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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE Guelph "Mercury" speaks very highly of the sermons preached in Chalmers' Church last Sabbath by the Rev. R. D. Fraser, of this city.

THE expenses of Stanley's great African journey, just concluded, have been about one hundred and fifteen thousand dollars, borne equally between the New York "Herald" and London "Telegraph."

THERE is no abatement of the ravages by famine in the northern provinces of China. Vast districts were being completely depopulated, and there is no possible hope of relief this year, or perhaps next.

In a note just received from Rev. Dr. Black, Kildonan, Ma., we find the following: "Weather fine. Snow—but little yet—melting to-day (Jan. 14). No such weather since the first settlement, sixty-two years ago."

THE new French ministry has two or three Protestant members, among whom M. Waddington, Minister of Foreign Affairs, is conspicuous. Among the subordinate officials are a number of members of the Reformed Church.

ON Mr. J. L. Barron resigning the leadership of the choir of St. Andrew's church, London, he was made the recipient of a handsome gold watch, chain and seal, and a purse of money, as a token of the esteem in which he is held by the church and choir.

AT the Fair held a few weeks ago in Scotland for hiring farm servants, an immense number attended, but a very small proportion got places—wages having gone down. A terribly hard winter is anticipated in England, Scotland and South Wales.

By "alien immersion," a term now in common use, some Baptists mean the performance of baptism by immersion by ministers of other denominations. The term is heartily condemned by many of the best ministers and laymen of the Baptist churches.

MR. THOMAS SPURGEON, a son of the great London preacher, set out some time since in enfeebled health for Australia. All the way out his health improved. He preached on shipboard with great acceptance, and now crowds wait on his ministry in different parts of South Australia.

A BILL is before the Legislature of Quebec to allow the minister and managers of St. Andrew's Church, Montreal, to borrow a sum, not exceeding \$12,000, and to that end to mortgage their church property. It is

supposed this is to find means to pay the costs in the celebrated pew case.

AN ARCHBISHOP is what the Scotch Episcopalians want, or think they want. And (not being established) if they want one there is no reason in the world why they should not have one, or a dozen if they like, and so get the start of the Roman Catholics. Bishop Eden is the candidate for this glory.

THE Montreal "Witness" says: "We are informed that there is a brochure now in the press from the pen of Rev. R. Campbell, of this city, entitled 'The Pretensions Exposed of Messrs. Lang, Burnet & Co., to be the Presbyterian Church of Canada in connection with the Church of Scotland.' It will be issued in a few days, and will be duly announced."

WITH reference to the appeal in last week's PRESBYTERIAN from Rev. C. Chiniquy in behalf of the poor and to carry on French work, we beg to remind our readers that the General Assembly have appointed a Board to administer this department of the Church's work, to whose treasurer all contributions should be forwarded.

A ROMAN Catholic priest at New Rochelle, N.Y., is emphatically taking a "new departure." It is informally asking that the Protestant Bible may be retained in all the public schools to the exclusion of the Romish version, rather than that both should be thrown out, and there be no religious exercise at all for the good of the young.

HUMBERT I., now King of Italy, is just approaching the completion of the thirty-fourth year of his age. He is five years older than his father, Victor Emmanuel, was at the time of the accession of the latter to the throne. He, like his father, is a trained soldier, and has been baptised by the fire of battle; but, unlike his father, he is addicted more to intellectual pursuits, such as study and authorship, and less to hunting and the gratification of the grosser appetites.

STANLEY, the great African Explorer, is making his way back to civilization. On reaching Cairo he was welcomed by the English and American residents, and the high officers of state, the Khedive presenting him the grand cross of the Medjidie, in token of his efforts in the name of humanity, science, and civilization. The highest honors await him in Europe from the learned societies which are eager to recognize his grand additions to the stock of human knowledge respecting interior Africa.

THE "Times," commenting on the claims put forth by a party in the Free Church for State honors and State pay, and at the same time claiming that the Church shall not only be independent of the State but above it, says:—"The demand is an old one. It was made by Hildebrand, and is the claim of the present Pope; it was the claim of John Knox, and it is the claim of Mr. Tooth. Ultramontane, Ritualist, and Scottish Puritan meet on the common ground of pretensions to absolute ecclesiastical power."

THE Presbyteries of Dublin and Belfast have nominated the Rev. William Fleming Stevenson, of Rathgar, Dublin, to the office of Moderator of the General Assembly of the Irish Presbyterian Church for the ensuing year. Mr. Stevenson is at present on an ex-

tensive tour through China and India, on a visit to the mission fields in these two countries, but he is expected home in April, and the general meeting in Belfast is in June. At a meeting of the Armagh Presbytery on Tuesday, the Rev. Jackson Smyth, of Armagh, brother to Professor Smyth, M.P., was also nominated for the Moderatorship of the General Assembly.

THE Presbyterian congregation of Cookstown held its anniversary meeting on New Year's day. The attendance was good, and a very pleasant evening was spent. Addresses were delivered by the Rev. Messrs. Fraser, Campbell, and Cochrane, and the choir of the church rendered with good effect some choice pieces of music. Such a good spirit was felt pervading the meeting that it was the unanimous opinion that such meetings did good, and it was resolved to keep up the anniversary of their church opening. We may also add that on the 16th January the annual meeting was held, showing total receipts of \$810. It is also pleasing to announce that the ordinary giving on the Sabbath has greatly increased during the past year.—COM.

THE First Essa Presbyterian congregation held a festival on Christmas, 1877, when the net proceeds of \$40 were handed over to purchase books for the Sabbath School Library. The annual meeting was held on the 12th Jan. Matters pertaining to a manse were laid before the congregation by their pastor, the Rev. Stuart Acheson, when it was unanimously agreed to pay rent in the mean time. The question of bricking and otherwise repairing the church was laid over to another meeting to be held soon. The finances of the congregation were put on a better basis by an increase of subscription to stipend which had been called for by the deacons. A course of evangelistic meetings in connection with this and the Rev. J. J. Cochrane's charge of Thornton, conducted by the pastors and elders, has been begun, of which you may hear more anon.—COM.

THE annual meeting of the Missionary Association of Chalmers' Church, Guelph, was held in the basement of the church on Monday evening, 14th inst. The President of the Association, Mr. Daniel McIntosh, occupied the chair. The meeting was opened with devotional exercises conducted by Rev. Thomas Wardrope. Mr. James Philip, the Secretary, read the Annual Report, which shows an increase in the contributions of the congregation for missionary purposes, notwithstanding the general depression in financial affairs. The total amount collected for the schemes of the Church in 1876, including the Sabbath School contributions, was \$518.46; the corresponding amount for 1877 is \$550. The lady collectors are highly commended in the report for their diligence and faithfulness. On motion of Mr. Melvin, seconded by Mr. Wardrope, the report was adopted. Addresses were afterwards delivered by Rev. Mr. Murray, of London, and Rev. J. C. Smith. On motion of Mr. Guthrie, M.P., seconded by Mr. David Stirton, the available funds (not including the Sabbath School contributions) were apportioned as follows: Home Mission Fund, \$100; Foreign Mission Fund, \$50; College Fund, \$80; French Evangelization, \$50; Aged and Infirm Ministers' and Widows' and Orphans' Fund, \$40; Assembly, Synod and Presbytery Funds, \$32. There are not many congregations in the Presbytery of Guelph ahead of that of Chalmers' Church in the matter of missionary contributions.

## PASTOR AND PEOPLE.

"DOING SERVICE, AS TO THE LORD, AND NOT TO MEN."

There are many Christian people whose conception of the relation of Christ's authority to their common occupations and pursuits is fundamentally false. They call Christ their Master, and yet they seem to imagine that for six days in the week their time is their own and that they are at liberty to work for themselves. The farmer, the builder, the manufacturer suppose that, after they have surrendered themselves to Christ as his "servants," his "slaves," they are just as free as they were before to carry on their business for their own profit, so long as they do not violate the laws of common morality. A sharp line is drawn between the Christian ministry and all other occupations. We ministers have a right to receive adequate support; but, if it were our object to "make money" by the ministry, the universal sentiment of the Church would condemn us as profane and irreligious persons. It would be of no avail to pretend that all the means we used were perfectly legitimate, that we violated no moral law, that we preached sound doctrine, tried hard to make bad men good and good men better. We should be told that we cannot serve Christ and Mammon; that if a minister sets his heart upon "making money" by his ministry he ceases to be a true servant of Christ.

Are we the servants of Christ; and are the people, at least for six days in the week, the servants of Mammon? Do we belong to Christ, and do they belong to themselves? Are we temples of the Holy Ghost—our whole life being set apart to sacred purposes, filled with the presence and glory of God; and are we to teach the people that their life—the greater part of it, at least—is a mere store, or counting-house, or cotton-mill, and that they must be satisfied with having a little chapel built on at the end of it, covering only a seventh part of the site? I decline to be a party to that atrocious conspiracy against the prerogatives of the commonalty of the Church which has invested the life of the priesthood with a sacredness that does not belong to the life of the people. We are all Christ's servants, though we have to serve him in different ways. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free," lawyers or physicians, artists or school-masters, manufacturers or farmers, merchants or ministers; "and have all been made to drink of one Spirit. For the body is not one member, but many."

It is our function, as ministers, to satisfy the wants and to contribute to the strength and joy of the higher life of man. But men have a physical, as well as a spiritual nature. There are other wants than those which we are appointed to satisfy, and there are other forms of strength and joy than those to which we are appointed to contribute. The race would perish with hunger if all men gave themselves to prayer and the ministry of the Word, and if there were none to "serve table." We say that God opens his hand and satisfies the wants of every living thing. Behind the mystery of the life which is hidden in the seed, behind the fruitful qualities of the soil, behind the soft spring rains and the heat of the summer sun, we recognize the Divine presence and power. But if the harvest is God's gift the farmer is God's servant. While he plows the ground and sows the seed and reaps the brown corn, he may give God thanks that he is engaged in no mere secular work. He and God are working together and answering the prayers for "daily bread." He is the minister of God's goodness, "attending continually upon this very thing." He serves God in the field, as we serve God in the study and in the pulpit. As it is our first duty to bring out of God's supernatural revelation whatever it can be made to yield for the spiritual life of man, it is his first duty to bring out of God's material world whatever it can be made to yield for the physical life of man. The farmer has to get his own living while he is providing for the wants of others; but this is true of the preacher. The ox is not to be muzzled that treadeth out the corn. But the preacher, if his heart is right and if he understands the true idea of the ministry, does not work to "make money," but because God has appointed him to minister to the spiritual wants of mankind; and the farmer, if his heart is right and if he understands the true idea of farming, does not work to "make money," but because God has appointed him to minister to the physical wants of mankind.

Every profession and occupation that men call secular becomes a good work and a part of the religious life when it is carried on in this spirit and with these aims. One man—perhaps he may be a Christian man—who has been a builder for thirty or forty years, and who has been, as the world says, "successful," has nothing to show except the hundred or two hundred thousand dollars which he has made out of his business. It was for this that he worked, and this is the net gain of his work. Another man in the same trade, but with higher conceptions of it, may have accumulated less or more, but his dollars are to him the least important result of his thirty or forty years in the building trade. He has been serving God all the time, and his true reward will come when he stands at last in God's presence, to hear God's judgment on his service. Even now it is not his dollars which give him the greatest satisfaction. As he passes the schools and the churches which he built, it is pleasant to him to remember that he, too, has had a share in providing for the education of children and for the worship of God. As he lies awake on a winter's night, and hears the wind and the rattle on the windows, he thinks of hundreds of houses built by himself, with strong walls and sound roofs, that are giving shelter from the storm to sick people, and to aged men and women, and to boys and girls, whose sound sleep the wind and the rain do not disturb, and he thanks God that he was permitted to do so good a work for mankind. What are the dollars compared with the consciousness of having used life for a kindly purpose?

The artist who has worked at his art in the same temper

has similar rewards. He may have received great prices for his pictures and have become famous; but neither his wealth nor his fame is the chief source of his joy. He remembers the sunset which he saw on the sea twenty years ago—the magnificent masses of purple and the throbbing lines of fire in the heavens above, and the splendor that rested on the rocks and the water beneath. It was God who gave men that vision of glory; but had it not been for him it would have faded away from human memory for ever. The glory is still glowing on his canvas in the gallery of some remote city, and is filling men with wonder and delight. Every year he has spent many months among the cornfields that he around quiet New England villages, or on the banks of pleasant streams, or among the lonely hills, and he has taught men to see a loveliness and a majesty in God's works which they would never have seen for themselves. His paintings hang on the walls of city merchants, and are a perpetual refreshment to them. Engravings of them find their way into poor men's houses, and add something of grace and dignity to lives which are spent in exhausting toil. He has not lived in vain. God gave him noble work to do, and he has done it.

There is no legitimate trade which may not receive consecration. How charming a life, for instance, may be the life of a jeweler. He is employed by God to get precious stones from distant lands—diamonds and emeralds and sapphires—stones which God made for ornament and beauty. He sets them in gold curiously worked, and then they are ready to give a new brilliance to womanly loveliness, which seemed already perfect, and to be the graceful expression and enduring memorial of human affection. The husband brings home the costly bracelet, and as the wife clasps it on her arm she is happy that, after twenty years of marriage, her husband's heart clings to her still. The child puts on her necklet, and thanks less of the pearls than of the dear love of the father who has given them to her. The young man, far from home, is strengthened in right-doing by the face of his mother in his locket, or perhaps by a face which his mother, with a sigh, must be content should be dearer to him than her own. A jeweler's work is beautiful in itself; in its uses it is more beautiful still. He may thank God for appointing him to so pleasant a service.

Every trade and profession is vulgarized and debased, becomes "of the earth, earthy," when a man follows it selfishly and simply to make money. When a man accepts it for the service to which God has appointed him, for the advantage and happiness of the human race, it is exalted and transfigured and takes its place among the activities of the Kingdom of Heaven.

### IS THE WORK GROWING?

Not very long after my arrival in India I wrote a little paper entitled "IS THE WORK REAL?" Nineteen months have now elapsed since I reached Amritsar, and now another thought naturally suggests itself to the mind, the question IS THE WORK GROWING?

Yes, thank God! I feel that it has been growing. Again and again I have had to rejoice over sheaves brought in by my missionary friends; and among some of the native Christians I believe that we can see visible growth in grace. The deeply interesting experiment made when the *First Council of the Infant Punjab Church* assembled has proved that there are life, love, and energy in it. We have now three or four *honorary* native Catechists, and a few native women give their labour freely to spread amongst their countrywomen the glad tidings of salvation. I have felt sometimes as if I had been carried back from the nineteenth century into the first, when associating with those who have literally left father, mother, brethren, wife or property for the sake of the Gospel.

Many secret believers, indeed, shrink from taking up so fearfully heavy a cross. They come, like Nicodemus, as it were, to Jesus by night. Such a one was with me a few hours ago. Let us not harshly judge those called to a fiery ordeal which we ourselves might flinch from, but rather earnestly pray that they may be granted strength to endure it.

In the little paper to which allusion has been made, I think that there was mention of a bigoted Mohammedan woman, the wife of a native Catechist, who for twelve years had been the subject of prayer, but who would not be persuaded to open her heart to the Saviour. One of my first visits in Amritsar was paid to this *bibi*, and I remember well how dear Mrs. Elmslie, the Catechist, and I, all knelt down together, whilst the husband offered audible prayer for his wife's conversion. B— was indeed an object of special interest; notwithstanding her hardness of heart we liked her, and honoured the truthfulness which would never allow her to play the hypocrite, either to win the favour of her English friends, or the love of her husband.

Year after year this painful state of affairs had continued, when at last, to our great regret, husband and wife separated. B— resolved to return to her Mohammedan relations, and left Amritsar, as we feared, for ever! But God was all the time remembering prayer, and leading the blind by a way which they knew not. Before joining the Mohammedans, B— went to the house of a married daughter in another part of the country. The daughter and her husband are Christians; under their roof the door of poor B.'s heart, so long bolted and barred, opened to the Saviour who had stood "knocking, knocking" so long. To our surprise and joy we heard that the sheep which—as we deemed—had wandered beyond our reach, had been found by the Good Shepherd at last! B.'s bright little daughter, who is taught in Mrs. Elmslie's excellent school, was so transported with delight at the news of her mother's conversion, that a blessed change seemed to be wrought in her young heart by this answer to prayer.

Yesterday I had the joy of witnessing in our church the baptism of B—. Such scenes make the Missionaries' hearts so thankful and glad! Simply but neatly clad in her print dress and pure white *chaddar* the convert stood by the font. On her right was her husband; on her left our native pastor's good wife, with the daughter of Walsyat Ali, who,

in the mutiny of 1857, faithful unto death, won the martyr's crown. Beyond them was B.'s own married daughter, whose feelings must have been those of deep delight. B.'s two younger children and a little grandchild were also present. As one who has no lingering doubt left on her mind, the once bigoted Mohammedan owned her faith in the Triune God, and took the Christian's vows upon her. After the close of the service Mrs. Elmslie and I went forward to give our new sister the kiss of welcome. B— threw her arms first around Mrs. Elmslie and then around me, and we embraced with mutual joy. I afterwards congratulated the husband to whom his partner has been thus a second time given, and reminded him of that day when we had first knelt down together to pray for his wife.

I could tell much more; I could write of Christian women, praying women in Zenanas, who are kept back by their husbands from baptism, but who have, we believe, received the baptism of the Spirit. I could give an account of the mission labour of one of our sisters in Dálhousie, "la Touche" evidently blessed by God.

I have but glanced, as it were, at some of the encouragements which make us thankfully express our conviction, that the work carried on in the Punjab is not only a real but a growing work too.

