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# THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 2.—No. 2. (New Series).  
Whole No. 353.

Toronto, Friday, November 8th, 1878.

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

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## NOTES OF THE WEEK.

THE Belfast "Witness" mentions, as a rumour current in Ireland, that the Rev. J. Gardner Robb, D.D., of Cooke's Church in this city, is about to receive a call to the vacant congregation of Galway.

THE anniversary services of the College street Presbyterian Church, in this city, will be held on Sabbath, the 10th inst. A social in connection with the congregation will be held on the evening of Tuesday, the 12th.

PROTESTANT chapels and schools in Rome are evidently a source of disquietude to the Pope. Catholic architects, contractors, artists, etc., who aid in the construction of these buildings, are informed that they are guilty of deadly sin. Bricklayers and hodmen are excused.

THERE is to be a Pastoral Conference at Gard, France, Nov. 6th, at which M. Bénézech is to speak upon "The Relation between the Doctrines of the Evolutionists and those of the Christian Religion." M. Guillermet, of Geneva, has been asked to preside.

THE International Executive Committee of the American Y.M.C.A. has issued a call for the observance of the second Sunday in November and the week following as a season of thanksgiving and special prayer for God's blessing upon young men and work in their behalf.

AN ex-vice-roy of India, Lord Lawrence, writes to the London "Times" maintaining that Shere Ali has given England no occasion for war. The present Ameer is only doing what his predecessors had done, in refusing to receive a mission at Cabul, with the sanction of the British authorities.

AN educated Chinaman estimates the population of China at not more than 120,000,000 instead, as has been currently supposed, of 450,000,000; that the country has reached the limit of agricultural development; and that since 1761, population and prosperity have been constantly decreasing. He says that the wealth of the country is in the hands of a few, and that unless machinery is introduced, the people will not be able to support themselves.

THE "Times" prints a letter written by Sir Bartle Frere four years ago to the late Sir John Kaye, in which is discussed at great length the Afghanistan question. He argues that the advance of Russia in Central Asia might be checked; that England alone

can do it, and that she ought to draw an impassable line by extending her influence over Afghanistan. He suggests that England should let Shere Ali know she would at all hazards bar Russia's advance into Afghanistan. He would place selected agents in Herat, Cabul, and Candahar to watch the Russians.

THE programme of the annual Christian Convention to be held in Dublin this month, has been issued. The Convention is to sit in the Christian Union Buildings, Lower Abbey street, from the 11th till the 14th November, and such subjects are to be discussed, as "Work among the Masses;" "Prayer Meetings, and how to manage them;" the "Method of Deepening Spiritual life in the Soul," etc., etc. Evangelistic addresses are also to be delivered, and "Reports on the Lord's Work" to be received. Among the speakers the names of the Revs. W. Howie, (Glasgow), Dr. A. A. Bonar, James Wells, Dr. Patterson, Archibald Brown, (London), Marcus Rainsford, Allan Windle, and Sir Edward S. Hutchinson, Master Brooke, and Dr. Barton are announced, and Mr. Sankey is expected to be present to sing some of his sweet songs.

ON Sabbath evening, 27th ult., the Rev. Mr. McLeod delivered a stirring sermon in Knox Church, Stratford, directed more particularly to parents, whom he warned against the danger of having their children educated by priests and nuns in convents. Upon this point he insisted strongly. He also claimed that the journals and parties who made a practice of soliciting the "Catholic vote" were unpatriotic, as the Catholics obtained their influence by standing aloof from both parties, and throwing their influence in the direction best calculated to advance their own interests. True every word of it, and yet our politicians will continue to court the "Catholic vote" with as much assiduity as if the future well-being of the country could only be secured by such a policy. The sooner an opposite course is adopted the better for the people, if not for parties.

A LONDON paper says: "They who suppose that the Society of the Holy Cross is defunct or in a moribund condition, are egregiously mistaken. I understand that, under the mastership of the Rev. Canon Carter, of Clewer notoriety, it is being actively developed. As Canon Carter is one of the chief supporters of the practice of auricular confession in the Church of England, my readers will understand what the development of the Holy Cross Society means. One of the most dangerous societies in connection with the Church of England is the Confraternity of the Blessed Sacrament, which numbers twelve or fifteen thousand members. Almost all the Ritualistic priests are on the roll of membership, and it is now proposed that in every diocese the priests-associate should be constituted into a chapter under the control of a vicar-general, having fixed meetings for consultation and discussion. Of course, the end and aim of all these organizations is simply to extend sacerdotal influence."

CHIEF JUSTICE HARRISON died in this city on the morning of Friday, the 1st inst., after an illness of two months. He was one of the few legal writers of note which Canada has produced. His works are the principal authorities now quoted in our law courts, and his digests are recognized by the jurists of the land as of the very highest character. His principal works were "Harrison and O'Brien's Digest," which

has gone through several editions since it was published in 1852; "Law Procedure Acts," first published in 1858, and the most noted work of all, published in the same year, "Harrison's Municipal Manual." He also published a large number of other legal works, and was at one time an editor of the "Ontario Law Journal," to which he contributed numerous valuable articles on legal topics. The late Chief Justice was in the prime of life, being only forty-five years of age. He was called to the Bar twenty-three years ago; was created a Q.C. in 1867; elected a Benchet in 1871, and was elevated to the Bench in 1875.

THE Belfast "Witness" says: "It is now open war between the Sabbath-loving people of Belfast and the directors of the Tramway Company. The high-handed manner in which, for their own gain, the latter have persisted in disturbing the quiet of our streets on the Day of Rest, and their refusal to receive any deputation, or listen to any remonstrance on the subject, have roused a spirit of most earnest determination among the inhabitants of the town who decline to submit tamely to the dictatorship of this London company. This week a car service has been started on the Antrim Road for the accommodation of those who do not wish to countenance on the week-day a company which has done its utmost to rob the town and its own employees of the rest of the Sabbath. The present is a testing time with us, and it is truly most cheering to see how its exigencies have been met by multitudes of the people. If the company still defy us, and persist in their disturbance of our streets on the Holy Day, they may find that the Christian people of this town are not so easily put down, nor so easily induced to part with a boon so precious as a quiet Sabbath, as they supposed. It is worth taking a little trouble to keep, and we mean to keep it if we can. Once allowed to go, it would not be so easily got back."

THE London "Christian Globe" thinks the different denominations of Christians are becoming more fraternal in their dealings with each other, and cites the following instances. It says: "The want of unity amongst Christians has been a great stumbling-block to religious progress. We are glad, therefore, to see a marked desire in many quarters, in spite of recent instances to the contrary, for a closer intercommunication. For example, the vicar of St. John's, North Woolwich, has, during the repair of the local Wesleyan Chapel, allowed the congregation the use of the school room for service, on the understanding that the Prayer Book is used. Mr. Bull, who is a High Churchman, says: "I am thankful to have been enabled to take this course, as it is just what John Wesley would have been glad of, and is a step towards that unity for which I ask you all to pray." Apropos of this feeling, Mr. Osborne Morgan, M.P., speaking at the laying of the foundation stone of a new Welsh Calvinistic Chapel, at Wrexham, said that although himself a Churchman, the more he saw of Nonconformists, their worship, their hymns, and their prayers, the more he wondered that the line of division should be as great as it was. Alluding to the immense sums—amounting to millions—that had been expended by the Church of England during late years in building churches and schools, he pointed to the enormous wealth of the members of that community, but added that on every hill-top and in every valley in Wales, he saw some chapel pointing with its silent finger to heaven."

## PASTOR AND PEOPLE.

### THE INTERPRETATION OF THE APOCALYPSE

A LECTURE DELIVERED AT THE OPENING OF SESSION 1878-79  
PRESBYTERIAN COLLEGE, MONTREAL, BY REV. J. SCRIBNER, M.A., LECTURER IN GREEK AND HEBREW EXEGESIS.

(Continued.)

And first as to the order of events. When we come to inquire what is relied on to give us this, we find that it is simply the fact that the visions are given in a certain order or the scenes described in a certain order. And it is assumed that this was meant to indicate the order of events in future history. Now, if the book were actually a book of history, the assumption would be natural enough; but in a book of visions it requires to be proved, and there is no proof forthcoming. In the absence of it the presumption is rather in favor of the contrary view that it was not meant to be so, for on examining the old prophets the historical order is not usually observed, and there is no special reason why it should be so here. You take up any volume of pictorial views, and turning over the leaves you examine them one after another, but you never dream of supposing that because they occur in that particular order in the book that that is the order in which you must visit them if you wish to be guided by the book. You describe to a friend a beautiful landscape, and sketch to him the old-fashioned tower on the hill, the tall pines or gnarled oaks of the forest that lies to one side, and the snow-capped mountains that form a background for it all, but he never imagines for a moment that because you mentioned the tower first and the snow-capped mountains last, you meant to convey to him the idea that the tower was built before the mountains existed. So neither are we to suppose that in these visions because some things are mentioned before others they are to occur before them. It is quite probable, indeed, that in many cases the order of revelation may be observed in fact, but to assume that it must be so in all cases, or even to determine with anything like precision when it is so and when not, is entirely unwarrantable. We must give up, then, all idea of fixing the order of events in the future. They may occur in almost any order, and many of them may be contemporaneous with one another.

The question as to time is a little different, and somewhat more complicated, arising from the fact that there do appear to be in the book of Revelation certain hints as to the time when certain great and important events are to occur. It is said, e.g., that the persecution of the Church in Smyrna should last ten days; that the holy city should be trodden down of the Gentiles for forty-two months; that the two witnesses should prophesy 1260 days; that the dead bodies of the saints should be in the streets three and a half days; that the woman fleeing from the dragon should remain in the wilderness 1260 days, and again for three and a half times; that the devil should be bound for a thousand years, and that the Most High should reign for forty-two months. And it is thought by very many that if we can read these numbers rightly we may be perfectly certain as to the results. All the theories as to the reading of these numbers so as to fix dates may be reduced to two. (1) That of those who take them literally as they stand, to represent periods of ten days, forty-two months, one thousand years, etc. This was a favorite theory in very early times, and is yet in certain quarters, but it is so unlikely in itself and yields results which in the past have been so far astray that very few will be content to accept such a literal explanation.

(2) The second is that which is commonly known as the *year-day* theory, which considers a prophetic day as being regularly equivalent to a year in actual time. It is on this theory that nearly all our modern predictions have been based, and it is the one which has found most general acceptance since the Reformation, at any rate among Protestants. It is therefore deserving of a little careful consideration. At the very outset, however, one cannot but be struck with the amazingly slender foundation on which it rests. There are, so far as I am aware, only three passages of Scripture which can with any relevancy be pleaded in its favor, and none of these are conclusive. They are the following: Num. xiv. 34, where the forty days spent by the spies in Canaan became typical of forty years' wandering in the wilderness; Ezek. iv. 6, where the prophet lies a certain number of days upon his side to

symbolize years of punishment to Israel; Dan. ix. 24, the prediction that in seventy weeks Messiah would come. The word here, however, is not *weeks*, but *heptades*, which may be years as well as days. This is all the support the theory has in Scripture, and it must be admitted by every one that it is far from being conclusive as to furnishing us with a rule for explaining the Scripture periods of Revelation. Even those who adopt it, however, are usually very unwilling to carry it out consistently, for according to the period of one thousand years, commonly known as the Millennium, ought to represent the extravagantly long period of 365,000 years, to which they naturally demur. And, moreover, the calculations based on this theory have so often proved deceptive that we must find something better and more rational. According to it the anti-Christian Papacy ought to have been destroyed some half-a-dozen times, and it still stands with every prospect of standing for centuries to come to prove how untrustworthy a guide it is to follow.

These being the only two theories ever proposed for fixing dates from the prophetic numbers of the book of Revelation, and both proving insufficient, we are driven to the conclusion that some other way of explaining them must be adopted. We must be content to accept in their full force the words of Christ to His disciples before His ascension. "It is not for you to know the times or the seasons, which the Father hath put in His own power;" and we must give up all thought of being able to predict the order or the time of events in the future.

The vindication of this principle, which, had it been acted on in the past would have saved us from a great deal of the foolish prophesying which has brought this book into discredit, does not require us to give what we may consider the true explanation of these prophetic numbers, but it may be convenient to do so at this point.

A little examination will show that all of these numbers are reducible to the four periods: ten days, three and a half days, three and a half years, and 1000 years—the forty-two months and 1260 days being equivalent to three and a half years. Now, it is plain from many passages in the Old Testament that seven and ten were considered to be among the perfect numbers, indicating completeness. And following out the idea of this symbolism, multiples of these numbers would indicate the fullest degree of completeness or perfection; fractions of them, incompleteness. According to this, the period of 1000 years is simply the highest multiple of 10, and symbolizes the completeness of Christ's reign on the earth. The period of three and a half days or three and a half years is simply the broken seven, indicating the partial nature of the triumph of Antichrist. On the same principle we might explain that mysterious number 666—the brand of Antichrist, which has occasioned so much wild speculation. It represents as it were the highest power of six, and symbolizes this fact, that the effort of Antichrist after fullest completeness falls ever short of its aim, attaining only the highest power of six instead of seven. This will serve to show the general nature of the method of explaining these numbers. And it is plain that if this or any similar method of explanation be adopted, it must for ever put an end to all attempts to fix dates in the future for any of the events predicted in the Apocalypse, and establish our second principle, that the book was not intended to reveal to us the future in any such way as to enable us to forecast the details of history.

3. The third principle which we must lay down for our guidance is that every prediction, while it has one chief fulfilment in the fullest sense, may have other fulfilments of its fundamental idea. It has been the custom to look upon the predictions of prophecy as being simply the revelation of things in the future—instances of the divine foresight made known to man for certain ends—and to forget that these things in the future will be brought about by the operation of those laws by which God governs the world. But of the fact there can be no doubt. The only miracle necessarily connected with prophecy is in the foresight. There is usually no miracle in its fulfilment, or at least need not be. And ordinarily the events are the outcome of constant and invariable laws. Now, it is evident that the continual working of these laws may, and probably will, at intervals produce results that are very like each other. This is, in fact, only another form of putting the common saying that "history repeats itself." And if history repeats itself, it is plain that to the same extent prophecy must repeat itself also.

There are two extremes that must be avoided in this matter. One is, that prophecy was intended to have and can have only one fulfilment; the other is that of the rationalistic school of thinkers, that it was not intended to have any special fulfilment, but is simply the poetic expression by gifted and far-seeing men of great principles which run through all history. Both are to some extent true, but neither expresses the whole truth, which lies mid-way between the two. It is now pretty generally conceded in regard to the Messianic predictions of the Old Testament that there is at least a double reference, one to the near future and another to the more distant future—both of them being fulfilments, but one in a fuller and higher sense than the other. The same thing seems to be substantially true of all the predictions of the New Testament, though it does not necessarily follow that only two fulfilments may be expected. There seems no reason why we should limit the number at all.

And there is no practical difficulty about the application of this principle to even the greatest and most important events predicted in the Apocalypse, such, for example, as the coming of Christ and the rise of the great enemies of the Church. There can be no doubt that there is indicated in the book one grand and final coming of Christ, which shall be the consummation of the whole conflict between good and evil, when the wicked shall be cast out and the righteous glorified. But it does not by any means follow that that is to be the only coming of Christ under the new dispensation. It will certainly be the only final coming, and probably the only visible coming, but His comings to execute such partial judgments of the world as necessity demands, or to infuse such life into the Church as to fit her for the accomplishment of her great mission, may be frequent enough. In the last address which Christ gave to His disciples, recorded in the gospel of John, we have statements which strongly confirm the idea that there was to be a coming of Christ previous to the grand final coming, and which also throws some light upon the nature of it. "I will not leave you comfortless," He says, "I will come to you. Yet a little while and the world seeth me no more. . . . He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him. Judas saith unto Him, Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words, and the Father will love him and we will come unto him and make our abode with him." There was thus to be all along a coming in the hearts of His people—a manifestation of Himself which His own could perceive by faith, though invisible to the world.

It is no objection to this to say that Christ comes to His people now not directly, but through the Holy Spirit. He Himself indicates that in the very same context. The Comforter whom He would send was to be the Holy Ghost. But we have studied the doctrine of the Trinity to little purpose if we cannot so far identify the Holy Ghost and Christ as to make the outpouring of the one in some sense a coming of the other.

We can easily understand from this how Christ could come to the churches of Asia to judge them for their sins, as He more than once warns them He will do. We can easily understand, too, how the well-known dispute has arisen between the two parties of pre-millennarians and post-millennarians, and as easily understand how that dispute may be reconciled; so far, at any rate, that the only question left between them shall be whether His coming before the millennium is to be visible to the world. We can easily understand, too, how the warning or promise, as you may choose to regard it, of Christ's speedy coming, which has ever been the great stimulant to the Church, ought to lose none of its force even supposing there are many things to indicate that His final coming is to be long delayed.

In a similar way we might show how the predictions relating to the enemies of the Church that were to arise, though finding of course one chief fulfilment, have also numerous fulfilments. It has been customary with many writers to identify the three chief enemies as follows:—Pagan Rome with the dragon, Papal Rome with the beast, and Mohammedanism with the false prophet. Then again also Babylon with Rome. And the fact that such identifications were possible and that the descriptions seemed to fit so well has led most to conclude that these were the things intended by the Spirit of God, and the only

things. But while we may admit that so far as we can judge from the history of the world thus far these seem to answer the descriptions better than any other, we also claim that these descriptions were intended to cover forms of opposition which in spirit may appear and re-appear many times in history, and it is even possible that in the future other organizations may yet arise which will answer more fully than any of them to these descriptions. It may be true, and probably is true, that the Church of Rome is the chief antichrist that has yet appeared, but that does not make it impossible or improbable that many other antichrists have appeared, nor does it render impossible the appearance of yet another antichrist in the future which may prove even a more dangerous foe to true religion. Practically it has a mischievous tendency to convince ourselves that the Church of Rome is the great and only antichrist. It produces a feeling of uncharitableness towards it, and ministers to spiritual pride in ourselves, for of course if Rome is Antichrist, Protestantism cannot be or become so. It sets us at once upon our guard if we remember that the spirit of Antichrist may be at work in the Protestant Churches as well as in any other.

These examples may serve to show how easy of application, and how practically useful this principle of repeated fulfilments is in the interpretation of the book.

