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The Presbyterian

Vol. 1.—No. 1. (New Series).
Whole No. 300.

Toronto, Friday, November 2nd, 1877.

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

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NOTES OF THE WEEK.

THERE are in Scotland, according to the report of the executive committee at the seventh annual Conference, sixty-seven Y.M.C. Associations with a membership of 12,053.

AT Barcelona, Valladolid and Santander, Spain, Y.M.C. Associations have been organized, though not without trouble, and even yet they have to struggle against great fanaticism.

THE "Nonconformist" finds "good reason to believe that at the next general election disestablishment will be uppermost in the thoughts of the constituencies of Great Britain."

THE Roman Catholic Bishops in Scotland are taking steps for revising and modernizing the Douay version of the Bible now in use, and its idiomatic Latin style is to be anglicized by English scholars.

"SCETICISM in Rome," says the correspondent of the London Times, "which, however latent, was almost universal under despotic rule, is now openly avowed and professed under the new constitutional regime."

DR. W. B. CARPENTER, of London, the celebrated physiologist, has withdrawn from his office as vice-president of the Sunday League, because the name of Mrs. Annie Besant appears on the list in the same capacity.

A STATEMENT from the Board of French Evangelization is crowded out of this issue. It will appear next week. Meanwhile, we ask the congregations that have not yet forwarded their contributions to do so without delay.

A CHEAP cookery movement, under the leadership of the Princess Louise, of England, is now in progress in Brighton. A teacher has been engaged from the Kensington National School of Cookery, who gives lessons in all branches of the art.

A WRITER in the *Watchman* advises that the penny contributions in Sunday-schools be carefully looked after. Children should be encouraged to give regularly, not from their parents' money, but from their own. In this way a good lesson in benevolence will be inculcated.

THE great controversy among missionaries in China in regard to the Chinese word for God shows no signs

of abatement. *The Chinese Recorder* is obliged to announce in its July-August number that the articles already received will be published in the next two numbers; but after this year the magazine will be closed to the discussion of the question.

PROFESSOR ROBERTSON SMITH, Rev. Dr. Marcus Dods, and Revs. Fergus Ferguson and George Gillfillan are before several church courts in Scotland under charges of error in their ministrations. The latter two boldly take the ground that their teachings are correct, and that it is the Confession of Faith that is at fault, and needs revising.

It would be well for all housekeepers to look just now to the drainage and cleanliness of their dwellings and outhouses. Typhoid fever is dreadfully prevalent in many places, threatening to become a widespread epidemic. The disease, if it does not originate with bad ventilation and drainage, is at least known to feed upon them. Pure air and pure water will now be specially required as cures and preventatives of disease.

DR. WORDSWORTH, the Bishop of Lincoln, has, in a letter, reproved one of his clergy for forwarding to him a petition in favor of the use of unfermented wine at the Holy Communion. The bishop is severe on the petitioners, and says that "in their present frame of mind they are not fit to receive the sacrament at all, as in their pharisaic self-conceit they set up their private opinions against the universal practice of 1800 years." The Bishop of Lincoln always will use strong language.

THE Pope's annual income of \$645,000, allowed by the Italian Parliament, has been tendered him for seven years in a single bill, engraved especially for that purpose, and as regularly been declined. The bills were then placed on deposit in the bank of Italy, at the Pope's order, being conveyed into the treasury if five years elapse without their being claimed. The two first have thus returned to the nation; but whenever the Pope dies his heirs will find \$3,225,000 which they can legally claim.

THE New York Christian Home for Intemperate Men has accomplished a great work considering the short time it has existed. It was opened in June last. Already sixty men have been received into the Home, of which forty-two have left and twenty-seven of the number are doing well, having procured situations and living up to their professions. All of those remaining at the Home are living Christian lives, giving every encouragement that they will soon support themselves. Fifteen more men can be received. Applicants who give proof of their inability to remunerate the Home will be received free. Could not a similar institution be opened in Toronto or Montreal with like satisfactory results? Perhaps some practical philanthropist in our midst may take the hint.

THEY are not afraid of the Bible in the public schools of London, nor have they construed an undenominational system as exclusive of Biblical instruction. Four thousand Bibles were recently bestowed upon pupils under the care of the London School Board as prizes for proficiency in the study of the Scriptures. Lord Sandon, who distributed the prizes, commended the work of the Board highly, saying that

he thought there could hardly be a better system of religious instruction than that laid down by them. Out of 150,000 children, 80,000 had voluntarily come up for examination in Scripture knowledge. One child in a thousand only had been withdrawn from religious instruction by the parents. The prizes were given by Mr. F. Peck and the Religious Tract Society.

AT present, we are told, the death of Brigham Young has brought no change in the condition of the Mormon community. It is believed that the ignorance of the great bulk of the people will make them acquiesce in whatever Government may claim their allegiance. Several of the leaders have just arrived from Europe, called home by the death of their chief. The choice of the future head of the community will not be made until the end of the present month; and meanwhile a correspondent writes of large bodies of new converts being on their way. The general expectation has been that the death of Brigham Young would lead to the extinction of Mormonism; but while Europe thus continues to be so good a recruiting ground we can see no hope of the pernicious system disappearing, and of an end coming to the lifelong misery and shame of Mormon women. We are glad to know, however, that a powerful public opinion is being brought to bear upon this fearful fanaticism.

AFTER making due allowance for bias and exaggeration in the war reports, it seems evident that the Russians have been gaining advantages. Their great victory in Armenia is confidently confirmed in subsequent dispatches, and the statement is made that Kars is invested, a statement hard to believe when we consider that the Russians have only about 70,000 with whom to operate. There is greater probability that Plevna is effectually invested, though it is by no means certain that the Turks could not break through the besiegers' lines if desirable. At all events the Russians do not feel warranted in making a general assault upon the fortifications. There is now a revival in England of the question of mediation, and some dispatches intimate that there is at Constantinople a disposition to ask for a settlement. Russia is beginning to dread the coming winter, and to this feeling and the desire to do something decisive at once, may perhaps be attributed her sudden activity which has led to at least temporary success.

SINCE the demolition of the old College Church, Glasgow, the congregation has been meeting in the Wesleyan Methodist Church, Gallowgate, on Sabbath afternoons, until their own new church at Dennistoun was ready. For five sabbaths the Calton U. P. congregation were associated with them, during the painting of their place of worship—the Rev. Mr. Somerville and the Rev. Mr. Campbell conducting the services alternately. Both congregations met for the last time on Sabbath week, the Rev. Mr. Campbell officiating, and at the close took occasion to advert to the unwonted spectacle of an Established and a United Presbyterian congregation worshipping together in a Methodist church. He thought it a hopeful sign of the times when Churches which held opinions at the antipodes of each other on minor matters thus fraternized. It was evidence that the bigotry which had characterized them in a bygone generation had much abated. He hoped the day was not far distant when the denominations represented would be knit together by that charity which was the bond of perfectness.

OUR CONTRIBUTORS.

LETTER FROM DR. FRASER.

MR. EDITOR, While looking through THE PRESBYTERIAN of July 6th, I lighted on a contributed article on "China Missions" which I read with a great deal of interest, but which roused me to a most painful consciousness of my neglect in not writing to you more frequently. I have not forgotten my promise to write you regularly, but regret that it has not been more faithfully kept. But apologies and expressions of regret are of little interest and less profit. The best thing I can do, to make amends to you for the past, is to "bring forth fruits meet for repentance," and then I may perhaps hope to be forgiven.

THE SHANGHAI CONFERENCE

which is noted in the article I have referred to, as to take place on May 10th, 1877, has met and separated. It was a great success. One of the English Presbyterian missionaries in the south of Formosa who was there wrote me the other day, "I am sorry I didn't get round by Tamsui coming back from the Conference. I would have liked to have told you about it. It was a

GRAND SUCCESS,

and everybody who went regretted only that they had to leave, and that so many others had missed it. I am the better of the whole visit spiritually and physically. During my three months' absence from Formosa I visited Amoy, Swatow, Fouchow, Shanghai, Ningpo, and Soochow, meeting with nearly all the missionaries laboring at these ports. It is so interesting to know about the different fields of work and to compare them with our own." To read the like of this makes me feel what a treat we missed in not being there. Such was my fate. I have to be contented with a printed report, and I fear you will have to be contented with a more meagre one still, for only a limited number of copies were printed, and they were all grabbed up before we, in this out of the way place, heard that they were issued. I got the sight of one copy from which I made some notes which may be of interest. The total number of members attending the Conference was 124, of which, seventy-four were gentlemen and fifty ladies. Though few are foolish enough to preach Sectarianism to the heathen, or to strive to transplant in China the minor distinctions which separate Christian brethren in other lands, yet it may not be uninteresting to note the quota of members supplied by

DIFFERENT DENOMINATIONS.

Presbyterians 41, Independents 25, Episcopalians 22, Methodists 16, Baptists 14, Lutheran 1, Unconnected 5. Dividing the members in another way we have British 72, American 51, German 1. While taking the whole number of Protestant Missionaries in China, 306, we have from Britain 148, from America 141, and from Germany 17. To give full notes of what was said and done would be to make too great a demand on your already crowded columns, but I send you a copy of the programme from which you may see the range of topics which were considered, and the subjects which are of most general interest to Chinese Missionaries, and to which they require to give most thought and attention. Among the most important resolutions adopted at the Conference was the following:—"Resolved, that a committee be appointed to prepare on behalf of this Conference of over one hundred missionaries, a fervid and earnest appeal to the various Mission Boards, Colleges and Churches of the world, for more men and women for China." I send herewith, a copy of said appeal, and I hope you may find room for it in full. The committee have done their work well. The appeal is indeed *fervid* and *earnest*, but not more so than the state of the case demands. God grant that it may be the means of bringing many more "to the help of the Lord" in China!

Apart from the fact that there is in China scarcely one missionary for every MILLION of people, it must be borne in mind that the ranks are continually being thinned. Since the Conference in Shanghai two of the veterans in our army have

LAID DOWN THEIR WEAPONS,

and put on the crown which shall never fade away. One, a Mr. Preston of Canton, whom I never met, and the other the widely known and much esteemed Mr. Douglas of Amoy, whom it was my privilege to meet on my way here. He died in the thick of the

fight. Up to the morning of July 26th he was in his usual health. At 6 o'clock the same evening he breathed his last. Cholera struck him down, and he never rose. His dying words were

"PERFECT PEACE."

May we not write, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The Cholera swept off about 4,000 natives in Amoy, in the course of a few days, but its rage is now stayed there. It has, however broken out in Foochow, where I hear the natives are dying at the rate of 200 or 300 a day. Here, during the summer months there has been a good deal of sickness both among natives and foreign residents, but as yet no epidemic. Through the goodness of God we have enjoyed good health, the children keeping exceedingly well, which I ascribe in great measure to our good house in a good situation. Of the twelve miners who came out from England last year (to sink a coal shaft for the Chinese at Coal Harbor, a place about thirty-five miles from here) well and strong, one is dead of remittent fever, one is ordered home for fear he will die if he stay, a third has been off work for some weeks with chronic diarrhoea, and all the rest have been more or less sick with fever and other diseases. So that you see how much we have to be thankful for.

THE MEDICAL WORK

in the hospital goes on much as usual. As compared with a corresponding period last year there has been a slightly larger daily attendance. The attendance at the Sabbath services is also better. For the benefit of patients residing in the hospital, and of people of the place who may have no lessons through the day, a short service is held in the chapel-room of the hospital every evening. A hymn or two is sung, then a short passage of Scripture read and explained, followed by a short and earnest address, and concluding with a few appropriate words of prayer. These services which had been discontinued for a while through want of interest on the part of the people, were resumed ten months ago, and have since been better attended.

My letter is already far too long, so I will conclude with the promise of another before long. Yours sincerely,
J B FRASER

NOTES FROM SCOTLAND.

For Scotchmen a summer pregnant with more important events and prospects, commercial and ecclesiastical, than the present, is unusual. There was first the interesting, ridiculous, and absurd idea promulgated of Canadian fresh beef and American fish importation, followed by the fact. Then was heard the threefold cry of desolation, famine and death from three points of the compass, St. John, India, and Turkey. Nobly was the cry answered. Scotland has responded with a grand exhibition of benevolence and Christian philanthropy. England also has contributed to the Indian famine fund the munificent gift of two hundred thousand dollars from voluntary contributions.

But the crowning event of the summer in more senses than one has been the great Council too soon departed, like all terrestrial joys. I hold it the greatest privilege of my life to have been present to have looked into the eyes and gazed upon the great worthies of our Church throughout the world. There sat

"Genius high and lore profound,
And wit that loved to play, not wound,
And all the reasoning powers divine,
To penetrate, resolve, combine."

while "Admiration feasting at the eye and still unsated, dwelt upon the scene." The American delegates not only outnumbered those from any other country, but in point of oratory threw them completely into the shade.

The Canadian meat market is already an established branch of industry, and though frowned upon by both the agriculturist and public caterer its consumption equals the supply. The quality is perhaps slightly inferior to the home production, but the enormous price of the latter—thirty-three cents per pound—enables the importer to sell profitably at considerably reduced rates. It is pleasing to notice the demand for

CANADIAN FARM PRODUCE,

wheat, butter, and beef, and to observe the growing familiarity with Canada among the middle classes of society in Scotland.

The approaching winter is likely to be felt severely by the poor. So little wheat is grown in Scotland that one might travel half-a-day through the South and not see a field. Owing to the incessant and tremendous falls of rain during August the corn is much damaged, and roots are badly diseased. The harvest is now fairly begun. Though a few speculators who would even "build factories with blood" have realized fortunes from the war by early haying and quickly selling, yet it does not seem to have materially affected prices.

I have met with few theological students. The Halls re-open in November and close early in April. The students usually complete their curriculum much younger than we do—when about twenty-four years of age. Four sessions in divinity constitute a regular course, but in special cases it is limited to two. Though, then, eligible for a call, they almost invariably spend from one to three years as assistants, in which position they are not ordained, nor have any legal ministerial standing.

THE U.P. AND FOREIGN CHURCH STUDENTS

are chiefly drawn from the middle walks of life, and are usually less cultured than those of the established college whose students are taken more from the professional ranks. The inducements in the establishment, like those in Episcopal Churches, being equal to the attractions elsewhere, the wealthy dedicate their sons readily to her work. Two Sabbaths ago I preached for a minister of the establishment near England on the banks of the Annan, in whose domestic service were three female servants, a butler, coachman and footman. Attached to the manse was a beautiful glebe, where hunting and fishing—luxuries in this country—might be indulged in *ad libitum*.

Edinburgh, Sept. 22, 1877.

W. K.

THE MOTHER AND THE SUNDAY SCHOOL.

BY REV. J. A. R. DICKSON, TORONTO.

Of all the auxiliaries of the Sunday School—and there are many—the mother is the most important and influential there is. And this follows necessarily from what the mother is! She is the heart of the home. Her spirit broods upon it, and is the grand formative force that falls upon every child. The destinies of the children are in her hands. *She sows* the seed of future harvests. *She implants* the principles of future actions. *She gives* direction to the currents of life. As the potter has power over the clay to form one vessel to honor and another to dishonor, so has the mother power over the hearts of her children to form them to vice or to virtue. WORDSWORTH sings most truthfully: "Our childhood sits, our simple childhood, sits upon a throne that hath more power than all the elements." The mother commands this throne: *She nurses* the child, and *nourishes* it and *nurtures* it with her life. She ministers to it not only *FOOD*, but *FEELING*, and *FANCIES* and *FAITH*. She may thoughtlessly trifle with the far-reaching power in her hands by treating her children merely as dolls to be dressed and dandled: or she may with a wise-hearted love seek to form their minds to a deep affection for, and a thoughtful appreciation of all that is beautiful and true and good. Being in league with the central power of the child's life she may *make* it or *mar* it for time and for eternity. If there is one fact, one grand and prominent fact, that the lives of all men teach us, from the beginning of the world until now, it is this, that the influence of the mother is *paramount*, superior to all others; it is felt for ever. It is never lost; it may be weakened by conflict with other influences, but it is never lost—cannot be lost.

This is what is pointed to in the words of 2 Chron. xxix. 1: "His mother's name was;" the formative force and the abiding influence of the mother upon the *child*, the *youth*, the *man*,—"His mother's name was." Suppose it was *Abijah* as in this text—Abijah the good, then Abijah the good makes Hezekiah the good. A good mother makes a good king. Or suppose it was as in the 22nd chapter, "His mother's name was Athalia," "*that wicked woman*," as she is called in the seventh verse of the 24th chapter—then we are prepared to hear what follows—"he also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly." It is this determining energy of the mother exerted upon the child, and felt through all the after life, that is marked by this frequently recurring phrase in the Books of Kings and Chronicles, "HIS MOTHER'S NAME WAS."

The atmosphere and elements of motherhood in which a child is cradled and reared do more for it than all else beside. Let MOSES be nursed by his own mother, a believer in the God of Abraham, Isaac, and Jacob, and she will do more for his life in its essential principles of faith in God and love to his people than all the learning of Egypt is able to touch, far less obliterate. Let JOSEPH be taught by Rachel till he is a lad of fifteen years and his character is so matured that he can endure the fiercest assaults, as seeing Him who is invisible.

John Newton's mother died when he was seven years old, but he testified that to her care he owed that bias to religion which with the co-operating grace of God, reclaimed him and brought him back to the paths of peace. Dr. Johnson relates that he never could forget the pious injunctions of his mother, given when he was too young to remember anything else. Sir Charles Read bears witness with special feeling to the same experience. *This is the rule:* no doubt there are exceptions, but they are exceptions—and we believe, very few. The characters written early on the clear tablet of the heart by a mother's love are never erased, never obliterated: Never! They are like letters cut in the bark of a young tree, they grow larger, longer and broader every year. They are like impressions made on glowing iron, which when the iron is cooled, are held fast with all its mighty strength.