### LORD COLERIDGE ON SACERDOTALISM.

And now I ask what it is that has so profoundly stirred up the minds of the people of this country. Now let me take the opportunity of saying that I conceive it is not merely dresses, however splendid; ceremonial, however magnificent; and I will say also, though it is an important matter, no question affecting the position and postures of the ministers of religion themselves. It has been shown to us by an illustrious authority of late that in other countries—Denmark, Germany, and elsewhere, where the mind of many is to the full as free as it is in this country, where the tone of religious thought is to the full as independent as it is in England—these things now exist, and have existed for centuries, without complaint and without offence. Perhaps it may be that the practice, I am afraid rather too common, of enforcing these things by the mere will of the minister upon unprepared, unconsulted, and sometimes incensed and resisting parishioners, has had something to do with this feeling. But I believe there has been a great deal more than this at the bottom of it, because it has been by both sides, whether rightly or wrongly, both by their advocates and by those who oppose them, stated that the one great doctrine which is implied in these things is what may be termed sacerdotal principle. Upon that subject I would say now what for years I have always said, that although I delight, as we have heard to-day, to worship in the full beauty of holiness, that although I fully appreciate and delight in magnificent architecture; for my own part a full, splendid, and elaborate ceremony is a great help to me in my private prayer; yet that I would far rather, for my own part, have the very barest possible barn that I have ever seen, with the barest and the meanest ceremonial that ever existed, without this sacerdotal principle, than the most magnificent cathedral and the most splendid ceremonial with it.

### SECULAR WORK.

We are living in days of workingmen's institutes, penny readings, concerts, etc. I by no means condemn them, wholesale and indiscriminately. As far as they help us in weaning the working classes and the poor from low and immoral recreations, and in showing that we sympathise with them, and would weld all classes in our parish together, foster them and take part in them. But keep them jealously in a subordinate place. They may be auxiliary and supplementary; but they are not our proper work, nor our chief weapons. They may bridge the chasm between us and some classes of our people, but they must not be relied on as the first or best means. For God's great work—the saving of souls—we have God's own means and God's own message, the ministrations of his Gospel. Our magnet is Christ crucified. To this all secular means must be subordinate. Beware of an unspiritualized ministry. It is not the ministry which you have "received of the Lord Jesus." Give first things their first place. Keep all others down in their due subordination. We are not ordained to be caterers for the amusement of our people, but to be "Ambassadors for Christ." You will never evangelize your parish by institutes, or readings, or concerts. "The weapons of our warfare are not carnal."—Canon Miller.

### PASTORAL VISITING.

Aim at accurate and skilful diagnosis. Adapt and modify general rules by the circumstances of the individual case. The object of the physician or surgeon is to heal; or, if that be hopeless, to diminish suffering, and to give such ease and comfort as the case may admit. Your object, too, in all cases, is one and the same. But it is not to be pursued, in every case, by the same means. The physician knows to which class of remedies in the pharmacopoeia he must turn for the benefit of his patient. But, in drawing up his prescriptions, and in laying down his treatment, he will blend or modify his remedies according to the circumstances of the individual case. Here, then, at once, you become a close and earnest student of human nature. You must study it, not in the abstract only, but in the individual man or woman before you. You will find that, with a good foundation of theological knowledge, visitation is the best preparation for preaching. No mere bookworm can be a true pastor. Your college tutors and professors may have turned you out a good and even learned divinity scholar; but you must walk the hospital, and have your clinical practice. Our greatest physicians and surgeons are not only healing their patients, but studying their cases, and learning from them every day. The pages of the *Lancet* and the *Medical Gazette* contain every week details of cases and of treatment which are enriching the stores of medical science and art, and contributing to the development and perfecting of medical knowledge, and to the diminution of physical suffering.

## OUR CONTRIBUTORS.

## NOTES FROM LINDSAY.

Changes many and important have taken place in Canada during the last half century, but nowhere do they strike the traveller as being remarkable more than in the thriving and prosperous town of

## LINDSAY,

which is situated on the Scugog River, in the Township of Ops, and County of Victoria, named I suppose after her on whose wide dominions the sun never sets. Although the site upon which the town now stands was at one time a dreary, wild, unattractive place, still the surrounding country has proved to be very productive. In, or about, the year 1830, the town of Lindsay, then known as Purdy's Mills, began to exist, and started in life with the usual stock in trade, namely, a store, post office, and hotel. In about a quarter of a century afterwards it was incorporated as a town; and at the present time it contains a population of nearly 7000 inhabitants, with its churches and schools, its warehouses and factories, its railways and steamboats, and other symptoms not only of town, but in reality, of city life. Not only has the material progress of this district been satisfactory, but the means for moral and social reformation has been abundantly supplied. It has seven churches, a High School and three Public Schools, besides the Separate and Convent Schools. There are two sparkling weekly papers, the "Post," and "Warder," the former at one time owned and conducted by the present Editor and proprietor of the PRESBYTERIAN and now well sustained by Mr. C. D. Barr, formerly of the "Globe." The "Warder" is also a live paper, and its new proprietor, Mr. Flood, is doing all he can to make it still more acceptable to his many patrons.

## PRESBYTERIANISM,

I am pleased to find, has kept pace with the spirit and demands of the times, and while not numbering so many adherents as Roman Catholicism here, still is respectably represented, by what was some time ago two congregations, but since the "union" has been but one, which is known as

## ST. ANDREW'S.

This congregation was organized about the year 1860, the first minister being the Rev. William Johnston. The Church is situated on Francis Street, was erected in 1863 at a cost of \$3000, and is capable of seating between four and five hundred people; but whilst it is a neat, comfortable building, I understand that it is much too small to give the required accommodation. This causes some people to absent themselves, who under other circumstances would be regular worshippers. After the "union" the two congregations became vacant, and having cordially united, extended a call to the Rev. James Hastie, then of Prescott, who for nearly two years has laboured with much acceptance, and who has not only won his way into the affections of his own people but is highly esteemed by the general community. In order to give tangible expression to their feelings a few of the ladies of St. Andrew's Church got up a surprise party on Monday evening last and presented Mrs. Hastie with a splendid fur jacket and Mr. Hastie with a purse of money. Your correspondent, having been invited, was pleased to be present on the occasion. Mr. and Mrs. Hastie having been invited to a friend's house to tea, the manse was taken possession of in their absence by a very large representation of the congregation, both young and old, who came laden with baskets, and boxes, well filled with such commodities as would bring good cheer not only into a respectable manse, but into a palace as well. After supper, which was served up in excellent style by the ladies, Mr. McIntyre, Barrister, in the name of the congregation, presented Mrs. Hastie with the jacket and Mr. Hastie with the purse, remarking upon the cordial feeling which has existed between pastor and people, and the estimation in which Mrs. Hastie is held by the people. Mr. McIntyre then made special reference to the excellence of Mr. Hastie's discourses and to his faithfulness and diligence in the work of the ministry generally. Mr. Hastie made a feeling reply.

It is gratifying to find, as this great country is being opened up and its vast products being utilised for the common benefit of humanity, that the standard-bearers of Presbyterianism have not been forgetful to sow the seeds of eternal truth, which, fostered and

nurtured by the strong arm of Presbyterianism, under the divine blessing, has caused "The wilderness and solitary place" to be "glad for them, and the desert" to "rejoice and blossom as the rose." The Presbyterian Church in this land seems to have an important mission to fulfil. To her more than to any other has been committed that form of doctrine which was first preached by the apostles and afterwards by the Reformers. Whatever value may be attached to the artistic displays of other sects and systems who see it to be for their interest to encourage such, one thing is sure that there never was a time when the followers of Calvin and Knox required more faithfulness to Reformation doctrines and principles than at the present time, or when they were more required to "contend earnestly for the faith which was once delivered to the saints." Error is abroad, and that too under the most deceptive forms; but whether it comes to us under the garb of ritualistic ceremonies, or the explaining away or ignoring of old and fundamental doctrines, let Presbyterians give no countenance to it. "To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them." K.

## DIRECTIONS FOR PRECENTORS.

The last edition of the "Scottish Psalmody" gives no metronome numbers, but refers to its "Directions for Precentors and Teachers," which are as follows:—

"The words are of primary importance, the music is secondary, to give effect to the words, to bring out their meaning and to impress it on our hearts.

"Speech in singing depends, 1st, on the words; 2nd, on the character of the tone; 3rd, on the numbers joining in the praise; experience and judgment are needed for properly carrying this out.

"In ordinary congregational singing, it will be found that one beat of music in two seconds of time is the slowest that is desirable, and a beat in one second is the most rapid; the best average will be found in one beat to every second and a half of time.

"In all cases a distinct rest between the verses gives proper breathing time and prevents and feeling of haste."

The above remarks are by practical men, the results of experience. It may be said that the speed often adopted in the Church of England for their syllabic tunes may be still more rapid, but it is questionable whether that style is suitable for Presbyterians. T.

## ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—II.

"Subjunctions," in my former article, is a misprint for "subjunctives." I now go on to notice a few of the Archbishop's "Answers to Protestant questions and objections." I cannot review them all, as if I were to do so, I would write a book, which I have no intention of doing. As, no doubt, few of the readers of the PRESBYTERIAN have seen his Grace's work, I wish merely to give those who have not some idea of its contents.

On page 2 he says: "People believe, on the word of learned men, what they do not understand. They believe that the sun stands still, though to the eye he appears to move," etc. Of course, that is your Grace's belief. But if you had lived in "the good old times" when Galileo lived, your profession of it would have grieved the Holy Inquisition. With motherly kindness, she would have reasoned the matter with her erring child. A taste of the thumbscrew or the rack, given you—as a countryman of yours would say—"just by way uv a bit of luv'in' divarshun," would, most probably, have wonderfully changed your expressed views. Perhaps the very sight of these "nice things" would have had that effect. Little boys—yes, and full-grown ones, too—are often cured of toothache by merely seeing the dentist's instruments. Though you might have said to yourself, "The earth goes round for all that," you would have had—if you wished to be comfortable—just to be like the crow which the Highlander once tried to sell for a parrot. When some one remarked to him that it could not speak, Donald said, "Ah! but though she canna' speak, she has her nain thochts." But if your Church never changes—and you say so yourself—how does she now suffer any of her children to express such opinions regarding the sun as those just referred to? Perhaps she regards that subject as only "a matter of discipline."

On pages 2-4 the Archbishop gives several reasons "why Roman Catholics do not make the Bible their

rule of faith as Protestants do." As the rule of faith is a most important subject, it will be interesting to hear what he says thereon. His first reason is, "Because the Bible nowhere tells them to do so, and yet St. Paul says, 'Without faith it is impossible to please God,' (Heb. xi. 6). If his Grace would read the Bible carefully, he would see that the very opposite is the fact. Many proofs of this could be given, but the limits of this paper forbid it. I shall refer to just one or two. God said by Moses to ancient Israel, "And these words which I command thee this day shall be in thine heart," etc. (Deut. vi. 6-9). In Ps. i. 2, 3, the man is pronounced blessed whose delight is in the law of the Lord, and who meditates therein day and night. Spiritual fruitfulness is represented as the consequence thereof. Isaiah says, "To the law and to the testimony," (viii. 20). Three times our Lord, by quoting scripture, replied to the temptations of the devil. He said to the Sadducees, "Ye do err, not knowing the scriptures" (Matt. xxi. 29). To one who asked Him a certain question, He said, "What is written in the law? How readest thou?" (Luke x. 26). He represents Abraham as saying to the rich man in hell, that if the brethren of the latter, who were still on earth, would not hear Moses and the prophets—that is, the scriptures of the Old Testament—neither would they be persuaded though one were to rise from the dead [Luke xvi. 29-31]. The Bereans compared what they heard Paul say with what they found in the scriptures, and for this they were commended (Acts xvii. 11, 12). Paul speaks of it as a great privilege which Timothy had enjoyed that he had known the scriptures from a child (2 Tim. iii. 15). For this he was indebted to his mother Eunice, and, perhaps, also to his grandmother Lois, both godly women. Peter, the first Pope—according to the Romish Church—exhorts the strangers scattered throughout Pontus, etc., "as newborn babes to desire the sincere milk of the word, that they might grow thereby" (1 Pet. ii. 2). I do not use the oft-quoted passage in John v. 39, "Search the scriptures," because I prefer the rendering "Ye search the scriptures." This one seems to me to harmonize better with the 40th verse than the other does.

His Grace's second reason is, "Because such a rule would be impossible to the generality of Christians." How it would, he does not say. This reason seems to be fully stated in the fourth, which is a jumble of several things, and is to the following effect—That there could be no rule of faith before the Bible was written and possessed by each individual who could read and rightly interpret it, yet before the New Testament was entirely written, the true faith was spread throughout the whole world without this rule of faith—that the scriptures were not separated from the Apocrypha and approved of by a council in Rome till the year 494—that few had the Bible before the invention of printing—and even now the unlearned who form the great bulk of the people, and the children who cannot read so as to understand it fairly would be without a rule of faith. It is of course impossible to notice fully these different points in the small space now remaining to me. I shall, therefore, say just a word or two in reply, taking them in their order. "In the infancy of the Church God taught His people without the written word" (Shaw on the Conf. of Faith). Before the close of the New Testament Canon, the true faith was spread throughout the world by means of preachers whose word the Lord confirmed with signs following (Mark xvi. 19; Heb. ii. 2, 3). These we have not now. The Old Testament scriptures were read everywhere in the synagogues. From several passages in the New Testament it is plain that even the lower orders among the Jews—few of whom, of course, could read—were remarkably well acquainted with the Old Testament scriptures. With very few exceptions, all the books of the New Testament were, from the beginning, received by the Christian Church. In some places, certain ones were, for natural reasons, not at first received, but at length they were. The apocryphal books were never read in the churches, or appealed to as authorities in matters of doctrine and controversy. How few of the people in our own country can read the laws! Yet we have our statute book. By it, all disputes regarding those matters to which it refers must be settled. Every judge, before he is installed into office, solemnly swears that he will be guided in the discharge of his duties only by it.

In connection with the foregoing, I would relate the following. I once attended a lecture in St. Lawrence Hall, Toronto, by a Roman Catholic Jew on the reasons of his conversion to Christianity. It was, in fact,

an exhibition of the resemblance between Judaism and Popery. One can get some idea of it from a part of the appendix to the "Narrative of a Mission of Enquiry to the Jews." Well, in the course of his remarks, the speaker, to show the absurdity of exhorting all to read the scriptures, related the anecdote of the Romanist who said to a Protestant, "But how could I read the scriptures if I were blind?" When the mass of his hearers, who, of course, were Romanists, heard this, they gave such a roar of exulting laughter, that "roof and rafters a' did dirl." "Said I to myself, said I," Your Church commands all the faithful to confess their sins to a priest at least once a year, before Easter. Now, how could any one confess to a priest who is deaf and dumb, cannot write, and knows nothing of the sign language? However, though "muckle I thocht unto myself, never a word I spak." But here I must, for the present lay down my pen. The Archbishop gives other reasons for Romanists not making the Bible their rule of faith as Protestants do. These I shall reserve for another paper. T. F.

*Melis, Que.*

### CHOIR TRAINING.

The following is an extract from a paper read by Mr. P. S. Terras before a meeting of the Glasgow United Presbyterian Union for the improvement of Psalmody:

"After the power of singing in time and tune, and of reading musical notation, has been acquired, there is an almost immeasurable gulf to be passed before a body of singers, *even thus qualified*, can attain to any high artistic excellence as a choir or chorus"—REV. T. HELMORE.

Amongst the many difficulties which the art of music has to contend with is the absence of a scientifically grounded method of study and practice for vocal masses. I am safe to say no Choral Society, in this city at any rate, has hitherto revealed to the public one tittle of the effects of which the human voice is capable. All that is rendered apparent is, that so many notes are sung correctly, and so many otherwise, of some particular composition, accompanied by a hackneyed flavour of imperfect *piano* and *forte*, the execution, from beginning to end, being slipshod and conventional to a degree. Beyond this point there is no indication of study; or even of the knowledge that there is anything further required from a Chorus.

Phrasing is to choralists a sealed book which no one attempts to open up to them; indeed the great bulk of chorus singers are so disposed to rest satisfied with the mere knack of singing at sight, more or less fluently, that any attempt to familiarize them with the art of phrasing would be hopeless, since, to a proper understanding of the nature and intention of this practice, a more general knowledge of music is indispensable. It is essential to know, in a general sense, the different forms in which musical compositions are cast; the plain song; the various polyphonic forms, canon, fugue, and imitation. Without this kind of intelligence in a Choir or Chorus, the explanations of the Conductor will become a loss of time and a "weariness of the flesh." Will my hearers kindly pardon what may seem to them a slight digression from the strict purpose of this paper, the more particularly as it seems to anticipate a question which these remarks may have provoked, a question as to the likelihood of choir singers being disposed to undertake the labor of study. My own experience of choralists with respect to this is not of the happiest kind, and certainly the reverse of encouraging, when viewed in connection with the subject of study, or anything that involves the smallest approach to *mental exertion*. Let them sing at their own sweet will, in that exasperating monotone which is neither loud nor soft, neither charged with any intelligent meaning or purpose, and satisfaction will possess their minds. Should you, however, require more than this *playing at choir singing*, or venture to instruct *beyond* this point, you are a lost man, and your choir will fade into thin air. This state of matters arises from a combined indolence of mind, fashionably known as *laissez-faire*, and conceit of one's own abilities; that modicum of "little learning" which makes men ridiculous. Moreover, the widespread diffusion of these amongst choir-singers is such a stumbling-block to all efforts at improvement as calls for instant remedy, if there be any godly jealousy left for the "service of song in the house of the Lord."

