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# THE PRESBYTERIAN

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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 folk.

GOLDEN HOURS, started in January last, will be continued, but as an entirely distinct publication. Its 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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## NOTES OF THE WEEK.

ALL communications intended for the Clerk of the Presbytery of Peterboro' should be addressed Rev. W. Bennett, Peterboro', not Springville as formerly.

THE fair at the Romish Cathedral in New York closed on Saturday. It is reported that the receipts amounted to about \$160,000. Liquors of various kinds were sold freely, and lotteries of all sorts were abundant.

REV. MR. MARSHALL, of Balasore, India, writes: "The Bible, which, in the early history of our mission, was considered so unholy a book as to defile the man who would touch it, is to-day sought after as no other book is sought. It has already become the book among the Hindus of our stations."

MR. GLADSTONE is still active in opposing the Beaconsfield policy. He denounces it as "personal government," and not Parliamentary. In the present disgraceful and uncalled for war with the Ameer, Parliament had been entirely ignored. He declared

that money spent for it was spent for the dishonor of England.

THE business outlook in Great Britain is certainly a very dismal one, if the cable reports be reliable. 10,000 cotton spinners of Oldham struck Nov. 25th. In other branches of manufacture wages are being still further reduced and mills are ceasing to run. Failures of considerable magnitude also are reported almost every day.

THE Rev. R. C. Moffat of Free St. John's Church, Walkerton, recently gave a lecture on "Havelock," in aid of the reading room of the Young Men's Christian Association of that town. Although the night was very dark and stormy, and although the lecture had been given before in the town, yet the hall was full. A very handsome sum was obtained to get papers and magazines.

THE Rev. Washington Gladden in "Sunday Afternoon" refers to the late Prophetic Conference as "a compound of literalism, ritualism and pessimism." On Thanksgiving Day he preached a sermon to his people in Springfield, Mass., from Ecclesiastes vii. 10, in opposition to the pre-millennial doctrine, claiming that the world is growing "purer and truer and juster and better."

IN reply to enquiries from various quarters respecting a report in circulation to the effect that the opponents of the Union of the Presbyterian Churches in Canada had gained their suit and obtained possession of the Temporalities Fund, the "Presbyterian Record" gives that statement an explicit contradiction, and states that "the suit at present in progress has not yet been argued on its merits, and the Board of Management have no fears as to the ultimate issue."

THE Jews are generally supposed to be good financiers, but there is a synagogue in the city of New York which is in debt to the tune of \$86,000. They are very warmly discussing the question of introducing pews into the church and making the service more "impressive," but the Rabbi says that "pews are neither improving nor impressive," and that if they come in, women will sit with the men, which is against all the "traditions received from the fathers."

A CIRCULAR has been issued by the Rev. D. H. Fletcher, M.A., Convener of the General Assembly's Committee for the maintenance of Manitoba College, requesting ministers to bring the claims of that institution before their congregations. An agent has been appointed to evoke the liberality of the British Churches in its behalf, and the Assembly granted \$2,500 for its support during the current year; but it is stated in the circular that \$1,500 more will be required for that purpose, besides \$3,500 to pay off arrears which have accumulated in former years—making, in all, \$5,000 required to be raised among our congregations to carry the college through, pending the arrival of expected assistance from the home Churches. A small contribution from each congregation will be sufficient to make up that amount, and it is to be hoped that the call will meet with a prompt response.

THE Young Men's Christian Association of the Presbyterian Church in St. James' Square, held its first meeting for the nomination of officers for the present session on the evening of Dec. 2nd. The

election took place on the following Monday evening. Judging from the attendance on both occasions, and from the interest evinced by the members in the preliminary proceedings, the meetings promise to be of a very successful nature. A very gratifying feature is the acquisition of several new members, and these it is trusted will be followed by others when it is known that the Association has assumed a definite shape. The Rev. Mr. King was unanimously chosen as patron, and the following members were duly elected as officers: President, Mr. Robt. Adamson; First Vice-President, Mr. A. R. Wightman; Second Vice-President, Mr. J. C. Douglas; Secretary, Mr. Jos. Monteith; Treasurer, Mr. J. C. Inglis. Committee, Messrs. R. C. Steele, Jno. Macdonald, Geo. Inglis, and Geo. Thompson.