Now this fact, undisputed and indisputable, touching a mother's influence, is suggestive of some important considerations. And the first is, *that the mother should be careful of her own Spiritual life.* I say Spiritual life because that is the foundation of all her life. It is on that that the whole outer and upper superstructure is raised. The precept has the profoundest meaning when applied to her. "Keep thy heart with all diligence, for out of it are the issues of life"—not thine own merely but thy child's also. Thy heart is where the child is cradled and schooled and cultured. The COLORS and FORMS and FACTS that afterwards beautify and embellish, or darken and destroy his life are all determined by yours. Your heart gives the atmosphere and sunshine in which the child grows and develops. Remember that, and it will enforce this consideration constantly.

I often think that more care is taken of flowers than of children. How they are cared for and nurtured! They are planted in prepared soil, kept in a suitable atmosphere, preserved against insects, and scorching heat and freezing cold, that they may grow and bloom. And yet that is the very kind of nurture the child needs. He is a tender sensitive plant in the garden of life, and requires to be enfolded in an atmosphere of love, and carefully preserved from every hurtful influence. Little things affect him mightily, for he is but a little thing himself. The least defects in the Spiritual life of the home touch him deeply and tell upon all his future. How much need there is for a sweet, healthful warm, pure Spiritual energy in the heart of the mother, which may make the surroundings of the child all that they ought to be!

A second consideration is this, *that the child should be kept constantly under the influence and authority of the Word of God.* We have often read of fathers and mothers taking their children to celebrated men that they might lay their hands upon them and speak to them some word of wisdom that might influence all their after life. Against this I have nothing to say. Only I would urge that the mother should let the child FEEL the hand of God upon his head, and HEAR the voice of God speaking in his ear, whose hand is more magnetic and WHOSE voice is more wise and tender and loving and inspiring than all others. Canadian mothers may hear with the greatest advantage and profit what was spoken long ago to Hebrew mothers on this point (Deut. vi. 6-9). God's law was to be the theme of conversation—the primer and second and third book—for the child. The mind was to be preoccupied by it—filled with the light and love of it—charmed through it into godliness. *The word may be sown and not spring up immediately and bear fruit, but we must ever remember that it is incorruptible*—"The incorruptible seed of the word;" and if that is sown by the hand of motherly affection it will surely some day bless the heart.

A third consideration is this—*That unceasing prayer should be made for the child.* In other words, he should be committed to God, placed by prayer in his hands. For the supreme wisdom alone sees all evil and can protect him against it, and KNOWS all the future and can prepare him for it, and under-

stands what is best, and will confer that upon him. Prayer is no mystery to the mother; she sees deepest of all into its very heart. At night while she sleeps her infant cries, and like a larum bell it wakes her at once. The child-cry is always heard, and the great God with his mother nature hears our every cry, and answers quick and lovingly. I only mention this, for I believe with Mrs. Browning, that "in a mother undefiled, prayer goeth on in sleep as true and painless as the pulses do." But let me mention one fact that gives a wide and wonderful significance to prayer. It is that fact which is the very central thought of the book of Job, that which all the book was written to illustrate and set forth, namely, that the current of man's natural life is liable to the interference of spiritual agencies, that there are creatures above our ken, intelligences of vast power and wisdom who come in as factors in human existence and of which we have no knowledge. How necessary is it then to commit the child to God who knows all! Under his care only is he safe—perfectly safe. Give him as Hannah did, plead for him as the mothers of Richard Knill and Samuel Budgett pleaded, whose prayers were influential in their conversion. Prayer never fails, never fails.

Summing up, every instruction may be put into this short rule, namely:—"BE YOURSELF WHAT YOU WOULD HAVE YOUR CHILDREN BE." This is the greatest power in training a child: *Example*; and as the proverb has it, "example is stronger than precept;" that is, precept is only in word, but example is armed with all the energy of the life, and life-power is greater than all other. If you would have your child to be pious, be pious yourself. If you would have your child to be prayerful, truthful, gentle, pure in thought and speech, generous in heart, noble in action—then practise these virtues yourself.

Dorothea Trudel, of Manendorf, known all over the world now, as she who wrought wonders by simple prayer, tells us that it was her mother's example that taught her the mystery. She saw what she learned, living before her eyes. She walked in the presence of it and it fell upon her like the sunlight, and penetrated and filled her whole nature. Ah, that is the great secret in home culture.

We are to seek graces in our children through the gracious power of our own life, and let me assure you there is no grander work here; NONE that repays so well; NONE that BLESSES our own hearts so much! Of such a mother it is written "Her children arise up and call her blessed." They are a monument to her praise.

Children so trained are the greatest aid the Sunday School can have! Hence, mothers are either helpers or hinderers of this work. They send either the rock to the plough and the seed, or the prepared soil, that soon is covered with luxuriant fruitage. Mothers, I ask you to-day to be earnest, devoted co-workers with your Sunday School band, that you may all rejoice together over the conversion of the children.

CHILDREN OF THE CHURCH.

The article under the above heading in the last issue of THE PRESBYTERIAN I read with great interest, in which the remissness of the Church towards her young members is clearly set forth. It is surely not creditable to the Church in the last quarter of the nineteenth century, that the position of children in the Church remains undefined by her, or rather that she fails to recognize their position as assigned them by the Head of the Church. As you truly observe, the Saviour's declaration "surely settles the question;" and your reasoning as to their right of being recognized as members, I think is incontrovertible. While agreeing with you thus far, I felt great disappointment at the meagreness of the remedy you propose. Surely if they are recognized by the head of the Church as members, their right to be enumerated in the Church's records as forming part of her membership is indisputable. If they are members in virtue of their birth and baptism, should not the Church hold them amenable to her discipline until for immorality or contumacy they are cut off? And since the Church has judged them fit subjects to be participants in one of her sacred ordinances, where is her scriptural authority for depriving them of the privilege of participating in the other? From the first part of your article in which you shew the Church's deficient treatment of her young members, I expected to find you advocating a liberal policy—one establishing them in all their rights

of membership, instead of which, your remedy is only to the extent of permitting them to be "spectators from the gallery or some other convenient place," with an occasional word addressed to them by the pastor. Poor comfort thus to the lambs of the flock, to be permitted only to behold from afar the feast of the fat things distributed from their Father's table, surely that is not following the example He set his disciples as to the manner in which they were to receive and treat the lambs of the flock. Where, I might here ask, is the distinction between the baptized child of the believer, and the unbaptized? Are the latter not to be permitted a seat in the gallery? By such treatment, the baptized child of the Christian is placed in an inferior position to the child of the Jew under the Mosaic dispensation, for they were not only permitted but commanded to participate in religious ordinances, the nature and meaning of which they could not understand. If then the Jewish child was a fit subject for participating in a commemorative ordinance, how is the child of the Christian unfitted for the like duties, and where is the scriptural authority for depriving them of that privilege? I am aware that that passage in 1 Cor. xi. 29, will be brought forward, and their want of ability to "discern" urged as a reason why they should be excluded. A candid examination of that passage will show that the rights of children to all the privileges of membership was not the theme of the Apostle. Adults were the transgressors; therefore adults were the parties addressed. Again, it was not the want of mental capacity to "discern," but the perversion of that capacity that was condemned by the Apostle. This passage and Mark xvi. 16, should be explained by the same rule of interpretation; both were addressed to adults, and therefore it is a misapplication to apply their restrictions to children.

The Church by admitting children to all the privileges of membership would thereby put in practice the commands of her Divine Head, for his last instructions were to make "disciples of all nations," and "then teach them to observe," etc., whereas our Church of the present day reversed this order, by insisting upon their being taught first, and then when a certain amount of instruction has been received, making them disciples. Were the scriptural order followed, great benefits would result to the Church, the children of members would be trained up to feel that they were an integral part of the Church, and not mere spectators of her sacred rites and ceremonies; it would have a hallowed influence in restraining them in the hour of temptation, and they would also be kept from straying into other communions when they grew up. To those who will say that this system would destroy the distinction between the Church and the world, and fill the church with the unconverted, I would say does the present system keep the unconverted out? The Lord will know His own when He comes in to inspect the guests. The servants' duty is to fill the guest chamber, and not to sit in judgment whether or not every guest has put on the wedding garment.

King, Oct. 8th, 1877.

EQUITY.

NOTES FROM ELORA, WELLINGTON CO.

(By an OCCASIONAL CORRESPONDENT.)

Wellington—there is magic in the word, and one at once thinks of the rattle of musketry and roar of cannon, and goes back in thought to a time when the destiny of nations was decided. Whether the name given to this splendid county has any connection with the hero whose name it bears, I am not sufficiently informed to say, but one thing sure is that when the history of Canada will be written the County of Wellington will occupy no unimportant page. The history of this county dates back to 1829, when the woodman's axe begun to do duty, from which time its progress has been rapid and uninterrupted. Wellington County contains a population of about 65,000, of which about two-thirds are Canadians, the others principally are British settlers and Americans.

For a sample of a healthy, active, industrious Canadian, this county will probably furnish the best. The farms are well fenced and exhibit a high state of cultivation, while the dwelling houses are substantial and comfortable, and many of them costly and ornamental. Guelph is the county town, and from its progress of late years I expect to hear of its ambition being shortly gratified by being gazetted a city.

ELORA

is an important town, within thirteen miles of Guelph,

on the Wellington, Grey and Bruce Railway, contains a population of about 2,000, and is surrounded by a district of country which, for richness of soil and romantic scenery, is not to be surpassed by any other portion of Canada. The most attractive scenery is on the

GRAND RIVER,

which runs through the town, and which empties itself in Lake Erie. For some distance in the neighbourhood of Elora, the course of this magnificent River offers to the student of Geology and Natural Science a variety of subjects for study and contemplation. The bed of the river is said by some to be the result of an earthquake, the banks in some places towering to the height of nearly 100 feet, and in many places lined with immense massive stones in a perpendicular position, and the whole presenting the most romantic scenery that it is possible for the eye to rest upon.

PRESBYTERIANISM

is well and respectably represented in Elora, and is not as in some other places where it is known as the only "invisible church."

The stranger coming into the town will at once be attracted by two new churches, and when he begins to enquire what they are he will soon learn that they are "Presbyterian," one built about three years and the other nearing completion, which is Chalmers' Church—of which the Rev. Mr. Middlemiss is the pastor, and which I understand is to be opened for public worship by the Rev. Dr. Caven early in November. The church is a fine building, costing in the neighbourhood of \$15,000, and is in every way creditable to the spirit and enterprise of its excellent minister and congregation. The history of this church dates back about twenty-one years. It was founded by the Rev. Mr. Smellie, who was succeeded by the present pastor. Mr. Middlemiss is a native of Scotland, and was educated at Edinburgh.

KNOX CHURCH

is one of the best of our ecclesiastical edifices, and occupies a pleasant situation. This Church was erected about three years ago at a cost of about \$25,000, a large proportion of which has been paid. The Church, which is furnished with every convenience, will seat about 900 persons. It was opened for public worship by Rev. Dr. Robb, Toronto. Knox Church was organized about twenty years ago, the Rev. John Duff being its first minister. He was succeeded by the Rev. D. A. McDonald, the present pastor, under whose pastorate the congregation would seem to have rapidly increased, now numbering about 300 members, and comprising a number of wealthy farmers, such as Watts, McQueen, and Hunter, who are known outside their own neighbourhood as prominent agriculturists. Mr. McDonald is of Scotch descent and was born in Canada. He was educated in Knox College, from which institution have come so many of our best Canadian ministers, who are at once a credit to the Church and the college where they were educated.

As a preacher Mr. McDonald occupies a prominent place. His sermons give evidence of careful preparation, and are delivered with a natural and unaffected eloquence. As a minister he enjoys the confidence of the entire Church.

With such a ministry the good name of Presbyterianism is safe in Elora, in which district I may here say that our people are warmly attached to Presbyterian principles.

In conclusion permit me to say that the more I travel through the country and the closer the acquaintance that I make with the Presbyterian community, generally the more am I convinced that the distinctive principles of Presbyterianism are becoming better and more extensively known, and that the more they are understood and investigated, the firmer will be the hold which they will take upon the people, who at all times for general intelligence and a knowledge of the doctrines of saving grace, will compare favourably with those of any other Church. K.

27th October, 1877.

STUDENTS' MISSIONARY SOCIETY.

PRESBYTERIAN COLLEGE, MONTREAL.

The annual meeting of this society was held in the College on the evening of Friday, October 19th. Rev. A. C. Morton occupied the chair. The chief business was the hearing of reports from the missionaries of last summer and the election of officers for the ensuing year. During the past summer the so-

ciety worked three groups of fields, employing six missionaries.

1. OTTAWA GROUP.—Cantley and Portland were worked by Mr. Donaldson, whose report was highly encouraging. One church is in course of erection, and so far completed that services were held in it. In another part of the field the people are getting out timber for a second church. The total average attendance at the four preaching stations was 210.

Mr. Shearer also laboured in this region at Chalk River, and other points scattered over an area of thirty-two miles long, and eight miles wide. There are here forty-four Protestant families, and four preaching stations, with a total average attendance of 102. In visiting through his extensive district the missionary had to resort to various modes of travel—among others canoeing and portaging. It is refreshing to hear of the zeal of this people for the gospel. As an example, Mr. Shearer reports that one young woman gave him as a second subscription for the society, seventy cents, the whole sum she received for a few hens, to sell which she walked forty-eight miles.

2. EASTERN TOWNSHIPS GROUP.—These townships, well-known for their fertility, constitute the garden of Quebec. The aspect from a religious stand point is not so fair. All this part of the Province has been over-run by Universalists, Adventists, and kindred sects. The common sense of the people revolts against the doctrines these denominations teach. Men say if this is religion we will have none of it, and so they drift into scepticism and indifference. The preaching of the plain gospel after the simple Presbyterian form has been marvellously successful in this section of country. We believe the duty of our Presbyterian Church (and we know the duty of our Missionary Society) is to step in and arouse the people from their religious indifference and bring them to Christ. Mr. Nelson labored at Coaticook and Richby, where, at the end of our second summer's work, we have a staunch little congregation of thirty-two members, with at least as many more adherents. Mr. Russell was the missionary at Massawippi and vicinity. When he entered the field he could not find a single Presbyterian, whereas there is now the "Massawippi Presbyterian Church," with twenty members and an average attendance of one hundred.

3. NORTH HASTINGS GROUP.—The two fields here are in the genuine backwoods, being in the free-grant district of Hastings County. Mr. Munro carried on the work at Thanet and The Ridge, besides travelling great distances to preach wherever he could find a few settlers. At The Ridge, there is a church which is nearly completed. At Thanet the services are held in a private house. Although this field is weak it is very interesting on account of the great exertions and sacrifice the settlers make to have the gospel preached to them. Their desire for instruction in spiritual things is shown by the fact that they meet together and have one of the elders read a sermon every Sabbath whilst they are without a missionary. There is also a prospect of this field becoming stronger by the settlement of a large tract of arable land near The Ridge.

Mr. Donald was missionary at L'Amable, York River and Egan Farm, forty-five miles distant from Madoc, the nearest village. In all of these stations services were conducted in school houses. Through the liberality of Rev. D. Wishart, of Madoc, a site for a church and manse has been secured at L'Amable. Mr. McKillop, the missionary for the summer of 1876, has set on foot a scheme for the erection of a church which is expected to be completed next summer. L'Amable is the central place of the northern townships of Hastings, and must rise in importance now that the whole county is being rapidly settled. We expect very soon to see a large strong congregation in that place.

The following officers were elected for the present year:—President, John Allan, B.A.; First Vice-President, Chas. McKillopp, B.A.; Second Vice-President, Chas. McLean; Recording Secretary, John Monro, B.A.; Corresponding Secretary, J. T. Donald; Treasurer, M. D. Blakely; Executive Committee, Wm. Shearer, A. York, R. McKibbin, A. Anderson, J. Allard.

Considering all the circumstances, the finances of this Society are in a more prosperous condition than in any previous year. In reviewing the work of the Society during the past season we have much reason to thank God for the success which has attended its labours.

J. T. DONALD, Corresponding Sec.

[For the PRESBYTERIAN.]

A PRAYER FOR GUIDANCE AND STRENGTH.

Lord, while my course I but begun,
Teach me the world's false joys to shun;
To its vain show no homage lend,
But only at Thy footstool bend.

To sin and error—O how prone I
My hope is in Thy grace alone;
Uphold, and help me day by day,
To bear the cross, and watch, and pray.

Thou hast a chart in mercy given—
A chart to show the way to heaven;
Illuminate, Lord, my feeble sight,
That I may read its signs aright.

And be my hope a beacon clear
An anchor sure in doubt and fear;
To fortify my struggling soul,
When tempests rise and billows roll.

My God! Thy love so great and strong—
The love that swells angelic song—
Inspires my blood-bought soul to raise,
An endless anthem to Thy praise.

And when, like yonder setting sun,
My pilgrimage on earth is done;
Jesus Saviour stand beside,
And bring me safe o'er Jordan's tide.

Kincardine.

C.C.A.F.

EXPLANATION WANTED.