Now take a glance at the influence of this sad condition of choirs on the conductor. He assumes the baton, pre-supposing that a number of the voices can

read fairly, and concludes that his work will be to imprint the notes of a musical composition on the memory of the executants; this done, more or less imperfectly, he endeavours to secure some measure of colour by means of soft and loud singing, varied with *crescendo* and *diminuendo* effects. After much painful drudgery, labour is too good a name for it, the conductor is dissatisfied with the results, although he should not be so. His choir are unsteady in attack, uncertain in intonation, and vicious in tonal quality, their *piano* is ragged and uneven in effect, their *forte* never sustained, but begins with a shout and ends with a whine.

The source of these defects is not far to seek; the truth is that the bulk of his singers do not know how to sing either *piano* or *forte* properly; in a word they are totally ignorant of the capabilities of their vocal organs, and, possessing no control over them, are unfitted to utilise them in the execution of a musical composition. This is not a complaint which finds no echo in other countries. From France, where orchestral performances are of the highest artistic excellence, an eminent professor of music, Francis James Fetis, makes moan as follows:—"It (*i.e.*, choir training) is a branch of the musical art which has been much neglected, I might even say ignored." Nor does this seem applicable to congregational singing only, but to all circumstances in which masses of voices are employed, in churches, schools, oratories, and operas; for, writing of choralists generally, M. Fetis says, "They often seem to have only one kind of sound in their voices, and that sound is almost always loud. It is time to work a reform in this respect in the choirs of our churches, and in the choruses of our Choral Societies."

Many years have gone since these words were penned, and the need of reform is still urgent.

A man who sets himself to train a choir must possess and adhere firmly to the following three articles of Faith:—

*First*.—Be sure you know *what it is* you desire to accomplish.

*Second*.—Be sure you know *how it is* to be accomplished.

*Third*.—Be *inflexible* in the *determination* to accomplish it.

### THE LATE REV. J. MORRICE ROGER, M.A.

"Your fathers, where are they? And the prophets, do they live forever?" These questions sound emphatically in our ears when we hear of one after another of the pioneer laborers in our Church called by the Master to rest from their work and enter into His glory. Many who have borne the burden and heat of the day have passed from the scene of their earthly labors. Ere long the call shall come to each of us. May we all learn the practical lesson which the removal of fathers and fellow laborers is fitted to teach us, and be stirred up to work while it is called to-day, seeing the night cometh when no man can work.

The father whose removal we now record—the Rev. John Morrice Roger, M.A., who for upwards of forty-two years faithfully and diligently discharged the duties of the pastoral office at Peterborough—is one who, for the extent of his labors, his Christian worth, the length and success of his ministry, was extensively known and highly respected, while he was greatly beloved by his congregation and all who had the privilege of personal acquaintance with him. He was born at the manse of Kincardine O'Neil, Aberdeenshire, Scotland, on the 17th Sept., 1807. His father, the Rev. John Roger, was for many years minister of the parish, and died in the year 1843 at the advanced age of eighty. He was a most respectable specimen of the parish minister of the last generation, venerable in his appearance in his later years, hospitable and kind, conscientious in all his duties, and greatly respected and beloved by his late parishioners. Mr. Roger's grandfather by the mother's side, the Rev. W. Morrice, was, we believe, the predecessor of Mr. Roger, senior, in the parish of Kincardine O'Neil. His ancestors for five generations back had been in the ministry, so that he could truly claim something like apostolic descent. The subject of this memoir, after receiving instruction in the elementary branches at home, attended for some time the Grammar School in Agerdeen, and entered at an early age King's College and University. He subsequently went through the usual divinity course, attending, as was the custom, the lectures of the Professors both in King's College and in Marischal College. The Pro-

fessor in King's College, Rev. Dr. Mearns, whose mental attainments, theological learning, and high personal character commanded respect from all who knew him, had been, in early life, a pupil of Mr. Roger's father. While he took his theological course in Aberdeen he attended also medical classes, completing in due time his course, and passing as a licentiate of the Royal College of Surgeons, London. In all the classes which Mr. Roger attended, alike in the Arts course and in the departments of Medicine and Divinity, he took a most respectable position, very high indeed in some subjects; and through life he manifested a strong liking for many branches of science.

After the usual trials he was licensed to preach the gospel, and soon accepting an appointment as a missionary to Canada, was ordained by the Presbytery of Kincardine O'Neil, and sailed for Canada in the summer of 1833.

During part of his student life, he and some of his brothers had as tutor Mr. Harry Stuart, afterwards Rev. H. Stuart, for some time chaplain to the Forces in Aberdeen, and afterwards minister of the parish of Oathlaw, in Forfarshire. Mr. Roger always spoke of his tutor with great respect and affection, and regarded him as mainly instrumental in leading him to a full knowledge of the gospel, and an experimental acquaintance with its power.

About the time of Mr. Roger's accepting an appointment as a missionary to Canada, the attention of the Presbyterian churches, and especially of the Church of Scotland, was being directed to Canada more than it had been. For many years, while Presbyterians were scattered here and there throughout the country, there were few Presbyterian ministers except in the older cities and in a few of the older country settlements. But through the efforts of the Glasgow Colonial Society, of which the late Rev. Dr. Burns, then of Paisley, was for years the zealous and indefatigable secretary, and through the growing activity of the Church in the prosecution of missionary work in the colonies as well as in foreign parts, a change had taken place, and year after year accessions were made to the band of Presbyterian laborers in Upper and Lower Canada, as well as in the Provinces of Nova Scotia and New Brunswick. Mr. Roger arrived in Canada, as we have said, in the year 1833. Two years before, the Presbyterian ministers connected with the Church of Scotland had met at Kingston, and organized "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland." Its members in 1833 were still few in number. The Presbytery of Kingston was formed in 1833, the ministers within its bounds then being Rev. J. Machar, Kingston; Rev. J. Ketchan, Belleville, and Rev. M. Miller, of Cobourg and Colborne. The Rev. R. McDowall, of Fredericksburg, who had labored in Canada since 1796, subsequently was received as a member of Presbytery. He had previously been connected with what was known as "The United Synod." It would be an interesting task to give a sketch of some of the more prominent men in the Church at that time, but space will not allow of this at present.

Shortly after his arrival in the country, Mr. Roger proceeded to Peterborough, by that time the centre of a number of townships which were being rapidly settled, and which itself contained a considerable population. There was no church, but the Presbyterians secured accommodation and flocked to hear a minister of the old church, youthful in appearance, but bold in the proclamation of the great truths of the gospel. Soon a call was extended to him, which was accepted, and the young minister inducted as pastor of the newly organized congregation. The minister who officiated by appointment of the Presbytery of Kingston at his induction was the Rev. Matthew Miller, of Cobourg and Colborne, already mentioned. He had come to Canada shortly before, and was an able and zealous laborer. Shortly after, Mr. Miller, while travelling on the ice on the Bay of Quinte, lost his life through the ice giving way. His body was recovered, and was buried at Cobourg, where, in the old church, a memorial tablet was erected by his sorrowing congregation. Mr. Miller, at Cobourg, had been Mr. Roger's nearest neighbor. When reviewing the incidents of the earlier years of his ministry, Mr. Roger often told how his heart sank within him when he heard of the sad and sudden death of his fellow laborer. He felt that he was indeed alone, so far as the presence and co-operation of brethren were concerned, for from Belleville to Toronto there was at that time perhaps not one min-

ister of the same Church, and very few Presbyterian ministers connected with any Church.

After his settlement at Peterboro', work was vigorously carried on, and the fruits soon appeared. The congregation increased, and by and by a church was erected—St. Andrew's church—which still accommodates with much comfort the congregation occupying it. In 1835 he was united in marriage with his cousin, Miss Ezra Morrice, with whom he lived in untroubled happiness for nearly thirty years. She was greatly beloved by the congregation, and she was well worthy of their love and respect. Her sweet temper, her gentleness of spirit, her deep piety, her hearty interest in everything connected with the interest of the congregation, gained the esteem and affection of all who knew her. Delicate health, and the cares of a large family, prevented her from doing all that otherwise she would have done, but her gentleness made her great in the esteem of all who knew her and in the influence which emanated from her. When she died in 1864, all mourned her removal. A memorial tablet in St. Paul's church erected by the congregation, records their sense of her Christian worth.

In 1839, Mr. Roger, with his wife and children—two had been then born to them—visited their friends at home, and spent several months, chiefly with his father in the manse at Kincardine O'Neil. His father was then well advanced in years, and the parishioners were extremely desirous that the son, whose earnest and faithful preaching had made a deep impression upon them, and had been blessed for the conversion of some, should be appointed assistant and successor. But the controversy in the Church, which lasted for years and terminated in the disruption of 1843, had then begun, and the well-known evangelical sentiments and principles of Mr. Roger did not suit the views of the Patron. The application of the parishioners was not granted. After the disruption, those in the parish who connected themselves with the Free Church addressed repeated calls to Mr. Roger to become their pastor. The first call he declined at once, but the people renewed it, and the matter came before the Church courts. It was ultimately decided that Mr. Roger should remain in his Canadian charge, a decision in which he heartily acquiesced.

Mr. Roger had returned to Canada in the early part of the year 1843, and resumed his work with his characteristic energy and devotedness. In 1844 came the disruption in Canada, the year after it had taken place in the mother country. It is not intended to go largely into the history of that event. The step taken by Mr. Roger, which separated him from some who were very dear friends, was taken sorrowfully, but conscientiously. It was a step which resulted in very serious pecuniary loss to himself. While his convictions as to the path of duty were decided, Mr. Roger had no bitter condemnation for those who took a different view and a different course. He lived on friendly terms with the pastors who occupied the church which he and his congregation had after some years to vacate, and when the re-union of 1875 took place, none witnessed the event with greater pleasure and thankfulness.

For many years after 1844, Mr. Roger labored with great fidelity and diligence. His congregation was large and influential. After a time it became necessary to erect a new church, as they had to leave that which was at first erected for him. With most commendable spirit and liberality, the congregation erected the elegant and commodious edifice known as St. Paul's church, in which they still worship. This church was erected in 1858. While a faithful and diligent pastor to those more immediately under his care, he all along labored most indefatigably for the spiritual good of others. He preached with more or less regularity all through the district of which Peterboro' was the centre. He formed congregations in some localities, he fostered and built up congregations already formed in other places. His labors extended more or less from Norwood and Hastings on the east to Verulam and Fenelon Falls on the west. For many years he preached regularly not only in Peterboro', but also at Cavan, now part of the charge of Springville. After a time a minister was called to Cavan, who preached in the afternoon or evening at Peterboro', Mr. Roger in the meantime going to North Douro or Smith. For several years before the cessation of Mr. Roger's labors this arrangement had been discontinued and his labors confined to Peterboro'.

For the arduous labors to which he gave himself Mr. Roger was certainly well fitted. He had a strongly

built frame, a sound constitution, great power of endurance, and indomitable energy. But the strongest frame will not last always, the most vigorous constitution will not hold out forever. Although still in full possession of his mental powers, and with a fair measure of health and strength, about the time of the union in 1875, he began to feel the necessity of some assistance in the oversight of such a large congregation as that to which he had for many years ministered. The matter engaged the attention of Mr. Roger himself, and of the congregation, and ultimately of the Presbytery, and the result was that about two years ago, Mr. Roger's resignation, which had been previously tendered, was accepted, and thus a ministry of upwards of forty-two years was terminated. The congregation made provision for a retiring allowance, and expressed the request that he should have the title of *emeritus pastor*. The request was approved by the Presbytery, and sanctioned by the General Assembly, and his name still stood on the roll of Presbytery. Many of Mr. Roger's old friends throughout the Church would have preferred that he should still have retained a more direct and definite connection with the congregation for whose interests he had so long and so faithfully laboured. It cannot be denied that this would have been in accordance with Mr. Roger's own views and feelings. But a different conclusion was arrived at; and now when all is over, when the age servant of God has passed from his labors to his reward, we can only bow in humble submission before Him, whose ways are all right and who doeth all things for His own glory and the good of His people. Two brief years passed after the demission of his charge, a pastor having in the meantime been called, the Rev. E. F. Torrance, M.A. whose ministry gives ample promise, by the blessing of the great Head of the Church, of great success. In the course of these years Mr. Roger's infirmities increased, symptoms of heart disease manifested themselves, and became from month to month more decided. He realized his condition. He said occasionally to brethren when he met them, "I have received my death warrant." From his own medical knowledge he was well aware of the termination of the disease, and was conscious that at any hour the call might come. But he was, as usual, cheerful and genial, manifesting a lively interest in every thing around, and taking special pleasure in the society of his children and of old friends. His house was set in order. His soul was safe in the keeping of his God and Saviour, and death could not come on him unawares. During the last two or three months distress of breathing increased, latterly symptoms of apoplexy appeared, and at last on the evening of the 8th January, at nine p.m., while the members of his family were engaged in family worship, the Master himself called him to more intimate communion than can be enjoyed even at the throne of grace here. "He was not; for God took him." On the 10th January after appropriate services in the house and in the church, where amidst tokens of mourning a large congregation had assembled notwithstanding the very unfavorable weather, the mortal remains were carried through the streets where the shops and places of business were closed in token of respect, and laid in their last resting place in the beautiful cemetery at the Little Lake, where the remains of a beloved partner and of several children had already been laid. There rests the precious dust till the resurrection morning.

So much has already been said in regard to the life and labors of Mr. Roger that little more is needed to give a general idea of his character and worth. And yet we feel that it is difficult to set forth his character as it really was. Viewed as a man or as a minister of the Gospel he was such as we do not often meet with. Thorough integrity, candour and frankness, sound judgment, strong common sense, cheerfulness and geniality, distinguished him in all his intercourse with his fellow-men. His general information was varied and extensive, and in several branches of science, especially geology, his reading and attainments were very considerable. As a preacher he was highly esteemed by all, who valued sound, earnest, gospel preaching. His sermons were rich in gospel truth and were delivered with great solemnity and tenderness. The unction and power of his addresses on communion occasions were remarked by many. When he prayed in the family or in the congregation he was indeed like one "full of faith and of the Holy Ghost." As a pastor he was faithful and diligent in the visitation of the flock, and in catechising the young, an exercise in which he took great delight. To the sick and sorrow-

ing he was indeed a Barnabas, a son of consolation, and was often asked to visit those who did not belong to his own congregation. His personal religion was earnest, deep, fervent, while at the same time it was of a manly, cheerful, genial type. He had the happy art of introducing religious conversation in the social circle, and, in families which he visited he often left impressions which were never effaced. As a Presbyterian minister he was conscientious in attending the various courts of the Church, and in the earlier period of his ministry, this was a very different thing from what it is now, when railroads run in almost all directions. To attend meetings of Presbytery at Belleville or at Kingston, Mr. Roger had to spend two days on the road when going, and the same when returning. But these journeys were not without enjoyment. Often two of the brethren would put their horses together, having procured or rigged up a double carriage, and three or four would travel together. There was thus opportunity for social intercourse and enjoyment which could not have been had otherwise. Incidents of interest, and sometimes of peril also crowd into the memory, when reverting to these Presbytery journeys and meetings in the olden time.

In his domestic relations Mr. Roger was full of geniality, kindness, and affection. His home, the hospitality of which so many, especially of his brethren often enjoyed, was a happy one. The happiness of his married life has been already referred to. A large family surrounded his table, and for years made the house vocal with their gleesome mirth. But again and again the Master came into the garden and plucked now a tender bud, and again a more fully opened flower. Bereavements came repeatedly, but these seemed only to be the means of sanctifying and sweetening his nature, and of bringing forth the peaceable fruits of righteousness to the praise and glory of God. Of his family there survive three daughters, and four sons, two of these in Canada and two in Australia. The eldest surviving son is the Rev. W. M. Roger, M.A., of Ashburn. His children have in the hallowed associations and recollections connected with their father, in his affectionate counsels, in his godly example, a noble inheritance. May his example ever be before them! May they follow him as he followed Christ! May their father's prayers in their behalf be fully answered, and may they, through the grace of God and the merits of the Saviour, at last rejoin father, mother, and dear ones, forming an unbroken family in heaven!

Much more might be written in portraying the character of John Morrice Roger, but it is not necessary. He is no longer with us. We shall no more see him in the flesh. But he will long live in the hearts and memories of his congregation, and of his brethren who knew and loved him. May we all follow his faith; may his example stimulate and encourage. May we be as he was, "ready to be offered," and may we be enabled to say, as he could most appropriately say "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing."

THE Presbyterian congregation, Bowmanville, Rev. James Little, Pastor, had a gala time last week, having three public meetings in succession, viz., the annual soiree, on Tuesday evening; a children's tea and concert, on Wednesday; and a missionary meeting on Thursday. The two first were the most successful of the kind ever held in the church; the latter was small on account of the other two, the arrangements for the missionary meeting having been made by Presbytery. A good deal of interest was manifested at the tea-meeting, on account of the announcement that a name would be given to the church; and as *St. Paul* had been suggested by the congregation, and agreed to by the pastor and officers of the church, it was formally announced and named at the tea-meeting by the pastor, who, in appropriate and eloquent language, referred to the noble name we had adopted, which he said would require of the congregation noble deeds. The Rev. A. A. Drummond, of Newcastle, on the occasion gave a most interesting address on the Eastern question; while the choir and the ladies who provided the entertainment exceeded themselves. The children's meeting was a very delightful one in every respect, a number of them, with the assistance of friends and teachers, taking part in the programme. Both Church and school are in a very prosperous state.—CON.

## BOOKS AND MAGAZINES.

### *Scribner's Monthly.*

New York: Scribner & Co. February, 1878.

The "Mid-winter number" is even more than usually attractive. So much did the publishers think of it that they had no hesitation in printing 100,000 copies of it. One of the attractions is a full-page portrait of Abraham Lincoln taken from the last and little known photograph. The table of contents is rich and varied.

