

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Paginatinn continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X	

TORONTO PRESBYTERIAN

Vol. 1.—No. 22. (New Series).
Whole No. 321.

Toronto, Friday, March 29th, 1878.

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

CONTENTS.

NOTES OF THE WEEK.....	Page 337
OUR CONTRIBUTORS—	
Canadian Presbyterian History: I.....	339
Notes from Princeton—The Sabbath School System: VI.....	339
Missionary News; India—Our Colleges: II.....	340
Archbishop Lynch's Controversial Work: VII—Conversion of Roman Priests.....	341
BOOKS AND MAGAZINES.....	342
SCIENTIFIC AND USEFUL.....	342
PASTOR AND PEOPLE.....	343
EDITORIALS—	
Courses of Lectures—The Economy of Hard Times.....	344
'The N. Y. "Independent" on the YEAR BOOK—Presbyterian History.....	345
CHOICE LITERATURE.....	346
BRITISH AND FOREIGN ITEMS.....	347
MINISTERS AND CHURCHES.....	348
SABBATH SCHOOL TEACHERS.....	349
OUR YOUNG FOLKS.....	350
ADVERTISEMENTS.....	351-352

NOTES OF THE WEEK.

SEVERAL Presbytery reports are crowded out of this issue.

A SEPARATE congregation of Presbyterians is spoken of for St. Mary's. A petition in reference thereto is to be presented to the next Presbytery session.

THE closing exercises in connection with the present session of Knox College will take place next Wednesday, commencing at 12 o'clock, when Prof. Gregg will lecture. A large attendance of the friends of the college is anticipated.

THE services connected with the opening of Old St. Andrew's Church were continued last Sabbath. Sermons were preached by Rev. Mr. Briggs in the morning, by Rev. Dr. Castle in the afternoon, and by Rev. G. M. Milligan, M.A., minister of the church, in the evening. Large congregations were present on each occasion.

IN the list of ministers chosen by ballot to be commissioners from the Presbytery of Toronto to the General Assembly as reported in our paper of the 15th current, there was a slight mistake. The list should have been Rev. Dr. Topp, Rev. Principal Cayen, Rev. Professor Gregg, Rev. Dr. Robb, and Rev. D. J. Macdonell.

THE last regular meeting of the Students' Missionary Society, Presbyterian College, Montreal, for the present session, was held in the College, on the evening of Friday the 15th inst. The following are the fields to be worked by the Society, during the ensuing summer, with the several missionaries: Cantley and Portland, Mr. A. Anderson; Chalk River, Mr. Jno. Mitchell; Coaticook and Massawippi, Mr. M. H. Scott, B.A.; L'Amable, Mr. John Munro, B.A.; Thanet, Mr. Jas. McFarland.

THE London "Advertiser" is now published as a morning newspaper—a step forward which is sure to increase its already large circulation. The unequivocal position always taken by the "Advertiser" on the side of prohibition, along with its general high character as an ably conducted newspaper has made it a favorite with the reading public of Western Ontario. The daily edition—morning or evening—is now offered to ministers at the exceedingly low price of \$3 per year, mailed to any address, free of postage.

WE understand that the Rev. E. P. Rogers, D.D., pastor of the Fifth Avenue Reformed Church, New

York, has consented to preach the anniversary sermons of the Central Presbyterian Church, Toronto, on the first Sabbath of May. Dr. Rogers is also to give a popular lecture in this church on the occasion of his visit. The visit of so distinguished a clergyman from the Empire City will draw large congregations, and the lecture will be eagerly looked forward to as one of the treats of a season, which has brought many eminent speakers to our city.

THE annual meeting of the Philosophical and Literary Society of the Presbyterian College, Montreal, was held on Tuesday 19th inst. A most encouraging report was read. The following office-bearers were elected for the coming year: Mr. C. E. Amaron, B.A., President; Mr. S. J. Taylor, B.A., 1st Vice-President; Mr. M. H. Scott, B.A., 2nd Vice-President; Mr. D. L. McCrae, Recording Secretary; Mr. T. Nelson, Corresponding-Secretary; Mr. J. R. Baillie, Treasurer; Committee, Messrs. A. Anderson, A. York, J. McFarlane, G. T. Bayne, and T. Bouchard.—COM.

IN our issue of Feb. 22nd we copied an incorrect report of the contributions of the Orillia congregation. The sum of \$1648.46 stated as having been contributed for all purposes was really the amount of the weekly collections, and the following sums were contributed in addition thereto: Sabbath School Erection Fund, \$142.55; Church Extension Fund, \$255.22; Sabbath School Fund—ordinary, \$91.67; Missionary Association, \$111.93; Young People's Association Fund, \$31.60; Testimonial Fund, \$70; Extra Congregational contributions, \$75; Making the total amount contributed for all purposes, \$2426.43.

MOODY and Sankey have lifted the interest in the meetings at the Boston Tabernacle to its old height of last winter. The audiences never were larger than they have been this past week, and both the preacher and the singer seem to be in their best working order. Even the afternoon attendance has risen to several thousands, and in the evening the immense building has been packed, standing room and all. The neighboring Clarendon and Berkeley Street churches have been called into requisition for after-meetings. The community at large does not seem to be as deeply moved as it was last year, but it is too soon to forecast results.

"MODERN Protestantism a Pillar of Popery," was the subject of a lecture recently delivered in Stanley Street Presbyterian Church, Montreal, by Rev. C. Chiniquy. The lecturer affirmed that Protestantism has made no progress during the last three hundred years, because it laid aside its original aggressiveness; that the present great increase of popery in England will yet lead to civil war and bloodshed; that the United States will be in the hands of the Roman Catholics within twenty-five years, that prosperous Protestants in Canada have mistaken their mission, which is, not to keep peace and make dollars, build fine houses and live in luxury, but to fight a great battle against Roman Catholicism.

ON Friday afternoon the Rev. John Marples, for some time back a resident of this city, swallowed ten grains of strychnine, from the effects of which he died at nine o'clock that night. An inquest was held. Deceased was at one time a Presbyterian minister, but some six months ago left the Church, and announced his belief in Spiritualism. Since then his mind has

been more or less affected, and it is believed that he was insane when he committed the rash act. He leaves a family in destitute circumstances. Any of our readers who may feel inclined to assist them may hand contributions for this purpose to Rev. Dr. Reid, or Rev. R. Wallace.

WE have received the first number of the "Protestant Standard," a weekly newspaper, published in Philadelphia by Mr. F. G. Bailey, formerly of the "Orange Sentinel," Toronto, and edited by Rev. Jas. A. McGowan. Its professed object is opposition to popery. But it does not rest content with a mere negative protest. It proclaims the following positive principles: "That the way of life and peace is through Christ alone; that His merits, and in no sense our good works, entitle us to God's favor; that the connecting link between the sinner and the Saviour is not churchmanship, not sacrament, but a living faith, and that this faith will be ever manifested by good works." This is a terse and concise statement of the main distinction between Evangelical Protestantism and Romanism; and we wish the "Standard" all success in defending the principles which it has so clearly enunciated.

THE St. Mary's Auxiliary of the W.F.M.S. held their first annual meeting on the first of March. This Society was started Nov. 7th, 1876, when thirteen united in forming the association. The following officers were chosen, viz.: Mrs. McAlpine, President; Mrs. Sanderson, Vice-President; Mrs. Moscrip, Secretary; Mrs. McLean, Treasurer. It was agreed that to become a member, one dollar yearly should be paid. As the parent society in Toronto began their year in April, we sent in March, 1877, the amount raised during the four months—the sum of twenty-three dollars. The Association was then reorganized, and the same officers appointed. There are on the roll for the year just ended the names of twenty-one members, also the names of twenty who have occasionally assisted by contributions. During the year seventy dollars was raised, which was forwarded to Toronto last month. The meetings are held on the first Thursday of each month. Owing to the interesting letters we receive from different missionaries the meetings have been instructive and profitable.—M. MOSCRIP, Sec.

THE annual report of St. Andrew's Church, Ottawa, shews a membership of 386, the number of families being 285. There are two Sabbath Schools: the Upper Town School, numbering 201 scholars and eighteen teachers; and the Lower Town School, numbering seventy-eight scholars and nine teachers. The amount contributed by the Sabbath School in 1877 was \$125.93 which was devoted to the support of two orphans in India. The total amount contributed and collected by the congregation during the year was \$9,335.90, whereof the sum of \$2,635.96 was raised for the schemes of the Church, by means of the schedule system. The amount devoted to Home Missions, including \$50 to Lumbermen, was \$400; Foreign Missions \$200; French Evangelization \$150; Ministers' Widows' and Orphans' Fund \$150; College Fund \$100; Presbytery Fund \$30.91; Assembly Fund \$20. Besides these liberal amounts to the regular schemes of the Church we find \$206.11 debited to the "Church Poor Relief Fund," and \$103.63 to the Protestant Hospital. It also appears that the Ladies' Aid Society devoted \$140 of their funds to the relief of the poor.

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.

No. I.

BY H. S. MCCOLLUM.

CHURCH AND PRESBYTERY OF STAMFORD.

The writer, having become greatly interested in the study of the origin and progress of Presbyterianism on the Niagara Peninsula and adjacent Canadian territory, proposes to prepare a series of papers on the subject for publication in the PRESBYTERIAN. And, as a child's education is begun by teaching him the alphabet, so he deems it proper to devote his first paper to the first Presbyterian congregation ever gathered within the territory described, (if not the first in all Ontario), and to its ecclesiastical connections.

The early settlers in this portion of the country, whether coming directly from the British isles, or, after the "American Revolution," leaving the new "Republic" because of their continuous loyalty to the crown, were mostly of Presbyterian stock, and brought with them a sincere and abiding love for the Church of their ancestors. We find, therefore, that, long before ministers could be had to preach the word, congregations were gathered, and comfortable log churches marked the centres of Presbyterian influence. If the hardy pioneers could not enjoy all "the ordinances," they could set up tabernacles in the wilderness, and come together, on each returning Sabbath for prayer and praise. The congregation at Stamford, thus originating, dates the first gathering together for religious worship back to 1785, from about which time, for many years, it was necessarily a kind of Independent Presbyterian Society. The first Presbyterian preaching of which record has been preserved was in 1794. In October of that year, the Rev. John Dunn, a licentiate of the Presbytery of Glasgow, came over from Albany, N.Y., where he had been officiating, for some time to a Presbyterian congregation. He labored for two years in Stamford and Niagara, and then abruptly left the ministry for more congenial pursuits. He engaged in trade at Niagara, and, in 1803, while in pursuit of traffic, the vessel on which he sailed—the "Speedy," carrying ten guns—was lost on Lake Ontario, with all on board. The original church building, erected before the year 1800, was put up by general contribution, but, the Presbyterians largely predominating, it was to be especially a "Presbyterian meeting house." There is no evidence of the congregation being supplied with preaching, after Mr. Dunn left, until 1801, when Rev. D. W. Eastman, a licentiate of the Presbytery of Morristown, New Jersey, came with his family, and for a year or more, resided at Stamford. He began at once to preach for the Stamford people on stated Sabbaths, and continued to do so until the second American war, sometime in 1814, compelled a discontinuance. In 1804, Rev. Jno. Burns, a Scotch Secession minister, arrived, and also resided, for a time, at Stamford. He preached at Stamford, at Niagara, and at the "German meeting house," near Thorold, alternating at Stamford with Mr. Eastman until the war, and, even then, the clash of arms did not drive either of these faithful ministers entirely away. As opportunity afforded, they ministered to the suffering and the afflicted, and preached the Gospel whenever they could be heard. During portions of the war, especially after the battle of Lundy's Lane, the siege of Fort Erie, and the battle of Chippewa, the church building was occupied as a sort of barracks or hospital, and regular preaching services were necessarily intermitted. Neither Mr. Eastman nor Mr. Burns preached regularly at Stamford after the war, and it is not known how the church was supplied for several years.

In May, 1822, the Associate Synod, meeting in the State of New York, appointed Messrs. Beveridge, Hanna, and Alexander Bullions to itinerate in Canada three months each or thereabout, the expenses incurred by said mission to be defrayed by the Synod. The occasion of this action was a letter received by Dr. Bullions, from a Mr. Orr, living in Thorold township, not far from Stamford, requesting the Doctor "or some other of the brethren, to take Upper Canada on their way to the Synod of Pittsburg," and suggesting that "he wished the services of some brother to preach and administer the ordinance of baptism in his family." The letter created an impression of greater destitution than really existed, and, when, a few weeks after their appointment, Messrs. Beveridge and Hanna arrived,

they were surprised to find a small congregation, worshipping in a comfortable church building and enjoying the services of a "hired preacher" named Wright, who had been with them several years. After an interview with a "Mr. McMeekin" and Mr. Orr, it was arranged that Mr. Hanna remain and supply the pulpit the next Sabbath, and that Mr. Beveridge should push on to a Scotch settlement at Dumfries.

Dr. Bullions came afterwards to Canada, and, in the latter part of 1822, or early in 1823, the Stamford congregation was formally connected by him with the "Associate Synod of North America," and placed under the care of the Associate Presbytery of Albany. In 1824, Rev. David Goodwillie (father of Rev. D. H. Goodwillie, a subsequent pastor), preached for a time in Stamford, by appointment of Synod. At that time, the Governor-General of Canada resided at "the cottage," about a mile north of the village, and he and his family attended upon Mr. Goodwillie's ministry. Whether this attendance was a matter of convenience or principle, is not known; but it is certain that the representative of the crown heard the Gospel faithfully preached. In 1825, Rev. John Russell (afterwards Dr. Russell), was sent by Presbytery as an ordained missionary to supply at Stamford, and in November of that year, he was regularly inducted as the first settled pastor of the congregation. Dr. Russell ministered also to a church at Port Robinson, which had been organized by Dr. Bullions and was associated with Stamford, holding the pastorate of the two congregations acceptably until he was stricken down by death on the 3rd day of May, 1854, in the 58th year of his age and the 28th of his ministry. He possessed intellectual abilities of a high order, preaching with a rare unction, and especially excelling in the gift of prayer. He was known and beloved through all the surrounding country. He was for many years the only minister of the Associate Church in Canada, and was chiefly instrumental, in 1836, in the formation of the Associate Presbytery of Stamford, as an offshoot from the Presbytery of Albany.

Rev. D. H. Goodwillie, a licentiate of the Associate Presbytery of Shenango, was ordained and installed as Dr. Russell's successor, on the 27th of September, 1855. He was a native of New Bedford, in the State of Pennsylvania (where his father was pastor of Liberty congregation fifty years), a graduate of Jefferson College, Pennsylvania, and of the Associate Seminary at Cannonsburg. He was much beloved by his people, and respected by the community at large. He resigned in May, 1861.

In 1862, the congregations of Stamford and Port Robinson, which had been separate since the death of Dr. Russell, were again united, and in January, 1863, Rev. James Magill was inducted pastor of both. He was a native of Scotland, but, by education and citizenship, an American. His ministry covered a period of nearly eleven years, closing by his resignation, September 9th, 1873. At this date the Stamford congregation was much divided and depleted in numbers; and the congregation at Port Robinson, becoming discouraged, withdrew from the U. P. Presbytery of Stamford, and joined the Presbytery of Hamilton, of the Canada Presbyterian Church, carrying with them the church property, and permanently severing the union between the two congregations.

The present pastor at Stamford, the Rev. Robert Acheson, was installed on the 24th day of November, 1874. He is a native of County Armagh, Ireland; studied in the University of Glasgow; came to the United States in 1856; was ordained and installed pastor of the Associate Presbyterian Church at Galena, Illinois, in 1857, and of the United Presbyterian Church at Galt, Ontario, in 1858. The latter position he held for fifteen years, and then spent over a year in Ireland for the health of his family, before resuming pastoral labor. Since his induction at Stamford, the congregation has become united, and it has increased from a membership of fifty-five to about eighty. It is now in a prosperous and influential condition, with a good attendance upon services.

The first church edifice, substantially and honestly built, had, in its day, few equals in this region, either for beauty of architecture or location. It stood until 1871, as a monument of the past and as a memorial of God's protecting care over his people in a wilderness country, and through the perils of war. In that year it was removed to make way for the present building, which is a model of neatness and comfort.

Three men are now in the active work of the ministry who were, either in whole or in part, brought up

in this congregation, viz: Rev. J. L. Robinson, Rev. David Nivin, and Rev. J. M. Goodwillie, all now pastors of churches in connection with the Presbyterian Church in Canada. Being the oldest in this part, the Stamford congregation is, in no sense an innovation or an intruder among the Presbyterian Churches in Canada, although the Church to which it belongs is under another form of civil government, "across the lines." And such has been its almost constant prosperity that its members, looking back on its past history, may well exclaim: "The Lord hath done great things for us, whereof we are glad."

PROGRESS OF THE MISSIONARIES.

Mr. Beveridge graphically describes his journey from Stamford, through Ancaster and Dundas, to Dumfries, where he found a settlement of about twelve families, who had been there five years without having heard a Christian sermon; but they had formed themselves into a society for prayer and conference, which met regularly on the Sabbath, and was well attended. Before he left, having given their assent to the standards of the Associate Church, they were received into communion, and about twenty of their children were baptised. "This was the beginning of the large and flourishing congregation at Galt." Dr. Hanna having arrived from Stamford, he and Mr. Beveridge returned as far as Dundas, and then took the direct road towards Toronto, to a certain point where they "turned to the north along what was called a concession line," and at length reached the residence of a Mr. Laidlaw, sixteen miles from the main road, in Esquesing. In that neighborhood they found another Scotch settlement, with a small society, and "a Burgher minister engaged in dispensing the sacrament of the Supper." This man was "no better than he should be," but quite to the contrary, "like too many who were itinerating through the country at that time, proved to be a worthless character," spending the money received for his services in a drunken spree "at the first public house on the road." The experience of the people with this "Burgher minister," and their Christian conference with "two missionaries from the States," led, soon after, to the organization of an Associate Presbyterian Church, which has developed into the present prosperous church at Milton.

THE PRESBYTERY.

Six congregations are now under the care of the U. P. Presbytery of Stamford, viz: Stamford, Galt, Milton, Telfer, Walton, and Chesley.

The first minister regularly settled at Galt was Rev. James Strang, from the Secession Church of Scotland, who closed a most successful pastorate of twenty four years, by death, in 1857. Rev. Robert Acheson, now of Stamford, followed, with fifteen years of equally successful labor; during which time, the congregation erected a new stone church and manse, at a cost of about \$12,000, which had all been paid when he resigned in 1873. Rev. William H. Andrew is the present pastor, and the congregation was never in a more prosperous condition.

The congregation at Milton (formerly called Esquesing), in the county of Halton, originating as before stated, came into its present ecclesiastical relations about the same time as Galt. The present pastor, Rev. John Gillespie, has been settled there for over twenty-five years, and during his ministry, the congregation, which has never been large, but is substantial, have erected a beautiful brick church and manse. The latter is one of the finest houses in the county; and has about fifty acres attached as a glebe—all free of debt. Pastor and people are much attached, and there is no more united or prosperous congregation in that region.

The congregation of Telfer, formerly called London, is small, and has suffered much for the want of a settled pastor. They erected a handsome frame church a few years since, and have also a manse and some land.

The congregation of Walton, in the county of Huron, is some fifteen or twenty years old, and was the first Presbyterian organization in that locality. They have a good frame church and an excellent brick manse, with thirty acres of land as a glebe—all nearly free from debt. As a congregation, it has also suffered much from change of pastors, and is at present vacant.

The congregation of Chesley, county of Bruce, was organized in 1875, and the pastor, Rev. Wm. Findley, D.D., was settled in 1876. A brick church and manse have been erected and paid for, and the infant congregation is prospering wonderfully.

It is worthy of special note that the congregations under the care of the U. P. Presbytery of Stamford have, during the last ten years, expended in the erection of churches and manses between \$30,000 and \$40,000, which has all been paid without asking assistance outside the bounds of their own Presbytery or their own communion.

It will be noticed that the distinguishing word "Associate," in the name of the Church and Presbytery of Stamford, and of the higher ecclesiastical bodies with which they are and have been connected, has given way to the word "United"—so that now we speak of the United Presbyterian, or, "for short," the "U. P." Church or Presbytery. Readers of church history will understand that the change was made when, in 1858, the two bodies known respectively as the Associate, and as the Associate Reformed Presbyterian Churches, formed an organic union under the name of the United Presbyterian Church of North America.

It is sincerely to be hoped that this and all other branches of the Presbyterian family will, ere long, be yet more united, and that at length, by organic and spiritual unity, the one Presbyterian Church shall become the most numerous and most influential Protestant organization in the world. For this, let us all pray.

P.S.—The more I study the matter, the more certain I am that Stamford was the first Presbyterian congregation in Ontario. Mr. Bethune moved from Montreal to Williamstown, Glegarry, as stated by Dr. Burns, in 1787; Mr. McDowall came in 1798. We have no evidence of "stated preaching" at Stamford until 1794, but there was an organization (the best they could make) in 1785.

NOTES FROM PRINCETON.

MR. EDITOR,—When a Jerseyman speaks of the American nation he is apt to say, "the United States and New Jersey." Some have used the expression in derision, because Jersey is small and yet pretentious enough to claim a place beside the "Empire State," or the "Hub." Some enthusiasts, thinking the form of expression a good one, have applied it to one of the towns of New Jersey; and the ardent admirers of Princeton are apt to say, "the world and Princeton." Princeton is a small town situated about half way between New York and Philadelphia—about fifty miles from either place—ten miles from the city of Trenton, and three miles off the main line of railway, and so does little or nothing in the way of traffic. Consequently, I suppose, she has attained her growth, having a population of about three thousand. Looking down upon her from a neighboring eminence one is struck with the beauty of her situation, the abundance of luxuriant shade trees, and the number of spires rising from her educational buildings. Small, secluded and quiet, she is "particularly favourable," so the catalogues say, "to academic occupation," and it is her position as a seat of learning that has given her a reputation that may justly be claimed to be world-wide. For the reputation of Princeton is linked with the names of such men as Witherspoon, Edwards, and McCosh, of the college, and the Millers, Alexanders, and Hodges, of the Theological seminary. So, since the founding of the college, she has held her position as one of the principal seats of learning in the country. Late events, however, have given her an unenviable notoriety, which none deplore and condemn more heartily than those immediately concerned in the welfare of these educational institutions. The first of these disgraceful proceedings was the hazing troubles, of which quite a correct report appeared in your columns of the 15th. The town was not at all disturbed, nor was Atterbury seriously hurt, as some of the papers would make out.