MR. EDITOR,—A recent report of proceedings of the Paris Presbytery in your columns says:—"In view of the fact that no representative from this Presbytery had been appointed on the Home Mission Committee for the current year, Mr. McMullen was appointed to represent the Presbytery on said committee." Now it would be interesting to know how the Presbytery came to ignore Mr. Cochrane's position on the committee, or to conclude that in him they were insufficiently represented. Further, there are some who would like to know if it is in order thus to revise and amend the proceedings of the General Assembly after this fashion. Would "Anti grumbler" or some one else who is initiated tell us if any Presbytery not represented or with only one of its members upon a standing committee is failing in its duty if it do not follow the example of the so-called "Model Presbytery." ANTI-ANNULUS.

OBITUARY.

On Friday, 19th of Oct. Mr. Robert Gunn, student, passed into his rest. He was the son of Mr. John Gunn, formerly of Beaverton, now of Woodville, one of the best known of the veteran elders of our Church. Mr. Robert Gunn was born in 1857, and became sav- ingly acquainted with the truth in his boyhood. He was soon marked among his fellows as a youth of strict conscientiousness and intense religious zeal. He began his studies with a view to the gospel ministry many years ago, and combined with the course in arts a partial course in medicine, as he purposed to spend his ministerial career on heathen shores. For such a position he seemed eminently fitted, on account of his strong religious enthusiasm. The Lord had other purposes in view, and Mr. Gunn was attacked by pneumonia nearly two years ago, which worked on by slow and deadly degrees till the above date when "The earthly house of his tabernacle was dissolved." His death bed was one of peace and triumph. His funeral was attended by a large concourse of mourning friends—the religious services on the occasion being conducted by his pastor, Rev. J. L. Murray of Woodville, assisted by Rev. J. M'Nabb of Beaverton, Prof. McLaren of Toronto, and Rev. J. Fraser of Kincardine. Thus passed away to glory on the eve apparently of a bright and useful career in the Church one of her most promising sons.

TO CONSUMPTIVES.

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

MINISTERS AND CHURCHES.

THE communion services were held in Duff's Church, East Puslinch, last Sabbath. The attendance on all the days was good, especially on Thursday and Sabbath. The pastor was assisted by the following neighboring ministers:—Messrs. G. Haigh, T. Wardrope, N. McDermid, W. Meldrum, and H. H. McPherson, Scarborough.

THE ladies of the Mount Pleasant congregation held a social festival on the 23rd ult. for the purpose of raising funds to assist in the purchase of a site for the new church to be erected there next summer. Readings, recitations music, etc., contributed much to the enjoyment of the large assemblage present. The proceeds amounted to over \$63.

CHARLES St. Church, Toronto, which has been enlarged and beautified, will be re-opened on Sabbath, the 11th inst. The Rev. J. M. Worrall, D.D., of the Eighth Church, Chicago, is to preach morning and evening, the services in the afternoon to be conducted by the Rev. D. J. McDonnell, of this city. The opening services will be continued on the following Sabbath, Rev. J. K. Smith, M.A., of Gait, preaching at both diets of worship.

THE congregation of Chalmers' Church, Woodstock, in addition to great improvements in the interior of their place of worship have put around it a very fine new iron fence. The next thing for them to do, says the *Sentinel*, is to lay a good sidewalk to the Church from Vansittart Street at least, if not from other directions. [Would it not be as well for the congregation to allow the worthy town fathers of Woodstock to put down the needed sidewalks?—ED. CAN. PRES.]

ST. ANDREW'S CHURCH, Stratford, will be re-opened for divine service on Sabbath next, Nov. 11th. Special sermons will be delivered on the occasion, at 11 a.m. and 3 p.m., by the Rev. George M. Milligan, B.A., of old St. Andrew's Church, Toronto, and at 7 p.m. by the pastor, the Rev. E. Wallace Waits. On Monday evening a lecture will be delivered in the church by the Rev. D. J. Macdonnell, B. D., of Toronto. Subject—"Business, Culture, and Recreation."

THE Presbyterian Church, Wallaceburg, which has for some months been undergoing repairs, was re-dedicated to the service and worship of God on Sabbath, the 7th ult. The congregation have secured the services of Mr. W. P. H. Fishburn as their pastor, and the prospects of success are very promising. On the occasion of the re-opening the Rev. Dr. Matoon of Monroe city, Michigan, preached in the morning and afternoon, and the pastor in the evening. The services were well attended, and the collections amounted to upwards of \$60.00.

AT a social held in the Presbyterian Church, Eramosa, on the 19th ult., Rev. Wm. Barrie, D.D., who after a long and laborious pastorate is now retiring from the active duties of the ministry, was presented with a pocket-book containing \$70, accompanied by a very cordial address expressing appreciation of his arduous and valuable services during a period of nearly thirty-five years. Dr. Barrie made a suitable reply, and stated that as he intended to locate himself in Guelph, he expected from time to time to revisit his old friends in Eramosa.

ON the 17th ult., the Rev. David Taylor, late of Spencerville, Ont., was inducted into the pastoral charge of the congregation of Bass River, Kent Co. N.B., vacant since the resignation of the Rev. James Fowler. The opening sermon was preached by Rev. Mr. Russell, of Dalhousie; the charge was given by Rev. James Anderson, of Newcastle; and Rev. Mr. Wilson of Chatham addressed the people. Mr. Taylor enters upon his new charge with good prospects, and has met with a warm welcome both from his people and from the Presbytery of Miramichi.

ON the evening of Tuesday, the 9th ult., a party of ladies and gentlemen from the Binbrook congregation waited upon the Rev. W. P. Walker at the manse and presented him with a purse of money accompanied by an address welcoming him back after his visit to Scotland, condoling with him on the bereavement which he had suffered in the death of his father, and expressing their good will and respect for himself and Mrs. Walker. Mr. Walker replied, expressing his gratitude for the kindness the congregation of Knox Church, Binbrook, has shown him since his coming to them.

INDUCTION AT ERAMOSA.—The Presbytery of Guelph met on Friday according to adjournment in the church at Eramosa, for the induction of Mr. David Smyth into the pastoral charge of the congregation there rendered vacant, as our readers are aware, by the resignation of Dr. Barrie, in the month of June last. Public services were begun by devotional exercises conducted by Dr. Barrie, after which the Rev. J. G. Smith, of St. Andrew's Church, Guelph, delivered an able and forcible sermon, appropriate to the occasion. At the close of public worship, Mr. Torrance gave a brief narrative of the steps in the call to Mr. Smyth, put to him the questions of the Formula, and satisfactory answers having been returned to the same, solemn prayer was offered, in the course of which the pastor elect was inducted into the charge of the congregation, with all the rights and privileges connected therewith. He had then extended to him the right hand of recognition and fellowship by the brethren present. Suitable addresses were then given to him and to the congregation by Mr. Wardrope and Mr. Torrance respectively on the reciprocal duties arising from the relation established between minister and people. The congregation had afforded to them the opportunity of welcoming their minister at the door as they retired. Few cases have occurred in which a congregation has been vacant for so short a period. We trust the union will be a prosperous and happy one. The field is most interesting. Great changes have taken place in it under the long and able ministry of Dr. Barrie. There is still opportunity for the energies of one who is a careful student of the Word, and an energetic pastor. Mr. Smyth enters upon it bringing favorable reports from the districts in which he is well known, and affording ground for the expectation that he will prove himself an able minister of Jesus Christ.

CHURCH OPENING AT WOODVILLE.—The beautiful edifice recently erected by the Presbyterian congregation at this place, was formally opened and dedicated to the public worship of God on Sabbath the 21st ult. In the morning Rev. Prof. McLaren preached from Zechariah xii. 10. The sermon was able, eloquent, and appropriate. Immediately after the close of this service, Rev. Alex. Fraser, of Kincardine, preached in Gaelic to an appreciative audience. Rev. Prof. McLaren preached again in the afternoon from Matt. vi. 19: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." The discourse was at once thoughtful and simple, concise and comprehensive. In the evening Rev. Mr. Fraser was to have conducted the services, but owing to his indisposition the Professor occupied the pulpit for the third time and delivered an excellent discourse on the parable of the Prodigal Son. At all these services the attendance was large, and the collections amounted to \$301. On Monday evening the Rev. J. Smith, of Bay St. Church Toronto, delivered an able, interesting and amusing lecture entitled, "The Sins of the Pew," which was highly appreciated by the audience as an intellectual treat of a very high order. The Rev. Messrs. Paul, Fraser, Hastie, McNabb, Currie, Campbell and McLellan also delivered short addresses congratulating the congregation of Woodville on the completion of their handsome and commodious church. Prof. Jones of Toronto, Miss Rose Adam, of Lindsay, and the local choir under the leadership of Mr. Jamieson, furnished excellent music and added greatly to the success of the entertainment. We are sorry that we cannot make room for the interesting sketch of the history of the congregation, given by Rev. J. L. Murray, the pastor, on the Sabbath previous to the opening, but will publish it shortly.

CHURCH OPENING AT LANCASTER.—Previous to the Union in 1875 two Presbyterian congregations existed in Lancaster, one in connection with the Canada Presbyterian Church, and the other in connection with the "Kirk." The minister of the latter being an opponent of Union, carried with him out of the Church a large section of his people. The remainder united with the Canada Presbyterian congregation, and soon after called the Rev. Donald Ross, then settled in Dundee. The result has exceeded the most sanguine anticipations, it being now difficult to distinguish between the two sections of the happily united congregation. Soon after his settlement, Mr.

Ross, with characteristic energy, set about the erection of a new Church to accommodate the increasing members attending his ministry, and on Sabbath, the 14th of October, the beautiful and commodious edifice was dedicated to the worship of God. The opening services were conducted by the Rev. R. H. Warden of Montreal, in the morning; Rev. N. McGillivray, of Williamstown, in the afternoon; and the Rev. Principal Macvicar in the evening. The attendance at the various diets was large notwithstanding the rain and the almost impassable roads. On the following evening a social meeting was held in the church, presided over by John McLennan, Esq., President of the Merchants' Bank, Montreal, whose residence is in the vicinity of Lancaster. Addresses were delivered by the Chairman, the Rev. Messrs. Ross, Warden, and McGillivray, also by Revs. R. Campbell of Montreal, Binnie of Cornwall, Mullan of Osnabruck, and MacMechan of Lancaster. The musical part of the entertainment was furnished by a well-trained choir under the leadership of Mr. McLean, assisted by a Quartette Club from Fort Covington, led by Rev. Mr. Thomas, the Presbyterian minister there. The meeting was most successful, and seemed to be heartily enjoyed by all present. The church is a substantial brick building, very tastefully finished in the interior, and reflecting great credit on the pastor, whose design it is, and on the architect and builder, Mr. Hugh McMillan, a member of the congregation. The pews are of ash with walnut facings, the ends being of iron. The ceiling is of basswood with butternut batting. The windows are of stained glass, that over the pulpit being particularly noticeable from its design and finish. The church proper is seated for 520. At the rear are two large rooms, the one above the other, designed for week evening meetings and for Sabbath School purposes. When necessary the doors of these can be thrown open and thus an additional 250 persons can be brought within sound of the preacher's voice. The church, which was opened free of debt, cost \$8,000, all of which was contributed by the congregation with the exception of \$25 each kindly given towards the expense of the chandeliers by two Montreal gentlemen originally from Lancaster, Messrs. Hugh McLennan and A. G. McBean. Mr. Ross has only been settled in Lancaster about eighteen months, during which time the membership has increased from 100 to upwards of 280, while he has drawn out the liberality of the congregation to a marked degree in connection with the church building. He has not been unmindful of the schemes of the Church, the people having contributed \$250 toward these during the past year. We congratulate the pastor and his congregation on the completion free from debt of their handsome new church, and wish them continued success and prosperity in the Lord's work.

MR. DELANE has resigned the editorship of *The Times*, and Mr. Chenery, the lord almoner's professor of Arabic at Oxford, is his successor. Professor Chenery, to whose chair no salary and no duties are assigned, has been connected for many years with the staff of the journal.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

In this city on the 28th ult., Kate Sutherland, youngest child of D. Gunn, Esq., aged nine months and twenty-eight days.
At 15 Eglinton Street, Saltcoats, on the 28th ult., Willie, eldest son of the late Rev. R. Kennedy, Canada, aged thirteen and a-half years. Friends will please accept of this intimation.

MEETINGS OF PRESBYTERY.

HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.
OTTAWA.—In Knox Church, Ottawa, on Tuesday, 6th November, at 3 o'clock.
TORONTO.—In the lecture room, Knox Church, on Tuesday, 6th November, at 11 a.m.
QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.
WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.
SAUGEEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.
BARRIE.—At Barrie, on Tuesday, 4th December, at 11 o'clock.
LINDSAY.—At Cannington, on Wednesday, 6th November, at 12.30 o'clock.

BOOKS AND MAGAZINES.

The Fortnightly Review.

N. American Series, Toronto: Belford Brothers, October, 1877.

This number contains "The New Reform Bill," by Robert Lowe; "Walter Bagehot," by R. H. Hutton; "M. Renan's New Volume," by the author of "Supernatural Religion"; "The Liquidations of 1873-76," by Robert Giffen; "The School of Giorgione," by Walter H. Pater; "Conversations with M. Thiers;" "The Moral and Social aspects of Health," by J. H. Bridges; "Home and Foreign Affairs."

The Quarterly.

A Periodical connected with the Collegiate Institute, Hamilton: October, 1877.

This little magazine, conducted by a staff of Editors, etc., all students of the Hamilton Collegiate Institute, continues to sustain its reputation for ability. The paper on "The Verb" is quite a study in Philology; and the essay on "Success the result of Industry" is thoughtful. The "Free and Modern Translation of Virgil, Book II," out of the original into Vernacular American, is exceedingly well done; its fault is that there is too little of it, and it is somewhat tantalizing to have to wait three months for another instalment.

The Religious Feeling: A Study for Faith.

By Newman Smythe. New York: Scribner, Armstrong & Co. 1877.

A superficial glance at the pages of this book, which is all we have time for at present, only enables us to say that the book is mainly metaphysical; that it seems to be the production of an able mind; and that the names of writers which appear in its pages as opponents against whose views the author contends, would lead us to suppose that he is generally in the right. He tells us that he endeavors to present the evidences of faith in such a way as to adapt them more perfectly to the sceptical surroundings of the present day. Seeing that the poison of modern unbelief came for the most part originally from Germany, our author goes to the orthodox theologians of that country for the antidote; for Germany is recovering from her "eclipse of faith," which was only a partial eclipse at the worst.

Littell's Living Age.

The numbers of *The Living Age*, for the weeks ending October 20th and 27th, respectively, contain Prussian History, *Macmillan's Magazine*; Lord Falkland and his Modern Critics, *Church Quarterly Review*; The Science of Electricity as applied in Peace and War, *Quarterly Review*; Green Pastures and Piccadilly, by Wm. Black; On the Discovery of Oxygen in the Sun, by Richard A. Proctor, *Contemporary Review*; Africa "Translated," *Spectator*; A Hidden Life, *Good Words*; Doris Barugh, a Yorkshire Story, by the author of "Patty;" M. Thiers as a Historian, *Academy*; M. Thiers' Will, *Academy*; Glamour, *Queen*; Translations from Heine and other choice poetry, and miscellany. The next weekly number will contain part II. of a remarkable paper on the "Trial of Jesus Christ," by Alex. Taylor Innes, this part relating to the Roman Trial. A new volume began October 1st. For fifty-two numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Publishers, 17 Bromfield Street, Boston.

The Telugu Bible: A Reply to Charges, etc.

Madras: Addison & Co., 1877.

This is a tract published by the Madras Auxiliary Bible Society in defence of their Telugu translation of the Bible against certain attacks made hereupon by Revs. A. V. Timpany and W. G. Goucher, through the columns of the "Canadian Baptist." The charge was to the effect that the Society were circulating a Telugu version of the Bible inconsistent with the original on the subject of Baptism. In their defence the Society state that the version assailed was published many years ago and is confessedly imperfect; that the most strenuous exertions have been made both by the Parent Committee and the Madras

Auxiliary to secure its thorough and complete revision; that a committee of delegates has been appointed for that purpose, and that Mr. Timpany himself is, or lately was, one of these delegates. The defence further maintains that the charge of sectarianism cannot be made good even against the translators of the existing version, although it is defective in other respects; that the Telugu word, *Smana*, by which they translated the word Baptism, is almost accurately synonymous with that word as used in the Gospels; that it does not exclude immersion; and that the translators adopted it with the very object of endeavoring to secure the co-operation of their Baptist brethren.

Presbyterian Quarterly and Princeton Review.

Philadelphia: Presbyterian Board of Publication. Rev. A. Kennedy, Agent, London, Ont. October, 1877.

The opening article in this number is "Dogma and Dogmatic Christianity," by Prof. Thos. Croskerry, Magee College, Derry, Ireland. It is a defence of systematic theology against the attacks of modern, ultra-liberal divines. "The Development Theory," by the Rev. J. S. Beekman, is a valuable contribution on the negative side of this question. Perhaps the most striking point he makes is the challenge to the Evolutionists, on their theory, to account for Christ—the Christ of the New Testament. The third article is on "Some Phases of Modern Thought," by Rev. W. M. Taylor, D.D., New York, and it also takes to do with the physical scientists. "God's Seventh Day's Rest," by a Layman, was written for the purpose of proving that "this seventh day, with its rest, still continues, and is co-extensive with the human period of the world." His exposition of the fourth chapter of the Epistle to the Hebrews is not the most common, but it is one that we have heard, and it is certainly the most self-consistent; although it does take away the text from Richard Baxter's most famous book. Besides these articles already mentioned, this number contains eight papers of more or less weight and importance, including a long discussion of the question "Who wrote the Epistle of James?" and a learned essay on "The Inductive Sciences of Nature, and the Bible." For wealth of interesting and important matter we should say that the number is even above the average.