WE have received the prospectus of the "Catholic Presbyterian," a journal to be published monthly in London and New York, under the general superintendence of an advising committee, partly in Britain, partly in America. It is one of the results of the Pan-Presbyterian Council which met in Edinburgh in 1877, at which a very strong feeling was expressed by many members, delegates from various Churches, in favour of a monthly publication by means of which the work so auspiciously begun might be continued. Its Editor will be Professor W. G. Blaikie, D.D., LL.D., of Edinburgh, who in addition to his great learning and ability, has had much experience of editorial work in connection with the "North British Review," the "Sunday Magazine," and other publications. He will be assisted by the Rev. G. D. Matthews, D.D., of New York, as Corresponding Editor. The American publishers are Messrs. A. D. F. Randolph & Co., 900 Broadway, New York. We fully expect that the publication will be in every respect worthy of the world-wide field which it is intended to occupy, and that it will be the means of furthering the interests of Presbyterianism and of all evangelical Christianity throughout the world.

THE second meeting of Knox College Literary Society of this session was held last Friday evening in Convocation Hall, Rev. Dr. Proudfoot occupying the chair. J. Turnbull, B.A., read a well written essay on "The preparation of the earth for man." He pointed out that long prior to man's appearance, the earth was undergoing transformation, fitting it to be his habitation. He clearly and forcibly illustrated this by examples. The style of treatment was fresh and vigorous, and the whole essay showed care and thought in its preparation. Mr. Jno. Bryden read the "Burial of Moses" in good style. This was followed by a debate on the subject "Is the intellect of the dark races essentially inferior to the white?" The affirmative was maintained by H. Fitzimmons, B.A., and M. McGregor, B.A., who maintained that within historic ages, the white had proved himself superior, instancing the lasting impression made upon mankind by Greece and Rome. The negative was sustained by D. McColl, B.A., and A. Dobson, who referred to the achievements of the Egyptians, Chinese and Phœnicians in early days, and contended that circumstances alone were the cause of the present inferiority, and if those circumstances were removed the race would speedily recover their former status. The Chairman, after carefully summing up, gave his decision in favour of the negative. The hall was well filled, and the interest kept up throughout.

## PASTOR AND PEOPLE.

### A CATECHISM ON THE DOCTRINES OF THE PLYMOUTH BRETHREN.

BY THE REV. THOMAS CROWLEY, M.A., MAJOR COLLEGE, LONDON, ENGLAND.

(Continued.)

Q. Yet the alteration of the day seems to alter the law?  
A. What does the Fourth Commandment require? It is the observance of one day in seven, not the observance of the seventh day, though that was the day of observance. The commandment is not "Remember the seventh day to keep it holy," but "Remember the Sabbath day."

Q. But if you are consistent you will stone the Sabbath-breaker, and not light fires on the Sabbath?

A. Where does the Fourth Commandment require this? Nowhere. The civil law of the Israelites required it, and not any other law. We are not under that law.

Q. But was not the Sabbath a "shadow of things to come" a sign of spiritual blessings?

A. So was marriage (Eph. v. 25-33); but it is still something more than a shadow or a figure. It did not pass away after it became a sign of the mystical union between Christ and believers.

Q. But Paul says—"One man esteemeth one day above another: another esteemeth every day alike." (Rom. xiv. 5.)

A. The converted Jews—along with the Lord's Day, and Baptism, and the Lord's Supper—also observed the seventh day, the Passover, and Circumcision, and it was their wish to force this double system on the Gentiles. And when Paul speaks of "days, months, times, years," the Lord's Day was not in question at all, because about its observance there was no dispute whatever in the Christian churches. Would Paul be likely to condemn his own practice? The same remark applies to Col. ii. 16.

Q. But we keep every day as a holy day?

A. You do not; for you observe the Lord's Supper only once a week, not seven days in the week. But it was true of the pious Hebrews before Christ's time as of Christians since, that they kept every day holy in your sense.

Q. Some of us observe the Sunday as Resurrection-day, in memory of that event?

A. But one Sabbath in the year will answer just as well for that purpose as fifty-two.

Q. What other evidence do you bring?

A. John says—"I was in the Spirit on the Lord's Day." (Rev. i. 10.) This does not imply that he esteemed every day alike, but it does imply that the Jewish Sabbath was gone. Christ said:—"Pray that your flight may not be on the Sabbath day." (Matt. xxiv. 20.) That flight was to be forty years afterwards, when the Jewish Sabbath was for ever passed away. Christ would not teach an error; therefore there would be a Sabbath day after the abolition of the Jewish Sabbath. Remember too, that the day of Pentecost—the inauguration day of the Christian Church—always fell on our Sunday; and besides, that the religious services of the apostles and early Christians had a marked connection with the first day of the week. (Acts. i. 14; xx. 7; 1 Cor. xvii. 1, 2.) The first day is the only day ever mentioned by number in the New Testament.