Such we take to be the great general principles which must govern us in the interpretation of this wonderful book, and which if faithfully followed will be most likely to lead us to wise and safe results. They will certainly not help us to gratify a vain curiosity as to the future, but they will help us to get much that will tend to our spiritual profit. They will not relieve us of its difficulties, nor will any other that may be devised; but they may prevent us from expending our strength in vain, and if faithfully applied will save us from the folly and fanaticism which have practically robbed the Church of the benefits to be derived from a study of this book. And it is to be hoped that this enunciation of them will induce many to read it who have neglected it, and many to profit by it who have hitherto been able to see neither beauty nor profit in it.

#### IS ATTENDANCE ON SABBATH SERVICES WORK?

The above question is suggested by the oft-repeated excuses for the neglect of Divine service and the Sabbath School. It is now commonly urged as an excuse for absence from the house of God, "I work all the week," or, "am confined all the week, and need rest on Sundays."

Just so, you need rest on Sundays. You go to your business on week days, say at seven in the morning, and work, with an hour's intermission, till six at night, ten hours. If you are in a store, or on a farm, or in some of the professions, you will be engaged a few hours longer. Very well; we can understand calling this work. Now for the Sunday rest. Sunday services consist say of four hours, all told, on the average, in the house of God. In most places, Sabbath Services seldom begin till eleven a. m.—within an hour of noon. An hour and a half is spent in acts of worship, not work, but the most effectual rest for both body and mind that can be had. Sitting down and listening, or silently following the prayer, or changing the posture in singing God's praise, all as unlike work as possible, and the very best rest from weekly toil. Another hour in the afternoon is a glorious rest by change of topic for thought, and the healthy excitement of teaching, or study of God's word. Another hour and a half of quiet worship, in the evening, is not work but rest.

Nothing but a distaste for God's worship would prompt men to excuse themselves for absence from the house of God on Sundays on the plea of needing rest. The attention required for the service of God in public worship, or in the Sunday school, is salutary and healthful to toilers either with brain or hand by the rest it gives the body, and the change in the line of thought it makes necessary. As to the rest of the day, there are about eight hours for private worship and domestic relaxation.

Three services on Sundays may represent severe mental labour, and even fatigue, to the minister who stands and speaks while others sit and listen; but to the ordinary worshipper and hearer, it is rest.—*Canadian Independent.*

## OUR CONTRIBUTORS.

### CANADIAN PRESBYTERIAN HISTORY.

No. V.

BY H. E. MCCOLLUM, OF ST. CATHARINES.

#### FIRST PERMANENT PENINSULA PREACHER.

In former papers the name of REV. DANIEL WARD EASTMAN has incidentally appeared, because he was the first minister of the Presbyterian order who settled permanently in what would now be called Western Ontario, and because, for more than a generation, the record of his ministerial labors make up the larger portion of Presbyterian history, at least on the Niagara Peninsula. It will be the writer's pleasant duty, in these papers, to record with considerable minuteness such incidents of his life and pioneer work as can now be gathered up.

#### EARLY LIFE AND EDUCATION.

Mr. Eastman, who was of English and Scotch descent, was born on the second day of December, 1778, in the township of Goshen, Orange County, N.Y. At the early age of fourteen he became deeply interested in the subject of personal religion, and having accepted Christ as his personal Saviour, and united with the visible church, he began at once to be impressed with the idea that he was called of God to preach the Gospel. It was nearly three years, however, before the question was definitely settled, and it is said that, during all that time, his mother rarely saw a smile on his countenance, the responsibility of the step he was contemplating resting too heavily upon his mind to allow of anything but serious and earnest thought. In preparation for his life work, he attended the Grammar school at Goshen and finished his academic education at the North Salem Seminary. His early theological studies were pursued under the supervision of Rev. Mr. Lewis, of North Stamford, Connecticut, a man eminent for personal piety, and distinguished for his thorough training of young men for the ministry. Systematic Divinity was studied and his preparatory course completed under Rev. Dr. Benedict of New Jersey, and he was duly licensed by the Presbytery of Morristown, in that state, on the 18th day of March, 1800 or 1801. In reference to the year, evidences are conflicting, but, in view of facts to be now stated, the writer is inclined to the opinion that 1800 is correct. He preached temporarily at Elizabethtown, and received a call from the churches at Amity and Warwick, in his native county (after supplying them for a season), which call he was constrained to decline, because circumstances turned his mind in another direction, and thereby secured for the Presbyterian Church in Canada more than three score years of faithful and successful service. The original manuscript of the first sermon he preached in Canada after his ordination in 1802 is still in existence, and bears upon its first page the date of *September 23rd, 1800*, that evidently being the day of the conclusion of its preparation or of its first delivery. The text is "God is Love," and the subject naturally drawn from it is treated with great clearness and force.

#### MARRIAGE AND EMIGRATION.

Making the acquaintance of Miss Elizabeth Hopkins, daughter of Captain Silas Hopkins of the British Service, then sojourning at Newark, N.J., preparatory to emigration to Canada, Mr. Eastman soon advanced to the "Degree of Love," and sought the maiden's hand in marriage. The father's consent could only be obtained upon condition that there should be no family separation, and, of course, like a gallant lover, the young minister consented to emigrate and determined to devote the strength of his manhood to missionary service for the Master in the far-off Northern wilderness. The marriage was accordingly celebrated November 21st, 1800, while, as Mr. Eastman's eldest daughter believes, *he was preaching for the churches from which he had a call.* Immediately thereafter, Captain Hopkins, with the practical experience of an army officer, began making all due preparations for the great "overland march" from the Atlantic to the Lakes, and in May, 1801, all things being ready, a caravan, with an imposing array of loaded waggons, and a large number of men, horses and cattle, started on their long and tedious journey, through almost trackless wilds, to their new pioneer homes. There was a sad parting of friends with friends, and of the young preacher with the much attached congregations which desired his permanent

service. But love relieved the pain of separation, lightened burdens, and brightened anticipations, while faith looked beyond the toils and trials of the present, to the service of the near future, and to the rewards of the hereafter. The journey, which occupied over four weeks, was not particularly eventful, no deaths occurring, no sickness retarding, and no hair-breadth escapes being enjoyed—thanks to the judicious arrangements and skilful management of the "Colonel commanding." The Indians, all along the route, treated the party kindly, and no fear of attack or danger prevented the "happy pair" from riding on horseback, in the advance or at the rear, as suited them best, and from enjoying to the fullest extent their romantic, but somewhat delayed, "wedding tour." And yet, recollections of these four weeks in the woods, of fording streams, resting by campfires, sleeping under a star-decked coverlet of blue—of the pleasant surprises and beautiful scenery, and of gathering, at early morn and eventide, for worship in God's own temple, canopied by spreading branches of primeval oaks—how they were treasured up to be oft repeated to wondering children and grandchildren in swift passing years! Some are now living who have not forgotten with what never ceasing interest they listened to the same old story, and how they were wont to beg that it be told over and over again, as they were gathered in long winter evenings by the blazing log fire on the family hearth-stone. The party arrived in June at the Beaver Dam (near St. Catharines), where, on the first Sabbath in July, Mr. Eastman preached his first sermon to a Canadian audience, and commenced his eventful missionary labors. At that date *there were but two other Presbyterian ministers in all Upper Canada*—Mr. Bethune at Williamstown, Glengarry, and Mr. McDowall on the Bay of Quinte.

#### "HOME" IN THE WILDERNESS.

A few days after he visited Stamford, where he found a Scotch settlement and a Presbyterian congregation, with a small but creditable edifice, and without a preacher. "In a few weeks," writes Mr. Eastman's eldest daughter, "my father was settled there and found a very kind people and a very pleasant home." The same daughter adds: "Here was my birth place—November 18th, 1801. My earliest recollections are of the kind people around there who seemed to think I belonged to them. I always cherished their memory with the warmest affection. But, they are sleeping their last sleep, and I, almost alone, at nearly seventy-seven years of age, am left to tell the story! My father only resided at Stamford about one year, but continued to preach there, at regular intervals, until about 1815, and my recollections of the people are, of course, mainly derived from frequent visits with him during my early childhood. During that year he purchased fifty acres of wild land near the Beaver Dam, in what was known as the 'Beach Woods,' and with all the energy of his nature he made a clearing, and, aided by his new neighbors, erected a comfortable log house. In June, 1802, he was settled, with his family, in his own new but humble home, where he was greeted with a hearty welcome by the surrounding inhabitants." And this humble home was "the manse," during many years, for nearly the entire Presbyterian family on the Peninsula.

#### FIRST YEAR'S WORK.

While residing at Stamford, Mr. Eastman traversed a large extent of country, north, south, east and west, carrying the Good News of salvation to solitary settlers, and preaching the Word to willing listeners, by the wayside and in the settlements, as he passed along. Everywhere the people, many of whom had not seen a minister or listened to a sermon for years, received him cordially and "heard him gladly." The spiritual food which he brought was sweet, and the waters of life which he poured out were refreshing to their thirsty souls. During this year he appears to have fixed upon Drummondville and "The Twelve" (now St. Catharines) as regular preaching stations, besides Stamford and the Beaver Dam, where his labors commenced.

#### A SERMON IN SONG.

Perhaps one of the most effective sermons preached by Mr. Eastman during this early ministry was a sermon in song, at the first funeral he was called to attend in Stamford. When the coffin had been lowered, he took his place upon a pile of stones, and with the utmost solemnity and earnestness, and with a rich, powerful voice, sang, to the tune of New Durham,

that old hymn of admonition and supplication formerly so much used on such occasions, and which, not being generally found in the new books, will bear copying here in full

Hark, from the tombs a doleful sound,  
My ears attend the cry:  
"Ye living men, come view the ground  
Where ye must shortly lie.

"Princes, this clay must be your bed,  
In spite of all your towers!  
The tall, the wise, the reverend head  
Must lie as low as oars."

Great God! Is this our certain doom?  
And are we still secure?  
Still walking downward to the tomb,  
And yet prepare no more!

Grant us the power of quickening grace,  
To fit our souls to fly;  
That when we drop this dying flesh,  
We'll rise above the sky.

Before he concluded, eyes before unmoistened were suffused with tears, and all went to their homes with solemn thoughts and prayerful spirits. He was wonderfully gifted in *singing the gospel*.

#### ORDINATION—MARRIAGES.

In 1802, there being then no Presbytery in all Canada, Mr. Eastman went to Palmyra, Ontario (now Wayne) County, N.Y., and there, after the usual examination, was ordained by the Presbytery of Canandaigua. Immediately upon his return, he received from Government authority to solemnize marriages, to the great joy of many a loving swain and rustic lass who had been impatiently waiting the opportunity to be joined in holy wedlock. At that time, only ministers of the established Church of England and of the Presbyterian Church could procure such authority, and Rev. Mr. Addison, of Niagara, being the only minister of the former body in this region, Mr. Eastman had but little competition, and entered at once upon "a large and flourishing business" in that department of his work. The total number of the couples that he thus officially made happy during his ministry in Canada, (mostly before 1830,) reached nearly if not quite *three thousand*, as indicated by the original licenses which were long preserved, and many of which are now to be seen. His Hymeneal circuits were, for many years, as regular as his preaching tours, notice being given on each occasion of the date of his next visit, that all interested might be informed and "govern themselves accordingly." It was customary in those days to "publish the bans" at a previous public Sunday service, and the writer has seen persons who were present when twenty-nine couples were thus "called." Twenty it is said was not an uncommonly large number for one day. And here it may be well to remark, incidentally, that it was fortunate for his growing family that a source of income was thus providentially opened to him, as, during his first fifteen years in Canada, he seldom secured more than fifty dollars cash for a year's preaching. He seems to have lacked the "faculty" requisite to open the purse strings of the people for the voluntary support of the Gospel; but marrying being a business which *must be attended to*, he was not usually backward in the collection of his wedding fees. Of course, there were exceptional cases in which he made liberal allowance for circumstances and financial ability—as when a couple came from the Chippawa to Smithville, over nine miles of very muddy spring roads, riding one horse, the groom protesting in advance that he had not a cent of money, but promising "a bag chock full of beans after harvest," and adding, "You know they will help make good, solid, white pork." But the matrimonial branch of his professional business, though generally financially satisfactory, was not wholly free from anxiety and peril, as for instance when he pronounced lawfully married a couple one of whom was reputed to have a lawful "pardner" living, and when he was given the alternative to "go ahead" with the job or receive the contents of a revolver, the muzzle of which was held in suggestive proximity to his face. His Reverence, not feeling prepared for martyrdom on the marriage question, went "ahead," and was called to account for the act before a civil court, where, however, he was acquitted on the plea of compulsion.

#### PROGRESS—REINFORCEMENTS.

As years rolled on Mr. Eastman's field of labor and usefulness extended so that by the year 1806 or 1807, he had been over the ground from the Niagara River

to miles beyond where Hamilton now stands, preaching at Stamford, Queenston, St. David's, Lundy's Lane (or Drummondville), Gainsborough, Chippawa, Chippawa Narrows (now Wellandport), Fort Erie, and then westward, at the German Meeting House in Thorold, at the Beaver Dam, at the Twelve Mile Creek, at the Fifteen Mile Creek (Louth), at the Thirty Mile Creek, at the Forty Mile Creek (Grimsby), at the Fifty Mile Creek, at Barton, at the head of Lake Ontario, in Ancaster, and far beyond, and in various parts of "The New Purchase," on and to the left of the road leading to Little York, now called Toronto. There was scarcely a mile square on the Peninsula which he had not traversed many times, riding his faithful horse through forest and marsh and tangled bush, swimming swollen streams and breasting storms and tempests, once at least chased by barking and hungry wolves to his very door, and his progress oft heralded by chorused voice of beast and bird of prey. "In season and out of season," he had preached the gospel by the wayside and wherever and whenever "two or three" could be gathered to hear him; and in almost every cabin there were books and tracts which he had left for the spiritual education and comfort of his widely scattered *parishioners*.

In 1804 Mr. Eastman was reinforced by Rev. John Burns, from Scotland; whose labors were, however, confined to Niagara, Stamford, and two or three other places near "the lines;" and, in 1808, by Rev. Lewis Williams, from Wales, who located at "The Twelve," or St. Catharines, engaged actively in pioneer work over the entire Peninsula, and became Mr. Eastman's valued co-laborer, adviser and friend. These three, it is believed, were the only pioneer Presbyterian preachers, Rev. Robert Easton, of Montreal, possibly excepted, who, before 1815, came to any part of Canada for permanent settlement and ministerial labor, *without previous arrangements for the supply of their pecuniary needs*. Aided by no society, committee, church or individual, they voluntarily entered upon, and faithfully prosecuted their chosen work, trusting the Master whom they served and whose messengers they were, alike for spiritual aid and temporal support.

#### FIRST ORGANIZATION OF CHURCHES.

In 1809, Mr. Eastman organized the church of Gainsborough (now St. Anns), the church in Louth, which is now a mission station, and, probably, the church at Clinton, though the earliest preserved records of the Clinton Church date back only to June, 1819. These pioneer churches were necessarily, at first, independent of Presbyterian supervision, and some of the minutes indicate that, from necessity also, much of the church work, including the reception and discipline of members, was transacted by direct congregational vote, without the supervision or intervention of elders. With the aid of Mr. Williams, these churches and the numerous preaching stations were supplied, until sometime during "the war of 1812" with considerable regularity, and at such intervals as was consistent with the physical strength of the two ministers, and with Mr. Eastman's arrangements with the church at Stamford.

#### EXPERIENCES OF WAR.

With the commencement of the war, the difficulties in the way of the pioneer preachers were greatly increased, and, in the discharge of their duties, they were often in new and serious peril. Church buildings and school houses on the frontier were occupied as hospitals, and congregations every where were gathered with great difficulty. It can be said, to the credit of the officers of both armies, that they respected, so far as was practicable, the position of Mr. Eastman and his family, and sought to relieve them from inconvenience and to protect them from danger. A number of the severest battles of the war were fought within hearing of his residence, and "roopers" and camp followers of both armies were constantly and threateningly prowling through the country. A few days before the battle of Lundy's Lane, two American officers breakfasted at "the parsonage," and, when leaving, promised such protection as could be rendered—a promise soon to be tested. On the morning before the battle, a tall Indian walked up to the post near the gate, and began deliberately to untie Mr. Eastman's horse which was stationed there ready for duty. Mr. Eastman protested with considerable emphasis, but the Indian, waving his arm in a circle, said, "Soon! all be ours," and hastened away with the horse. In due time, however, the animal was re-

turned in accordance with the officer's promise. The battle of the Beaver Dams, June 14th, 1813, was at his very door, and his family were imprisoned in the cellar for personal safety, while careless musket balls made music over their heads, whistling through the windows, and penetrating the siding of the frame building which had taken the place of the log cabin of 1802. The house was not seriously damaged, and none of the family were injured; but, long years after, the terrors of that day of bloody strife, and the darkness of those hours of suspense in the cellar, were fresh in the memories of some of the children.

After the excitement and tumult of war had deranged and nearly broken up his regular missionary and pastoral work, Mr. Eastman devoted himself unsparingly to the relief and Christian comfort of the sick, the wounded and the dying, and to the burial of the dead—preaching also to soldiers and civilians, in camp, by the wayside, or in the settlements, as opportunity occurred. He was never idle when he could be about his "Master's business." In June, 1815, after the restoration of peace, he removed to Barton, "on the mountain," back of where Hamilton now is, and there the readers of the PRESBYTERIAN may follow him in a future paper.

#### MAGANETAWAN.

MR. EDITOR,—Permit me through the columns of your valuable paper to give a short sketch of the rise and progress of this place, which is pleasantly and beautifully situated on both sides of the river whose name it bears, and about mid-way between Rosseau and Lake Nipissing.

Less than eight years ago it was nothing better than a howling wilderness, and to-day its farms and substantial houses can hardly be counted. Many of the settlers have nearly one hundred acres cleared and under cultivation; its cereals and root crops will bear comparison with any part of this wide Dominion; and still there are crowds of eager men with their families coming pouring in looking for homes amongst us. There are now four stores, all apparently doing well, a grist-mill, saw-mill, blacksmith, a tailor about commencing business, a cabinet factory in progress of erection, and the prospect of another flour and oat mill and saw-mill soon. Two of our enterprising townsmen, Messrs. Walton and Best, have built and launched a small steamboat, which runs from this place to Burk's Falls, a distance of twenty-five miles. It is now doing a good business, with better prospects for next season. There are two hotels, besides other boarding-houses; and a school-house well attended, and in which divine service is at present held. And last, but not least, a substantial Presbyterian church (still unfinished), the erection of which is mainly owing to the zeal and energy of Mr. John Mutch, of the Knox College Students' Missionary Society, who has been laboring amongst us during the last two summers. His duties have been very arduous, having had six different stations to administer to, preaching three times every Sabbath, and numerous meetings during the week, and all through the heat and storms of the past season, never complaining, going through his duties like a man and a Christian, ever zealous in his Master's work. His affability and kindness of manner have endeared him to all who have been brought into contact with him; and on leaving us he took with him the love and good-will and wishes of the entire community. It is hoped that at some future day we may see his kindly face among us again. God bless him wherever he may be!