The Complete Preacher.

New York: The Religious Newspaper Agency. October, 1877.

The contents of the present number are, "The Death of Abraham," by Joseph Parker, D.D.; "The Rich Man and Lazarus," by Theodore Christlieb, D.D., Ph.D.; "Divine Anatomy," by Thomas Armitage, D.D.; "Respect for the Truth," by Pere Hyacinthe; "God in Natural Law," by Joseph Cook. Among these there are two translations, one from the German of Dr. Christlieb and one from the French of Pere Hyacinthe: and both of these translations have been made expressly for *The Complete Preacher*. The following is the closing paragraph of the sermon on the Rich Man and Lazarus:

"He who loses faith in the future life and its recompenses, loses the key to the comprehension of this life. To him the hidden questions of life become confused, and he must doubt the final victory of a holy, recompensing justice. Let us therefore believe, as we look upon this torment, 'Whatsoever a man soweth that shall he also reap.' What would the poor lost soul not give if he could but recall one single day and could sow otherwise for eternity? Thou hast yet a 'to-day!' and belongeth thou to his brethren? Alas! he has many more than five of them, everywhere, perhaps among us, who are like him. Oh, let him to-day not have sighed in vain before thee! 'I am tormented in this flame.' Everything for which he begs has already been granted in a much higher sense to thee; One has arisen from the dead and has testified to thee, that man of sorrows, who also bore thy zoes, the Conqueror of Death; and He sends to thee, in the word of to-day, His warning and threatening message: 'For he shall have judgment without mercy, that hath showed no mercy' (James ii. 13), but 'Blessed are the merciful for they shall obtain mercy' (Matt. v. 7). Amen."

Joseph Cook's lecture in the present number is that which he delivered at the Chautauqua meeting. Its aim is, from the fact of the existence of natural law admitted on all hands, to prove the existence of God. The mode of treatment is fresh; the reasoning is unassailable; and the illustrations are apt and striking.

THE "Annals of Sennacherib," which were nearly completed by the late Mr. George Smith, will, the *Athenaeum* says, be brought out this year, under the direction of a well-known English Assyriologist.

SCIENTIFIC AND USEFUL.

To improve rusty black, rinse the fabric, whatever it is, in warm water with blueing—about a teaspoonful to a pint, run while damp.

THE most active prolongers of youth are wholesome food, pure air, regular habits, and plenty of exercise for both mind and body. With these, added to a contented disposition, and a good temper, Father Time may be long defied.

CROUP may be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the act is to take a knife or grater and shave off in small particles about a teaspoonful of alum, then mix it with about twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will follow.

EVERY family should have one or more safety lamps, and allow no other to be carried about the premises. In each room in the corn crib or about the barn where lights are frequently needed, should be suspended a hook out of the way of collision in passing on which to hang the lamp. Never allow it to be deposited on the floor where a careless passer perchance might knock it over and give trouble.

SAVORY BREAD PUDDING.—Pour half a pint of beef tea, boiling, over the crumbs of a French roll. Beat well together, and let it soak for half an hour, then add two eggs beaten with a quarter of a pint of holling milk. Season with pepper and salt, beat together for five minutes, and then put the pudding into a buttered tart-dish, and bake rather quickly for three-quarters of an hour. If there is no objection, an onion well boiled and beaten to a pulp may be added to the pudding.

FALL OR WINTER PAINTING.—Good authority states positively that paint spread in the fall or winter will last twice as long as that put on in the spring or summer. When applied in the cool, or cold weather, it dries slowly and forms a hard surface or crust, while that which is spread in the hot weather loses most of the oil by being driven into the wood by the heat, leaving only a dry lead, easily crumbled off. Another advantage gained in fall painting is the absence of swarms of small flies that so often collect on the paint.

PRESERVING ICE IN THE SICK ROOM.—Cut a piece of flannel about nine inches square, and secure it by ligature round the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so constructed pieces of ice may be preserved many hours, all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice cups. Cheap flannel, with comparatively open meshes, is preferable, as the water easily drains through it and the ice is thus kept quite dry. When good flannel with close texture is employed, a small hole must be made in the bottom of the flannel cup, otherwise it holds the water and facilitates the melting of the ice.

THE MULLEN.—A correspondent writes as follows about the sanitary power of a well-known plant:—"I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they have commenced bleeding at the lungs, and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I thought philanthropy required that I should let it be known to the world. It is the common mullen, (grown in Canada), steeped strong, sweetened with coffee sugar, and drunk freely. The herb should be gathered before the fifth of July, if convenient. Young or old plants are good, dried in the shade, and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease."

THE LEAF OF LIFE.—There's a certain curious member of the plant family, very common in Jamaica, I'm informed, called the life plant, or leaf of life, because it is almost impossible to kill the leaves. You may cut one off, and hang it up by a thread, where any ordinary leaf would be discouraged, and dry up. It will send out long, white, thread-like roots, and set about growing new leaves. You may cut off half a leaf, and throw it into a tight box, where it can get neither light nor moisture (necessaries of life to other plants); the spirited little leaf puts out its delicate roots all the same. Even pressed and packed away in a botanist's herbarium,—the very driest and dullest place you ever did see—it will keep up its work, throw out roots and new leaves, and actually grow out of its covers! I'm told that botanists who want to dry this pernicious vegetable are obliged to kill it with a hot iron or with boiling water.

THE FAMILY MEDICINE CHEST.—We do not believe in carrying a drug-shop about wherever we go, nor of having the contents of one in our bed-room closet. But every wise mother should keep on hand a few remedies which may be useful in cases of sudden illness, and which can be safely administered before the doctor comes, and often render his coming unnecessary. Among these are camphor, paregoric, and peppermint. The first should always be used with care, an overdose acting unpleasantly on the nervous system. All medicines, however, should be carefully handled. Lavender and valerian are excellent as nervines, if there be a restlessness and inability to sleep on the part of an invalid or aged person. Hot drops and Jamaica ginger, and a burning compound called composition, should be in the family chest. So should a can of the best and strongest mustard, and a roll, too, of the capsicum plasters, which may be obtained at any apothecary's. Besides these, if there are children who are addicted to the use of knives, there should be a box of some good healing salve, and a bottle of pain-killer for bruises, on the mother's shelf. Every mother needs a little knowledge of practical surgery, for her boys are not boyish if they never meet with accidents. If a babe is seized with a convulsion, put it into a warm bath and send at once for a physician. If a person be scalded or blistered by a burn, wrap the affected part at once in flour and exclude the air. Whatever else you have not in the house, be sure to never lose your presence of mind.

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TO CORRESPONDENTS

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

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

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

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

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

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



TORONTO, FRIDAY, NOVEMBER 2, 1877.

A WORD WITH THE READER.

ACCORDING to promise, we place before our readers to-day THE PRESBYTERIAN in its new shape and dress. The improvements are so self-evident as to require no lengthy remark, and we hope they will meet the approval of subscribers.

We desire, just now, to urge on all our friends the importance of putting forth a special effort to extend the circulation of THE PRESBYTERIAN. There are still thousands of homes where it is not taken, where, if it were regularly read, the people would be benefited, and the various schemes of our Church advanced. If ministers and members who read and value the paper as an instrument for good, would let it be known that it will be furnished from this date till the end of 1878, along with a copy of the PRESBYTERIAN YEAR BOOK for the usual subscription price—\$2.00—we are sure many would send in their names. Now is the time to go about the work. A liberal premium list, advertised on the last page of this issue, offers a variety of remuneration for the labor involved.

The price of THE PRESBYTERIAN is sometimes urged against it. "We can get good family newspapers at \$1.00 and \$1.50," urges a well-to-do farmer, "and why should we be asked to pay \$2.00 for our Church paper?" The objection is not a good one. We are quite content if friends will only compare THE PRESBYTERIAN with other denominational periodicals. No other comparison can fairly be made; and such a comparison we court. Take the *Canadian Baptist*, the *Christian Guardian*, or the *Presbyterian Witness*—they are all similar publications to ours; and they are all two dollar papers. Why is this? Simply because such papers, having no daily from which to get the type for a weekly edition, like the papers to which reference is made, can not be printed at any figure below \$2.00. This has been demonstrated over and over again in Canada; and in the United States the religious weekly is usually from \$2.50 to \$4.00—the ordinary price being \$3.00. Let us hear no more complaints as to the price! But let every one help to bring about the time when we shall be in a position to even improve the very handsome sheet now sent out.

SECULAR AND RELIGIOUS EDUCATION.

IT is very evident that the present system of education is not such as can be accepted as satisfactory to the religious portion of the community. Episcopalians, and Methodists as well as our own Assembly and one of our Synods have from time to time given utterance to felt dissatisfaction. And now before the Baptist convention a most carefully prepared and able paper in the same direction was read by Professor Wells, was well received, and published in full in the *Globe* newspaper. This is significant. The charge of adherence to the antiquated idea of a state church and a desire for ecclesiastical aggrandizement has freely been brought against others, but what will your secularists now say, when the most pronounced antagonists of state churchism, or churchism at all, approve of the following strong statements? It is true that the object aimed at by the Baptist Essayist, as chiefly by the Methodist advocates, is to show that *Denominational Colleges* are preferable to a non-religious state college, and are entitled to a share of the Government support, nay, that such institutions are the only proper outcome of earnest Christian sentiment. Still Prof. Wells admits that the principles enunciated are far wider in their reach, and apply equally to the lowest school. From one point of view as the college for resident students takes the place of the family, it is more important that religious influences should surround the student than the child living at home; but when, it is borne in mind, first that the foundations of religious character are generally laid before a young man or woman is of age to enter a college; and also that not one in ten of our youth ever reaches the college, the school becomes an immensely greater factor than the college in the result of national intelligence, religion, and morality. After showing that education is the offspring of Christianity which seeks the elevation of every man as a brother; that the doctrines of the Bible are the most powerful stimulus ever applied to the human intellect; that Christianity has "proved itself the fountain-head of all true civilization, the very elixir of the highest intellectual life," and is still bound to control the forces which are urging resistlessly forward the great waves of nineteenth century thought, the essayist says, that this great end is best and most effectually to be accomplished by the religious denominations directing and controlling the education of the young. Then he asks what is secular education?

"Does the phrase 'Secular Education' fairly cover this broad ground of intellectual and moral culture? Does it all refer to the moulding of the mental habit and the moral character? Does it not rather mean simply the necessary preparation of boys and girls for the duties of every-day life, by teaching them arithmetic, and geography, and history, and when desirable, Latin and Algebra, or chemistry and physiology. I hold that it is as utterly impossible to separate this lower work from the higher one of mind and heart-culture as it is to move a body without changing its place, or to hammer a malleable metal without altering its shape. They cannot be separated in time. The years during which this arithmetic, and Latin, and chemistry must be learned are, by the immutable law of nature, the very years during which, whether we will or no, the life-character, mental, moral—might I not add religious?—is generally determined. They cannot be separated in fact. The modes of thinking acquired in the study of the text-book and under the direction of the teacher will almost invariably be to a great extent the modes of thinking afterwards used in solving the most solemn problems of life (social and political, moral and religious). The habits, too, of truth or falsehood, of frankness or insincerity, of sterling, fearless honesty, or of weak, contemptible expediency, which are formed or confirmed on the college playground and in the college halls will, in the majority of

cases, cling to the man or woman through all the future. It is often argued or assumed that the question in regard to teachers and professors is simply a question of knowledge and ability. Mathematics and science and history are, we are told, matters of fact and demonstration, not of opinion or faith. Hence the idea of making the question of religious character or religious belief one of the tests of a teacher's fitness is denounced as the shallowest nonsense or the most contemptible bigotry. "How," it is asked, and the objection may be interrogative, but the tone is the tone of contempt, "can such subjects as these be taught either religiously or irreligiously?" "What can either religion or morality have to do with them or they with it?" The men who reason thus are often close students of the immutable laws and the subtle forces of the world of matter; but they seem quite to forget that the world of mind is subject to laws equally immutable and forces equally subtle."

Next comes the question:

"Who are the individuals primarily responsible for securing these results? The answer may be given in one word—Parents. Christianity has exalted and sanctified the family relation. If the individual is the first, the family is the second unit in its social system. At the present day the need of some education for all is pretty generally admitted, but there is a very strong tendency to throw upon the State the chief responsibility in regard both to determining its character and providing for its supply. With regard to primary education it is so essential to the best interests of society that every child should be taught to read and write, that compulsory legislation and the use of public funds, for the accomplishment of this end, are probably justifiable on sound principles of political economy. But this by no means shifts the responsibility from parents. Perhaps our present Common School system, in which the expense and the control are both divided between the Government and the people, is the best now attainable. I very seriously doubt if it be the best, absolutely. I believe that the father and mother who have a just appreciation of their own duty and of all that is involved in education, will not yield to any society or Government whether general or municipal, the right and responsibility of saying what shall be the kind of early training their children shall receive, and what the mental and moral character of the man, or woman, to whose moulding influence the plastic souls of their loved ones shall be committed. As culture becomes more general, I have little doubt that a time will arrive when no Christian parents will be willing to entrust the early education of their children to the hands of any teacher who has not, in addition to the necessary qualities of head and heart, had all the advantages the best collegiate training can bestow, and whose life does not give evidence of the indwelling power of true religion."

These are words wise, weighty and far-reaching. But more is to follow:

"I am convinced that the absolute divorce which our laws now pronounce, and claim special credit for pronouncing, between religious and intellectual culture, is an unnatural as well as an unholy attempt to put asunder what God hath joined together. I fear in thus speaking I may be committing, in the view of many, the sin of heterodoxy. Let me not, however be mistaken. The state is not to blame; it cannot do otherwise. It has no choice in the matter. Even were it not precluded, as it is most effectually, by the differences of opinions and mutual jealousies of the sects, from making provision for religious instruction in the schools, it could not attempt such a work without going entirely beyond its sphere. For any Government, as most assuredly for those which are forced to fight their way to the benches through such sloughs, and to maintain themselves there by such modes of warfare as our party-politics seem to render necessary for Governments so formed and sustained—to undertake even by proxy the work of religious instruction, would be indeed to put forth an unhallowed hand to steady the ark of God. But the logical conclusion from the impossibility of the State combining religious and secular elements in their systems of education seems to me to be not that those elements cannot be combined, but that the work of education is one which does not properly belong to the state at all. The method, then, by which I attempt to reach a clear answer to the problem set me is by showing, that as Christianity is the most powerful patron, and the most preserving strength of all sound learning and all intellectual activity, she cannot in the nature of things stand aloof from their progress—that the best interests of society and of the human race demand that she should permeate all learning with her own spirit and should lead the outgoings of all intellectual life in her own right channels; that in order to do this she must carry the might of her holy motives and influences to the fountain heads, or in other words, must dwell as a living presence and controlling power in our schools and colleges—that she cannot in the nature of things do this while those schools and colleges are so constituted and managed, that she is either forbidden to cross the thresholds or permitted to do so only formally as a stranger and a guest,—that this state of things can be changed and religion installed in her true position only in schools and colleges, built up, endowed, and managed by religious bodies, and that the present state of division in the Christian Church renders it impracticable for this to be done except by the denominations, as a rule, doing it for themselves.

Our space will not allow of further comment now, but as discussion on this all-important matter proceeds, as it is evidently destined to do in view of several things which are coming to light in connection with our present purely secular system, we shall endeavor to do our part towards securing a moral and God-fearing education for the youth of our beloved country.

ROMANISM IN SCOTLAND.

SHORT as the time is since we called the attention of our readers to this subject, the "march of events" compels us again to advert to it. It is difficult to get people to believe that Popery could ever again make headway in Scotland. That stronghold of religious liberty is supposed on all hands to be forever beyond the sway of the spiritual tyrant's sceptre. Those who are well acquainted with Scottish history are loath to think that the work which was begun by the wit and learning of Buchanan and finished by the fiery eloquence of Knox should ever have to be done over again. It would seem as if this very sense of security had been taken advantage of by the enemy for the purpose of furthering his own ends. He seems to think that the work of the Reformation was so complete in that land that its inhabitants now know nothing of the bondage from which their forefathers were set free. Is it true that Scotsmen have forgotten the evils of Romanism? Why do not the hills and the glens and the straths of their country bring them to remembrance? Where was it that they "burned young Hamilton?" And how many martyrs were burnt together, in the same fire, on the Castle Hill of Edinburgh in 1538? In the days of darkness when the Man of Sin reigned with unquestioned authority over Western Europe, Scotland did not suffer less than other countries from his tyranny. The land swarmed with Red Friars and Black Friars and White Friars and Gray Friars, Franciscans, Carthusians, and Monks of Clugny. More than half the wealth of the nation was in the hands of the Popish clergy, and the greater part of this was possessed by a few who ruled the rest. Bishops and abbots rivalled the first nobles in magnificence, and took precedence of them in honor. They were privy councillors and lords of session as well as members of parliament; and the principal offices of state were, for a long time, wholly engrossed by them. Benefices were openly sold, or bestowed by the bishops upon their most willing tools as the reward of some deed of darkness. There were nuns also—nuns of St. Austin, nuns of St. Clare, nuns of St. Scholastica, and nuns of St. Catharine; and their record is that they were remarkable but for two qualities—namely, ignorance and immorality. Either the present inhabitants of Scotland have forgotten all this, or, if they have not, the Romish propagandists think they have. The London correspondent of the *Irish Times* generally pretty well informed regarding such matters—is responsible for the following item of news:

"It is stated to be now no secret amongst the best informed at Rome that the restoration of the Roman Catholic Hierarchy in Scotland has been finally decided upon. The Archbishopric of St. Andrews will be restored, and the Archbishop will have four suffragans, namely, the Bishops of Aberdeen, Lismore, Moray, and Glasgow. It is possible that the Bull may be issued before the close of the present year.