#### THE CHURCH.

Q. What is the Brethren's doctrine on this subject?

A. That the Church had no existence till the day of Pentecost; and that, therefore, the Jews were not a Church. Yet Stephen speaks of "the Church in the wilderness" (Acts vii. 38;) and the word *kahal* in Hebrew, translated "congregation," exactly corresponds to "Church" in the New Testament, and is so rendered in the Septuagint version. Hence, I infer there was a Church in the Old Testament. There is no hint in the Scripture of a new thing called the Church commencing at Pentecost. Besides, the covenant that God made with Abraham is the same covenant under which we live, with great circumstantial diversities:—"That the blessing of Abraham might come on the Gentiles through Jesus Christ." (Gal. iii. 14.) Remember, too, that it is the *same* "vineyard" out of which the Jewish husbandmen were cast into which we gentiles have entered. Jesus said—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) It is ridiculous to say that the Old Testament saints did not belong to the Church of Christ, "for he loved it, and gave himself for it." (Eph. v. 25.) Did he not love and give himself for the saints referred to in Heb. xi.?

Q. But Christ said—"On this rock will I build my Church." The Church was not yet built?

A. He speaks of the Church in its New Testament organization, for we are told in Eph. ii. 20—"Ye are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The foundation is laid in Old Testament prophets, and Christ is corner-stone, according to Isaiah xxviii. 16, and Psalm cxviii. 22. The Church was thus founded before New Testament times.

Q. What further evidence can you bring?

A. Isaiah represents the Jewish Church as enlarging itself for the reception of the Gentile converts (liv. 2, 3, and lx. 4-5), and Amos (ix. 11), quoted by James at the Council of Jerusalem (Acts xv. 15), represents the Christian Church, not as the erection of a new tabernacle, but as the setting up again of the tabernacle of David which had fallen down. Paul says to the Gentiles—"Thou bearest not the root, but the root thee," showing it is Israel's old olive tree on which the Gentile Church has been grafted. This cannot refer to the invisible Church, for no branch was ever broken off from it, but to the Church as an organized and visible community. (Rom. xi. 18.) "The Gentiles are to be fellow-heirs and of the same body," thus showing that believing Jews under the Old Testament dispensation, and believing Gentiles under the New Testament, belonged to the same body, the Church, which is called Christ's body. (Eph. i. 23; Eph. iii. 6.) Christ says of Jews and Gentiles—"There shall be one fold and one Shepherd." (John x. 16.) And when Peter calls Christians "a royal priesthood," &c., he is using

words first applied to Israel. (Exod. xix. 6; Deut. vii. 6.) The identity is clearly established in 1 Cor. x.

Q. But there can be no unity between the Jewish and Christian Churches, for the one admitted by its constitution only carnal members, and the other only spiritual members!

A. I answer: 1. Carnal descent from Abraham did not entitle to membership, for the Edomites, Midianites, and Ishmaelites, were not members. 2. Even an Israelite might forfeit his position in many ways. The Church in Old Testament times consisted of professing believers and their children, just like the Church now. Faith was necessary in both cases. 4. Bad men have entered both Churches. No perfect visible communion ever existed, even in apostolic days.

Q. What is the Brethren's doctrine concerning communion?

A. That the visible Church consists of none but converted people, and that believers should hold no religious fellowship or pray with unbelievers.

Q. But is not the Scripture principle, that "separation from evil is God's principle of unity." (Darby.)

A. I answer: 1. A common rejection of error does not afford a centre of union. Romanists and Protestants equally reject Socinianism, but this rejection cannot unite them. A common affection is a principle of union. 2. The idea leads to mischievous and divisive consequences: it separates true brethren, for one brother sees evil where another sees none. 3. It makes man his brother's judge; it seals on the evil and passes by the good; and it makes one wiser and holier than the Lord, departing where he abides.

Q. But is it not said:—"Come out from among them, and be ye separate?"

A. This is used by you to justify separation from all the Churches. But the Brethren fell into the still greater evil of refusing communion with those whom Jesus loves and blesses, and of saying hard things of those they admit to be brethren in those Churches, imputing to them wrong motives, want of integrity, ignorance, disobedience to light, they forget other Scriptures equally binding—"Speak not evil of one another, brethren;" "Let not him that eateth not judge him that eateth, for God hath received him;" "Love thinketh no evil."