The ordinance of the Lord's Supper was dispensed here for the second time since the organization of the congregation, by the Rev. Mr. Findlay, of Bracebridge, who has been making a pastoral tour through the district in company with Rev. R. Hamilton, of St. Mary's, when quite a number of new names were added to the roll of members.

The church will have to remain closed during the winter owing to the lack of funds to complete it. Will not some of our wealthy and Christian brothers outside give us another helping hand to finish our Divine Master's house? We cordially thank them for what they have already done. We are still poor, but are doing all we can. There are good prospects of our having an ordained missionary to be settled here, who will go out and in among us breaking the bread of life. There was a very pleasant social held in the new church, at which were present the Rev. T. Hall, Methodist minister of this place, also Messrs. Brown,

Mutch, Best, and others, with whose happy speeches the company were highly entertained. The intervals between the speeches were enlivened by vocal and instrumental music. All went away highly satisfied with both the mental and physical feast they had enjoyed. The sum of twenty-one dollars was realized, which was added to the building fund of the church.

"VOX POPULI."

A CHILD'S HYMN.

With reverence let us sing  
A song of holy love,  
To Him who is our king,  
And great High Priest above.

We humbly thank thee, Lord,  
Thou tender guide of youth,  
We praise Thee for Thy word,  
Thy love, Thy care, and truth.

O may we fear Thy name,  
And learn Thy holy ways,  
Shield us from guilt and shame,  
And bless our early days.

Rare gifts the wise men brought,  
Of incense, myrrh, and gold,  
When once the child they sought,  
Of whom the prophets told.

For offering at His throne  
What regal gift have we;  
The earth is all His own,  
Its wealth of land and sea.

We hear His voice divine,  
Give me thy heart, He says,  
I gave my life for thine,  
I ask thy love and praise.

Alas! we have, to give,  
But wayward hearts to Thee;  
'Tis mercy bids us live,  
Thy mercy vast and free.

Might we but kiss His feet  
As Mary did of old,  
Who mingled perfumes sweet,  
With tears of love untold.

Jesus, our Lord divine,  
We fain would follow Thee.  
O make us wholly Thine,  
Unworthy though we be.

Glasgow, Oct. 16th, 1878.

C. C. A. F.

MISSIONARY NEWS—CENTRAL INDIA.

[The following is an extract from a private letter dated Indore, Central India, 11th September, 1878.]

It is now nearly two years since we left our beloved Canada and all its dear Christian people. My life has been doubled by coming here. In India we really began life anew, and take in the knowledge of this strange place and people as children do. When we look back over the time, it seems literally packed full of new experiences, and it is much easier to talk about them than to write about them.

This we have found—it is no child's play to organize a new mission in the centre of these "native States." There have been, and there are still, difficulties that few of my fellow helpmates understand, and of which the Church is not likely to know. Many have arisen from the general attitude of the Imperial Government to all religious work in India, and more especially the attitude of the Local Government in these Native States. Our trials do not come from native authorities, but from our British representatives, who, though polite and often kind personally, are by no means friendly to our work.

Our work among the native people is full of interest. It is largely here among the upper classes, and our influence is daily increasing. Although we may not have many converts from this class, yet their friendship gives us an open door to the masses. I have never yet had an unkind word spoken to me by any of the people. We never assault their faith, but try always to lift them up just where we find them with the blessed truth of Christ's glorious kingdom. We leave the light to dispel the darkness. We have entered the Royal Bhamder, or Temple, with its four hundred and fifty Brahmin priests, have spoken to them of the Living God and of Him who is the only true way back to His friendship and love, and presented them with copies of our gospel tracts in their own language. A strange audience this! All of them nearly naked, their bodies disfigured with whitewash and yellow paint, and long hair (never cut), besmeared with the ashes of the dead—an apparent Pandemonium! Mentally—superstitious, excitable, strongly devotional, and

capable of appreciating the nicest shades of thought. Were the Hindoos once to embrace Christianity, they would be the most devotional people on the face of the earth. They naturally are polite and clever, most patient in execution, *marvels* in patience.

We have much work on hand, and are fully occupied. Our two converts are at present at Allahabad, and give their whole time to the study of religious books under the care of the Rev. J. F. Holcomb, a Presbyterian missionary. We hope they may be able to return to us in a few months. We do not think it safe either for themselves or the mission at present. We have some more interesting men who are reading and getting instruction as they have opportunity.

On the 20th of June we opened a "Christian Girls' Industrial School and Orphanage." It seems to flourish. We have six children, and one woman who was lately sent us from Daloda by an English engineer for religious instruction. He pays her board. Our two Bible women live with them and are all under the care of Miss Fairweather, whose house joins theirs, just opposite my office. We could get more children, but funds will not allow. Those we have are learning fast. We have service every Thursday night, and on Sunday Sabbath School and Vernacular, and English service. My catechist is employed daily in the city, the camp, the bazaar, and in the neighboring villages.

During my "office hours" I have opportunity of reading and conversing with many who call to see me. Then we keep the Press going, having the services of two printers. One of these is an experienced man, and the other was taught by us personally. In four months we have circulated in this city about 120,000 copies of Bible tracts in Hindi. We cannot meet the demands, the people are so eager to get them. This week we have received and set up a fine new Press from London, England, large enough for all "book-work," should we require it. It will doubtless prove a great source of strength to the mission if rightly used. We are much encouraged in this work.

\* \* \* \* \*

Although India is not a country we would live in from choice—for it is a trying climate at best, and this year has been a sickly one—I am persuaded that nowhere in Canada could I exercise such an influence for good as here, and nowhere else will a man find such scope for any gifts he may possess. Cholera has never been out of this city and cantonment since the hot weather set in. It cut off several European soldiers who attended our English services. The detachment was much discouraged, and finally has been removed. We went out and in among them, and escaped with only a sharp attack of dysentery, which weakened me not a little. Mr. Campbell is not at all strong, and is going off for a change. The rest of the mission party are well. My boys are flourishing and looking well. Personally we have little society, but abundance of work makes the time pass quickly.

JAMES DOUGLAS.

[The Secretary of the Woman's Foreign Missionary Society (Western Section) has handed us the following letter for publication.]

MY DEAR MRS. HARVIE,—I am glad to hear such good accounts of the increasing interest in Missions and Missionaries as you give me, and hope that the work in our great field here may be worthy every kindness you bestow upon it. For two weeks past I have been feeling better, and hope now at least all danger is past, though I am still far from strong. When a human being is looking in your face, and listening to the old, old story as a little child, one forgets one's self, but the sun is not so thoughtless, and our lives testify most pointedly against it.

You ask, "Are the European residents helpful or otherwise to you in your mission work?" Except two families, all the European residents could see us and our mission back in Canada with the best of good will. We have been too successful with the native to be agreeable to the Europeans. Educationally they fear our setting up schools, and so getting an influence for strict integrity among the natives. Most of these men are here to make money, and are not the best in qualification to be procured in the world. They would like to see us away, dreading rivalry. Politicals fear baptisms, and their being brought to interfere as our protectors. They fear trouble, and naturally do not care to encourage our work, or see it succeed. The military as a class are not famous for piety, and shun us as the "Goody, goody people." There are noble exceptions in all these classes, but as a rule we must depend on

our internal resources for all pleasures and enjoyments. The natives receive us freely, truly and kindly at present, but the word Hindu virtually means traitor—not to be depended upon. They have been staunch friends to us so far, however, but political and government agents have a wonderful power, as they represent the British flag, and that completely overawes the Hindu.

To-day I have had a busy time: home letters to write, teaching to do, and native visitors. In the morning two native ladies came up from the city to see me, and before they left another came. She was laden with jewelry. Her nose jewel consisted of a pearl star of twenty-five pearls, all as large as a large pea, with a large emerald in the centre. Her jewelry would have bought out the Canadian mission easily. For the afternoon I had three native gentlemen from the Maharajah's palace. I will tell you of them. Last Sunday afternoon as I sat in my little sitting-room, two gentlemen walked in in a very business-like way, and then seemed very much puzzled to find me. They apologized and were retiring, when I invited them to sit down, and soon succeeded in knowing what they were looking for. You know I am living in a native house. They, it seems, were acquainted with the Parsi proprietor, and had come to visit him, not knowing of his removal. They now for the first time heard Jesus' name. They listened attentively, and after again apologizing and thanking me for my trouble, politely took their leave. I asked them to call again when inclined to hear more of the Christ-Saviour, which they promised to do. I gave each of them a booklet from that glorious little printing press. They carried it home, read it, and returned to-night to hear more, and asked for more books, saying that our Christian Shaster was made of pure words which their hearts loved." They had another man with them who had borrowed and read the booklet. They have gone home to-night rich in Christ's sermon on the mount and the story of Lazarus—may God bless it to them! On Sunday last my two large girls and myself gave away 1470 copies of Matthew xiii. in the city streets, many hundreds of them at the door of a great temple where the people carried them up with them and did pooja with the silent protests in their hands. It looked strange to see the light of God's Word entering that abode of darkness like a light from a torch streaming into a tomb. The work goes on. To-morrow we visit the wife of the Commander-in-chief of the Maharaja's forces, Sir Bahohi. He is the second man in the State. I have met him, but not his wife. The wife of one of the Court judges goes with us. We had a very pleasant visit last week from Sir Charles and Lady Staveley. They came three times to us and appeared much interested and pleased with our work. Lady Staveley sent me word of their approaching visit. She is a charming woman and a Christian lady. Sir Charles is Commander-in-Chief of the British forces here. They were in ecstasies over the "Toy Press," as they called it, and Sir Charles highly approved of Mr. Douglas's mode of work and the system in general.

Since I began this letter, news has reached us that Sir Henry Daley, has put the only available house in the Station for us beyond our reach. Well, perhaps the Lord took that method of securing better things for us. We will wait and see what he is going to do about it.

I have written very lengthily this time, and must now close. With kindest regards to your Society and yourself, I remain yours very sincerely,

Indore, Aug. 28th, 1878. M. FAIRWEATHER.

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.—J. Foster.

EVERY promise of God rests on four pillars. His holiness and justice, which will not suffer Him to deceive; His grace and goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—Salter.

THERE is scarcely a single individual of importance—king, statesman, or general of the empires—mentioned in the Bible, whose name has not been exhumed on the sculptures of the Valley of the Nile, or on the slabs and cylinders of the Tigris and the Euphrates, occurring exactly in the place where, and at the time when, in accordance with the Scripture narrative, we should expect to find him.

## BOOKS AND MAGAZINES.

### *Vick's Illustrated Monthly.*

Rochester, N.Y.: James Vick.

The November number of "Vick's Illustrated Monthly" is well stored with useful information and advice bearing upon Floriculture, Vegetable Gardening and kindred subjects. The illustrations are very fine, especially the colored frontispiece.

### *Littell's Living Age.*

Boston: Littell & Gay.

The numbers of the "Living Age" for the weeks ending October 19th and 26th contain articles from "The Nineteenth Century," "Blackwood's Magazine," "Fraser's Magazine," "The Spectator," "Nature," and "The Quarterly Review," with parts of two serial stories from advance sheets.

### *The International Lesson Hymnal.*

Chicago: David C. Cook.

A copy of this book is now before us, containing 186 hymns with music. The design of the work is to provide suitable hymns for each of the lessons of the International Series for 1879. Most of the lessons have three or four hymns arranged for them, thus allowing considerable range of choice. For each hymn there is also a choice of music. At the end of the book there is an index showing tunes universally known, to which the hymns may be sung if there should not be time or opportunity for the school to learn the music to which they are set in the body of the work; but if Sabbath-schools were supplied with this hymn-book it would be found an easy matter to have the hymns and tunes for each Sabbath prepared beforehand.

### *The Canada Christian Monthly.*

Edited by Rev. James Cameron, Chatsworth. Toronto: C. Blackett Robinson.

In the October number of the "Christian Monthly" there is an editorial on "A Neglected Department of Christian Work." The department of work referred to is that of "gathering into the half-empty churches the wanderers and stragglers." This is recommended as suitable employment for young men recently converted—in most cases much more suitable than preaching. The subject is introduced by a well-told story of a half-witted but pious and zealous cow-herd who lived in an island of the outer Hebrides some fifty years ago, and who, at least on one occasion, took a spell at this work of ingathering, using as his weapon the handle of a flail. The number also contains an able sketch of the life and character of the late Dr. Hodge, of Princeton, by the Editor, a sermon of Mr. Spurgeon's; and a variety of interesting matter besides.

### *The Inspiration of Scripture.*

A Lecture delivered at the opening of the Session of Knox College, Toronto, on 2nd October, 1878, by Rev. Prof. Maclaren. Toronto: C. Blackett Robinson. Price 10 cts.

This lecture, which has already appeared in the columns of the CANADA PRESBYTERIAN, is now published in the form of a neat pamphlet of thirty-four pages. The more extended circulation which will thus be given to it cannot be greater than it deserves. In this day of lax views regarding the Scriptures it is necessary that logical proof of their divine authority as the word, not of man, but of God, should be established afresh and disseminated as widely as possible. It is not with avowed unbelievers that the Professor discusses this subject; it is with "those who accept the Scriptures as in some sense the record of a supernatural revelation." He lays down two postulates which must be granted before entering on the discussion: (1) "That there is a personal God, the Creator and Moral Governor of the Universe;" and (2) "that He has made a supernatural revelation of Himself to mankind, of which the Scriptures are a record historically true." These being taken for granted, the lecturer proceeds to prove the *Plenary Inspiration* of the sacred writings. In other words, he undertakes to prove that the writers of the different books of the Bible were not left to themselves to record, as best they could, the mysteries of divine revelation, but that they were guided supernaturally to embody correctly in human language the revelation which they had received. After an introductory, presumptive argument, based on the improbability of a revelation proceeding from the divine power, wisdom, and benevolence being permitted to be mixed up with human errors, the author satisfactorily accomplishes his proposed object

by fully and clearly establishing the following positions: (1) "The phenomenon of inspiration is undeniable;" (2) "Inspiration can manifestly be predicated very extensively of the Old Testament;" (3) "The testimony of the New Testament establishes the inspiration of the whole of the Old Testament Scriptures;" (4) "The inspiration of the New Testament is sustained by evidence not less satisfactory." Due prominence is given to the following facts: That the Jews in New Testament times firmly believed in the verbal inspiration of the Old Testament, and were not reprehended by the Saviour for doing so; that Christ and some of the apostles founded arguments, not only on facts recorded in the Old Testament, but on certain peculiarities in the wording of some passages, thus establishing the inspiration of these passages; and that inspiration is not confined to these passages, because the New Testament accords co-ordinate authority to all parts of the Old Testament and claims equal authority for itself.

### *The Preacher and Homiletic Monthly.*

New York: The Religious Newspaper Agency.

The November number of the "Preacher" contains sermons on the following subjects: "Nature's Travail and Testimony," by Hugh Smith Carpenter, D.D.; "As it is in Heaven," by Dean Stanley; "The Finality of the Commandments," by Joseph Parker, D.D.; "The Mysterious Tree," by S. D. Burchard, D.D.; "Herod; or the Power of Conscience," by Rev. Thos. Kelly; "Grace as the Expression of God's Love," by Rev. Lewis O. Thompson; "God's Crown Jewels," by Rev. David Winters; "Hebrews," by C. H. Fowler, D.D., LL.D.; "The Prodigal's Brother," by Rev. Geo. H. Smyth; "God's Indictment of our Thoughts," by Morgan Dix, D.D.; "An Aggressive Gospel," by Justin D. Fulton, D.D.; "Be True to Thyself," by H. W. Beecher; "One Thing," by T. L. Cuyler, D.D. The following sermons are reported in brief from the English pulpit. "The Supreme Possession," by Rev. Wm. Jones; "Law and Gospel: the two Great Moral Forces in Human History," by D. Thomas, D.D.; "God's Giving and Man's Gathering," by Rev. U. R. Thomas; "Why Paul could not Help but Preach," addressed to clergymen, by James M. Ludlow, D.D.; "What Ails the Church?" by H. S. Wiles, D.D.; "Early Piety the Beauty of Youth," by W. H. Jellie. Following the sermons will be found several departments, such as Preachers Exchanging Views, Sermonic Criticisms, Hints at the Meaning of Texts, etc., all replete with valuable matter. Rev. David Winters in his sermon on "God's Crown Jewels," after giving several reasons why God's people are compared to jewels, states one reason more as follows:

"God's people are like jewels because they require so much polishing. The most precious stone is unfit for use as an ornament in its natural condition. When a diamond is taken out of the mine it is covered over with a dark, rusty coating, every particle of which must be removed. If a single speck should remain on its surface it would detract from its value. The process of polishing and cutting is both tedious and expensive. Two years of skilled labor and \$23,250 were expended upon the famous Regent diamond of France in polishing it and cutting it into a brilliant. Thirty-eight days of twelve hours each were occupied re-cutting the Koh-i-noor, a celebrated diamond owned by the Queen of England, and reducing it to a brilliant. Need I say that God's jewels require a great deal of cutting and polishing before they are fit to be set in the crown of Emmanuel? While a single stain of sin remains upon our souls we cannot enter into the kingdom of heaven; none but perfect ones are found there. And every trial which falls to our lot on earth, as well as every religious ordinance, the Spirit of God employs as a means of sanctifying us and polishing us to shine among the crown jewels of heaven. Viewed in this light, there is not the slightest reason why a Christian should complain of his trials. On the contrary, we should reckon them among the blessings for which we should give thanks to our Father who is in heaven. There is not a pain, mental, moral or physical, which we are here called to endure that is not necessary for our complete development and for the working out in us a true manhood. We may rest assured that God won't keep us upon the wheel one moment longer than is required to make us perfect, and those who are oftenest on it will, we think, have the greatest weight of glory in heaven. God, says Leighton, has many rough files and sharp-cutting instruments for polishing His jewels, and those He intends to make most resplendent He has oftenest His tools upon."

