great doctrine of justification by faith, and it is very doubtful if he has any adequate comprehension of its vital relation to the plan of salvation.

His sermon followed. He read two or three chapters from the book of Ruth, and, laying down the Bible, proceeded with intense earnestness, ability and eloquence, to inculcate the privilege, duty and blessedness of marriage and the family relation, teaching it to be essential to the existence and well-being of society, the basis of government and order, and of divine appointment. This is his hobby. He is right about it of course; but he has himself broken the rule of his own Church which forbids its priests to marry, and the zeal with which he now reiterates his new-born convictions, does not impress the public so much, as the same amount of energy would if he would preach the gospel. The truth makes men free.

From all I can learn by conversation with those who are more conversant with this movement, I am led to believe that it has not the element of power and progress in it, and on its present basis will soon fail. It may have failed already, and its friends may not be aware of it. To reform the Roman Church from within is simply impossible. If a Romish priest sees the inherent idolatry of Popery, he must cease to be a Romanist, and until he does so, he is only half reformed. Father Hyacinthe has seen some of the errors of the Church, and has made war upon them, but the headship of the Pope he has not yet seen to be in opposition to the word of God, and while he would fain cling to the Church, and assail some of his errors, his own soul is in darkness and bondage. The branches of the tree which fall under the blows of his axe may be fit only for the fire, but the axe must be laid at the root of the tree before any work worth mentioning will be done.

THE King of Italy has bestowed a gold medal on Stanley the African explorer.

As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.—*Sigourney.*

SCIENTIFIC AND USEFUL.

A GOOD POLISH FOR PATENT LEATHER.—One-half pound of molasses, one ounce of gum arabic, two pounds of ivory black, two quarts of water, and four ounces of vinegar. Boil them well together, then let the mass cool and settle. Add four ounces each of sweet oil and alcohol, and bottle off. This is an excellent polish.

SPOON BREAD.—One quart of corn-meal; scald it with enough boiling water to make a thick batter, which will drop from a spoon. One tablespoonful of melted lard; salt to the taste. Three eggs, broken in without beating. Beat the whole as long and as smoothly as you would beat pound cake. Then heat your griddle, and grease it with lard. Drop the mixture in spoonfuls, and as the cakes brown send them to the table.

CHANGING THE COLOR OF FLOWERS.—A simple means of temporarily changing the colors of natural flowers is by immersing the stems in liquid ammonia. In this way blue, violet and purple flowers are changed to green, and white ones to yellow. The natural color returns in a few hours. Another interesting process is a method for coating natural flowers, as well as leaves, with silver, by the application of electro-metallurgy; simply electro-plating them. The most delicate ornaments can thus be obtained, preserving with exquisite detail the outline and form of each leaf and petal.

HOW TO CURE A BONE FELON.—Of all the painful things can there be any so excruciatingly painful as a bone felon! We know of none that flesh is heir to, and, as this malady is quite frequent and the subject of much earnest consideration we give the latest recipe for its cure, which is given by that high authority, the *London Lancet*:—As soon as the pulsation which indicates the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a needle or a lancet.

NEW REMEDY FOR RHEUMATISM.—Among the many remedies of modern times in the case of common diseases may be mentioned the use of salicylic acid or salicine in acute rheumatism, especially of the joints; and its efficacy is attested as the result of over one hundred cases treated at a London hospital with this remedy. Relief was experienced in nearly every case, sometimes in three hours, and in other cases not for several days. The minimum of time necessary for the disappearance of pain from the joints was twelve hours, secondary effects being observed in a few cases, such as nausea, a humming in the ears, partial deafness, etc. Large doses produced a fall of temperature also; this, however, not being reduced below the normal condition. The pulse and respiration became less frequent; the appetite was not seriously affected. The medicine was administered in three-grain pills taken every three hours. Salicine seemed to have less effect, but possessed the advantage of not disturbing the stomach.

CHERRY PUDDING.—Chop finely six ounces of beef suet, and mix thoroughly with six large cups of flour and two teaspoons of baking powder. Moisten with cold water till of consistency sufficient to roll out easily into a crust about an inch thick. Take a deep basin, and butter the inside well. Line with the crust and fill with cherries. You will need two quarts for this size pudding, which is sufficient for nine or ten persons. Take the remainder of your crust and cover over the cherries, joining well the under and upper crusts, lest the juice of the fruit boil out. Now take a good sized cloth, wring out in hot water, dredge with flour, and cover the top of your pudding. Tie it down with string below the rim of the basin, and then bring the ends of the cloth up over the top and tie in a knot. Plunge into boiling water and boil for two hours. When done lift out of the hot water, and stand it in cold water half way up the basin for a minute. Take out, remove the cloth, and insert a knife carefully between the basin and the crust, so as to loosen it all round. Turn upside down on a flat dish, and the basin will come easily away. Whoever tries this receipt will be gratified with a rich, juicy pudding. Red or black currants, rhubarb, or apples, may be successfully substituted for the cherries.

THE ORIGIN OF VACCINATION.—All honor to the name of the immortal Jenner (says *Cassell's Magazine*), who sleeps in his quiet grave on the green cliffs of Folkestone. What a glorious morning "for England, home and beauty" was that of the 14th of May, 1796, the birthday of Vaccination! On that day matter was taken from the hand of Sarah Nelmes, who had been infected while milking her master's cows, and this matter was inserted by two superficial incisions into the arms of James Phipps, a healthy boy of about eight years of age. He went through the disease in a regular and satisfactory manner; but the most agitating part of the trial still remained to be tried. It was needful to ascertain whether he was free from the contagion of small-pox. This point, so full of anxiety to Dr. Jenner, was fairly put to issue on the 1st of the following July. Small-pox matter, taken immediately and directly from a small-pox pustule, was carefully inserted by several incisions, but no disease followed. Now, by this one simple and brave experiment upon the lad James Phipps, Dr. Jenner established a law which the experience of millions upon millions of human beings in generations since, has only served to strengthen. It is wonderful, too, to think that there can be a single individual in these islands who cannot see at a glance the simplicity, beauty and truth of this law. There is no contagion in the world so certain and sure as the contagion of small-pox—not even that of hydrophobia or rabies in the dog. The very emanations or exhalations from the body of any one sick of small-pox, if breathed by a healthy person, are in many instances sufficient to induce the disorder; and yet there is this healthy young boy, James Phipps, who receives the small-pox matter into his very blood, and still he does not take the disease!

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Mr. John Imrie, General Agent for THE PRESBYTERIAN, is now in Eastern Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.



TORONTO, FRIDAY, NOVEMBER 9, 1877.

HAVING closed the discussion with "Equity" on the temperance question, we cannot insert the communications on that subject received from "Paisley" and from Mr. Carrick. We cannot make room for them in this issue, and a proper regard for equity forbids their insertion in a future issue.

THE Dunkin By-law has been carried in the town of Peterboro by a majority of 110. This is the first town in which the bill has passed. The voting commenced on Monday, the 29th ult., and continued during Tuesday and Wednesday. On account of the judicious arrangements made for voting, neither side could gain any unfair advantage over the other, as the voters of each party were admitted at different entrances of the Town Hall, in squads of ten. Peterboro having thus nobly taken the lead, we hope many other towns, and even cities will soon follow.

WE have again to urge our correspondents to exercise the good quality of BREVITY in writing for THE PRESBYTERIAN. Room can always be found for short, pointed letters or contributions, while lengthy ones, if ever so well written, have often to be held over or refused insertion altogether. To prevent disappointment it will be well to note that anything intended for insertion in first issues should be in our hands not later than Tuesday morning. This week we are compelled to hold over a number of papers, among the rest a statement from the Board of "French Evangelization."

THE visit of Mrs. Youmans to Norwood has produced quite a temperance revival in that neighbourhood. In the Presbyterian Church there, all the teachers and scholars of the Sabbath School have taken the pledge and donned the blue ribbon. A meeting was held to organize a Congregational Temperance Society, and 127 names, mostly adults, were at once enrolled. Steps will be taken to canvass the congregation thoroughly, and it is expected that nearly all the members and adherents will take the pledge. The Dunkin Bill will pass without opposition so far as that congregation is concerned.

CHILDREN OF THE CHURCH.

OUR last issue contained a communication on this subject from a correspondent in King who calls himself "Equity." After a favourable criticism of our previous article on the same subject, our correspondent advances views and recommends a course towards which our remarks had no tendency, and which we cannot help regarding as somewhat dangerous. He would have the Lord's table thrown open to all baptized children, or at least to all baptized children of Church members. Now, a doctrine held not merely by this branch or by that branch of the Christian Church, but by every evangelical branch of the Church in all ages, is always regarded as true. No one will dispute it. In like manner a course of practice, followed not merely by one or by another denomination, but followed by all evangelical denominations of the Christian Church in all ages, is regarded as a right and proper course of practice. No one will depart from it. The reason for this conservatism is that, as a rule, Christians regard those doctrines and practices which have become the common property of all the churches as arising from the teaching of the Holy Spirit. Seldom indeed does an individual arise within the Church, who is such a prodigy in wisdom, such a giant in strength, such a hero in courage, as to place himself in opposition to the *concensus* of the Christian Church in all ages. But this is what our correspondent has done. He cannot plead the practice of any evangelical branch of the Christian Church in any age for the extension of the privilege in question to all baptized children of church members. He goes back to the Old Testament Church for precedent; and we do not object to his doing so; for the Old Testament Church was no less the Church of God than the New; and whatever of the old was not authoritatively abrogated under the new dispensation, ought to remain in force. The principle is correct; it is our correspondent's application of it that is wrong. After going to the Old Testament, what does he find? He tells us that children were not only permitted but commanded to participate in commemorative ordinances, including, we suppose, the Passover. Now, we find in the Bible no such command and no such permission. It was the males over twenty years of age who were commanded to go forth to the place that God should appoint and to observe the three great festivals, including the passover. Even on the occasion of the institution of that ordinance in Egypt, it is not reasonable to suppose that all circumcised children either partook of it or were commanded to do so. Those who did partake of it were commanded to do so standing, with their loins girt and their staves in their hands; and how could a child who had been circumcised on the eighth day after his birth comply with this command on the ninth? As to the results of such a course as that recommended by our correspondent, they can be easily imagined; and on this point he himself seems to have some misgivings; for his apology for thus filling the Church with the unconverted is that the present system does not keep the unconverted out. To test the sufficiency of this apology let him advise the farmer who happens to have a gap or a weak place here and there in his fences to throw all his fences down and turn his fields into commons.

PAUCITY OF CANDIDATES FOR THE MINISTRY.