The Roman Catholic Bishop of Glasgow will have a pretty numerous flock ready to his hand; they are mostly immigrants from the sister isle. The Roman Catholic Bishop of Lismore will find a few Highlanders whose politics and religion, as well as their ideas in general, remain as they were in the days of "Charlie Stuart." The eastern dioceses, as far as we know, will not have much to start with except a few of the half-educated aristocracy, who have been carried to Rome on the

current of false æsthetics which during the last thirty or forty years has pervaded a certain class of religious as well as of secular literature. It may be thought that all these together form but a slight foundation on which to superimpose a Scottish hierarchy. Certainly it is not enough to justify the creation of such a hierarchy on the principle of demand and supply; but with even such a slender foundation to build upon what cannot the *quasi* disciples of Ignatius Loyola do? Having thus got a hold, however slight, upon the upper and the lower strata of society, why should not their influence, in time, permeate the whole body? The Roman Catholic Church is "*Semper Eadem*." Unchanging as to its ends and aims, it is most pliable and accommodating as to the means which it uses to attain them. When the power was in the hands of kings, kings were courted or cursed according to circumstances; when the power is in the hands of the people, then the people are flattered or intimidated as seems most judicious. In the Roman Catholic Province of Quebec, the hierarchy preach intolerance, and denounce any attempt of the people to think for themselves; in Protestant Ontario they proclaim toleration and freedom of thought. If a country is in a state of ignorance, and without, or almost without, any literature, they do all in their power to keep it in that condition, and oppose any effort made in the direction of enlightenment; but if the case is otherwise, then they profess zeal and anxiety for the diffusion of knowledge, and use every art to insinuate themselves into positions where they may have an opportunity of poisoning and falsifying the literature of the country and spreading a sort of knowledge which is worse than ignorance. By these means, and by a variety of other means, they may sap the foundations of the very strongholds of Protestantism.

While writing, another item of news has caught our eye. It is from the London *Morning Post*, and confirms the report already quoted, besides containing other statements which indicate the extent to which Romanism prevails in England:

"It is now no secret amongst the best informed at Rome that the restoration of the hierarchy in Scotland has been finally determined on. The Roman Catholic Bishop of Shrewsbury at his September ordination admitted no less than nineteen persons to the priesthood—a greater number than that ordained by any English prelate. Two Anglican clergymen, one sometime a fellow of New College, and the other one of the curates of St. Paul's Church, Oxford, have quite recently been received into the Roman Catholic Church. A well-known city clergyman has also resigned, or is on the point of resigning his living with a view of taking a similar step. His wife has been a Roman Catholic for many years. A fund is being raised in order to commence the education of 400 young persons for the priesthood of the Church of Rome, over and above those already approved and designated for that office in the various dioceses, to which fund several of the Roman Catholic nobility have contributed liberally."

It was no false alarm that caused Canon Ryle, who had written so many tracts treating of the most important interests of the human race, to write one tract more, to point out to the English people what they had gained by the Reformation; neither did Sir Henry Moncreiff speak unadvisedly when he warned the young men of Scotland against reaction from Reformation principles.

THE elections for the Turkish Chambers have commenced.

THE Roman Catholics in Scotland are less than one-twelfth of the population. Yet this one-twelfth furnishes one-third of the criminals. In England and Wales the Roman Catholics are one-twentieth of the population; but the Roman Catholic prisoners are one-fourth of the prisoners.

CHINA.

IN another column our readers will find an interesting letter from Rev. J. B. Fraser, Tamsui, Formosa. We have also received from him a copy of the Resolutions and Appeal unanimously adopted by the Conference of Protestant Missionaries held at Shanghai in May. We cannot, at least in this issue, make room for these resolutions and appeal in full; but we will endeavor to place before our readers, in few words, some of the facts and thoughts contained in them.

China is the largest and most important heathen country in the world. Though the oldest nation in the world the Chinese are full of vigor and promise, and proverbial for enterprise and perseverance. They are the great colonizers of the East, and will become the dominant race in all the countries of Eastern Asia. Their idolatry is of the most debasing kind, including not only the worship of the dead and of idols of wood and stone, but in many districts, the worship of the most loathsome creatures. The rulers make use of the prevailing superstitions to influence and govern the people; and there is therefore no hope for China in itself. "Under these circumstances," says the appeal, "millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence and ever-deepening joy, to 'shine as the brightness of the firmament and as the stars for ever and ever.'" There is encouragement. Thirty-seven years ago there were only three native Christians; now there are twelve or thirteen thousand. Last year the candidates for baptism were more numerous and of a higher type. The empire is more open than ever for the preaching of the word; and multitudes are reading our books. The appeal closes as follows:

"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical denomination in Europe and America, assembled in general conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all to whom this appeal comes, to cry 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, and from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty."

LINDSAY.—An adjourned meeting of this Presbytery was held in Eldon Church on the 16th inst. The Moderator, Rev. J. T. Paul, after an able sermon, constituted the Presbytery. Were present, 13 ministers and 4 elders, members. After hearing Commissioners from Manilla and Cannington Congregations, and Rev. J. Campbell, in connection with his resignation of Manilla portion of his charge, the Presbytery accepted his resignation and appointed Rev. Mr. McNabb to declare the charge vacant on the 4th November. The future connection and supply of Manilla to be considered next meeting of Presbytery. The Presbytery sat as a Committee on the Eldon case, enquiring into the state of the congregation and their difficulties, and conversed with the parties present very fully. A call was laid on the table with relative papers from the Presbytery of Hamilton. The call being from the congregation of Waterdown to the Rev. E. Cockburn, Uxbridge, the clerk was instructed to cite the Uxbridge and Leaskdale Congregation to appear at next meeting, and inform the clerk of Hamilton Presbytery. The Presbytery then adjourned to meet at Cannington, on Wednesday, 6th November, at 12.30 p.m.—JAMES R. SCOTT, *Pres. Clerk*.

OPENING LECTURE.

PRESBYTERIAN COLLEGE, MONTREAL.

BY THE REV. PROF. CAMPBELL, A.M.

Were I asked for a title to the following remarks it would be "The Proved and the Unproved." The department of Apologetics, which deals with the arguments for and against the Scriptures and the Christian religion founded upon them, will be satisfied with nothing less than proof on either side. Such proof, it is not too much to say, has never yet been given by the opponents of Christianity. I do not say that they have not disproved many wrong interpretations of Scripture, and erroneous statements of theologians and faulty beliefs of individual Christians; but the word of our God has stood, and shall stand forever. Science professes to be in a position to criticize and condemn Scripture, which it regards as unscientific, because itself is a system of rational proof. The theologian, on the other hand, maintains that his book and system, so far from being unscientific, are at the head of all the sciences; and that his rational proofs are infinitely superior to those of any science whatsoever. Scientific men, (I speak only of those who are at variance with revealed truth, and use the general term because it would be unworthy to apply to them any less honourable title) scientific men are not always careful in accepting facts or in framing arguments. You are familiar with the story told of a certain scientific association that sat face to face with the problem, "How is it that when a fish is placed in a vessel of water the contents of the vessel are not increased?" Many were the explanations given, and days were wasted in discussion before a profane sceptic ventured to ask if it were true that when a fish is placed in water the bulk of water is not increased. Frowns and indignant murmurs met the sceptic's question, but the experiment was tried, and the learned Society discovered to its great discontentment that time had been spent over a wonder which had no existence, save in the brain of the member who proposed the discussion. In this case a fact was taken for granted. I well remember a metaphysician of somewhat mature years but immature learning, whose mind was saturated with the language of Locke's Essay on the Human Understanding. In a debate on the relative merits of the rational and sensational philosophies, he was appointed to champion the latter. Being of a devout nature the metaphysician felt that the highest claim to excellence in a system of philosophy was the proof it afforded of the divine existence. His argument, taken from the two extremities of Locke's Essay, and with which he was, to judge by frequent repetitions, thoroughly satisfied, was briefly this, "All knowledge is derived from experience—consequently there is a supreme Being." He did not deign to give the intermediate steps by which Locke passed from the premiss to the conclusion. If he had, he could hardly have failed to learn that from such a premiss such a conclusion could never follow. Yet he is as wise and as logical who informs this nineteenth century, that because all nature works in accordance with fixed, inherent laws there is no God.

When a school-boy is called up to establish a theorem in Euclid's Elements of Geometry, if he construct his figure and pursue his mathematical course of reasoning correctly, he is entitled at the conclusion to a triumphant Q.E.D., or in plain English, I have demonstrated that which was to be demonstrated. But should his construction be wrong, his reasoning goes for nothing, and even with a perfect figure, the want of a single link in the chain of reasoning will send him back to a renewed study of what he has not proved. Now the world is full of boys of larger growth, who unhappily have no school-masters to send them back to the learner's bench when they fail; who persistently blunder in premisses and conclusion, in statement of fact and in argument. They see with their microscopical and far reaching eyes what the practical observer fails to discover. There are chasms also in the bridge by which they pass from accepted truth to that which they propose to demonstrate, at which the honest reasoner stands aghast; but genius goes *per saltum*, over the yawning gulf they gaily spring, and with hat in hand turning round to an admiring public, they make their bow, complacently exclaiming "You see ladies and gentlemen, *quod erat demonstrandum*." As far as actual appropriateness to the circumstances is concerned, they might as well shout *abracadabra* with the ancient Cabbalists or *Shallaballa* with modern Punch and Judy men. But the admiring public, that troubles itself no more with the merits of the argument than the parents at a school examination do with the reasoning in the *pons asinorum*, raises an applauding shout that runs through newspapers and reviews, and scientific societies and literary coteries and academic halls; and each admirer says to his fellows "he has done it, it is proved, nothing can be more certain." What has been done, what is proved, what is the most certain thing in the world? He has destroyed the authority of the Bible; he has proved that life and soul are properties of matter, and nothing is more certain than man's descent from a Tunicated Mollusk.

It would be a sad and painful experience to many of the best and wisest of mankind were these statements true; yet feeling should have nothing to do in this matter. It was a painful thing to many in mediæval days to learn that the sun did not circle about our planet, and even now there are not a few who grieve to think that creation was not completed in six working days. But astronomical and geological science proved these points, and they are now all but universally accepted. It may or may not be a matter of practical importance whether our physical progenitor was a monkey or no, or whether the lower forms of life were endowed with powers of development into the higher. I have no right to interpose my feelings or prejudices as a man and a believer in persistence of specific type, nor may I turn to ridicule a scientific view brought forward by an honest worker in a field not far remote from my own. The Ancient Roman said, "I am a Roman citizen, and consider that nothing human is foreign to me;" so the theologian may say "I am a Bible student, and as such, no science lies beyond my field or is unworthy my attention." This right, however, I do possess, to demand proof for every assertion of the naturalist, the historian and the philosopher. Demonstration outside of the

exact sciences is of course impossible, but evidence may be convincing that is not mathematical or logical demonstration, and such we must require. As candidly as the school-master listens to the enunciation of a proposition, and calls upon his scholar to demonstrate his theorem, must the student of science receive the statement of the supposed discoverer and attend to his evidence on its behalf. But it may be said the school-master knows more than the boy of the subject in which he examines him; whereas we whose time is given principally to other matters, know very much less than our scientific opponents in the fields which they have made their own. To this, it may be answered, first: That we are not left to depend upon our own resources, inasmuch as there are many of the best students of science whose conclusions are diametrically opposed to those which are put forward in contradiction of revealed truth; second: That the same amount of knowledge and talent is not necessary for the proof of a discovery that is required to make it—otherwise the tyro in Geometry is as great a mathematician as Pythagoras or Euclid; third: that, while in the reception of statements of fact, we must depend upon the testimony of scientific observers, in judging argument we must depend upon our own reasoning powers. We are qualified, therefore, in calling up our advanced class in the sciences, and in passing judgment upon the conclusions of the scholars composing it.

Here, for instance, is an amiable scholar whose whole life has been devoted to the study of animals from the highest to the lowest in the scale, who has examined their formation and studied their habits, a second *Æsop* in his interpretation of the emotions and language of the brute. The artificial naturalists at the close of last century were delighted with Erasmus Darwin's smooth flowing verses setting forth the Loves of the Plants, and he, the later Darwin and relative of the poetic botanist, has devoted a not inferior prose to the task of charming the world with the interesting phenomena of animal life. He propounds many new and startling doctrines, all of which may be termed theories of development. Species and genera are not independent creations but the present results of development, for the highest species is a development from the next below it and so on to the end, wherever that may be found. Man as an animal follows the same law, and must trace his ancestry back through many grades of life to a marine Ascidian, destitute of every sense and of every organ of sense but an aperture that answers the purpose of a mouth. But man as an intellectual and spiritual being is of the same parentage, and so, proceeding upwards from this senseless creature, Mr. Darwin traces the rise and development in animals of the intellectual, active and moral powers by which man is distinguished. The development of species, the descent of man, and the development of soul, are the three leading theorems of the Darwinian system, and the latter depend logically upon the former. The arguments by which the theory of the development of species is maintained are far from unreasonable. The author of the theory finds in the palæontological record, or in the fossils of successive geological strata, a pretty regular gradation of animal forms, proceeding chronologically from the lowest up to the highest. He finds that modifications of climate and other circumstances do modify the forms and habits of animals, and shows how it might be possible for parts of their structure in course of time to change to the corresponding parts in higher forms. He introduces a doctrine of natural selection, or the survival of the fittest in the struggle for existence, and another of sexual selection, or the union and perpetuation of special excellencies in individuals, both of which are capable of full illustration, and which tend to show the probability of development. And, in addition to other supposed proofs, he cites instances of varietal changes very remarkable in character, to which he considers that the change from one species to another is a trifle. Now the work that Mr. Darwin has accomplished as an observer is very valuable and of permanent interest. Some of his facts, perhaps, would not stand the closest investigation, but the fault lies not so much with them as with his interpretation of them. Be that as it may, can we say that he has demonstrated his theorem, the development of species? Has he ever witnessed the development of species in actual operation? No, nor has any one else. Are his laws of natural and sexual selection worthy of the name—in other words are they invariable in their operation? Very far from it, as he himself is bound to confess and as many intelligent observers testify. Does the record of geological formations open to investigation, reveal a general progressive development from the animalcule to man? No, for many links are wanting in the chain, and in certain parts of the record it would be as easy to account for the phenomena of animal succession by a theory of degeneration. To frame a theory that will account for facts is not necessarily to have discovered the cause of the facts; for fifty other theories might answer the same purpose; hence our Scriptural belief in a Divine artificer, who created all living creatures after their kind or species according to the regular gradation and the wondrous harmonies of a Master Builder's plan, is at least as worthy of credence as Mr. Darwin's ingeniously wrought hypothesis. The theorem is not proved, for Zoology, Palæontology and Scripture testify against it. Failing in the lower or fundamental assertion he cannot expect to succeed in the higher. If the cat does not develop into the tiger nor the wolf into the dog, it cannot be that the monkey develops into the man. We thank Mr. Darwin for his interesting anecdotes exhibiting the emotional and quasi-reasoning powers of the brute creation, but will be excused as sober reasoners who want proofs, from leaping the chasm that separates instinct from soul.

Theories of development do not necessarily exclude a Creator and an over-ruling Providence, although their tendency is to show that the world can do without His aid. But theories of evolution as distinguished from those of development absolutely dispense with a first cause and governor of the universe. Professor Tyndall puts the case very intelligibly when he states that all intellectual and so-called spiritual phenomena are forms of life, the promise and potency of which he discerns in matter. Herbert Spencer, a philosopher rather than a naturalist, but of the gross materialistic school to which heterodox naturalists belong, rightly finds in the universe no such thing as dead matter, but matter pervad-

ed by and acted upon by force, and this force is in relation to matter the potency which evolves all existing objects and powers material, vital, rational, social and moral. The history of the world and of every object in it is the story of evolution—given matter with force and you require nothing else to develop all the phenomena of which the human mind is cognizant. Tyndall, and others even before him but none so beautifully as he, have set forth the doctrine of the conversion of forces, showing, for instance, that motion when checked is converted into heat, and heat when set free is converted again into motion. Similarly Herbert Spencer, by the same doctrine of correlation of forces, would produce thought force, the result of heat force, chemical force, nerve force creating motion in the brain. This is a step far in advance of Mr. Darwin's development of the soul from instinct, for instinct may be Divine in its origin and may develop under the guidance of an all-wise and powerful Providence; but thought is simply force, a property of matter, and is evolved according to necessary laws that require no superintendence. Is the theory of evolution proved or demonstrated? We are told that it cannot be demonstrated because the facts necessary lie beyond our reach and are not subject to observation. It is true that no one has ever yet produced life from heat or any other kind of physical force; and an equal want of success would attend any effort to produce thought from the same; but the advocates of the theory tell us that their theory affords an explanation of existing phenomena. I have already said that there may be fifty explanations of existing phenomena equally good. If it were not so, how is it that the history of the intellectual world is the history of unnumbered philosophies, by which men have sought to explain things as they are and their causes? The Bible statement, that God created the plant and animal worlds, with their distinct varieties of life, and made man a living soul, is a far more satisfactory explanation. It may be called incapable of proof, since no eye of the human observer witnessed the creation, but the doctrine of Spencer and Tyndall and others is equally incapable of proof. But again the premisses or facts of these gentlemen are wrong. They mistake analogy for similarity or identity, when they give the one name of force to motion and heat and chemical action on the one hand, and to life and human power on the other. The wing of the bird and that of the butterfly are analogous, but the creatures are of totally different structure. So it is with the motion of the particles that constitute mineral bodies and fluids and the phenomena of vital force, as well as with the matter in which the forces reside. In the one case there is homogeneity and dead uniformity; in the other differentiation and spontaneity. There is molecular attraction, or the drawing together of ultimate particles of matter, in the plant as well as in the drop of water, but the plant possesses in life something else to which there is not the slightest approach in the fluid. In like manner human power is placed in the same category with vital and physical forces. Man cannot create force, but he can control and direct it, and this is power, a very different thing from force, and greatly superior to it. "When," it has been asked, "will sun-force make an Atlantic cable for us, not to speak of making a man for us, as we are virtually asked to believe?" The evolutionist argument proceeds then on an assumption that physical forces, life, and human power, are energies, so similar that they may be derived the one from the other, which is not proved.