A further series of disgraceful acts on the part of the college students, transpired on the night of Wednesday, the 13th., when a theological student was assaulted and severely injured.

Here let me correct a mistake which is common among Canadians. The general impression is that the Theological Seminary at Princeton and Princeton College are essentially one, that the term "Princeton College" covers both the college and Theological seminary; whereas on the other hand, they are entirely distinct institutions. The College was founded in 1746. The governor of the state, by virtue of his office, is president of the Board of Trustees. It has the name of being Presbyterian, because

mainly under Presbyterian influence. It always has been a religious college. In fact the constitution declares that it was founded in the interests of religion and morality. Yet it is strictly non-denominational. The Theological seminary was founded about sixty years ago by the Presbyterian General Assembly. Princeton was chosen as the location because of its fitness as a place for study. Perhaps the Assembly were influenced also by the fact that the college was situated here. Each institution has its own faculty, its own officers, and its own governing bodies. Their buildings are situated in different parts of the town. Their common interests would be the same if they were fifty miles apart. Perhaps this want of community of interests in the way of affiliation and other points partly explains the antagonistic feeling of the college students towards the "Seminoles," as the Theological students are called.

The facts of the affair of last Wednesday night are these: The junior class in college is accustomed to make a display of fireworks, and other senseless and traditional demonstrations in the evening after passing the final examination in Logic, which occurs about the middle of the term. This year a majority of the class decided against any display on account of the late disturbance. But a few reckless fellows determined to carry on the "Logic spree." A half-dozen of them, leaving the fun at the college at about 9 p.m., found their way to the Theological seminary. There they entered the hall of old seminary building, and commenced exploding fire-crackers and large torpedoes and making general confusion. On the appearance of some of the theologues the invaders immediately took to their heels. Two theologues, Green and Farrar, gave chase in order to identify, if possible, the intruders. In the flight one of the college students fell, and Green on coming up undertook to hold him down. Just then Farrar came up and while stooping over to see who was on the ground; was struck from behind and knocked down. He received several blows on the head, but none to inflict much injury. The rescue was successful and the college students escaped without identification. But to retrieve lost honor they collected about eighteen of their fellows, armed themselves with revolvers and heavy clubs, and proceeded again to the seminary. They arrived on the campus as four of the theologues were returning to their rooms. Three of the four were allowed to pass, but as the fourth was passing the crowd, he was seized by one of the cowards, and another struck him a heavy blow across the nose, breaking his nose and blackening his eye. Help was immediately called for, and on the appearance of a few theologues, the rabble of college students true to their cowardly nature again retired. The attack on Findley was unprovoked by him, and was dastardly in the extreme, as none of the seminary students had even canes with which to defend themselves. The affair was put into the hands of the civil authorities, and four college students were committed to appear before the Grand Jury on charge of assault.

Besides the disgrace that such scenes have brought upon the college, they have also developed the fact that there is an element among the college students which can be led by a few reckless spirits, who have silenced the promptings of their better manhood, and when under the influence of liquor, and the smarts of supposed indignity, are ready for any dare-devil exploit, and yet when it shows themselves dastardly cowards. The college Faculty have as yet taken no action in regard to the last affair. Dr. McCosh gives as a reason that it might influence the grand jury. Such a policy betrays Dr. McCosh's weakness. For as long as he harbors such a set of worthless fellows in the college, there will remain the practice of hazing; and other disturbances will occur which will only deepen the disgrace already brought on the whole college by the action of a few.

Princeton, March 18th., 1878.

THE SABBATH SCHOOL SYSTEM.—VI.

MR. EDITOR,—In our fifth letter we sought to emphasize the important distinctions between NATURE and CHARACTER, between means of INSTRUCTION and the end aimed at—the CHRISTIAN EDUCATION of the child through the word of God and the quickening power of the Holy Spirit. The consideration of these points brought us to what we hold to be the

FIFTH FACT IN THE SABBATH SCHOOL SYSTEM, viz., the International series of Bible Lessons.

We all remember with gratitude what was designated the "Edinburgh Scheme of Lessons," and in their day they did much to foster systematic study of God's word in our Sabbath Schools.

Their adoption, however, was very limited, and the great majority of schools followed an irregular and unconnected course of selections from the word, and for reasons we need not here detail, leaving the great bulk of Old Testament subjects out of view, unless a few of the more pictorial parts.

No Church or number of Churches moved in a deliberative capacity to grapple with the felt want of a more comprehensive course, nor even to articulate in a clear voice the weakness that existed from this irregularity.

The first step taken—and that was largely outside of church organizations—was to get a uniform lesson for the whole school—primary, intermediate and senior classes all to be taught the same subject, adapted to the varied condition. This began to be largely discussed. Considerable diversity of opinion was expressed, and much resistance made. But the three sayings of the apostle John prevailed—

"I write unto you little children."

"I write unto you fathers"

"I write unto you young men."

It was found as a reward of the discussion that what was mainly required was an increase of teaching power, and of wise adaptation to deal with the heart and the truth in accordance with the condition and stage of the scholar's mind, through all the grades of receptive power. The discussion contributed not a little to call forth the needful intelligence and skill. The growing love and appreciative perception of the wants of childhood as wrapped up in the word of God, and in divine providences over the child, entered into the advance movement, until it came to be accepted as not only desirable, but wise and attainable. "Come ye children, hearken unto me, I will teach you the fear of the Lord." The uniform lesson for a whole school became a fact. The clear head and loving heart soon drew the sound inference, "Why not for a whole country?"

And the world-embracing love of the Christian heart cried, "Why not for the world?"

The British and Foreign Bible Society, now speaking in 206 languages or dialects, took its catholic form from just such spirit and reasoning. So with the week of prayer that has been hailed so hopefully as the set time for God to bless his people.

Hence the history of the purpose to seek an "International series of Bible Lessons for the more methodical study of the word of God."

This THOUGHT for many years wrought in many minds in Britain, Europe and America. The uniform lesson made headway, and commended itself to the most earnest of Christian workers.

In 1862 the world's convention of Sabbath school workers was held in London, England; in 1874 in Hamburg, Germany; in 1875, in the United States, and decided to hold thereafter a triennial International Convention, the second of which is to be held from the 17th to the 19th inclusive of next month, at Atlanta, Georgia. In most of these previous gatherings the subject of a uniform series of lessons received prayerful and thoughtful consideration. The result was that six years ago a scheme of study extending over seven years was decided upon, and the work was committed to a joint committee composed of the best material that could be selected.

The brethren had no light work before them. "A course of Bible study for the world," extending over seven years! The undertaking seemed to bystanders chimerical. This committee had no commission for their work save that which comes from a common love for the word of God and the welfare of the race, and a readiness to do what their brethren, like-minded, believed to be for the glory of God. Tremblingly, yet courageously, they "girt up the loins of their mind."

It was in some sort an Ecumenical Council of consultation on this providential subject. They had no self-sufficiency for the work committed to them. They were in spirit and purpose not unlike the framers of the Westminster Standards, in chap. xxxi., section iv..

"All Synods or Councils since the apostles' time, whether general or PARTICULAR, may err, and many have erred, therefore they are not to be made the rule of faith and practice, BUT TO BE USED AS HELPS IN BOTH."

These men have discharged the duties laid upon them with what acceptance let the almost universal adoption of the International series of Bible Lessons

attest, paralleled in catholic and hearty accord only with the week of prayer over the world. The Christian heart hastened to call upon God, and the Christian intelligence has given its hopeful endorsement of this method of studying the Divine word. It seems needful to state some of the advantages of a uniform International

COURSE OF LESSONS.

For each school, the course has put within reach of all classes, available, and in some respects, superior helps for the study of the weekly lesson. It greatly enables Sabbath school teachers to aid each other in their work, and created bonds of sympathy in this work of great value to the Christian character. By this course, with the helps it has created in every church, it has become possible on a scale not before approached to combine family life and Sabbath school work, by keeping a particular line of Bible truth before the mind for the entire week.

It has given new interest and facilities in the work of pastoral supervision and pulpit ministration, by unity of subject and study.

It affords to superintendents, teachers, and parents an opportunity of united, positive, and direct impression on the nature of the scholars, and strengthens all purpose in this direction.

All these advantages experienced in one school are realized in a whole country; and by this enlarged application of benefits, it compels the worldly to think of divine truth.

It has done not a little to promote fraternal feeling between different sections of the Christian Church, and it has also greatly hallowed international goodwill and friendly intercourse, benefits that are not obtrusive or noisy in their life, but as the still small voice at the prophet's cave, silently subduing and graciously elevating.

Enlarge the sphere from a country to the world, and the advantages are not only diffused, but fresh elements of blessing are secured.

It is a distinctive feature of the gospel that it is for the world, adapted to it, and the commission is, "Go teach all nations." The International course of lessons are conceived in the spirit of this commission. They promote a lofty aspiration, that comes of a great multitude simultaneously and earnestly being engaged on the same subject of thought, itself an inspiration, in view of the wide aims of the gospel. Anything that will tend to lift the Church out of small ideas and prospects, out of mere machinery and organization, into the world-wide magnitude of Christ's work and teaching, is of no ordinary importance. The course of lessons and their very general adoption in all lands does this. They give opportunity to exemplify Christ's prayer for the unity of his disciples in a co-operation of mental and moral effort that is eminently instructive—unity of faith, unity of prayer, unity of effort in one accord, in one place.

These lessons have greatly stimulated Bible study. They have ensured a systematic study of the Scriptures, especially of the Old Testament, and they have created facilities for this object outside of English-speaking countries. These benefits have been endorsed by representative gatherings of Bible students of all shades of theological opinion.

As might have been expected, there have been objections, but in a large degree the most serious of these have been contradictory, or such as a little earnest tact could easily surmount. What the next seven years may accomplish in the world-wide study of special lines of God's word we cannot venture to forecast; but it is surely clear that this fifth fact in the Sabbath School system is most fruitful of benefit and blessing. It is in its uniform and International character the offspring of this colossal Sabbath School movement; and it is matter of amazement that anyone acquainted with its spirit and labors should see no signature of the divine hand in it. JOHN MCEWEN.

MISSIONARY NEWS.—INDIA.

The following letter from Miss McGregor, of the Canadian Mission at Indore, to Mrs. Harvie, secretary of the Woman's Foreign Missionary Society, has been handed to us for publication.

My dear Mrs. Harvie,—The Canadian Mission party reached Bombay last Thursday afternoon, all in good health, but somewhat wearied with our journey; therefore we were glad to turn our backs upon the "Olympia," and set foot upon *terra firma* once more. We were met at Bombay by Mr. Douglas, who had come down from Indore a few days before our arrival;

and you may be sure, that we hailed with joy, the sight of a Canadian face.

At the Apollo Bunda, or Landing Stage, what a strange new world met our gaze, and what a different scene from anything that Americans can imagine. There was so much for both eye and ear to take in that the effect was rather bewildering. What ceaseless clatter! What frantic gestures. One might suppose that these natives were a host of lunatics let loose—but it is India.

As arrangements had been made for us, Miss Forrester and myself immediately drove to the house of Mr. Simpson in Bombay. As we rode through the "city of palms," fresh objects of interest met us at every turn, our chief difficulty being the impossibility of looking at more than one thing at a time. The European portion of the city has wide clean streets, shaded by trees so rich in foliage that one might almost think it was our own leafy month of June. The native quarter is squalid and filthy enough.

Mr. and Mrs. Simpson were exceedingly kind to us. It was a pleasant change from the close quarters on the "Olympia," and we enjoyed the cool, shady bungalow all the more from our experience at sea. One thing surprised us, namely, the saucy familiarity of the crows and sparrows, for they came into our rooms, evidently used to be considered as guests. This, we were told arises from the respect for life, carried to such an extent, that no Hindoo will kill an animal of any kind. You can imagine the consequence of this in a country so prolific of insect life as India is.

We spent the day at Mr. McPherson's house, and there met some warm friends of the mission. At five p.m., we took the train for Indore, travelling a part of the way in covered conveyances drawn by mules. The driver has rather a peculiar method of managing his team, as he gives utterance to a sort of nasal sound, accompanied by sundry applications of the ox goad. How hot and dusty the road was; up hill the most of the way, as Malwa is on a plateau some two thousand feet above the level of the sea. We passed Hindoo villages—collections of mud hovels, with thatched roofs—wretched places. Sometimes these villages are walled. We saw one or two such. Very often their houses are nothing but straw huts, and as I looked upon them, I thanked God for our Christian homes. What rich foliage, what fertility of soil; and all this, where no rain falls for so many months.

I must pass on to Indore our future home. We arrived here after dark, and received a most hearty welcome—such a one as only weary travellers could appreciate.

Of course everything yet wears the charm of novelty, but I think that Indore, or rather the station, is very pretty. We are not in the city, but in the cantonment or suburbs, which is British territory. The City is Holkar's own dominion, as this is a native State. Indore is the capital of Malwa, and the political agent or Resident, is Sir Henry Daly. One of our neighbors, at present, is the Rajah of Rutlam, and a little further off is the bungalow of Prince Wyduadan. These are petty Mahomedan princes.

The different compounds, or gardens, are separated by hedges, and the bungalows are all built with sloping roofs, and verandahs to keep off the heat of the sun. Mr. Douglas has not been able as yet, to secure another house, therefore we are still with him, but Miss Fairweather, and myself will go into our own bungalow as early as possible. Indian houses—that is, bungalows—are very open, so as to admit as much air as possible. The weather at present is very cool, and punkahs are not used here except in the hot season. There is a Chow-kie-dhar, or watchman, who goes about the premises at night. The servants live at the back of the compound. There are no female servants in our house; they are not often employed. There is a pretty little reception room off the verandah, where the baboos, or native gentlemen, are received, when they wish to come for reading or conversation. Each Wednesday evening is set apart for this purpose. We have seen quite a number of them, and been introduced, for of course the "Mem sahib," and the "Miss Babas," are objects of curiosity. The baboos dress in white coats, or suits, and many of them are very intelligent looking. They take off their sandals before entering the house, and then give "salaams," or, shake hands, English fashion, on receiving an introduction. Sometimes they sit on the floor—they are not exceedingly particular in this respect. Shortly after our arrival, two native gentlemen called—one a very stout Marathi—both high caste baboos, employed in gov-

ernment offices. One of them seemed afraid to read the Bible, and if I could report the conversation I am sure you would be interested by it. That I cannot do as it was carried on in Hindostani, but by and by I may be able to tell you what they say—what their opinions are, etc. One thing is certain; they are exceedingly shrewd and clever.

One of those to whom I have referred as being afraid to read the Scriptures, on being laughingly charged with cowardice, showed no anger, but came back the next day, and read in order to let us see that he was not afraid. They read with great care, and ask explanations as they go along. Mr. D's children, being boys, come in for a large share of attention from the visitors, one of them remarking that "children are the joy of one's life."

There are two Bible women employed in the work, and they live in the mission house. They are both well educated, and speak English, and Marathi. They are very nice girls, both about seventeen years of age. The name of the one is Vano—a sweet, shy child; and the other, Yimsunna. The latter was educated at Bombay, and is an orphan. Vano's parents are living, and she was trained in the orphanage at Poonah. On ordinary occasions they dress as we do; but the other evening Yimsunna at meeting had on a white muslin shawl coming over her back hair. She looked very well. I wish I could send you their photographs. They sing very nicely, and are of great service in that way. As the house is rather crowded at present, some of us have tents outside for sleeping in, and Vano seldom comes in unless at worship. Our ladies have been wonderfully successful in gaining admittance to native houses. They have between fifty and sixty homes to teach in at present, and many of these high caste families—people of influence.

Yesterday afternoon we went to call at the house of a native doctor. We had to pass through the bazar to reach this house, and we were constantly saluted with "sa'aams" from the little half-naked children, who know Miss F very well. After going through some narrow streets, or rather lanes, we entered a low doorway; and on the mud floor, with a few rags beneath her, lay an old crone, who was said to be over a hundred years of age, the grandam of the doctor himself. She was quite blind, but her tongue had all its normal energy as was evident by the way she jabbered. The Doctor by the way is an important personage, but filth and discomfort prevailed everywhere. We were led into a small open court, and three women and the Doctor came to listen to the reading. Two were young—the wives of two brothers—and the other an elderly female, who it seems has had a sad history. Her husband was a "pundit," and a Christian nominal, I suppose, for he forsook her when she refused to give up the religion of her fathers. Before we came away, she begged with tears in her eyes, that the Christians would write to him on her behalf, and ask him to take her back. The lesson was listened to very attentively, but these women are too polite to dissent openly. The wife of the Prime Minister it is said, will call next week, and then I may be able to tell you about a Hindoo lady. Till that time adieu, I have so much to write about that it is difficult to cull what would be interesting to you. Excuse me if I have not selected such items, as would please you.

I have commenced Hindostani, and hope to be made useful in this far off field, but as yet I can only learn by observation.

Indore, December 5th, 1877.

OUR COLLEGES.—II.

MR. EDITOR, — As I cannot conceive that the intelligent middle class of our Church will continue to endorse the policy of spending \$3,000 dollars per annum, plus \$27,000 interest on capital invested, on our college work, whilst Home and Foreign Missions, and French Evangelization cry loudly for still more energetic and extended work, with a treasury empty; and as I do not see how we can appeal to the consciences of our people until we have endeavoured to order our household aright, I propose in general detail a measure for concentrating our college energies, giving thereby greater power to the work at less annual expenditure. Let it, however, be premised, if our wealthy and influential men desire the perpetuation and genuine success of our present system, there can be no objection thereto provided they endow.

It may be assumed that one college could overtake the collegiate training of our students, especially if

surpluses with the full staff of professors and the requirements of an institution worthy of the prestige and position of the Presbyterian Church, and it will scarcely be disputed, had we to begin college work, only one would be established now. What hinders amalgamation? The buildings? We have long been familiar with the objection against female education in nunneries, yet a certain class find a culture there not found in our Protestant schools. The success of the Brantford college shows the need; the Church might do worse than to set apart those college buildings not needed to the overtaking of that want, and be ecclesiastically the gainer thereby, and then the buildings may be retained and made truly useful.

I will venture the assertion that no business consideration will be urged at this juncture for continuing three colleges, and I scarcely think their continuance will be justified on the ground of Church necessity and God's glory.

Shall we say the difficulties are sentimental? The writer does not sneer at sentiment. Man without sentiment is brutish, and sentiment is worthy of respect. But some sentiment must suffer for a general good; the question is, which. Now, which college claims the strongest consideration. I do not know that Montreal College, through its respected Principal, would ask any consideration on that ground, but on the firmer basis of work done. Let its claim be granted; but would the work suffer materially by its removal to Kingston? That question deserves to be fairly put and answered. Knox College has its claim from its early struggles, its historic associations with a movement that must ever form a bright line in history's page, and its students are many and honoured. Yet it is the monument of a division which is now rapidly healing, whilst Queen's comes back to the United Church as the child of the undisrupted Church, none the worse for its treatment at the hand of the section to whose care it fell. Sentiment thus preponderates Queen'sward, and Knox might still be perpetuated at Kingston as the Theological Hall. Old Queen's and Knox—another bond of union, knitting still closer the erstwhile disintegrated sections of the now united Church. Is there any real objection in the light of Presbyterianism as it stands related to its work in Canada, and, therefore, to the world, that can hold against this simple proposition? Queen's University is rooted in Kingston; let it be a rallying point. Metropolitan cities are not in experience the best for collegiate work. Let its Theological Faculty be named Knox College; make that University and College, as we then could well afford to, second to none on the continent; and let the buildings at Montreal and Toronto be utilized in some such way as already indicated.

If endowment is not a near future, some of our colleges seem doomed to go. Let us shun the disgrace of failure, and set to work at once to place our college work beyond a peradventure. B.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—VII.