### *St. Nicholas.*

New York: Scribner & Co. February, 1878.

A magazine that has a tendency to keep children, of various ages, in good humour all the year around, and more especially in the long dreary winter evenings, is a great benefit to them and to all who happen to be within hearing of them; and if, at the same time it contrives to impart a good deal of useful instruction, almost unawares, it is all the better. These are the objects at which "St. Nicholas" apparently aims; and its funny stories, clever sketches, and beautiful illustrations are well calculated to accomplish them.

### *Lectures by Rev. Joseph Cook.*

Toronto: C. Blackett Robinson. Trade supplied by "Toronto News Company." Price 25 cents.

It would be superfluous to write an extended notice of these masterly productions of the brilliant American scholar. They are already famous; that is, most people have heard of them, but at the same time it is equally true that very few people have read them; and the publisher of this pamphlet has done well to place these lectures before the public, carefully edited, neatly got up, and at a price which brings them within everybody's reach.

### *Orangism, Catholicism, and Sir Francis Hincks*

By J. A. Allen, Kingston. Toronto: Hart & Rawlinson.

This pamphlet of sixteen pages is a reprint from the October number of the "Canadian Monthly." Its author is a pretty regular contributor to that magazine; and as a writer he is always fresh and vigorous. In noticing the "Canadian Monthly" in our issue of 5th October, we paid more attention to this article of Mr. Allen's than to any other; and we only repeat one of our former statements when we say that in opposing the unreasonable claims of the Roman Catholic Church, he advocates the cause of truth, of humanity, and of moral and intellectual progress.

### *Vick's Floral Guide.*

James Vick, Rochester, N. Y.

It is pleasant to find that greater attention is given to flowers now than has been given to them in the past; and that the number of people who take an interest in their cultivation is always on the increase. To these a well-arranged, illustrated catalogue is of great advantage in making their selections. Among all the catalogues which have come under our notice, for neatness and regularity of arrangement and for beauty and truthfulness of illustration, "Vick's Floral Guide" bears the palm. Independent of its use as a guide in the selection of flowers, it may well claim a position as a work of art. Mr. Vick has materially aided the progress of civilization by introducing so many new and beautiful varieties of flowers, and spreading them over the continent by means of his widely circulated catalogues and his other publications.

### *Fortnightly Review: North American Series.*

Toronto: Belford Brothers. December, 1877.

The title of the first article in this number is "Mr. Gladstone on Manhood Suffrage," and the writer of it is Robert Lowe. Mr. Gladstone replied to a former article of Mr. Lowe's on "The New Reform Bill," and here we have Mr. Lowe's rejoinder. In his first article Mr. Lowe had pointed out that if the provisions of the new Reform Bill became law, it would be impossible to resist the accomplishment of universal suffrage; and this he regarded as a very startling conclusion which few would think of facing. Mr. Gladstone refuses to be startled, accepts the situation, and declares himself in favor of manhood suffrage. But the Honorable Robert Lowe is no mean opponent, as the able paper now before us abundantly shows. We rather think he proves conclusively that neither Britain nor any other known country has arrived at that point of civilization which would render the adoption of manhood suffrage anything else than foolish and dangerous. The other articles in the present number of the "Fortnightly" are: "The Republic and the Marshall," by

Frederick Harrison; "Humming Birds," by Alfred R. Wallace; "Dr. Newman's Theory of Belief," by Leslie Stephens; "Political Dissent," by J. Guinness Rogers; "Florence and the Medici," by J. A. Symonds; "Hell and the Divine Veracity," by Lionel A. Tollemache; "Has India Food for its People," by H. J. S. Cotton; "Home and Foreign Affairs." The typography and general appearance of the Canadian edition of this well-known English magazine are creditable to the Messrs. Belford.

### *The American Journal of Microscopy.*

New York, January, 1878.

This magazine, now commencing its third volume, will be of great advantage to all who use the microscope. It will enable them to compare their own observations with the observations of others, and it will keep them well posted as to the improvements made from time to time in the construction of the instrument and in the mode of using it. It would be a serious mistake to suppose that there is nothing new to be learnt in this department. Many magazines and many books will run their course and be laid on the shelf long before the microscope shall have accomplished its mission. The discovery of the refracting power of the lense has opened up to our observation two very rich fields for exploration which would otherwise have been inaccessible—the one because it was too large; the other because it was too small. Nor can it be said that the telescope has outstripped the microscope either in the strangeness or in the importance of its revelations. We do not suppose that the man who first discovered the satellites of Jupiter was a bit more astonished than the man who first found out that in rubbing the surface of a mouldy potato with his thumb he had spread death and devastation over a forest-clotted region which, regarded in relation to the size and number of its inhabitants, was of vast extent, and perhaps of as much importance in the universe as some things which occupy much more space. The present number of the Journal contains several interesting descriptions of hitherto undescribed animalcules, accompanied by illustrations.

### *The Canada Christian Monthly.*

Toronto: C. Blackett Robinson. January, 1878.

The present number begins the eighth volume of this useful publication. Throughout its course, nothing has been admitted into its pages but what was thoroughly in keeping with its character as a religious magazine; while, at the same time, the shortness, the pithiness, the variety, and the admirable classification of the articles, all combine to render it not only readable, but very interesting. Even those who are young, and perhaps not in the habit of thinking very deeply or seriously, always find something suited to their taste in the departments entitled "Christian Miscellany" and "Children's Treasury," the latter of which generally has one or two illustrations; while the mature and intelligent Christian finds food which his soul loveth among the more solid departments, such as "Editorials," "Christian Thought," and "Christian Life." This magazine has always preserved its unsectarian character, indeed it would be very difficult to find a periodical which has been so successful in advocating, elucidating, and minutely explaining gospel truth, without manifesting some denominational bias. The January number is a fair average specimen. The editorial department is well occupied by a most thoughtful and weighty article entitled "The Four Corner Stones of a Prosperous and Permanent Commonwealth." These four corner stones, we are told, are (1) "Honour all men;" (2) "Love the brotherhood;" (3) "Fear God;" (4) "Honour the King." Under these heads are beautifully and clearly set forth the essentials of national greatness. Under the head of "Living Preachers" we have a sermon on "Our Lord's Preaching," by Rev. C. H. Spurgeon. The department of "Christian Thought" is taken up with one of Joseph Cook's famous lectures; its subject is "Is Conscience Infallible?" The character chosen to illustrate "Christian Life" is that of the late Bishop Ewing of Argyle. The "Christian Miscellany," the "Children's Treasury," and the department allotted to Poetry are well filled; and the number closes with some valuable Book Reviews. The present is a good time to begin taking this excellent magazine; and those who wish to do so have only to remit one dollar to C. Blackett Robinson, Publisher, 5 Jordan St., Toronto. This small amount will secure the "Canada Christian Monthly" for one year.

## SCIENTIFIC AND USEFUL.

**TO CUT WHALBONE.**—Hold it in the flame of the lamp an instant, and you can cut it with shears.

**TO REMOVE STAINS FROM IVORY HANDLES.**—If assafoetida be applied with a little friction, all stains from ivory handles disappear.

**CORN STARCH CAKE.**—One cup of sugar; one-third cup of butter; one and one-fourth cups of flour; one-half cup of sweet milk; one-half cup of corn starch; two teaspoons of baking powder.

**BORAX IN THE LAUNDRY.**—Borax is a good thing to use in the laundry. It will effect a large saving in the consumption of soap. It does not injure linen, and it softens the hard water, which is a great advantage.

**MEASURING THE WIND.**—The force of the wind is easily measured by an anemometer. Seven miles an hour is a gentle air; fourteen miles a light breeze; twenty-one miles a good steady breeze; forty miles a gale; sixty miles a heavy storm; and eighty to one hundred miles is a sweeping hurricane.

**THE DISCOVERY OF THE SATELLITE OF MARS** is owing to the fact that this planet is many millions of miles nearer the earth at present than for nearly eighty years. Take a good look at Mars now; you will not see him so big and bright again for nearly a century to come—and it is a trifle doubtful if you will then.

**FROZEN FRUIT-CREAM.**—One pound of fruit, one quart of good fresh cream, sweeten to taste, rub all through a fine sieve, place in a freezer; as it freezes scrape down from the sides like ice cream; if moulded in fancy forms it must be first frozen, then packed well in the forms, and repacked in ice and salt like the beginning; place the forms in warm water for a moment; so as to turn out nicely.

**HOW TO TAKE CASTOR OIL.**—A modification of the old and favorite mode of administering castor oil in orange juice is offered by Potain. Let the juice of half an orange be squeezed into a glass; after carefully pouring the oil upon this, add the juice of the other half of the orange, so as to enclose the oil. If pains be taken to avoid mixing the layers, the combination can be swallowed, it is said, without the least perception of the flavor of the oil.—*Western Rural.*

**A GOOD PLAIN CAKE.**—Take a piece of bread-dough size of a loaf, add two cups of brown sugar, six ounces of good beef drippings or lard, three eggs, two tablespoons of caraway seeds. Mix all well together, and bake. Three-quarters of a pound of dried currants may be substituted for caraway seeds, if preferred. A little butter may be used in place of part of the drippings, but less is needed of butter or lard than of drippings, as they go further than the latter, being richer in quality.

**SPRAINS.**—Between the bones of the ankle and the wrist there are muscles. When by accident these are drawn out of their places what we call a sprain is produced. When one is aware that he has suffered this species of derangement, the first thing to do is to keep the part injured perfectly still, and by no means to use it in the least. The muscles left to themselves will return to their places gradually. Hops steeped in vinegar and applied hot to the injured part will quiet the anguish and restore wholeness. But still more important than any application is perfect quiet.

**FARMER'S HONEY CAKE.**—Take a pint of pure strained honey, and mix into it four ounces of butter and four of lard; then add five well-beaten eggs, and season with the juice of a good-sized lemon or nearly the whole of a nutmeg. A cupful of sour milk should also be used in mixing it to dough, with a light teaspoonful of saleratus. The amount of flour necessary will be nearly two quarts. Do not work it very much after the flour is mixed, but roll the dough out, and cut into shapes for baking in tin pans. This is a simple but palatable little cake. No sugar is needed at all.

**VEGETABLE FOOD.**—Speaking at a public vegetable banquet, a well known clergyman stated that he was descended from a long line of gouty ancestors. He had been a sufferer from gout, but having more than ten years ago become a total abstainer, and having not long after become a vegetarian, he had gradually driven gout out, and could give no other reason for it except pure and wholesome living—total abstinence from alcoholic liquor and from flesh meat. The teeth of man showed that he was not a carnivorous animal, and the stomach, he contended, also showed that it was not to receive flesh, but the fruits of the earth. He would not go back to his former mode of life for anything that could be given to him. Vegetarian diet agreed with the delicate as well as the robust. It was wholesome and enjoyable, and to it he owed a new lease of life.

**SUNNY ROOMS MAKE SUNNY LIVES.**—Let us take the airiest, choicest and sunniest room in the house for our living room—the workshop where brain and body are built up and renewed. And let us have there a bay window, no matter how plain in structure, through which the good twin angels of nature—sun light and pure air—can freely enter. This window shall be the poem of the house. It shall give freedom and scope for eye and mind. We shall hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint for us through our ample window. Rosy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy while we sit in our sheltered room as the changing years roll on. Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer. Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the window, hang brackets on either side, set flower pots on the brackets and ivies in the pots, and let the warm sun stream freely in to bring health to our bodies and joy to our souls.

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TORONTO, FRIDAY, JANUARY 25, 1878.

In other columns will be found a biographical notice of the late lamented Rev. J. M. Roger, of Peterboro', by one who knew him long and intimately,—Rev. Dr. Reid, of this city.

OUR columns contain to-day the first list of subscriptions, most of them paid, towards the liquidation of the debt of \$13,500, which has been accumulated during the last four or five years on the current expenditure of Knox College. Considering the circumstances of the country, and especially the dullness of business due to the want of sleighing, the contributions must be regarded as on the whole liberal, and testifying to a very general desire to relieve the College from its financial difficulties. The subscriptions are the result of a canvass in the five places named, necessarily hurried, by one member of the committee. It is expected that additions will be made to the lists from each of the places, of persons who could not be seen by him at the time of his visit. We hope to publish similar lists from time to time, until the whole debt is covered. Larger amounts will no doubt be subscribed by members of the Church in Toronto, Hamilton, Kingston, and other cities, and we hope, also, by some of the wealthier members in country districts. This is a cause which appeals with peculiar force to those who have accumulated considerable means. Why should not a few of these make the movement an easy success by sending contributions of one or two hundred dollars? But whether this shall be done or not, the effort now begun must be continued till the whole debt is swept away.

## FARRAR, BEECHER &amp; CO.

QUITE a sensation has been produced in the new and the old worlds by sermons upon the eternity of punishment which have been preached and published by eminent clergymen. It seems astonishing to find Farrar, who is regarded as an accomplished scholar, attacking in the way he does one of the fundamental truths of Christianity. While

the sermon of Beecher is not so pronounced as we had anticipated before perusal, but is a labored attempt to show that language which deals with eternal verities is not capable of being understood by the intellect in its fleshly tabernacle, it of course runs in the direction of unfriendliness to the orthodox view. Sermons and speeches by others, some of whom are not so prominent, are more in the way of rhapsody than scholarly exegesis, and may be put down as of no great consequence to the question which has been raised.

Meanwhile, the discussions that are going on enable us to realize the conflict of minds which preceded the crystallization of such doctrines as the atonement and the Trinity. The legion names represented in these contentions have disappeared, and the grand results of accepted doctrines promulgated by the various councils remain to this day, and are considered by the Church at large as well-established truths. The Trinity is a fixed fact in theological science, and whatever be the difficulties arising from our mental attitudes towards the subject, faith at once accepts it as the doctrine of Scripture. So it is with the atonement. Many theories may be held regarding it, but none of them is inimical to the truth of the doctrine. Nor do we say that the doctrine of the eternity of punishment is not equally well established by the consensus of Churches. But we do say the present commotion and discussion resemble those which led to the settlement of such doctrines as we have named, and we may confidently anticipate the result, that the doctrine of the eternity of punishment will only be more thoroughly established than ever. It is impossible to conceive that any amount of attack could alter materially the terms in which this doctrine is accepted and has been accepted for ages. As the Essays and Reviews performed a valuable service to Theology, as even the works of infidels and sceptics have had the effect of rousing scholars to earnest study, and of leading to the settlement of minds as to the principles involved, we already see that good is resulting from the attempts that have been made against the doctrine of future punishment. The learned divines of the churches are up in arms, and some of the leading churches have expressed authoritative utterances upon the subject. Soon the elements of warfare will disappear, and again the consensus of the churches will be found on the side of the doctrine that is being discussed.

It seems strange to us that these men who are striving to turn the world upside down, not by a hasty and pardonable expression of difficulty upon the subject, but by authoritative teaching against the accepted view, do not see how little is accomplished by the interpretation which they can only think of as possibly correct. They are forced to admit that there will be at least an indefinite period of punishment. Were we preaching upon the gospel theme of salvation, and conceived it probable that some of our hearers would be hopelessly alien from God for a period, the duration of which can scarcely be grasped by the mind of man, say for a million of years, we would be influenced with the desire to win souls from such a ruin. To our view there is no appreciable difference between eternity and the proposed possible period during which restoration may be accomplished. But while

we are sure that the acceptance of the indefinite period theory would lead most preachers to urge with all earnestness the duty of closing with the gracious offers of salvation, such sermons as those of Farrar, Beecher & Co. are too likely to create indifference to the idea of punishment in the minds of sinful men. This is their logical and practical effect. There is surely enough in the worldly spirit to create indifference to the teaching of Scripture on the subject of future punishment, without fostering any degree of carelessness by casting doubts and difficulties in the way of its acceptance.

After all, there is the positive view to be pressed home by preachers upon the hearts of men. What a loss is sustained by a human soul that is one year or ten years out of Christ! What a fearful result to be a life-time without the Saviour and only turned to him on a dying bed! And what an appalling contemplation to be for ages without the strength, the nobility and purity that pertain to the followers of Christ! The normal condition is union with God. Without this the soul must be dwarfed indeed, its capacity circumscribed, its aspirations deadened. The Christian after all has the best of it. If punishment is limited to indefinite ages, the believer is during such periods attaining to a loftier stature of knowledge and purity. But the other alternative is always pressing urgently upon us, what if the indefinite period prove after all to be endlessness of punishment! Then it will be well for ever with the Christian.