But supposing that life, a living structure, were actually evolved by matter, would not that fact settle the question? Spontaneous generation is not a new doctrine. Old Sanchoniatho, in his Phœnician history, and the cosmologists whose view is reported by Diodorus of Sicily, derived animal as well as plant life from a primitive slime or mud that lay on the earth's surface. Gesner, the German mediæval naturalist, and Walton, the famous angler, believed that the pike was produced from the pickered weed, which grows abundantly in many of our lakes and rivers; and we know the popular beliefs of boys and housewives, that horsehairs will develop into eels, and that mites are spontaneously generated in cheese. But naturalists have long since framed the axiom *omne animal, or omne ens, ex ovo*, every animal or every living thing comes from the egg. Dr. Bastian doubted this, being a disciple of the school we have just considered. He made experiments in glass vessels, from which he professed to have excluded all germs of life, and discovered that certain entities which he thought intermediate between the plant and the animal, were generated. These objects, the largest of which was one-three-thousandth of an inch in diameter, are known as Bacteria, and are generally supposed to belong to the vegetable kingdom. But vegetable kingdom or animal, it made no difference—life was produced from so-called dead matter, and if one kind of life, why not another? Professor Huxley, a great believer in protoplasm, or a physical basis of all life, and whose leanings were all in favor of evolution, doubted the accuracy of Dr. Bastian's experiments, and thus showed himself so far a true man of science. Other investigators, such as Pasteur, Frankland and Sanderson, repeated the experiments, and, in every case in which due precautions were taken to exclude germs occurring in air and water, failed to discover a single trace of Bacteria or any other form of life. Spontaneous generation, therefore, is not proved, and Dr. Bastian must go back to the learner's seat with Spencer, Tyndall and Darwin to try again.

The writers whose special views have been before us, concur with the whole school of positivists, with which they are more or less connected, in asserting the incredibility, and even the impossibility, of the miracles recorded in the Bible. Laws of nature, they hold, are fixed and inexorable, as all observation testifies, with the exception of that of the men who relate the story of the Bible wonders and other credulous and unscientific persons. But their induction of observed law is imperfect, for they fail to take into account the fact that there is no such thing as independent working on the part of any one law. Laws limit and even supersede one another in their operation. The law of life in the plant operates in an opposite direction to the law of gravitation, and the law of human power limits and directs those of animate and inanimate nature. Neither gravitation, nor light, nor heat, nor chemical action can produce a vegetable cell or the bone of an animal, but life can. Nature produces neither bread nor wine; but man's power does both. Is it not beg-

ging the question to say that we know all the laws of the universe, and to deny the existence of a power, the present efficacy of which is attested by millions of intelligent men, because we do not with our physical senses perceive it operating in the manner in which it is said by otherwise creditable witnesses to have operated in the past? More than this: the scientific opponents of miracles are in a dilemma; for here is a strange inconsistency. They refuse to accept miracles because they have no experience of anything of the kind. They allow that no one has witnessed the evolution of life from dead matter, or the development of one well-defined species into another, yet they confidently assert that both of these phenomena at one time did take place and are perhaps even now in process throughout the whole extent of the globe. They believe in these miracles, more incredible than the change of water into blood or into wine—than any miracle of healing or restoring an inanimate body to life; though, by their own confession, they are incapable of demonstration; and dare to be guilty of the bigoted inconsistency of denying Christians the liberty of belief claimed by a pagan philosophy. The incredibility of miracles is not demonstrated, the adversaries being judges.

There are other instances of scientific objection to Scripture, in which the rival scientists destroy one another like the famous Kilkenny cats. One of these is the belief of many students of the school of physical ethnology in what they term the multiplicity of protoplasts. This dangerous looking expression means that mankind, so far from being of one blood as the Bible teaches, descended from some half-dozen or more pairs of progenitors, the original Caucasians, Mongolians, Negroes, Malays, Americans, Papuans, etc. For this school of ethnology holds that these varieties, as we term them, of the one species, man, present such strongly marked differences as to make it certain that they are distinct species. We can only answer that many of the best zoologists hold the distinction unproved; and otherwise refer the ethnologist to Mr. Darwin and his school. If the latter can derive the Caucasian from an anthropoid ape, he can find little difficulty in bringing the same Caucasian from the Negro or the Australian. Let them fight it out, each on his own ground, and when they have settled the matter let the survivor turn his attention to Scripture. We have no fear that a single hair of them will survive the contest.

Attempts have been made to prove the same doctrine on the side of philology. These are especially interesting to an inhabitant of this continent, inasmuch as the American languages have borne the burden of proof. It has been said that they exhibit no affinity to any tongues of the Old World, either in their grammatical construction or in their vocabularies. The American languages, says a high authority, are neither Aryan, Semitic nor Ugro Altaic; they are American. In other words, there was a special commencement of human speech upon this continent. But this is mere assertion. There are languages in Asia, Europe, and even in Africa, whose essential grammatical features are of the same character as those which distinguish the American Indian's mode of expression. Hundreds of lists, great and small, have been drawn up, containing comparative tables of American and Asiatic words that exhibit indisputable proofs of relationship between them. Everything tends to show that the Aryan, Semitic and Turanian (including American) families of language have not only grown up side by side, but have had a common origin. The speech of the apostle Paul at Athens has not therefore been refuted—"God hath made of one blood all nations of men for to dwell on all the face of the earth."

Intimately connected with the question of the unity of the race is that of the antiquity of man. Here we meet with the archaeologist and the historian who place man's advent upon the scene of this earth at from ten thousand to hundreds of thousands of years ago. The Bible on the contrary stops short at some six or seven thousand years from our date. Which is right? The archaeologist, delving beneath gravel beds and exploring the floors of ancient caves, brings up in some cases flint implements, in others actual human remains, that were found lying side by side with the bones of long extinct animals. Referring to the geologist, we learn that the deposits in which the remains have been found, judging from present rates of deposition, must be ten, or twenty, or a hundred thousand years old. He works at his ages of iron and bronze and stones both polished and rough, and arrives at the same result. He studies the gradual progress of culture as set forth by Sir John Lubbock and Mr. Tylor, with the aid of anthropology, philology and imagination, and finds confirmation there. What can we say to all this? We can answer that the elastic theorem which stretches from ten thousand to half a million of years is not proved nor is it provable. In the first place, some of the most famous stone implements, such as those from the Brixham Cavern, are not stone implements at all, but very ugly unwrought pieces of natural flint, which might be as old as the Laurentian rocks for all that the Bible archaeologist cares. In regard to other objects and remains it is far from certain that their original position was that in which they have been found. This would be evident in the case of a modern cent falling into a fissure in the rock of which the Montreal mountain is composed, but not so much so were the object deposited a bone or a flint arrow head. As for extinct animal remains, mammoths in a high state of preservation have been found on the surface of the ground lodged in Siberian ice. The natives cut the flesh from the bones for food and probably left a knife or two in the vicinity of the carcass without thereby establishing the contemporaneousness of knife and mammoth. The geologist judges, however, of the age of the beds whether of gravel or stalagmite in which remains have been found, by the analogy of present rates of deposition. Nothing can be more unreasonable, for circumstances make all the difference in rates of deposit. Many a tiny stream of to-day is the remains of a great river that once filled the valley at the bottom of which its feeble waters flow. To assert that the present rate of the deposition of soil is the measure of all such deposition in the past would be to libel nature with a reputation for monotony that might well fill the hearts of weather prophets with joy. Bronze, iron, and stone ages also have fallen into bad hands of late, for Dr. Schliemann, the excavator of ancient Troy, found a well defined stratum of the stone age sandwiched in between two

of the bronze. Properly speaking the stone implements should have been very much—many thousands of years—older than the bronze, but in this case history repudiated the charge of uniformity or monotony and dared to be unscientific. Principal Dawson has drawn attention to the fact that a large part of the American continent is in the stone period still, and has also compared the ancient human remains found in the caves of Belgium, France and Germany with those of the typical aborigines of this continent. On philological and historical grounds I cannot doubt that his physical and archaeological comparisons are just, and that a race once occupied the whole of western Europe identical with and probably the ancestors of our American Indians. Finally, what right have Sir John Lubbock and his colleagues in this field to assert that man gradually rose into civilization from a state of extreme barbarism. The ancient Britons and Germans were barbarians but always of a wonderfully higher type than the South Sea Islander or the American Indian; of the Barbarian Greek and Roman we know nothing; and in Egypt and Babylonia, no traces of barbarism have yet been found. The Bible record leaves us to infer that the postdiluvian period, which is that of true history, commenced with civilization of a respectable order. Agriculture and vine culture, the use of domestic animals, brick-making and metal working, music and poetry, all were known, with many arts beside; and there is nothing on the most ancient monuments to disprove it, but everything in its favour. There are also many traces in all parts of the savage and semi-civilized world of lost arts and a decayed civilization. Development has sometimes been backward.

The archaeologist has not proved his point, nor does the historian fare any better. China and India have long been given up by him as hopeless allies, and the nations on the Tigris and Euphrates have unfortunately for him fallen into the hands of Bible loving or at least truth loving students, who cannot place their rise much before 2000 B.C.; but Egypt, the land of the Sphinx, gives him a riddle, "how old am I?" and he answers, "your first King Menes reigned between 4000 and 5000 years B.C., or over 6000 years ago." But the Sphinx so far from submitting to its doom like that of Oedipus, retains the placid smile that kept the mystery in the days of Joseph and Moses and answers never a word. Since the time of Champollion, at the commencement of this century to the present, the land of the Pyramids has been ransacked from Syene to the Mediterranean; unnumbered inscriptions have been deciphered, but none answer the question, "How old art thou?" Why then do Bunsen and Lepsius and others tell us that Egyptian monarchy began 4000 years B.C. Because they were sceptical enough to doubt the Bible with all its truthfulness, and credulous enough to believe the fragments of a chronological list written by Manetho, an Egyptian priest in the third century B.C. There is not another title of evidence, beyond the assumptions of archaeologists on points of culture, than that of Manetho's list for placing the beginning of Egyptian history at the Hebrew date of man's creation. Accordingly Mr. Poole, Sir Gardner Wilkinson and other more cautious and reasonable scholars, found no difficulty in adapting all the statements of monumental and other authorities to a period of little more than 2000 years B.C. There can be little doubt that when Egyptian darkness is removed Egypt's long chronology will not be among the things demonstrated. So far it is not.

Sir John Lubbock's primitive man and Dr. Lepsius' missing original inhabitant of the Nile valley, who could not polish a flint and knew nothing of metals of any kind, who built no houses, cultivated no land, and were as innocent of flocks and herds as of clothing, had however wonderful poetical genius, according to the modern schools of mythologists. The theology of the peoples of the ancient world, their descriptions of the gods and their history, which constitute mythology, are said by many ancient writers to be corrupted history; and this is borne out by the circumstantiality of the stories and by their intimate connection with undoubted historic facts. But the modern mythologist affirms that Herodotus and all the other historians who held this view were credulous innocents, given to old wives' fables. Mythology is solar and nature worship. If you take up such a book as "Cox's Aryan Mythology," you will be surprised to find what wonderfully poetic geniuses the savages were; what powers of abstraction, of delicate distinction, they possessed; how pleasing their fancy, how lively their imagination; what wealth of illustration, what accuracy of knowledge, what rage for personification, what ability to create a nomenclature distinguished them. Is it proved? No, but if you are determined to find the sun and moon, the winds and clouds, sunrise and sunset, storm and zephyr, in the story of a god, you will have little difficulty in doing so. A recent writer has distinguished himself by turning the Mosaic history into myth, and finding in Abraham, Sarah and Isaac, personifications of sun, moon and I know not what beside, which the early Hebrews were in the habit of modifying. The rage for myths and legends gave Strauss' life of Christ to the world, and made German commentators rationalize the story of Elijah's fire-accepted sacrifice into an ancient discovery of petroleum, and Jonah's three days in the fish into a similar term of drinking in a tavern, known to German students' song books as the Black Whale of Ascalon. Here again, we have a mere theory utterly unsupported by any evidence, and which is not even capable of accounting for a tithe of the phenomena which mythology presents.

It is an easy step from the study of mythology, the theology of the Pagan, to the comparative study of religions. Professor Max Muller found the world greatly divided in its religious belief, as it is in point of language. But as the philologist traces many tongues back to a common origin, so the professor seeks to find a common platform on which all religions may stand. There is no harm in this, because a religion would not be such unless it had some features in common with other religions. But Max Muller goes beyond this, and makes classifications without understanding the nature of what he classifies. Physical forces, life, and human power are classed by Herbert Spencer and others under the one name—force, and are supposed to be so co-ordinate in

kind that the one may be resolved into the other. So the student of religions has too often forgotten to look for life and power—spiritual power—in religions; he has put into the same class that hydra-headed doll, Brahminism, the living man-child, Judaism, the mechanical automaton, Romanism, and the fixed lay figure of Mahomet. He finds in the present day a full-grown man, Christianity, who is the development not of the living child, Judaism, alone, but of a piece of Sculpture called Greek philosophy, of a painting denominated Buddhism, of a written description termed the Zend Avesta. This is not scientific. The banker will not accept a piece of metal because it is round and is said somewhere to pass for money; he looks to it that the Queen's head be there, stamped upon good gold or silver. Whose image and superscription appears upon the old false religions and their modern representatives? Not God's, that shines forth from Judaism and Christianity, but that of Confucius, of Buddha, of Zoroaster, of Plato, of Mahomet, in other words of man; and the metal is like the die, of the earth, earthy. Are these religions divine revelations? Professor Muller says no, and affirms the same of Christianity. There is no divine revelation save in the soul of man is his dictum—there only is God revealed. He might as well write a comparative history of sea serpents, describing and classifying all that the human imagination has ever pictured to itself and call that science; for they also are revealed only in the soul of man. Religious attempts, failures, imitations, impostures are not religious in the true sense, and should never be classed in the same category with the power of God. The science of religion has failed to show cause for thus classifying them, and the Bible still stands alone.

Such are some of the waves that dash towards the bulwarks of Christianity, and that are shattered to spray by the outlying rocks of true science long before they reach its walls. The difference between these systems and that of the Bible is, that, while they fail to prove their positions, the Word of the Lord is tried, is capable of proof, has stood the severest tests. It matters not whether Moses wrote Deuteronomy, David all the Psalms attributed to him, or Ezra the book of Chronicles. These facts of authorship do not affect the truthfulness or the inspiration of the books themselves. We have not time for even a hasty survey of the Christian evidences. These however prove the Bible true *externally* by all the historical and other facts which can be confirmed or refuted by the independent testimony of profane documents. The *internal* evidence is found in its sublimity, simplicity, candour, consistency, morality, and progressive development. The Bible is found true *experimentally*, as the power of God for regenerating the soul and beautifying the moral world, as the very fountain head of all that is free and enlightened, noble and good in this nineteenth century of the world's civilization. Ask a tithe of its evidence on behalf of any of the theorems which men suppose themselves to have demonstrated in opposition to its teaching, and not one will stand the test. Is there a science into whose field it enters that can convict it of any error, save that of popular statement, if we who make such statements every day dare call it an error. It has only one theorem, "that the holy, sin-hating and sin-punishing God is in Christ reconciling the sinful world unto Himself, not imputing unto men their trespasses." Is it not proved? Proved in history and miracle, in prophecy and ritual, in the lives made sublime by faith and the outbreathing of pious souls, it is on every page; and, turning to experience, let science so called put me in such a position that I cannot from lack of knowledge refute its charges, I may still hold fast by its truth and power in the spirit of him who, born blind, could say, "Whether this man (book) be a sinner I know not; one thing I know that whereas I was blind now I see."

Yet after all there are Christians and devout people too, who, condemning the speculations and hasty conclusions of scientific men, virtually condemn themselves. What positiveness, what bigotry have distinguished many students of unfulfilled prophecy. Even now there is a wild theory in existence that has the sanction of newspapers and respectable Christians, and even some ministers of the gospel, which has not a rag of proof to cover its irrational nakedness. I allude to the doctrine that the British people are the descendants of the ten tribes of Israel. All trustworthy history, indeed every fragment even of tradition, denies it. Ethnology, dealing with races of mankind and their migrations, will have nothing to do with it. Philology holds up its hands in horror at the outrage the theory perpetrates upon all known laws of language, outrivalling the wildest Darwinian developments. But the theorist says we do not care for science; we have proofs in the Bible. The reverent student of the Bible is, as I have already said, a student more or less of science. Scientific men may go astray and so may theologians, many of them, yet science and theology exist notwithstanding; and as lovers of truth we dare no more ignore the one than the other. As for Bible proof—there is none. It is all speculation. Mr. Hine has a theory that he borrowed from a much more intelligent man, Mr. Wilson, and with this theory he manages to make a certain collection of prophecies, square or appear to agree to the minds of the credulous. This is no test of truth. The theories of Darwin, Huxley and others agree with or account for facts in nature, but, as I have already more than once observed, fifty other theories might do the same. Judged by its moral and spiritual effects the theory is as unworthy of the Divine Word as it is untrue, for nothing but an anti-Christian spirit of exclusiveness and spiritual pride can arise from its reception into the mind, always too prone to desert wholesome and saving truth for profitless speculation.