Q. But the duty of separation is perpetual?

A. It is clear that sins of uncleanness were very common among the Gentile converts; else why should Paul say, "Flee fornication?" And yet if the Churches consisted only of saints, why should he have addressed them in this way? Discipline was to be exercised, but separation on account of such sins is never enjoined.

Q. What is your opinion of the doctrine of a perfect Church—a Church of saints?

A. There is no authority in Scripture for it, even were such a thing possible as a perfect Church on earth. John Newton once said to a lady with ideas of a pure Church, "Well, madam, if there were a perfect Church on earth, it would cease to be so the moment you and I entered it." The Brethren have no infallible power of discerning spirits any more than their neighbours. Were Ananias and Sapphira true believers? Yet they belonged to the visible Church. Were the Seven Churches of Asia perfect and spotless? The Lord did not command his saints to come out from these Churches, though there was the presence of error as well as ungodliness, but enjoined them to cast out the evil elements. He did not bid his saints first to separate from the professing Churches in order to witness for him. Were not unbelievers present in the congregations at Corinth? (1 Cor. xiv. 23.) Were the services stopped at the entrance of unbelievers? "Some had not the knowledge of God." (1 Cor. xv. 34.) What is the meaning of "If any one who is called a brother be a fornicator"—(1 Cor. v. 11)—if the communion was perfectly pure? There were errorists who denied the Resurrection, sectarians who rent the body of Christ, and "false apostles transforming themselves into the apostles of Christ." Does not Jude speak of "ungodly men turning the grace of God into lasciviousness?" Luke, of men "troubling the Church with words, subverting their souls." (Acts xv. 24.) Were these men not in communion with the Church? Were they not mixed up with believers? Who were they of whom John said, "They went from us because they were not of us?" Had they not been previously in communion with them! In Titus ii. 20, the Church is represented as a great house with vessels, some to honour and some to dishonour—implying the presence of saints and hypocrites in the same Church. The Plymouth principle is not new. The Donatists held that mixed communions were infectious, that the godly were to separate from the society of the ungodly, and, as Darby does, that the Churches were prostitute and fallen. Donatism fell about 600 A. D., through its own dissensions. Fuller says:—"There remained not two of them that were together." How like the Brethren!

Q. Where is there Scripture authority for your distinction between the Church visible and the Church invisible?

A. There is but one Church, no doubt, spoken of in Scripture, and not two Churches. The terms visible and invisible had their origin in the well-known facts, that all who profess to be believers are not really such, and that the human mind is not omniscient. The visible Church is just the Church as seen by man; the invisible, the Church as seen by the All-Seeing. Are the Brethren infallibly assured that every Plymouth Brother is a true believer? If they are not, it follows, as a matter of course, that the Church as seen and judged by themselves, is different from the Church as approved by God. Paul makes the distinction clearly between the visible and the invisible Church when he speaks of "Israel after the flesh" and "Israel after the Spirit."

Q. The Brethren, then, will have no family worship as it is generally conducted?

A. No. They exclude their children and their servants if they believe them to be unconverted, though it is hard to see why Paul prayed to God in "presence of all the ship's company," at a common meal—(Acts xxviii. 35)—or why little children should have united with their parents in prayer. (Acts xxi. 5.) It is well known that a Plymouth

brother will not say grace if all at the table are not believed to be converted. The Plymouth principle divides not only in their public gatherings, but even in their family relationships, sister refusing communion with sister, and child with parent.

#### THE HOLY SPIRIT AND PRAYER.

Q. What is the Plymouth doctrine concerning the Holy Spirit?

A. That he did not exist in the Church till the day of Pentecost, and that, being once given, it is wrong for believers to pray for the Spirit.

Q. How do you meet this opinion?

A. It was the Holy Spirit who formed the sinless nature of Jesus. (Luke i. 34.) The ministry, miracles, death and resurrection of Christ are all spoken of in connection with the Holy Spirit. (Acts x. 38; Heb. ix. 14; 1 Timothy. iii. 17.) This was all before Pentecost. See also John xx. 22—"He breathed on them, and saith unto them, Receive ye the Holy Ghost." The Spirit existed in the Church before the day of Pentecost, for Peter says—"Holy men of God spake as they were moved by the Holy Ghost," (1 Peter i. 21), and he speaks of "the Spirit of Christ" in the prophets, "when it testified beforehand the sufferings of Christ and the glory that should follow." (See also Heb. iii. 7; ix. 8; Mark xii. 36; Luke iii. 22; Psalm li. 11.)