OUR excellent contemporary, the Belfast *Witness* deplores the paucity of candidates for the ministry of the Irish Presbyterian Church. The complaint is neither new nor local. The cry has been heard in other times besides the present, and in other countries as well as in Ireland. The candidates for the ministry are always and everywhere too few. That market is never really overstocked. In other professions the supply may sometimes be too great for the demand. In the ministry, if the men are of the right sort, the supply creates a demand for itself, and for more than itself; for every earnest and devoted man who carries the gospel to hitherto unbroken ground will soon create a demand ten times greater than he can supply. This state of matters will continue until the field is all occupied; and "the field is THE WORLD." The first reason which the *Witness* gives for the scarcity of candidates is to some extent local, but in its essence it is general:

"We referred in our last to the increased number of other openings in life, in addition to the ministry, which now present themselves to the aspiring youth of Ireland—openings not only with superior monetary attractions, but with other advantages, and freedoms from annoyance, which must always bulk largely in the eyes of high-spirited and cultivated men. This cause, we are persuaded, has drained our theological halls in no small degree, and must be expected to continue to operate in the same direction. Along with this, it is very probable that the fact of the Irish Presbyterian Church being no longer "the Presbyterian Established Church in Ireland," as one of our Lords-Lieutenant once called it, has something to answer for. The old *Regium Donum* days had their drawbacks, but they at all events saved ministers from spending their time in the task, not very congenial to many of them, of getting up "minimums" from year to year, in the face of a grudging and ungenerous spirit."

This witness is true. If young men nowadays should turn their attention to the ministry, it will scarcely be for the sake of "filthy lucre." Some people grumble about the large amount of stipend paid to their ministers; but these people forget or ignore the fact that the same abilities and the same amount of education required to qualify these ministers for their office, would be sufficient to qualify them for much more lucrative situations in some of the other professions or in business.

The next reason given for the existence of the hindrance referred to is the fact that the Sustentation Fund of the Irish Presbyterian Church is not properly supported, so that the Church is not in a position to guarantee such a minimum stipend as will ensure a competent maintenance. If candidates are scarce in the Irish Church, which has a sustentation fund—however poorly supplied—we must not wonder that they are scarce in the Presbyterian Church in Canada, which has no sustentation fund at all. But, says our Irish contemporary:

"It may be said that a high-toned and enthusiastic piety would make light of all such obstacles—that if there burned in a young man's breast a strong desire to become an ambassador of Christ and a strong sense of the honor attaching to the office, he would not allow any such considerations to keep him back. We do not agree with that view of the matter. No doubt a "love for souls" and a desire for God's glory will surmount many obstacles. But there are young men of the most undoubted piety and gifts who are yet naturally of such a sensitive nature that they feel that they could not with advantage to the Church, not to speak of comfort to themselves, carry out the *regime* of the Church under present conditions, and, therefore, they hold aloof. The finer the organization, it is well known, the more keen is the sensitiveness. The slow, crass nature of the dray-horse bears a thorough thrashing with less pain than the high-spirited racer the slightest touch of whip or spur."

In order that this state of affairs should be bettered one remedy proposed runs as follows: "Should not parents who have means encour-

age sons with proper gifts to enter the office, supplementing their stipends to a sufficient extent? This is done every day in the case of officers in the army. It is well known that no officer lives on his pay. Private means must in many cases double it to make ends meet. There are similar cases in the Irish Presbyterian Church, we know. But might and ought not the principle to be further extended? It is surely more honorable to be a soldier of the King of kings than even of Queen Victoria."

It is not long since one of our own Professors gave utterance to a similar recommendation. He, however, recommended this course, not as a means of providing a sufficient number of candidates, but rather as a means of having all classes of society represented in the Church, so that the ministry as a whole could be "all things to all men." As a means of providing an adequate number of candidates we fear that it would be worse than useless, as it would tend to bring out into still greater prominence the fact that the ministry is a poorly paid profession. The *Witness* itself does not seem to place much confidence in it, as can be seen from the following paragraph, in which also the true remedy is indicated:

"But no very large dependence can, we fear, be placed on a supply of ministers raised up in this way, and the Apostle Paul lays it down that they who preach the Gospel should live of the Gospel. Like other workers, the clergyman should be remunerated, and that not as of charity, but as payment for service. A good deal has been done in Ireland in this direction within the last twenty years, since the "Ministerial support" movement, of which Dr. Morgan was convener, was inaugurated. But much yet remains to be done, ere we are equal to other countries, not to say ere we have filled up the measure of right. It may seem, no doubt to some will seem, a sordid way of putting a sacred subject, to lay down the principle that if people want a good article they must pay for it. But it is the fact, nevertheless, and the sooner it is recognised in the case of ministers as in other cases the better for all parties."

Just that: "If people want a good article they must pay for it," no matter whether it be for secular or for sacred use; no matter whether it be an almanac or a Bible, a set of table crockery or a communion service, a dwelling-house or a church, a Doctor of medicine or a Doctor of Divinity; if people want a good article they must pay for it. We do not mean by this that the best ministers always get the highest stipends; and we do not mean that very high stipends ought to be dangled before the eyes of young men to induce them to become candidates for the ministry; neither do we mean that a Church, even if it could, ought to establish such a sustentation fund as would attract the cupidity of the mercenary and worldly-minded. What we mean is that unless a fair remunerative average price be offered for good material, the material will be withdrawn; that unless the farmer gets a remunerative price for a certain kind of grain, he will cease producing that kind of grain for sale, and produce something else; and that unless we render the pecuniary position of our present supply of ministers comfortable and secure, we cannot reasonably expect others to come forward and prepare themselves for occupying the places which these will soon leave vacant. One paragraph more from the *Witness* and then we will in a few words bring these remarks to a close:

"But, while we write thus, we do think that young men should disregard to a large extent this niggard support which is provided for them. We would urge them, where they have the requisite "gifts and graces," to come forward for the ministry notwithstanding. "The Lord will provide." If men do not give them the honor of their substance, they will have that highest honor of being the heralds of the Great King. Parents can do much in directing their children's minds in this matter, and patriotic, Church-loving

fathers and mothers will not let any discouragement keep them from doing it. Ministers themselves can do something. And the whole matter needs to be earnestly remembered in prayer, as Christ bade—"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He would thrust forth more labourers into His harvest."

If even the "niggard support" afforded by the Sustentation Fund of the Irish Church is an inducement, surely then a properly supported Sustentation Fund, securing a competent minimum stipend, would supply all the inducement necessary.

THE TEMPERANCE QUESTION.

OUR correspondent "Equity" in his second communication affirms in effect, that Mr. Gough's illustration of the removal of the stone from the grave of Lazarus does not apply to the work of Temperance reformers, because Christ's work in raising the dead was on *matter* whereas in conversion the work is on *mind*. There is certainly a difference, but the difference does not affect the matter in hand. In both cases the work is miraculous or supernatural; and if human instrumentality is employed in the one, why not in the other? If "Equity" proves anything at all here he proves too much—he proves that when Christ's work is on mind, no human instrumentality at all is employed. Everybody knows that human instrumentality and what "Equity" would call "the secular element" are employed in connection with conversion although they have no part in the actual work. Would he discard primary education because there is so much of the secular element in it, or would he deny that it renders any assistance to Christianity? That human, or natural, means are employed, is admitted by all intelligent men, and the only question is whether total abstinence is one of the agencies so employed. Mr. Gough says it is; we support him; and we have now shewn that "Equity" has failed in his attempt to refute us.

From another paragraph of his we gather that his principal objection to the pledge is that it professes to remove drunkenness, whilst drunkenness being a sin—"a mortal sin," he says—cannot be removed by any human agency. We pause a moment to wonder what he means by "a mortal sin" while in the next sentence he says that *every* sin deserves God's wrath. But we hasten to answer his objection to the pledge. The objection is quite plausible; still it has no real foundation. The total abstainer does not pledge himself not to get drunk; he only pledges himself not to drink, or taste, or use, (what ever the form may be) intoxicating liquors. Now, our friend will readily admit that to drink, or taste, or use, a little good liquor is not a sin—not "a mortal sin"—not a sin at all; and if not, where is the sin or where is the presumption in a person's pledging himself not to do it?

We had almost forgotten to thank our friend for praying for us. He says, "Oh wad some power the giftie gie us," etc. We give him the benefit of supposing that he is praying for us and not for himself, and we thank him: but can he not pray without a liturgy? and if he must have a liturgy, can he not do better than go to Robert Burns for it? We fear the petition will not be granted. The power referred to never was bestowed upon any one; and if bestowed, it would be

no "giftie." It would be of no advantage. It would only give people false views of themselves, and they have more than enough of these already. There is a power that sometimes enables people to see themselves *as they really are*, but not as others see them.

Our correspondent seems to belong to a genus which is now almost extinct—a genus of church-members and perhaps church-officers, who were rabid anti-abstainers. We should be very sorry to deny their Christianity, but many Christians of the present day would be very apt to disown them. People might box the compass of heresy without any challenge from these, but as soon as anything was said in favor of total abstinence, the quavering cry, "an un-cer-tain s-o-u-n-d," was at once heard from them. By the way, what sort of a sound is this that "Equity" makes when he speaks of his Bible teaching him that "two divine sacrifices" were necessary to render the removal of sin possible? True, it requires no great ingenuity to give a sort of an explanation of it; but is it not an unguarded expression? Is there any scriptural authority for the use of such an expression? Does it not tend at least one step in the direction of the doctrine of the multiplicity of sacrifices held by the Church of Rome? In our Bible we read of *one* such sacrifice as follows: "But this man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God For by one offering, he hath perfected forever them that are sanctified." That was a divine sacrifice inasmuch as it was the human nature of a Divine Person offered by himself. Where is the other? "There remaineth no more sacrifice for sin."

We do not see that it is necessary for us to take any notice of our correspondent's third communication, published in this issue. The fallacies are too transparent to require any exposure. Prompted by a regard for fair play, we fear that we have allowed our critic more space than was good for the edification of our readers. His violent denunciations of Temperance people and of ministers who give their countenance to the temperance cause might have suited the Anti-Dunkin platform in the Queen's Park on the night of the great torch-light procession, but they are rather out of place in our columns. We hope the time is not very far distant when this question will require no further discussion among people who call themselves Christians.

THE *Western Advertiser* says: We have received the first number in the new form of what used to be *British American Presbyterian*. The name has been wisely simplified to CANADA PRESBYTERIAN. The paper appears in new type, and is made up in sixteen-page form, much in the style of the *Christian Union*. The reading matter is divided into various carefully prepared departments, and altogether the CANADA PRESBYTERIAN is a creditable representative of the great denomination for which it speaks. It is now the handsomest paper published in Canada.

THE Episcopal Church Congress, which closed its sittings at Croydon, Eng., on the 12th ult., is reported to have been characterized by considerable excitement and acrimony in debate. The three great parties, High Church, Broad Church, and Evangelical or Low Church, seem to be getting farther asunder than ever. The *Times* comes to the conclusion that the "Church" has become a far less national and less comprehensive body than was supposed, less in harmony with the preponderant feeling of religious laymen in the nation, and, in short, only the most important among a variety of religious bodies.

CHOICE LITERATURE.

BLIND ABUNA.

BY MRS. ANNA B. PARK.