He then states God's claim of a special property in good men, describes His watchfulness and constant care over His people, and closes in the following words:

"The practice of holding international expositions has become both popular and, in many respects, profitable. Many of the most wonderful and beautiful productions of nature, science, and art are brought together to be admired and studied by people from every quarter of the globe. By-and-by an exposition will be held in which the whole universe will participate. The spectators will be from earth, heaven and hell. It will be a wonderful display. But the grandest thing which will be exhibited there will be God's crown jewels gathered out of the ruins of the fall. May we be among these on that day!"

## SCIENTIFIC AND USEFUL.

**SILVER POLISH.**—One ounce ammonia, four ounces Paris white, dissolve the Paris white in one pint of water, boil it, when cool add the ammonia.

**VEGETABLE SOUP.**—Take three or four young carrots, three young turnips, and one leek, scrape the carrots and peel the turnips, and cut them in thin slices; cut each slice of turnip in four; put them in two quarts of broth seasoned with salt and pepper to taste; cover it and let them boil for fifteen minutes, then add a head of white lettuce cut small, and a bunch of parsley cut up; cover it and let them boil for fifteen minutes longer, and it is done.—*Western Rural.*

**GREEN TOMATO SWEET PICKLES.**—First prepare the tomatoes by laying them in salt water over night; in the morning stick them quite full of cloves. Have on the stove a large pan with the following ingredients: one pint of vinegar, one pint of water, one pound of sugar; let this come to a boil, then place a layer of tomatoes in at a time, and cook until well done, repeating this until you have used about eight pounds of tomatoes. Apples done in the same way are very fine.

**JELLIED CHICKEN.**—Cut up two chickens and boil in water, only enough to cover until tender. Then remove skin and bones and season the liquor, of which there would be a little less than a quart, with butter, pepper, salt and the juice of a lemon, if liked. Dissolve one-fourth box of gelatine in a little warm water, and add with the chicken to the liquor; boil up once and pour into a mold. This is very nice for tea or evening company, when cut into thin slices. A very sharp knife, however, must be used in cutting, or the slices will break into separate pieces.

**SPONGE CAKE CREAM PIE.**—One teacup of sugar, one teacup of flour well mixed with a level teaspoonful of baking powder, three beaten eggs. Bake in a flat, square tin, and when cold, split open and spread with cream prepared as follows: Whip a pint of sweet cream, until very smooth and stiff, sweeten and flavour to taste (those who like vanilla will like it in this case), and spread it stiff and cold upon the split sides of the cake, placing these two sides together again so that the cream does not appear, and the cake pie looks like an ordinary cake. One can hardly find a more delicate and delicious dessert dish than this.—*American Agriculturist.*

**KEEPING APPLES.**—Apples should not be put in the cellar until hard freezing arrives. They should be packed in clean new barrels and stored in some shed or covered with boards, exposed to the atmosphere for several weeks after picking, then removed into the grain-barn, away from the smell of stables, and allowed to remain there as long as possible and not be frozen. We throw stalks or straw over the barrels, and often defer placing them in the cellar until late in December. The fruit-cellar should be darkened and kept as cool as possible and not freeze. Place the barrels on their sides with strips of wood between them and the cellar bottom, and do not open or move until wanted for use. If the cellar is free from the scent of vegetables, when the barrels are opened a rich and tempting perfume will arise. Most cellars are too warm for the storing of fruit.

**KEEPING ROSES IN BLOOM.**—As soon as they have formed their first flowers in the open ground, pinch off the end of the first shoot, and as soon as the rose is fully opened, pick it off. No rose should be left to fade upon the bush, as when so left it exhausts the plant in the formation of seed. As the plants grow, pinch back the ends of the shoots when they have grown six inches, and rub out all puny shoots, thus keeping the plants in a rounded open bush form. If strong shoots alone are left to grow, they will soon control the strength of the plant and the flowers will be few and often of imperfect form. Should the season be hot and dry, a mulch of fine, fresh grass or sawdust, or moss from the woods, should be placed all over the soil, three inches deep, and at night watered thoroughly, not sprinkled, but wet like a day's rain.—*Cultivator.*

**MORNING WORK.**—A bad custom is prevalent in many families, especially among farmers, of working an hour before breakfast, attending to "chores," hoeing the garden, cutting wood, mowing, etc. This is convenient on many accounts, but it is not conducive to health. The prevalent opinion is that the morning air is the purest and the most healthful and bracing; but the contrary is the fact. At no hour of the day is the air more filled with dampness, fogs, and miasmas than about sunrise. The heat of the sun gradually dissipates these miasmatic influences as the day advances. An early meal braces up the system against these influences. Every one knows the languor and faintness often experienced for the first hour in the morning, and this is increased by exercise and want of food. We do not agree with the boarding-school *regime*, which prescribes a long walk before breakfast as a means of promoting health.—*Exchange.*

**REMEDY FOR MERCURY AND LEAD POISONING.**—A Belgian scientific jury has lately awarded to M. Melsens the Guinand prize of 10,000 francs for the best contribution to the amelioration of the condition of the working classes. The award was based upon the important discovery of M. Melsens of an effective remedy for mercury and lead poisoning, to the effects of which workmen employed in many occupations requiring the manipulation of these metals are dangerously exposed, and especially to the insidious cumulative effects resulting in chronic evils which have heretofore been obstinately incurable. The remedy proposed by M. Melsens, and which he has demonstrated to be efficacious, not only in the cure of chronic cases resulting from years of exposure to and accumulation of poisons in the system, but also in the prevention of disease from these sources, is the iodide of potassium. The action of the iodide is to transform into soluble form and to eliminate from the system the accumulation of insoluble metallic compounds, upon the presence of which the affections of the organs involved by the disease depend. The French Academy has likewise crowned this important discovery with the Monthyon prize.—*Harper's Magazine.*

## PRACTICAL PAPERS.

## DANGEROUS PAPER HANGINGS.

The members of our classes in chemistry can bear witness that we have frequently and faithfully warned them of the danger attending the use of certain substances dyed with arsenical compounds. There is reason to fear that from the increased demand for these articles, in consequence of their cheapness and the brilliancy of the colors which some of them present, that the danger is increasing. We give additional facts:

The sanitary chemist of Breslau, Dr. Franz Hulwa, reports that he has frequently found not inconsiderable quantities of arsenic in tapestries and hangings sent to him for examination. It was not alone in the well known bright green paper that arsenic was found, but also in bluish green, gray, brown, and red patterns, corresponding to similar results in other places.

In most cases it was not due to the direct use of arsenical pigments like Scheele's green, Paris green, Braunschweig or Brunswick greens, orpiment, royal yellow, etc., but the arsenical reaction was so strong that it ought not to be passed over in silence. The presence of arsenic was attributable in some cases to impurities or adulterations; sometimes it was referred to additions made to brighten the shades of colour. Not infrequently suspiciously bright green paper was printed over with harmless dull green to make it more saleable. Such hangings must be the more dangerous because people are deceived in regard to their poisonous characters. In one such case, a dull bluish green pattern was found to contain a surprisingly large amount of arsenic. In another beautiful green and very elegant velvet paper, the arsenic was evidently added to increase the brilliancy of the colours. The amount of arsenic on 1,000 square feet of surface of this paper, enough for a large room, was about two grammes or thirty grains.

Lakes which are precipitates from alkaline solutions of organic coloring matter by means of alum or chloride of tin, frequently have arsenic added to them to make them brighter and more pleasing. These lakes were made of madder, cochineal, and sandal wood; but the brightest and most beautiful are the lakes made with aniline colors with the addition of arsenic. In the lakes we meet with a series of dangerous colors previously but little noticed; these colors must now all be suspected of containing arsenic. Reichardt, of Jena, found from 1.96 to 3.49 per cent. of arsenious acid in such lakes which were designated as free from arsenic. Hallwachs, of Darmstadt, found an enormous quantity of arsenic in a very popular Pompeian red paper hanging. In one French paper, printed with dark red velvet flowers on a gold ground, arsenic was distinctly proven by the Reinsch, Bettendorf, and Marsh tests, and with Fleck's silver solution.

Arsenic is least suspected in the dull gray or brown hangings. These indefinite mixed colors are frequently made from the residues of different dye pots and contain arsenic, partially for this reason, and partially because of the greater or less contamination of the raw materials used in dyeing with this poisonous substance. These phases of the case were observed both in a yellowish gray paper with gold figures and one of light and dark pattern; the brown contained 2.1 grammes on a surface of 1,000 square feet. Although these figures are relatively small as compared with those of Sonnenschein, where green papers contained 1.8 to 4.4 grammes of arsenic in a square foot of surface, yet in general the injuriousness of arsenical hangings has been established. Gmelin first proved that living in rooms covered with arsenical paint or paper was very destructive to health; and these facts were substantiated by Oppenheim, Bunsen, Von Fabian, Kletanski, Phillips, and others. Beside the above mentioned investigators, the following chemists have examined this subject, namely, Gintl, Wittstein, Halley, Williams, Basedow, Vohl, Kirchgaser, Hager, Hamberg, and others. Recently Fleck has furnished the most striking proofs, by his very interesting and rationally conducted experiments, that not only does breathing the arsenical dust loosened from the walls and hangings injure the health, but, that, by the action of moisture and adhesive organic substances, like glue, paste, and gum, the arsenical pigments evolve that terribly poisonous arseniuretted hydrogen gas, which is diffused through the room and may be the cause of dangerous illness. It is desirable, says

Hulwa, to direct public attention to the use of arsenical colors in clothing, artificial flowers, toys, window and lamp shades, wafers, and other articles. The public must be continually taught that arsenical colors have already done much harm and are capable of seriously injuring the health, and ought, as much as possible, to be excluded from common use. The sanitary police of Breslau, acting on Hulwa's suggestion, have passed an ordinance forbidding the sale of goods colored with arsenical dyes or pigments.

## SMOKING IN PUBLIC.

Nothing has become more painfully noticeable of late than the increase of smoking, not only among young men, but among mere boys. No sooner has a lad left school and been placed in a shop or office, than he invests in a meerschaum, arms himself with a cigar case, and struggles, through much nausea and many headaches, into something like a relish for birdseye and a "weed." Germany, the paradise of smokers, where smoking has grown to be almost a trait of national character, is beginning to lay strong hand upon juvenile devotees of the pipe. In several cities of the Fatherland the police have received strict orders to stop all smoking by boys under sixteen. These youthful smokers are threatened with fines, and even imprisonment. The reason given for this summary treatment of young smokers is essentially based on physiological considerations. Every German must be a soldier, and as tobacco is declared to be injurious to health, its use, at least during youth, has been forbidden. The State and military grounds for the present action against the boy-smokers of Germany, whilst the immediate causes for the adoption of repressive measures as regards smoking, rest, therefore, upon medical testimony. We are just now inclined to adopt everything of Teutonic origin, and our English lads who think their young nerves require the aid of nicotine to enable them to get through the troubles incidental to the early stages of business life, may be before long tapped on the shoulder by the policeman. Already the action of Germany has produced an interesting correspondence in the leading journals concerning the evils, physical and mental, personal and social, which follow the use of tobacco. Among others, Dr. Drysdale, the Senior Physician to the Metropolitan Free Hospital, in a calm but forcible letter, denounces smoking as a practice "deleterious to health and vitality." Smokers and chewers of tobacco are, he affirms, "subject to most annoying palpitations of the heart, to hoarseness, to blackening of the teeth and swelling of the gums, to weakness of sight, going on to blindness, and to various forms of dyspepsia, with or without diarrhoea." A form of cancer is also caused, he remarks, by the irritation of tobacco on the tongue and of pipes on the lips. His own experience, he adds, makes him "put down the causation of quite a host of ailments to the use of tobacco in some form." The statistics given by Dr. Drysdale, both in reference to the amount of tobacco consumed and the number of diseases and deaths caused by it, are full of warning. In the adverse judgment upon smoking Dr. Drysdale is sustained by many of the most eminent of medical men, living and dead. The "Times" has thought the subject of sufficient importance to devote a leading article to it, commenting more especially upon the selfishness and general want of consideration for others, which smoking engenders. Whatever value may be attached to the medical opinions we have referred to, all must admit that the smoker is a social nuisance. In the streets we are condemned to inhale the rejected smoke from his mouth; and even in our churches and houses we are not free from the lingering smell of his unsavory pipe. Many other are the objections which might be urged to the practice of smoking. How many are the fires it has caused, and how closely associated is it with drinking and kindred vices! But if our youth can be impressed with the fact that it is destructive of all that is essential to true manhood, we may hope that the debasing habit will have received its death-blow. —*London Christian World.*

## THE ELECTRIC LIGHT IN PARIS.

Several of the wider streets and squares, and about forty workshops in and about Paris, are now regularly lighted by electricity. The avenue leading from the Grand Opera House is lighted throughout its entire length, and presents a good example of street lighting. The lamps are placed on posts, precisely like the gas lamps, except that the posts are taller and wider apart. The lamps are inclosed in large opal glass

globes, and beyond this do not differ externally from the gas lamps. As the daylight fades away, there comes, without warning, a sudden flash, and every light in the street is burning with an intense white glare. The effect is like daylight, except in intensity. Every part of the street, the immense traffic in the roadway and the people on the walks, every architectural detail of the buildings to the top of the roofs, every object however minute in the windows, the flowers on the balconies, are plainly visible and in their natural colors. The actinic effect is the same as by day, and all colors, both real and artificial, take their true shades. Every sign on wall or omnibus, the minutest patterns in fabrics and the finest print can plainly be seen. People seated before the cafés read their papers by the aid of lights on the opposite side of the way, and yet the most delicate complexions and softest tints in fabrics do not suffer in the white glare of the lamps. Every stone in the road is plainly visible, and the horses move swiftly along as if confident of their footing. Such illumination is the perfection of street lighting. Neighboring streets, though more brilliantly lighted with gas than any American streets, appear dark and gloomy by contrast. Besides the Avenue de l'Opéra there are a number of theatres, halls and public buildings and shops, lighted without and within, and in each case the electric light has superseded gas or it is used where gas would be too expensive. The appearance of the lamps used in Paris is peculiar. The entire globe seems to be filled with light,—no flame or point of light being visible. The color is intense white, occasionally changing to blue or deep yellow for an instant. In some few cases the light is naked, or is placed in clear glass lamps. In whatever manner used it is impossible to look at the light for more than a few seconds. This intensity, and the occasional flickering of the light, are raised as objections to the electric light. On the other hand, why should any one look at the lamps any more than at the sun, and when not looking directly at the light the flickering is hardly noticeable. In halls and shops the lamps may be placed next the ceiling, or behind screens, so that only the reflected light can be seen, and out-of-doors the lamps may be placed overhead out of the range of the eyes. The flickering comes from a variety of causes, and it is doubtful if it can ever be wholly overcome. The points to secure are a steady motive power (a turbine being best), and good carbons in the lamps. Another objection has been found in the deep shadows cast by opaque objects when lighted by electricity. Careful observations both here and in Paris, in halls, shops and streets, failed to show that this is a serious objection where two or more lamps are used.—*Scribner for November.*

## WHAT SHALL WE TEACH OUR GIRLS.

Give your daughters a thorough education. Teach them to prepare a nourishing diet. Teach them to wash, to iron, to darn stockings, to sew on buttons, to make their own dresses. Teach them to bake bread and that a good kitchen lessens the apothecary's account. Teach them that one dollar is one hundred cents, that one only lays up money whose expenses are less than his income, and that all grow poor who have to spend more than they receive. Teach them that a calico dress paid for, fits better than a silken one unpaid for. Teach them that a full healthy face displays a greater lustre than fifty consumptive beauties. Teach them to wear strong shoes. Teach them to purchase, and to see that the account corresponds with the purchase. Teach them that they ruin God's images by wearing strong bodies. Teach them good common sense, self-trust, self-help, and industry. Teach them that an honest mechanic in his working dress is a better object of our esteem than a dozen haughty, finely dressed idlers. Teach them gardening and the pleasures of nature. Teach them, if you can afford it, music, painting, and all other arts, but consider these as secondary objects only. Teach them that a walk is more salutary than a ride in a carriage; and that wild flowers are a worthy object of admiration. Teach them to reject with disdain all appearances, and to use only yes or no in good earnest. Teach them that the happiness of matrimony depends neither on external appearance nor on wealth, but on character and grace. Teach them that it is a thousand times better to pass through life solitary and companionless, than to be a discontented partner in a union unblest by love, and not lightened by God's grace. Above all, teach them that matrimony is not woman's only mission, that she has her duty and her place in life, independent of it.—*Chicago Pilot.*



*Sabbath School Presbyterian.*

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*In parcels of twenty, and over, 15 cents per year.*

The SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication; and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folks.

GOLDEN HOURS, started in January last, will be continued; but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

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TORONTO, FRIDAY, NOVEMBER 8, 1878.

*SERMONS TO YOUNG MEN.*

NEXT Sabbath, or the following one, by request of the Young Men's Christian Association, nearly every minister in the city will preach a special discourse to young men. It is to be hoped that there will be simultaneous action in this matter on the part of all the pastors, and it cannot be doubted that precious results will follow. There is much wisdom in the practice that is now followed of devoting one Sabbath in the year to some vital topic. On the twentieth of last month, for example, special consideration was given to Sabbath schools, and the effect cannot be told in words of so many hundred pulpits ringing with the call to care for the children. Next Sabbath the city pastors are called to speak with one voice and one heart to young men. This is recognizing the importance and value of young men. There may be many who will not be present to hear such discourses, but they may hear of them. In the very fact of a day being thus set apart, there is a solemn call addressed to young men. We can fancy one here and there saying, "What is the meaning of so many ministers preaching at one and the same time to such as we are?" That may lead to more solemn questions being addressed to their hearts and consciences. It may lead to the conversion of some. Others, again, who are living gay and careless lives, may have a word spoken to them, which, with the blessing of God, shall prove a quick and powerful call to come to the Saviour. But the most important reason for assigning a Sabbath to this subject is to rouse the young men of our churches, who are anxious to be useful, to engage in work for the Master. There is a large reservoir of force in the young men, that is not being turned to proper account. They are the very flower of our congregations. They are the very essence of society. But they are not directly and actively devoting themselves to the Lord. That is what is wanted. If every young man would make it his business to bring some friend or companion to the house of God, or to the Sabbath

school or prayer-meeting, what an army of noble volunteers would be enrolled for Christ. We trust that every pulpit on the coming Sabbaths will ring with the Saviour's message to the young men of the city, and we are hopeful of the most blessed results following.