## GAOLS AND REFORMATORIES.

INSPECTOR LANGMUIR'S report for the year ending 30th September, 1877, shews an unusual increase in the number of commitments to the common gaols of the province. In that year 13,481 persons were committed, as against 11,236 in the preceding year, an increase of 2,245, or twenty per cent, which is much more than can be accounted for by the increase in the population. In order, if possible, to ascertain the particular crimes in which this increase has taken place, the Inspector enters into a long and careful analysis of the statistics in his possession. From this analysis he finds that while murder, manslaughter, and the other more serious crimes have decreased, remained stationary, or, at the worst, not increased beyond the ratio of former years; and while there has been a considerable increase in some, balanced by a decrease in others, of the minor "crimes against the person" and "against property;" the great increase is to be found in the number of those committed for vagrancy. Of these, Mr. Langmuir says: "The growth in the number of these vicious, depraved, and vagabond classes of the community is undoubtedly the cause of the abnormal and unprecedented increase in our gaol population, and it behoves the Government and Legislature of the province to take such steps as will stamp out the evil, or at any rate mitigate its results; and so far as the able-bodied vagrants and tramps are concerned, and the province is infested with them, enforced labor and tasks of the hardest and most menial kind, carried on in the goal-yard and in the public streets and highways, is the only remedy. The Dominion Act of last session provides for the

application of this remedy, and the sooner Municipal authorities take the matter in hand the better." Of the 13,481 charged with crime, 8,470 were found guilty and sentenced, and 830 of these still remained undergoing sentence at the close of the official year. This number, added to the number of those who had been sentenced in previous years, and whose sentence had not then expired, brings the prison population of the province up to 2,057, whereof the common gaols contain 830; the Toronto Central Prison, 361; the Provincial Reformatory, Penetanguishene, 195, and the Dominion Penitentiary, Kingston, 671. Of the number committed, 5,413 were born in Canada, 2,317 in England, 3,738 in Ireland, 781 in Scotland, 871 in the United States, and 361 in other countries. As to religious denomination, they are classified as follows: Roman Catholic 5,142, Church of England 4,491, Presbyterian 1,637, Methodist 1,602, other denominations 609. The fact that 8,268 acknowledged themselves to be of intemperate habits, while only 5,213 were able to pass themselves off as temperate, tells heavily in favor of prohibition; and this other fact, namely, that 10,480 could read and write, while only 3,001 could do neither, strongly reminds us of the necessity of advocating the introduction of the Bible and better moral training into our public schools, for it shews on the face of it that mere secular education cannot even keep people out of gaol, not to speak of making good citizens of them. The most "interesting" part of the report is the chapter on "escapes," which, in graphic relation of adventure, almost equals "Jack Sheppard" or "Redmond O'Hanlon." However, we are sure the Inspector would much prefer having no escapes to describe; and the vigilance and care which he exercises in investigating the details of every case of this description that occurs, as well as his promptness in dismissing officials where negligence has been proved, are certainly well calculated to bring about such a desirable state of matters. The number of escapes during the year to which the report refers was only twenty-four, as against thirty-four in the previous year.

Besides this general report there are separate reports of the Central Prison, of the Reformatory at Penetanguishene, and of each of the county gaols. The Kingston Penitentiary, being directly under the control of the Dominion Government, does not report to the Government of Ontario. The Central Prison is now in the fourth year of its existence and seems to answer the object aimed at in its establishment. It was intended as a receptacle for the more experienced, the more hardened and the more unmanageable cases from the common gaols; and the object in view in their removal was the improvement of discipline in the common gaols, and the securing of a better classification, whereby the younger and more inexperienced inmates might escape contamination by contact with hardened criminals. Since its opening, 2,094 prisoners have been transferred to the Central Prison from the common gaols. A large number of these have acquired a trade or at least such a knowledge of some handicraft as would enable them to make a living when they left; whilst all of them, except those utterly irreclaimable, were trained to habits of industry. The commitments to the Reformatory at Penetan-

guishene were seventy-five, being thirty in excess of the previous year. The Inspector points out that this establishment is itself in need of reformation. His complaints, in brief, are: that the building and its surroundings are too prison-like; that the disciplinary arrangements are almost the same as those in force in prisons for adult criminals; that youths are sent to it for fixed periods, whereas the term of their detention ought to end on their giving satisfactory proofs of reformation; and that there is not a sufficient variety of industrial employments provided. These are certainly grave evils and they ought to be attended to without any delay. Regarding the common gaols the report speaks hopefully. It appears that all the counties have now complied with the "Prison Inspection Act of 1868," either by building new gaols or by reconstructing and adding to old ones; and that the increased accommodation and the better division of the buildings, along with the relief afforded by the Central Prison, have secured a proper classification and separation of criminals. From the tone of the reports, more than from any direct statement of Mr. Langmuir's, we infer that his great aim is to expose criminals, while in custody, as much as possible to good and wholesome influences, instead of allowing them to be exposed, as they formerly were, to much worse influences than they had ever come in contact with outside. Should this idea be faithfully carried out, it is quite possible that the time may soon come when every gaol shall be, not a college for crime, polishing the raw and clumsy youth into an adept, and turning him out upon the world to do more harm than ever, but a reformatory whence shall emerge useful members of society, rescued—perhaps from the gallows. It has also happened even under the old arrangements, and may all the better happen under the new, that it was in gaol that the criminal first had the gospel brought to his ears and to his heart with power from on high, by which he was rescued from something worse than the gallows and made, not only a useful citizen of his country, but a still more useful citizen of the kingdom of God.

#### KNOX COLLEGE SUBSCRIPTIONS.

Subscriptions (most of them paid) for liquidation of the debt on the current expenditure of Knox College, per Rev. J. M. King:

*Sarnia*—W. B. Clark, \$20; T. & J. Symington, \$20; Charles McKenzie, \$20; Daniel McKenzie, \$20; Robt. McKenzie, \$10; M. Fleming, \$10; James King, \$10; Joseph Lowrie, \$8; J. R. Gemmel & Son, \$5; John D. Murray, \$5; James McKenzie, \$5; James B. Barrie, \$5; David Gray, \$5; T. Houston, \$5; P. McGlashan, \$5; D. Grant, \$5; George Leys, \$5; James Watson, \$4; S. A. McVicar, \$4.

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*St. Thomas*—John McLean, \$10; John McDougall, \$10; Rev. Mungo Fraser, \$10; A. McLachlin, \$5; J. McCrone, \$5; Alexander Lindsay, \$5; H. B. Pollock, \$5; smaller sums, \$8.

#### EX-PRIESTS' FUND.

The Treasurer of the Board of French Evangelization desires to acknowledge with thanks the following contributions received in aid of the support of ex-priests:

Rev. Nathaniel Paterson, \$4; Rev. H. McGregor, Kintyre, \$10; Rev. J. Irvine, Mille Isles, \$5; Rev. D. B. Cameron, Acton, \$4; Mrs. Colin Cameron, N. Nation Mills, \$2; Mrs. D. A. Cameron, N. Nation Mills, \$2; Miss A. B. Murchison, N. Nation Mills, \$2; A Friend, \$5; Mr. W. B. McMurrich, Toronto, \$5; Miss Smith, Montreal, \$10; Mrs. J. B. Armstrong, Guelph, \$2; Mr. R. Walker, sr., Diamond, \$4.40; Mrs. John Thom, Toronto, \$20; Chatsworth Sabbath School, \$4.

Further contributions are urgently solicited. These should be addressed to the Treasurer, REV. R. H. WARDEN, 210 St. James Street, Montreal.

#### STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The following contributions, received up to date (Jan. 15th), are thankfully acknowledged by the Treasurer:—A. C. Morton, \$1.00; Desert congregation, per M. H. Scott, B.A., \$8.00; Coaticook and Richby, per T. A. Nelson, \$8.75; The Old Elder of Eden Mills, \$5.00; Pembroke, per Wm. Shearer, \$22.00; Rev. Robert Hughes, per Wm. Shearer, \$5.00; Chalk River, per Wm. Shearer, \$6.50; Point Alexander, per Wm. Shearer, \$5.50; Chelsea, per Wm. Shearer, \$2.45; Goderich, per Jas. T. Donald, \$17.12; John Allan, B.A., \$10.00; Muskoka Mission, per J. P. Grant and A. York, \$6.00; Westmarch friends, per Wm. Russell, \$2.30; Bristol Congregation, per M. D. M. Blakely, \$28.60.

THE annual meeting of Chalmers' Church, Montreal, was held on the 10th inst. The Report of the Board of Managers was most encouraging. Notwithstanding the long vacancy in the pastorate and the severe commercial depression, the ordinary expenses of the year were all met, and in addition \$586 of accounts outstanding from previous years was paid. The congregation, in view of calling a minister, fixed the salary to be offered at \$1,200 per annum, but after hearing the Rev. P. Wright, such was the unanimous desire to secure his services that additions amounting to \$400 per annum were made to the subscription list, and the salary increased to \$1,600 per annum. The result of the settlement of Mr. Wright has been most gratifying; the attendance, Sabbath contributions and membership being largely increased, and a new era of prosperity for the congregation entered upon. There is a mortgage of \$8,000 on the building, the interest of which has been met by Mr. Warden King and a few friends outside the congregation. This mortgage becoming due in the beginning of March next, Mr. King has generously offered, with a view to reduce the principal, to contribute one dollar up to one thousand dollars for every two dollars the congregation may be able to raise prior to March. At present an effort is being made in this direction, and there is a fair prospect of obtaining sufficient, along with the proceeds of a bazaar held by the ladies in October last, to reduce the mortgage by several thousands of dollars. We congratulate the congregation on the hopeful prospects with which they begin another year, and have no doubt that a bright future, by God's blessing, lies before them. The general adoption of the Weekly Sabbath Offering system, as recommended by the managers, will tend greatly to the financial prosperity of the Church.

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XIV.

When the duties of that sad day were at last over, and Anthony Beresford had gone to his room for the night, he determined to read once more the document confided to him by his mother on her death-bed, in order that he might consider seriously by what means he could best perform the obligations she had laid upon him with regard to his brother. He remembered very well, from his first hasty perusal of the paper, that Rex's chief danger lay in the enmity which Richard Dacre cherished against him in consequence of the injury he had sustained at the hands of his father Francis Erlesleigh; but a little reflection had forced upon him the conviction that it might be exceedingly difficult for him to detect the approach of Dacre, with his nefarious designs, in the vague future which lay before him. Vivian had distinctly said that Rex's secret enemy intended to change his name for purposes of concealment, and Anthony foresaw that his brother might become acquainted, and even intimate with him, while he himself had not the smallest suspicion of his identity.

That other and perhaps more subtle peril which threatened Rex from his own tendency to the fatal vice of gaming Anthony hoped to be able to guard against by remaining always at his side. But how was he to recognise Dacre, whom he had never seen, if he made his way into Rex's life under another name? It was possible, indeed, that he had done so already. The man might even have been amongst the strangers who had assembled at Darksmere that day, on the plea of a former acquaintance with Rex's parents. Anthony's thoughts reverted to Mr. Gascoigne, with a sudden momentary suspicion that some connection at least with Dacre might account for his marked observation of Rex during the funeral service; but the next instant he discarded the idea, remembering how friendly and straightforward his visitor had been in his subsequent conversation with himself, and how little likely it was that Sir Thomas Fleming would have introduced any one at Darksmere of whose antecedents he was ignorant. Still it is very necessary that Anthony should have some clue which might guide him to Dacre's identity in the future, and he anxiously examined that night every line of the paper from which alone he could glean any information.

He felt convinced, when he had concluded it, that Dacre had made no attempt to approach Rex during Mrs. Erlesleigh's lifetime. He must have been aware that she would recognise him under any name, and would at once have rendered abortive any attempt of his to influence her son. The occasion on which she spoke of having discovered Rex's gambling taste had clearly not been in any way connected with Dacre; but if this man had kept himself informed of the course of events at Darksmere Castle—as was probable—he must now be aware that death had deprived Rex of his mother's watchful guardianship, and that the time had come when any unscrupulous plan for obtaining influence over him would have the greatest chance of success. Anthony felt, therefore, that his brother's danger was perhaps even then most imminent. Yet no indication was given him which could help him to a knowledge of Dacre, excepting the one promise on the part of Vivian that if he should be alive and within reach when Rex's friends had need of his help, he would be ready to assist them with any information in his power. The address of an agent in London, who might possibly be acquainted with his place of abode, had been given by Vivian, but as it was nearly eighteen years since the letter had been written, it was quite possible that the agent in question might not be alive any more than Vivian; or even if he were, he might not now be able to assist Anthony in gaining access to him. It seemed in every way a forlorn chance, but it was the only one by which Anthony could hope to obtain the information he so urgently required; and before he slept that night he had written a letter to the address given in London, begging to be informed, if possible, how he could communicate with Mr. Vivian.

The result, however, was beyond his hopes: two days later he received an answer from the agent, stating that he was able to inform Mr. Beresford of Mr. Vivian's present place of residence, since he had mentioned that he wrote on behalf of Mr. Reginald Erlesleigh, as he had received orders from Mr. Vivian that he was on no account to reveal his abode to any one excepting Mrs. Erlesleigh, or, in the event of her death, to the nearest relation of her son. The agent then explained that Mr. Vivian was living at a solitary house in a very remote part of Cornwall, where he had established a home for himself in the most inaccessible spot he could find; he had resided there for seventeen years, seeing no one, and refusing even to allow any postal communication to be established by which letters could reach him. The agent had not himself seen him during all that period, and had held no intercourse with him beyond the transmission of his money at stated times, which only occurred at long intervals, and which afforded him no opportunity of knowing anything concerning Mr. Vivian beyond the fact that he still lived. The agent concluded by giving Anthony the address of the rectory, adding that he would not find it possible to communicate with him otherwise than by going himself to the place, and he could not promise him that even then he would gain access to Mr. Vivian unless his connection with the Erlesleighs proved a passport in his favor.

Of course Anthony's resolution was speedily taken to make as soon as possible a journey in quest of the generous and eccentric man who had been so ready to return good for evil in the case of his faithless friend Erlesleigh, but he was obliged to wait for some opportunity of absencing himself when Rex would not be left quite alone, as he would have been at that time, when all his guests had departed, and he was not, of course, thinking of inviting any others during the period of deep mourning.

There were, besides, many arrangements to be concluded between the brothers.

Anthony had, with great difficulty, induced Rex to agree to his plan of renting the disused wing of Darksmere Castle as his own independent abode; and it was only when Anthony's persistence in resolving to live on his personal means and at no cost to his brother, threatened something like a quarrel between them, that Rex gave way, and reluctantly consented to his having a private establishment quite apart from that of the Castle.

The rooms consisted of a suit on the ground floor, with good accommodation for servants, but they had to be repaired and furnished, and both brothers found ample occupation for some two or three weeks in making them habitable, and especially in arranging a charming study for Anthony, with glass doors opening out on the flower-garden. The work was in progress, but not yet complete, when Rex came in from riding one afternoon, and told Anthony that he had met Sir Thomas Fleming, who had been urging him very much to go and stay with him for a few days at Fleming Hall, to have some pheasant-shooting. "I told him," continued Rex, "that I thought it was too soon after our loss for either of us to pay visits; but he said they were quite alone, Mr. Gascoigne and all their other visitors were gone, and there was no one at home but Lady Fleming and himself, and their son Robert, who was greatly in want of a companion to go out shooting with him, so I agreed at last to go for a week or so. To tell the truth, I felt that I should like the change; it is very depressing to see this great empty house, with all the dreary associations it has gained from our loss, and only you and myself wandering about in it like ghosts. I feel the want of some excitement, though I have hardly the heart to amuse myself."

Anthony looked sadly at his brother as he spoke; for this perpetual craving for excitement, which was one of Rex's special characteristics, and which not even his genuine sorrow for his mother's death had quenched, was just one of the traits in his disposition which gave most reason to fear for his future. He thought, however, that the visit to Sir Thomas's would be a very desirable change for Rex. The Flemings were quiet, homely people, with whom there was not the slightest risk of his being tempted to gratify his fatal taste for cards; while pheasant-shooting with Robert, whom Anthony knew to be exclusively devoted to field sports, would be a perfectly safe amusement for him.

Anthony reflected too, with satisfaction, that this plan would afford himself the opportunity he so much desired of going into Cornwall in quest of Mr. Vivian, as he should feel certain that he left Rex in safe hands. He therefore cordially agreed to the proposal, and urged his brother, by all means, to accept the invitation.

"Sir Thomas begged me to ask you to accompany me," said Rex, "but I told him I thought you would like to superintend the arranging of your rooms, and that I believed you did not care for shooting."

"I hate shooting, if the truth must be told," said Anthony, laughing, "though I know it sounds very un-English to say so; but, in any case, I shall be glad of a few days when I shall not be leaving you alone, to go to some distance on business, so that it will very well arranged, and I can write to Sir Thomas to thank him, and decline his invitation."

## CHAPTER XV.

Early in the following week the brothers parted. Rex drove over to Fleming Hall in his dog-cart late one afternoon, and on the next morning Anthony started on his long journey to "Refugium," by which name Mr. Vivian had chosen to designate the solitary house where he seemed to live as secluded as the hermits of old in their desert homes.

Anthony travelled, of course, by railway to Penzance, with nothing to diversify the ordinary and commonplace manner of his progress up to that point; but he found from thence he had to proceed in a lumbering country coach, which took him a long distance into the heart of the mountains, and even then he only reached a village, which although the nearest to Refugium, was yet absent from it at least twelve miles. Between this primitive little hamlet and Mr. Vivian's house Anthony was told that there was not only no human habitation, but no road, and that he must depend on his own feet to carry him thither, as no conveyance could have reached it, if even there had been one the people could offer him, which was most distinctly not the case.

Anthony, strong and active as he was, thought nothing of a twelve miles walk, but as it was already very late in the evening when he arrived at the village, it became necessary that he should wait till the next day before he went any farther. Having passed a very restless night in consequence of the exceedingly indifferent accommodation afforded him by the little public-house where he was compelled to lodge, he found himself perfectly ready to start on his further journey so soon as the welcome daylight dawned. With some difficulty he procured a boy to act as his guide, and before the sun had risen over the hills he was well on his way to his destination.

Anthony amused himself by conversing with the lad, who marched by his side shouldering his carpet-bag, and found him a very stolid specimen of the Cornish peasant, certainly not possessed of many original ideas. He had one, however, which afforded his companion no small amusement, and which consisted in the obstinate belief that Mr. Vivian's house was the abode of malevolent beings who practised the black art, and that any one venturing too near it would fall a victim to the subtlest snares of witchcraft. He appeared to have no other reason for this conviction than the extreme seclusion maintained by the inhabitants of Refugium, and the fact that the person who came to the gate to receive any parcels or letters which might be sent by messengers from the village, only communicated with them by signs, which the boy decidedly held to be of a cabalistic nature. He further stated that a mysterious white figure was occasionally seen flitting about on the mountain-side where the house was built, which he could not doubt was a spirit of some sort, and equally terrible whether it were good or evil. Anthony could not at all guess what might have been the origin of these fancies, but he found it in vain to combat them in the mind of his guide; and he soon had a practical proof of the strength of the lad's belief in them, when they arrived at a

spot where he deliberately unshouldered the carpet-bag, and laid it down at Anthony's feet.