In an Eastern country there lived a poor blind man, named Abuna. He had no friends and no home, and like Bartimeus, he sat by the wayside begging. The passers-by, thinking to gain merit to themselves frequently threw small coins to him, with which he bought himself food, and sometimes a sleeping place; but it was a hard life he led; there was no one to speak kindly to him, no one cared for him; his only comfort was the long staff which he always carried with him, and with which he groped his way about, in his utter darkness; so much did his soul crave a friend, that he used to talk to that staff as if it were a live being. While sitting there by the wayside under the shade of a banyan-tree, he had ample time to think, and he did think of his cruel, hard-hearted wife and children, for long ago he had had a wife and children, but they kicked and scolded him so that there was not a moment's peace for him at home, and he had left them and come far away. He had no pleasant things to think of. The past had been a long, dark, dreary waste, and the future loomed up very much the same, while its horizon was closed in with the blackest clouds of uncertainty and dread.

One day, as he sat sorrowfully thinking his small sphere of thoughts through, the very same he had thought over and over again, he felt a hand laid on his shoulder, and a kind voice addressing him said:

"Abuna, there are three things I can do for you; choose one of them, and you shall have it."

"What?" said the blind man; "who are you?" looking half afraid.

"I am a stranger to you, but you are not to me," said the other; "and of three things I wish you to say which you would like to have me do for you. I can either make you a rich man, or I can give you sight, or you may have a loving friend; but there are conditions connected with all these three. If, in the first place, you would like to become a rich man, you must remain blind; if, secondly, you would like to have your sight, you must remain a friendless beggar; and in the third case, if you would have a loving friend, you must remain blind and poor as you now are."

"Pray tell me," said Abuna, wholly unused to having any one appear to care for him, "who you are; are you a man or a spirit? are you making fun of me, or what are you trying to do?"

"I am not making fun of you," said the stranger; "I mean what I say. Tell me which of these things you would like best."

"I don't know what all this means," said Abuna; "but please say the three things over again."

The stranger repeated them slowly, so that he might comprehend them, and Abuna, after saying them over after him two or three times, laughed a little hysterical laugh, and said, "Well, this is funny. I will think it over, and tell you to-morrow morning, sir, if you will be good enough to come then."

"Certainly, I am very willing to give you time to think," said the stranger, and so saying went away. After he had gone, the blind man experienced such a sensation of excitement as he had never felt before; one moment he would laugh aloud and talk to his staff, and the next he would stand up, and perform various gymnastic exercises. Finally, he calmed himself down to decide the momentous subject, and then he found himself not a little perplexed and puzzled over it.

To be a great rich man, thought he, and have a fine house and soft beds, and plenty of food and servants, and horses and carriages, and everything he knew of, what could be more blissful! and he chuckled to himself as he thought how it would feel to be dressed in fine clothes, and go riding round the city, and have people bowing to him! but just then came up the bitter drop in that cup, that he should still remain blind. He shook his head slowly and sadly; sight was better than all the riches of India, and he turned to think of the next condition, which was to have his sight and still remain a friendless beggar. To have his sight, that would be joy unspeakable, he thought. "I shouldn't need you any more, old staff," said he. Ah, but to remain a beggar, that was pretty bad. No, he would rather be a blind beggar, than a beggar that could see, for now people did take pity on him, because of his blindness, and gave him money, but they would not be likely to do that if he could see. "But," thought he, "if I could see, I could work and earn money." Still he remembered that that was not the condition; he was to remain a beggar and friendless. That word "friendless" just turned the scale in his mind, and he thought of the third condition: to remain blind but have a great friend. Wouldn't that be queer, he thought, but it would be pleasant, especially if he was sure to be a true friend, one who would never forsake him; and if he should take him to his house, and take care of him, and talk kindly to him, and lead him about, and not be ashamed of him, that would be nice, better even than having the riches to take care of himself; but then there was the same condition here as in the first case, he was to remain blind; still that friend would be eyes for him, he thought. He revolved these three conditions over and over again in his mind, all day and all night long, till he was half distracted. At one time he had decided to take the riches, then objections presented themselves, and he longed for sight, but the thought of possessing one great kind friend was one which had the most satisfaction in it.

When morning came he was at his post very early, and in a state of great excitement. Many times, however, he said to himself, "What a fool I am to believe that any of these three things will come true!" Still he could not help trembling like a leaf, as the time drew near for the stranger to come. At length he came and touching the blind man as he had done the day before, addressing him, said:

"Well, Abuna, how is it? I have come to hear your decision."

"Oh!" said the blind man, starting, "is it you? Well,

sir, first I want to know something more about that friend. Will he always be good and kind, or will he go off and leave me by-and-by?"

"He will never leave you, if of the three things you choose him; and he will be everything to you, that you would wish a friend to be."

"Then I'll have him!" said the blind man, decidedly.

"Where shall I go to find him?"

"You need not go anywhere, he will come to you," was the answer.

"Will he come soon?"

"Yes, very soon, and I will leave you now." So saying the stranger departed, and Abuna sat listening most attentively to all the passing footsteps, for some that would come up to him, wondering at the same time what his friend would first say and do. But he waited long and many people came and went by on the road, but no one stopped or spoke to him, till at last he began to think he was fooled, just as he had supposed he would be. Yet his long-drawn sighs and sad looks showed how disappointed he was, and how he had really hoped for better things. At length, when he thought of having to live on, just as he had been living, forlorn and friendless, tears came into his closed eyes, and crowded each other down his thin cheeks. All at once he gave a start, for some soft hand seemed to be wiping away his tears, and stroking his head, and a voice whispered to him:

"Weep not, Abuna, I am with you."

The poor man's heart bounded with joy, but he dared not speak a word, he only sat and enjoyed being comforted. Presently growing tired from the effects of excitement, he leaned his head against the tree, under which he was sitting, but instead of the tree he found he had laid his head on some one's shoulder. Oh, how good that felt to him who had never known what it was to have a friend. It was so pleasant he dropped off into a delightful sleep, and slept hours. When he got awake he thought of all that had happened; the three conditions; the stranger who had offered them; his own waiting and watching for the promised friend; and that friend's seeming to be present; all must have been a dream, and frightened to think that so much time had been wasted in sleep, and he had got no money, he resumed his usual begging cry with more than ordinary fervor. Two or three days came and went, and though in thought he lived that beautiful dream over and over again, he still continued to think it was nothing more than the workings of his imagination, no real person could have come to him; and heaving a deep sigh, he settled himself down to his old life. But that day he was not very successful in his begging, and when it came night he felt very hungry, and had nothing to eat. He groped his way to a little stream, to get at least a drink, and sat on the bank awhile, with his head buried in his arms. Soon he felt a touch, and a voice said, "Abuna, I have brought you food to eat. Take this." The poor blind man let the bread drop, but seized the hand that offered it, and holding it fast in both his, kissed it over and over again, and said, "Sir, I thought it was a dream, and that you would never appear to me again."

"I am with you always," said the voice. This was food enough for Abuna; his soul had hungered more than his body, but he ate also the bread offered to him, and felt as if he had grown young again. That night, he slept right there, holding on to his friend's hand, lest he should lose him again, notwithstanding what he had said. The next morning he awoke very happy, and all day long clung to his unseen friend. Wherever he wanted to go there his friend led him, and led him very gently too. If there were stones in the way, he picked them up, or led him around, so that he should not stumble over them. Once or twice he lifted him over the rough thorny places. When he was thirsty he brought him water, and cared for him as a tender mother would care for a darling child. Poor Abuna's joy knew no bound; he did not ask the stranger his name, or anything about him, but was perfectly happy. This state of things, however, lasted only a day or two, for Abuna's heart was human, and his love as variable as the wind. He began to think this friend might take him to his house, and feed him on rich food, since he seemed able, and he might save him from sitting there at the wayside begging, and from getting so hungry and faint. So, though he said nothing about it, he became sulky in his manner, and letting his friend's hand drop, helped himself along the way with his old staff, as he used to do. The strange friend spoke not a word, but let him do as he pleased, even allowing him to step on the thorns, and stumble over the stones, to hunger and faint, and be weary, and did not help him. Once he did stretch out his hand to save him from a bad place in the road, but Abuna shook his hand off, not caring for any of his assistance, and the friend let him have his own way after that, so that Abuna thought he must have gone off altogether, and left him, and he said to himself, "It is always the way: what is the use of having friends, they are always so changeable? What a fool I was that I did not choose to be a rich man;" but his conscience troubled him a little when he said that, and when he remembered how happy he was those days in which he was led by that friend. Some days passed, and by-and-by he began to feel sorry for his unkind hard thoughts, and longed for the kind friend again. He wished very much to tell him what an ungrateful wretch he was and how undeserving of his kindness, but forgot that he had said he was always with him, and though all he had to do, was to feel around after him, he did not do that; and the friend did not put himself forward, he wanted to prove him still longer.

One day, feeling very sad, Abuna walked here and there, not knowing or caring where he went, and suddenly stumbled into a deep ditch; he was stunned and hurt, but instantly some one took him carefully up, and laid him on the grass, bathed and soothed his bruises, and lulled him to sleep. When the poor blind man woke, he thought he was alone, but presently coming to his senses remembered what had happened, and that some one had cared for him and bathed his wounds; he knew at once who it must have been, and longing for that dear friend, as he never before had longed, he called aloud, "Oh, my friend, my friend, though I have been so wicked, do come back to me;" and it was not long he had to wait, for he was at once embraced, and soothed, and comforted. But his friend said sadly, "Abuna, I told

you I was always with you. Why did you not speak to me before? I was only waiting to hear you call."

"Oh, my Master, my Lord!" said Abuna, "forgive me; I have been so wicked and ungrateful, and I forgot what you said; but I'll try never to forget again."

And he did try to grow better in every respect, and began to love his friend more and more every day; sometimes his wicked nature would make him grieve the kind one, yet he would soon turn to him and beg for forgiveness.

At length blind Abuna fell sick, but in his sickness he wanted for nothing. Everything he needed, food, medicine to soothe his pain, shelter, and clothing, were all provided for him in some way he knew not how, and the tenderest care was lavished upon him by one who slept neither night nor day. He little knew what was yet in store for him; but one day, while resting his head on his friend's lap, he fell asleep, and when he awoke he could see. The first object that caught his sight was a glorious face beaming with love and tenderness as it looked at him, and a voice which he knew and loved said to him, "Abuna, do you know me?" And Abuna, overwhelmed with wonder and love and adoration, fell at his feet, and when he could speak exclaimed, "Lord, is it thou? Is it such a one I have had for my friend? such a one I have grieved so many thousand times? Oh, canst thou forgive me?" And the wonderful one raised him up and said, "Abuna, you needn't think any more of the past. Look around and see where you are, for I have brought you to my house to live forever with me." Then Abuna looked, and was dazzled and thrilled with the glory and the beauty. But he soon turned back to gaze and gaze upon the blessed face of his friend.

Reader, do you not want such a friend? There is one ready for you. Instead of choosing the world and its unsatisfying pleasures, choose him, and he will come to you, and you will be eternally happy; he will never leave you nor forsake you. "Lo, I am with you always," are the comforting words he has in store for you. That friend is the Lord Jesus Christ.

THEORIES ABOUT MARS.

The land regions of Mars can be distinguished from the seas by their ruddy color, the seas being greenish. But here, perhaps, you will be disposed to ask how astronomers can be sure that the greenish regions are seas, the ruddy regions land, the white spots either snow or cloud. Might not materials altogether unlike any we are acquainted with exist upon that remote planet?