Q. But Christ said—"If I go not away, the Spirit will not come to you," implying that he was not yet in the Church?

A. The prophecy of Joel (ii. 28) explains the matter. It was not the *existence* or the *coming*, but the *extraordinary effusion* of the Spirit that was the burden of Old Testament prophecy. The Spirit was to inaugurate a new dispensation with remarkable signs—viz., speaking with tongues, working of miracles, and multitudinous conversions. When Joel spoke of the "Spirit being poured out on all flesh," he was not ignorant of the Spirit's existence and work, for it was by him that he was inspired to prophecy. (1 Pet. i. 21.)

Q. But we are told in Acts xvi. 6 of certain disciples of John at Ephesus who had not even heard that there was a Holy Ghost?

A. 1. As John's disciples, they could not be ignorant of the Spirit's *existence*, for, in baptizing them, he told them of One "who would baptize with the Holy Ghost and with fire." 2. The meaning is that they had not heard whether the Holy Ghost had been *given*; and no sooner did he fall upon them than these disciples (believers, he it remembered "spoke with tongues and prophesied." In John vii. 39 we read—"and the Holy Ghost was not yet"—meaning, not yet given in the visible or signal manner intended. (Acts ii. 1.) The Greek construction is the same in both passages.

Q. But why should we pray for the Holy Ghost since he has been already given? It is a mockery to ask God to repeat the gift.

A. Christ says—"How much more shall your heavenly Father give His Holy Spirit to them that ask him?" (Luke xi. 13.) If it be wrong to ask for the Spirit because he was given eighteen centuries ago, it is wrong to ask any spiritual blessing or gift, for they were all given in the gift of Christ. The Spirit was actually prayed for in Acts viii. 15. It is no mockery to ask God to repeat his gift, for Paul prays for the Ephesian Christians, who had already received the Spirit, that God might "give them the Spirit of wisdom and revelation in the knowledge of him" (Eph. i. 17), and says, "Be ye filled with the Spirit." (Eph. v. 18.)

Q. Does not the aid of the Spirit preclude the use of human means for the understanding of the Scriptures—for example, Commentaries on the Bible?

A. No. The Brethren deny commentaries, but they write commentaries, and tracts, and treatises of their own. One of them has written a commentary on Leviticus. What are all Plymouth tracts and treatises but commentaries on Scripture? A commentary from the lips of a preacher cannot become false by being printed in a book. The eunuch was in want of a commentary when he said to Philip—"How can I understand it, except some man should guide me?"

Q. What is the Brethren's doctrine concerning prayer?

A. That unconverted men ought not to pray for mercy, and while believers only should pray, they must not confess sin or ask its pardon, as their sin has already been put away eighteen hundred years ago by the death of Christ.

Q. What answer do you make to the first statement?

A. It is the *duty* of an unconverted man to pray, for his moral incapacity for prayer will not free him from the obligation to pray. (Acts viii. 21-23; Isaiah lv. 6, 7; Ps. lxxv. 21.) Besides, the neglect of prayer is charged as his sin. (Zeph. i. 6; Hosea vii. 7; Jer. x. 21; Psalm cxli. 2-4; x. 4; lxxix. 6; Jer. x. 25.) Besides we have instances of wicked men praying and God hearing them. (1st Kings xxi. 19; Jonah iii. 4; 2 Chron. xxvi. 5.)

(To be continued.)

#### SKEPTICISM.

Skepticism is of two kinds, sincere and captious. The causes are likewise two fold, intellectual and moral. With sincere, honest doubt, we should be patient and kind, lending a helping hand whenever there is opportunity. Its difficulties are chiefly intellectual, and may be, and often are, fully overcome. The other kind of skepticism, however, is far more common. It is supercilious, self-conceited, and insincere. In this case, the difficulty is not so much intellectual as it is moral. It has its source in that "evil heart of unbelief" of which the Apostle speaks, and needs discipline rather than instruction. Its existence in any person is not so much an evidence of intellectual acuteness and intelligence, as it is of a corrupt nature and a depraved heart. In most cases of the kind they are in darkness and doubt, only because they love darkness rather than light. In dealing with such people we must use discretion. Sometimes we must "answer a fool according to his folly, lest he be wise in his own conceit;" and then at other times we must "answer not a fool according to his folly, lest we be like unto him." (See Prov. xxvi. 4, 5.)—*Occident.*

## OUR CONTRIBUTORS.

## REASONS WHY THE GOSPEL MINISTRY SHOULD BE LIBERALLY SUSTAINED.

(Concluded.)