We must give a reason for the faith that is in us, and that must be a valid scientific reason. All our science, including our theology, must rest upon proof, not upon prejudice, feeling, custom or anything that is unscientific. Thus we acquire a right to enter upon a consideration of the proofs put forward by others in support of what they profess honestly to believe, and to record our decision in regard to any theory as proved or unproved. Prove all things—say the Scriptures—hold fast that which is good. This does not mean that we are called upon to investigate every theory under heaven, but, in regard to all things that we seek to entertain, let us

have proof. For man is prone to receive much on hearsay, and the world of to-day is not unlike the Athenians and their strangers who spent their time in nothing else but either to tell or to hear some new thing. When new things are broached, let us ask candidly and seriously, are these things so? What is worthy of belief is worth the labor of proof. Nor let us judge harshly of the theorist whose theorem will not stand. He was doubtless honest in his conclusion. It was the child of his love, the labour of his life, and the pillar of his fame. How could he think evil of it, or put himself in the cold position of the outside critic in estimating its power to carry conviction? He is guilty indeed when his conclusions point in an opposite direction to revealed truth, which has such strong proofs of its own that no man, scholar or simple, can disregard its authority without sin. But there he stands to be judged only by Him who is the Truth and the Searcher of the human heart, and who knows if the intellectual disregard of the Word be a greater sin than the practical neglect of the whole duty of man which it contains. Many believers in evolution and development, in the non-unity of the human race and its great antiquity, still profess faith in God and in revelation. We do not argue the question of inconsistency. It is unnecessary to do so, for none of the theorems have been demonstrated. When they are, the lover of God and His Word will gladly accept them and reverently bow to their authority; for all truth is of God, and he that is of the truth heareth His voice, whether He speak by apostles and prophets of old or by the science, philosophy and history of to-day. But it requires no great logical powers to see that some scientific men are not science. Generations of them may pass away, like the coral insect in southern seas, and still the broad ocean of uncertainty with its ever-changing waves may roll over their labours. And like the same untiring succession of workers, spite of all their theories, these scientific investigators are laying deep and sure the foundation of the science that is to be. It is sad that so many of them should dwell ever in the depths, far from the true light that now shineth, content to know nature without a knowledge of nature's God; but this is no fault of science. Men know all about business and pleasure, and works of charity and churches too, without seeking to know Him whose throne is over them all. The laureate understood the relations of science as it is and the revealed will of God, when he wrote these lines of his greatest poem that philosopher and theologian alike may study.

Who loves not knowledge—who shall rail
Against her beauty? May she mix
With men and prospers! Who shall fix
Her pillars! let her work prevail.

But on her forehead sits a fire:
She sets her forward countenance
And leaps into the future chance,
Submitting all things to desire.

Half grown as yet, a child, and vain,
She cannot fight the fear of death,
What is she, cut from love and faith,
But some wild Pallas from the brain

Of demons, fiery hot to burst,
All barriers in her onward race
For power. Let her know her place:
She is the second, not the first.

A higher hand must make her mild
If all be not in vain; and guide
Her footsteps, moving side by side
With wisdom, like the younger child.

For she is earthly of the mind,
But wisdom heavenly of the soul,
O friend who camest to thy goal
So early, leaving me behind,

I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour
In reverence and in charity.

BRITISH AND FOREIGN ITEMS.

A SUNDAY-SCHOOL Convention will be held in Allahabad, India, some time in December.

In the province of Shing-hui, in Japan, a Church, which has now forty communicants, has grown up without the aid of a missionary.

John Bull is informed that the Society of the Holy Cross will in future admit none but beneficed clergy to membership of the Society.

THE missionaries in Calcutta are at work. They propose "house to house visitation" and desire to give a gospel and tract at each dwelling and converse with the inmates on the subject of religion.

THE Hindus worship the monkey. The Chinese and Japanese consider the fox sacred. There is near Monkden, China, a famous fox temple. It is said the worship of the fox is of great antiquity.

PROTESTANT Missionaries went to Ceylon about sixty-five years ago. There are now about thirty European and American Missionaries in the island and ninety native ministers and about thirty thousand native Christians.

THE Church of Scotland has received \$8,715 toward its proposed mission in China.

THE leave of the truth is working. An educated native recently said: "It is impossible for Hindus to remain idolaters. Atheism could never satisfy a people for any length of time. I have little hope of Brahminism. I myself could be a Christian if I could believe in the divinity of Christ."

THE natives in one of the New Hebrides Islands have this

past year contributed 2,860 lbs. of arrowroot. All of the best quality, toward their share of paying for the Old Testament, which has lately been translated, and will soon be printed in London by the British and Foreign Bible Society, in the Aneityum language.

THE native Christians of South Africa are learning the lesson of self-support. At Healdtown they raise \$1,000 a year toward the support of their ministers, \$500 for missions, and \$250 for church purposes. They have erected a memorial chapel to the chief, Kama, for the building of which they raised \$10,000.

A CONGRESS of "Old Catholics" is at present being held at Mayence. At the opening ceremony Professor Huber was voted in the chair. Letters expressive of sympathy on the part of various religious communities anxious for the reunion of Churches were read, one of which, written in Latin, is from the pen of the Bishop of Lincoln. The most noteworthy among the other writers are Bishops Heykamp, of Utrecht, on behalf of the Dutch Jansenist Church; Bishop Herzog, on behalf of the "Old Catholics" of Switzerland; and M. Zihos Rhosas, professor of divinity at Athens, on behalf of the Greek Church. The Russian priest, M. Tatshakoff, attended the opening in order to present friendly and sympathetic messages from the "friends of enlightenment" at St. Petersburg. The number of delegates present at the congress is about one hundred.

THE DEATH OF DR. JOHN SMITH.—Respecting the recent death of Dr. Smith, of the Nyanza Mission, the *Free Church of Scotland Monthly Record*, says:—"While the Free Church mourns over the loss of Dr. Black, she also deeply sympathizes with the Church Missionary Society, which has been sorely tried by the death of Dr. John Smith. Dr. Smith was the medical head of the Mission sent out rather more than a year ago to Lake Victoria Nyanza. Though connected with an English society, Dr. Smith was a Scotchman, and a Presbyterian. He was the son of the respected Free Church minister of Half-Morton, in Dumfriesshire. He was well known to many in Edinburgh, and held in high esteem as a man of deep piety and untiring zeal. Thus two admirable men have fallen at the very commencement of the assault on Satan's stronghold in Central Africa. Their high example will stimulate other noble hearts to follow in their footsteps; and we doubt not the vacant places will speedily be filled up. The Lord will raise up men."

WORDS OF THE WISE.

JUDGMENTS are prepared for scorners, and stripes for the back of fools.

MAKE it a rule never to utter any unnecessary complaint or murmurs, but in patience to possess your souls.—*Mrs. Cameron.*

"WE must not make conscience of our duty by fits and starts; but in the whole course and tenor of our lives and actions, Religion should be a constant frame and temper of mind."—*Burkett.*

"WHEN the song's gone out of your life, you can't start another while it's a ringing in your ears, but it's best to have a bit of silence, and out o' that maybe a psalm 'll come by and by."—*Edward Garrett.*

A MAN that loves his own fireside, and can govern his house without falling by the ears with his neighbours, or engaging in suits at law, is as free as a Duke of Venice.—*Montaigne.*

THAT peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—*Tillinghast.*

WORDS are little things, but they strike hard. We utter them so easily, that we are apt to forget their hidden power. Fittingly spoken they act like the sunshine, the dew and the fertilizing rain, but when unfitly, like the frost, the hail and devastating tempests.

A REVEREND sportsman was once boasting of his infallible skill in finding hare. "If I were a hare," said a Quaker who was present, "I would take my seat in a place where I should be sure of not being disturbed by thee from the first of January to the last day of December." "Why, where would you go?" "Into thy study."

AN illustration of the truth that if the mills of God grind slowly they grind sure is found in the fact that eighty-nine descendants of the Huguenots banished from France by the revocation of the Edict of Nantes, returned to that country in 1870 as officers in the German army. "With what measure ye mete it shall be measured unto you again."

It was said that old John Brown, of Haddington, used to address his divinity students of the first year to this effect, "Gentlemen, ye need three things to make ye good ministers, ye need learning, and grace, and common sense. As for the learning, I'll try to set you in the way of it; as for the grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

A VERY beautiful rainbow was lighting up the clouds; every one who saw admired it, and so much praise made it vain. "I am much handsomer than the sun," it said, "for bright as he is, he has only one colour, and I have so many." The sun heard this, and, without entering into a dispute with the conceited rainbow, he quietly smiled. Then, hiding his beams in a cloud he concealed himself for an instant, and the rainbow also disappeared. Persons who are vain and ungrateful forget whose hands it was that made them prosperous. It is not just that He in his turn should dry up the sources of their prosperity?

THE man who concerns himself with the outer forms of religion only, is like the vine-dresser who erects a magnificent fence about his grounds, but never gets far enough to set any slips within. On the other hand the individual who neglects outward means on account of his interest in the interior life, is like the gardener who sets his grounds with

all precious plants and then leaves them open to the cattle of the street or to the ravages of the wild beasts of the field. To complete his work, he needs both to plant and fence. In religion you want the life and form.—*Zion's Herald.*

SAYS Mr. Moody, "When my little girl is playing on the floor, and comes to me and says, 'Papa, I want some water,' and then goes right on with her playing again, as if she didn't care anything about it, I don't go and get it. She may come to me the second and the third time, but so long as she acts in that way, I am in no hurry to put down my book to go after it. But when she leaves all her playthings and comes to me and insists on having it now, then I know she really wants it, and I do not delay getting it any longer. By delay God tries both our faith and our earnestness."

"IT is not so mean a thing to be a Christian as we think; it is a holy, an honourable, a happy state. Few of us can esteem it, or do labour to find it so. No; we know not these things, our hearts are not on them, to make this dignity and happiness sure to our souls. Where is that true greatness of mind, and that holiness to be found, that become those who are kings and priests unto God? that contempt of earthly things, and minding of heaven that should be in such? But surely, as many as find themselves indeed partakers of these dignities, will study to live agreeably to them, and will not fail to love that Lord Jesus who hath purchased all this for them, and exalted them to it; yea, humbled Himself to exalt them."—*Archbishop Leighton.*

THE Book of Job is a didactic drama, with an epic introduction and close. The prologue and the epilogue are written in plain prose, the body of the poem in poetry. It has been called the Hebrew tragedy, but differing from other tragedies by its happy termination. We better call it a dramatic theodicy. It wrestles with the perplexing problem of ages, viz., the true meaning and object of evil and suffering in the world, under the government of a holy, wise, and merciful God. The dramatic form shows itself in the symmetrical arrangement, the introduction of several speakers, the action or rather the suffering of the hero; the growing passion and conflict, the secret crime supposed to underlie his misfortune, and the awful mystery in the background. But there is little external action in it, and this is almost confined to the prologue and epilogue. Instead of it we have here an intellectual battle of the deepest moral import; mind grappling with mind on the most serious problems which can challenge our attention. The outward drapery only is dramatic, the soul and substance of the poem are didactic, with all the Hebrew ideas of divine Providence, which differ from the Greek notion of blind Fate, as the light of day differs from midnight. It is intended for the study, not for the stage.—*Dr. Schaff in International Review.*

"IN a village near Warsaw, there lived a pious man, by name Dorby. Without any fault of his own, he had fallen into arrears with his rent, and the landlord determined to turn him out. It was winter and evening, and the next day he was to be turned out, with all his family. As they sat in their sorrow, Dorby knelt down in their midst and they sang:

"Commit thou all thy griefs
And ways unto his hands."

Just as they came to the last verse:

"When thou wouldst all our need supply,
Who, then, shall stay thy hands."

there was a knock at the window. It was an old friend, a raven, that Dorby's grandfather had taken from the nest and tamed, and then set at liberty. Dorby opened the window: the raven hopped in, and in his bill there was a ring set with precious stones. Dorby thought he would sell the ring; but again he thought that he would take and show it to his minister, and he, who saw at once by the crest that it belonged to King Stanislaus, took it to him, and related the story. The King sent for Dorby and rewarded him so that he was no more in need; and the next year built him a new house, and gave him cattle from his own herd; and over the house door there was a tablet, whereon is carved a raven with a ring in his beak, and underneath, the verse:

"Thou everywhere hast sway,
And all things show thy might;
Thy every act pure blessing is,
Thy path, unsullied light!"

"REMEMBER was what a dying sinner said to the Saviour of sinners. Both were being crucified. The one 'indeed justly,' but the other had 'done nothing amiss.' He was sinless among men; He was spotless before God. He did no sin, He was wounded, crucified, slain, for ours. One of the vilest of the great sinner-train of human kind hung in the agonies of death by the side of Jesus. He looked upon our dying Lord. He was the only one in all the world just then who called Him Lord. He had been taught by the Holy Ghost. Taught to believe, to trust Jesus. And his heart spoke out its faith—Lord, remember me. Oh, if only that dying, sin-atoning Lamb, remember me, all will be well. Jesus never disappoints a sinner's faith. Reader, you may be the very worst. Think of that bleeding form. It was all for you. Trust Him. Leave yourself in his hands. He will not cast you out. The thief's 'Lord, remember me,' was met by a blessed answer—an answer which goes down through all the ages, to comfort penitent sinners who believe on Him—'Thou shalt be with me in paradise.' 'Remember—this is what Jesus said to his disciples. 'Remember Lot's wife.' Lot's wife came out from Sodom, but she looked back. It is a word to those who profess to be the followers of Christ. You have been 'delivered from this present evil world' by Him who 'gave himself for our sins.' Beware lest you look back. Lot's wife did not go back. She only looked back. And she became a pillar of salt. Keep your eye fixed on Jesus, in whose blood every looker has continual cleansing, in whose life every opened eye sees a perfect example, in whose person every spirit-taught soul feels a strong and loving attraction. Look only, look always, to Jesus. Look away from

all besides. Wherever else you look, 'the eye is not satisfied with seeing.' But the single eye 'looking unto Jesus' is the soul's inlet for celestial joys—joys that never weary and never wear away, but glowing like the sun-light to the meridian glory of the day of God. Would you grasp this prize? Let your whole heart be given to the Lord, to love, to serve, to please, to glorify Him. Look not to the right hand nor to the left. You cannot return to where you were, before you turned to God. To look back is worse than perilous. 'He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' Remember Lot's wife."—*Rev. J. E. Sampson.*

THE CATERPILLAR CONVENTION.

The invisible and the impalpable is not therefore the unreal. Nor yet is the thing that is unknown or incomprehensible therefore a nonentity.

The caterpillar is sluggish—crawling, feeding, dying. Get together an August convention of them, including all caterpillar wisdom. Let some sage old worm of them—a little stiffer, a little more torpid, a little nearer the end than the rest, or one a little newer and more conceited and impudent than the rest—rise up on a dry stick and say: "We live here, feed well, crawl royally in our velvets, and then go out. That is the end. This myth of a future, with wings, and flight, and a life after a new sort—stuff and nonsense! Have done with that! Let us eat and drink and be merry, my caterpillars, for to-morrow we die and are no more!" And every caterpillar hammers on his stick in applause. Not one of them can put in a denial, though he may be in the very throes of the final bursting into winged life. So the congress shall resolve that there are no butterflies—no beautiful ghosts of them in more beautiful realms of life; resolve that unanimously, and then go and cling each to a leaf, and die into butterflyhood, none the less! So impotent would their disbelief be to destroy the royal fact of them. "Butterfly ghosts are a traditional superstition—there are no butterflies." Are there, then, none? Which is the most gorgeous reality, caterpillar or butterfly?

Let suggestive evidence be brought by some more thoughtful worm, that there may be other and higher forms of life in the world. You can conceive them answering with what goes for sense among men, 'Higher life—the Unknown, Unknowable, Unthinkable! These suggestions of powers, intelligence. Oh, those are only ways things have—ways of their own—spontaneous, automatic. That huge, shapeless thing which set itself down on brother worm, there, yesterday, and flattened him, was not the foot of an Intelligence; it was only a queer and disastrous working of one of Nature's laws. There are no ghosts—no intelligences higher and mightier than we to manage things over our heads.

So the congress laughs the thoughtful worm out of court, and votes unanimously, with great clapping of their mandibles, and turns bird, beast, man, angel, God, out of caterpillar faith and thought. Did they vote, then, out of existence the universe of the (to them) Unknown and Unknowable?

MR. RYLE AND HIS TRACTS.