The spectroscope answers this question in the clearest way. You know that astronomers have learned that the vapor of water exists in the atmosphere of Venus. The same method has been applied, even more satisfactorily, to the planet of war, and it has been found that he also has his atmosphere at times laden with moisture. This being so, it is clear we have not to do with a planet made of materials utterly unlike those forming our earth. To suppose so, when we find that the air of Mars, formed like our own (for if it contained other gases the spectroscope would tell us), contains often large quantities of the vapor of water, would be as absurd as to believe in the green cheese theory of the moon, or in another equally preposterous, advanced lately by an English artist—Mr. J. Brett—to the effect that the atmosphere of Venus is formed of glass.

There is another theory about Mars, certainly not so absurd as either of those just named, but scarcely supported by evidence at present—the idea, namely, advanced by a French astronomer, that the ruddy color of the lands and seas of Mars is due to red trees and a generally scarlet vegetation. Your poet Holmes refers to this in those lines of his, "Star-clouds and Wind-clouds" (to my mind, among the most charming of his many charming poems):

"The snows that glittered on the disc of Mars
Have melted, and the planet's fiery orb
Rolls in the crimson summer of its year."

It is quite possible, of course, that such colors as are often seen in American woods in the autumn-time may prevail in the forests and vegetation of Mars during the fullness of the Martian summer. The fact that during this season the planet looks ruddier than usual, in some degree corresponds with this theory. But it is much better explained, to my mind, by the greater clearness of the Martian air in the summer-time. That would enable us to see the color of the soil better. If our earth were looked at from Venus during the winter-time, the snows covering large parts of her surface, and the clouds and mists common in the winter months, would hide the tints of the surface, whereas these would be very distinct in clear summer weather.

I fear that my own conclusion about Mars is that his present condition is very desolate. I look on the ruddiness of tint to which I have referred as one of the signs that the planet of war has long since passed its prime. There are lands and seas in Mars, the vapor of water is present in his air, clouds form, rains and snows fall upon his surface, and doubtless brooks and rivers irrigate his soil, and carry down the moisture collected on his wide continents to the seas whence the clouds had originally been formed. But I do not think there is much vegetation on Mars, or that many living creatures of the higher types of Martian life as it once existed still remain. All that is known about the planet tends to show that the time when it attained that stage of planetary existence through which our earth is now passing must be set millions of years, perhaps hundreds of millions of years, ago. He has not yet, indeed, reached that airless and waterless condition, that extremity of internal cold, or in fact that utter unfitness to support any kind of life, which would seem to prevail in the moon. The planet of war in some respects resembles a desolate battle-field, and I fancy that there is not a single region of the earth now inhabited by man which is not infinitely more comfortable as an abode of life than the most favored regions of Mars at the present time would be for creatures like ourselves.—Prof. R. A. Proctor, *St. Nicholas for November.*

An extradition treaty has been concluded between Great Britain and Belgium.

INDICATIONS OF PROGRESS.

The indecent poet of to-day is obliged to publish his own books! No respectable publisher will contaminate his shelves, even with his name. It matters little how many dramas Tennyson may write in these latter days, or how much he may attempt to give them the ancient form and flavor—they will always lack one element—that of indelicacy. He leaves coarseness, indecency, the *double entendre*, forever behind. They belonged to another age, and all these facts show that we have made a great advance.

Owing mainly to the wretched assumption of dogmatic theology and the presumptions of priestly power, the literary men and women of former days were scoffers—open, aggressive, defiant enemies of Christianity. Now, although there is lamentation on every side that our greatest literary producers are wanting in faith—that they withhold their affectionate and trustful allegiance to the Christian religion and regard the church as the conservator of a great mass of superstitions, the scoffers are few. We do not believe there was ever a time when the great majority of literary men and women held so kindly an attitude toward the Christian faith as they hold to-day. They are recognizing the fact that there is something in it,—a very powerful something in it, somewhere,—and something in it for them, if they could but clear it of its husks, and find the divine meat and meaning of it. They feel their lack of faith to be a misfortune. Now, the difference between this attitude and that of such a man, say, as Voltaire, or Thomas Paine, marks a great advance. We still have Bradlaugh's, it is true, but, though we tolerate them, and listen to them, they have a very shabby following.

The changes that have occurred in the church itself are very remarkable evidences of progress. For the last three hundred years the world has carried on an organized rebellion against priestcraft, and has been slowly but surely releasing itself from slavery. The superstition of witchcraft has departed from it. It is true that we still try men for heresy, and tie their legs with creeds, but the followers of Calvin do not burn the descendants of Servetus. They "suspend" them "from the ministry,"—a mode of hanging which is not only quite harmless, but rather honorable than otherwise. The prejudices between sects have notably been broken down within the last fifty years,—a result which inevitably followed the decline of belief in the overshadowing and all-subordinating importance of theological formulae. Men are trying to get at the centre and essence of Christianity as they never were trying before; and they find that the more closely they approach the centre, the more closely they get together.

In the world's politics, we still have war, but how modified is even this awful relic of barbarism! How jealous of it has the Christian world become! How it questions it! How it strives in a thousand ways to mitigate its horrors and inhumanities! What a shout it sends up when two great nations meet and calmly settle by arbitration a question which in any previous age would have been a cause of war! The duel, too, is in disgrace. Slavery is abolished nearly everywhere on the face of the globe. Prisons have been reformed. The insane, formerly forsaken of man, and supposed to be forsaken of God, are tenderly cared for by every Christian state. A thousand charities reach out their helpful hands to the unfortunate on every side. The nations are brought every day nearer to one another, in the interchanges of commerce, and in the knowledge of, and respect for, one another. Popular education is augmenting its triumphs and enlarging its area every day. And this record of improvement is sealed by vital statistics which show that the average duration of human life has been slowly but indisputably increasing from decade to decade.

The world improves, but it improves as the tree grows, "without observation." The work of one man's life is small when applied to twelve hundred millions of people, but it tells in the grand result. We discover a great nest of corruption in our government, and are tempted to despair, but we break it up. There are so many vicious men around us that we feel as if the world were going to the dogs, yet the recoil and outcry and protest we make show that we are more sensitive to the apprehension of what is bad than we were formerly. The world improves, and the man who cannot see it, and will not see it, has a very good reason for suspecting that there is something morally at fault in himself. —J. G. Holland; Scribner for Nov.

MISSIONARY NOTES.

One of the great results of the Missionary Convention in Shanghai was the impetus it gave to the union feeling. Bringing together many missionaries of the same household of faith, but representing different church organizations, it gave an excellent opportunity for Baptists, Presbyterians, and Methodists to confer among themselves concerning the advantages of co-operation and closer relations. The Presbyterians, forty in number, and representing one English, one Scotch, and three American churches, met together and resolved:—1. That there should be but one Presbyterian Church in China. 2. That this church should not be connected ecclesiastically with any foreign church. 3. To begin the union of mission work and the native church as soon as practicable." The idea of an independent Presbyterian Church in China is growing, and will, doubtless, prevail before the lapse of many years. The Reformed Dutch and English Presbyterian Churches in Amoy united some years ago and formed a strong independent Church, showing that the plan is feasible. The greatest obstacle to it just now is not the unwillingness of the missionaries, but of the Churches at home. The Baptists in attendance at the Convention are understood to have met likewise, and expressed sentiments in favor of co-operation.

The fact that sixty thousand Bibles or portions of Scripture have been bought by Russian soldiers since they crossed the Pruth, was mentioned in these columns a few weeks since. Circumstantial reports are now coming from the agent of the British Bible Society, containing unexpected information. He writes:—"It is a strange thing, and yet not less true, it

is said, than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained, in the gladness of their hearts, from taking you up in their bony arms to give you a well-meant, albeit none the less dreaded, hug of gratitude. And not only do the men buy, but they also read; for they can read, and that to an extent which has utterly surprised me. All the reports received by me agree in this particular, that there are among the Russian soldiers comparatively few unable to read; and the explanation given by the common men, as well as by some of high rank, of the glad but strange fact is, that, since the introduction of general compulsory military service a few years ago, it has been made obligatory on all the subalterns and on the younger commissioned officers to see to it, as soon as recruits enter the army, that they acquire the wholesome art of reading. Dr. Obermuller, the Grand Duke's physician, told me that the arrangement gave such satisfaction at the time, that men whose term of service had run out had asked permission, before quitting, to attend the new reading-class. In the long Russian winter, with snow all round many feet deep, drilling impossible, and all out-of-door exercises impracticable, spelling and reading were welcomed as pleasant and profitable pastimes. Not only do the Russians buy, not only can they read, but they do read; and through the camp, and along the roadside, they may be seen in their spare hours, book in hand, alone or in small companies."

IS LIFE WORTH LIVING?

Looking round, says the *Saturday Review*, one finds that the discontented regain content in a hundred ways. One by one they rejoin the happier multitude who have never dreamed that their life was a thing to find fault with. They cease "to vary from the kindly race of men," though perhaps their years in the wilderness, their hours in the Valley of the Shadow, were not wasted. They learned the worth of piety, of affection, of humour—things that make human existence endurable even when it seems to have no aim or end. The laws of life re-assert themselves, and despair vanishes like a fever. Memory can hardly recover the morbid thoughts of the time of loneliness, and the days when the sights and sounds of the visible world were not in themselves an answer to perverse questions. We are at one with "that life whose dumb wish is not missed, if birth proceed, if things subsist." This being so, we learn that there is no universal specific of which Professor Tyndal or anyone else is able to rob us. We can suffer the Presidents of the British Association to let off scientific rockets and metaphysical Catherine wheels without wanting to stone them in the market-place. The rockets will "come down like the stick," or remain in the number of the stars, as the laws of existence determine. These laws our petty systems codify in vain; the great open secret is never to be found by searching, or to be concealed by false philosophy. It abides by the unconscious acceptance of life and the fulfilment of the laws of life by the whole race, an acceptance and an effort from which speculation can only distract us for an hour. In this are the materials of the happiness which is serious and universal; to this the philosophy that happens to satisfy each of us enables us to return comforted and reassured. Here the Stoics are our masters, and the acquiescence of Marcus Aurelius in the lot of man is nobler than the momentary fret and impatience of even so exemplary a soul as Eugenie de Guerin. But religion that is true and undefiled needs no aid from the changing theories that act anodynes or suffice as a cure in the shifting phases of an intellectual malady.

ORIGIN OF THE LETTER STAMP.

The origin of the stamp has a tinge of romance in it. It was thirty-seven years ago that Rowland Hill, while crossing a district in the North of England, arrived at the door of an inn where a postman had stopped to deliver a letter. A young girl came out to receive it; she turned it over and over in her hand and asked the price of postage. This was a large sum and evidently the girl was poor, for the postman demanded a shilling. She sighed sadly, and said the letter was from her brother, but that she had no money; and so she returned the letter to the postman. Touched with pity, Mr. Hill paid the postage and gave the letter to the girl, who seemed very much embarrassed. Scarcely had the postman turned his back when the young innkeeper's daughter confessed that it was a trick between her and her brother. Some signs on the envelope told her all she wanted to know, but the letter contained no writing. "We are both so poor," she added, "that we invented this mode of correspondence without paying for our letters." The traveler, continuing his road, asked himself if a system giving place to such frauds was not a vicious one. Before sunset Rowland had planned to organize the postal service on a new basis—with what success is known to the world.