On page 28, in answer to the question, "Do Catholics worship images of Christ and his saints?" his Grace says, "No, but they cherish and honor them as representatives and memorials." This is exactly what intelligent heathens say regarding their worship of idols. We shall, however, see by and by that the great mass of Romanists do really worship images. But let us hear what he next says: "All civilized people cherish and honor mementos of their dearest friends, such as busts, pictures and photographs, etc. To dishonor or spit upon the pictures of royalty, or the flag of a nation, would be considered a grievous insult to the sovereign or country." Let us first look for a moment at these two sentences as specimens of English composition. Archbishop Lynch, would your grace tell me how one can "cherish" a bust or picture? I must put a bad mark at your name for that. Next, you say, "pictures and photographs." Now, the word "picture" means a representation of a visible object by lines or colors on a flat surface. A photograph is, therefore, an individual belonging to the class described by the general term "picture." Do any of your flock ever make your Grace a present of fruit and apples? Bad mark No. 2. "Etc." at the end of the first sentence means "and so forth." Therefore you say, "busts, pictures and photographs, and so forth." Strike out the first "and." Bad mark No. 3. In the beginning of the second sentence, you say, "To dis-

honor or spit upon." Spitting on is just one way of dishonoring. Whether does your Grace eat fish or salmon on Friday? Whether was the printer of your little Look paid in cash or gold? Another bad mark for you. "The pictures of royalty" is not a very elegant expression, but I shall let it pass. But let us now look at the reasoning in these sentences. To dishonor whatever belongs to an individual or a society, dishonors the possessor. It is not essential that it be a bust, picture, or flag. For example, a Fenian can show his hatred of the Queen or the Saxon in many ways besides dishonoring the portrait of the former, or the flag of the latter. He can do so as well, for instance, by writing the name "Victoria," or "Saxon," on a piece of board, and then five hundred times kicking it, stabbing it, sending a bullet through it, or throwing a rotten egg or mud at it. When Pat is wearying for a fight at Donnybrook Fair, he sometimes takes off his coat, and carries it in such a way that the tails sweep the ground just as the ah-skirts of ahem ladies' dresses often do. Then he cries out, "Will any gentleman tread on me tail?" Should any one do so, it is in Pat's eyes a grievous insult, and in a moment his shillelah is heard clanking the skull of the offender, unless the latter be on his guard. But let us go on. I pass for the present over the Scripture proofs in favor of the use of images which the Archbishop brings forward. He says (page 28) that "images of Christ crucified and of his blessed mother and saints are erected in churches, on the highways and mountains as an open Bible. Pictures and images tend to raise the mind to think more earnestly on the original or person represented." The words, "in churches, on the highways and mountains," are another piece of faulty composition, but let them pass. If the Romish Church would make the Bible an open one to her people, it would do them infinitely more good than images or pictures can. Facts make as great havoc of the Archbishop's argument about images "raising the mind," as the cannons did of the Sepoys which were blown from them. Scott very truly says that the use of images as aids to devotion "only tends to distract the mind, to interrupt the simple exercise of faith, to excite spurious affections, to deprave the imagination with gross and false notions of heavenly things, and to introduce either absurd superstition or wild enthusiasm." On page 29, reference is made to the statues of "patriots, generals, and poets" which adorn the highways in Protestant countries. No one, however, for a moment, thinks of bowing his head or knee to them or kissing their feet. His Grace next says on the same page, "In the House of Lords and Commons in England, and also in the Parliament of Canada, members bend the knee or bow the head in passing the throne as an act of loyalty and reverence towards the authority or sovereign who sits, or is supposed to sit there." Bad grammar again, your Grace. The words "House of Lords and Commons" mean that the Lords and the Commons form one body. Now, the "House of Lords" and the "House of Commons" are perfectly distinct bodies." "Loyalty and reverence." What distinction can you make between the two in this case? "Authority or sovereign." Would not such an expression as "sovereign, or the representative of royalty," be better? It is only in the chamber of the House of Lords in England where the throne is. I speak now simply with reference to the two Houses of Parliament. It is only in the Senate Chamber at Ottawa where the throne is. Well, it certainly is the duty of the members, when they pass in front of the throne or of the chair, to pay becoming respect to the sovereign, the Governor-General, the Speaker or the chairman, as the case may be. But it would be ridiculous to bow the knee or head to an empty throne or chair, though I have seen it done in the Parliament of Canada. But let us hear what the Archbishop further says on the same page (29). "There is a great difference between the adoration due to God, and the reverence due to His servants." Here he is perfectly orthodox; but I cannot say the same regarding the next sentence, where he says, "It would be a damnable idolatry to adore any but God; but to pay the reverence of bowing to sacred images is not idolatry." Here he means that "sacred images" are servants of God! There is a statue at Rome which formerly was one of Jupiter, and was worshipped as such by the heathens. Well, the Church of Rome changed it into one of Jew Peter, and thus made it "a servant of God" by taking the thunderbolts out of its hand and putting in their place a pair of keys. As such it has been, and still is, truly worshipped. The Arch-

bishop sees nothing wrong in bowing to "sacred images." But God forbids it, and that is enough. In Exodus xx. 5, He says, "Thou shalt not bow down thyself to them." The word here rendered "bow down," means in the Hebrew a certain posture of the body which is designed to express reverence. It is the same which is so rendered where Abraham is said to have bowed himself to the children of Heth (Gen. xxiii. 7), and where Joseph relates his dreams (xxxvii. 7, 9). Even though it may mean, as Gesenius says, "falling upon the knees, and then touching the forehead to the ground," we are not at liberty even to merely bow to "sacred images." The passage in Exodus referred to forbids us to pay them any outward form of reverence. The Archbishop says, "We bow every day to our friends in the street, but don't adore them." Bowing to our friends is, however, a very different thing from bowing to "sacred images." I am sure that his Grace never says when he bows to an image of St. Peter, "How d'ye do, Holy Father? I hope your Holiness is well." His Grace says, "To respect the sacred scriptures because the letters in it represent God's word, to kiss pictures of St. Peter, St. Paul, etc., are acts of reverence to God or to His saints." The letters in the scriptures do not represent God's word. They are God's word—His written language to us. The word "it" in the sentence just quoted should be "them." "Scriptures" is a plural noun. There are pictures of God the Father in which He is represented as an old man. Of course, his Grace would approve of kissing these, for he would regard it as an act of reverence to God. He next says, "Would it be idolatry in a mother to kiss the picture of her darling child whom she knows to be in heaven?" How does she know that it is in heaven? May it not still be in purgatory? She may be guilty of idolatry, for she may love her child more than God, and thus make an idol of it. Her kiss would be one of affection, not of reverence. The Archbishop, therefore, approves of kissing pictures of saints to express reverence for those whom they represent. Well now, a word in your ear, your Grace. Do you ever give the picture of St. Catharine, St. Bridget, St. Genevieve, St. Ursula, or any other lady saint a "wee bit kiss,"—of course not to express affection, but merely reverence? Excuse me for making you blush like a maiden of eighteen. I should have remembered that it is against the rules for Roman Catholic clergymen to kiss lady pictures. They are allowed to do so only to gentlemen ones. I fancy I see you kissing St. Peter. The mother in the case supposed would not kiss her child's foot. Is not kissing the Pope's foot going too far in the way of reverence to the Pope, even admitting that he is a servant of God? Very few of the Popes have been canonized. The Archbishop says, "The Emperor Leo, the image breaker, asked St. Stephen, bishop and martyr, whether he believed that men trampled on Christ by trampling on His image. 'God forbid,' said the martyr." That is to say, "God forbid that I should believe that men trample on Christ by trampling on His image." Och! me darlint, it's nesilf that's shocked that an intelligent and well eddicated clergyman loike your Lordship's Rivirince can't express his idayas better.

But here I must pause, saying regarding my remarks on what his Grace says about image worship, "To be continued." T. F.

Metis, Que.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the ex-priests now studying under the care of the Board:—Rev. T. Fenwick, Metis, \$4; Anonymous, \$1; M. White, Woodstock, Ont., \$2; W. A. M., Malvern, \$5; Geo. Davidson, Berlin, \$10; Rev. J. M. Goodwillie, Camlachie, \$2.

Additional contributions respectfully solicited. These should be forwarded to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

Births, Marriages and Deaths.

BIRTH.

At London, on the 25th inst., the wife of John Cameron, Esq., of a daughter.

MEETINGS OF PRESBYTERY.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 2nd April, at 11 a.m.
 WHITBY.—At Duffin's Creek, on Tuesday, 16th April, at 11 a.m.
 STRATFORD.—In Knox Church, Stratford, on Tuesday, 9th April, at 9.30 a.m.

BOOKS AND MAGAZINES.

History of the City of New York.

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

Parts 7 and 8 of this work have been received, bringing the narrative down to the execution of Leisler and Milborne in 1791.

Barnes' Popular History: One Hundred Years of American Independence.

New York: A. S. Barnes & Co.

Parts 7 and 8 of this history bring the reader through the administrations of Washington, Adams, Jefferson, and Madison.

Heavenly Carols.

By Isaiah Baltzell and E. S. Lorenz, assisted by Prof. J. H. Kurzenkne and A. A. Graley. Dayton, O.: W. J. Shuey.

This book contains over two hundred hymns with the music. It is intended chiefly for use in the Sabbath School. The hymns seem suitable for children, and the music is sufficiently lively. It also contains a series of lessons, which, if thoroughly mastered, will enable the student to read music for himself.

Primer for Pianoforte Playing.

By Franklin Taylor. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

This little book does not pretend to teach pianoforte playing without a master. The author admits that this art cannot be learnt from reading a book. The object is to supply explanation and assistance in the intervals between lessons. Taking for granted that the reader is acquainted with the rudiments of music, and can read music correctly as to notes and time, the manual supplies information as to systems of fingering, methods of phrasing, and rules relating to graces and ornaments, so as to assist the learner in attaining proficiency.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co. April, 1878.

The article entitled "Italy Revisited" is a charming description of Italian scenery, architecture, and art, by Henry James, jr., one of the best of travel-writers. The papers on "Americanisms," begun in the "Galaxy" by Mr. Richard Grant White, are continued in the "Atlantic." Charles Dudley Warner in "A-Hunting of the Deer," describes the excitement of the hunt from the deer's point of view. Arthur G. Sedgwick contributes a good political paper entitled "The Lobby: Its Cause and Cure." The poetical department, always an important feature in this magazine, is well filled, and the fiction is of the highest order.

Belford's Monthly Magazine.

Toronto: Rose-Belford Publishing Company. March, 1878.

At the present time, when all eyes are turned towards the seat of war in the east, the opening article in the present number of "Belford's Magazine," will be read with peculiar interest. It is entitled "Glimpses of Constantinople," and contains lively descriptions of the Turkish capital and of the manners and customs of its inhabitants, with illustrations. Among the more solid and thoughtful papers we notice "Locke's Influence on Civilization," by Dr. C. B. Hall; "The Elements and Growth of Talent," by Elhu Burritt; and a critique on Shakespeare's Henry VI., by L. C. Allison, M.B. The lighter reading matter seems to be selected with care.

Good Will.

A collection of new music for Sabbath Schools and Gospel Meetings. By T. Martin Towne and J. M. Stillman. Chicago: Fleming H. Revell.

This collection comprises nearly one hundred hymns and tunes, most of which are new. The authors' idea of "a good Sabbath School singing book" as set forth in their preface is that it "should contain hymns which inculcate the truths of the gospel, inspire the heart with love for the Saviour, and teach no false doctrine." Such a book they say, they have endeavored to make, and in the hasty examination which is all we can spare time for, we do not observe anything to shew that they have not been successful. The music seems to be simple and natural, adapted to the sentiment of the words, and correctly harmonized.

Harper's Magazine.

New York: Harper & Bros. April, 1878.

There is no falling off in the variety and attractiveness of the reading matter or in the aptness and co-

piousness of the illustrations in this popular monthly. In these respects the April number even surpasses the average. The opening article is entitled "The American Clyde." The river that aspires to this distinction is the Delaware, and its claim to such a designation is founded on its iron ship-building, of which the article gives an animated description, accompanied by numerous effective illustrations. This is followed by an illustrated paper on Siena, the ancient rival of Florence, another on the Hartz Mountains, a scientific article, by Prof. Langley of the Alleghany Observatory, on "The Electric Time Service," and an important educational paper on "The Normal College of New York City." The Editor's Scientific Record supplies valuable notes on Astronomy, Meteorology, Chemistry, Anthropology, Zoology and Botany. The Historical Record deals with Congressional Proceedings, the Eastern Question, the Election of a new Pope, etc. The Editor's Drawer is as usual full of odds and ends of a humorous and amusing description. The number contains about a score of articles besides those which we have mentioned.

Eternal Hope.

Five sermons preached in Westminster Abbey by the Rev. F. W. Farrar, D.D. New York: E. P. Dutton & Co. Toronto: Clougher Brothers.

This book will doubtless be in great demand. So many contradictory statements have been made as to the bearing of Canon Farrar's late utterances on the subject of the eternity of future punishment, that people in general must be anxious to know exactly what he did and what he did not say, with all the reservations and qualifications whereby he may have guarded the expression of his opinions. The titles of the sermons are: (1) What Heaven is; (2) Is Life worth Living? (3) Hell what it is not; (4) Are there few that be saved? (5) Earthly and Future Consequences of Sin. Some of these sermons we have already noticed in these columns as they appeared in the periodical press. Besides the sermons the volume contains a "Brief Sketch of the Eschatological Opinions of the Church;" with copious notes on "The teaching of Bishop Butler on the Future Life;" "On the translations of *Krinin* and *Hades*," "On the word *Aionios*," "How the opinion of Endless Torment for all who die unconverted is regarded by some of the best of those who have accepted it." "The Voice of Scripture respecting Eternal Hope." In spite of the learned doctor's antipathy to being classified, we rather think that the readers of this book will un-animously set him down as a Restorationist. In a literary point of view the work is of the highest order, and the publishers have done their part well as to paper, printing, and binding, the volume presenting an appearance at once chaste and attractive.

Oxford Bible for Teachers.

Toronto: Willard Tract Repository.

This beautiful edition of the sacred Scriptures is issued in four sizes. Pearl 16mo., Pearl foolscap 8vo., Nonpareil 16mo., and Minion crown 8vo. We have now before us a specimen of the largest size, bound in extra seal, lined with kid, and presenting an extremely rich and handsome exterior. These Bibles are prepared specially for teachers and students, and contain more information on scripture topics than any publication that we know of short of a regular commentary. The following list, though not complete, will furnish an idea of what the contents are in addition to the sacred text: Notes on the Old and New Testaments with analysis and summary of each book, Miracles and Parables recorded in the Old Testament, Miracles and Parables of our Lord, Names and Titles of our Lord, Prophecies relating to Christ, Special Prayers found in Scripture, Harmony of the Gospels, Missionary Journeys of the Apostle Paul, The Apostle Paul's Voyage to Rome, Jewish Sects, Parties, etc. Chronology of the Old Testament, The Divided Monarchy, Genealogy from Adam to Jacob, Supposed Chronology of the Acts and Epistles, Geography and Topography of Palestine, Natural History of Scripture, Ethnology of Bible Lands, Historical Summary, Symbols used in the Bible, Tables of Weights and Measures, Time and Money, The Jewish Year. Following these useful notes and tables we find a very full "Index to the Holy Bible;" Cruden's Concordance, complete; a Dictionary of Scripture Proper Names, with their Pronunciation and Meanings; and twelve beautifully executed Scripture maps. We know of nothing that has been omitted that would be serviceable to the teacher and that could possibly be supplied.

SCIENTIFIC AND USEFUL.

LEMON juice and glycerine, equal parts, are recommended as infallible in removing tan and freckles. For cleansing, softening, and whitening the skin of the hands and face, nothing can be better. Apply at night and wash in the morning.

YAN EE CAKE.—One and one-half cup of sugar; one egg; b. of butter the size of an egg; one cup of sweet milk; one teaspoonful of soda and two of cream-of-tartar; one pint of flour; flavor to taste. This cake should be baked in a four-quart cal.

ENGLISH BREAD SAUCE.—Cut some light bread in small pieces; boil sufficient milk with a good-sized onion in it to thoroughly soak it; mix and let stand awhile, then boil and add butter, pepper, and salt and a few black pepper-corns; take out the onion before serving.

STUFFED EGGS.—Boil them hard, cut them in two, remove the yolks, and beat them up with a little grated ham, parsley, pepper and salt to your taste; replace this mixture within the whites, cut the underpart a little so as to make them stand well on the dish, and serve them with white sauce.

SCOLLOPED CHICKEN.—Mince cold chicken and a little leaf ham quite fine, season with pepper and a little salt if needed, stir all together, add some sweet cream, enough to make quite moist, cover with crumbs, put into scollop shells or a flat dish, put a little butter on top, and brown before the fire or front of a range.

TO SERVE PLUM-PUDDING THE SECOND DAY.—Cut in slices half an inch thick. Make half as much sauce as the quantity named in the recipe herewith given. Put the slices of pudding into a nice stew-pan, and having poured over the hot sauce, let them simmer together till very hot through, when the dish may be served.

EGG TOAST.—Beat four eggs, yolks and whites together thoroughly; put two tablespoonfuls of butter into a sauce-pan and melt slowly; then pour in the eggs and heat *without boiling* over a slow fire, stirring constantly; add a little salt and when hot spread on slices of nicely-browned toast and serve at once.

A GOOD DISH FOR AN INVALID.—Warranted not to injure the well. Crumb crackers into a bowl—more or less, according to the size of the crackers. Pour boiling water, sufficient to soak them, over the crumbs. Break a fresh egg, and add quickly, stirring the whole rapidly. The boiling water cooks the egg. Season according to discretion, with salt, pepper, cream, or butter.

A SIMPLE METHOD OF TESTING THE PURITY OF MILK.—A German paper gives a test for watered milk, which is simplicity itself. A well-polished knitting-needle is dipped into a deep vessel of milk and immediately withdrawn in an upward position. If the sample is pure some of the fluid will hang to the needle, but if water has been added to the milk, even in small proportions, the fluid will not adhere to the needle.

TO FRY PARSLEY.—This when done as it should be, is one of the nicest as well as cheapest of garnishings. The parsley should be washed and dried in a cloth; then if one is the happy possessor of a wire basket, put in the parsley and hold from two to three minutes in *boiling* drippings; take from the basket and dry until crisp before the kitchen fire. It may be fried without a basket, but requires more care in so doing.

ORANGES FILLED WITH JELLY.—Select large oranges, and from the top of each remove with a sharp penknife a round piece the size of a quarter; then, with the handle of a teaspoon, take out the pulp, careful not to break the rinds, and throw them into cold water. Make jelly, using gelatine and the juice pressed from the pulp, which should be strained that it may be quite clear; color one-half of the jelly a bright rose color with currant jelly, wine, or a small quantity of prepared cochineal. When the jelly is somewhat cooled, drain, and wipe the oranges and fill them with alternate stripes of the two colored jellies. Each color must be allowed to set before the other is poured in. When the oranges are perfectly cold, cut them into quarters with a *very* sharp knife, and arrange tastefully in a glass dish with sprigs of myrtle between them.

ELIMINATION OF ALCOHOL FROM THE BODY.—A full account of Prof. Binz's researches on this subject is given in the "Archiv fur exper. Path." vi., p. 287. Supposing any considerable portion of alcohol absorbed into the blood to be eliminated without previous decomposition, it must escape through the kidneys, or the lungs, or through both the channels at once. Binz employed Geissler's vaporimeter for the detection of minute quantities of alcohol in the urine. A number of experiments showed that only a very small proportion of the alcohol taken (six per cent. at most) passes out through the kidneys. The breath is often supposed to smell of alcohol; but the smell noticed after any of the usual intoxicating beverages is really due to essential oils and ethers; it is not observed after a mixture of pure alcohol with distilled water has been taken. Binz concludes, that almost all alcohol absorbed undergoes oxidation in the system.

BEANS.—We must not forget beans, which abound so in nourishment. But they must be very thoroughly cooked. For bean soup they should be boiled about five hours. Seasoned then with cream, or butter, and with salt, they ought to be relished by everybody. However I may have seasoned this soup, my children always wish to add milk upon their plates. Baked beans must either be boiled until very soft before baking, or must be baked a long time—from three to six hours, if not previously very tender—with a good deal of liquid in the jar, or pan. Those who use pork at all, usually put a piece of fat salt pork in the dish of beans prepared for baking. But some of us very much prefer a seasoning of cream or butter. Split-pea soup, or common unsplit dried peas, boiled five to six hours without meat, is very nutritious, and much liked by many. I season it with salt, and cream or milk if I have it—the more the better—otherwise with butter.

PASTOR AND PEOPLE.

PER PACEM AD LUCEM.

"Oh send out Thy light and Thy truth; let them lead me."—Ps. XLIII. 3.

I do not ask, Oh Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter, and though heart should
bleed—
Through peace to light.

I do not ask, Oh Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand
My way to see:
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, Oh Lord, till perfect day shall shine
Through peace to light.

SNOW.

BY THE REV. HUGH MACMILLAN.

"He giveth snow like wool."—Psalm cxlvii. 16.

In Palestine snow is not the characteristic feature of winter as it is in northern latitudes. It is merely an occasional phenomenon. Showers of it fall now and then in severer seasons on the loftier parts of the land, and whiten for a day or two the vineyards and corn-fields, but it melts from the green earth as rapidly as its sister vapours vanish from the blue sky. The snowy peak of Hermon, the true scene of the Transfiguration, is indeed seen from every elevated point of view—a perpetual vision of winter clothed in raiment whiter than any fuller on earth can whiten it; but this snow-spectre stands spell-bound as it were on the northern threshold of the land, gazing over the smiling summer landscapes, but unable to descend among them, or even chill them with its breath. But the Psalmist seized the occasional snow, as he seized the fleeting vapour, and made it a text for his spiritual meditations. Let us follow his example and make the snow which appears oftener and remains a longer time with us, lying like a dreary white shroud over the face of nature, the subject of a few timely reflections, and the means of leading our thoughts to things higher and more enduring than itself. Let us write on its fair, white surface the name of God in letters which he who runs may read.

Let us look first at its beauty. Every eye can appreciate stainless purity, the delicate softness of the snow. It makes a spiritual world of this dull, dark earth of ours; and the fields that seemed fit only for the growth of man's food, and the tread of weary feet in the common labours of life—covered with its white immaculate carpet—seem like a celestial floor on which white-winged angels on lofty errands of mercy might alight from the kindred of heavens. How softly rounded and graceful are its curves as it covers some old wayside wall, or is drifted into wreaths over the commons! How picturesque are the forms into which it moulds the outlines of trees and shrubs! Have you ever entered a wood after a snow-storm? If so, you have been admitted into a scene of enchantment, at whose threshold you stand in awe and astonishment. It is a transformation-scene in which familiar objects become unreal as shapes in a dream, presenting an appearance similar to the white Liliputian forest into which the microscope changes a bit of fungus mould. It looks like a newly-formed world on the morning of creation before the sun had risen to cast over it a prismatic radiance and baptize it with colour. What a look of sublimity does the snow impart to the mountain peak, raising it high above all human changes, into a realm of serene, passionless repose, reflecting the light of the great white Throne of which it seems the very footstool! The line of mountain snow on the blue verge of the horizon is the most exquisite of all sculpture. It yields to the eye and mind the purest and most refined enjoyment. From the stainless surface of that Alpine snow comes back the crimson splendour of the sunrise and sunset, like molten gold in the heart of a furnace—the highest earthly of the landscape thus purified into and mingling with the heavenly. Even into the dreary prosaic city the snow enters and transfigures it; the houses become like Aladdin's palace; every cart-rug is fringed with jewels; and over smoke-begrimed railing and miry street is spread the spotless ermine of heaven's investiture.