Rev. Claude S. Bird, M.A., writes as follows in the *Christian Treasury* regarding this author, with some of whose excellent tracts many of our readers are well acquainted—a fair share of the eleven millions and-a-half put into circulation having found their way to this country:

From Helmingham those tracts are dated which first made Mr. Ryle famous, sounding out clear notes as a trumpet's in many an ear. It is remarkable how they have been preserved, as of sterling worth, in households where other tracts have perished like ephemera. We cannot look back to their first publication, but well remember that when first we commenced a round of cottage visits twenty years ago, a good number of these thick tracts with bold headings—bold both in meaning and in type—were already extant, and were eagerly sought after by the people. "We like Mr. Ryle's tracts," it was said. Nor was it the poor only that profited largely. Many a parsonage and many a refined home were the better for these tracts. We recall to mind the glowing cheek and brightened eye with which a dear friend, who had suffered mental religious struggles, more than once walked into our rooms at college, tract in hand, and began: "Do read this; it is so good; it shows you things just as they are." Once it was the tract headed "Beware," and the description of the Pharisees and Sadducees as surviving still in Christendom, that struck our friend. Another time it was a passage about sincerity not being enough, from "Only One Way," such as this: "I cannot find in Scripture that any one ever got to heaven merely by sincerity, or was accepted by God if only he was earnest in maintaining his own views. The priests of Baal were sincere when they cut themselves with knives and lancets till the blood gushed out. Manasseh, king of Judah, was doubtless sincere when he burned his children in the fire to Moloch. The Apostle Paul, when a Pharisee, was sincere while he made havoc of the Church; but when his eyes were opened, he mourned over this as a special wickedness." To a person who had just emerged out of Unitarianism into the true faith of Christ, such sentences seemed to break up his old creed like sledge-hammers.

Mr. Ryle is always direct, clear, and forcible in his treatment of the matter in hand. He has a firm grasp of its main features, and displays them with abundant plainness,—seldom going much below the surface, where plain readers could not follow him. He rarely argues anything. He knows his own mind, and declares it boldly, like every man of the people, without any ifs or peradventures. A very characteristic passage, referring to his own views, occurs a few pages after the words quoted above:—

"I speak for myself: I can find no resting-place between downright evangelical Christianity and downright infidelity, whatever others may find. I see no half-way house between them,—or houses that are roofless, and cannot shelter my weary soul. I can see consistency in an infidel, however much I may pity him; I can see consistency in the full

maintenance of evangelical truth; but as to a middle course between the two, I cannot see it—and I say so plainly, let it be called illiberal or uncharitable. I can hear God's voice nowhere except in the Bible; and I can see no salvation for sinners in the Bible excepting through Jesus Christ. In him I see abundance; out of him I see none. And as for those who hold religions in which Christ is not all, whoever they may be, I have a most uncomfortable feeling about their safety. I do not for a moment say that none of them are saved; but I say that those who are saved are saved by their disagreement with their own principles, and in spite of their own system. The man who wrote the famous line,—

'He can't be wrong whose life is in the right,'

was a great poet, undoubtedly, but he was a wretched divine."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 4, } PAUL BEFORE FELIX. { Acts xxiv, 1877. } 10-25.

GOLDEN TEXT:—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."—Acts xxiv. 25.

HOME STUDIES.

- M. Heb. xii. 1-14. Before many witnesses.
- T. Acts xxiii. 23-35. Sent to Felix.
- W. Acts xxiv. 1-9. The charges preferred.
- Th. Acts xxiv. 11-25. Paul before Felix.
- F. Matt. xxv. 14-30. The day of reckoning.
- S. 2 Pet. iii. 1-18. The day of the Lord.
- S. Rev. xx. 11-15. The great white throne.

HELPS TO STUDY.

While Paul was in prison at Jerusalem, where Lysias had placed him to save him from the fury of the Jews, forty Jews banded together in a plot to slay him. This plot was discovered by the apostle's sister's son, and Lysias sent St. Paul under a guard to Cæsarea, where the governor of Judea then resided. Five days afterwards, in obedience to the order of Lysias, a deputation of the Sanhedrim came from Jerusalem to Cæsarea as the accusers of St. Paul. They brought with them as their advocate a certain Tertullus. We have a mere outline of his speech before the court. Having sought by artful flattery to ingratiate himself with the governor, he proceeded to charge St. Paul with three crimes,—*treason* against the Roman government, Luke xxiii. 2, 5; *heresy* against the religion of Moses, Acts xviii. 13; and *sacrilege*, by the profanation of the temple, Acts xxi. 28, 29. St. Paul, in his

I. DEFENCE, verses 10-21, follows the course of Tertullus, and after a brief exordium, answers in detail his charges.

1. Answer to the first charge, Verses 10-13.

St. Paul is respectful without flattery.

Many years a Judge.—About six or seven. (Note 1.) The government of his three predecessors had together lasted only eight years.

To worship.—He gives two other reasons for his coming to Jerusalem: to bring alms, v. 17, and to make oblations, offerings to God in the temple service.

To the accusation that he was a mover of sedition, he replies that it was a mere assertion, incapable of proof. He denies the charge of raising up a tumult with reference to those three places, the temple, the synagogues, and the city.

2. Answer to the second charge, Verses 14-16.

This I confess.—While he denied the crimes falsely charged and challenged his accusers to the proof, he pleaded guilty to those portions of the indictment that were true, but contended that they violated no law. For those things in the accusation which were criminal were not true, and those that were true were not criminal.

After the way.—John i. 23; xiv. 6; Acts ix. 2; xix. 9, 23; xxii. 4.

Heresy, translated sect in v. 5, also in Acts xv. 5; xxvi. 5; xxviii. 22. (Note 2.)

They themselves allow.—St. Paul asserts that the doctrine of the resurrection was part of the general belief of the nation. The Sadducees were but few in number. St. Paul maintained that he was a Jew in the truest sense of the word, for Christianity is the fulfilment and truth of Judaism.

St. Paul speaks with courage and confidence because he has a conscience (Note 3) void of offence toward God and man, 1 Pet. iv. 15, 16. A conscience not offended by anything we have done!—not blaming us for disobedience, or forgetfulness, or want of love, towards God,—for selfishness, or unkindness, or wrong, towards men. What a blessing! See what it is called: A pure conscience, 1 Tim. iii. 9; a good conscience, Acts xxiii. 1; 1 Tim. i. 19; Heb. xiii. 18.

I exercise myself—i.e., he tried—practised. We must be always watching, praying, exercising. Even then, how only can we succeed? Compare John xv. 5 with Phil. iv. 13.

Herein—that is, in the belief and the hope of the resurrection. St. Paul might often be wearying of struggling against sin—feel he must give way. But then he thought of the Great Day.

3. Answer to the third charge, Verses 17-21, that he had attempted to profane the temple.

Many years.—Four or five had elapsed since his former visit to Jerusalem, Acts xviii. 22. His motive in coming up had been love for his people, to whom he brought alms. So far from profaning the temple, he had been engaged there in religious exercises.

Whereupon, verse 18, should be in which, that is, while so engaged, in the very midst of these religious observances, certain Jews from Asia, not the rulers, found me.

If there had existed any evil-doing, they should have alleged it when he was brought up for examination before the Council.

Except it be.—St. Paul speaks ironically. So far from any fault having been found with that one voice, exclamation, it was approved of by the dominant faction.

II. THE DECISION, Verses 22-25.

Felix deferred them—put them off—adjourned the case. He was convinced of St. Paul's innocence, and would not condemn him; but he was unwilling to incur the displeasure of the Jews. Perhaps he thought St. Paul's friends would be willing to pay for his release, and that he might make money in him, verse 26. Thus St. Paul was kept in custody two years. (Note 4.)

Felix felt a certain interest in the apostle, and sent for him that he and his wife, Drusilla, might hear him.

As they sat there in state, listening to the prisoner, Felix trembled. Why? See what Paul spoke about, verse 25. Righteousness—doing right in sight of God and man; and Conscience reminds Felix how he murdered the Jewish high-priest, and has treated multitudes with cruelty; how he has for bribes released bad men from prison, and for want of them kept good men there—injustice both ways. Temperance—governing one's self—not letting evil passions break out—not indulging wicked thoughts and wrong wishes and Conscience reminds Felix how he got that wife—enticing her away from her first husband simply because he liked her—no matter who was wronged by it—only cared for himself. Judgment to come—on whom? See Eccl. xi. 9; xii. 14; Rom. ii. 6-9; 1 Cor. vi. 9, 10; Gal. v. 19-21; 2 Thess. i. 8; Rev. xxi. 8. And Conscience tells Felix that he deserves God's terrible judgment. No wonder he trembles!

What will he do? Cry as the jailor did, Acts xvi. 30? Ah no! He crushes the rising thought, silences the voice of Conscience, puts off thinking of such disagreeable things. Did the convenient season come for talking to Paul? Yes, many times—but what did he talk about when it came? verse 26. It was never convenient to repent of his sins and turn to God.

Is it bad to have a Condemning Conscience? There is a worse thing even than that—To have a Conscience which ought to condemn you, but does not.

Why did Drusilla not tremble? Because she had an approving conscience? No: if Felix was bad, she was worse: he did tremble, she was too reckless to tremble. Worse than Joseph's brethren, or Ahab, or Herod Antipas, or even Judas! (Gen. xlii. 21; 1 Kings xxi. 27; Mark vi. 20; Matt. xxvii. 4.) Had God given her no Conscience? Yes, all have it. But she had been deaf to its voice for so long, that now it had ceased to speak! See what St. Paul says of such, 1 Tim. iv. 2—"having their consciences seared with a hot iron," and so, Eph. iv. 19, "being past feeling."

Nothing so grievous in boys and girls as a 'don't-care' spirit—no shame even when found out in sin—laughing at parents' tears and teachers' prayers. Does your conscience warn you when you are going to sin? Does it trouble you when you have sinned? Then be thankful for its voice, and ask God to make it still more powerful. Then two things:

(a) When Conscience convinces you of sin, remember our first text for rep., and seek pardon at once. How? See Heb. ix. 14; x. 22.

(b) Try—try hard—"exercise yourself," as St. Paul did—to keep Conscience 'void of offence.' Pray as the Psalmist did, Ps. cxxxix. 23, 24.

SUGGESTIVE TOPICS.

Felix—his office—place of residence—character—wife—fitness to judge here—Paul's preface—plea—denials—challenge—avowal—defence of his hope—retort on his persecutors—the effect on Felix—his "deferring"—why—his hope—his later interview with Paul—the result—his procrastinations, and the lessons.

EXPLANATORY NOTES.

1. Felix (happy), called Claudius Felix, a freedman of the emperor Claudius, who appointed him governor of Judea. He ruled the province in a mean, cruel, and profligate manner.—*Smith's Bible Dic.* In the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave. Relying upon the influence of his brother at court, the infamous Pallas, this man acted as if he had a license to commit every crime with impunity.—*Tacitus.*

2. The argument is, Our nation is divided into religious parties which are called sects; thus there is the sect of the Pharisees and the sect of the Sadducees, and so now we are called the sect of the Nazarenes. I do not deny that I belong to the latter sect; but I claim for it the same toleration which is extended by the Roman law to the others.—*Hoson.*

3. Conscience—the word I mean—denotes a fellow-knowledge; a knowledge shared with another, and yet that other one's self. St. Paul says, in one of his Epistles, "I know nothing by myself;" it is properly "with myself;" I have no fellow-knowledge with myself of anything to be ashamed of. That fellow-knowledge is Conscience. Conscience is a man's privacy to his own conduct, in thought and word and deed. Out of this all its workings and all its effects spring. I know with myself. I am so made that I cannot help this fellow-knowledge. I must perforce take cognizance of my own actions, and sit in judgment upon my own secret thoughts. This is Conscience.—*Dr. Vaughan.*

4. Three kinds of custody were recognized by Roman law: (1) Confinement in the common jail; (2) free custody, according to which the accused party was committed to the charge of a magistrate, who became responsible for his appearance on the day of trial, this answered to the modern bail; (3) military custody, according to which the accused was given into the charge of soldiers, who were responsible for his safe-keeping. He was then often chained to a soldier. It was to the military custody Paul was here committed, but the language, "let him have liberty," implies that he was not bound. A form of military custody in which the soldier kept watch of his prisoner, but was not chained to him, was recognized by the law. Because Felix left Paul bound (v. 27) when he resigned the administration of the province into the hands of Festus, it does not follow that he kept him bound during his own administration.

OUR YOUNG FOLKS.

WHAT CAN LITTLE HANDS DO!

Oh what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery;
Such grace to mine be given.

Oh what can little lips do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

Oh what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy book:
Such grace to mine be given.

Oh what can little hearts do
To please the King of heaven?
The hearts, if God His Spirit send,
Can love and trust the children's Friend:
Such grace to mine be given.

Though small is all that we can do
To please the King of heaven,
When hearts, and hands and lips unite
To serve the Saviour with delight,
They are most precious in his sight:
Such grace to mine be given.

THE REWARD OF HONESTY.

GERHARDT was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day while he was watching his flock, which was feeding in a valley, on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you can earn in a whole year."

"I cannot go sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and—" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, and he felt the boy had fairly cornered him. He said:

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country round. The Duke was so pleased with the boy's honesty, that he sent for him shortly after, and had him educated. In after years, Gerhardt became a very rich and powerful man but he remained honest and true to his dying day.

A FAIRY TALE.

IN the wonderful days of "once upon a time," there lived a worthy Miller. Now he was a very worthy Miller, indeed; and he had a very large family of small and rosy boys and girls. As you may suppose, he had to struggle with all his might and main to keep his own head and his wife's head and his children's respective noddles above water. "Clatter, clatter, hum, hum," went the mill all day long; yet, when Saturday night came round, and the Miller took from his earnings this little amount for the butcher, and that little sum for the shoemaker, there were but few, if any, left to lay by for a rainy day. In truth the Miller's purse was considerably lower than the water in his dam. And that is saying a great deal. Week after week he grew more discouraged. Instead of the cheerful face which he was wont to show to his neighbors, he turned to them a sour and—not to speak harshly, but to give the Miller his due—a repulsive and ill-natured visage. Time went on, and matters grew from bad to worse.

One winter's evening, the Miller sat by his scanty fire, which he hugged as if he were trying to keep the smouldering embers from growing cold. The rest of the family had gone to bed. He was frowning and moping as usual. On his breast hung his shaggy head, and it was in that state of depression that it looked as if it were about to tumble from his shoulders into the ashes. Suddenly he heard the patter of a light footstep outside the cottage. A low knock fell upon the door.

"Come in," said the Miller in no welcome tones.

The door sprang open, and in popped a fairy—a lovely, merry-eyed fairy! Of course the poor Miller was astonished and bewildered. So would you or I have been.

"Am I welcome, Master Miller?" rang out the sweetest little voice in the world.

Now the Miller couldn't find it in his heart to say "No," so he brightened up, and in his most polite manner said: "Yes, quite welcome, thank you."

"Are you sure I am?" questioned the fairy.

"Why, yes," quoth the Miller; "come closer to the fire, won't you, and take a chair, for you must be cold roving about in such pinching weather as this is."

"Oh! no," replied the fairy. "I'm not cold, thank you, for you see, we wee folks have good warm hearts, and a warm heart goes a great way toward keeping the rest of

the body warm, Master Miller. Besides, we are always contented, no matter what weather the seasons bring, and you know there's nothing like contentment to keep one cheerful and happy.

"But you are sad and you are morose, Master Miller. I know the reason, and I have come to help you." The Miller's darkling frown changed into a glowing smile.

"You don't get on in the world, Master Miller. You are often discouraged and depressed by trifling difficulties. You often neglect your work, then sigh and bemoan your fate, because your work neglects you. You have tried to make money too fast for your own good. Now turn over a new leaf, Master Miller. I leave you this chest, wherein you will find a great treasure."

The Miller took the chest. It was not a very large one, but it looked to him as if it were bursting with golden guineas.

"Now hearken to me," said the fairy. "You are not to open this until your family are actually in need of bread to eat, Toil on in your mill. Be trustful and earnest. Drive away your ugly frowns, for they are exceedingly unbecoming to that manly face of yours. Do as I bid you, on pain of my displeasure."

I tell you a fairy's displeasure is something awful!

The Miller promised he would obey the fairy in everything.

"Good night, Master Miller," chirped the fairy.

"Good night, and bless you a thousand times!" cried the Miller.

"But stay," said the fairy, as she was about to go, "I have forgotten something. I have one more injunction to leave you. After ten years have passed away—recollect, ten years from this very night—you have my full permission to open the chest; that is, provided your poverty does not force you to have recourse to my treasure before.

"Remember?" The fairy smiled archly, and raised her finger warningly. The door flew open, and away flew the fairy. The Miller was the happiest man in the whole kingdom. He danced with joy. He roused his good wife and his troop of children, and told them of his good fortune. He never made any complaints if things at the mill went awry. He carried another face on his shoulders. He worked cheerfully. He sang the merriest songs; and he was altogether the busiest and happiest man for miles around. He threw off his old habits, and became a new Miller. Of course he thrived! Many a time he thought he would like to take a peep in the chest, but he was an honest Miller, and he would have lost his right hand sooner than disobey the good fairy.

Ten years came and went, and found the mill still driving, and the Miller a portly man of wealth and importance.

On the evening of the tenth anniversary of the fairy's visit, he called his family around him and opened the chest.

What do you suppose he found in it?

Diamonds? No.

Gold? No.

You Can't guess. I'll tell you. The chest was empty! But engraved upon the inside was the golden word—*Contentment*.

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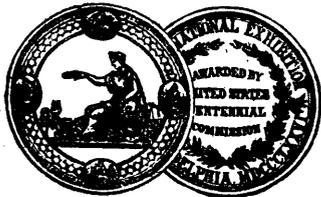
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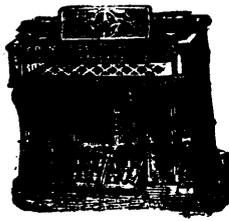
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