"What would I give," said Charles Lamb, "to call my dear mother back to earth for a single day, to ask her pardon, upon my knees, for all those acts by which I grieved her gentle spirit."

WHEN Thackery passed from the South of Ireland into Ulster, as described in his "Sketch Book," he at once noticed the improved condition and superior qualities of the people, and he asks, "what is the cause of this improvement?" Protestantism is, more than one Church of England man has said: but for Protestantism, would it not be as well to read *Scotticism*—meaning thrift, prudence, perseverance, boldness, common-sense, with which qualities any body of men of any Christian denomination would no doubt prosper.

EVOLUTION is not accepted by all the men of science. Mr. Jeffreys, who was President of the Biological section of the British Association at its recent session, used these words:—"Our knowledge is not sufficient to enable us to do more than vaguely speculate, and surely not to take for granted the transmutation of species. We have no proof of anything of the kind. Devolution or succession appears to be the law of nature, evolution (in its modern interpretation) may be regarded as the product of human imagination."

BRITISH AND FOREIGN ITEMS.

THE Argentine Republic has about 1,800 miles of railway in operation.

SPAIN has a population of 15,000,000, and 12,000,000 of its people cannot read.

THERE have been no bank failures in Holland in forty years. Happy country!

A SAN FRANCISCO firm promises to supply Chicago with strawberries this month if the demand will justify shipments by the car-load.

THE English Government has promised £80,000 toward the new building of the University of Edinburgh, with the understanding that a like amount is to be raised by subscription.

THE seal to the bull of Pope Clement VII., whereby the title "Defender of the Faith" was confirmed to King Henry VIII., is solid gold, and is preserved in the Chapter House, London.

A TRAVELLER for many years in the United States and Europe says that Baltimore leads all cities in the enforcement of Sabbath laws. Saloons, cigar stores and barbers' shops, are all closed.

THE Chinese Government has issued a proclamation of religious toleration, which mentions with especial favor the work of Christian missions, and enjoins the provincial governments to favor their work.

IT provokes a smile to read that on the pension list Queen Victoria's dancing master ranks with Adams, the famous astronomer who shares with Leverrier the honor of having reasoned out the existence of the planet Neptune.

THE Indian Famine Relief Fund in Great Britain in six weeks amounted to £250,000. On October 5th the Fund had risen to £293,000, and was increasing at the rate of from £7,000 to £10,000 a day.

LABOR troubles on a large scale are reported from England. It was expected that 7,000 colliers of Staffordshire would be idle by last Saturday on account of a strike. The strikes of the Bolton cotton mills operatives and the Liverpool stone masons continue.

THE college at Harput, Eastern Turkey, is full to overflowing. There are in all 168 pupils, and yet many more are begging for admission. There is urgent need of having the accommodations increased; but it is useless to ask the natives to contribute the money. They cannot pay their war-taxes.

THERE is a little daily newspaper published in Monroe, La., in the handwriting of the editor by an electric pen, the whole edition being duplicated from the first manuscript. News, telegrams, editorials and advertisements are all in writing. It is called the *Daily Electric Letter*; and it is the first of the kind.

THE Paris Exposition of 1878 will probably be a grand affair, no matter which party holds the balance of power. The principal buildings in the Champs De Mars and Trocadero have been completed and the interior arrangements commenced. Great progress has been made in the foreign departments, particularly the British.

ONE of the most remarkable events in the history of the American Board of Foreign Missions was the rapidity with which its debt of \$48,000 was the other day met by subscriptions at Providence, R.I. Ex-Governor Paige, of Vermont, started the subscription with \$5,000, Wm. E. Dodge added another \$5,000, and the whole amount was raised in an hour.

WHAT will be the course of Marshal McMahon in consequence of the election of a majority of Deputies opposed to him is apparently undecided. The government organs continue to declare that the Marshal will not submit nor the Ministers resign. Some of the organs of the other factions are urging mutual concessions, and Gambetta, in a speech last week, hinted at a possible coalition between the Republicans and other parties in opposition to the Bonapartists.

A TERRIBLE explosion occurred on the 22nd ult. at High Blantyre, near Glasgow, Scotland. The dispatches make it nearly certain that at least 263 lives have been destroyed, and leave it probable that the number may reach 400. It seems that there were two shafts connecting with each other in the mine; in one of these all efforts for rescue have been abandoned on account of the poisonous gases, and it is in this that the 263 miners were shut up. It was estimated that eight or ten days would be necessary to reach them by digging.

It will be gratifying to the friends of missions to know that there are more tangible results of mission work among the Chinese. In the Chee Mee region, where the Rev. Mr. Corbett baptized so many in 1873 and 1874, the native pastor has recently baptized fifty-two adults. Dr. Nevins has baptized five men from that portion of the famine district upon which he bestowed so much labor last winter and spring. Thirty persons have received the rite of baptism near Tientsin from a missionary connected with the London Mission, while about one hundred more are inquirers.

SOME of the coast tribes and forest people in the island of Madagascar have some very curious customs. They do not bury their dead, but throw them away into some low, damp place in the forest. "One day we met a funeral in the forest, and a most saddening sight it was. I heard a great noise of shouting and singing, and thought it was the people dragging a great piece of timber; but on coming up close found it was a child's coffin. A rough wooden box was being carried by a great number of men, who were pulling it backwards and forwards, first one way and then another. No signs of grief were visible on any one's face. It was a heathen funeral without hope. I was also told that, when any of their relatives are ill and old, and happen to become insensible, their relatives take them while still alive and throw them into the place in the forest where they throw the corpses of their dead; and if such sick people should recover consciousness, and return to their village, the people come out and throw stones at them until they kill them outright."

WORDS OF THE WISE.

HE KNOWETH THE WAY THAT I TAKE.

BY MRS. S. M. WALSH.

Through the wearisome hour of a sorrowful night
I have prayed for the morning to break;
Till there came, not the morn, but this broad beam of light,—
"He knoweth the way that I take."
"He knoweth the way!" and the way is His own,
And I take it with Him—not alone, not alone!

When, "faint with the burden and heat of the day,"
I have longed for the night to o'er take,
I am rested and soothed as I trustingly say,
"He knoweth the way that I take."
"He knoweth!" though toilsome, the way is His own,
And I take it with Him—not alone, not alone!

The road may be tangled, and thorny, and rough—
So rough that all others forsake
And leave me discouraged; but ah, 'tis enough!
"He knoweth the way that I take."
"He knoweth!" though lonely, the way is His own,
And I take it with Him—not alone, not alone!

And so, as I journey through darkness and light,
Till the valley's dark shades overtake,
And the city of rest lifts its towers on my sight,
"He knoweth the way that I take."
"He knoweth the way!" and the way is His own,
And I take it with Him—not alone, not alone!

It were well for multitudes to copy the example of the great Reformer, who used some mornings to say to himself: "Luther cannot get through to-day without as much as three hours' praying."

"HEALTHY body, healthy appetite, healthy feelings, though accompanied with mediocrity of talent, unadorned with wit and imagination, and unpolished by learning and science, will outstrip in the race for happiness the splendid irregularities of genius, and the most dazzling successes of ambition."—*Greville's Memoirs of George IV.*

"THIS (the view of the glory of Christ) will assuredly put us on a vigilant watch and constant conflict against all the deceitful workings of sin, against all the entrances of temptation, against all the ways and means of surprisals into foolish frames by vain imaginations, which are causes of our decays. Our recovery or revival will not be affected, nor a fresh spring of grace be obtained in a careless, slothful course of profession. Constant watching, fighting, contending against sin with our utmost endeavour and an absolute conquest over it, are required hereunto. And nothing will so much excite and encourage our souls thereto, as a constant view of Christ and his glory; everything in Him hath a constraining power, as is known to all who have any acquaintance with these things."—*Owen.*

"CHRISTIANS are to 'rejoice all the day.' Each day brings its own trials, its own dangers, its own necessities, its own temptations; and there must be a daily feeding upon Christ, if we would daily rejoice in Him. The food we ate yesterday is not the food of to-day; and so the grace given yesterday is not the grace for to-day. We need a daily supply of spiritual strength for our souls, as we do food for our bodies, therefore the prayer, 'Give us this day our daily bread,' applies to both. And we may depend upon it God will give strength for the day. If we are called to suffer, He will give us suffering grace; if we are called to die, He will give us dying grace. He will give us grace when it is needed; why should He give it before? Have we not found it so in our past experience? The trials we most feared have come upon us, and yet we have been sustained; we have been a wonder to ourselves. And while we pass the days of our sojourning here in his fear, we shall see enough of God's goodness to cause us to 'rejoice evermore.'"—*Canon Bardsley.*

CONTINUOUS PROVIDENCE.

Providence has no Sabbath. No night suspends it; and from its labours God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as noblest organs of our frame, with measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part and even when the consciousness of our own existence is lost in dreamless slumbers.

If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the Inspired Volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of Omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.—*Guthrie.*

CHRISTIAN CHARITY.

"As life advances, a more modest, a calmer, sweeter, more tolerant spirit begins to infuse itself into a man's mind. He begins to attach less and less importance to the points which divide sects and churches from each other, to think that few of them are worth a breach of charity—at any rate, to be convinced that it is not on these that the relation of the soul to God and eternity depends. Seeing in all churches men

whose sweet and saintly lives breathe the very spirit of Christ, and of whom it is impossible to doubt that to Christ they are dear, shall he refuse to recognize those whom his Lord has received, or turn away with unchristian hardness and exclusiveness from men whom he may soon meet in heaven? No! whenever in the heat of party-feeling, amid the weary strifes and rivalries of sects and churches, we are tempted to indulge the spirit of theological or ecclesiastical exclusiveness, or to feel for intellectual error the indignation and hostility that should be reserved for sin, there is one thought that may well bring us to a better mind. Let us recall to mind the good and holy men of different sects and churches who once were with us and are now in the presence of Christ, and ask whether the points which divided them here, and about which, it may be, they contended and wrangled so hotly, can keep them asunder there, in that deeper, diviner life into which they have entered. Let us think, too, if it be ours to join one day their blissful society, whether we shall carry with us much of our ecclesiastical partnerships or our theological jealousies into the still sweet rest of heaven.

"Travellers as we are, amidst the mists and shades of life, it is not wonderful, perhaps, that in its dim deceptive light, we should sometimes mistake a friend for a foe, or turn away from a brother as if he were a stranger or an alien. But the night is far spent, the day is at hand, not distant is the hour when the sun of our souls shall rise full-orbed on our waiting eyes, and the mists shall disperse and the shadows flee away for ever; and then—then at last, if not now, we shall recognize in every soul that has ever loved and lived for Christ, the face of a brother and a friend."—*Dr. Caird.*

THE TRUE WAY OF TRAINING CHILDREN.