How significant is the white of the snow! The hue of water in violent agitation—of the foaming cascade and the raging surf—belongs to vapour frozen into calmest permanence. Extremes meet; and the water that on the one side purifies itself by motion, on the other side purifies itself by rest; symbol of the frequently opposite modes of discipline by which God carries on the work of sanctification in the soul. Out of white all the colours spring, and to it they return. All summer hues are gathered back into the uniform radiance of the snow, and we retreat from a world of life and beauty to a world of death and beauty. Nature's coat of many colours gives place to the white raiment with which we clothe the infant in its innocence, the bride in her purity and the dead in their rest. Washed by the waves of the world, and refined by the fires of God, the landscape, like a gigantic lily, unfolds its white petals to the sun, and reflects the light in all its integrity and chastity; and then, clothed

in the vestal humility of winter, it is prepared for the many-hued splendours of summer.

But it is to the eye that searches into the heart of things that the snow reveals its most wonderful beauty, for it is of that truest kind which bears the closest inspection. Take one of the myriad snow-flakes which obscure the atmosphere as they fall, and put it under the microscope. It melts almost instantly, but not before you have caught a glimpse of loveliness that astonishes you. It is a perfect crystal, consisting of six rays spreading in the most symmetrical manner from the centre, and often provided with smaller branching rays. Formless and uniform as a wreath of snow looks, it is composed of myriads of such crystals, whose shapes are so exquisite that the eye is never weary of looking at them. Their variety is most wonderful. Thirty different kinds may be observed during any of our snow-storms; while in high northern latitudes, upwards of a hundred varieties have been delineated that looked as if designed from a kaleidoscope, yet all based upon the simple plan of the six-rayed star. We see in these minute crystals of the storm the sign of the cross, which is impressed upon the whole of nature, and enters in some form or other into all our art and science and literature—thus linking our religious life with all our ordinary thoughts and labours.

The snow-crystals are the blossoms of inorganic nature. According to the beautiful system of prefiguration which prevents all abrupt beginnings in nature, and sounds a herald voice of coming glory, the snow-flowers which winter grows in such boundless profusion, foretell by the symmetry of their forms, the blossoms of summer. They seem, indeed, like the ghosts of the departed flowers; the models of the spirit-world after the pattern of the snow-drop and the lily and the Star of Bethlehem are constructed. They look as if their translucent spiritual beauty needed only the Promethean fire to glow into the rosy life of June. A wreath of snow is thus, indeed a bank of flowers; and we little think, when walking over its cold and barren surface, that we are treading down at every step a tiny garden. I know of no purer intellectual joy than that of gazing through the microscope upon these miracles of loveliness; and it is a careless mind indeed that is not compelled to ask whence came these figures so exquisite and yet so frail and fleeting, so full of wonder and yet so long unknown, and still so little recognized by thousands who tread them under foot. Their beauty is not a chance endowment. It is God's hall-mark attesting that the work is His. It is the quality that is superadded to everything that God has made—to the moulding of the fleeting vapour into the sunset cloud, and the unfolding of the brilliant, fragrant flower from the summer sod—in order that our thoughts may be raised from the perishing loveliness of the creature to the enduring glory of the Creator, from the beauty of nature to the beauty of holiness. Such beauty is a reflection of the Divine image—not something that God does, but something that He is, really and suitably a part of Himself. All true beauty is something higher than creation and independent of it, something that God has not made, an attribute as much linked with our conceptions of Him as His wisdom and justice. It awakens that curiosity about God, which is an essential element of worship.

No rightly constituted mind can behold the wealth of beauty in the snow-flowers without being awed and humbled. We see in the fair structure of these inorganic blossoms, as well as in every lovely thing in nature, the transcript of the Divine image originally impressed upon our souls; and while these fleeting crystals of vapour perfectly obey the laws of their formation, and exhibit the original beauty stamped upon the first snow-flake, we have perverted our nature and made ourselves unworthy of a world which God has made so fair for us. We stand between two systems, each of which reminds us that we, and we alone, have introduced confusion and defilement into the works of God. The pure snow-covered fields of winter beneath our feet and the pure angel-tenanted stary heavens above our heads, alike typify that we are not in harmony with God's creation. But while there is in this wholesome humiliation in the sight of nature's beauty, there is inspiration in it also. Although we have lost the Divine image, it can be restored, and we can be brought again into accordance with the beautiful harmony of the world. As wondrous transformation can be brought by the Divine Spirit in our case as is wrought in nature, when the dreary city that speaks only of human toil and sorrow, with its miry ways and sin-stained haunts, is changed by the snow into a city of pearls and diamonds, and looks like a suburb of the celestial city, or when the pure white crystal of the snow-flake is formed out of the polluted ditch-water and falls from the murky cloud. He who arranged the particles of the snow into such exquisite shapes of beauty can bring order out of our confusion, and change our vile bodies and spirits into the likeness of Christ's; and He invites the guiltiest and most morally-deformed to come and reason with Him and be subjected to this renewing process, and though our sins be as scarlet they shall be as white as snow.

LIVE UPON CHRIST.

Our highest lesson is to learn how to live on Him who was made of God unto us wisdom; and he who relies most upon Him for that wisdom will certainly be the wisest. If the whole world was mine, and I could purchase what I would with it, I would give it all to be a scholar made poor in spirit at Christ's feet. And what then can I wish, my dear friend, better than to be one of His little children, whom He teaches His mind and will? Only I could wish you more humbled, that you may more perfectly learn the two blessed truths which He is exalted to teach His people, namely, to believe in His blood and righteousness, and to live upon His grace and power. His prophetic office is to teach us how to be always safe by believing in Him, and always happy by living upon Him. He has the residue of the Spirit with Him, and He sends Him into the believer's heart, to be always preaching this most comfortable doctrine, that whatever he wants for his acceptance at the bar of justice, it is perfectly to be had and freely in the fulness of the Lord Christ; sins as red as scarlet, sins as numerous as the stars,

or as the sand upon the sea-shore innumerable, and nature as black as hell, a heart as wicked as the devil; the divine and eternally precious blood of Jesus can so cleanse and purify that not one spot shall remain. If I had been guilty of all the sins of Adam and Eve, and of all their descendants to this day, yet believing in this I should be safe, because His blood cleanseth from all sin. And in it the believer has a better righteousness than that of angels; theirs is finite, His is infinite. When the Holy Ghost takes of the things of Christ and preaches them to the heart, then what sweet peace follows!—for the believer then finds himself saved from all the miseries of sin, and entitled to all the blessings of eternal glory; and being then persuaded of his safety, by believing in the blood of our great High Priest, then the Holy Spirit teaches Him how to live upon it, and how to make use of its fulness. On our learning this lesson depends our comfortable walk heavenwards; for Christ does not give us a stock of grace and expect us to improve it by being faithful to grace given; no, no, that is not His way. Our souls must depend on Him, as our bodies do upon the elements of this world. Every moment we must live by Faith upon His fulness, and be every moment receiving out of it grace for grace, and this is our happiness—to have all in Christ. A beggar in myself, but rich with unsearchable, eternal riches in Him. Ignorant still in myself, but led and taught by His unerring wisdom. A sinner still, but believing in His blood and righteousness. Weak and helpless still, but kept by His Almighty love. Nothing but sorrow in myself, nothing but joy in Him.

Oh! this is a blessed life. No tongue can tell what a heaven it is, thus to live by faith upon the Son of God. Thanks be to Him, I know a little of it, and I cannot but heartily pray that you may know more of it this year than you ever did. Surely I could not have thought some years ago that there was such a heaven upon earth as I now find. May you find it more and more! Sweet Jesus keep you, my dear friend.—W. Romaine.

OBEDIENCE THE WAY TO KNOWLEDGE.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We learn in this passage, that honest obedience to God's will is one way to obtain clear spiritual knowledge.

The difficulty of finding out "what is truth" in religion is a common subject of complaint among men. They point to the many differences which prevail among Christians on matters of doctrine, and profess to be unable to decide who is right. In thousands of cases this professed inability to find out truth becomes an excuse for living without any religion at all.

The saying of our Lord before us is one that demands the serious attention of persons in this state of mind. It supplies an argument whose edge and point they will find it hard to evade. It teaches that one secret of getting the key of knowledge is to practise honestly what we know, and that if we conscientiously use the light that we now have, we shall soon find more light coming down into our minds. In short, there is a sense in which it is true, that by doing we shall come to knowing.

There is a mine of truth in this principle. Well would it be for men if they would act upon it. Instead of saying, as some do,—"I must first know everything clearly, and then I will act,"—we should say,—"I will diligently use such knowledge as I possess, and believe that in the using fresh knowledge will be given to me." How many mysteries this simple plan would solve! How many hard things would soon become plain if men would honestly live up to their light, and "follow on to know the Lord!" (Hosea vi. 3.)

It should never be forgotten that God deals with us as moral beings, and not as beasts or stones. He loves to encourage us to self-exertion and diligent use of such means as we have in our hands. The plain things in religion are undeniably very many. Let a man honestly attend to them, and he shall be taught the deep things of God. Whatever some may say about their inability to find out truth, you will rarely find one of them who does not know better than he practises. Then, if he is sincere, let him begin here at once. Let him humbly use what little knowledge he has got, and God will soon give him more.—"If thine eye be single, thy whole body shall be full of light." (Matt. vi. 22.)

HOW TO BEAUTIFY GOD'S HOUSE.

"But there is a way to be adding ever-increasing beauty and glory to the house of God. Oh that we way prize it more and more! Go out into the lanes and highways; find some outcast wretch—some stray fragment of the universal wreck of man, some trampled stone in the miry clay; sound aloud the Word of the Lord, that harp of blessed music by which the Spirit draws dead stones to Christ. By-and-by, under the power of God blessing the Word, that soul is awakened to a sense of ruin and want, and is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes unto him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. Here is the honour of the Church, the preciousness of the Gospel, and the glory of the grace of God. How wonderful that communication of life, that resurrection from the dead, that ascension of the regenerate soul 'to sit in heavenly places with Christ!' Look unto the rock whence he was hewn, and the hole of the pit whence he was digged! How is God glorified in such an addition to His Church? What joy is it to the angels that do His will? By such is the Church a building of God. Thus does it rise towards heaven. They are thy jewels, daughter of Zion; 'thy walls, salvation; thy gates, praise.'"

AIM high; but not so high as not to be able to hit anything.

"We depend upon Christ, not only as the vine upon the wall for support, but as the branch on the root for sap."

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.
OFFICE—NO. 6 JORDAN ST., TORONTO.

TO SUBSCRIBERS:

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

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

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

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

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

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



TORONTO, FRIDAY, MARCH 29, 1878.

COURSES OF LECTURES.

IT is with pleasure we observe that a course of lectures upon purely Presbyterian subjects is being delivered in Montreal by the ministers in succession. The pastors of a city by such united action exercise a wholesome influence upon the community. The brethren in Montreal evidently find it of great practical value and interest to treat in a popular manner the distinctive principles of Presbyterianism, while the numbers in attendance evince the appreciation of such subjects by the general public. Another special course of lectures is being given in New York under the auspices of the Sabbath School Association. During the winter, leading ministers of all Evangelical denominations in New York, have been treating the various books of the Old Testament from a historico-philosophical point of view. The lecturers constitute quite a galaxy of talent, and include all the ministers who are known in Canada by their writings or by their preaching ability, as well as others who though obscure are men destined to make their mark. The last lecture delivered by Rev. Dr. Fowler is a masterpiece. It presents the Epistle to the Hebrews in a very attractive manner. The preceding lecture, by the Rev. Dr. Taylor, upon the Epistle to the Galatians, was, as might be expected, very able and instructive. Drs. Hale, Ormiston, Tyng Jr., Rogers and a number of others have all distinguished themselves by their excellent delineations of the books of Scripture which were committed to their care. When these lectures are finished, they will form a very valuable volume to those who want to be armed on such points as the genuineness and authenticity, the contents and literary merits of the books of the New Testament. One of the strange phenomena of the day, was the delivery of a lecture by Rev. John Hall, D.D., of Presbyterian fame, in the Jewish Synagogue. But why should it be otherwise? The Jews and Christians have much in common, and the learning of Protestantism has done much for the Jewish literature and worship. Meanwhile the Rev. Joseph Cook, that stalwart Christian knight, is showing valiant fight in that mighty stronghold of all the isms—the Philosophical Boston—the literary hub of the universe.

THE ECONOMY OF HARD TIMES.

IT is painfully evident to all that the commercial depression is proving itself to be of a very obstinate character. It continues in spite of all prognostications to the contrary. There is no doubt much of it is traceable to the peculiar winter which we have this year experienced. The purchasers of large stocks of woollens, and heavy clothing and furs, have been extensive sufferers by reason of the unwanted mildness of the past four or five months. Severe weather would without doubt have led to sales in these respective lines of goods. But we must remember that a genuine Canadian winter, while it would have ensured some degree of activity in business, could not have resuscitated trade from its widespread depression. Supposing commerce is in the first stage of convalescence, as has frequently been asserted by writers and speakers, it could certainly not be expected to reach a complete recovery during the current year. The mildness of the past few months has therefore been a merciful dispensation. The necessities of the poor have been more easily met. The small consumption of coal has kept down its price, and the warm clothing which the more needy required has been the more readily obtained.

While expressing our sympathy with the real sufferers during such trying times, we are not sure but that commercial depression has its own valuable lessons. For one thing, great prosperity engenders extravagance on the part of the people. It is easy for many to rise on the crest of the wave of prosperity, and enjoy a good time while it lasts. Were this to go on for any lengthened period, it would lead such persons to greater indulgence. They would be thinking only of showily emulating their neighbors. The thought of danger would be put off in the presence of unlimited credit, until at length there would be such a load of indebtedness that the withdrawal of even one creditor might result in their total prostration. As it is, there have been many instances of this. What a record of disasters and failures has been that of this and the preceding years! We are not sure that this is an unmitigated evil, for while of course we have to mourn the fall of many a well-deserving man, a wholesome exposure is made of all that is hollow and dishonest in trade. What astounding revelations of crime have been made in the United States through these sifting years, which would not have come to light until it had accumulated a still greater amount of guilt and prepared the way for even more disastrous consequences. But away from this obvious lesson, there is the good which these dull times have accomplished for a large section of the community. The storm has compelled the taking in of sail, the more thorough ballasting of the ship, and the more cautious sailing through the troubled waters. Let us hope when business revives we will all carry the lesson of the panic, and not carry more sail than we actually require.

There is no doubt that the "hard times" have led many to give up expensive and luxurious habits, which could do them no good whatever. It is extraordinary what a vast amount of money is thrown away not merely upon things that are useless, but upon those which are positively injurious. In the matter of tobacco alone there is more spent annually

than what would support all our foreign missions, and a good many other missions to the bargain. Were there a corresponding gain in health, morally and spiritually, there would not be so much to complain of. But when we know that the nervous system of untold numbers is hopelessly ruined by such indulgence, we cannot but mourn over the evil. If hard times will break this pernicious habit—at least in so far as undue excess is concerned—they will have served an important end indeed. We say the same thing of the use of many similar stimulants, such as opium and all the host of them. In regard to drinking customs, we are sure that the commercial distress has proved somewhat of a friend. There are of course the hopeless cases of drunkards, who if they are ever saved from their terrible thralldom it must be by some remarkable miracle. In regard to most of these, we can only look on with a feeling akin to that of despair. But there is a large class of people who take drink, not because they love it so much, but because it is fashionable to do so. Hard times come, and they find they cannot afford the useless luxury. They are compelled to give it over, or prove themselves dishonest for a very contemptible thing. When they give up the use of liquor, they make the valuable discovery that they are better in health—better every way—and it is to be hoped when the cloud of depression has passed away they will not foolishly return to a habit which they have learned was only pernicious in its results. If "hard times" do this, they will have helped on the great temperance movement to a wonderful extent.

We are not certain but that Churches benefit largely in times of depression. Of course, we do not wish to be understood as asserting that there is no loss incurred by the shrinkage of contributions to the schemes of the General Assembly. There may be to some extent, or the contributions may in consequence not prove so large as the increasing expenditure requires. But we are sure that as a rule congregations do not suffer. This we should hope is the result of people in times of suffering giving more heed to the duties of religion. The Church is the ready helper of those who are cast down, and there is a reflex action from such that will soon tell upon its resources. But more than this, the Sabbath services of worship and instruction are appreciated in their true character. In times of abounding prosperity people rush to expensive theatres and concerts—to all sorts of questionable places of resort. When they are cut off from these and are led back to the Church, they discover there is something of a delightful entertainment after all in the services of religion. There is something refreshing in the singing of God's praises, and they soon learn to appreciate sacred music as they never did before. They can now see a meaning in the prayers that are offered, and for the first time perhaps they become conscious of the beauty of language and thought that generally marks the devotional part of the public worship. They even learn to admire the sermon, and to feel that the preacher who is getting up two good discourses for every Sabbath stands head and shoulders above the mere actor, who is only original in manner, and never in words or thoughts.

While we hope that the times will ere long improve, and especially that the Lord will again crown the year with His goodness, we feel this article will not be written in vain if it lead not a few to be thankful for the lessons of the "Hard Times."

THE N. Y. INDEPENDENT ON THE YEAR BOOK.

THE "Independent" of last week (March 14th) in an editorial, subjects to rapid review all the "Ecclesiastical Year Books" of Britain and America, some twenty-four in number. Among the rest THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA came up for judgment. It must have looked small, (a minnow among trout; beside such a ponderous "Year Book" as "Sadler's Catholic Directory," 1,000 pages, or the "English Congregational Year Book," 480 pages. But in its unfaded coat of blue our Canadian "Book" holds a very high place in the estimation of the reviewer, on the roll of merit, with only 134 pages in which to display its researches. We quote the words of the "Independent" which are all the more weighty from the thorough acquaintance the writer has with literature he reviews, and the impartial way in which he deals out: blame and praise all round.

"From Canada we have the PRESBYTERIAN YEAR BOOK, the "Baptist Year Book" for Ontario and Quebec, and the "Baptist Year Book" for the Maritime Provinces. The first named book (PRESBYTERIAN YEAR BOOK), is one of the best ecclesiastical annuals published in the world. It not only gives complete denominational statistics for its own country, but for the Presbyterians in all parts of the world—the only Presbyterian Year Book that we know of that covers so much ground. It includes, besides, an account of the Pan-Presbyterian Council; and the proceedings of five Presbyteries (in Canada) not connected with its own body. There are also general articles of great value."

It is very satisfactory to us as publishers of the PRESBYTERIAN YEAR BOOK, and to the editor, the Rev. James Cameron, to find that Canadian publications and Canadian authorship are beginning to command attention and respect abroad. Every Canadian felt gratified when the late Col. Denison's book on military affairs carried the palm: before a less august tribunal, but on a subject of greater importance than war another Canadian book comes now to the front.

PRESBYTERIAN HISTORY.

WE print to-day the first of a series of papers upon "Canadian Presbyterian History" to be furnished by Mr. H. S. McCollum, of St. Catharines. It has been his purpose to limit his researches to the "Niagara Peninsula and adjacent Canadian territory," but we feel assured that, if he have the cordial co-operation of the churches, and if it shall be generally desired, he will extend his field so as to cover a large part of Canada. Mr. McCollum is a journalist by profession, a Presbyterian by inheritance, education and sympathy, and has abundant leisure. He will need such information as can be furnished by pastors and church officers, from records and the recollection of the older members, also from "old family documents," old pamphlets, printed sermons and minutes of Presbyteries and Synod, and any other papers or printed matter from which church history can be gathered. All such documents he will return if required, but he would be glad to retain them with the owners consent, to be classified and bound, with explanatory and historical

notes, for preservation in the Library of Knox College. In this connection, we are glad of the privilege of publishing the following endorsement of Mr. McCollum's work, by Prof. Gregg.

"I am glad to know that Mr. H. S. McCollum is taking great pains to collect materials which will be available for writing a history of the Presbyterian Church in Canada. A committee, of which I am convener, was appointed by the Board of Knox College to endeavor to secure materials of this kind to be deposited in the College, for the use of our Church. Several valuable contributions have been already promised or obtained. The objects of the committee will be furthered by responses to Mr. McCollum's appeal for co-operation and assistance, which therefore I cordially commend to the office-bearers and members of our Church.
Toronto, March, 1878. WILLIAM GREGG."

NOTES FROM MANITOBA.

Dr. Black and Rev. J. Robertson lately visited Springfield and Sunnyside, had a successful missionary meeting in each place, and organized two missionary associations.

The Manitoba Bible Society held its annual meeting on Monday, 11th inst. A French colporteur has been at work for six months, and has done good work.

Rev. Mr. Campbell has returned from Contract 15, C.P.R., having spent three Sabbaths among the men. A permanent missionary is loudly called for.

Knox Church, Winnipeg, has decided to build a brick church this summer to cost \$20,000. It is a great effort for a congregation only five years old.

Manitoba College has two theological students finishing this year, and eight students entering the University.

At a soiree lately the Little Britain congregation cleared above \$250, and auctioned off the remainder of the debt—\$500. They have a comfortable stone church.