(9.) The health of ministers often suffers through anxiety about their pecuniary affairs, and in consequence their minds are unfitted for labour, and their public ministrations are rendered less effective and acceptable. A writer in the "Free Church Record" says: "Look at the man as we have seen him, oppressed with worldly cares, and crushed it may be by obligations, perhaps by anxieties about bread, professions, and an education for his children. Is this the man whom you expect to appear in the pulpit with calm mien, and with no other burden on his breast, but the care of souls; and no other anxiety but how he should speak in God's name, so as best to win immortal souls to the cross of Christ? If there be a profession, which above all others, requires freedom from worldly distractions, so far as immunity can be obtained from them in this world—it is just the profession of the ministry, and if this do not be secured, it will so far tell upon the services of the minister; his spirit will be weighed down—his brain will become wearied and worn out, and his heart will be broken—his sermons will either be insipid, or else they will have only a freshness caught from his own peculiar experience, and not adapted to the circumstances and wants of the people. The pulpit work becomes deteriorated—the acceptability of the minister, and the hold which he has of the affections of his charge, weakened." The number of those who have been thus crushed, and their usefulness destroyed, will be known only at the great day of accounts. The people thus bring on themselves the guilt of hindering, instead of aiding the usefulness of those who have dedicated themselves to the service of Christ, and expose themselves to the displeasure of Him who has said: "For as much as ye did it not to these, ye did it not to me." A writer in "Hall's Journal of Health," under the caption, "Clerical Health," describes the Rev. Henry Melville, of London, as a stout healthy old man, who is still able to write out his sermons in full, every week, besides Tuesday evening lectures, 277 of which he has published in six years. Besides, he is chaplain to the Queen; etc. These offices involve a large amount of labour, and yield a large income. The writer says—"this is the secret of a healthy and hard-working and enduring old age;" to be employed in a work which is our meat and drink, with a handsome compensation for the same.

Thus the worker is relieved of all care, all solicitude, of that heart-shrivelling, brain-wasting, and soul-destroying anxiety, which attends a high and honorable sense of pecuniary obligation.

A minister in debt, or stinted for means to supply his daily necessities, labours with a mountain weight upon him; and no wonder that many of them sink into invalidism, if not into an early grave. "He studied too hard" is the verdict of the people. He died of want is the verdict of truth,—want of that liberal and sufficient support which would have enabled him to labour with a cheerful heart, and a singleness of purpose, which are essential to high success in any calling. "It is a burning shame, and a living disgrace to Church members of all denominations, that such a niggardly provision is made for those learned, talented, and self-denying men, who are the salt of the earth, and without whose personal labours, in introducing the people into the knowledge of social, domestic, and civil duties—duties to each other, and duties to the state as founded on Bible principles, this government of ours would go to pieces within five years." Thus leading writers both in England and America testify to the necessity of a liberal provision for ministers, in order to health and continued efficiency.

(10.) The minister should be able to dress and educate his children, in accordance with the station in society to which, by virtue of his office, he belongs. This he is generally unable to do unless kind friends come to his aid by their gifts and thoughtful bounty, which however proper in itself—or kind in them—is yet painful to the honourable mind, feeling as it does, "that the labourer is worthy of his reward," and they who minister at the altar, should live of the altar; and should like other men be enabled to provide for their own, "specially those of their own households,"

without being burdensome to their relatives for the means of doing it. It is exceedingly dishonorable for congregations to take the services of ministers and permit others to support them, or to supply the place of that which is a debt justly due by the people to their minister. Let fathers and mothers ask themselves if they had sons in the ministry how they would wish them to be treated by others; and then let them go and act thus towards their own minister.

(11.) Ministers are often compelled to give indirectly from \$100 to \$400 to the cause of God, by not receiving what is justly their due as salary, besides what they give directly by subscriptions to various religious or charitable objects, more than most if not any of the people. Indeed, in many cases, the salary received is much less than the expenses of the minister; and thus each may be regarded as having contributed to the support of the gospel in his own congregation not less than \$100, or it may be \$200 or \$400 a year. It may be that they do not grudge their contributions, because they are willing to spend and be spent in the service of their Master. Still it is not the less true that they have been wronged out of the third or fourth of their legitimate claims by those who profess to respect the will of the Lord.—(1 Cor. ix. 14, 17; Gal. vi. 6, 10.)