The first thing that parents need to remember, in their thought for their children, is that they have no ownership in them. Before you will ever feel and act toward them as you should, you must have a heartfelt conviction that they are God's children, rather than your own. You are not to dispose of them as you wish, but as He wishes. His desires, not yours, are to be consulted in their education. You are to train them to be, not what you would have them to be, but what He would have them to be. He has committed them to your care for a time, to train, discipline, and instruct, and to fit them for such services and mode of life as He shall ordain. No matter how zealous you are; no matter how earnest and loving and conscientious you are, you will never educate children for God unless you feel that they are His, not yours. If you feel that they are yours, that you own them, you will be likely to educate them for yourselves, and not for Him; you will strive to make them excel in things that are agreeable to you, and not agreeable to Him; and the result will be, that, without realizing it, without wishing it, you will rob God, by the substitution of your own wishes in their education and development in the place of His. He will be divorced from His own and His own will not know Him. They will grow up unfitted for his service, and unconscious of His Fatherhood over them. They will not know that to be true which scripture teaches,—that God is the Former of their bodies, the Father of their spirits, whose name they should honor, and in whose service they should find their chief delight.

Teach your boy otherwise. Say to him: "My son, I am not educating you for this earth: I am educating you for heaven. I am not showing you how to serve yourself: I am showing you how to serve God. It will not delight me one-hundredth part so much to know that you are fitted for business as to feel that you are fitted in character and taste for Heaven." Say to him, "My boy, I am not able to keep you: God alone is able to keep you. He alone gives the breath to your no trils; He alone upholds you; but for Him, you would, even while I am talking with you, drop dead. Remember that you are not mine; you are not your mother's; you are God's. He gave you life. He upholds you day by day; without Him you could do nothing. By and by, your stay here will end. He will send forth His messenger to bring you home, and you must go. See to it that you are prepared to meet Him in an hour."

Say this to your son, father; say it in so many words. Some things must be spoken to be fully understood. The voice adds force to the truth, and deepens its impression. Bear testimony, then, for God, and your children will remember it while you live; and when you have gone from sight, being gathered to your reward, they will say, "Our father failed not in his duty toward us, but taught us all he knew of wisdom;" and they shall rise up and call you blessed.—*Golden Rule.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 11, } PAUL BEFORE AGRIPPA. { Acts xxv, 1877. } 6-20.

GOLDEN TEXT:—"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."—Acts xxvi. 19.

HOME STUDIES.

M. Acts xxv. 1-12. The appeal to Cæsar.
T. Acts xxv. 13-27. The royal visitors.
W. Acts xxvi. 1-20. Paul before Agrippa.
Th. Acts viii. 1-8. The hating persecutor.
F. Acts ix. 1-18. The persecutor converted.
S. Acts ix. 19-30. Paul's early ministry.
S. 1 Thess. v. 8-28. Paul's later ministry.

HELPS TO STUDY.

St. Paul had lain in prison at Cæsaræa for two years when Felix was summoned to Rome, to answer for his cruelty to the Jews. Felix was succeeded by Festus, a careless man of the world. As soon as he entered upon his duties the Jews

hastened to inform him of St. Paul, asking as a favor that he might be sent up to Jerusalem for trial. This Festus proposed to the apostle, who, standing upon his right of Roman citizenship, at once appealed unto Cæsar. This appeal was allowed by Festus, and consequently no further proceedings could be taken until it was heard. The apostle was therefore retained at Cæsarea until he could be sent to Rome, and then, as Arnot says, "he will get a free passage, at the Emperor's expense, while he travels on the business of the heavenly King."

At this time Festus received a visit from Herod Agrippa and his beautiful but profligate sister, Bernice (Note 1). The account which Festus gave of St. Paul excited the curiosity of the young Jewish prince, and accordingly, at his request, the apostle is brought before him. St. Paul does not now stand as a prisoner before his judges; his appeal to Cæsar had placed him beyond the jurisdiction of subordinate magistrates. Hence his defence is not an answer to the charges preferred against him by the Jews, but rather an apology for Christianity—an unfolding of that Messianic hope for which he is persecuted by the Jews and is now in bonds. "It is I," he pleads, "it is not my accusers, who adhere to the faith of my fathers." I stand and am judged for the hope of the promise. His career was not apostacy, but progress. He was a true Jew: and Christianity was the development of Judaism. The latter was the bud, the former the full-blown flower into which it had grown.

That for which I am judged, he declares, is the very promise unto which our twelve tribes hope to come. But while they looked forward to the advent of the Messiah, St. Paul believed that he had already come.

We must bear in mind that Agrippa was a Jew, and that we have but the outline of the address. Why, he demands, should it be thought a thing incredible with you that God should raise the dead? The connection seems to be, "I believe the hope of Israel to be fulfilled in Jesus, who was crucified, but whom God raised from the dead, and thus was He declared to be the Son of God (Rom. i. 4); but His resurrection the Jews will not believe. But why should this be incredible to them, who know of old the power of God?" And then he proceeds, "Once I was as these my opponents are. I interpreted that faith as they do; and as they persecute me, so I persecuted all who believed as I myself now do. But what a change came over me! I was converted. Contrast what I now am with what I was. How will you account for it? How was the great change brought about? By the direct interposition of Him whom I was declaring to be a dead man. He stopped me, spoke to me, changed me from a persecutor into an apostle, and now I give up all to maintain the faith which once I destroyed." Such is St. Paul's argument. It sets forth three things—What he was, what he is, and between the past and present, the great event by which he was transformed.

I. ST. PAUL AS HE WAS: Verses 9-12.

I verily thought.—Just as the other Jews now do. I was just what they are. I ought to do.—He was sincere and conscientious in his opposition to Jesus. He thought he was doing God service, John xvi. 2. Contrary to the name,—to the claims and teachings of Jesus. He endeavored to prevent the acknowledgment of Jesus as the Messiah.

Many of the saints did I shut up in prison: Acts viii. 3.—He had made havoc of the Church, ravaging like a beast of prey, and dragging men and women to prison. When they were put to death.—There were other martyrs beside Stephen. Gave my voice—literally, voting-stone (Note 2).

I was forcing them—that is, I sought to compel them, by threats and torture, to blaspheme (Note 3).

St. Paul was intensely earnest, and scrupulously conscientious. Whatever he did, he did it with all his might and from sincere convictions of duty.

Does not his conduct, even in his unconverted days, rebuke our lukewarmness and laxity of principle? A man must always be guided by his conscience—he must act in accordance with his convictions, otherwise he is insincere and a hypocrite.

But it is not enough to be merely a conscientious man. There may be great zeal and sincerity in wrong-doing. Conscience may be perverted—darkened. It needs enlightenment by the Holy Spirit so that the man may have a right judgment in all things; and it needs the blood of sprinkling to cleanse it from defilement and give peace: Lev. v. 17.

II. ST. PAUL'S CONVERSION: Verses 12-18.

St. Paul thus described his former life; such it had been, notorious to all. What then had changed him? This he now relates: I went to Damascus.—Up to that very moment he had been a persecutor. Then at mid-day he saw in the way a light from heaven. That dazzling splendor was the glory of the Lord: Isa. — (Note 4) All fell in terror to the earth. Then a voice spake to him; it was the voice of Jesus himself. I am Jesus.—The very one whom he declared to be dead speaks to him. It is the actual appearance of Jesus, who Himself actually confronted the persecutor. The event has no parallel. Again and again its reality is attested; Acts ix. 27; 1 Cor. ix. 1; xv. 7, 8. God speaks to every man in a way that he can understand. Jesus spoke with compassion as well as reproof.

Whom thou persecutest.—Jesus lives in His people and suffers with them. That which is done against them is done against Him: Isa. lvii. 15; Zech. ii. 8; Matt. xxv. 40, 45; John xiv. 20; 1 Cor. iii. 16; 1 John iv. 12-15.

Hard to kick against the goads.—St. Paul, then, seems to have had compunctions of conscience, which he had resisted. The way of transgressors is hard.

The sinner is his own enemy. Not only is his resistance to God useless, but it brings upon himself new sufferings.

Jesus makes known to St. Paul his mission. Everyone has a mission—a work—which the Master gives him to do.

To make thee a minister: (Eph. iii. 7; Col. i. 23, 25) and a witness: (Acts xxii. 15).

To whom—that is, the Gentiles—I now send thee. In verse 18 we have a very complete description of the great change wrought upon a man at his conversion. There must be enlightenment and renewal.

To open their eyes—that is enlightenment: Ps. xix. 7, 8; Isa. xxxv. 5; xlii. 6, 7; Eph. i. 18.

To turn.—In the Christian life true understanding and

right action go together. The regeneration is made up of truth and righteousness.

A man cannot turn until he sees where to turn; but as soon as he sees what is right and what is wrong, he must turn from the one to the other;—from darkness and the power of Satan: 2 Cor. iv. 4; Col. i. 13; 1 John iii. 8.

To light and unto God.—God is light: 1 John i. —The gift is next described: Like the work, it is two-fold. Forgiveness of sins: Luke i. 77; Eph. i. 7, 11. Inheritance: 1 Pet. i. 4. The pardon and the inheritance go together. By faith that is in me.—These words extend to the whole clause, and imply both the pardon and the inheritance are the results of faith.

Learn.—The absolute necessity of conversion.—We see here how a man who is not vicious and immoral may yet need and undergo a conversion. We must make the same discoveries which St. Paul did, of the insufficiency of our own righteousness, and renouncing it, seek the righteousness which is of God by faith in Jesus.

III. ST. PAUL AS HE IS; Verses 19, 20. He is now a new man in Christ Jesus.

I was not disobedient.—What a complete change had passed over him. The whole bent and purpose of his life is changed. That which before he hated, he loves; that which before he esteemed and gloried in he counts but as dross: Phil.

Herein lies the proof of the reality of conversion, not in profession, but in obedience.

First, Damascus.—Where he had given greatest offence, there he begins to remove it; where he had sought glory as a persecutor he comes as an ambassador for Jesus. At Jerusalem—the holy, the beloved city. The sphere of his work enlarges—Judea—the Gentiles.

Compare verse 20 with verse 18. Observe the three elements of Christian life: Repent—turn from sin: Acts iii. 19; xvii. 30. Turn to God—by faith. Do works worthy of repentance—good works, as the effects and proofs of genuine conversion. They are fruits of the new life: Matt. iii. 8; Jas. ii. 20, 26; Eph. v. 22. A changed heart is manifested by a changed life.

The purpose of that changed life is fulfilled in obedience to God and loving service to men in the work God has given us to do.

SUGGESTIVE TOPICS.

The policy of Felix—his successor—the Jews' ardor—Festus' course—Paul's firmness—Agrippa's visit—his wish—his fitness to judge—the argument—its three parts—first—second—third—his change—how effected—his obedience to the command—the lessons.

EXPLANATORY NOTES.