Selkirk, the point where the C.P.R. is to cross Red River, is a hamlet of some 150 inhabitants. Being on the railway line it has a disproportionate number of taverns. The Presbyterians are a small body, not very enterprising. They bought a short time ago a small building as a temporary place of worship; and on the 6th inst. held the first soiree ever held in the village, for the purpose of commencing a church building fund. Mr. James Coleleugh occupied the chair, and the Revs. Mr. Robertson and Professor Bryce, who had driven the twenty-five miles from Winnipeg through the worst roads imaginable, gave addresses. The meeting was very interesting and enthusiastic. Rev. Mr. Matheson, of Little Britain, preaches every Sabbath in Selkirk.

THE QUEBEC PRESBYTERY VERSUS THE HOME MISSION COMMITTEE.

MR. EDITOR,—The Convener of the Assembly's Home Mission Committee, in your issue of the 15th inst., makes the following three-fold statement:

"1. The Home Mission Committee never refused a grant to Metis or to continue the former grant.

"2. The Presbytery of Quebec did not ask for the renewal of the grant.

"3. Since the grant was discontinued, the Home Mission Committee, at every meeting where a representative of Quebec Presbytery was present, has made inquiry as to what the Presbytery wanted to be done with Metis, urging that action should be taken in the matter."

The best reply to the first two of these assertions will be found by referring to the printed minutes of the Committee. From those of October, 1875, it will be seen that the Quebec Presbytery made application to the Home Mission Committee for an addition of \$50 to the Metis grant. This was acceded to, and in October, 1876, the Presbytery renewed the application for another year. The action of the Committee in regard to that renewed application is recorded on page 6 of the printed minutes of that meeting, thus: "Metis. Asked \$3.25 per Sab; granted \$3.25 per Sab. for next six months. Presbytery notified that if the contributions of the people are not increased the grant will then be withdrawn."

And on page 3 of the printed minutes of the next meeting, April, 1877, the following entry is found: "Metis. Grant withdrawn, the requirements of the Committee in October last not having been complied with."

In reply to the Convener's assertion contained in the third statement, I have simply to say that *only one*

meeting of committee has been held since the withdrawal of the Metis grant, namely, the one in October last, at which it was urged on behalf of Quebec Presbytery not only that the grant should be restored, but also that the loss for the previous six months should be made good. I may add, that fearing my inability to attend the meeting of Committee, owing to a death that occurred in my congregation on the preceding day, I hastily mailed a letter to the Secretary of Committee at Toronto, urging strongly the restoration of the Metis grant. This letter was not required, owing to my arrival in time; but doubtless it may still be found among the official documents of the Committee. I am, yours very truly,
PETER WRIGHT,
Late Convener of the Quebec Presbytery's H. M. Com.
Montreal, March 22nd, 1878.

OBITUARY.

It is with feelings of deep sorrow that we announce the death of Mr. Donald Cameron, one of the senior elders of Knox Church, Lancaster, which took place on the morning of the fifth inst., after an illness of four months, endured with great Christian calmness. Deceased was born in Perthshire in the year 1799; came to this country with his parents in 1801, who settled in the 3rd concession of Lancaster, and there deceased remained with his parents until manhood, and then procured a farm a short distance from the old homestead, where with his beloved wife, Mary Blacklock, he amassed considerable property and raised a numerous and well-doing family, the Rev. James Cameron of Millbrook and Centreville being a son. In early manhood he gave himself to the Lord, and ever since has maintained a life and conversation becoming the Gospel he professed to believe and to have received. In him faith in the revealed will and word of Jehovah was most simple, sincere and steadfast. He loved the truth and as a consequence gave much of his time to its study. Few men in his station possessed clearer views of the scheme of redemption and presented them with so much scriptural fullness. In him the temperance cause, since its first advocacy in Glengarry, found a firm supporter and a bold, earnest defender. To him, more than to any other, the cause of temperance in this community owes gratitude for loyalty in past struggles and for the commanding position and influence its principles wield in this district. In 1844 he joined the Free Church, or disruption movement, and in 1857 was ordained elder, which office he filled with credit to himself and to the entire satisfaction of the congregation. Into the union movement he entered with all his heart, and had the satisfaction, ere he died, of seeing it prosper up to the full measure of his expectation. Possessed as he was in no ordinary degree of prudence, amiability, generosity and candour, with the ability to express himself fully and forcibly, it is not to be wondered at that his influence was greatly felt, and that his removal occasioned much real sorrow. By his death Lancaster has lost one of her most valued citizens, and the Presbyterian Church one of her most faithful members, a man of intellect and heart, of indomitable energy, and courage, intense loyalty to the truth, earnest and unobtrusive piety. The memory of such old men is blessed; they leave behind them footprints which others seeing may learn how to make their lives noble and great.

The Session of Knox Church caused the following record to be inserted in the minutes, March 13th, 1878, *inter alia*:

"The death of Mr. Donald Cameron, a member of session, being referred to as having taken place since last regular meeting of session, the following minute was unanimously adopted: That with humble submission to the dispensation of God's holy providence, the session records the death of one its members, Donald Cameron, who departed this life the fifth day of March, one thousand eight hundred and seventy-eight, in the seventy-ninth year of his age, and twenty-first year of his eldership. The session would bear testimony to his exemplary life, zeal and fidelity in the Master's cause, his public spirit and advocacy of temperance principles; and embrace the opportunity to render thanks to Him who giveth gifts to man for the grace that rendered our brother so pleasant in going in and out among us, and so faithful in the office he held; and that we acknowledge Infinite goodness that sustained His servant in his sickness, and gave him such clear and assured confidence of hope with the good. Write, blessed are the dead which die in the Lord, from henceforth, ye shall the Spirit that they may rest from their labours, and their works do follow them."

SPECIAL services of much interest are being held in the Presbyterian Church, Oshawa. Large numbers remain to the enquiry meeting, and many profess to find Christ and salvation.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXXIII.

Mr. Vivian wrote a cordial acceptance of Anthony's proposal that Rex should accompany him to Refugium, and begged that they would come at once, as he felt very anxious to know the full details of the arrangement with Dacre.

Anthony had said nothing more in his letter than that he had induced the man to give up his designs on Reginald, and finally to quit the country. He had added that he must see Mr. Vivian at once on a matter of great importance to himself, and that since Rex and he were mutually anxious not to be separated, they hoped to be allowed to come together, as Mr. Vivian had himself kindly suggested on a former occasion.

Rex's legal business did not detain him long. His career of folly had been checked in time to save Darksmere; and although the losses he had sustained would necessitate his retrenching for a year or two, nothing more than that unpalatable measure would be required to restore him to his former position.

Once more, therefore, on a dark November day, Anthony started on the now familiar journey to Penzance, with ample reason to reflect on the compensations as well as the vicissitudes of life, when he thought of his altered circumstances since he last had travelled that route. He was now on his way to undergo the greatest pain he could ever know throughout his life, as he believed, in taking his final leave of Innocentia; but, on the other hand, he had Rex with him, safe and free, delivered in a double sense from the enemy and the avenger, his own affectionate brother once more, whose future lay fair and unclouded before him, as if no shadow had ever passed over it from the fell machinations of the man who had so nearly accomplished his ruin. Sad at heart as he was, a sense of peace stole over Anthony as he gazed out into the dim winter sky, and wondered whether the spirit of his mother was permitted to look down on earth and see her darling safe by his brother's side.

If the dead can know what passes in the sphere they have quitted he felt that she must be well pleased with him at last—he had fulfilled the pledge she had exacted from him, he had accomplished his mission, and saved her son from the perils she had foreseen, and he had done this by a sacrifice greater even than that which she had accepted at his hands, while she still breathed the air of this strange sad world; now at least he would hear no more the echo of that cry which had rung in his ears unceasingly since the hour when almost with her last breath she wailed out her prayer to him—“Save him, save my son!”

“She rests in peace,” he said to himself; “and I too ought to be at rest and peaceful, for it is the will of God which has been accomplished in my brother's rescue; but oh! my Innocentia! once only shall I see her angel face, and then no more for ever!”

He bowed his head upon his hands as he thought of this, and let the flood of sad reflections overwhelm him till Rex asked anxiously if he were ill, and then he looked up, and tried to enter as cheerfully as might be into his young brother's eager anticipations of the charms of a visit paid to so interesting a spot as Refugium.

The brothers slept at Penzance, and next morning again started with the horses which had been sent by Mr. Vivian to meet them. They arrived at their destination as the daylight was fading into the early night of that gloomy season, but Rex was able to detect enough of the strangeness and beauty of the Vivians' secluded home, to be almost wild with excitement as he followed Anthony along the wooded paths to the marble steps of the house where their host stood waiting them. Mr. Vivian greeted them both most cordially, and looked with undisguised admiration on the beautiful face of Frank Erlesleigh's son; but Anthony glanced round anxiously to catch a sight of Innocentia, and was dismayed not to see her as usual at her father's side. He came quickly up to Mr. Vivian as he turned to lead them into the house, and said in a low voice, “Your daughter is not ill I trust, that she does not appear?”

“Oh no,” said Vivian, smiling, “only she was so startled when she found there was to be what she called ‘another new man,’ that she ran away and hid herself, I believe. You will see her at dinner, no doubt, which will be ready soon. I ordered it early, as I thought you would be famished after your long ride, and also because I wanted to have a long evening with you, my dear Anthony. You must have much to tell me, and I am impatient to hear it.”

“I have much to say indeed,” he answered, sadly, “and I suppose this one evening will be all the time I shall have for the purpose.”

“One evening!” said Vivian, turning round, astonished, to look in his face; “I hope you will have many. You mean to stay with us some time, I trust?”

“I do not think you will wish me to remain when you have heard all I have to tell you,” said Anthony, so gravely, that Vivian thought it best to say no more until he could learn the meaning of so strange a statement.

The young men were shown to their rooms to prepare for dinner, but Anthony was ready before the hour which had been named, and his restless longing to see Innocentia once again became so uncontrollable, that he went down-stairs without waiting for the usual summons, to try if he could find her. One of the most charming arrangements at Refugium was a large, beautiful conservatory, which opened out from the hall, and was lit with colored lamps in the winter, so that it was one of Innocentia's most favorite resorts when cold weather or the gloom of the winter evening kept her in the house. She had made it the home of some of her tropical birds; and her little gazelle was allowed to pace to and fro there, glancing with his great round eyes at the delicate leaves and flowers he would fain have feasted upon could he have reached them.

Anthony saw that the door of the conservatory stood open

as he came down-stairs, and advancing towards it he suddenly stopped, transfixed by the sight which presented itself before him. His brother Rex was standing at the open door, gazing on some object which seemed to have called forth his most rapturous admiration, for his eyes were brilliant with excitement, his cheeks flushed, and his lips parted in an expression of wonder and delight. Looking a little beyond him, Anthony speedily discovered the cause of the young man's agitation. In the midst of all the rainbow-hued flowers that filled the conservatory, Innocentia stood, with her fair flowing hair, and robes of spotless white, on which the many-colored lamps cast gleams of violet or ruby light. Just behind her a fountain sent its waters high into the air, to fall again like a shower of diamonds as each drop sparkled in the light; and round her fluttered birds with gorgeous plumage, that stooped their red and purple crests to caress her as they passed; while she, surrounded by all this brilliant coloring, white and pure as a lily, looked like some lovely spirit come from a happier world to smile a little while among the flowers of earth.

She, too, was looking towards Rex with a charming expression of innocent pleasure on her fair sweet face, while her blue eyes, half shy, half startled, shone like stars in the brilliant light. How long those two had stood absorbed in admiring contemplation the one of the other it would be hard to say, but the sound of Anthony's footfall broke the spell. Rex turned round, and seeing him, darted towards him, and caught him by the arm.

“Anthony! look—look there at that lovely vision! Who is she? what is she? Not a mere human being surely—a spirit—a fairy! Oh, tell me what she is!” He spoke breathlessly, quite unable to control his excitement, and his brother answered, somewhat impatiently, “It is Miss Vivian, of course. Surely you might have guessed that without talking absurdly of fairies and spirits.”

“But, Anthony,” said Rex, drawing a long breath, “what marvellous beauty! Was there ever anything like her on earth before?”

“She is lovely indeed; but pray do not stand staring at her in that bold fashion; it must be unpleasant to her.”

And at this hint Rex shrunk back with a look of annoyance, remembering that his long fixed gaze at the beautiful girl might really be considered rude.

Anthony, freed from his brother's grasp, went slowly forward into the conservatory to greet Innocentia. His heart was so heavy with the weight of the coming parting which must so soon shut her out in her loveliness from his longing eyes, that he could not hasten to her with the eager joyousness of happier meetings. She, however, was aware of no cause for change, and ran lightly along the marble floor of the conservatory to meet him.

“Oh, Anthony, how happy it makes me to see you again,” she said, as she put both her hands in his; “but tell me quick if that was your brother who stood there just now. Father told me one who is called your brother was coming; but he is not like you. Oh, how different he is! I cannot think he belongs to the same race as the three men I have seen already.”

“Nevertheless, Nina, he is my brother, Reginald Erlesleigh!”

“Then you are happy to have one so beautiful belonging to you,” she said, with her childlike candour.

“You admire him then?” said Anthony, looking into her fair innocent face.

“Oh yes! who could help it? He is like a picture—like that picture my father has of the angel Raphael walking with the young Israelite along the weary road. I have copied it, so I know it well, and your brother's face is fair as that of the angel.”

“Well, Nina, he is a new friend for you,” said Anthony, with a sigh, “let me introduce him to you,” and, as he was turning to call Rex, she caught him by the hand—“Stay, Anthony, you are my friend, and you are very good, and very dear to me. Ought I to have another? Does any person have more than one friend in the world?”

“You will never have one who will be such a friend to you as I am, Nina, though many will claim you by that same sweet name.”

“If it is allowed in the world to have many friends,” she said, half timidly, “I should like your brother to be one—he must be good because he is so beautiful!”

“I am afraid that logic will not hold,” said Anthony, smiling; “but if you wish him to be your friend you will find him thankful to be so with all his power. Rex,” he added, calling his brother, “come and make Miss Vivian's acquaintance,” and the young man came forward, and stood before the girl, devouring every line of her fair face with his admiring eyes.

“I do not understand that name—Miss Vivian!” she said, with a slight air of annoyance. “None have ever called me so—I am Innocentia.”

How well Anthony remembered her saying the same words to him the first day he ever saw her.

“Innocentia?” stammered Rex, looking bewildered.

“Yes,” she said, “and your name is Rex, is it not? Anthony has spoken of you, and now he says we are to be friends—do you agree?” And she held out her delicate hand, which he quickly grasped in his own.

“Oh yes! I am happy beyond words to bear such a name,” he answered, and they stood there a moment clasping each other's hands in silence.

CHAPTER XXXIV.

Reginald Erlesleigh and Innocentia Vivian, as they stood hand in hand amid the flowers and lights, certainly formed as charming a living picture as could have been imagined by the most artistic genius. Both were endowed with beauty far above the average, and of much the same type, with their fair hair, blue eyes, and clear, transparent complexion. Yet there was no individual likeness between them. Rex's handsome, well-defined features were essentially manly, while Innocentia looked fragile and delicate beside him. He towered above her in height, and stood bending down to look at her with eloquent admiration in his expressive gaze while she, with her sweet candid face upraised to him,

smiled brightly on the new friend she was so willing to adopt.

It was thus that Vivian saw them as he came into the hall, and he paused for a moment to contemplate the scene, struck with the contrast between that fair young couple standing in the light, and Anthony Beresford, who had drawn back into the shadow, and who seemed with his dark hair and eyes, and bronzed complexion, to belong indeed to another race, as Innocentia had supposed his brother did.

“So you have seen another specimen of the human race, my Nina,” said Vivian, taking her little hand, and drawing her gently towards himself.

“Yes,” she said as Rex loosed his hold; “and, dear father, am I not happy? he too has become my friend.”

“That is well,” said Vivian, lightly, “but, my darling, when the time comes for you to go out into the cold, cruel world, it will not be wise for you to adopt any one as a friend on five minutes' acquaintance.”

“Why not?” she said, while an expression almost of terror stole into her sweet eyes; “are not all friends true? Would any of them hurt me? Oh, father, I hope I shall not soon go into the world, I am so afraid of it!”

“Never mind, dear child, you are safe in Refugium now, and when you do go into the world it shall be under strong protection. Come, in the meantime we must not famish the friends we have got, and these travellers have had nothing to eat yet. Dinner is waiting.”

They all passed together into the pretty room, where the table was spread with every refinement of artistic arrangement which Innocentia's graceful fancy could suggest, and the meal passed off with much gentle merriment, which was due chiefly to Rex's presence. He had a gift of playful humor and brilliant conversational powers which made him a most pleasant companion, and Innocentia's gay laugh rang like soft music in Anthony's ears, as he sat more than usually silent between her and his brother.

When dinner was over, Vivian rose, and begged that Anthony would come with him to his study. “Those two will be very good company to each other for this evening,” he said looking with a smile towards Rex and Innocentia, “and I must have you to myself for some hours. Rex, I must ask you not to startle my child with any revelations from the world, of which she knows nothing. You have much in common without going beyond the walls of Refugium for subjects of conversation. I think you are fond of music, and my Nina sings like a bird.”

“Oh what pleasure it will be to hear her!” exclaimed Rex. “But, Mr. Vivian, you need not fear,” he added, in a whisper unheard by Innocentia, “that I could even dare to say one word which would bring any knowledge of the world to such an angel as she is; it would be like flinging earth's dust on a spotless lily.”

Vivian nodded and smiled, well satisfied by the young man's enthusiasm, and followed Anthony into the study, where he had already gone. He closed the door, and came forward, to find his guest seated in a chair, leaning his head on his hand with an air of deep depression. Vivian sat down, moved away the lamp which stood between them on the table, and looked anxiously for a few moments at Anthony before he spoke.

“Beresford,” he said at last, “I cannot understand you. The fact that you have brought your brother here, evidently full of confidence in yourself, and with a mind most clearly quite at ease, is a sufficient proof that you have perfectly succeeded in your anxious mission, and saved him, not only from Dacre, but from all the evils that were gathering around him. Such being the case, I should have expected to find you radiant with joy and thankfulness, and delighting in your freedom from all the care and anxiety that have weighed on you so long. Instead of that you look like a man crushed down with misery and almost in despair. Tell me what it all means.”

“Only this,” said Anthony, raising his sad eyes to Vivian's face, “that in saving Rex I have lost Innocentia, hopelessly and finally lost that one precious treasure which has become my very light of life. I am thankful for my brother's rescue Heaven knows, and I have shown at what a price I value it by giving as his ransom all that made my hope of happiness on earth; but though I am content it should be so, though I would not undo what I have done for Rex, yet do you think I can look upon the angel face of your dear child knowing that after this night I shall see her never more, without suffering so intensely that I scarce know how I am to endure it.”

“Anthony, Anthony, what on earth do you mean!” exclaimed Vivian, pained beyond measure at the mental agony which was so evidently keenly trying the young man as he spoke. “How can you have lost Innocentia? Surely that depends on me whatever you may have done. Speak, tell me all.”

Then, slowly, Anthony began, and retailed every circumstance of his interview with Dacre, the tremendous price which had been fixed for his brother's rescue, and how he had paid it by giving up every penny he had in the world. “This, then, is the end of the matter,” he continued, turning round his face, haggard with pain, towards Vivian. “I have won my brother's deliverance, and for that I am grateful to the heavenly mercy which has given him into my hand; but I stand before you this day, not a beggar, because I will ask nothing of any man, yet utterly destitute. I have not even the means of a living for myself; that I may gain, perhaps, by breaking stones on the road,” he said, smiling grimly, “or I may scarce take the trouble to support a life which has lost its value; but whatever becomes of me in my abject poverty, I can ask no woman to be my wife either now or in the future. It would be hate, not love, that I should bear your Innocentia, Mr. Vivian, if I dared to mock her by seeking to bind her to my homelessness and misery”—and then he let his head fall on his hand again, and said no more.

Vivian sat looking at him for some time in silence, while his features worked with strong emotion.

“Beresford,” he said at length, “you have restored to me my faith in human nature, which was destroyed by the sin of Francis Erlesleigh so many years ago. I ceased then to

believe that the image of God, in which man was first created, could still be traced in him; but I have seen in you this day the divine power of a noble self-devotion, which springs from no earthly source, and shows to what heights of spiritual greatness our race may rise. Now, hear me—you know that I have tried to keep my Innocentia as like to the pure angels as a mortal child may be; and in thinking, with dread and anguish, of the dire necessity which lies before me of bringing her one day in contact with the evil world, that which formed the essence of my pain was the fear that love might bind her to some man unworthy of her, some false and selfish spirit that would drag her down into the low moral atmosphere in which it had always seemed to me my fellow-creatures dwell. The one longing I have had for her—the one prayer I have ever made for her—has always been, that some man, true and generous, and pure, if any such existed, might be sent across her path, so that when I went down into my grave I might confide her to him, and feel that in his care she would remain my white-souled stainless child till she met me in the realm where evil cannot enter. Anthony, I have often despaired of ever finding such a guardian for my matchless pearl, and have felt that my life were cheaply given if it could have won for her so rare a boon; and now it seems as if the very fulness of my heart's desire has been granted to me, for the strange circumstances in which you and your brother have been placed have enabled you to manifest a nobleness of heart and soul which few men are called on to display, and I tell you, Anthony, if I could search the wide world over, I could nowhere find a man who so entirely fulfils all my aspirations for the husband of my child as you do now at this hour. You—who have learned to love her with the truest, most generous affection, and who yet, by an unexampled self-devotion, have been prepared to give her up, when your own high sense of duty seemed to demand the sacrifice—but you shall not give her up, Anthony Beresford. Yes," he continued, as the young man started, and looked at him with wondering eyes, "you, and none other, shall be the protector, the life-long friend of my darling child. What to me is all the gold the world contains but vilest dross, compared to the priceless gift of such a heart as yours to be her shield against all the evils of life? You are not poverty-stricken—you are not homeless—you have all that I possess; and I am wealth beyond what you have dreamt my fortune might be. You have Innocentia, and all that is hers; and this night shall seal the compact which secures her to you and makes you my own beloved son."