"There, master," he said, in a Cornish patois which we do not attempt to reproduce, "you will have to carry that yourself the rest of the way. I aint going any further."

"Why not?" said Anthony. "Of course I shall pay you in proportion to the distance you carry it."

The boy's sole answer was to raise his hand, and point towards the mountain, near the foot of which they stood.

Anthony looked in the direction indicated, and saw a white wall surrounding a large enclosure, with tall trees rising up in the midst of it, which afforded through their branches an indistinct glimpse of the gables of a house. The whole was at a considerable distance, and he turned to the lad interrogatively, saying, "Well?"

"Yon's the place," said the boy, "and I aint going no nearer. I don't want to be turned into a rabbit nor yet a pig."

"Is that the fate you anticipate at Mr. Vivian's?" said Anthony, laughing.

"Granny says them witch folks are uncommon fond of turning you into beastises," replied the lad.

"But if that were the case I should be in danger of the same calamity," said Anthony, "and you see I am not afraid to go."

"Gentlefolks can please themselves," said the lad, demurely.

"Well, you must come along with me, anyhow," said Anthony. "I am not at all more willing to carry this bag myself than to be turned into a pig."

Whereupon the boy, without another word, took to his heels, and fled as fast as he could go in the direction of the village.

Anthony shouted after him that he had better wait to be paid at least, but his fears made him proof against even this appeal, and he very soon got quite out of hearing, and disappeared without once looking back.

Anthony could not help laughing, provoked as he was, but as he could give the boy his money when he passed through the village on his return, he did not attempt to overtake him, and taking up his bag, he walked quickly on, making for the enclosure in a straight line along the trackless mountain-side. The clearness of the air had deceived him as to the distance, which was greater than he had supposed, and it was high noon before he found himself at last under the wall he had seen afar off. It was of great height, so that the upper part of the trees alone were visible over it, and it enclosed a very large area of ground.

Anthony skirted this wall for a long way without coming to any gate or door which could afford an entrance within it, and he became convinced at last that he must have gone quite round it without any other result than that it still presented an impenetrable barrier between himself and the man he had come to see.

He stopped at last in great perplexity, put down his bag, and began to consider what he was to do next.

He was standing at the side of the enclosure facing the mountain, which rose up abruptly behind it, and the idea occurred to him that by going higher on the hill-side he might be able to look down on the house, and ascertain if there were really no entrance to it.

Looking up with the intention of doing so, he suddenly saw on a rock immediately above him a figure which startled him into an exclamation of extreme surprise. It was a figure clothed in white, as the lad had said, in long snowy robes such as angels are supposed to wear, and who might have been an angel indeed, for the beauty of her young lovely face and her sunny waving hair, that fell round her almost to her feet like a shining veil.

She stood perched on a boulder of the mountain gazing down at Anthony with a look of the utmost amazement in her large eyes, lustrid and pure as the morning sky, while he, in his astonishment, stood staring at her long enough to appreciate thoroughly the exquisite charm of her appearance, before he attempted to speak.

She was very unlike any woman he had ever seen before. She had an expression of childlike innocence and candour far beyond what her mere youth could have given, though she did not seem to be more than sixteen or seventeen years of age, and the perfect absence of constraint or shyness with which she looked full in Anthony's face was such as is rarely seen in any girl beyond the age of infancy.

Yet there was not the slightest appearance of any deficiency in mental power. On the contrary, her delicately fair face was bright with lively intelligence, and her movements were easy and graceful as those of a person certainly not devoid of culture.

How long those two individuals would have remained gazing at each other in perfect silence it is impossible to say, but at last the young girl's little rose-bud mouth parted in a smile, and she spoke.

"I never saw anything like you before," she said; "I wonder what you are?"

This unexpected address overcame Anthony's gravity, and he burst into an irrepresible fit of laughter, in which she, however, instantly joined, with a pretty child-like merriment which was very attractive.

"What am I?" he said at last, when he could speak; "well, I am a man at all events, and at this moment a very perplexed man besides."

"A man, yes!" she answered; "but the two men I know are not at all like you."

"Do you only know two men?" he asked, involuntarily, in his surprise.

"Only two, of course," she answered; "how could I know more?"

This was a puzzling question, to which Anthony could give no reply.

"Well, but if you are a man," she continued, "I cannot think how you come to be here. What do you want?"

"I want to find a door in this wall at the present moment," he said, "and apparently there is none."

"Oh yes, there is a door, but I am not going to show it to you; nobody ever goes in there. What a very strange man you must be to think of such a thing!"

"Everything is very strange as it seems to me," said An-

thony, laughing once more; "but if you will not show me the door, what am I to do?"

"What are you to do?" she said, musingly. "I think you look tired; suppose you were to sit down!"

"But where? I do not see a chair, any more than a door," he answered, much amused.

"Of course the chairs are inside the house; but you can sit on the rock here. I will sit beside you if you like."

"That will be a decided inducement," said Anthony, and he quietly sat down, while she placed herself at a little distance from him, with equal composure.

"I am not at all afraid of you," she said, as she took her seat.

(To be continued.)

### CONVALESCENCE.

The first dawn of recovery has its pleasures. It is like waking on a summer's morning after a long night's sleep. But, however delightful the transition from death to life, it heralds a period of weariness and distress almost exceeding the sufferings of the illness itself. A parallel may be found in the case of minor ailments. For instance, when the blood has been accidentally prevented from circulating freely in one of our limbs, no inconvenience is experienced; but when the vital fluid reflows, great discomfort and pricking sensations succeed. Again, the act of fainting is said to be far from unpleasant, while the resuscitation is disagreeable or even distressing. So in severe illness there may be periods of pseudo-pleasure, while the restoration to health may be irksome in the extreme. Returning strength seems almost too rough and rude a friend for the poor weak body; and if its first tenders of assistance are welcome, we are tempted to wish that it would not be quite so energetic in its later advances. Our bodies during convalescence become bones of contention between strength and weakness, each of which struggles hard for the mastery.

It is disheartening, after a rapid advance, to find that we had overrated our powers, and to be thrown back for a week or two. As we begin to walk about a little, we become more keenly sensible of our great weakness than we were when still lying in bed; and when we throw ourselves down for rest upon an easy-chair or a couch, we draw unfavorable comparisons between their comfort and that of our bed. It would be like striking our flag to return to the latter place of repose; and we therefore remain wearily on the sofa or arm chair until the happy moment arrives when we can respectably enconce ourselves between the comfortable sheets.

During convalescence, reading must of necessity form our chief amusement! but our brains and eyes soon weary of it. And then, in our books and newspapers, we read of those who are, or have been, up and doing; and this makes our own enforced idleness the more painfully apparent. Everybody seems to be at work except ourselves. Perhaps it strikes us that our confinement to the house is a capital opportunity for working up some foreign language, or cultivating some art or science. We set to work valiantly, but the grammar proves quite beyond our strength, the pencil will not bring the lines into drawing, and the scientific problem makes our heads ache. The idea occurs to us that at any rate we can write a light satire, and that such an occupation will cheer and amuse us. This attempt, however, is an utter failure; all our efforts to summon sparkling wit and effervescence result in miserable unsuccess, and in place of a brilliant squib we produce a few rapid pages, while a deep gloom settles upon us instead of a spirit of fun and banter. We pipe unto our wit, but it will not dance. The black demon of disgust with the world and with ourselves hovers round us. In this stage, to what depths may we not sink? Perhaps even to attempts at poetry or musical composition. There are no limits to human folly.

The patient who is sane enough in mind to be aware that he has no special genius will probably long for society. Yet, when his friends come to visit him, he soon becomes intensely wearied. The callers' very anxiety to amuse without fatiguing him makes them stilted and awkward, while he has not sufficient vital energy to keep the ball of conversation rolling about conventional nothings. The convalescent host is an object richly deserving of pity.

### NATIONAL LYING.

The characteristics of nations always come out prominently in the matter of veracity. The French *mensonge* (qualified often by highly moral writers as "*sublime*") differs essentially from the Italian *bugia*, which merely betrays that the *bugiardo* is naturally superior to the pitiful consideration of such trifles, light as air, as mere spoken words. Again, the genuine Anglo-Saxon lie is recognisable at a glance, by its clumsiness, its want of ease, grace, and precision; and, generally, by a slightly perceptible hesitation indicative of the fact that its author is ashamed of it—or at least expects to be expected to be ashamed of it, if exposed—a state of disquietude entirely foreign to the sentiments of the Frenchman or Italian. Quite distinct from any of these is the Celtic lie, which is fluent, ingenious, and also ingenious; wholly free from that *mauvais honte* which mars the English falsehood. But here also the different genius of the several branches of the Celtic family may be clearly traced. The Welshman does not lie like the Irishman, nor either of them like the Scotchman, whose "lee" (when Calvinism permits) is a very bad fib indeed, being told with a perfectly lucid sense of the disgrace properly appertaining thereto. The typical Hibernian falsehood appears to the dull Saxon intellect chiefly in the shape of a rhodomontade or gasconade, a big, boastful lie, such as the frog who tried to swell himself out like the ox might be supposed to have uttered, had he an opportunity of addressing the spectators of his experiment. As this kind of lie naturally offends the *amour propre* of the persons to whom it is addressed (unless the speaker be clever enough to enlist it on his side by making them feel proud of the honour of the society of the descendant of so noble a race, the rightful owner of so splendid an estate), it is common for the indignant British listener to speak of it with deep disgust and severity. Probably nothing in the world

has tendered so much to depreciate the Irish (also with slight variation the American) character in English estimation, as the efforts of both nations make to impress on their hearers the notion of their own and their country's claims to unbounded admiration. The Welshman never gives in to this kind of thing at all. He is exceedingly proud, but not at all boastful or vulgarly fond of talking of great people. While Irish provincial papers still write of local magnates much in the tone they did when Goldsmith satirised their description of the "*arrogant*" party who accompanied Mrs. Kough, Welsh journals trouble themselves very little about anybody, save always Sir Watkin Wynn, whose progresses are much more interesting to Welshmen than those of Queen Victoria.—*Cornhill Magazine*.

### ISLAMISM AND THE KORAN.

We must fall back on the distinguished doctrine of the Koran for an adequate explanation of the success of Islam. And, looking merely to this success, and reserving our opinion as to the morality of the means by which it was brought about, we cannot fail to be struck with the power which may be exerted in the world by faith in an unseen God and in the mission to execute his will. It was such a faith that nerved Mohammed to take the sword; and his followers, as soon as the divine mission to inherit the earth possessed their minds, and so long as that conviction maintained itself, were invincible. "The first Mahometan conquest, the continued Mahometan dominion, prove the assertion 'God is, to be no dry proposition, but one which is capable of exercising a mastery over the rudest tribes, of giving them an order, of making them victorious over all the civilization and all the religion which has not this principle for its basis.' It is worth noticing, at times when so much is explained by matter, force and external circumstances, that there is a tremendous power, for good or evil, in man's spirit, a might irresistible in sincere religious conviction. It is a standing lesson for all times, for times especially when faith in a personal God is wavering, to see the nerve that was given to the arm and the devout inspired into the hearts of the first Moslems, as with "paradise before them and hell-fire behind them," and the name of Allah in their mouths, they rushed forward to victory. We cease to wonder that such a people gained the mastery, not only over races sunk in debasing idolatry, but over others professing a religion which had become so mystified by discussions, and leavened with corruptions, that it had ceased to have a hold over their minds. A sound moral judgment, as well as a reverent interpretation of Providence, would lead us to see, in the incursions of these barbarians into Christendom, not an inexplicable scourge of God, but a just retribution for corruption in morals and insincerity of faith; and much as we lament the stagnant condition of Mohammedan races, and the havoc produced by Mohammedan conquest, we ought at least to recognise the fact that idolatry, deep seated and extensive, received its death-blow from Islam, which continues to hold up a clear testimony to the spirituality of God.—*Leisure Hour*.

### JESUS AT THE FEAST OF TABERNACLES.

So passed this memorable day; and again, on the last day of the feast, Jesus was standing in the temple. On each day of the seven, and possibly even on the eighth, there was a significant and joyous ceremony. At early morning the people repaired to the Temple, and when the morning sacrifice had been laid on the altar, one of the priests went down with a golden ewer to the Pool of Siloam, not far from the foot of Mount Zion. There, with great solemnity he drew three logs of water, which were then carried in triumphant procession through the water-gate into the Temple. As he entered the Temple courts, the sacred trumpets breathed out a joyous blast, which continued till he reached the top of the altar slope, and there poured the water into a silver basin on the western side, while wine was poured into another silver basin on the eastern side. Then the Hallel was sung, and when they came to the verse, "O give thanks unto the Lord, for He is good; for his mercy endureth for ever," each of the gaily-clad worshippers, as he stood beside the altars, shook his *lulab* in triumph. In the evening they abandoned themselves to such rejoicing that the Rabbi says that the man who has not seen this "joy of the drawing water" does not know what joy means. In evident allusion to this glad custom—perhaps in sympathy with that sense of something missing which succeeded the disuse of it on the eighth day of the feast—Jesus pointed the yearnings of the festal crowd in the Temple, as he had done those of the Samaritan woman by the lonely well, to a new truth, and to one which more than fulfilled alike the spiritual (Is. xii. 3) and the historical meaning (1 Cor. x. 4) of the scenes which they had witnessed. He "stood and cried, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." And the best of them felt in their inmost soul—and this is the strongest of all the evidences of Christianity for those who believe heart and soul in a God of love who cares for His children in the family of man—that they had deep need of a comfort and salvation, of the outpouring of a Holy Spirit, which He who spake to them could alone bestow. But the very fact that some were beginning openly to speak of Him as the Prophet and the Christ only exasperated the others. They had a small difficulty of their own creating, founded on pure ignorance of fact, but which yet to their own narrow dogmatic fancy was irresistible—"Shall Christ come out of Galilee? must he not come from Bethlehem? of David's seed?"—*Life of Christ*.

"Don't write there," said one to a lad who was writing with a diamond-pin on a pane of glass in a window. "Why not?" said he. "Because you can't rub it out." There are other things men should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold heartless word is spoken. The impression may be more durable than that of a diamond upon a glass. The glass may be broken, but the impression upon the heart lasts forever.—*Kind Words*.

## BRITISH AND FOREIGN ITEMS.

It is now said that after all Mr. Toth will perhaps retain the living of St. James's, Hatcham.

BETHANY Sunday school, of Philadelphia, lately seated 3,716 visitors. The whole number that day present was 5,418.

The Archbishop of Canterbury lately completed his sixty-sixth year, having been born in Edinburgh on the 21st of December, 1811.

The Rev. Joseph Cook has been made a member of the Victoria Institute or Philosophic Society of Great Britain, of which the Earl of Shaftesbury is President.

Six magazines for teachers and fourteen for children are now published in the continental countries of Europe, some of which have a weekly circulation of 20,000 copies.

DR. STEPHENS, Q.C., has given an opinion as to the liability of a clergyman forbidden by the Bishop of Lincoln to administer the Holy Communion in unfermented wine. Dr. Stephens does not think that the question is so free from doubt that the act of the rector can be legitimately stigmatised as illegal.

In Bengal the Bible has been introduced into the public schools. The Calcutta Bible Society offered to supply all the state schools with copies of the Scriptures. The offer was accepted, and now it is being used as a text book. Those governments are the strongest that train the children to be good.

Two good things are recommended by Talmage in regard to Sunday school rooms. 1.—have them well ventilated—"filled with fresh air such as comes panting off the sea, or moving down the hill-side, sweeping the aroma of whole acres of red clover tops." 2.—"Have the room bright and cheerful, not as though it were intended for a massacre of the innocents or another Protestant Inquisition."

ACKNOWLEDGING the receipt of resolutions passed at an anti-confessional meeting in Birmingham, the Bishop of Worcester concurs in the opinion that the practice of confession is demoralising to the individual and the nation. The Bishop of Gloucester and Bristol promised to discourage the practice; the Archbishop of Canterbury and the Bishops of London, Exeter, Norwich, Salisbury, Peterborough, and Llandaff contented themselves with simply acknowledging the receipt of the resolutions.

It has been supposed that the Indians are dying out. The Commissioner of Education, General Eaton, has published a pamphlet which shows that this is probably a popular fallacy. It has been impossible to obtain trustworthy statistics of the whole body of Indians prior to the year 1850. In the case of the Iroquois Confederacy, the number was reported by the Jesuit missionaries in 1650 as 11,000. The total number of Indians in the United States and Canada, descended from the Iroquois thus enumerated, was at a recent report 13,668. And these Iroquois have been emerging from barbarity into civilization under the most trying circumstances. It would not be expected that the Indians would increase very fast under the fostering care of the United States Government. That they have not died out shows a remarkable degree of vitality.