*REV. JOSEPH COOK.*

JOSEPH COOK has at length been in our midst. The name has been long a familiar one, but it seemed almost hopeless to expect the personal presence in this city of the distinguished lecturer. But Toronto is bound to have the best of everything that is going—the best of literature, the best of music, the best of science and art, aye, and the best of lecturers. To the Y.M.C.A. we are indebted for the appearance of Joseph Cook amongst us. In our view Joseph Cook has been a sort of myth. Much have we heard of him, many of his lectures we have read, we have admired the tone and spirit of the man. His audiences in Tremont Hall, Boston, have frequently been present to our imagination, and thanks to the press, we have almost caught the voice and action of the orator. And yet if anyone had said that Joseph Cook resembled the personage we saw on the platform of Shaftesbury Hall, we don't know what we would have spoken in reply. The impression was always with us that the Boston lecturer was a good-looking man, but we confess we had not thought him *such* a good-looking man. We believed he was tall, but we had not dreamed he was broad. The Boston ideal of a long, lank, beardless, eye-glassed literary man, was ever present as we thought of Joseph Cook, the centre of the thinking people of the "Hub." But it has all turned out differently. Joseph Cook is a man of large proportions, of ruddy countenance, with a countrified air about him, and certainly not one that we could single out in a crowd as distinguished by philosophical ability. At the same time there was a certain something about him that made its impression upon us. He is a philosopher that believes in brains, and evidently in brains requiring roast beef and other like nourishment. He is broad and massive, giving an onlooker the idea of intellectual build. As he walked up to the platform our first feeling was one of disappointment; but when we looked at him again, and beheld his physical "environment," to use his favorite word, we began to think that this must be Joseph Cook after all. With his first utterances we were disappointed. We had thought of intellectual fire, of rapid and brilliant utterance, of imagination glowing and burning, of voice capable of every expression, of gesture vivid and harmonious, as characteristics of the Boston man of fame. Nor were these absent, though not presented to us all at once, and as we had fondly imagined. Then there was an almost common-placeness in his opening remarks. The deep guttural did not lift them up and beyond this category. Even when dealing with man's instinct for immortality one felt that such a thought was too common for a man of Cook's renown. But when he came to his demonstration, and showed, by almost mathematical reasoning, that there was something beyond and independent of man's physical organization, and poured upon his theme a wealth of know-

ledge of what great men had felt and thought upon the subject, and when, with magician's wand, he summoned before him the concourse of the living who had gone from earth, we felt that here indeed was a wonderful power to move and delight an audience. During his two hours' lecture our feeling was, for the most part, that here was an eagle chained, but now and again the eagle got loose, and gave an exhibition of his grand powers of flight.

It is a matter of congratulation that we are privileged to enjoy the visits of such distinguished lecturers. It is to be hoped that we shall soon have Joseph Cook in our midst again. We are sure his audiences would be larger, now that the man is more thoroughly understood. He is an intellectual giant, but then a physical giant with Barnum to flourish his trumpets would bring larger crowds and pay much better. Were Cook a negro minstrel he would command a larger audience than now. But mind must triumph. Genius must assert itself. And if in Boston three thousand of the best educated people greet Joseph Cook every Monday at noon, surely our Shaftesbury Hall—large as it is—would be too small for such a teacher and orator. All who heard him went home deeply impressed.

*CANADIAN PRESBYTERIAN HISTORY.*

THE publication of the fifth in the series of papers on Canadian Presbyterian History by Mr. McCollum, of St. Catharines, has been delayed, in consequence of the crowded state of our columns for two successive weeks. It appears in this issue. Mr. McCollum writes us that he still meets with great difficulty in his efforts to obtain accurate information by correspondence. This is to be regretted, in view of the fact that so little knowledge of the work of the Presbyterian pioneers has been preserved in records, and of the real importance of that work as laying the foundations of our Church. He is just now particularly anxious to secure pamphlet or documentary information in reference to the United Synod, and the Presbyteries of York and Brockville. He has a pamphlet containing extracts from minutes of Synod in 1832, which, he has reason to suppose, was neither the first nor the last document of the kind published. The official records, also, must be in existence *somewhere*, and he hopes they will be found by *somebody*. We solicit for him the prompt and cheerful cooperation of pastors and people in all our churches, and in reference to every branch of Presbyterian history.

*"WHERE ARE THE NINE?"*

OF ten lepers healed on one occasion by our Lord, one only returned to thank Him and "to give glory to God," and that one was a stranger, a Samaritan! The disease of which they had been cured was at once incurable by human skill, and fatal; and yet nine out of ten show no gratitude to the great Healer, and acknowledge no obligation for the blessing bestowed. What heart does not wonder at and recoil from the unparalleled baseness and ingratitude involved in such a course!

But is it unparalleled? For several years

in succession the churches of Christ of nearly all evangelical communions have been largely reinforced as to numbers by accessions from the world. The Lord has given testimony to the word of His grace. The careless have been aroused, and the anxious have been directed and persuaded to enter the kingdom, and many a Christian pastor's heart has been gladdened by seeing the membership of His church increased and even doubled by young converts who have been brought in during these times of revival. Zion has exclaimed "who are these that fly as a cloud, and as the doves to their windows?" But where are they?

Every Christian ought to be a worker. Every saved soul ought to be a messenger to carry the glad tidings of salvation to other souls. And not only ought to, but will, in proportion as they understand what they have been saved from, and feel the constraint of Divine love shed abroad within them.

No doubt in many cases this expectation has been realised. Indeed, we know that the spiritual force of many of our churches has been greatly augmented by these additions to their membership. The Sabbath School has felt the impetus. The prayer meeting has been better sustained. The hands of the pastor have been held up as never before, and the battle is waged with more hopefulness and success. But who are these "true yoke fellows" that so assist and cheer their pastors, and what proportion do they bear to the number of young converts received? How many of them have returned to give thanks to the Divine Healer, asking with the penitent Saul, "Lord, what wilt Thou have me to do?" "Where are the nine?"

The failure to enlist young Christians in church work is a great calamity to the churches and a grievous injury to the young converts themselves. Exercise of our gifts and graces is essential to health and growth. Only as we improve what God has bestowed may we look for more. Where not so constituted, the failure usually results chiefly from one of two causes: either the young people have never been taught their duty, or they do not know how to go about fulfilling it.

To both these points we would earnestly call the attention of the pastors and officers of all our churches. Let every member on being received be faithfully instructed as to the claims of Christ upon him, and directed to some part of the great harvest field where he can begin to work for him. No true Christian can ever taste the joy of saving a soul from death without desiring to renew the effort. The labourers in the vineyard are few, often, only because "no man hath hired them," and an earnest attempt to engage them in the service of the great Householder would not infrequently surprise the minister who makes it by the readiness of the response "Here am I, send me!"

Once more, then, in the name of the Lord we ask, "Where are the nine?"—*Canadian Independent*.

WHEN public sentiment has so far improved that it is understood that the chief interest does not centre in the last murder or the latest divorce case, we may hope to have something better than the painful and disgusting recital of vice and crime which is now forced upon our attention each morning.—*Christian Intelligencer*.

### BOARD OF FRENCH EVANGELIZATION OF THE PRESBYTERIAN CHURCH IN CANADA.

We direct the attention of our readers to the following Circular just issued by the Board, and hope it will meet with a liberal response without delay:

The entire population of the Dominion of Canada is about 4,000,000, of whom nearly one-third, or 1,300,000, are French-speaking Roman Catholics. These are found in all the Provinces. In Ontario there are 75,000; in New Brunswick 45,000; in Nova Scotia 33,000; in Prince Edward Island, Manitoba and British Columbia there are upwards of 20,000, while in the Province of Quebec the number exceeds 1,000,000. The aim of the Board is to give the Gospel to these million and a quarter French-speaking people. The work is carried on by the three following agencies:—

#### I. COLPORTAGE.

In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people that to attempt opening a Preaching Station or even a Mission School would not only be a dangerous but a futile step. The only method of reaching the people in these settlements is by means of the Colporteur going from house to house scattering broadcast the seed of the Kingdom, converting or blessing things with those willing to listen, reading with them the Word of Life, and when permitted leaving in their homes a tract or a copy of the Bible. In several of the most densely settled and spiritually destitute districts of the country the Board have a number of self-denying Colporteurs engaged in this arduous pioneer work. This number might be increased tenfold had the Board the means at their disposal.

#### II. MISSION SCHOOLS.

As soon as a group of families in any settlement have been brought to a knowledge of the truth and have abjured Romanism, one of the first steps is to open a Mission School for the education of the young and especially for their instruction in the principles of the Bible. The teachers employed by the Board in such schools are in some instances earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young these teachers occupy part of their time in the work of Colportage and also in conducting Mission services on the Lord's Day. In one of the Schools under the Board—where there are upwards of a hundred pupils with three teachers, the principal of which is an ordained minister of the Church—not only have a large number of the young been savingly converted, but several have given themselves to the work of the ministry in our own and other churches, and there are at present in the service of the Board four ordained Missionaries and four Theological Students whose early training and whose first impressions for good were received in this school.

#### III. PREACHING STATIONS.

The main branch of the Board's work is the planting of Mission Stations and the formation of congregations, wherever in the providence of God there is an opening for such. The number of preaching stations in the various Provinces of the Dominion at present under the care of the Board is thirty-three. In the city of Montreal we have three congregations, viz.:—Canning Street, where Father Chiniquy has labored for the last two years; St. John's (Russell Hall), the pastor of which is the Rev. Mr. Doudiet; and an Italian congregation ministered to by Rev. Mr. Internoscia, an ex-priest of Rome from Italy. We have the only French Protestant congregation in the city of Quebec,—a city with a population of 60,000, nine-tenths of whom are Roman Catholics,—the only French Protestant congregation in Ottawa, the capital of the Dominion—in the western section of which the Board recently opened a second Preaching Station,—and the only French Protestant congregations in such important centres as St. Hyacinthe, Joliette, Namur, Grand Falls, N.B., Stellarton, N.S., etc., etc. The remarkable success of the work is seen in the fact that during the last three years the number of fields has increased from 9 to 33, and the number of missionaries from 12 to 44.

#### TRAINING OF MISSIONARIES.

In order efficiently to train laborers for the work, a French Department has been instituted in one of the Theological Colleges of the Church, the Presbyterian

College of Montreal. At present eighteen French students are in course of training here for the work of the ministry. The salary of the French Lecturer is met by the funds of the Board.

#### CHURCH BUILDING.

The rapid extension of the work during the past three years has rendered necessary the erection of Mission premises in many of the fields. In the months of August and September new churches were opened at Grenville and at St. Antoine Abbe, and at St. Hyacinthe one is in course of erection. There are now fourteen places of worship in the field under the care of the Board.

#### FUNDS.

The present indebtedness of the Board for building purposes is \$18,000. Apart from this, the sum of about \$27,000 is required to meet the ordinary expenditure of the Board and carry on the work efficiently during the current year.

Owing to the depression of business and other causes, the revenue of the Board has recently fallen off very largely, the receipts for the past five months being about \$4,500 less than for the same period last year. This has seriously embarrassed the Board, rendering them unable to meet the salaries of Missionaries, and compelling them with great reluctance to decline several urgent applications for the opening of new Stations. To meet the present indebtedness, and to render unnecessary the contraction of the work in its present hopeful condition, the Board earnestly appeal to the congregations of the Church for liberal contributions, and to all the friends of the Mission for generous assistance to aid them in carrying on this so fraught with the best interests of the million and a quarter French-speaking people of the Dominion. In former years grants were received in August from several of the churches in Scotland and Ireland. These have not been received thus far this year. The receipts from legacies exceeded \$11,000 in the past two years. From this source nothing has been received this year as yet. The cutting off of these two sources of revenue has very materially affected the ability of the Board to carry on the work, and constrains them to ask for largely increased contributions from the congregations of the Church and from the friends of French evangelization generally.

While the Board are most unwilling to reduce their staff of Missionaries, or to withdraw from any of the fields now occupied by them, they are equally unwilling to increase their indebtedness, and they therefore respectfully but very urgently solicit contributions to be forwarded without delay, addressed to the Treasurer, Rev. R. H. WARDEN, 210 St. James Street, Montreal, by whom they will be duly acknowledged, and the names of all subscribers published in the Annual Report. In name and by authority of the Board.—D. H. MACVICAR, *Chairman*, ROBT. H. WARDEN, *Secretary-Treasurer*. Montreal, October, 1878.

PRESBYTERY OF LONDON.—This Presbytery held an adjourned meeting on the 29th ult. in Dr. Proudfoot's church, London. The call from Seaforth to Mr. Fraser, of St. Thomas, was considered; Mr. Fraser intimated his declination of the call, and the Presbytery declined to grant the translation. In terms of recommendation of a committee appointed to confer with Mr. West, it was agreed to suspend him from exercising the office of the holy ministry; and Mr. West is under suspension accordingly. A provisional session was granted to Komoka, and Mr. Henderson and his elders were authorized to preside at the election and ordination of elders there, at their convenience. The deputation appointed to visit Wardsville gave in a report, which was received. After conference with Mr. Donaldson, the pastor, it was agreed to accept of his resignation, the same to take effect when intimation has been given to the Clerk that arrears have been paid. Intimation having been received by the Presbytery of the death of Mr. D. McDonald, of Napier, a committee was appointed to prepare an expression of the Presbytery's deep sympathy with the widow and family, and also to suggest a representation of the Court to take part in the funeral, and make arrangements for the pulpit supply. Mr. Galloway finished his trials for license, which were approved. The Moderator in due form licensed him to preach the Gospel, and Mr. Galloway received the right hand of fellowship from the members of Presbytery. Next ordinary meeting in First Presbyterian Church, London, on third Tuesday in Dec. at two p.m.—GEORGE CUTHBERTSON, *Pres. Clerk*.

## CHOICE LITERATURE.

## WHAT MADE A MAN OF HARVEY WEST.

BY EMMA S. GAGE.

## CHAPTER II. (Continued).

Harvey's feelings, as he hurried home, were very different from what they had been before he met Eunice. He found himself wondering what made Grace Holbrook speak so kindly of him, when he had been so angry with her father.

Grace was looked upon by all the boys as something sacred, because of her womanly bearing and shyness of them all. They rarely spoke to her, but when they did speak, it was with a marked respect, very different from their manner toward any other girl. Whenever she showed them any particular attention, a spirit of rivalry arose between the boys, as to which of them could do her the most honor. But Grace never gave them any extended opportunity for such gallantry; and when the trouble began, she kept herself aloof from them all. She loved her father too well to approve of any trials planned for him; and bore with patience the nicknames bestowed upon her by the girls, such as "Virtuous Grace," and "Miss Prim."

When Harvey West reached home he began to fear an interview with his father. He had not been home since he took his books to his room, and as nobody saw him at that time, he was not suspected of having done anything wrong.

"What has occurred to cast such a shadow on your brow, my son?" asked Mr. West, as Harvey sat down to the dinner-table.

"I have been expelled from school," was the prompt reply.

"What!" exclaimed his father.

"Why, Harvey?" cried Aunt Rachel, who had faithfully filled the place of Harvey's mother, who had died when he was but five years old.

"What for?" demanded Mr. West, sternly.

"For acting like a fool!" said Harvey.

"How long have you been disobeying the rules?" continued Mr. West, his brow relaxing into stern rigidity.

"Ever since Mr. Holbrook returned from his visit to New York, two months ago. Father, I was terribly angry at first, but now I am ashamed of myself. I shall not go back to school again; but I want you to send me to Uncle John's to finish my preparatory course; and then I'll go to Harvard, and show Gra—Mr. Holbrook that I can be a man if I try."

"But why not go back to school, Harvey?" asked Mr. West.

"I can't do it, after this. Please don't force me to do so, father!"

"I will not, my son. Do you really feel penitent for your actions?"

"Yes, sir."

"And will you tell Mr. Holbrook so?"

"I will, father, but I want nobody except him to know where I go."

"Then it shall be kept a secret, if you wish, Harvey."

"Now, dear, eat your dinner," said Aunt Rachel, kissing her nephew. "Then we will talk it all over."

Mr. West saw that his son was sincere in his desire to do better, and willingly forgave him. Harvey, however, kept the cause of his repentance a secret, and Mr. West supposed his son had acted of his own free will.

About dark that evening, Harvey started for Mr. Holbrook's residence, with a firm resolve to do right and tell his teacher how sorry he was. As he ascended the porch-steps, he heard music in the parlour, and stepping to the window, he peered through the half closed blinds. Grace was seated at the piano, singing a new song to her father, who sat in an easy-chair, near the open window, with his head bowed upon his right hand.

"Isn't it pretty?" she asked, turning round on the stool.

"Very pretty, my dear," was the quiet reply.

Grace rose, and going to her father, put both arms around his neck and kissed him.

"Does the school difficulty trouble you?" she asked.

"Yes, Grace, I am sick and tired of the situation, and I think I shall resign."

"I think it will be better now, papa. I do feel so disappointed about Harvey West! He might be so noble, if he would only try. I wish the girls who are so intimate with him would not talk to him as they do, and encourage him to do wrong! Eunice Fielding says he is only sowing his 'wild oats,' and it is no worse than other boys. But why must he sow 'wild oats' at all? Why not sow the whole of the rich soil he possesses in good sound wheat?"

"Gracie, my pet, Harvey West does not look at it from the high standpoint that you do."

Harvey felt his eyes moisten, and turned away cautiously from the low, lace-draped window. The piazza, with its trailing vines of sweet-scented honeysuckles, the little yard, with its gravel walks and blooming flowers, and the pleasant cottage house, all presented a pleasant picture, and Harvey took them all in at a glance, feeling the wrong he had done his teacher more than ever. He rang the bell, and then heard Mr. Holbrook's step in the hall.

"Good-evening," said Mr. Holbrook, as he saw who his visitor was. "Walk in."

"I have come to have a talk with you," said Harvey.

"Are you at liberty?"

"Yes; I am glad to have you come. It is a lovely evening."

"It is, indeed," said Harvey, hanging his hat on the rack, and following Mr. Holbrook into the pleasant parlour. Grace met him at the door with her usual quiet manner, and took the hand he offered her. The mischievous look which his handsome face usually wore had given place to a calm dignity, which made him singularly handsome. He accepted the comfortable easy-chair which Grace offered him, and a few minutes were spent in general conversation; then Grace rose from her seat on the sofa, and excusing herself, left the room, and her mother followed her.