Anthony rose from his seat, literally trembling, and with his face pale as death. He held out his hands imploringly to Mr. Vivian: "Oh do not tempt me!" he said. "You are trying me beyond my strength! Yet should I not be base and mean to accept what you offer? Think what it is you are proposing—that the husband of your child—a beggar then in every sense of the word—should be a dependent on your bounty, beholden to you for his very subsistence, and without a home to offer your darling, save the roof that has sheltered her as your daughter. Would you not despise me, as I should despise myself, if I took advantage of your generous impulse on my behalf, and bound Innocentia to so obscure a fate, when all the wealth and honours the world possesses might surely be hers if once her peerless beauty and exquisite sweetness were known beyond these walls?"

"Yes, and what would all that avail for her happiness or safety, compared to the love and devotion of such a man as you have proved yourself to be? Anthony, for the sake of my child, brought up under such exceptional circumstances, that an exceptional fate is necessary for her very life, which would wither and perish in an unhealthy atmosphere, I summon you to cast aside the senseless pride that is standing between her and you, and will surely destroy the happiness of both if you do not find courage to rise above it. You need not be a dependent either for yourself or for your wife. I am engaged in weighty matters of business, for which I must soon have purchased assistance at a heavy cost, and I can therefore give you work to do which will more than repay any benefit you may gain; and as to Innocentia whom, as your wife, you would have wished to support on your own means, if you will permit me the inestimable privilege of living still under the same roof with her, I will pay you for it, at any price you please to name. Stay, I will use a more powerful argument than these."

Vivian rose from his seat.

(To be continued.)

JOHN KEPLER.

BY HENRY C. KWART.

John Kepler was a conspicuous illustration of the joys and the martyrdom of knowledge. His name and that of Sir Isaac Newton may be coupled as the two stars of greatest brightness in the firmament of astronomical fame. But there has hardly ever lived a man whose earthly lot would be less envied by a worldly mind. Compared with the precision of Kepler's magnificent generalization, the theories of Copernicus were merely happy guesses, or, at best, prophetic dream. Contrasted with Kepler's deep insight into universal law, the work of Galileo was that of a mere showman amongst the stars. But further than this there was in him, what is not always associated with brilliant genius, an elevation of moral nature which commands our reverence, and a modest manliness that wins our love. His very faults and inconsistencies invite sympathy by the child-like simplicity with which they were sometimes acknowledged. His role as astrologer gives a shock to modern minds trained to feel the severe truth of astronomy. But his frank defence of his engagement in a work that he despised, at any rate prompts some sympathetic efforts to realize the immense difference in matters of this kind between the sixteenth, or even the seventeenth, century and the nineteenth. His life was not long, extending only to fifty-six years; and it was like a melancholy autumn day, across which dreams of summer flash only to sink into the shadows of approaching winter. From the time that he acted as makeshift pot-boy in his father's little beer-shop that never paid its way, until he

died worn out with hopeless dunning at imperial doors for debts that were never discharged, his whole career seemed to outlookers a succession of disappointments, bereavements, and betrayals. And yet such was his exultation in the work of unveiling the secrets of the stars that he declared he would rather have the place of the poor astronomer than that of the Elector of Saxony.

He was born in December, 1571, more than a hundred years after Copernicus. But it would be a mistake to suppose that the Copernican theory had at this time been generally accepted, even by astronomers. The truth is, that Copernicus had done very little towards placing the true theory of the heavens on a sound basis. He maintained, indeed, that it was a vulgar error to think of the sun as going round the earth, and that the real truth was the reverse of this. But he was not original in this speculation, for it had been suggested long before his day; and he did nothing to demonstrate it, except to argue that the movements of the planets and the apparent path of the sun were less confusing on this idea than on the old one of concentric spheres. But, in reality, his arguments were hopelessly crippled by the imperfection of his knowledge. He placed the sun in the mathematical centre of the universe; and he set at a distance from this centre the sidereal sphere in which the stars held fixed and unvarying positions. Then between this sidereal sphere and the sun he supposed the planets, including the earth, to move in circular orbits, of which the sun was at the exact centre. Now, on such a theory as this the apparent movements of the sun and planets are almost as difficult to explain as on the Ptolemaic system. In fact, there was little to choose between them; and therefore there is no wonder that the ideas of Copernicus made few proselytes. The world was yet waiting for the real secret which should set the divine plan of the heavens, not in the misty and uncertain light of dreams and conjectures, but in the daylight of everlasting fact.

This secret Kepler was born to reveal. But no one who knew his miserable childhood could have supposed it possible. His father was what is called in the Scotch dialect a "ne'er-do-weel." Some previous ancestor at a remote distance had been ennobled; but as rain dissolves the starch from fine linen, so a discouraging drizzle of constant misfortune soaked all thoughts of nobility out of the Keplers, until John found it necessary to look up his claims in order to win a wife. The grandfather had been burgomaster of Weil, in Wurtemberg; but John's father went downhill till he found himself struggling to make all ends meet at a miserable beer-house in the village of Ermendingen. The struggle was in vain. He went to the Turkish war, and was no more heard of. The mother must have been of a sterner and stronger nature. The superstitious horror of witchcraft probably often selected as its victims women whose superiority to their neighbours gave them, to vulgar eyes, a stamp of singularity. If so, it is noteworthy that Kepler's aunt, with whom he lived a good deal in his childhood, was condemned and burnt as a sorceress, and that his mother was, many years afterwards, in imminent danger of a similar fate.

At the age of six years Kepler had a severe attack of smallpox, which threatened his life and permanently weakened his sight. When he beer-house at Ermendingen was set up he was taken from school to save the wages of a pot-boy. He does not seem to have been regarded by his family as an interesting child. At thirteen he had another attack of serious illness, and, it is said, was neglected even by his mother. But his only sister, some years older than himself and married to a Protestant clergyman, had pity on him, and under her care he recovered. He remained in her house; and the opinion of his brother-in-law as to his capacities was shown by sending him, as soon as he had gained a little strength, to work as a ploughboy. But his frame was too weak for this kind of labour; and it was probably in despair of any other resource, and under the attractions of grand-ducal charity, that he was sent at the age of eighteen or nineteen as a theological student to Tubingen. He received, of course, some preparatory instruction, but even then he felt himself at a great disadvantage, and for some months could scarcely master his aversion to the severe mental effort required. The first stimulus that roused him seems to have been theological controversy; but the part he took was displeasing to the Protestant ecclesiastical authorities, and all his prospects were blighted. It appeared likely that he would have to quit the university, if not in actual disgrace, at least with the shame and bitterness of failure. But the fame of Michael Maestlin, professor of mathematics and astronomy, attracted him to take a course of lectures in the latter subject, and the result was the opening, not only of a new career for Kepler, but of a new and ever-expanding horizon to astronomical science.

Maestlin was one of the very few who had at that time adopted the Copernican system, and he soon initiated his new pupil into its significance. Kepler adopted it with all the ardour of youth, and showed such appreciation as much endeared him to his instructor. It was probably owing to the renowned master's recommendation that he obtained at the age of twenty-two years the chair of mathematics at Gratz in Styria. If the young man could have exercised any choice in the matter, it must be acknowledged that it was a very imprudent thing on his part to accept such an engagement. Styria was a Catholic province, and he was regarded even by the authorities of a Protestant university as dangerously liberal in his opinions. He was an ardent astronomer, eagerly devoted to the young science just then preening its wings for its flight into infinity, and shaking itself from the dust and fluff of the astrological nest in which it had been hatched. But in Styria the only notion of astronomy was that it was a convenient method for informing farmers beforehand whether turnips or barley would be the better crop, and whether any new phase in the Eastern Question would lessen the hands available for labour. However, as a matter of fact, the young professor had no choice. He had his bread to earn, and he knew no other way of earning it.

(To be continued.)

BRITISH AND FOREIGN ITEMS.

THE Church of Scotland has finally decided to begin a mission in China. A missionary and some colporteurs are under appointment, but the station has not yet been chosen.

SEVERAL native Esquimaux are in Paris at the Garden of Acclimation. They attended the church of M. Bersier, and participated in the services, being Protestant Christians who had enjoyed the instruction of the missionaries in Greenland.

THE Livingstonia mission station in Central Africa is broken up and has to be removed, in consequence of the invasion of swarms of small flies whose bite is fatal to cattle and all domestic animals.

THE good people of England are encouraged at the prospect of a legal prohibition of Sabbath liquor-selling, as the bills for closing public-houses in England have passed to their second reading in Parliament.

THE Lutherans of Hungary have won an eminent and useful convert from Catholicism, in the person of Baron Anthony. He has given the Synod an estate worth two million florins. It is said new life will be infused into the Church by these gains.

STUDENTS of the Yale Theological Seminary, have appointed committees from the several classes to assist in the meetings which Messrs. Moody and Sankey are to hold in New Haven.

THE present chief of Kaffirland, South Africa, is a Methodist class-leader. His father, who is still living, has been a consistent Christian since 1825, and is spoken of as a "fine specimen of the Christian Kaffir gentleman."

THE Liverpool Cocoa Room have proved a great success. The directors have been enabled to declare a dividend at the rate of ten per cent., and it has been decided to increase the existing number of houses, which is at present twenty-nine.

DR. SELAH MERRITT, of the American Palestine Exploration Society, has discovered, at the northern end of the Dead Sea, and underlying the mud huts of the Arabs, three buried cities, one below the other. The uppermost dated back to the Roman period; under that appeared ruins of a Hebrew character; and last of all, at a depth of thirty to forty feet, relics were unearthed of a still earlier epoch and more primitive architecture. It is thought that these may possibly be the remains of Sodom or Gomorrah.—*Irish Church Advocate.*

THE Roman Catholic Churches were not the only places where prayers were invoked on behalf of the new Pope on Sunday last. A similar request was made in the forenoon at the Church of St. John the Divine, Kennington. At the close of his sermon at the twelve o'clock service, the Rev. Mr. Athawes, one of the curates, after referring in eulogistic terms to the virtues and general character of the late Pope, asked for the prayers of the congregation on behalf of the newly-elected Pontiff, that he might inherit all the virtues of his distinguished predecessor who had just passed away.—*Times.*

REVISION OF THE AUTHORIZED VERSION.—The Revisers of the Authorized Version of the New Testament met Feb. 19th, in the ante-room to the Jerusalem Chamber, and sat for seven hours. There were present the Bishop of Gloucester and Bristol (who presided), the Bishop of Salisbury, the Deans of Rochester and Lichfield, the Master of the Temple, Archdeacons Lee and Palmer, Professors Lightfoot, Milligan, Newth, and Westcott, Drs. Angus, Hor. and Vance Smith, Prebendaries Humphrey and Scrivener—in all sixteen members, with Mr. Troutbeck, the Secretary. The company carried on their revision to the third chapter of the Second Epistle of St. Paul to Timothy.

THE well-informed German correspondent of the London *Guardian* writes: "German Old Catholics are resolving themselves into two parties, and that for the moment on a question which is to a great extent one of outward observance—the question of compulsory clerical celibacy. Judging from the doings and sayings of the two sections, it would seem that, whichever way the next Synod decides, a schism is inevitable. On the one side, at least half a dozen married priests will present themselves before the Synod, and ask if it is going by its decree to exclude them from ecclesiastical functions; and, on the other side, if the Synod permits married-priests to officiate, another half-dozen of professors and platters will resign their office and decline to take any further active part in the movement. It is curious that these divisions are somewhat national. Baden and Eastern Prussia are almost unanimous for the abolition. Bavaria hardly seems to care about the matter, although its affinity is for the South, while the knot of opponents is concentrated in the Rhine Province and Westphalia." The aggregate Old Catholic population of Europe is estimated at 150,000, with about 140 priests.

THE LATE POPE.—The heart of the pope has been deposited in the crypt of St. Peter's. The custom of placing it in the church at the Acqua Trevi has been dispensed with, on the ground that the usual ceremonial is impossible in the present condition of Rome. Pio Nono has left two wills. In the first, which is drawn up in his quality of pontiff, he leaves an annual sum of 3,500,000 francs to his successor, for the expenses of the holy see, and an annual allowance for the employes of the former pontifical administration. In the second document the testator, speaking as a private person, makes his nephews his heirs, and leaves 300,000 francs to be distributed among the poor of Rome. It is directed that his body, when removed from St. Peter's on the death of his successor, is to be buried in the Basilica of San Lorenzo. His tomb and monument are to cost only two thousand francs; the stone is to have a death's head instead of a coat of arms, and the inscription is to be, "Here lies Pius IX., Supreme Pontiff; born 13th of May, 1792, died 7th of February, 1878. Pray for him." This was written in his own hand. This disposition is considered singular, seeing that a magnificent tomb was prepared for him in his lifetime at Santa Maria Maggiore.

MINISTERS AND CHURCHES.

THE contract for the building of the new Presbyterian Church, Belmore, has been let to Mr. G. Milne, Wroxeter. It will cost upwards of \$2,000.

AT a social recently held at the residence of Mr. D. B. McKinnon, Blyth, in connection with the Presbyterian church, the handsome sum of of \$70 was realized.

REV. P. MACF. MCLEOD lectured in Knox church, Stratford, last Tuesday evening, under the auspices of the Young Men's Literary Association, on "What I told the English people about Canada."

REV. M. FRASER, of St. Thomas, went to Port Stanley on Thursday to moderate in the call of a minister for the Presbyterian church, but the congregation were not fully prepared to take action and the meeting was accordingly adjourned.

THE Avonbank Sabbath School held their anniversary services on Thursday, the 14th inst. Interesting and instructive addresses were given by Rev. Messrs. Hislop and Hamilton. The music was supplied by the scholars under the leadership of Mr. W. Gillies. The ladies of the congregation provided an excellent luncheon.

ON Friday evening the 8th inst., a social was held in Knox Church, Guelph, presided over by the pastor, Rev. Mr. Ball. Vocal and instrumental music, readings, short addresses, etc., made up a pleasant programme. Rev. J. C. Smith, of St. Andrew's Church, closed the proceedings with prayer shortly before eleven o'clock.

IT is understood the following diets of worship have been arranged for the dedication of Knox Church, Harrison, on Sabbath, 31st March:—The Rev. Dr. Robb, of Toronto, will preach at 11 a. m. and 7 p. m., and the Rev. Geo. McLellan, the former pastor, but now of Centre Bruce and Underwood, at 2:30 p. m. The Rev. Mr. McLellan will preach in Gaelic at 11 a. m., in the basement.

THE Presbyterians of Thedford erected during the past year a spacious brick church, which was, on 17th of March, dedicated to the worship of God. It was named "Knox's Church." The other churches of the village, six in number, were closed in courtesy to the new one. There were three services during the day, and about 500 persons were present on each occasion. Nearly \$100 were taken up at the collections.

SPECIAL religious services have been held in the Presbyterian Church, Picton, since the 10th inst., with very encouraging results. The attendance all through has been good, and the interest deep and all-prevailing. Old believers have been greatly refreshed, and a large number of the youth of the Church have made profession of their faith in and their love to "the Lord who bought them with His own blood." The services were conducted by the Rev. Mr. McKay, of Kingston, assisted by the pastor and elders, and by experienced Christians from sister Churches.

ON the 19th inst. a soiree under the auspices of the Presbyterian Church, Balaklava, was held at Mildmay. Considering the bad state of the roads there was a fair turn-out. Tea was served, after which Rev. G. McClung was elected to the chair. The following speakers were then introduced. Rev. Dr. Bell, Walkerton; Rev. Mr. Hicks, Mildmay, Rev. A. C. Stewart, Belmore; Rev. S. Young, Clifford. There were also several readings and recitations, which received applause. The McIntosh choir was in attendance, and enlivened the evening's proceedings with music, Miss Elsie Lowery presiding at the organ. Receipts of the evening about \$50.

THE Hamilton Central Presbyterian Church social came off on Monday evening, and was in every respect a success. At 6.30 tea was served in the basement of the church, which had been tastefully decorated with flags, flowers, etc., for the occasion. The intellectual part of the feast commenced about 8:30, preceded, however, by an organ recital by Mr. Aldous, and a choice selection of music participated in by Misses Barr and Crawford and the choir. The addresses were of an entertaining character and highly appreciated. At the services on Sabbath, over \$700 was realized, which, added to the probable amount netted at the social, will give a total of over \$1,000.

THE popular assistant minister of St. Paul's Church, Montreal, having accepted the call to the important charge of St. Matthew's Church, Halifax, the pulpit of

which was until recently filled by the Rev. Principal Grant, a meeting was held in the lecture hall of the church to bid him farewell. Among those present were Rev. Dr. Jenkins, Rev. Mr. Doudiet, Messrs. Croil, McPherson and Morris. The Sunday School was having its annual soiree, and Mr. Henderson, the Secretary, read the annual report, which showed that there were 279 scholars and 43 teachers. The children carried through an excellent programme, and the Rev. Mr. Laing was presented with a beautifully bound copy of Bagster's Bible, by his Bible class, while the Young Men's Association through its President, Mr. J. L. Morris, presented him with a beautiful silver epergne, and to crown all, the congregation through Mr. McPherson, presented him with a magnificent gold watch and chain, and a cheque for \$150. In addition to this the members of the Victoria Mission Chapel, presented him with a tasteful silver inkstand. Mr. McPherson spoke feelingly in regard to the loss they would sustain in the removal of Mr. Laing, to which the latter gentleman made a heartfelt reply. The rev. gentleman carries with him to his new and important field of labor the hearty good wishes of many warm friends.

PRESBYTERY OF SAUCEEN.—This Presbytery held their ordinary quarterly meeting at Durham on 12th and 13th inst. Mr. John Martin, senior, formerly an elder in Knox Church, Mount Forest, and a Trustee of the property of said church, and now an elder in St. Andrew's Church of the same place, appeared as cited, to answer for himself in declining to deliver up the patent deed of said Knox church property, which he holds. Mr. Martin declined, for reasons which he stated, to deliver up the deed in question. It was moved by Mr. Moffat, seconded by Mr. Duff, that having heard parties and papers in regard to the possession of the patent of the property of Knox Church, Mount Forest, the Presbytery order Mr. Martin to place said patent in the hands of their clerk, to be kept by him subject to the order of the Presbytery, said patent not to be delivered to any person until after three months' notice to all persons concerned. It was moved in amendment by Mr. Park, seconded by Mr. Crozier, that the case of Mr. Martin having been fully considered, in which he declines to deliver up to the Presbytery, or Trustees of Knox Church the deed of said church, the Presbytery seeing that the question involved is one purely of civil right, with which the Presbytery is not competent to deal, and should not attempt to deal, as being beyond their province, take no further steps in the matter. The amendment was carried by a majority of eleven to ten. Mr. MacMillan, in his own name and that of all who should adhere to him, protested and appealed to the Synod of Toronto and Kingston for reasons to be given in, and craved extracts, which were granted. The following committee was appointed to answer said reasons, and also to support the decision of Presbytery before the Synod, namely, Messrs. Crozier, Fraser, D. Stewart, and Park, ministers; and Mr. Swan, elder. On the report of a committee appointed to visit North Arthur and Cotswold, these stations were united, with the understanding that North Arthur church should be removed to as short a distance as possible from "the graveyard." Mr. Greig having given in his resignation of his charge it was agreed that it lay on the table till an adjourned meeting, which was appointed to be held at Durham on the second Tuesday of April at 2 o'clock. A petition was presented from West Brant, praying to be separated from North Brant, on the ground that the field in the present connection is too large for one minister, and with a view to their being united with Pinkerton. Also a petition from West Bentinck, praying to be united with North Brant, commissioners were also heard from North Normanby, Ayton, and East Normanby, who expressed a desire for the separation of East Normanby from the other two, and for its supply in connection with Egrement, the service of a student being obtained to labour partly in Normanby and partly in Egrement as assistant to Mr. Crozier. Further consideration of these matters was deferred till the adjourned meeting. On petition McIntyre's Corners was connected with Osprey. It was agreed that next ordinary meeting be held at Mount Forest, in Knox Church, on the second Tuesday of July at 2 o'clock. Commissioners were appointed to General Assembly as follows—Ministers, Messrs. Moffat and McClung by rotation, and Duff and Baikie by election; Elders—Messrs. James Mur-

doch, A. S. Allan, Wm. Harkness, and Thomas Lauder. Session records were ordered to be produced at next ordinary meeting. The clerk gave in his resignation of his office, which it was agreed should lie on the table till next ordinary meeting. After the transaction of Home Mission business the Presbytery adjourned to meet at Durham on the second Tuesday of April, at 2 o'clock. WM. PARK, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This court met on the 19th and 20th March. Present, twenty-five ministers and twelve elders. Mr. Hancock was appointed Moderator for the next six months. A memorial from Central Church, Hamilton, in connection with an article in the constitution of that Church regarding the control of the church property was referred to a committee consisting of Messrs. Laing, Gordon, Murray, ministers; and Charlton, W. Henderson, Renton, Buntin, elders. A constitution proposed for the congregation at Dunnville was referred to the same committee. A call from Waterdown to Rev. J. McMechan of Picton was sustained. A letter was read from Mr. Beamer declining the call from Welland. A call from Simcoe to Rev. E. D. McLaren of Cheltenham was sustained, and laid on the table. The following resolution was adopted:—"Whereas the Rev. W. F. Clarke, in September last, asked for letters of dismission from the ministry and membership of this Church; and whereas the Presbytery, for reasons assigned, declined to grant such letters without a personal conference with him; and whereas the said Rev. W. F. Clarke has repeatedly declined to appear as required; and whereas in a letter read this day he has expressed his willingness to be declared no longer a minister, without any other explanation from the Presbytery; the Presbytery hereby in terms of his own letter declare him no longer a minister or member of the Presbyterian Church in Canada." The evening of the 19th was spent in a deeply interesting consideration of the state of religion within the bounds. Commissioners of Assembly were appointed, viz. by rotation, Messrs. Cheyne, Livingstone, Herald, Campbell, Wilson; by ballot, Dr. James, Fletcher, Laing, Burson, ministers; and A. J. McKenzie, Charlton, W. Henderson, Buntin, McQueen, McCulla, Hutchison, Renton, A. Wilson (Waterdown), elders. The following overture on the preparation of a Hymn Book was submitted by Mr. Laing and adopted. "Whereas, several different hymn books are in use among our people, some of which contain hymns of an objectionable character; while, owing to the variety of the works in use, a most undesirable diversity of practice is produced throughout the Church in the service of praise; Whereas, it is expedient and dutiful to prevent, in every proper way, the use of objectionable hymns, and to secure uniformity as far as practicable in public worship; Therefore, with a view to the remedying of the evil complained of, and, if possible, of avoiding offence to the minority in the Church who are opposed to the use of hymns on any ground, the Presbytery of Hamilton hereby respectfully overtures the General Assembly, indicted to meet at Hamilton in June next, to consider the matter in all its bearings, and to take such steps as in its wisdom may be deemed proper for providing a hymn-book for the use of such congregations as may see fit to use hymns; at the same time recommending that no other collection be hereafter introduced into the congregations or Sabbath Schools of the Church. The Presbytery would further suggest that a suitable book can be at once prepared by compilation of all those hymns which are found in all, or in three out of the four, hymn-books in use among the Established, United Presbyterian and Free Churches of Scotland and the Presbyterian Church of England." The Rev. Dr. James, Rev. Mr. Laing and Mr. A. I. Mackenzie were appointed to support the overture on the floor of the Assembly. Dr. Jenkins, of Montreal, was nominated as Moderator of next Assembly. The Home Mission report was considered, and it was resolved to apply for supplements and grants. The reports of Assembly not previously disposed of were considered, when it was resolved: 1, To approve *simplifier* of the questions for office-bearers and the formula; 2, To postpone consideration of the Regulations for Widows' Fund; 3, That the names of ordained missionaries should have a place on the roll of Presbyteries so long as they are employed in the manner specified in the remit; 4, That the Remit on Ecclesiastical Procedure be generally approved; and be recommended for the guidance of Church courts, *ad interim*.—JOHN LAING, Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 7, } JOSIAH'S EARLY PIETY. { 2 Chron. xxxiv. 1-8.
1878.