1. The Agrippa of this passage was Herod Agrippa II., son of Herod Agrippa I. (the Herod of chap. xii.). He only reigned over the northern parts of his father's kingdom, Iturea, Abilene, etc. The original kingdom of Herod the Great (the Herod of Matt. ii.) was divided on his death among his sons, one portion, Judaea, coming soon after under the direct Roman rule of Pilate and other governors (see Luke iii. 1). All these petty provinces were reunited under Herod Agrippa I., but again divided at his death: Judaea, Samaria, and part of Galilee, being retained by the Romans and governed by Felix, Festus, etc., and the rest being given to the young Agrippa. Though zealously devoted to Judaism, Agrippa was distrusted by the Jews on account of his Roman tastes and sympathies; and when the last war broke out, which he vainly attempted to prevent, he sided with the Romans, and took part in the siege of Jerusalem.

2. Because Felix the sister of Agrippa, as was also Drusilla. She was very beautiful, and the history of her life is a succession of scandals. Titus, the conqueror of Jerusalem, wished to make her his empress, but even a Roman populace was roused to indignation by the proposal, and it was abandoned.

3. Black and white stones were used for voting. If the person was to be condemned a black stone was given. Some suppose that Paul was a member of the Sanhedrim and voted with the other judges. But the phrase is frequently used metaphorically. Paul took an active part in the persecution of the Christians.—Glaag.

4. The imperfect tense here used and rendered "compelled," expresses only the "attempt," without respect to the success or otherwise. Pliny, the proconsul of Bithynia, in his letter to the Emperor Trajan, about A.D. 102, writes that it was required of the Christians to blaspheme Christ, but that none who were truly such could be compelled to do it. Unto outside (foreign) cities, cities outside of Judea. It is not unlikely that he pursued the Christians from place to place on the way to Damascus, and that city is mentioned because there it was that he was arrested.

5. No doubt this light was the Shekinah,—a glorious presence of Jehovah,—that was seen by Moses in the burning bush, shone in the pillar of fire, dwelt in the tabernacle and temple, and reappeared at Bethlehem to the shepherds.—Bonar.

LESSON XLVII.

Nov. 18, 1877. } ALMOST PERSUADED. { Acts xxvi. 21-29

GOLDEN TEXT.—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts xxvi. 28.

HOME STUDIES.

- M. Isa. liii. 1-12. The suffering Saviour.
T. Dan. ix. 20-27. Suffering for others.
W. Acts ii. 22-36. Raised to life.
Th. Zech. xiii. 1-9. Cleansing from sin.
F. Isa. xlii. 1-16. Opening blind eyes.
S. Isa. xlix. 1-13. A light to the Gentiles.
S. Acts xxvi. 20-29. A light to all people.

HELPS TO STUDY.

Our lesson brings before us three personages. The first towers above the others in moral greatness.

I. THE FAITHFUL WITNESS, Verses 21-23.

For these causes—which are stated at length in the preceding verses. We learn from them why the Jews went about to kill Paul. It was because he was not disobedient to the heavenly vision. He had received Jesus as the Messiah, and his faith proved their unbelief. He had eyes openly and boldly exposed their guilt in slaying Jesus, and had exhorted them to repent. This they could not bear. Their pride was touched; and what was even worse, he had gone to the Gentiles, and proclaimed to them the blessings of salvation, opening up to them all the blessings of the kingdom which the Jews had claimed for themselves. So it is that when sin is rebuked and real good is being done, the world finds fault, John vii. 7. From the cause of his trials, Paul passes quickly to the source of his strength.

Having obtained help of God: Ps. lxxv. 12; cxviii. 13; cxxiv. 8.

In how many ways had the Lord interposed for his deliverance! even the powers of this world he had made use of for his servant's safety: 4 Tim. iii. 11.

I continue unto this day,—in spite of all the craft and violence of his adversaries. He stood because the Lord stood with him: 2 Tim. iv. 17. Man is immortal till his work is done. We can do nothing without Christ: John xv. 5; but by Him Paul declares he can do all things: 2 Cor. xii. 9; Phil. iv. 13. Paul was preserved to do his work. His work was witnessing for Christ, and he was a faithful witness. He bore his testimony to all, both small and great; he neither despised the one nor feared the other: Acts xx. 21; Col. i. 28. Alike to the chief of Asia and of Athens, and to the poor women of Philippi he carried his message: He was a faithful witness, too, because his testimony was in accordance with the Scriptures of the Old Testament: out of these he reasoned? Acts xvii. 2, 3.

The Old Testament is in harmony with the New. A knowledge of both is essential. There is a wonderful correspondence between them, and both testify of Christ, who Himself appealed to Moses and the prophets: Luke xxiv. 27; John v. 40.

The subject of the apostle's testimony is set before us under three heads:

(1) That Christ should suffer.

The lowly condition, sufferings and death of Jesus were the great stumbling-block to the Jews—the chief obstacle to them receiving Him as the Messiah. Paul seeks to remove this obstacle by proving from the prophets that the Messiah was to suffer: Isa. liii. 7, 8; Dan. ix. 26; Zech. xii. 10.

(2) That Christ should be the first that should rise from the dead.

Literally it is: "The first from the resurrection of the dead." He was so called not because He was the first who rose, although He was the first to rise never to be overcome again by death, but especially because He was the cause of the resurrection—the Prince of Life: 1 Cor. xv. 20; Col. i. 18; Rev. i. 5. Compare Ps. xvi. 10 with Acts ii. 25-31.

(3) That Christ should show light unto the people and to the Gentiles: Isa. ix. 2; xlii. 16; xliiv. 6; Am. 2; Luke ii. 32; Matt. iv. 16; 2 Tim. i. 10.

Paul proved that in preaching the gospel to the Gentiles he was only acting in accordance with the predictions of the prophets.

II. THE MISTAKEN GOVERNOR: Verses 24, 25.

Festus listened patiently, as did the Athenians, Acts — until the apostle spoke of the resurrection. Then he suddenly and fiercely interrupted him, calling out, "Thou art mad, Paul! Much learning is turning thee to madness." Very probably the apostle read many books during his imprisonment, 2 Tim. iv. 13, and the governor thinks they have turned his brain. How many, like Festus, think a man is mad whenever he becomes in real earnest about religion. But which one of the two is mad? One or the other must be. The Gospel seems foolishness unto Festus, because his eyes are blinded, 1 Cor. i. 23; ii. 14; 2 Cor. iv. 4. St. Paul's answer is not that of a madman; it is calm, courteous, and reasonable. Oh that Christians would learn to imitate the apostle, and even when they meet with rudeness and insolence, behave with moderation. Most noble Festus! There is no flattery or weakness here; but a thrill of tenderness and sympathy runs through the words. St. Paul feels for the governor, and makes allowance for his temptations.

The words of truth—not mere fancies—and soberness—not the extravagances of madness. Sin is madness; then only a man comes to himself when he arises and goes in penitence and trust to his Father: Luke xv. 17.

III. AN UNDECIDED KING, Verses 26-29.

St. Paul turns for confirmation of his words to Agrippa. Festus, a Roman, might be ignorant; but the King, a Jew, knoweth of these things, for they were not done in a corner, but in Jerusalem itself and during the paschal week the death and resurrection of Christ took place. And so St. Paul's former life and sudden conversion were well known.

By a sudden and skilful question Paul brings the truth home to the conscience of the pleasure-loving king. King Agrippa, believest thou the prophets? He professed to be a Jew, and must therefore have at the same time professed to believe in the prophets. I know that thou believest. From this it would appear that Agrippa had really given some proof of thoughtfulness, if not of faith. Under the cover of assumed indifference there were perhaps workings of conscience and anxious questionings.

Almost thou persuadest me to be a Christian.—Various explanations have been given of these words. See Note. They are no doubt to a certain extent ironical; but the irony seems to have been assumed to conceal his real feelings. Paul's speech seems to have made some impression upon him, but he was unwilling to show this before those by whom he was surrounded. St. Paul's response is a right noble one—almost and altogether. These words correspond to those of Agrippa; whatever meaning we give the one we must give the other. Such as I am, except these bonds.—What emphasis would his fettered hands give to these words. They were a masterpiece of true eloquence. They make manifest The magnanimity of Paul; he wished those who un-

justly kept him imprisoned nothing but good in return for evil.

The yearning of his heart for the salvation of men, even of his persecutors.

The blessedness of true religion.—Years before, Paul had resolved to count all things but loss for Christ. His resolution cost him everything which the world accounts desirable, but not for an instant does he regret his decision. The blessedness of Christ's love so outweighs all the evils he endures that he can have no better or higher wish for others than that they were Christians. Christians ever desire others to be Christians, only better and happier Christians than themselves.

Who is the freeman—Paul, or the governor and king before whom he stands? He is the freeman whom the truth makes free; Paul has fettered hands; these men have fettered hearts. They are slaves, slaves of sin; as once was the apostle. For "whosoever committeth sin is the slave of sin": John viii. 34; "taken captive by the devil": 2 Tim. ii. 26; "in the bondage of corruption": Rom. vii. 21; 2 Pet. ii. 19. How many slaves are there to bad habits, slaves who shout "Britons never shall be slaves!"

Paul was made free by the truth: John viii. 32, 36. He is still a freeman, though bound; he is free from sin, yet the slave of righteousness: Rom. vi. 14, 18, 22; viii. 2, 15. He is the slave of Christ: Rom. i. 1; but he has found His "yoke easy," (Matt. xi. 30).

Now Paul would wish for you the very same thing that he wished for Agrippa. Not that you might have fetters on your hands, but that "except the bonds," you might be what he was.

Which of you are not what he was? Those who have fettered hearts, like Festus and Agrippa. Some of you are like Festus—don't understand religion—dislike it—despise those who love and serve Christ. Some like Agrippa—feel all we tell you is true—know the right and good thing would be to "be a Christian," i.e., a real one—but somehow can't. Why is this? Do think—let each one try and find out for himself. You will find your hearts are fettered—Satan has chained them with ignorance and sin. Does rescue seem impossible? Christ can do it.

SUGGESTIVE TOPICS.

Paul's judges—their respective positions—his plea—the line of life he followed—the grounds of Jewish anger—how it showed itself—the substance of his ministry—to whom he witnessed—the interruption of Festus—its probable intent—the reply of Paul—the appeal to Agrippa—how it was warranted—how it was felt—how much we may learn from it—the danger of remaining "almost persuaded," and the lessons to be learned.

EXPLANATORY NOTES.

1. The famous words, "Almost thou persuadest me to be a Christian," are agreed by almost all expositors not to represent the original accurately. Literally it is, "In a little (en oligo) thou persuadest," etc. One expositor renders it, "In a trice thou art persuading me to be a Christian!"—as if spoken scornfully. Another has, "With small persuasion thou thinkest," etc. A third thus paraphrases it: "To become a Christian!—to forfeit perhaps fortune, and rank, and royal title, and become the disciple of a despised Nazarene—the brother and the fellow of an outcast like thee—that's somewhat sudden—thy words must needs be persuasive if they counsel that! Such sudden changes may do for thee, a common Jew, an enthusiastic, impulsive, hasty man, converted by a sunbeam, by a voice, by a vision: they are not for me!"