(12.) An educated ministry, such as the age requires, and such as our people desire, cannot be maintained properly; so that they can efficiently discharge the duties of their office, and provide for their families with less than \$800 in a country place, \$1,000 to \$1,200 in a town, and \$1,600 to \$2,000 or more in a city. Where the people provide firewood, feed for the horse and cow and other perquisites as they do in some country places, it is a great help.

(13.) Lastly, liberality in supporting the cause of God is a means of grace. Growth in grace is most intimately connected with respect for the divine authority and obedience to the divine will. If professing Christians treat this command of Christ with indifference and neglect, the duty of grateful liberality towards them that minister to them in holy things—they need not expect the smiles of the divine countenance, or the refreshing and quickening showers of grace to descend upon their souls. God will send spiritual leanness upon those who fail in this matter, or it may be while others are converted, edified or refreshed by the ministrations of the sanctuary, they will find them dead services. They will remain dry like Gideon's fleece, while the dew may lie all around, and will go away wondering why they experienced no token of the divine presence, and received no benefit; most likely laying the blame upon the injured minister.—Isaiah iii. 2, 8; Mal. iii. 10, 12; Matt. xxiv. 41; 2 Cor. ix. 5, 8, and 12, 14; Phil. iv. 19; Heb. vi. 10.

The result of a parsimonious spirit is set forth by the Apostles Paul and James—1 Cor. ix. 6; Gal. vi. 9, 10; James v. 1, 3. While the liberal soul shall be made fat—he that soweth sparingly in this matter, shall reap sparingly of the divine blessing.

From the earliest ages the people of God devoted at least the tenth of their yearly income to the service of the Lord, and the Israelites in their best times gave about one-fourth. And though no precise rate is named in the New Testament, the same general principles are laid down. God now rests the duty on the compulsion of love—He confides in the sense of justice and grateful generosity which the gospel awakens in the hearts of His people, and not in vain, as the history of the Christian Church at various periods proves. Thus when the love of Christ exercised its proper influence over the first Christians, they manifested it by cheerful liberality.—Acts ii. 4. And for centuries while the spirit of devotedness to Christ prevailed, there was an overflowing treasury at the disposal of the office-bearers of the Church. The same spirit of liberality showed itself again at the Reformation, and during every period of revival in the Church, a free open-handed spirit of liberality invariably characterizes Christians. Wherever love to Christ is really felt it will show itself by liberality in supporting his cause. This is one of the best tests of love. It shows how much we value the Gospel and love the Saviour. It cannot be that Christ requires less under the new dispensation than the old. If Christians may lawfully devote less than a tenth of their income to the service of God, then Christianity has lowered the standard of a virtue or grace in which St. Paul enjoins upon Christians to "abound." The principle laid down by our Lord "is freely ye have received, freely give;" freely ye have received from

Christ pardon, and salvation, and inestimable privileges, civil and religious liberty—you have comforts—the peace and security that attend Christianity, you have present happiness and look for future prosperity. Show then your gratitude to Christ, by contributing freely of the substance which He has given you to the support of his cause.—1 Pet. iv. 10. And the rule or proportion of giving is "according as God had prospered him." Hence, all should give according to their means, and not every one, rich or poor alike, as some think should be done. If the rich man gives 1-40 or 1-80 of his income, and the poor widow gives 1-10, while he could better spare the fifth than she the tenth, he need not expect to be accepted in his deed. The scriptural plan of giving is, to lay aside first for God, a just proportion of our income—1 Cor. xvi. 2; 2 Cor. 8; and at least one-tenth, and hold it sacred as dedicated to religious and charitable objects. The scriptural plan is to pay "the first fruits" or God's share in advance—Levit. xxiii. 14; and if this scriptural principle were acted on, there would be no difficulty in obtaining the necessary amount. But it is too much the custom to place that last which God has placed first, and to put Him off with any payments that are left after we have served ourselves and the world. If all Christians would act upon these scriptural principles, there would be an overflowing treasury in all our churches, not only for the supporting of ministers, but for all religious societies, at home and abroad. All Christians should remember that this duty has a close connection with the manifestation of the divine glory—the advancement of His truth and the blessing of mankind. Amid the crash of a commercial crisis, such as has visited our land—others may break down, but as for the liberal soul who deviseth liberal things, the promise is that "by liberal things shall he stand;" and this is often verified according to the observation of many.