More than an hour passed, and then Mr. Holbrook stepped to the sitting-room door, and called his daughter.

"Harvey has something to say to you, Grace," he said, as she appeared before them.

Grace drew a camp-chair near Harvey's seat, and waited for him to speak.

There was an awkward silence for a few moments, during which Mr. Holbrook left the room.

"Grace," said Harvey, at length, "I owe an apology to you, as well as to your father, for my conduct this morning. I want to ask you not to feel bitterly toward me, as I am truly sorry for my behavior."

"Why should I have any hard feelings toward you, especially as you have settled the trouble with papa?" was Grace's reply.

"Your words did not indicate that you felt hard toward me, in the least," said Harvey; "but they were what started me on the right track. You wonder what I refer to," he continued. "Eunice Fielding told me what was your opinion of my actions, and she took a stand in favor of my conduct. She did not know what she was bringing about by repeating to me your words. Those words showed me what I might be, and I am going to try to be the sort of man that you say I *can* be. Now, Grace, I want you to keep this a secret. Your father has promised to do so. I am going, next week, to my uncle's, where I shall finish my preparatory course, and then go to Harvard. I would stay here, but if I should do so everybody would know the whole matter. A way from all those who know me to be so unruly, I will put forth every effort to do right. Will you think of me sometimes, Grace, and pray for me?"

"Yes, Harvey, I will do both, and often."

Harvey sat by the marble centre-table, and during the silence that followed Grace's assured answer, he took a few cards from the silver card-receiver.

"Grace, may I have this?"

"What? My picture?"

"Yes."

"I am willing, if you care for it. But there is a better one in the album."

Grace went to the *etagere*, and brought the large album, and taking from it another picture, taken later, she handed it to him.

"Thank you," said Harvey. "This shall be my talisman, and whenever I am tempted to do wrong, I will take a look at it. But it is getting late," he continued, taking out his watch. "Will you sing me the new song you sang for your father before I came in?"

Grace looked at him wonderingly.

"I am a regular eaves-dropper," laughed Harvey, "and heard the conversation between your father and yourself, before I made my appearance. Now please sing for me."

Grace complied with his request, and Harvey stood by her side, and turned the sheet of music for her.

When she ceased singing, Harvey turned and saw Mr. and Mrs. Holbrook standing behind them, smiling and happy at the pleasant termination of the trouble.

With many warm pressures of the hand and kind good-nights, Harvey left his kind friends, and hastened along the moonlit streets to his home, full of bright hopes for the future.

Five years passed away, and Harvey West, a handsome young man of twenty-two, stepped forth from the halls of Harvard, to battle against life's difficulties. His father, being in poor health, was ready to give up his place in business to his son; and with his sister Rachel, he went to witness the Commencement exercises at Harvard.

"Harvey West is not one who is easily led astray," remarked a young student to his beautiful cousin, as they stood conversing in the chapel, on the morning of Commencement Day. "He has always been true, and kept out of mischief," continued the young man. "I honor him for it, too, and wish I could do the like."

"And can't you?" asked his companion.

"No, I am too weak. Harvey told me once, that he was often tempted to do wrong, but the memory of a young girl he used to know kept him in the right path. I felt so sorry for him when he said that he had lost track of her!"

"How did he lose her?" asked the young lady, with a great deal of interest.

"Her family removed from Wheatland, and he never knew where they went. It is all he has to make him unhappy. He is a grand scholar. He has a fine picture of her; and, by-the-way, it resembles you. Here he comes! I'll introduce you. Mr. West—my cousin, Miss Holbrook," he continued, as Harvey approached. "I shall leave her in your charge for a little while. *Au revoir*."

Frank Benton left them alone in one end of the chapel, and Harvey took his seat beside Grace upon the sofa. He needed no one to tell him that it was the sweet young girl of other days who sat beside him, for she had changed but little.

"How have you employed the time since we parted?" he asked. "A knew not where you had taken yourself, for you left your Wheatland friends rather suddenly."

"I have been in Europe for the last year and a-half," replied Grace. "Father's health failed, and the doctor advised such a change."

"Is his health improved?" asked Harvey.

Grace lifted her brown eyes, swimming with tears, to his face, and with a faltering voice, said,

"We left dear father sleeping in sunny Italy, and mother and I have a home with his sister, Mrs. Benton."

Harvey noticed her mourning robes, and his own eyes moistened, as he witnessed her grief.

They talked of the past, and then upon another subject, and when they separated for a short time, it was with a new and happy feeling in their hearts.

"West seems to have struck a bonanza, he appears so different," said one of the students, a short time afterward.

There was a joy depicted upon his countenance that none of his companions had observed before; but only one in the large audience-room that day knew the cause of the change, and her own was not less than his.

A few months afterward, Grace Holbrook returned to Wheatland as the bride of Harvey West, who was to take his father's place in business.

"I always knew that Harvey West would become a tal-

ented man," said Eunice Fielding, now a young lady of twenty-one, to some friends who were making her a fashionable call. "Mr. Holbrook's intention was to keep him in his sins, but the result is very different from what he anticipated. Did you say that old Mr. West is going to give a reception for him?"

"Yes," said Lizzie Hill.

"That looks odd," said Eunice. "But then he has been travelling since he graduated, and his father is anxious to do all he can for him, he is such a dutiful son. We girls do not realize what an influence we have over the young men. But after the good seed springs up, we see the results of our sowing."

"You are very poetical in your notions," laughed Lizzie. "Don't take to yourself any credit of Harvey West's reformation of character. I don't think you had anything to do with it, nor the rest of us, either. Come, Mary, we must go."

Eunice bit her lips, and rose to accompany her guests to the door, without referring to the subject again.

A week later, Mr. West's handsome house was thronged with guests. Eunice was radiant in blue silk, congratulating herself upon her superior attractions, as she stood before the plate mirror in the dressing-room.

"Come, Eunice," said her mother, "you look well enough. Let us go down, now."

Through the crowd they went, and soon met Mr. West, who smiled kindly, and said, "Come this way, please. I have a surprise for you."

Not guessing what it was, they followed him to where Harvey stood with Grace, who was surpassingly lovely in her white bridal robes. Although the vain girl's heart was filled with chagrin, she congratulated the happy pair in her most suave manner, not dreaming who the bride was. In the course of the evening, she found out, with feelings that may be imagined.

When the company had all gone, and Harvey and Grace were alone in the beautiful drawing-room, he said, as he took her hand,—

"You can see now the result of your words uttered so long ago. If I had followed Miss Fielding's advice, and continued sowing 'wild oats,' I should have been a far different man from what I am. But I have taken your advice, and sowed a precious grain that is now white unto the harvest. And it is all your work, my Grace! God bless you!"

"No, Harvey, there is a higher Power that has guided you all these years, and made you what God intended you should be."

## THE DARK DAY.

Of all the wonderful stories that my great-grandmother used to tell my mother when she was a little girl, the most wonderful was about the dark day in New England, Friday, May 19, 1780. This was during our Revolution, you will remember, and the same year in which the traitor, Benedict Arnold, attempted to betray his country to its enemies.

For several days before the nineteenth, the air was full of vapors, as we often see it when fires are raging in the woods near us, and the sun and moon appeared red, and their usual clear light did not reach us, especially when rising and setting. The winds blew chiefly from the south-west and north-east, and the weather was cool and clear. The morning of the nineteenth was cloudy and in many places slight showers fell, sometimes accompanied by thunder and lightning; but as the sun arose it did not increase the light, and the darkness deepened and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almanac were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry hurried to their roosts, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together bleating piteously.

Color, which you know depends upon the light of the sun, filled many with astonishment by its unusual appearance, for the clouds were in some places of a light red, yellow and brown; the leaves on the trees and the grass in the meadows were of the deepest green, verging on indigo, the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The shadows, which before noon fell to the westward and after noon to the eastward, were observed during the darkness to fall in every direction.

The rain, also, was unlike any other rain, and it set all the people to wondering as they dipped it from tubs and barrels; for a scum formed on it resembling burnt leaves, emitting a sooty smell, and this same substance was seen on streams and rivers, especially the Merrimac, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor; in many localities it descended to the earth from high in the atmosphere; but at one point a gentleman saw the vapors, at nine o'clock, rising from the springs and low lands; one column he particularly noticed rapidly ascending far above the highest hills, then it spread into a large white cloud and sailed off to the westward, a second cloud formed in the same way from the same springs, but did not rise as high as the first, and a third formed fifteen minutes afterward. At a quarter to ten the uppermost cloud was of a reddish hue, the second was green, indigo and blue, and the third was almost white.

So unwholesome was this vapor that small birds were suffocated in it, and many of them were so frightened and stupefied that they flew into the houses, adding to the fears of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven in the forenoon (when the men were busy in the fields and work-shops, the women spinning, weaving and preparing dinner, and the children at school), or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was seen when the darkness was the most dense.

Lights were seen burning in all the houses, and the people

passing out-of-doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come, many dropped their work and fell on their knees to pray, others confessed to their fellows the wrongs they had done and endeavored to make restitution.

The meeting-houses were crowded, and neighborhood prayer-meetings were formed, and the ministers and old church members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begging that as God spared the great city of Nineveh when it repented, so He would forgive them, cheer them again by the light of the sun and give victory to their armies.

It is said that the Connecticut legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

All the shivering, frightened people began now to look forward to evening, hoping that as the moon rose full at nine o'clock, her light would penetrate the gloom; but all the children who coaxed to sit up and see her grew very sleepy, their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed after the most honest prayers that they had ever prayed, and the older people sat up to watch for the light that never before had appeared so glorious.

And never dawned a fairer morning than the twentieth of May, for the sun that opened the flowers and mirrored itself in the dew-drops, brought the color again to the children's faces, and filled every heart with confidence.

The birds sang joyously, the cattle returned to their pastures, the places of business were opened, and every one went about his work more gentle toward man and more grateful toward God.

After the darkness was past, several persons travelled about to gather all possible information concerning this memorable day, and Dr. Tenny wrote an account of what he learned while on a journey from the east to Pennsylvania. He says the deepest darkness was in Essex County, Massachusetts, the lower part of New Hampshire, and the eastern portion of Maine (where my great-grandmother lived). In Rhode Island and Connecticut it was not so great; in New Jersey peculiar clouds were observed, but the darkness was not uncommon, and in the lower parts of Pennsylvania nothing unusual was observed.

It extended as far north as the American settlements and westward to Albany, but its exact limits could not be ascertained.

In Boston the darkness continued fourteen or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to an eclipse, the wise people formed many theories respecting it; being convinced that it was due to immense fires in the woods, winds blowing in opposite directions, and to the condition of the vapors; but Herschel says: "The dark day in northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."—*Ella A. Drinkwater, in St. Nicholas for November.*

#### WINTERING TENDER PLANTS.

Upon this subject the "Rural New Yorker" says:—"In a good cellar we can keep our century plants, oleanders, and cactuses from November till May; and there, too, our cannas, caladiums (the green-leaved section), dahlias, crape myrtles, and fuchsias. Should frost be likely to penetrate, we can cover up with dry hay or straw, just as we would in the case of potatoes or apples. Straw spread over the leaves of the century plants won't hurt them a bit. Hollies, English yews, camelias, and other somewhat tender evergreens, if established in pots, can, too, be safely wintered in a dry, airy cellar, even with no straw covering over their branches; but their roots had better be protected by placing the pots somewhat closely together and packing marsh-hay or straw or leaves between them, or even plunging the pots over the brim in dry sand, sawdust, or earth. If these plants be not in pots, but instead, lifted from the garden with a good ball of earth about their roots, they can be successfully wintered in the cellar by planting them rather closely in a sand or earth-bed and mulching with dry hay.

"A cold-pit as winter quarters is better than a cellar for some plants; but a cramped-up, little place is worse than useless. The length, breadth and depth of the pit should be guided by the kinds, size, and number of the plants to be wintered in it; but I advise three or six feet deep, four to six feet wide (length of sash), and in length from one to any number of sashes.

"After storing, we keep the pit uncovered day and night in mild weather, tilt up the sashes in mild but wet weather, and even on fine frosty days we tilt up a little at noon. During intense frosty weather we keep the pit rather close, merely sliding down the shutters a few inches at noon; and in case of heavy snows or storms we leave all covered up for a few days. But I make it a point to omit no feasible opportunity of ventilating, or, at least, light-giving; and of many hundred plants thus cared for last winter not one perished."

#### MR. LONGFELLOW AS A STORY-TELLER.

I do not see that the poetry of Mr. Longfellow has changed much in the last twenty years, except that it has become graver in its tone and more serious in its purpose. Its technical excellence has steadily increased. He has more than held his own against all English-writing poets, and in no walk of poetry so positively as that of telling a story. In an age of story-tellers he stands at their head, not only in the

narrative poems I have mentioned, but in the lesser stories included in his "Tales of a Wayside Inn," for which he has laid all the literatures of the world under contribution. He preceded by several years the voluminous poet of "The Earthly Paradise," who has no fitting sense of the value of time, and no suspicion that there may be too much of a good thing. I would rather praise his long narratives in verse than read them, which is but another way of saying that I prefer short poems to long ones. About the only piece of criticism of Poe's to which I can assent without qualification is that long poems are mistakes. A poem proper should produce a unity of impression which can only be obtained within a reasonable time; it should never weary its readers into closing the book. This is very destructive criticism, but I am inclined to think there is something in it, though it is not respectful to the memory of Milton. Mr. Longfellow's stories can all be read at a single sitting, which insures the unity of impression which they ought to create and which they do create beyond any modern poems with which I am acquainted. Mr. Longfellow has always shown great taste in the selection of his subjects, and it was a forgone conclusion that he would delight his admirers in his "Tales of a Wayside Inn." Every tale in that collection was worth a new version, even "The Falcon of Sir Federigo," which the young Barry Cornwall sang when Mr. Longfellow was a school-boy.

Mr. Longfellow's method of telling a story will compare favorably, I think, with any of the recognized masters of English narrative verse, from the days of Chaucer down. His heroics are as easy as those of Hunt and Keats, whose mannerisms and affectations he has avoided. They remind me of the heroics of no other English or American poet, and—unlike some of Mr. Longfellow's early poems—are without any manner of their own. They certainly attain a pure poetic style as the prose of Hawthorne a pure prose style.—*R. H. Stoddard; Scribner for November.*

#### HAYES'S TITLE.

However varied may be the opinions concerning the validity of Hayes's title to the Presidency, there is not a question in the minds of either Democrats or Republicans upon one important point, viz.: the unquestionable right of Dr. Pierce's Family Medicines to the title of the Standard Remedies of the age. Listen to the voice of the sovereign people.

NEW ORLEANS, June 10th, 1878.

Dr. R. V. PIERCE, Buffalo, N.Y.:

Dear Sir,—Your Pleasant Purgative Pellets seem to be particularly adapted to the wants of the people in this warm climate, where bilious affections are particularly prevalent. I regard them as the best cathartic I have ever tried.

Yours truly,

JOHN C. HENDERSON.

BOSTON, Mass., May 14th, 1878.

Dr. R. V. PIERCE, Buffalo, N.Y.:

Dear Sir,—Your Golden Medical Discovery has cured my boy of a Fever Sore of two years' standing. Please accept our gratitude.

Yours truly

HENRY WHITING.

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

#### JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

In the public gardens of Vienna a bear underwent an operation for cataract. He was blind in both eyes. A strong leather collar was firmly buckled round his neck, and the attached chain passed around a bar of the cage. Two powerful men pulled him up, so that a sponge containing chloroform might be applied to his nose. The first evidence of the action of the chloroform was a diminution of his struggles, one paw dropped and then the other. The door of the den was opened and his head laid on a plank outside. The cataracts were removed, and the bear was drawn back into his cage. Next morning he came out of his den, staring about him, caring nothing for the light, licking his paws, and evidently glorying in the recovery of light.

THERE is a clock in the Guildhall Museum, London, of which the motive power is hydrogen gas, generated by the action of diluted sulphuric acid on a ball of zinc. The clock itself resembles a large coloured glass cylinder without any cover, and about half full of sulphuric acid. Floating on the top of this acid is a glass bell, and the gas generated forces forward this concave receiver until it nearly reaches the top of the cylinder, when, by the action of a delicate lever, the valves becomes simultaneously opened. One of these allows the gas to escape, thereby causing the receiver to descend, and the other permits a fresh ball of zinc to fall into the acid. The same operation is repeated as long as the materials for making the gas are supplied, and this is effected without winding or manipulations of any kind. The dial plate is fixed to the front of the cylinder, and communicates by wheels, etc., with a small glass perpendicular shaft, which rises with the receiver, and sets the wheels in motion.

## BRITISH AND FOREIGN ITEMS.

CHICAGO had its first snowstorm October 22nd.

THE foot-bridges over the Thames have been made free to the public.

LAST year 14,410 new houses and 270 streets, covering a length of forty miles, were added to London.

A LIBERAL edict of the Established Church of Scotland has recently given £8,000 to its various schemes.

THE Collegiate Church of New York city will celebrate the 250th anniversary of their organization, November 21.

THERE are over 22,286,000 more acres of farm land under cultivation in the United States than there were four years ago.

CALIFORNIA is finding a market for its honey in England, one ship recently taking over eighty-seven and one-half tons.

ON one Sunday 7,663 children, under fourteen years of age, entered the public houses of London for intoxicating drink.

WE are glad to see that the report of the murder of five missionaries in New Zealand by cannibals is authoritatively denied.

THE exposure to salt water and the climate of England is causing Cleopatra's Needle to crumble since its erection in London.

THE inundation which carried away the dyke on the Damiatta Branch of the Nile immersed 80,000 acres of land, on which were fifteen villages.

ENGLISH speculators have sold about fifteen tons of stone by the ounce, as specimens of Cleopatra's Needle, which still remains whole and unbroken.

REV. DR. RIGGS, the missionary to the Dakotas, claims that there are 275,000 Indians in the United States, and that they are increasing instead of dying out.

AT the recent entertainment given by the Chinese Minister in London his wife was present and did the honours as hostess. Oriental prejudices yield to Western civilization.

NEARLY all the large exhibits in the Maryland Institute Fair at Baltimore were recently successfully photographed at night by the electric light. The sun will no longer have the monopoly of taking light pictures.