GOLDEN TEXT:—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. xii. 1.

HOME STUDIES.

- M. Eccl. xii. 1-14. Golden Text and connection.
T. Prov. viii. 12-21. Early seeking rewarded.
W. 2 Chron. xxxiv. 1-8. Josiah's early piety.
Th. 2 Chron. xxxiv. 9-13. The temple repaired.
F. Ps. cxvii. 1-9. Joy in God's house.
S. 2 Kings xxiii. 13-20. The altar at Bethel broken.
S. Ps. xxvii. 1-14. The house of the Lord sought.

HELPS TO STUDY.

Manasseh died about 643 B.C., and was succeeded on the throne by his son Amon, who was probably called by the idolatrous Manasseh after the Egyptian god of that name. Amon was twenty years old when he became the fourteenth king of the separate kingdom of Judah. His reign lasted only two years, from 643 to 641 B.C. He was a bad man, pursuing the same idolatrous and other evil courses which his father had pursued in the earlier and larger part of his reign. At the end of two years, some of his servants conspired against him, and murdered him; but they were not allowed to derive any benefit from the crime. The people rose in indignation against the conspirators, and put them to death, and recognized Josiah, the son of Amon, at that time only eight years old, as their king.

I. EARLY PIETY: Verses 1-3.

Josiah shares with Hezekiah the praise of walking perfectly in the ways of David his father. His reign marks the last dying glory of the earthly kingdom of David. It may indeed seem mysterious that a doom, so often postponed by the repentance and faith of earlier kings, should have followed so close upon the reign of the best and most zealous of them all, and that he himself should have fallen by a premature and violent death. But we must look beyond the personal character of the king to the state of the people and their rulers. We have seen that the great reform of Hezekiah was probably superficial; the apostacy under Manasseh and Amon was the last and lowest stage in the long course of national degeneracy. The very violence of Josiah's reformation indicates the absence of true and spontaneous sympathy among the people. In short, they were past purifying except by the fiercest fires of affliction. Yet the popular election which placed Josiah on the throne, of itself marks some strong change of public feeling. There was also a circle of remarkable persons in or around the palace and temple, who, possibly driven together by the recent persecutions, had formed a compact band, which remained unbroken till the fall of the monarchy itself.

Idolatry was rampant in the land: The boy king may have kept aloof from it, but the narrative does not say so. In any case, it was in his sixteenth year that he began to seek after the God of David his father, and in his twentieth year that he began his reformation.

Josiah is, therefore, the type of those who, just as they are passing out of childhood into youth, take the decisive step, and yield up their hearts wholly to the Lord. He sought the Lord, we are told, while he was yet young.

"Remember now thy Creator in the days of thy youth." What an utterly paltry and ungrateful thing it is to think of giving God only the dregs of life.

Suppose a poor man gathering the fruit off a tree in his little garden. He carefully separates the best, and keeps them for himself; the half-ripe and the decayed he puts into a basket, and sends them as a present to his employer, or to some benefactor. What would you think of that man?

In one of our Lord's parables we read of some fishermen who found their net filled with fish of every kind. They "gathered the good into vessels, and cast the bad away." Suppose they had a tribute to pay to the ruler of their country, and had sent the bad fish in payment. What would you think of them?

Here is a boy who looks forward to (say) sixty or seventy years of life. He is now full of health, strength, capacity for enjoyment. He sees the old men about him feeble, infirm, taking little pleasure in what pleases him. He thinks, "What a comfort religion must be when you are old, and going to die! I will enjoy myself, get on in the world, and count might reply, "You know not how many years you can count upon;" but, putting this aside, and assuming he really will live to be an old man, what do you think of his offering his worst to his heavenly Benefactor and King?

It was not so with king Josiah. If it had been—if he had waited for old age before serving God—he never would have served him at all, for he did not live to see his fortieth birthday. But, though cut off in the flower of his age, he has left behind him a name typical of all that is lovely and of good report, and which affords a signal proof of the truth of God's promise, "I love them that love me, and those that seek me early shall find me." And Josiah decided thus early for God in the face of the most terrible disadvantages and opposition.

The idolatry Josiah had to overcome can be readily pictured out from verses 4-7, compared with the fuller account in 2 Kings xxiii. 4-20. And how utterly debased the people had become, not only in religion but in daily life, we learn from the prophecy of Zephaniah, and the earlier chapters of Jeremiah; for instance, Zeph. iii. 1, 5; Jer. v. 25-31. It is easy enough to lead an outwardly religious life in the midst of godly surroundings. The test is, Can you be faithful to Christ when all around you are against Him?

The great feature of Josiah's character was his straightness.

He declined neither to the right hand nor to the left. "Make straight paths for your feet," says the apostle. (Heb. xii. 13.) "Make thy way straight before my face," prays David. (Ps. v. 8.) How can we insure a straight walk? Every boy knows how to do it in literal walking. If he watches his feet never so carefully he will make a crooked path, and on snow, or sand, or mud, his footsteps will show it only too plainly. No, he must fix his eyes on the point he is aiming at, and then he will go straight. So in the spiritual life. "Let thine eyes look right on, and let thine eyelids look straight before thee." (Prov. iv. 25.) "Let us run the race set before us, looking unto Jesus." (Heb. xii. 1, 2.)

II. EARNEST REFORM: Verses 4-8.

At the age of sixteen, when the pious king had attained his majority, he began to purge Judah and Jerusalem of idolatry. A mighty task, when we consider (1.) The accumulations of more than four hundred years of idolatry, secret and open. (2.) The depraved condition of the people, who had no hearty desire for godliness; and (3.) The undercurrent of opposition from the nobility, who were wedded to worldliness and idols. Yet this young man ventured to enter upon the work of reform. "You have the world against you," said a scoffer to Athanasius the reformer. "No, it is Athanasius against the world!" was the response.

His reform was thorough. It was done under his own personal direction. He travelled throughout his kingdom, giving to the destruction of the idols his own supervision; partly from the energy of his character, partly because he could not fully trust his officers, who were infected with the prevailing evils. He made dust of the images, burning the wooden ones to ashes and grinding those of metal and stone to powder. Ex. xxxii. 20. The idols were still more dishonoured by strewing their dust upon the graves of the idolaters. And to desecrate the altars, he burnt upon them the bones of the idolatrous priests, who were probably first seized and put to death. 2 Kings xxiii. 20. Then fell in rapid succession the houses of those who ministered to the licentious rites close by the temple, and the sanctuaries that stood just outside the gates of Jerusalem. The wooden chariots consecrated to the sun, the brazen altars planted by Ahaz and Manasseh in different parts of the temple, disappeared. Everywhere, as by a kind of exorcism, he desecrated the sanctuaries of the high places, especially those in the valley of Hinnom and on Mount Olivet, by heaping upon them the bones of the dead. Even beyond the limits of Judah his zeal extended to the cities of Manasseh, Ephraim, and Simeon, and to the old Israelite sanctuaries of Bethel and Samaria. Thither he came as the long expected deliverer, foretold by Iddo the seer. A terrible vengeance followed on those who had ministered at these shrines. Those that he still found alive were executed upon their own altars. Of those who were dead, the bones were dug up (with the one exception of the prophet of Bethel, whose memory was still preserved on the spot) and thrown upon the sites of the altars which they had once served. (Note 1.)

Josiah made no compromise with sin. By his vigorous measures the realm was brought into outward conformity. But in their hearts the people were still idolatrous, and too degenerate to be permanently reformed. They needed the sharp discipline of the captivity.

His reform was sincere.—It is very easy to oppose other people's religion and yet care nothing for true religion ourselves. Josiah not only put down false worship—he set up the true worship. Money was collected—workmen sent to repair and beautify the temple. Priests and Levites all arranged properly. Singers in their white robes—musicians with their instruments. The worship of God once more set up in Jerusalem. And in this work he had some noble helpers. (Note 2.)

Be, like Josiah, earnest in doing good. Every good servant works well. Every good soldier fights well. See what advice St. Paul once gave to a young soldier (2 Tim. iii. 3.) Be earnest—brave for God. Don't be ashamed of doing right. Some boys very brave in many things—very angry at being called "cowards." Yet not always brave enough to do what is right! This not much like Josiah. Hard sometimes to bear sneers and laughter. But what is that to displeasing God! Bear it all bravely. Be like Josiah—earnest, active, brave, good.

EXPLANATORY NOTES.

The northern kingdom had been destroyed about a hundred years before this by the Assyrians, and most of the people had been carried into captivity; a scattered population, however, still remained, which was increased by colonies of foreigners transported from the east by the Assyrian monarch (2 Kings xvii. 24). From the time of the fall of Samaria, 721 B.C., the country had been subject to the king of Assyria; but the Assyrian power was now very much weakened, and was near its fall, which took place a few years afterward, in 606 B.C. Josiah, therefore, ventured to assume jurisdiction over the whole of what had once been the land of Israel. Probably he entertained the design of restoring the political as well as the religious unity of the people. The abolishment of idolatry in Ephraim involved the pollution and destruction of the altar and temple of the golden calf at Bethel, which had been the royal chapel of the kings of Israel (Amos vii. 13); and this was a remarkable fulfilment of a singular prophecy. Compare 2 Kings xxiii. 15-18, with 1 Kings xiii. 1, 2.—With their mattocks. The word thus rendered has caused some perplexity and discussion. The word is written in our present Hebrew Bible as two words; hence either there are really two words, or else a single word has accidentally become divided into two words. Gesenius recognizes two words, and translates, "he searched their houses," omitting the italicized words in our version. Most scholars recognize but one word; but they give it different meanings, according as they derive it differently. Some take it to be the word which means sword, axe, or other sharp instrument; and render, "with their swords," or, as our translators, "with their mattocks," or "mauls." Others take it to be the word which means desolation and ruin, and render, "in their ruins," that is,

the ruins of the cities: "so did he in the cities of Manasseh, etc., in the ruins round about;" or, in the ruins of cities. Furst takes it to be a word akin to the Arabic words for "grave-stone," "pyramid," and gives it the meaning, "mausoleum," "pyramid." The word is so used in Job iii. 14, "which built mausoleums [English version, desolate places] for themselves.

2. Shaphan, called scribe in 2 Kings xxii. 3. The scribe or secretary was on an equality with the governor and royal recorder. We may think of the scribes as the king's secretaries writing his letters, drawing up his decrees, managing his finances. The scribes became a body of men whose duty it was to transcribe old records, and put in writing what had been handed down orally; then to preserve the sacred books, the laws, hymns, prophecies, of the past. Recorder. An officer of high rank in the Jewish state, exercising the functions not simply of an annalist, or maker of records, but of chancellor or president of the privy council. His title has reference to his office as adviser of the king.

THE LATE REV. DR. DUFF.

The funeral of the Rev. Dr. Alexander Duff, took place on Feb. 18th, at Edinburgh, the burying-ground being the Grange Cemetery. The funeral was a public one, and was attended by the Lord Provost, the magistrates, and the town council, and the representatives of the various Protestant Churches and missionary Societies. The outer coffin, of polished oak, bore the following simple inscription:—"Alexander Duff, LL.D., born 25th April, 1806; died 12th February, 1878." The place of sepulture is on the south side of the main walk in the cemetery, in the tomb where the wife of the late Dr. Duff was interred in 1865. On the opposite side of the walk, about 100 yards westward, is the grave of Dr. Chalmers, and at the south end of the walk is the burial place of Dr. Guthrie. The graves of Dr. Finlayson and other eminent divines are within a radius of a few hundred yards. The Edinburgh Daily Review of Monday says that on Sunday there was scarcely a Protestant Church throughout Scotland in which allusion, more or less direct, was not made, either in the prayers or sermons, to the lamented death of the Rev. Dr. Duff, the "prince of missionaries." Dr. Horatius Bonar, in concluding his sermon on Sunday morning, said:—"One of the greatest of our great men has fallen; a standard-bearer; a general; one whose life has been no common life, for zeal and energy and self-denying love, whose death will make no common blank amongst us, and whose name has been and will be held in no common honour in all the Churches of God throughout the earth. God raised him up and fitted him for the doing of a work of no ordinary magnitude, both in India and in Scotland, a work extending over half a century in so far as the past is concerned, but stretching far beyond that in its effects upon the future of our world. With genius, mental force, unslacking fervour, far-ranging vision, administrative skill, overwhelming eloquence, and a fearlessness of nature which set all danger at defiance, he went forward in his missionary career as if saying what Rowland Hill is credited with answering when the question was put, "When do you intend to stop?" "Not till we have carried all before us!" A lover of his own land, he yet loved all lands. A lover of his own Church, he yet loved all Churches. The world was in his heart, and his heart was in the world, we may truly say in the highest sense. His intercessions went round and round the globe; and, if they rested on any land with peculiar longing, it was on India, or on any city with special earnestness, it was Calcutta. As one of Napoleon's soldiers said to the surgeon who was probing a chest-wound, "a little deeper and you'll find the Emperor;" so our missionary warrior now gone to be nearer his Captain, might have said, with his hand laid upon his breast, "a little deeper, and you'll find India;" or, more than this, "a little deeper still and you'll find Christ"—yes, Christ, whose love, whose cross, whose death were all to him in life and death. Self-denying, generous, loving, large-hearted, and utterly unworldly, he showed what a servant of Christ should be; the Christian and the missionary always, less than the Christian and the missionary never. He took his stand at the cross of Christ, the old cross of the Divine sinner, and bore witness to its efficacy, its sufficiency, and its glory. He dreaded everything that would nullify that cross or obscure its splendour, as the one light of a dark world, the one hope for his much-loved India. He dreaded error in the Church of God, and often spoke of the Rationalistic and Infidel leaven that is now permeating all Churches, with a tone and a look of mingled alarm and melancholy, such as few voices and few faces save his own could give expression to. How much the present condition of the Free Church, in her exposure to Rationalistic contagion, weighed upon his mighty spirit, those well knew to whom he so often and so freely unbosomed himself on these momentous questions. But we cannot in a few sentences say what we might wish to do in regard to him, whom God for a season gave us in his love, and has now, in what seems to be the darkness of a mysterious Providence, taken away. One is perplexed at these great bereavements, and tries in vain to answer the question—What do they mean or portend? Is it night, or is it day, that they foretell? Does God mean to leave us and our children face to face with utter darkness? or is He saying, "be of good cheer, the day is coming up; I extinguish the lamps because the sun is rising." Yet we cannot help feeling that we are left poorer and weaker by the death of such men. For themselves, it is well. The righteous are taken away from the evil to come. They rest while we are left to labour. They go to be with Christ, which is far better, while we are kept here for a little longer amid strife, and error, and sorrow. But the Master is coming—sooner, perhaps, than we think—and the reward, which will more than compensate for all the trials through which we may have to pass, is sure and everlasting. The work to be done is not ours, but his, and He will provide the workmen. The truth to be maintained is the truth of which He Himself is the Alpha and the Omega, and He will see that the witnesses are raised up for asserting it in all its fullness.

OUR YOUNG FOLKS.

A SCHOOL-BOY FIGHT.

[The following account of a little episode in school-boy life is the production of a lad just entered on his 'teens.]

"ARE you as good a man as you were when you called me a liar in school?"

"Yes, I am."

"Then take that."

And so saying James King struck the offending Oliver Atchison a blow on the side of the head which knocked him down; then James jumped on him and held him down until some of the boys interfered and took him off.

It started from a very little thing—a marble. James had lifted Oliver's marble, and had either kept it, or when he went to put it down it must have been kicked away. Oliver, who sat near James in school, asked him for the marble he took.

"I haven't got your marble; I put it back," replied James.

"You're a liar, you never," said Oliver.

And so the fight began. I give this simple illustration to show what a small amount of principle some boys have; and I am very sorry to say that there are a great many such boys in the world, who think it manly to fight, swear, chew tobacco, and do a great many other wicked things. Now, if tobacco were offered to any of these boys as a medicine it is very likely that they would refuse it. There are three things, which if boys would observe, would save a great deal of ill-feeling, viz.: always think before you speak; never reply with an angry word; and return good for evil; for in so doing you will feel happier; you will gain the respect of all; and best of all you will gain the love of God.—J. T. M.

OVER IN A MINUTE.

KITTY had constructed a new swing for her doll's entertainment; but it proved unsatisfactory, for that wooden lady slipped from her perch and landed with considerable violence upon the table, overturning an inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll, and threw it into the fire and marched out of the room, leaving Kitty in tears and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why, he is; I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a jiff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes. I'm not one of the sort to go sulking about over anything. I flash up quick enough, but I never bear malice."

"But the consequences—can you be sure that they are 'all over in a minute or two?'" I never hear any one speak carelessly of that fault without recalling one scene in my own boyhood. I was quick-tempered, too, Walter, and, as you say, quick over it—flying into a rage one minute, and ready to laugh at my

own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastfully of my position and how long I had kept it; but that very afternoon, through some carelessness, I failed, and gave an answer so absurd that it was received with a burst of laughter. Mortified by my blunder, vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed I walked out moodily, inclined to speak to no one and pretending to be busily whittling.

"Here comes the infallible! Here's the fellow that never misses!" called the teasing voice of a school mate in front of me; and then he mockingly repeated my absurd answer.

"With all the force of a sudden fury I threw my open knife at him. It just missed his head, and in an instant it was quivering in the tree beside him. The sight of it and of his white startled face recalled me to my senses, and I sank down upon the ground, covering my face with my hands. The boys gathered about me kindly, even Charlie, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God's mercy had saved me from seeing my schoolmate dead at my feet and my whole life darkened with the stain of murder.

"For weeks afterward I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. Anger that is 'over in a minute' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."

HUNTING WILD HORSES.

THE wild horse can run away from a man; but this protection fails at times. The horse-catchers—or "vaqueros," as they are called—are famous riders, and to see them capture a wild mustang is better than to go to a circus. The vaquero puts a Spanish saddle on a tame horse, and starts out to see what he can find. In front, on the high pommel of the saddle, he hangs in large coils a leather rope, about a hundred feet long, and called a lasso. It is made of strips of raw hide, braided by hand into a smooth, hard and very pretty rope. One end is secured to the saddle, and the other end has a slip-knot making a sliding noose.

The vaquero has not long to wait, for there are droves of horses cantering or walking about over the swells and hollows of the prairie, with here and there a smaller group looking on, or watching a battle between two horses who wish to be captains of their bands or companies. Presently, there is a strange sound of tramping hoofs, like the sound of a squadron of cavalry, except that it has a grand, wild rush and swing such as no cavalry ever had, and a cloud of dark heads rises over a swell of the land. The leader sees the vaquero, and he halts suddenly, and the others pull up in a confused crowd, and toss their heads, and sniff the air, as if they scented danger near. The leader does not like the look of things, and turns and slowly canters away, followed by all the rest, tramping in confusion through the yellow grass and wild barley. Presently they become frightened, and away they fly in a dusty throng.