2. En oligo kai en megalō—literally "in little and in great." The meaning of these words depends on the interpretation given to en oligo in the preceding verse. If these words mean "almost," then Paul says, "I would to God that not thou, but also all that hear me this day were both almost and altogether such as I am." If Agrippa said, "With little trouble persuadest thou me," then Paul's answer is, "I would that you were persuaded, whether with little trouble, or with great difficulty. If Agrippa's words imply, "Truly in a short time thou wilt make me a Christian," Paul replies, "I pray God that in a longer or shorter time, sooner or later, He would make you such as I am."

3. When an heir is impleaded for an idiot the judge commands an apple or a counter, with a piece of gold, to be set before him to try which he will take. If he take the apple or counter and leave the gold then he is cast for a fool. This is the case of all wicked men, and much more. When heaven and hell, life and death, are set before them they choose hell rather than heaven, death rather than life, the trifling things of earth rather than an inheritance among the saints in light.—Swinburn.

MEETINGS OF PRESBYTERY.

HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.

OTTAWA.—In Knox Church, Ottawa, on Tuesday, 6th November, at 3 o'clock.

TORONTO.—In the lecture room, Knox Church, on Tuesday, 6th November, at 11 a.m.

QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.

WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

SAUGEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.

BARRIE.—At Barrie, on Tuesday, 4th December, at 11 o'clock.

LINDSAY.—At Cannington, on Wednesday, 6th November, at 12.30 o'clock.

HAMILTON.—Adjourned meeting in Central Church, Hamilton, on Thursday, 15th inst., at 11 a.m.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, 18th Dec., at 10 a.m.

MANITOBA.—In Knox Church, Winnipeg, on Wednesday, 12th Dec., at 10 a.m.

OUR YOUNG FOLKS.

INDIAN SUMMER.

BY J. P. IRVINE.

At last the toil-encumbered days are over,
And airs of noon are mellow as the morn;
The blooms are brown upon the seeding clover,
And brown the silks that plume the ripening corn.

All sounds are hushed of reaping and of mowing:
The winds are low; the waters lie uncurled;
Nor thistle-down nor gossamer is flowing,
So lull'd in languid indolence the world.

And vineyards wide and farms along the valley
Are mute amid the vintage and the sheaves,
Save round the barns the noise of rout and sally
Among the tenant-masons of the eaves.

Afar the upland glades are flecked in dapples
By flocks of lambs a-gambol from the fold;
And orchards bend beneath their weight of apples;
And groves are bright in scarlet and in gold.

But hark! I hear the pheasant's muffled drumming,
The turtle's murmur from a distant dell,
A drowsy bee in mazy tangles humming,
The far, faint, tinkling tenor of a bell.

And now, from yonder beech-trunk sheer and sterile
The rat-tat of the yellow-hammer's bill,
The sharp staccato barking of the squirrel,
A dropping nut, and all again is still.

—Scribner for November.

A GERMAN STORY.

IN that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western bank of the river you may see lifting its ancient towers on the opposite side above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the old Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"

The gentleman said that he knew nothing about God, for he had never seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took occasion first to show a beautiful picture which hung on the wall.

"My son drew that picture," said the Baron.

"Then your son is a very clever man," replied the gentleman,

Then the Baron went with the visitor into the garden and showed him many beautiful flowers and plants.

"Who has the ordering of the garden?" said the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed, said the gentleman, "I shall think very highly of him soon."

The Baron took him into the village, and showed him a small neat cottage, where his son had established a school, and where he caused all the poor children who had lost

their parents to be received and nourished at his own expense.

The children in this house looked so happy and innocent that the French gentleman was very much pleased, and when he returned to the castle he said to the Baron:

"What a happy man you are to have such a good son."

"How do you know I have a good son?"

"Because I have seen his works, and I know he must be both clever and good if he has done all you have shown me."

"But you have never seen him."

"No; but I know him very well, because I judge of him by his works."

"You do; and please now draw near to this window; and tell me what you observe from thence."

"Why, I see the sun travelling through the sky and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods; and I see pasture grounds, and orchards, and vineyards, and cattle and sheep feeding in green fields, and many thatched cottages here and there."

"And do you see anything to be admired in all this; Is there anything pleasant or lovely or cheerful in all that is spread before you?"

"Do you think I want common sense? or that I have lost the use of my eyes, my friend?" said the gentleman somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handiwork as are now before you? Let me never hear you, my good friend, again say that you know not God unless you would have me suppose that you have not the use of your senses."

A FEW WORDS FOR THE BOYS.

WE want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made out of boys. We begin to think now that those were old-fashioned notions—that they are all out of date. We look around and see a great many persons grown up with men's clothes on, who are called men. But they act and behave so that we feel certain that they were never made out of boys. If they had been they would have known how to behave better. Where they came from we do not know. But what we wish to put into the ears of the boys is this: Be gentlemen. In this country every boy may grow up to be a gentleman, if he will. It is not necessary that he should become rich—and most boys think it is—nor is it necessary that he should become a distinguished man.

But some impatient ones are asking: How can we become gentlemen? How can a boy go about making himself one? Can he work for it? Yes, he can. And the harder he works in the right way the better. Can he study for it? Yes he can. But he must study with his eyes and his ears. Reading books and newspapers is not enough. He must think and feel, as well as speak and act.

Can he buy it? No, he cannot. Money will buy a great many things, but it will not buy what makes a gentleman. If you have money you can go to a shop and buy clothes. But hat, coat, pants and boots do not make a gentleman. They make a fop, and sometimes they come near making a fool. Money will buy dogs and horses, but how many dogs and horses do you think it will take to make a gentleman? Let no boy, therefore, think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in or the money he spends. Not one or all of these things do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, have no horses, live in a poor house, and spend but little money, and still be a gentleman. But how? By being true, manly and honourable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and respecting others. By doing the best he knows how. And finally, and above all, by fearing God and keeping his commandments.—*Parish Visitor.*

A PARABLE.

THERE were three men walking up a steep hill, each very tired with a heavy burden on his back. Then there stepped up to them a strong, kind man, who said to them, "Let me take your burdens; I will carry them for you." But the first man said, "I have no burden," for he carried his burden so long that it seemed like his clothes, or like part of his body, so that he did not feel it, and did not know how much better he could walk without it. So the first man would not have his burden touched.

The second man was very selfish and unkind himself, and he thought all other people must be selfish and unkind, so he said, "You want to play me some trick; I do not believe you want to carry my burden; I will not let you touch it."

The third man was very tired indeed, and was saying to himself, "Oh, who can help me, for I feel that I cannot carry this terrible weight any further; and when he felt the stranger touch him on the shoulder, and offer to take his burden, he said at once, "It is very kind of you; I am very thankful; please take it, for I see you can bear it and I cannot."

The strong man is Jesus. The burden is sin.

If we do not feel our sin, Jesus cannot bear it for us.

If we do not trust in him He cannot bear it.

But if we are tired of our sins and trust in Jesus, He will take the terrible weight of our sins away.—*Parables for Children.*

I HEARD two little girls talking under my window. One of them said, in a voice full of indignation:—"If I were in your place, I'd never speak to her again. I'd be angry with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came. "No, Lou," answered the other, in a sweet and gentle voice; "I wouldn't do so for all the world. I'm going to forgive and forget just as soon as I can."

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Markets Reports.

TORONTO, Nov. 6.

STREET PRICES.—Wheat, fall, per bush, \$1 20 @ \$1 25.—Wheat, spring, per bush, \$1 07 @ \$1 15.—Barley, per bush, 50c @ 67c.—Oats, per bush, 35c @ 36c.—Peas, per bush, 68c @ 72c.—Rye, per bush, 60c @ 60c.—Dressed Hogs, per 100 lbs, \$5 00 @ \$6 00.—Beef, hind quarters, \$6 00 @ \$6 00.—Beef, fore quarter, \$6 00 @ \$6 00.—Mutton, per 100 lbs, \$6 00 @ \$7 50.—Chickens, per pair, 90c @ 1 00.—Ducks, per brace, 40c @ 50c.—Geese, cash, 50c @ 60c.—Turkeys, 60c @ \$1 25.—Butter, D rolls, 21c @ 22c.—Butter, large rolls, 20c @ 20c.—Butter, tub dairy, 18c @ 20c.—Eggs, fresh, per dozen, 18c @ 20c.—Eggs, packed, 16c @ 17c.—Apples, per brl, \$1 50 @ \$2 50.—Potatoes, per bush, 35c @ 40c.—Onions, per bush, \$5 00 to \$5 00.—Hay, \$15 00 to \$20 00.—Straw, \$14 00 to \$15 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 75 to \$5 85; Extra, \$5 40 to \$5 50; Fancy \$5 25 to \$5 00; Spring Wheat, extra, \$5 00 to \$5 05; No 1 Superfine, \$4 50 to \$4 60.—Oatmeal, \$4 00 to \$4 15.—Cornmeal, small lots, \$2 90 to \$3 00.—Cheese, in lots, 10c to 10c.—Cheese, in small lots, 12 1/2 to 13 1/2.—Pork, mess, per brl, \$17 00 to \$17 00; Extra prime, per brl, \$20 00 to \$20 00.—Bacon, long clear, 9 1/2 to 9 3/4; Bacon, Cumberland cut, 8c to 9c.—Bacon, smoked, 9c to 9 1/2; Bacon, spiced roll, 12c to 12c.—Hams, smoked, 10 1/2 to 11; Hams, sugar cured and canvased, 11c to 11 1/2; Hams, in pickle, 9c to 9 1/2.—Lard, in tins, 12c to 12 1/2; Lard, in tierces, 10c to 10 1/2.—Eggs, fresh, 15c to 17c.—Dressed Hogs, \$5 00 to \$5 00; Live Hogs, \$5 00.—Dried Apples, 7c to 7 1/2.—Salt, Liverpool, coarse, 7c to 8c.—Liverpool, fine, \$1 00 to \$1 10; Goderich, per brl, \$1 00 to \$1 00; Goderich, per car lot, 95c to \$1 00; Goderich, coarse, per bag, \$5 00 to \$5 00; Cagliari Salt, per ton, \$15 00 to \$20 00.

MONTREAL, Nov. 5.

Wheat is very dull, there being no demand. Barley is firm and active, the latest sales reported being cargoes of choice at 76 1/2c. Other coarse grains are dull. Peas may be quoted at from 78c to 80c. Oats are spoken of at 27 1/2c, no business reported. Pork is steady, the latest sale being a small lot of Mess at \$17.63 1/2. Butter and Cheese continue dull. Flour, Superior Extra, \$6 00; Extra, \$5 80. Fancy, \$5 55. Strong Bakers' \$5 50 to \$5 50; Spring Extra, \$5 40 to \$5 45. Superfine, \$5 20; City Flaga, \$2 60 to \$2 82 1/2. Oatmeal, \$4 30 to \$4 50. Pork, receipts, 200 barrels. Mess, \$17 50 to \$18 00; sales, 25 barrels at \$17 63 1/2. Thin Mess, \$16 00 to \$16 50. Lard, 1 1/2c to 1 1/2c. Butter, dull; receipts, 727 casks; at 12c to 22c. Cheese, nominal, 12c to 12 1/2c. Eggs, 16c to 17c.

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