THE damage by inundation on the Damiatta branch of the Nile is estimated at \$2,500,000. Two hundred and fifty lives have been lost. The Government is accused of neglecting all precautions against such a calamity.

THE corner-stone of the Knox Memorial Institute was recently laid at Haddington, Scotland, the birth-place of the reformer. It will cost about \$45,000. The Earl of Haddington, who presided, is a descendant of John Knox.

THE U.S. Post Office Department now provides tin envelopes for sending by mail needles or any other pointed and sharp articles, which would be likely to protrude through paper envelopes and thus injure other mail matter.

THE Buffalo "Express" proposes this question: "Can a country be very 'hard up' which consumes fifty million gallons of whiskey, ten million barrels of beer, twenty-seven million pounds of tobacco, and two billion of cigars in a single year?"

As the result of the efforts of Presbyterian women to evangelize their sex in American Western Territories where Mormonism or Popery or Heathenism has sway, their Board has now 24 missionaries in Utah, 23 in New Mexico, and 5 in Alaska.

THE Hartford "Religious Herald" says that a recent Sunday excursion train in that State took only six passengers in consequence of earnest protests from Christians in that community and a ringing trumpet-blast from the pulpit. Let that example be imitated.

ON Sunday, October 6, sermons in aid of the United Temperance Mission were preached in about 150 pulpits of Birmingham, Eng. and its suburbs, including all the churches with one exception. The following week was devoted to conferences and public meetings on this important subject.

"If the Church of England is to continue a hot-bed of Romanism she must cease to be the State Church of a Protestant nation." That is the way they are putting it in England now. Dr. Pusey may yet be seen to be the "Architect of Ruin" for the Anglican Establishment.

A CONSTANTINOPLE despatch says Amir Bey, President of the Red Crescent Committee, has gone to Mecca ostensibly to superintend the execution of the sanitary arrangements adopted at the approach of the Courbanbaram festival. His real motive, however, is to confer with pilgrims from India, Afghanistan and Central Asia, who will reach Mecca in large numbers within the next month, to influence them favorably towards the British policy and adversely to Russia.

PRINCE FREDERICK WILLIAM of Prussia and his suite attended service at Ilfracombe Parish Church, England, while on his recent visit. The sermon was preached by the Bishop of Oxford. Although a pew had been reserved for him, says the "Ilfracombe Gazette," the Prince came in such a quiet manner that the pew-opener did not recognize him, and he contentedly remained during part of the service standing in the aisle among other victims of the season pressure until a chance came for a seat, the one which had been set apart remaining unoccupied.

THE N. Y. "Christian Intelligencer" says:—"Will not one of Mr. Beecher's friends suggest to him the propriety of extending his reading to the Old Testament. On a recent Sunday he said, as reported in the N. Y. 'Times,' 'The old Ten Commandments belong to a barbaric state. They are a string of negatives. It is not till you get down into the New Testament that you find 'Thou shalt.' Yet in Deut. vi. 5, we have the most complete summary of human duty ever conceived, stated in positive form, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might,'"

## MINISTERS AND CHURCHES.

THE Rev. Mr. Beatty, of Charlotte, N.Y., has been called by the First Presbyterian Church, Port Hope.

THE induction of the Rev. Mr. Wilson as minister of the lately organized congregation at St. Mary's, is announced for the 19th inst.

SOME time ago the Rev. Mr. Eadie, of Milton, was presented with the munificent sum of \$100, by a gentleman friend belonging to the Boston Church congregation.

REV. MR. LAIDLAW, of Hamilton, and Dr. Cochran, of Brantford, are amongst those who will give lectures under the auspices of St. Andrew's Church (London) Literary Society this winter.

A CALL signed by 220 members and a large number of adherents of the Woodville congregation has been extended to the Rev. A. Ross, A.M., of Pictou, N.S. Stipend promised, \$1,000, payable half-yearly.

THE Kingston "News" regrets to learn that the Rev. Professor Williamson is unwell, and was unable to attend his classes last week. We trust that the reverend gentleman will soon be restored to his usual good health.

ON Wednesday evening, 30th ult., the Sabbath School of St. Andrew's Church, Quaker Hill, surprised their pastor, Rev. Wm. J. Smyth, with an address, accompanied by a handsomely filled purse, to which Mr. Smyth made a suitable reply.

THE social held on Friday evening, 1st inst., in St. Paul's (Presbyterian) church, Hamilton, for the organ fund, was a decided success, and no doubt, if the spirit exhibited continues, it will not be long before this church will be furnished with one of the best instruments in the city. The duties of the chair were discharged by Mr. James A. Samuel in a most satisfactory manner. After the usual opening ceremonies, Miss Crawford gave a very nice piano solo, which was followed by a song from Mr. Steele. Rev. Mr. Lyle then delivered a most interesting and instructive address, during the course of which he referred to Dr. Chalmers' efforts to establish the Free Church in Scotland, especially that portion of his work where he informed the Highlanders that the value of every tenth pinch of snuff would suffice to place the Church on a solid basis, advice which was acted upon. The Misses Johnson then gave a specimen of their musical ability, which was highly appreciated. This concluded the first part of the programme, when refreshments were served, after which those present engaged in social intercourse of a most agreeable character. The second part consisted of a cornet solo by Mr. Addison, a reading by Rev. Mr. Laidlaw, and a song by Mrs. Vallance, and some minor affairs. The entertainment was a decided success in every respect.

AS intimated in our issue of 25th ult. the new church erected on Gerrard Street by the congregation formerly known as that of Gould Street church, Toronto, will be formally opened on the 17th inst. We copy from the "Mail" the following description of the church and school buildings.—"The school building was started last fall, and opened for worship early in spring. On the ground floor of this building are the following rooms:—Infant class-room, with raised circular seat; minister's vestry, session and Bible class-room, ladies' parlour and library. There is a large and handsome lecture or school-room, with commodious galleries in the transepts on either side for visitors. Underneath the galleries are a number of class-rooms, connected with the school room by folding doors. It is estimated that it will seat between 800 and 900 people. The church building, which was started last April, is situated in front and attached to the school building. The pews are arranged in circular style, radiating from the pulpit, and rising towards the rear. The galleries are built around three sides of the church, in horse-shoe shape, and all the seating is so arranged that every one can see and hear with perfect ease. In the rear of the minister's platform is the singers' gallery, with an unoccupied space for an organ if ever required. The ceiling is very effective, being groined and arched, and filled in with fan tracery. The church has seating accommodation for over 1,000 persons. It is entered by four doors in front and two in the rear, giving an average exit of thirty-six feet. There are also four stairs of ample dimensions for access to the galleries, viz., two in the front and two in the rear. The extreme dimensions of the church and school building are 142 feet

in length and 80 feet wide. The style of architecture is the decorated gothic, and the material used is Georgetown stone, with Ohio dressings. The front, on Gerrard street, presents a very imposing appearance, having a lofty centre gable with fine tracery windows of large dimensions, flanked with two smaller ones, with buttresses and pinnacles on either side, and rising to the height of sixty-five feet. On the left-hand corner of the building is a massive stone tower, which reaches an altitude of 100 feet; it is surmounted by a twenty-foot angle turret, which rises above the stone parapet that crowns the tower. There are also two small square towers on either side of the school building, at the intersection of the church and school. The basement is fitted up with a large kitchen and pantry, also for furnace rooms and storage of coal. The cost of erection is estimated at \$40,000."

PRESBYTERY OF HURON.—The Presbytery held a regular meeting on Tuesday, 29th ult., at Wingham. It was resolved to separate the congregation of Fordwich from that of Wroxeter, the latter to be self-sustaining. The application from Gorrie for organization was granted, and Fordwich and Gorrie were united to form one pastoral charge. Moderations in calls were granted to the congregations of Seaford, Egmondville, Thames Road, etc. A call was taken up from Bluevale and Eadie's in favor of Rev. Mr. Bryant, of Glenallan, but as it had not been signed by a majority of the members of the said congregations, the Presbytery set it aside. A letter was read from Rev. D. McRae, of Grand Bend, tendering the resignation of his charge on account of continued ill-health. The congregation having been cited, appeared by delegate, and the Presbytery agreed to accept of the resignation. A committee was appointed, consisting of Messrs. Thomson, Cameron and McRae, to draft a suitable minute anent Mr. McRae's resignation. It was agreed to organize Fordyce into a mission station, Mr. Leitch being appointed to attend to this matter at his earliest convenience. Mr. Leask read a report on finance and statistics, setting forth the average contributions of congregations, etc. It was agreed to print the report and circulate copies of it among the people. Deputations were appointed to visit congregations in arrears, with the view of having said arrears removed. A committee was appointed to arrange for holding a Presbyterial Sabbath School Convention, to be held at Blyth in the month of February. A conference on the state of religion was held during the evening sedent. Next meeting to be held in Clinton on the 14th of January, 1879.

PRESBYTERY OF GLENGARRY.—This Court met at Martintown on the 17th Sept. There was a full attendance of the clerical members present, but only three lay representatives, owing, no doubt, to the fact that on this day the election of members to the Dominion Parliament were being held. The following answer to Mr. Burnet's dissent was read, and ordered to be entered in the minutes. "When the session met, as a matter of convenience, in the Kenyon church, they violated no standing order of the Church by doing so." (Signed,) William Ross, Convener. The Rev. D. H. McLennan, M.A., read the following minute in reference to Mr. Grant's resignation, which was approved of. "The Presbytery, in agreeing to release the Rev. Wm. Grant, of Vankleekhill, from his pastoral charge, wish to express their reluctance in parting with a brother so greatly appreciated for his high Christian character and worth; his uniform courtesy towards his brethren of this Court; his faithfulness, zeal, and success, as a pastor, and so highly esteemed by his people; and our prayer is that the Great Head of the Church may continue to bless his labors wherever his lot may be cast." Commissions in favor of D. B. McLennan, Q.C.; Hugh McKenzie, Simon Shaver and Charles W. Craig, from the kirk sessions of Cornwall, (St. John's); St. Andrew's, Williamstown; St. Matthew's, Osnabruck; and Summerstown, were read and sustained, and their names added to the roll. The Rev. James A. R. Hay, from the London Presbytery, being present, was asked to sit and deliberate with the Court. A call with relative documents, from the congregation of Summerstown, was laid on the table, in favor of the Rev. James A. R. Hay, promising a stipend of six hundred dollars—that is, four hundred from the people, and two hundred which the Presbytery agreed at a subsequent stage to ask of the Home Mission Committee—said call was sustained, and accepted by Mr. Hay, and his induction was appointed

to take place on 8th October. Rev. Donald Ross to preside, Mr. Lang to preach, Mr. Binnie to address the minister, and Dr. McNish the people. It was resolved, on motion of Dr. McNish, to hold missionary meetings throughout the bounds, and it was left to the Moderator to nominate a committee to make the necessary arrangements. A committee, consisting of the Moderator, (Convener) and Messrs. Burnet, Ross, (Larcaster) and Mr. McLean, was appointed to consider a circular from the Clerk of Synod anent Sabbath schools, and mature a scheme for carrying out the recommendation of the Synod, and report to next meeting. An animated and somewhat lengthy discussion took place on the question as to whether Mr. Burnet or Dr. Lamont was Clerk of Presbytery—some members maintaining that the Clerk held office *ad vitam aut culpam*—while the majority contended said officer could be removed at pleasure. The matter was finally disposed of by Dr. McNish, seconded by Mr. Binnie, moving the following resolution, which was agreed to:—"Whereas a difference of opinion prevails as to the propriety of superseding Mr. Burnet as Clerk of Presbytery; and whereas a doubt has been raised as to whether Dr. Lamont or Mr. Burnet is now Clerk; the Presbytery, while expressing regret that any difference of opinion should obtain, resolve, that having regard to the bearing of the case as it now stands, Dr. Lamont is Clerk." The Rev. Alex. McGillivray moved, seconded by Rev. Finlay McLennan, "That a committee, consisting of Mr. Donald Ross, Dr. McNish and Mr. Binnie, be appointed to draft a suitable minute in reference to Mr. Burnet's discharge of the duties of the Clerkship—the motion was agreed to. The Clerk read a communication from the elders and managers of the congregation of St. Matthew's church, Osnabruck, thanking the Rev. D. H. McLennan, Convener of the Presbytery's Home Mission Committee, for the constant and satisfactory supply of Probationers since they became vacant, and asking leave of Presbytery to find their own supply half the time. It was moved by Dr. Lamont, seconded by Rev. Wm. Ross, "That this matter be referred to the Home Mission Committee, to be dealt with as they see proper"—this was agreed to. Commissioners from Finch, asking the Presbytery to unite the people at the mission station of South Finch, and the congregation of St. Luke's there, into one congregation—were heard in terms of a paper—purporting to be a Basis of Union—which was read. On motion of Mr. Fraser a special meeting of Presbytery was appointed to be held at Finch, on 1st October, to deal with this matter. Mr. Fraser, on behalf of committee appointed at last meeting to visit Roxborough, read a full and exhaustive report, which was received, and the committee thanked for their diligence. Mr. Burnet moved, seconded by G. H. McGillivray, Esq., that application be made to the Home Mission Committee for a grant of Four dollars per Sabbath for Roxborough. An amendment was moved by Rev. Wm. Ross, seconded by Rev. Donald Ross, to the effect "That the Rev. Messrs. Fraser, Lang and Cameron arrange to give an evening service, in the meantime, once a fortnight, to the people at the 4th con., Roxborough. The amendment was carried. From this finding Mr. Burnet craved leave to enter his dissent, which was granted. A committee, with Mr. Fraser, Convener, was appointed to examine the statistical report of the General Assembly and report. The report of committee re delegates to the General Assembly was ordered to be forthcoming at next meeting. The Rev. D. H. McLennan read a report of the Home Mission Committee for the past six months—recommending money grants to East Hawkesbury, Alexandria and Summerstown. That to Hawkesbury was refused—the rest were agreed to. The Moderator, who left the chair, moved that Cornwall be the permanent place of meeting of this Presbytery. The motion was seconded by Mr. Burnet. An amendment was moved by Rev. Wm. Ross, seconded by Rev. D. H. McLennan, that the present arrangement be continued. The motion was carried by the casting vote of the Moderator, *pro tem*. The Rev. Wm. Ross gave notice that he would move for a reconsideration of the foregoing motion at next meeting. A motion was passed unanimously thanking Mrs. Burnet and the ladies of the congregation of St. Andrew's church for their hospitality to this Presbytery on this and previous occasions, and Mr. Burnet replied at some length and in suitable terms. The Presbytery adjourned to meet at Cornwall, on Tuesday, the 21st day of January, A.D. 1879, at one o'clock p.m.—HUGH LAMONT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 17. } ZACCHEUS THE PUBLICAN. { Luke xix. 1-10.

GOLDEN TEXT.—"The Son of Man is come to seek and to save that which was lost."—Verse 10.

HOME STUDIES.

- M. Luke xviii. 18-30. . . . . The rich ruler.
- T. Mic. vi. 1-8. . . . . Acceptable service.
- W. Luke xviii. 31-43. . . . . The blind beggar.
- Th. Isa. xlii. 1-8. . . . . "To open the blind eyes."
- F. Matt. ix. 9-18. . . . . Matthew the publican.
- S. Luke xix. 1-10. . . . . Zaccheus the publican.
- S. Mic. vii. 14-20. . . . . He delighteth in mercy.

HELPS TO STUDY.

This lesson is beautifully connected with the last, which showed us the Christian as a recipient, one who receives everything and is willing to receive everything as undeserved and unearned, the free gift of divine grace; and then having thus freely received, is constrained freely to give. Thus the publican and the little children received the Lord. And here we have another who joyfully received Jesus as He was passing through Jericho (Note 1), and was in consequence impelled to give.

Let us look at Zaccheus in each of these aspects.

I. ZACCHEUS RECEIVING JOYFULLY—verses 2-7. We know nothing of the history of Zaccheus except what is contained in these verses. He was a Jew (ver. 9), which made his acceptance of the office of publican (Note 2) still more odious.

These tax-gatherers were detested not only because they represented the hated Roman power, but still more because they were universally extortionate, and from their extortions there was no relief. If there were any honest ones among them, they were compelled to bear the general odium, but there is no reason to think that Zaccheus was better than his class. His own purposes of restitution imply the contrary. (The Greek verse clearly implies that he had made gain by false accusation.) This publican was strangely moved to seek to see Jesus. A stronger and worthier motive than mere curiosity seems to have actuated him. He was drawn, as were the many publicans and sinners who drew near to Him—Matt. ix. 10; Luke xv. 1. He desired to know Him who was even spoken of as the Friend of the outcasts, such as he, and to hear the blessed words He was wont to speak—words which might satisfy the heart-hunger which not all his wealth could relieve. But Jesus was so surrounded by the eager throng that pressed upon Him that he could not get near Him, and being little of stature, he was completely shut out from any glimpse of Him whom he so eagerly sought. But like the friends of the paralytic (Luke v. 19), he is not easily daunted. Where there is a will, a way is quickly found. Many, meeting such obstacles, would have given up the search and quietly returned home. Not so the publican. He is determined, and ingenious in devising expedients. He heeds not the jeers of the crowd, nor does he stand upon his dignity; but solely intent upon his purpose, he climbs into the wide-spreading branches of a way-side sycamore (Note 3).

While Christ is near let us make the most of our opportunities to find Him. "Jesus of Nazareth passeth by." If we really desire to see Jesus we will not be repelled by any difficulties in the way.

When Jesus came to the place where Zaccheus was, He looked up. That look is not accidental. It is directed by the loving purposes of Jesus. Jesus saw Zaccheus, knew him, his thoughts, his sin, his desire. Thus, too, Jesus sees every one whose heart is turning toward Him.

Then Christ spoke. He called Zaccheus by name (John x. 3). What a power there is in that direct address of Jesus. So Mary's heart was moved to recognition (John xi. 16). And how gentle was the word of the Saviour. He comes not with the law, but the Gospel; not with a rebuke of his sin, but with a purpose of loving condescension toward the sinner. I must, He says. There is a Divine purpose here, as there is in all events. While we acknowledge this let us also remember what the purpose is, as Jesus Himself set it before us (verse 10)—"to seek and to save that which is lost."

I must abide at thy house. What infinite grace in Jesus, for the Highest to dwell among men. And this grace of the Divine indwelling is promised to every lowly and penitent heart—Isa. vii. 15; John xiv. 23; Rev. xxi. 3.

He seeks admittance; He invites Himself. "Behold I stand at the door and knock"—John x. 27; xiv. 23; Rev. iii. 20.