ST. ALBAN'S, HOLBORN.—"An Eye-witness" writes to the *Telegraph* as follows:—"There are many things true though incredible, and among them are the present adornments of St. Alban's Church, Holborn. I returned from a visit to it feeling like the Queen of Sheba—that the half had not been told me. Allow me to relate what I saw:—A life-size picture of the Madonna and Child stands on one side of the chancel gates, the Virgin "clothed in scarlet," and both bearing lilies, the special emblem of the Immaculate Conception. This picture looks as if it were over an altar, but closer inspection shows that it is on a shelf, covered with imitation lace over blue and adorned by candlesticks, vases of flowers, and flower-pots. The gates of the "sanctuary," or chancel, were, according to the modern fashion, locked against any profane intruder. Seven lamps hung before the altar, three of which were lighted, though it was broad daylight, and not a soul in the church except a charwoman clearing the pavement. On the altar was a cross and seven candlesticks, with vases of flowers and flower-pots; behind it a retable, with mediæval scenes from the life of our Lord; and in front, on the altar-cloth, a crucifix, embroidered or painted. In the side aisle was a picture of our Lord on the cross in full dress, the Virgin on one side, with St. Dominic in his black and white monkish robes standing behind her; and on the other side St. John and behind him St. Francis in his brown friar's frock, with a cross in his hand; and all four, real and pseudo saints alike, with the nimbus or glory round the head. Any one tolerably acquainted with the history of these two orders who have been the main propagators of the grossest superstition, and one of whom—the *Dominicans*, or Dogs of the Lord, as they delighted to call themselves—have hunted thousands of Christian men and women to death, cannot but inquire what picture Mr. Macdonochie means to teach by introducing their pictures into an English Church. He defends the Crucifix and the picture of the Madonna, on the ground that they teach the doctrines of the Atonement and Incarnation; forgetting the prophet's denunciation, "Woe unto him that saith to the dumb stone arise! it shall teach;" and forgetting also the historical fact that "the first images of Christ were found among the Doctores" who denied his real humanity. But, as a matter of curiosity, one would like to know whether he sets Dominic and Francis before us as models in whose footsteps we ought to follow. The Church of England, in her Articles and Homilies, denounces the use of images and monastic vows. She does not acknowledge Dominic or Francis as saints, nor persecution as a duty, and she protests against the whole system represented by these men. If symbols mean doctrine, then Mr. Macdonochie's church is symbolical of full-blown Popery—i.e., of all that the Church of England protests against. If he is allowed to be one of her authorized teachers, she is neither Protestant nor Reformed.

## MINISTERS AND CHURCHES.

ON the 13th inst. the Rev. Mr. Musgrove, of McKillop, preached an excellent sermon in the Presbyterian church, Seaforth, and declared the church vacant.

MR. McLEAN'S Blyth Bible class have presented him with a beautiful writing desk, and a work-box for Mrs. McLean, as testimonials of their regard for his services.

THE Rev. R. F. Burns, D. D., of Halifax, is to lecture in Montreal on the 7th and 19th of March, on behalf of the Students' Missionary Society of the Presbyterian College of that city.

THE bazaar and concert recently held under the auspices of the Ladies of St. Andrew's church, Arnprior, realized the handsome sum of \$450—a most satisfactory result.

REV. D. MACRAE has received and accepted a call from the congregation of St. Stephen, in the Presbytery of Huron, and his ordination is appointed to take place on Tuesday, the 29th inst.

AN interesting address was delivered by Rev. Alex. McKay, D. D., at the Presbyterial Sabbath School Convention held in Acton last Wednesday, on "The Relation of Parents to the Sabbath School."

THE Seaforth congregation gave a social in honor of the Rev. T. Goldsmith, on the eve of his departure for Hamilton. It was a very pleasant affair, and many kind wishes were expressed for Mr. Goldsmith and family.

THE soiree in the Oshawa Presbyterian Church on Tuesday evening of last week, was as usual a great success. The tea was of great excellence and the addresses numerous, varied and interesting. The church was crowded.

MISS GORDON, of Port Perry, was recently the recipient from members of the Presbyterian Church, of an address, accompanied by pieces of plate and a gold locket, as a slight acknowledgment of her valued services as organist.

AT a *pro re nata* meeting of the Presbytery of Ottawa, held at Carleton Place on Monday the 14th inst., a call was sustained to the Rev. A. A. Scott, Probationer. It was signed by 84 members and 180 adherents. The stipend promised is \$300 (nine hundred dollars.)

ON New Year's Eve, Rev. S. Jones, of Knox Church, Brussels, returned from a few days of labor in Bluevale. He had not long been seated at "his ain fire-side," when two ladies belonging to his congregation entered, and presented him with a fine study gown. Mr. Jones was thoroughly surprised, but made a brief reply.

REV. A. CARRICK, who left Orangeville recently for New Zealand, has arrived safely at his destination, and is comfortably settled in the city of Auckland. His new charge gives him a salary of \$2,500, and also a gift of \$500 to pay the expenses of removing his family from Canada. Mr. Carrick's many friends here will be glad to learn of his comfortable surroundings in his new sphere of labor.

ST. ANDREW'S CHURCH, Bayfield, has called the Rev. N. Patterson, who has accepted. His induction was appointed to be held in St. Andrew's church, Bayfield, on Wednesday, Jan. 30th, at two p.m. Rev. Thos. Thomson, to preside; Rev. James Sieveright, B. A., Goderich, to preach; Rev. Mark Danby, Varna, to address the minister; and Rev. Peter Musgrave, McKillop, to address the people.

THE young people belonging to the Bible class in Thames Road congregation to the number of forty-five or fifty, dropped quite unexpectedly into the manse last Friday evening, and after spending a few hours in pleasant social intercourse, surprised the pastor, Rev. H. Gracey, by presenting him with a purse of \$51, in acknowledgment of his services in teaching the Bible class. The purse was accompanied by a very flattering address.

THE united congregations of Mount Albert and Ballantrae earnestly desire to have a pastor settled amongst them, and after a careful canvass had been made, they agreed to guarantee \$500 per annum for that purpose, applying for a supplement from the Home Mission funds which will enable them to realize their wish. This is a truly liberal offer, considering the circumstances of the congregations, and it is to be hoped that they will receive, in the needed assistance, the encouragement which their hearty effort merits.

A SOIREE was held in the Presbyterian church at Ballantrae on New Year's evening. Notwithstanding the bad state of the roads, the house was crowded. Dr. Forrest, of Mount Albert, presided in his usual happy manner. Speeches were delivered by Rev. Messrs. Carmichael of Markham and Percy, and readings by Messrs. Thomson, J. Sommerville, of Queen's College, and S. H. Eastman, B. A., Knox College. The Bloomington choir contributed much to a very pleasant evening's entertainment. Proceeds amounted to \$59. On the previous day the congregation held its first annual meeting, and elected as a "Committee of Managers" Messrs. Wm. Mahon, James Hood, and W. Urquhart.

THE new Presbyterian church at Blyth was opened with more than usual pomp, by the Rev. D. H. McVicar, LL.D., Principal of the Presbyterian College, Montreal, in the presence of one of the largest congregations ever before gathered together in Blyth. The Rev. Dr. preached in the morning, afternoon, and evening, and at the first service the congregation would number close upon one thousand people. The church is situated upon Dinsley Street, with very good location. It is of white brick, sixty-eight feet long and forty-two wide, with a tower and spire about ninety feet high. There is a full-sized basement, intended for a lecture-room and other purposes. With the gallery in the end it is reckoned to seat 6000 people. The pews are from the establishment of Messrs. Bennet Bros., London, and are of oak, with walnut ornamentations. The collections on Sabbath were over \$180, which, together with the proceeds of the tea-meeting, amounted to nearly \$400. The occasion was a very enjoyable one, and one which shall not soon be forgotten by the people here, there being sleighing to allow the country people to come out with comfort. The address of Dr. McVicar, on French Evangelization, on Monday evening was very highly appreciated. The cost of the building, heating apparatus, etc., is about \$7,000, which sum is covered by subscriptions up to within \$1,000. The church is certainly a credit to the congregation, and to the little flourishing town of Blyth.—COM.

THE Annual Business Meeting of College Street Presbyterian Church, was held on Wednesday evening, the 16th inst., in the church. Rev. A. Gilray, the pastor, occupied the chair. The meeting was opened with devotional exercises, after which the congregation partook of a bountiful service of fruit, supplied by the managers of the church, which gave the occasion a happy and social aspect. Reports were then read which showed a marked and steadily increasing interest in the various schemes of the church, brooking a healthy and prosperous career of usefulness; for, notwithstanding the fact that they have just completed their first year as a self-supporting congregation, they had been enabled to meet all legitimate expenses, contribute to missionary and benevolent purposes and decrease their church debt. The communion roll numbers 276, being an increase of seventy-two during the year. The Sabbath School is in a healthy and vigorous condition, steadily increasing in interest and numbers, under the able superintendence of Messrs. Mitchell and Young,—indeed, the minister's Bible class room and the infant classroom have become so uncomfortable crowded that it was resolved to alter and add to these premises as soon as possible. Voting papers were handed in by the members for the election of managers for the ensuing year, and the following parties were announced as chosen: Messrs. Geo. Gall, F. Fenton, G. A. Dalby, W. Shepherd, A. Grimason, Geo. Milne, Jas. Mitchell, A. Turnbull, and Jas. Crane. A unanimous vote was accorded to Mr. John Douglas to act as preceptor, which has been kindly acceded to by that gentleman.

PRESBYTERY OF MONTREAL.—A quarterly meeting of this court was held on the 8th and 9th of January, 1878. There was a large attendance of clerical members, but, as is too often the case, there were very few of the laity present. The minutes of last ordinary meeting, and of the special meetings held on the 9th, 11th, 16th, and 18th of October, were read and sustained. The roll was called, and other items of business called for. The Rev. J. C. Baxter was elected Moderator for the ensuing six months. The Rev. J. B. Muir, of Huntingdon, asked and obtained leave of absence from his congregation owing to ill health. Mr. Muir has the sympathy of the brethren and their best wishes for his speedy recovery. The Presbytery called

for session records, and appointed committees to examine them. Also a committee on the State of Religion, to receive and arrange reports from the various congregations, consisting of the Clerk (convener), Messrs. Ross and Wright, ministers, and Messrs. McPherson and Capt. Ross Kerr, elders. Rev. R. H. Warden read the report of the Presbytery's Home Mission Committee for the past quarter. In accordance with its recommendations, the Presbytery resolved—1st. To ordain Mr. A. C. Morton, licentiate of this Presbytery, as missionary in Taylor Church, Montreal. 2nd. That the stations of St. Lambert's and the Tanneries, West Montreal, should be worked together during the ensuing three months. 3rd. That a committee—R. H. Warden, D. Paterson, J. Watson and R. Campbell, convener—be appointed to prepare a scheme for missionary meetings throughout the Presbytery. Said committee subsequently reported, and their report with modifications was adopted. Mr. Morton's ordination was appointed for Tuesday, the 15th, at 8 p.m., in Taylor church; Principal McVicar to address the candidate and Rev. R. Campbell the people, the moderator, the Rev. J. C. Baxter, to preach and preside. The Presbytery next took up the consideration of the protest and appeal from Athelstane against the finding of the commission appointed to settle difficulties there. A letter was read from Mr. Breadner as representing the appellants, asking the Presbytery to defer the consideration of the property question till next meeting, and in the meantime take the necessary steps to amalgamate the Athelstane branch of Mr. Watson's congregation with the branch of Mr. Casey's congregation worshipping in the same building. The Presbytery agreed to do so, and appointed Principal McVicar and Mr. Casey a committee to do it prior to the opening of the new church at Athelstane, which both branches have united in building. Rev. Mr. Watson presented a certified list of those formerly belonging to him at Athelstane who were entitled to be disjoined, also the names of three elders, namely, John Graham, Wm. McIntosh, and James Baird. With the concurrence of the congregation these are to be members of session, and two or three managers to be appointed by the petitioners are to take part in the management of the temporal affairs of the united congregation. The session records being examined, were reported and attested, and the Clerk is instructed to call for all session records at next meeting that have not been examined during 1877. Remits from the General Assembly were now considered. In answer to the question, "Shall an agent be appointed for the scheme of Home Missions in connection with the other general schemes of the Church?" it was resolved—1st. That one agent would not be sufficient for all; and 2nd. That the Home Mission scheme would be greatly benefited by the appointment of an agent. In answer to the question, "Shall there be a common fund for the Theological Colleges in Montreal, Kingston, and Toronto, to be apportioned in a way just to the claims and necessities of each?" it was resolved to express disapproval of the common fund in the present circumstances of the colleges. The Presbytery agreed to recommend that the names of retired ministers and of ordained missionaries be not placed on the rolls of Presbyteries so as to form part of said rolls in the ordinary sense of the term. The Presbytery then entered on the consideration of the remit on ecclesiastical procedure, and reached chapter vi. of part II. The Clerk read a communication from the Convener of the Foreign Mission Committee. It was resolved—1st. That the Presbytery record its sympathy with the Committee on Foreign Missions in the important work it is now superintending on behalf of the Church. 2nd. That, in view of the fact that the congregations within this subject at an influential and thoroughly representative meeting held in Erskine Church, the names of those deputed to the Presbytery be placed in the hands of the committee appointed to make arrangements for missionary meetings in other parts of the bounds. The committee appointed to consider expenses connected with the convener's report of the Presbytery's Home Mission reported, recommending that \$100 be appropriated therefor, and that it be paid from such portion of the proceeds of annual missionary meetings as may be assigned to the Home Mission fund. The Presbytery adjourned till the first Tuesday of April, and this meeting was closed with prayer.

N. B.—The Presbytery of Montreal meets in St. Paul's Church, Montreal, on the first Tuesday of April, at 11 a.m.—JAMES PATTERSON, *Pres. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Feb. 3 } JEIOSHAPHAT REPROVED. { 2 Chron. xix. 1878. } 1-9.

GOLDEN TEXT:—"There is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."—Verse 7.

HOME STUDIES.

- M. 2 Chron. xviii. 1-11. . . . . Affinity with Ahab.
- T. 2 Chron. xviii. 12-27. . . . . Prophecy of Micah.
- W. 2 Chron. xviii. 28-34. . . . . Jehoshaphat's escape.
- Th. 2 Chron. xix. 1-11. . . . . Jehoshaphat reproved.
- F. Ps. lxxvii. 1-8. . . . . Judges exhorted.
- S. Rom. xiii. 1-10. . . . . Rulers God's ministers.
- S. Ps. lxxv. 1-10. . . . . God the Judge.

HELPS TO STUDY.

The reign of Jehoshaphat was one of unbroken prosperity for many years. In the early part of it he made a treaty of peace with Ahab, king of Israel; and the two kingdoms which had been in hostility to one another ever since their separation, a period of about sixty years, now at last for the first time were at peace and in alliance with one another. In pursuance of this peaceful policy, Jehoshaphat went from Jerusalem to Jezreel, to pay a friendly visit to his brother monarch. Availing himself of his presence, and perhaps as a test of his friendliness, Ahab proposed to him that they should together make an attack upon Ramoth-Gilead, a strong fortress on the east of the Jordan, which belonged to Ahab, but which had been taken from him by the Syrians in a recent invasion. Jehoshaphat readily assented, in spite of an ominous prediction by an eminent prophet. The attack was unsuccessful; Ahab was severely wounded, and died before evening on the field of battle. The Israelites retreated, and dispersed to their homes, without being pursued by the Syrians; and Jehoshaphat, finding it inexpedient to return to Jezreel, his royal host being dead, and affairs there being in confusion returned direct to Jerusalem.

He came in peace, that is, safe, uninjured; so that the prediction of Micah (chap. xviii. 16), was fulfilled in regard to him as well as his word concerning Ahab. On his return he was met by the seer, Jehu the son of Hanani (Note 1) with

I. FAITHFUL WORDS OF REBUKE: verses 2, 3.

Shouldst thou help the ungodly, and love them that hate the Lord?

Observe the nature of the king's sin. He had helped in an ungodly enterprise, against which the prophet had warned him. He had formed an alliance with a gross idolater, whose family and court were fearfully corrupt. He could, it is true, plead a very plausible excuse to justify his sin.

Syria of Damascus was at this time growing in power, and threatening the independence of both the Palestinian kingdoms. Her possession of the highlands of Gilead was a standing menace, no less to Judah than to Israel. Their substitution, therefore, of friendship and alliance for distrust and hostility, and their close union against the common enemy, must to mere worldly politicians in either country have seemed eminently fit and proper, and calculated to be of advantage to both nations.

There is a right way in which to help the ungodly. Pity them, relieve their wants. The good Samaritan did not ask whether the man who fell among thieves was a good or a bad man. God Himself is kind to the evil and unthankful, Luke vi. 35.

But this is very different from intimacies with the wicked for the sake of worldly advantage. This nothing can justify, and it is the source of great sins and great sorrows. "Can one go upon hot coals and his feet not be burned?"

Therefore is wrath upon thee from before the Lord. If a man loves what God hates, it must be ill with him, and must continue so until he renounces his sin, and gives himself up in complete self-surrender to God as his Saviour.

The sin of God's children especially never escapes rebuke. It is sure to find them out. But it is in mercy, to bring back the transgressor. Even when the sin is forgiven, its evil effects often fall upon the sinner, and become in God's hand a discipline of love. So it was in this case. God punished his house by wars with Moab and Ammon (chap. xi. 1), and by means of his own son (the son-in-law of Ahab), who destroyed many of his children (chap. xxi. 4), and by means of his daughter-in-law Athaliah, daughter of Ahab (chap. xxii. 20).

Nevertheless there are good things found in thee. God loves to speak of the good and rejoices in all He can find. He sets praise ever against reproof, and makes bright hopes follow His condemnations.

The prophet set us an example both of faithfulness and tenderness in rebuke. He is frank, plain spoken, fearless of any harm that might come to himself. He could not have forgotten that for like fidelity King Asa had cast his father Hanani into prison. He is at the same time courteous and kind; unlike those who are quick to censure, and slow to commend.

II. WORKS WORTHY OF REPENTANCE: verses 4-9.

The king received the reproof with meekness. Of this his silence here seems a sufficient proof. Then he kept aloof from occasions of fresh sin. He went no more after strange alliances. He dwelt at Jerusalem.