The vaquero's horse seems to think his chance has come, and he pricks up his ears, and is eager for the glorious fun of a dash after the mustangs. Away they go pell-mell, in a panic, and the tame horse galloping swiftly after them. Down they tumble—some knocked over in the confusion, snorting and flinging great flecks of foam from their dilated nostrils, trampling over each other in mad haste, each for himself, and the American horse sweeping after them. Now the vaquero stands up in his saddle, and the lasso swings round and round in a circle over his head. Swish! It sings through the air with a whirring sound, and opens out in great rings, while the loop spreads wider and wider, and at last drops plump over the head of a mustang. The vaquero's horse pulls up with a sudden halt, and sinks back on his haunches, and braces his forefeet out in front. Ah! How the dust flies! The mustang is fast, held by the slip-knot, and he rears up and plunges in wild and frantic terror. The rope strains terribly, but the vaquero watches his chances, and takes in the rope every time it slackens. It is of no use! The poor mustang is hard and fast. Perhaps another rider comes up and flings another lasso over his head. Then they ride round him, and the mustang is twisted and tangled in the ropes till he can hardly move. He falls, and rolls, and kicks furiously, and all in vain. Panting, exhausted and conquered, he at last submits to his fate. His free days are over, and he seems to know it. A few more struggles, and he recognizes that man is his master, and, perhaps, in one or two days he submits to a bit in his mouth, and becomes a tame horse for the rest of his life. If, by any chance, he escapes before he is broken in, and runs away to join his wild companions, he seems never to forget that terrible lasso, and if he sees the vaquero again, he will stand, trembling and frightened, too much terrified to even run away.—From "The Wild Mustang," by Charles Barnard, in *St. Nicholas* for April.

HOW LONG AND HOW MANY.

HOW long do you think it took to write the Bible? Fifteen hundred years. From Moses, who wrote Genesis, to John, who wrote Revelation, it was that long, long time.

How many people helped to write it? More than thirty. There were Matthew, Mark, Luke, John, Paul, and Peter. There were Moses, and Ezra, and David, and Daniel, and Samuel. Some were shepherds, some farmers, some fishermen, some tent-makers, some kings, some judges, some princes; some were learned, some were unlearned; and yet all agree in what they write.

How could that be? Because God did all the thinking in the Bible. The thoughts in the Bible are all God's thoughts.

These thirty men only did the writing. They wrote just what God told them. How many different sections or books are there in the Bible? Sixty-six, all bound together, comprised in one beautiful whole. It is a blessed volume. Prize it above every volume in the wide, wide world. Receive it as the man of your counsel and the guide of your life. Your life can never be a failure if you follow its instructions; it shall be a lamp to your feet and a light to your path.

ROLLESTON HOUSE,
186 JOHN ST., TORONTO. BOARDING & DAY
SCHOOL. MRS. NEVILLE.
Spring Term commences in April.

GALT
Collegiate Institute.

Each department in charge of an experienced Graduate. Every facility afforded to those preparing for Examinations. With a single exception no one from it has ever failed in passing his examinations successfully.

WM. TASSIE, M.A., LL.D.,
Head Master.

NEW BOOKS.

BRIGHTER THAN THE SUN; or, Christ the Light of the World. A Life of our Lord for the Young. By J. R. Macduff, D.D. . . . \$3 00
ABRAHAM THE FRIEND OF GOD. A Study from Old Testament History. By J. Oswald Dykes, D.D. . . . 1 25
THE CHRISTIAN'S HERITAGE, and other Sermons. By the late Melancthon W. Jacobs, D.D. . . . 1 25
SELECT NOTES ON THE INTERNATIONAL S.S. LESSONS, 1878. By Revs. F. N. and M. A. Peloubet. . . 1 25
SERMONS ON THE INTERNATIONAL S.S. LESSONS for 1878. By the Monday Club. . . 1 50
BERNARDINO OCHINO OF SIENA, A Contribution towards the History of the Reformation. By Karl Beurath. . . 2 00
AUTOBIOGRAPHY OF THE REV. WM. ARNOT, with Memoir by his Daughter. Second Edition. . . 2 50
AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., with Memoir by his Sons. Popular Edition. . . 2 25
MEMOIR OF NORMAN MACLEOD, D.D. By his Brother, Rev. Donald Macleod. Cheap Edition. . . 1 50
LETTERS OF THOMAS ERSKINE OF LINLATHEN. Edited by Wm. Hanna, D.D. 2 vols. . . 4 50

Post paid at prices quoted.

JOHN YOUNG,
U. C. Tract Society,
102 Yonge Street.

OXFORD BIBLES.
OXFORD BIBLES.
OXFORD BIBLES.

The Best and Cheapest Sabbath School Teacher's Bible published. Large stock just to hand. Special price list sent free on application.

Toronto Willard Tract Depository,
SHAFTESBURY HALL.
BELLEVILLE. KINGSTON. LONDON.

Sent post paid on receipt of price.

NOW SUPPLY YOUR SUNDAY SCHOOL WITH HEAVENWARD.

The latest and best collection of Sunday School Songs, by James R. Murray, P. P. Bliss and other famous writers; and the ONLY new book containing the best songs of the lamented Bliss. Samples, in paper covers, mailed for 25 cents. Price in boards, 35 cents. \$30 per 100.

New Gospel Hymns and Sacred Songs.

SONGS OF FAITH.

This new collection is the same size as the No. 1 and No. 2, prepared by Messrs. Sankey and Bliss. It has in all over 240 pieces. "HOLD THE FORT," "THE NINETY AND NINE," "WHAT A FRIEND WE HAVE IN JESUS," "WHAT SHALL THE HARVEST BE," "RESTING AT THE CROSS," with many others. Besides these, there is a larger number of living, heart-inspiring, original pieces of music and words than we have seen in any book of this kind. Price in boards, words and music, 35 cts. \$30 per hundred. Words only, 6 cents, \$5.00 per hundred.

CHAPLANTHEMS is the latest and best book for Choirs, etc., by Dr. J. B. Herbert. Price \$1.25.

THE GALAXY.—New book for Conventions, Singing Schools, etc., by J. William Suffern. Price \$1.00.

Send 15 cents for sample of BRAINARD'S MUSICAL WORLD containing \$2.00 worth of music. \$1.50 per year.

S. Brainard's Sons, Publ'rs. Cleveland, O.

AGENTS WANTED. FOR THE BOOK THAT SELLS! HOME MEMORIES.

A work brim full of the choicest reading in the English language. Bright and Cheerful throughout. Wise counsel and rare entertainment for old and young. In everything it is varied, pleasant, suggestive, truthful. A book to create and refine taste, to fill Head and Heart at the same time. Rare chance for men and women to make money. Address,
J. C. McCurdy & Co., Philadelphia, Pa.

OGILVY & CO.,
Are now showing an immense stock of
STAPLE AND FANCY DRY GOODS.

SPECIAL LINES:

DRESS GOODS,
Black Cashmeres and Lustres,
Prints & White Cottons.

Inspection Invited.

OGILVY & CO.,
41 FRONT ST., WEST, TORONTO.

ROBINSON & KENT,
(Late Duggan & Robinson.)
BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Provincial Assurance Buildings, Court Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

A. M. MACDONALD, BARRISTER, ATTORNEY, SOLICITOR, Conveyancer, etc.—OFFICE: 5 Millicamp's Buildings, 31 Adelaide Street East, Toronto, Ont.

S. JAMES & CO.,
Architects, Civil Engineers, and Building Surveyors.
17 TORONTO STREET, TORONTO.

SMITH & GEMMELL,
ARCHITECTS AND DRAUGHTSMEN,
Millicamp's Buildings, 31 Adelaide St. East, TORONTO.

Special attention given to Church Architecture.

ESTABLISHED A.D. 1869.

ONTARIO STEAM-DYE WORKS,
and Clothes Cleaning Establishment, 334 YONGE ST., TORONTO. Feathers cleaned, dyed, and curled.
THOMAS SQUIRE, Proprietor.

ESTABLISHED 1854.

A. McDONALD,
Renovator and Dyer
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James, TORONTO.

STANTON & VICARS,
PHOTOGRAPHERS,
47, 49, & 51 King Street West.
Sunday School and Choir Groups given special attention.

R. MERRYFIELD,
BOOT AND SHOE MAKER,
190 YONGE STREET.
A large and well assorted stock always on hand.

D. PRENTICE,
MERCHANT TAILOR,
257 YONGE ST., TORONTO.

JAMIESON'S GREAT CLOTHING HOUSE
N. W. COR. OF YONGE & QUEEN STREETS,
TORONTO, ONT.

CHURCH ORGANS
BUILT TO ORDER FROM \$800 TO \$3,000.

Order from the Manufacturer and save 25 percent.
EDWARD LYE,
20 St. Albans Street, Toronto
Builder of organ in Central Presbyterian Church, Toronto.

WILLIAM DIXON,
Manufacturer of
FINE CARRIAGES,
63 & 65 Adelaide St. West, Toronto.
Next door to Grand's Horse Bazaar.

BIRD CAGES.
A LARGE VARIETY CHEAP,
TORONTO WIRE WORKS,
116 King Street West.
W. H. RICE.

ATKINSON'S
PARISIAN TOOTH PASTE
FOR CLEANSING THE TEETH.
SOLD AT ALL DRUG STORES.

J. GORMLEY,
WHOLESALE AND RETAIL
FAMILY GROCER!
North East Corner Jarvis and Duke Streets,
Toronto.

A choice stock of Groceries and Provisions always on hand at reasonable prices for Cash. Fine Teas a specialty. City housekeepers will always find choice lots of

Roll and Tub Butter
from which to select.
The highest market price paid for good Butter and fresh Eggs.

IMPORTANT NOTICE.
KENT BROS.
Celebrated Spectacles
THAT NEVER TIRE THE EYE.

Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing Spectacles improperly fitted. By using our
PATENT SPECTACLES' INDICATOR
we are able to fit with the first pair, saving the annoyance of irritating the eye.

IMPORTERS OF
Watches, Clocks, Jewellery, etc.,
KENT BROS.,
166 YONGE STREET TORONTO.

CANADA
Stained Glass Works,
Established 1856.
Ecclesiastical and Domestic Stained Glass Windows executed in the best style.
Banners and Flags Painted to Order.

JOSEPH McCAUSLAND,
Proprietor.
8 KING ST. WEST, TORONTO.

MACHINE OILS!
The firm of McColl, Stock, & Anderson has been dissolved by mutual consent, and their business is continued by us, their successors, who are to pay all the liabilities and collect all the debts of the late firm. Our oil works, situated on the Don River, at the foot of Gerrard Street, with their manufacturing capacities and warehouses, have been recently improved and enlarged, and we are now fully competent to supply promptly the wants of our numerous customers throughout the Provinces. We continue to furnish all the

Popular Trade Brands of MACHINERY OILS!
sold by the late firm, and satisfaction is guaranteed as heretofore in every shipment. Price lists, etc., on application.
McColl, Bros., & Co.,
SUCCESSORS TO McCOLL, STOCK, & ANDERSON,
No. 11 Adelaide Street East, near the P.O., Toronto.

THE NATIONAL INVESTMENT CO. OF CANADA, (Limited),
10 King St. East, Toronto,

LEND MONEY ON REAL ESTATE

and
Purchase Existing Mortgages.
Borrowers may pay off principal by instalments as desired.

LOWEST RATES OF INTEREST.
NO COMMISSION.
JOHN STARK, Manager. **WM. ALEXANDER, President.**

JUST PUBLISHED
THE PRESBYTERIAN YEAR BOOK

— FOR THE —
Dominion of Canada & Newfoundland,
For 1878.

FOURTH YEAR OF PUBLICATION.
PRICE 25 CENTS.

CONTENTS
CALENDAR.
WHAT IS PRESBYTERIANISM? Answer by Dr. Blaikie—Answer by Dr. Cairns.

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

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

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

PIONEERS OF OUR CHURCH: By Miss Machar.

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

PRESBYTERIAN CHURCHES IN THE UNITED STATES OF AMERICA: Presbyterian Church (North)—Presbyterian Church (South)—United Presbyterian Church—Reformed Church (Dutch)—Reformed Church (German)—Welsh Church—Reformed Presbyterian Church N.A. (General Synod)—Reformed Presbyterian Church—Cumberland Presbyterian Church—Associate Reformed Church (South.)

PRESBYTERIAN CHURCHES IN EUROPE—Scotland: Established Church—United Presbyterian Church—Free Church—Reformed Presbyterian Church—United Original Secession Church—Ireland: Irish Presbyterian Church—Reformed Presbyterian Church of Ireland—England: Presbyterian Church, England—Welsh Presbyterian Church—Germany: Reformed Church in Benthheim and Friesland—Free Evangelical of Germany.—Switzerland: Established and Free Churches—France: Reformed and Free Churches.—Holland: The National and Reformed Churches.—Belgium: Free Church.—Italy: Evangelical Vaudois Church—Free Church of Italy.—Hungary: Reformed Church.—Bohemia: Bohemian Pres. Church.—Moravia: Reformed Church.—Russia: Reformed Church.—Spain: Spanish Christian Church.

PRESBYTERIAN CHURCHES IN BRITISH COLONIES: Australia: Presbyterian Church of Victoria—Presbyterian Church of New South Wales—Synod of Eastern Australia—Presbyterian Church, Queensland—Presbyterian Church of Tasmania—Presbyterian Church of South Australia.—New Zealand: Presbyterian Church.—Africa: Pres. Church in South Africa.—The Reformed (Free) Church.—The Dutch Reformed Church.—Other Colonial Churches.

SUMMARY OF STATISTICS: Continent of Europe—United Kingdom—United States—British Colonies—Grand Total.

Mailed post free on receipt of price.
PUBLISHED BY
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.

Market Reports.

TORONTO, March 27.

STREET PRICES.—Wheat, fall, per bush, \$1 17 @ \$1 18.—Wheat, spring, per bush, \$1 00 @ \$1 02.—Barley, per bush, 55c @ 65c.—Oats, per bush, 35c @ 40c.—Peas, per bush, 65c @ 66c.—Rye, per bush, 60c @ 65c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$5 80.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarter, \$3 00 @ \$4 00.—Mutton, per 100 lbs, \$5 00 @ \$6 50.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 70c.—Geese, each, 55c @ 65c.—Turkeys, 70c @ \$1 20.—Butter, lb rolls, 18c @ 22c.—Butter, large rolls, 10c @ 13c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 13c @ 15c.—Eggs, packed, 17c @ 18c.—Apples, per brl, \$3 00 @ \$3 50.—Potatoes, per bag, 60c @ 65c.—Onions, per bush, \$1 00 to \$1 25.—Hay, \$16 00 to \$18 00.—Straw, \$12 00 to \$14 00.

I AM ONE WHO WAS CURED OF CONSUMPTION

LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

Messrs. Craddock & Co.:

GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article.

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., Nov. 18, 1877.

Messrs. Craddock & Co.:

GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

LOVELACEVILLE, BALLARD CO., KY.

GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA.

GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully,

JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address,

CRADDOCK & CO., 1032 RADE STREET, PHILADELPHIA. N.B.—CIRCULARS FREE.

PIANO OR ORGAN SENT FREE Any person who will send me a list of persons wishing to buy an instrument, I will try to sell them one, and credit you \$10 on Piano and \$5 on Organ for every one sold. When your list amounts to enough to pay for an instrument I will ship it free. See Beatty's latest Newspaper. Before buying PIANO or ORGAN read my latest circular. Lowest prices ever given. DANIEL BEATTY, F. BEATTY, Washington, N.J.

1878. 1878.

NOW SHOWING

LATEST DESIGNS IN

Brussels and Tapestry CARPETS!

FOR DRAWING ROOM, DINING ROOM, PARLOR, BEDROOMS, LIBRARY, HALLS, &c.

OILCLOTHS.

Without exception the FINEST SELECTION in the city. Parties before buying should call and inspect the stock and get prices.

WILLIAM GORDON, 134 YONGE ST.

10 per cent. discount to Clergymen.

SPRING, 1878.

We are now getting ready for the Spring trade. A large portion of our stock will soon be in. Our customers will find us up to the mark as usual, and in some respects ahead of former seasons.

R. J. Hunter & Co., Merchant Tailors, Cor. KING & CHURCH STREETS. TORONTO.

SHIRTS.

SHIRTS.

SHIRTS.

SHIRTS.

AT WHITE'S,

65 KING ST. WEST, TORONTO.

Send for printed instructions.

WIRE BRIGHT ANNEALED AND COPPERED STEEL SPRING, at low rates.

A. C. LESLIE & CO. MONTREAL.

BEATTY

ORGANS Superb \$340 Organs only \$255. Pianos. Retail Price by other manufacturers \$500, only \$260. Beautiful \$650 Pianos, \$475—brand new, warranted 15 days test trial. Other bargains, want them introduced. Agents wanted. Paper free. Address DANIEL F. BEATTY, Washington, N.J.

USE A BINDER.

Subscribers wishing to keep their copies of THE PRESBYTERIAN in good condition, and have them at hand for reference, should use a binder. We can send by mail,

A Strong Plain Binder for 75 Cts., POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address,

OFFICE OF THE PRESBYTERIAN, Jordan Street, Toronto.

COMPOUND OXYGEN TREATMENT for the cure of Consumption, Asthma, Bronchitis, Catarrh, Diarrhea, Headache, and all Chronic and Nervous Disorders, by a natural process of respiration.

REMARKABLE CURES which have been effected by the use of this treatment.

STRONGLY ENDORSED by the Hon. JUDGE KELLY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, JUDGE FIELD of U. S. Supreme Court, and others who have used the new Treatment.

FREE! with many testimonials to most remarkable cures, sent free. Address, DR. STARKY & PALEN, 1113 Girard St., Phila.

FITS! FITS! FITS! FITS!

Cure of Epilepsy or Falling Fits by Hance's Epileptic Pills.

Persons suffering from this distressing malady will find HANCE'S EPILEPTIC PILLS to be the only remedy ever discovered for curing it. The following certificate should be read by all the afflicted; it is in every respect true.

A MOST REMARKABLE CURE.

Tanganoxie, Leavenworth Co., Kan., April 2, 1876. SETH S. HANCE.—Dear Sir: The Epileptic Pills that I received from you last September have accomplished all that you recommended them to do. My son is hearty, stout, and robust; he is as healthy as any child in Kansas—indeed he is in the manner a new boy, being red and rosy. Before he commenced taking your Pills he was a very pale and delicate looking child, and had Epileptic Fits for about four years, and seeing your pills advertised in the Christian Instructor, I sent to you and got two boxes of them, and he has not had a fit since he commenced taking them; he has been exposed to all changes of weather in going to school and on the farm, and he has not had one fit nor a symptom of one since he commenced taking your pills. He learns well at school, and his mind is clear and quick. I feel that you are not sufficiently paid for the service and benefit you have been to us in restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars so that I can send them to any that I hear of that is afflicted in that way.

Respectfully, etc., LEWIS THORNBURGH.

Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price, one box, \$4; two, \$5; twelve, \$27. Address, SETH S. HANCE, 208 Baltimore Street, Baltimore, Md. Please mention where you saw this advertisement.

NERVOUSNESS.

Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc.,

Attended with any of the following symptoms:—Derailed Digestion; Loss of Appetite; Loss of Flesh; Fitful, Nervous, or Heavy Sleep; Inflammation or Weakness of the Kidneys; Troubled Breathing; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck; Headache; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; General Weakness and Indolence; Aversion to Society; Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY, will find this preparation most valuable. Price \$1; Six Packets for \$5. Address IOS. DAVIDS & CO., Chemists, Toronto. (Sole Agents for the above preparation.)

EXTRAORDINARY, Wonderful, & Valuable Medical Work.

Sufferers from Nervous Debility, from any cause, should read the book entitled DISEASES OF THE NERVOUS SYSTEM. Price \$1. Gold Medal has been awarded the author. An illustrated pamphlet—a marvel of art and beauty—SENT FREE. Address Dr. W. H. PARKER, No. 4 Bullfinch Street, Boston, Mass.

PILES SUFFERERS FROM THIS HARASSING DISEASE CURED PROMPTLY AND EFFECTUALLY BY USING THE MEDICAL PILE REMEDY.

Price One Dollar.

Free by mail to any part of the Dominion. HUGH MILLER & CO'Y., TORONTO.

GUELPH SEWING

Machine Company



THE OSBORNE SEWING MACHINES having been awarded Medals, Diplomas, and Certificates

from the Judges at the CENTENNIAL AT PHILADELPHIA,

may be taken as confirmatory of the judgment of Judges at Canadian Exhibitions, where the Osborne has long been awarded first position.

We solicit a trial. Every machine warranted fit for the finest or heaviest goods. Agents wanted where none have been appointed. WILKIE & OSBORN, Manufacturers, Guelph, Canada.

W. BELL & CO'S



Peerless Centennial Silver Medal ORGANS! UNEQUALLED FOR Purity of Tone & Finish.

EVERY INSTRUMENT WARRANTED FOR FIVE YEARS.

ADDRESS, W. BELL & Co., GUELPH, CANADA.

COAL AND WOOD.

On hand, a full assortment of all descriptions Coal and Wood, which I will deliver to any part of the city

At Lowest Rates.

Orders left at Yard—corner of Bathurst and Front Streets, Yonge Street Dock, or Office—St. King St. East, will be promptly attended to.

P. BURNS.

ORDER YOUR

COAL

FROM

SNARR'S

SONS

45 YONGE ST.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y.

Fifty years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc., Improved Patent Mountings. Catalogues free. No agencies.

BUCKEYE BELL FOUNDEY. Established in 1817. Superior Bells of Copper and Tin, mounted with the best Ectery Hangings, for Churches, Schools, Farms, Factories, Courts Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VAN BRUZEN & TIFF, 102 and 104 East Second St., Cincinnati.

BLMYER MFG CO BELLS

Church, School, Fire-alarm. Fine-lined in-rop-steel, warranted. Catalogue with 100 testimonials, prices, etc., sent free. Manufacturing Co., Cincinnati, O.

A FARM HOME

Now is the time to secure it. Only FIVE DOLLARS for an Acre of the BEST land in America. 2,000,000 ACRES in Eastern Nebraska now for sale. TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT. Full information sent free. Address O. F. DAVIS, Land Agent U. P. R. R., OMAHA, NEBRASKA.