To-day, Christ says, I must abide at thy house. There is no to-morrow. "Now is the day of salvation"—Isa. i. 16, 17; 2 Cor. vii. 10, 11.

What a contrast is there between the publican who joyfully received the Saviour, and the self-righteous who, themselves rejecting Him, murmur because He has gone to be a guest with a sinner. Wherever there was most need, need so abject that it despaired of all other help and was ready for the great Helper, there Jesus went.

Zaccheus was another example of those whom the Lord receives. Like the publican and the little children, he was willing to be simply a recipient, and take life and salvation as a free gift.

II. ZACCHEUS GIVING FREELY—vers. 8-10.

Zaccheus stood forth, probably while the meal was in progress, and there would be many witnesses, not only guests, but, in accordance with the Eastern custom, onlookers, who came unbidden.

He took this prominent position to give emphasis to his resolution. Behold, he says, I give. These words could scarcely mean that it was his habit so to do. It was now his purpose and resolution. The half of my goods. The Jews gave two tithes of all. This man will devote half his

means. And in addition to this, if he has defrauded any one, and a publican had abundant opportunities for extortion, he will restore fourfold. The law required the amount of the fraud with one-fifth added to be returned. But Zaccheus is not satisfied with this.

How came he to make such sacrifices? What was it so touched and turned the man that he so completely turns against and confronts his own self. It was that grace and love of Jesus. Freely he had received that great love into his heart, and he must freely give. Thus it is that faith worketh by love and proves its reality and power.

Truly salvation had come to that house, not only because Christ had come as to the flesh, but Christ had been received into the heart.

The publican had been cast out from the fellowship of Israel as a sinner. But Jesus receives him back, restores him to the true sonship. By faith he became a son of faithful Abraham. He is not a Jew who is one outwardly, circumcision is of the heart.

Jesus proclaims the great principle which directed all his life and work. He puts now into formal statement what on a former occasion he set forth in parables—Luke xv. In their light let us learn how the Son of Man, He who was truly man, and at the same time more than man, God's ideal of a man, and the express image of God, came to seek and to save the lost.

Are we lost? Are the children lost? Yes, until Christ finds us and them. It is not God's will that even one of the little ones be lost (in our version it is translated perish, but it is the same word which is here). So the great question for every one of us is—Has Christ found us yet?

EXPLANATORY NOTES.

1. Jericho.—The largest city in the valley of the Jordan, about twenty miles north-east of Jerusalem, on the west side of the river Jordan, north of its entrance into the Dead Sea. In the time of Christ, Jericho was wealthy and flourishing. Near the city on the west is Mount Quarantania, with which tradition connects the fasting and temptation of Christ.—Whitney. Bible allusions to Jericho are very numerous—Num. xxii. 1; xxvi. 3; Josh. ii. 15; iii. 16; iv. 12; vi. 1; xxiv. 11; 1 Kings xvi. 34; 2 Kings ii. 19, 22, etc. This city is marked now by only a few huts and a ruined castle. The ride from Jerusalem is by a desolate road which is yet infested by thieves. The city of palms had, until lately, one tall palm-tree left to mark its ancient glory; but that is at length gone. On account of the ancient trade in fruits, balsam, etc., a "chief publican" was appointed to the city.—Jacobus.

2. See last lesson.

3. Sycamore tree.—The Egyptian fig, with leaves like the mulberry. It grows very large and high. It was formerly abundant in Palestine, where it flourished in the plains and low valleys, as it now does in the upper regions of the Jordan. Its fruit, or rather the fleshy envelope of flowers and fruit, grows in little sprigs or clusters, is largely consumed by the poor in Palestine and Lower Egypt, and, when quite ripe, has a soft, watery, sweetish, and slightly aromatic taste. A lofty and shady tree, the sycamore was planted along the wayside for the benefit of the pedestrian. Its stem is short, and frequently fifty feet in circumference, and its boughs extend horizontally to a great distance.

SUSTAIN and comfort yourself in the Lord; and be strong in His power if you are under the Lord's crosses, for you are in the beaten and common way to heaven.—Rutherford.

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MEN may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. It is thought, which is mental digestion, which makes books serviceable, and gives health and vigor to the mind.—Fuller.

MEETINGS OF PRESBYTERY.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.

PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

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

MONTREAL.—This Presbytery meets in St Paul's Church, Montreal, on Tuesday, 21st January, 1879.

HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.

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

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.

BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.

LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.

KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.

BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

At her father's residence, North Bruce, on the 29th Oct., after a long and painful illness, borne with Christian fortitude and resignation, Ann Allan, eldest daughter of Burrows Smith, Esq., aged forty-three years.

WORDS OF THE WISE.

I HAVE found it hard to persuade men that death is sunrise. Murray.

It is easy to look down on others; to look down on ourselves is the difficulty.—Lord Peterborough.

LOPPING off the branches of sin is labor in vain, and always to be renewed; there is no way but laying the axe to the root.

SHAME does not consist in having nothing to eat, but in not having wisdom enough to exempt you from fear and sorrow.—Epictetus.

RESIST it as firmly, despise it as proudly, as we may, all studied unkindness, no matter how contemptible it may be, has a stinging power in it which reaches to the quick.

MORDECAI, in some form, sits at every man's gate; the true philosophy is to raise the hat and treat him like a gentleman, even if he sulkily sits with his head impertinently covered.—Zion's Herald.

WHEN you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said: "To-day I will be shameless, impertinent, base; it shall be in the power of others to grieve me; I will be passionate, I will be envious to-day."—Epictetus.

THE mere outward reformation of morality differs as much from regeneration by the Holy Spirit, as white washing an old rotten house differs from taking it down, and building a new one in its room.—Tiplady.

NO being is more void of care and reflection than the slave; none dances more gaily, in his intervals of labor; but make him free, give him rights and interests to guard, and he becomes thoughtful and laborious.—Irving.

THE opium-eater does not compel you to eat opium with him; the drunkard does not compel you to drink. The smoker compels you to smoke—nay, more, to breathe the smoke he has discharged from his own mouth.—London Times.

PRIDE is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.—Franklyn.

"THE man who writes, speaks or meditates, without being well-stocked with facts as landmarks to his understanding, is like a mariner who sails along the treacherous coast without a pilot, or one who adventures in the wide ocean without either a rudder or compass."—Lord Bacon.

NOTHING seems too hard, too great, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth and water. Prayer has raised the sick. Prayer has raised the dead. Prayer has procured the salvation of souls.—Ryle.

THERE is a great deal of ceramic religion, fine earthenware Christianity, old China church membership. Lay it gently on the shelf, cracked and faded and useless thing. It certifies to a certain spiritual respectability of the happy possessor, but it is of no use on the tables of the Church.—Interior.

"WE may be quite sure of three things,—first, that whatever our Lord commands us he really means us to do; secondly, that whatever he commands us is for our good always; and thirdly, that whatever he commands us he is able and willing to enable us to do, for 'all God's biddings are enableings!'"

THERE is too often a burden of care in getting riches, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, and a burden of account at last to be given up for possessing and either improving or misimproving them.

A DONOLOGY in the heart is a glory in the life. Not so much a graceful rest from the finished service of duty as it is the glorious outbursting of a fountain of salvation, or the outgoing of a peaceful river of living water. What then is the fountain from whence arises this well of living water? It is Christ in the heart.

YOU are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can safely guide. There is wrath, and only Christ can deliver. You are lost, and only Christ can save. Come to Him just as you are, poor, needy, naked, empty, wretched; only come, and He will receive you, and be your portion forever.—Mason.

JUST as the sun gleams over the palace, and into the cottage, flushing alike with its splendor the council chamber of the monarch and the kitchen of the peasant, so religion illumines at once the heaven of our hopes, and the earth of our cares. Secularities become hallowed; toil brightens with the smile of God; business becomes as the air of heaven, a means of life and growth to us; light from God comes through it to us; and glances from us go through it up to God.—Colley.

THE world at large is about as appreciative of the pulpit as it is of sunshine. They appropriate its benefits as their own, but not one in a thousand out of the Church or its connections ever acknowledges his indebtedness to it. The pulpit is the great educator of the land, and the ministry furnishes more than half of the circulation medium of thought current among men. The press is a power, but newspaper articles must be written in a hurry. If not flung hot from the brain-forge they will not be read. Hence, an article as well studied as a fair sermon ought to be, could find no readers in daily literature. Besides, newspaper writing is rather for action than for loading up the mind with instruction. The sermon is tangent to science at so many points that it is both directly and indirectly a teacher, and men and women, in business relations of life, learn more science incidentally; and by illustration, in habitual sermon-hearing, than they would from the school-books of an age.—Presbyterian.

## OUR YOUNG FOLKS.

### BABY-LAND.

"How many miles to baby-land?"

"Any one can tell:  
Up one flight,  
To your right;  
Please to ring the bell."

"What can you see in baby-land?"

"Little folks in white—  
Downy heads,  
Cradle beds,  
Faces pure and bright."

"What do they do in baby-land?"

"Dream, and wake, and play;  
Laugh and crow,  
Shout and grow:  
Jolly times have they!"

"What do they say in baby-land?"

"Why, the oddest things!  
Might as well  
Try to tell  
What a birdie sings!"

"Who is the queen of baby-land?"

"Mother, kind and sweet;  
And her love,  
Born above,  
Guides the little feet."

—Hartford Times.

### A SPELLING TEST.

NOW that vacation is about over, and the young folks' wits are presumed to be eager for action, here is a good test, which a correspondent sends in. Let some one read distinctly, and the others write the words as pronounced. One who can write them all, without mistake, will *deserve* a handsome premium. Webster's Unabridged is taken as the standard, and the words in parentheses denote an allowed different spelling:—

The most skillful (skilful) gauger I ever knew was a maligned cobbler, armed with a poniard, who drove a peddler's (pedler, pedlar) wagon, using a mullein (mullen) stalk as an instrument of coercion to tyrannize over his pony shod with calks (caulks). He was a German Sadducee, and had phthisicky catarrh, diphtheria, and the bilious, intermittent erysipelas. A certain sibyl, with the sobriquet of "Gypsy" (gypsey, g.psy) went into ecstasies of cachinnation at seeing him measure a bushel of pease (peas, definite number) and separate saccharine tomatoes from a heap of peeled potatoes without singeing or dyeing the ignitable cue (queue) which he wore or becoming paralyzed with a hemorrhage. Lifting her eyes to the cupola of the capitol, to conceal her unparalleled embarrassment, making a rough courtesy, and not harassing him with mystifying, rarefying, and stupefying innuendoes, she gave him a couch, a bouquet of lilies, mignonne, and fuchsias, a treatise on mnemonics, a copy of the Apocrypha in hieroglyphics, daguerreotypes of Mendelssohn and Kosciusko, a kaleidoscope, a dram-phial of ipecacuanha, a teaspoonful of naphtha for deleble purposes, a ferule, a clarionet (clarinet), some licorice (liquorice), a surcingle, a carnelian of symmetrical proportions, a chronometer with movable balance wheel, a box of dominos (dominoes,) and a catechism. The gauger, who was also a trafficking rectifier and a parishioner of mine, preferred a woolen (woollen) surtout (his choice was referable (referrible to a vacillating, occasionally-occurring idiosyncrasy), woefully uttered this apothegm: "Life is checkered (chequered); but schism, apostasy, heresy, and villainy (villany) shall be punished." The sibyl apologizingly answered: "There is ratably an allegeable

difference between a conferrable ellipsis and trisyllabic diæresis (dieresis)." We replied in trochees not impugning her suspicion.—*The Advance.*

### THOUGHTLESS SCHOOL-GIRLS.

HOW all the girls laughed at Miss Alfred to-day, mother, in school! You should have seen her old dress she has pieced out under the flounces, thinking it would never show. One of the ruffles caught on the corner of a seat, and ripped off half a yard of it. It was so old and faded and forlorn, that the girls laughed out loud.

"O Arty!" said mother, with a look of pain on her kind face; "I am sure you did not laugh."

"I did, mother," said Arty, hanging her head; "they all did."

"What if it had been your dress?" asked her mother; "what if father were dead, and you were obliged to get your living by teaching, and take care of a feeble brother besides; what if almost every dollar you could make went to pay rent, and buy food and fuel, and medicines and little comforts for the sick one? What if you had spent hours in making over an old dress, so it might look respectable in the school-room, hoping others would never see its defects; then how would you have liked exactly such a scene as that in your class-room to-day?"

"O mother I am so sorry," said Arty, the quick tears coming to her sympathizing eyes.

"So would all the girls be, I am sure," said mother; "if they would only think of it. They are not unfeeling, only thoughtless. I would do my best to atone for the fault by extra politeness and kindness to morrow. Your example will have some effect on the other girls."

### HANG ON LIKE A BEAVER.

WHEN our Tom was six years old, he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said,—

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach the life-lesson; in all troubles, pray, and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.—*Young Pilgrim.*

### GRANDMOTHER'S ADVICE.

I WANT to give you two or three rules. One is—

Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is—

Speak your words plainly. Do not mutter nor mumble. If words are worth saying, they

are worth pronouncing distinctly and clearly.

A third is—

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and O children remember it all your lives—

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Then listen to a wise old grandmother. Do the hard things first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first, and then with a clear conscience, try the rest.

### NEVER FORGET ANYTHING.

A SUCCESSFUL business man told me there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?" "You must not lose it!" "I don't mean to," said the young man, but suppose I should happen to?" "But I say you *must not* happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything.

I HEARD of two little children—a boy and a girl—who used to play a great deal together. They both became converted. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian. What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before she was selfish; and if she didn't have every thing her own way she would say, 'I won't play with you; you are an ugly little boy.'"

"How came you to be lost?" asked a sympathetic gentleman of a little boy he found crying in the street for his mother. "I ain't lost," he exclaimed; "but m-m my mother is, and I can't find her."

A LITTLE girl saw an old drunken man lying on a door-step, the perspiration pouring off his face and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looked up pitifully to the rest and made this remark:—"O, don't hurt him! He is somebody's grandpa." Was not that the better way?

"I HAVE some means," said a young man to a friend, "and am in doubt whether to invest it in business or in securing an education." "Empty your pocket into your brains," was the answer. He did so, and now his brains not only take care of his pocket, but give him an influence in the world which mere money could not have done.





Market Reports.

TORONTO, Nov. 6.

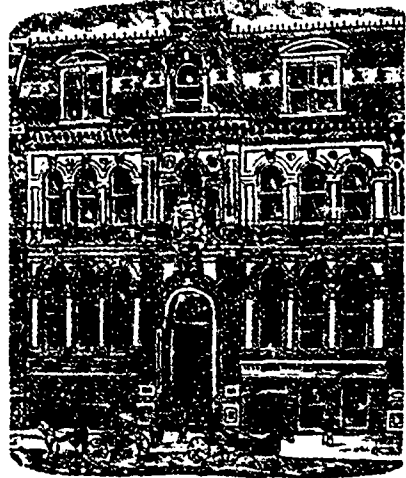
STREET PRICES.—Wheat, fall, per bush, \$0 80 @ \$0 92.—Wheat, spring, per bush, \$0 75 @ \$0 86.—Barley, per bush, 70c @ \$0 88.—Oats, per bush, 30c @ 35c.—Peas, per bush, 60c @ 65c.—Rye, per bush, 50c @ 55c.—Dressed Hogs, per 100 lbs, \$5 00 @ \$5 50.—Beef, hind quarters, \$6 00 @ \$7 00.—Beef, fore quarters, \$4 00 @ \$5 00.—Mutton, per 100 lbs, \$5 00 @ \$6 00.—Chickens, per pair, 45c @ 45c.—Ducks, per brace, 45c @ 55c.—Geese, each, 40c @ 60c.—Turkeys, 75c @ \$1 00.—Butter, 10 rolls, 15c @ 17c.—Butter, large rolls, 13c @ 14c.—Butter, tub dairy, 13c @ 14c.—Eggs, fresh, per dozen, 20c @ 22c.—EGGS, packed, 14c @ 15c.—Apples, per brl, \$1 00 @ \$1 25.—Potatoes, per bag, 80c @ \$0 90.—Onions, per bag, \$1 00 to \$1 10.—Hay, \$8 50 to \$12 50.—Straw, \$8 50 to \$10 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 30. Extra, \$3 85 to \$3 90. Fancy \$3 80 to \$3 90. Spring Wheat, extra, \$3 40 to \$3 50. No 1 Superfine, \$3 15 to \$3 20.—Oatmeal, \$3 60 to \$3 70.—Cornmeal, small lots, \$2 25 to \$2 40. Cheese, in lots, 8c to 9c. Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl, \$11 00 to \$12 00. Extra prime, per brl, \$10 00 to \$10 00.—Lard, long clear, 6 1/2c to 7c. Bacon, Cumberland cut, 6 1/2c to 7c. Bacon, smoked, 7 1/2c to 8c. Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11. Hams, sugar cured and canvassed, 11c to 12c. Hams, in pickle 10c to 10c.—Lard, in tins, 8 1/2c to 9c. Lard, in tierces, 6c to 7c.—Eggs, fresh, 16c to 17c.—Dressed Hogs, \$5 50 to \$6 00. Live Hogs, \$3 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00. Goderich, per brl, \$1 00 to \$0 00. Goderich, per car lot, 95c to \$0 00. Goderich, coarse, per bag, \$0 00 to \$0 00. Cagliari Salt, per ton, \$15 00 to \$0 00.

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(2) Interest half yearly as above, or yearly on 1st December, and Principal by 6 equal instalments.
(C.) Loans for 7 years at 9 per cent.
(1) Interest half yearly as above or yearly on 1st December. After 3 years, principal payable at any time in sums of \$500 and upwards in even hundreds, on one month's notice; or
(2) Interest half yearly as above or yearly on 1st December, with Principal in 7 annual instalments, and principal of paying off the whole, on any 1st December, on 1 month's notice.

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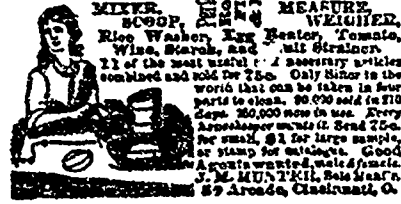
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CANCERS CURED.

DON MOUNT, October 2nd, 1875. O. C. WOOD, Esq., M.D. DEAR DOCTOR,—You enquired after my health and views relative to your treatment of the cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence. I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been... at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain; for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system; and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.

WANTED.

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