But the best proof of his penitence was that he did what he could to repair the wrong his example had done. He went out, perhaps not in person but by a commission, as he did before in the early part of his reign (chap. xvii. 7,) to which the word "again" refers. From Beersheba the well of the oath (Gen. xxvi. 32, 33), the southernmost town in the kingdom, to Mount Ephraim, its northern boundary. Thus he sought to have the people brought back to the Lord God of their fathers. And in order to place

the work of reformation upon a sounder and more enduring basis, he set about the improvement of the administration of justice. What exact change Jeho-haphat made in the judicial system of Judah, it is impossible to determine. There had no doubt been, from the first, local judges or magistrates, in all the chief cities and towns. David seemed to have assigned the office of judge to 6,000 Levites (1 Chron. xviii. 4). Probably Jehoshaphat found corruption widely spread, and the magistrates in some places tainted with the prevailing idolatry. He therefore made a fresh appointment of judges throughout the whole country, in all the fenced cities, that is, the fortified cities. Probably most of the larger towns in the kingdom were by this time fortified (chap. xi. 5, xiv. 7, xvii. 2). The king set the judges in the fenced cities, then, simply because these were the larger towns. The expression means either that the king concentrated the administration of justice in the large towns, abolishing the village judges; or, more probably, that his reform was directed more particularly to the administration of justice in the large places, and that he did not disturb existing arrangements in the villages. City by city. The Hebrew form of expression for "in every city."

Ye judge not for man, but for the Lord. Two truths are here implied; first, that the ruler is the minister of God, Deut. i. 17; Rom. xiii. 1-4; second, that every thing is to be done unto the Lord, and not merely unto men, Eph. vi. 6, 7; Col. iii. 23.

Who is with you, to watch you, here is warning; to give wisdom and help, here is encouragement.

For there is no iniquity, injustice, with the Lord, nor respect of persons, partialities, nor taking of gifts, bribery.

Besides this, Jehoshaphat established at Jerusalem a supreme court for the decision of difficult cases which the judges of the inferior courts could not decide. It consisted of three classes of judges, Levites, priests, and the chief of the fathers, that is, the great heads of tribes and clans. Probably the priests and Levites took cognizance chiefly of cases wherein there was dispute concerning the performance of religious obligations, such as payments to the temple, the redemption of the first-born, etc., and thus constituted a kind of ecclesiastical court, while the chief fathers decided ordinary civil and criminal cases. The two classes of cases are distinguished in this verse, the former being called the judgment of the Lord, and the latter controversies. When they returned to Jerusalem. This clause has given some trouble. In the original it is not "when they returned," but, "and they returned." Some think that Jehoshaphat and his attendants must be spoken of, since they are the only ones who are said to have left Jerusalem (verse 4); and therefore either maintain that the clause has become misplaced, and should precede the eighth verse, or attach it to what follows, and make it the beginning of a new sentence. Others think that the priests and Levites and fathers are spoken of; but, seeing that nothing is said of their leaving Jerusalem, they think that the Hebrew word rendered "returned" has, through the carelessness of scribes, taken the place of one almost exactly like it which means "dwelt;" and they render, "and they dwelt at Jerusalem." Is it not a better explanation, that there is a hint here that the court spoken of was not merely metropolitan, but was also to some extent a circuit court, visiting other cities, but coming back to Jerusalem as its chief place of sitting? Compare what is said of Samuel: "He went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places; and his return was to Ramah" (1 Sam. vii. 15).

The king's charge to his judges applies to every one of us. There are three requirements. First of all and greatest of all is that fear of the Lord, which is the beginning of wisdom. A right apprehension of God's character and a deeply reverential sense of His presence control most effectively all that a man does, so that he will do it faithfully, and with a perfect heart, a heart sincere, entirely in His service, undivided in its allegiance.

EXPLANATORY NOTES.

1. Jehu, son of Hanani. A prophet of Judah whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Asa (2 Chron. xvi. 17.) He must have begun his career as a prophet when very young. He first denounced Baasha (1 xvi. 1-7), and then after an interval of thirty years, re-appears to denounce Jehoshaphat for his alliance with Ahab. He survived Jehoshaphat, and wrote his life (2 Chron. xx. 34).

2. Sophronius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda,—"dear father, you must think us very childish if you imagine that we should be exposed to danger by it." The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child: take it." Eulalia did so, and behold! her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. "We cannot be too careful in handling coals," said Eulalia, in vexation. "Yes truly," said the father. "You see, my child, the coals, even if they do not burn, blacken: so it is with the company of the vicious."—From the German.

BIBLES! BIBLES!—See in another part of this paper an offer of high-priced Bibles at low rates. The offer is genuine, and all orders and letters will have prompt attention. We suggest a Bible is a handsome Christmas present.

AN ASTONISHING OFFER.—"The Independent," of New York, offers in another column to give away, absolutely, a Worcester's Unabridged Quarto Pictorial Dictionary, which retails everywhere for \$10, and is, of course, a household necessity. How they can do it is, we must confess, a mystery; but that they do there is no question. "The Independent" is now publishing REV. JOSEPH COOK's famous Boston Monday Lectures, which are creating so much discussion everywhere. See advertisement of "The Independent" in this paper.

ADVICE TO YOUNG MEN.

The Rev. Canon Garbett in a letter addressed to the Secretary of the Surbiton Young Men's Christian Association, on the occasion of the Annual Meeting, gave some excellent words of farewell warning and advice to the members of the Association, which cannot be too widely read, and which therefore, we reproduce as follows:

I exhort all young men to stand firm in the simple faith of Christ Jesus, as it is taught us in the Word of God, and as it was held by the fathers of the primitive ages of Christianity, and by the confessors and martyrs of the Reformation. It is the tendency of the day to despise the wisdom of the past, and in the conceit of modern science and modern discovery to frame a Christianity more suited to the tastes and opinions of the day than the old Christianity of Apostles, Prophets, and Martyrs, and of the Lord Jesus Christ himself. Sometimes it is the doctrine of the Atonement—the true vicarious atonement of Christ for sin—which is called into question. Sometimes it is the historical truth of the Old Testament Scriptures—sometimes it is the inspired and Divine authority of the Word of God—sometimes it is the resurrection from the dead—sometimes it is the immortality of the soul,—nay, even the existence of the soul itself, and the eternal duration of future punishment—which men, wiser than God who cannot lie, and more tender-hearted than the God of comfort and the Author of all consolation, dare to call into question. These are the new lights, we are told,—the latest results of the enlightened consciousness of the nineteenth century. Dear friends, believe it not, trust it no more than you trust the mists of the morning, or the empty visions of the night. Stand you in the old ways, and no more doubt them than you doubt God. Be content with the atoning righteousness which was the hope of St. Paul, and with that mercy of God which suffices for the true heart of John. I bid you beware of these modern delusions, never more than when they come to you in the garb of an angel of light, under the profession, I mean, of a peculiar jealousy for the character of God. Trust God to take care of his own, and for yourselves see that you add nothing to his Word, lest He add unto you the plagues that are written within this Book, and that you take nothing away from the Word lest God take away your part out of the Book of Life. For this reason be especially careful not to be misled by the sound of words. Words are important only for the meaning they convey. It is not the sound that will satisfy your souls, but the sense. There are those, and they are not few, who use the old words in a new sense, and while they tickle your ears with the old Evangelical sounds, would rob you of the old Evangelical doctrines. Be on your guard against them. Hold fast that thou hast, O man of God, that no man take thy crown. Be Christians first of all things else; and last of all things else—aye, and middle of all things else, too—eschew politics and partisanship, and in a human sense of our human weakness pray for a right understanding in all things. Be faithful unto death, and when Christ shall give us the crown of life, you and I shall meet together in heaven. I bid you farewell in the words of the Apostle, words which he spoke in this precise reference,—not, that is, with regard to the faith of your heart, but with regard to the Scriptural soundness of your belief—"Stand fast in the faith; quit you like men: be strong."

A LADY died lately in the neighbourhood of New York, who studied and mastered the Hebrew language, in order that she might be able to read the Old Testament in the original. Her walk was a private one. She was not known as a student. She was a lovely Christian character, and a thorough searcher into the Word of God. She therefore became thoroughly conversant with the Hebrew, and has sometimes been heard to say of the Old Testament thus studied, "I can give you no idea of the riches and fulness of the meaning; it is untranslatable."

"WE owe more to God for redeeming us than for making us. His word made us; but when He came to redeem us, that word must be made flesh, and that flesh must suffer. In our creation He gave us ourselves, but in our redemption He gave us Himself; and by giving Himself for us, gave us ourselves again that were lost; so that we owe ourselves, and all that we have, twice told. And now, what shall we give? Ourselves a thousand times over? And yet, if we do give ourselves a thousand times over, what are we to God? And yet, if we do give ourselves to Him and His service, such as we are, and such as we can, He accepts it, and will reward it. I will never grudge God his own; I have nothing that is not his; and if I give it to Him He will restore it again with interest. Never any man was a loser by God."—Bishop Henshaw.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At Strathroy, on Wednesday, the 9th inst., by the Rev. Robert Scobie, Presbyterian minister, Mr. John Milliken, to Miss Catharine Whyte, both of East Williams.

MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on 26th of February.
- BARRIE.—At Barrie, 1st Tuesday of February.
- STRATFORD.—In Knox Church, Stratford, on 29th January, at 10 a.m.
- OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.
- PARIS.—Presbytery of Paris meets in River Street Church, Paris, on first Tuesday of February, 1878, at 11 a.m.
- LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the last Tuesday in March, 1878, at 2 p.m.
- MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.
- TORONTO.—In the usual place, on the 1st Monday of March.

## OUR YOUNG FOLKS.

### "A BIG SURPRISE."—A STORY OF SEVEN DIALS.

BY L. T. MEADE, AUTHOR OF "A PRINCE INTO PARADISE."

#### CHAPTER I.—Continued.

First of all she unfolded her card, and after making him gaze at the lily and admire it as much as it was in boy's nature to do, he had to read the words, "Consider the lilies of the field." He had to read these words very slowly two or three times, while Maggie followed him, pointing to each letter with her tiny white finger. This over, she ended up with her invariable remark, "Oh! I does want to see a real, live posie."

"Posies's well enough," said Joe in a would-be indifferent tone, for he did not wish to arouse Maggie's envy, "but bless yer, Mag, they disappoints, same as h'every think h'else, and yer 'ave the pictur, a fust-rate pictur too!"

"But don't the real, live posies smell?" asked Maggie.

Here Joe was thrown off his guard, as Maggie meant he should be.

"Smell!" he exclaimed, "I should rayther think they did smell. My heart alive! Mag, some o' them smell jist h'ever so."

"Sweet?" questioned Maggie.

"My stars! the flowers in some o' the shop winders are fit to knock yer down. Yer'd smell 'em a mile orf. Sweet! I should think they was sweet."

"Tell us 'bout the colours," asked Maggie, her eyes beginning to gleam.

"'Nough to blind yer! Green and yaller, and purple, and maginter, and horange, and wiolet, and—and slate colour, and hall o' them mashed h'up together, like the rainbow."

"And the stars," said Maggie, who had seen stars from her attic.

"Brighter," said Joe, "a deal more blindin'—but there, Mag," suddenly recollecting himself, "where's the use o' talking o' them, wen yer can't 'ave 'em. I'll bring yer a pictur o' a coloured posie some day—there!"

"But I want a live one," said Maggie, "a live one as'll smell. I never, never seed a live flower."

"Poor little kid! Some day wen I 'ave a 'ap'ny I'll buy yer a flower; but now, Mag, you listen, for I've got a bumper of a story to tell yer."

"H'all right," said Maggie, but she said "all right," indifferently, and though Joe began a most thrilling adventure in which he was himself personally interested, he soon saw that Maggie's thoughts were far away. When he stopped speaking, she laid her hand on his arm, and asked entreatingly, "Does yer think as God H'almighty 'll ever let me see a flower?"

"'Course, Maggie, 'caps and 'caps o' 'em."

"But not till I gets to 'eaven," said Maggie.

She closed her eyes, and one or two tears trickled slowly down her cheeks. As Joe looked at her, an idea, a new and brilliant idea, came into his head. He clapped his hand to his mouth, and his breath came and went quickly, with the magnitude of this sudden thought.

"Mag," he said at last, "I 'ave it. Yer shall see posies—'caps o' 'em, Maggie—to-morrer, Maggie." These words, brought out slowly and impressively, caused Maggie's face

to grow white, even to her lips. "Yes, Maggie," continued Joe, delighted with the effect already produced; "to-morrer yer 'll see 'caps and 'caps o' flowers."

"Tell us," said Maggie, breathlessly.

"No, that I won't—I'll tell yer nothink; o'ny to-morrer, wen St. Martin's clock's gone two, 'll be the most 'mazin' day o' yer life, Mag. I'll come h'in at two, Mag—and then——"

"But yer at school at two."

"Never mind, leave it to me."

Here Joe rubbed his red hair into a mop, rolled his eyes about in a manner meant to be frightfully knowing, and being very much delighted with himself, he further stuck his tongue into the side of his mouth, and finally took two or three somersaults on the floor.

"Leave it to me," he said, winking violently at Maggie.

#### CHAPTER II.

That night Maggie was sleepless. This was not a very rare occurrence with her. The pain in her leg, or the dull aching of her poor little head, often kept her awake, but on the present occasion her sleeplessness was caused by neither of these things.

No, to-night, happiaess kept her awake; her heart beat, her head was full of fancies—fancies all the brighter because hitherto her life had been so ugly.

At break of day Joe got up, but before he left the room he darted to Maggie's side, and whispered in an energetic manner in her ear, "You leave it to me, Mag; I'm not a forgettin'. Wen the clock strikes two, Mag."

After this Maggie ventured to ask her mother, even though it was Monday, for a clean pinafore, and attired in it she had sat patient, hopeful, happy, all the morning.

Who can wonder at little Maggie being cross now? who can wonder at her tears falling? for the clock in St. Martin's Church has struck two—it has even chimed forth the first quarter, and no Joe has appeared. Poor Maggie; she is putting by sadly the first great hope of her little life. Joe has found it impossible to keep his promise, and she can see no flowers that day. Suddenly, however, in the midst of her saddest meditation, and her most despairing thoughts, a hasty, noisy step was heard on the stairs, and Joe, his face very red, and his hair very like a mop, dashed into the room.

"Now then, Mag; no, I wasn't a forgettin', but the master, 'ee were that sharp, I 'adn't a chance of runnin' away. So at last—fur I didn't want yer to be a frettin', Mag—I put a bold face on it, and axed 'im wot I wanted—and Lor bless yer, 'ee just larsed h'out and said, 'Orf wid yer, and God bless yer, old chap.' So here I l.e, Mag, and I'm glad as I didn't run away from school."

While Joe was speaking Maggie was drying her eyes, and now she was smiling radiantly; the baby, too, perceiving that the clouds had all cleared from the moral atmosphere, began to crow with considerable spirit.

"Mrs. Jones 'll take care of 'im," said Joe, unfastening the string which secured the little fellow to Maggie's chair, and running downstairs with him.

"Joe, I'm too happy," said Maggie when he returned.

"Does yer mind a-goin' blindfold?" said

Joe, regarding her solemnly. "I'd like it to come on yer wid a start like, and yer can see the shop winders a-comin' back."

"Oh! Joe," bringing out the words with a gush, "are we a-goin' h'out?"

"'Course—yer didn't s'pose as I could bring the posies in yere. You just let me put this 'andkercher round yer h'eyes, Mag, and wen I h'open it again yer'll see the flowers."

Maggie was now quite past all speech, and when Joe had fastened a dirty red cotton handkerchief tightly over her little face he lifted her into his strong arms, and they set off.

(To be continued.)

### FLINT ONCE WAS SPONGE.

YOU never would think it?—but I'm told that flint really is nothing more nor less than sponge turned to stone. Once the sponge grew at the bottom of the sea, as other sponges grow now; but that was ages and ages ago, and since then the sponge, turned to flint, has lain covered by rocks and earth of many kinds piled thick above it. Seen with a microscope, flint shows the make of sponge in its fibres; and sometimes you can see, bedded in it, the shells of the tiny creatures on which the sponge had fed. Now and then, inside a flint, will be found bits of the sponge not yet changed.

That last proof settles it; but I must say it's hard to believe;—hard as the flint, almost.—"Jack-in-the-Pulpit," *St. Nicholas for February.*

### HOW TO BE BEAUTIFUL.

"HOW can I be beautiful?" Every boy and girl, man and woman, wants to know that. Here is Mr. Emerson's beauty recipe: "There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us." Do you suppose that recipe will work? Think of the most beautiful people you know. Ah, I knew some one would say "mother." Do you not think these people are those who try very hard to make others happy? I know very many beautiful people who would have remained very plain had they sought only to please themselves.

We want to try Emerson's rule for becoming beautiful, so it will not do to forget that "There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us."

But we would like to have him tell us what things last longest.

He is all ready to tell whoever wants to know. "Beauty is the quality which makes to endure. In a house that I know, I have noticed a block of spermaceti lying about closets and mantel-pieces for twenty years together, simply because the tallow-man gave it the form of a rabbit; and I suppose it may continue to be lugged about unchanged for a century. Let an artist draw a few lines or figures on the back of a letter, and that scrap of paper is rescued from danger, is put in a portfolio, or framed and glazed, and, in proportion to the beauty of the lines drawn, will be kept for centuries." And there are beauties of heart, mind and character, that do not meet the eye, but are none the less powerful in "making to endure."—*Julia E. Sargent, St. Nicholas for February.*

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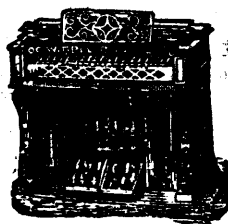
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