We must endeavour "to get the body of the people leavened with a more large-minded and large-hearted spirit, to bring up the tide of public feeling to the standard of public necessity." The first step is to secure faithfulness on the part of office-bearers, in attending to their duty. They should set an example of liberality to the people, instead of keeping back their liberality by their penuriousness. In this they are bound to be examples to the flock by the obligations of their office. PRESBYTERIAN.

## COLLEGE TRUSTEES.

MR. EDITOR,—It must be gratifying to the friends of Queen's College to witness the success of the effort now being made for its more complete equipment, and it is to be hoped that the work will be carried on to a triumphant termination. No doubt there are differences of opinion in the Church on the subject, but as the Church had nothing to do or say in originating the scheme, and has no voice apparently in the application of the money, has in short, only to contribute as much of it as she can, the wise course is doubtless for all to acquiesce peaceably in whatever may be done, and rejoice heartily in whatever success is achieved in so laudable an enterprise.

But the Church may properly feel more interested in the teaching of her students, and no doubt the announcement in a recent issue of your paper, as to the lecturers appointed for the present session at Queen's Theological Hall, was read with much interest by many. The Trustees have no doubt done wisely and well in the circumstances.

But the question will arise with many, Has the Church through her courts any power to say who is to teach her students, or may the Trustees appoint any one they please to that work? May the Trustees in our colleges select for that important duty any one they choose by their own inherent authority? Is there any limit to their power in the premises? Or must the Church gratefully accept whoever they may appoint?

This is an important question altogether apart from the present arrangement referred to. Because very frequently circumstances may arise in which the regular staff may have to go off and collect money, or from some other cause may require assistance, and in such cases have the Trustees the matter wholly in their own hands?

It would be interesting to many in the Church to know a little more on this point, and perhaps you can enlighten them. Probably the Church would appoint every one of these lecturers to a chair in theology if



she had so many vacant. But this consideration does not affect the principle that is at stake. The question is, Have the Trustees of all our colleges, or only of this one, unlimited power in making such appointments, and can ministers leave their own fields of labour to reinforce the staff of our numerous colleges without the Church having any say in the matter?

There is one idea suggested by such arrangements in addition to that to which you refer. You suggest the propriety of endowing lectureships, and the idea is a good one, which we may hope some day to see realized. But since our colleges are so greatly burdened in carrying a complete staff of Professors, might not these lectureships be extended, and by means of these the theological education of our students be carried on more economically. If our Principals and Trustees were to select a few of our leading theologians, as in the present case, to lecture each session to the students, would it not be better for the students, as well as more economical, and besides, aid in developing the study of theology among our increasingly numerous Doctors of Divinity, and Probationers, and school Principals? I think the idea is worthy of consideration, and hope it will not be out of place to mention these questions suggested by this admirable arrangement. And that this idea of developing more generally the lectureship mode of tuition, for which we have many ministers and probationers who are admirably fitted, may not be lost sight of.

The Church naturally feels deeply interested in the subject. There is no more important work to which any one could be appointed than the training of our young men, and the Church does not generally entrust the selection of her agents for this duty, to any other than herself.

More might be said on this subject, which is one of great importance, especially in the present day, but I leave the consideration of it to those more intimately acquainted with the working of our colleges, and with the principles of the Presbyterian church. DUBIUS.

#### TRAINING OF THE YOUNG IN PRESBYTERIAN PRINCIPLES.

Dr. Cochrane preached on St. Andrew's day before the Brantford St. Andrew's Society to a crowded congregation, taking for his subject the text:—"I remember the days of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generations to come the praises of the Lord, and the wonderful works that he hath done."

The following extracts are worthy of perusal:

"The Jewish nation perpetuated its history, and inspired that fervent patriotism which still possesses the race, by handing down from generation to generation the story of God's mighty acts. It was the direct command of Jehovah, that their children should be early indoctrinated in Bible truth, and made to understand the way by which the fathers had been led. 'These words, which I command thee this day, shall be in thine heart: and thou shalt teach them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' 'Take heed to thyself, lest thou forget the things which thine eyes have seen, but teach them thy sons, and thy sons' sons.' The meaning of every new event and institution in the history of Israel, was to be explained, and impressed upon the minds of the young.

"The result of such parental and home instructions was just what might be expected. Their love of country was intense, and their devotion to her interests supreme. When near Mount Zion and within sight of the Holy City, their joy was unbounded; when separated by exile their sorrow was too deep for expression, and bordered on despair. How fondly they loved their land, and mourned over their own backslidings and the desolations of the Sanctuary, is touchingly expressed in the 137th Psalm. The temple was now in ruins and the once busy streets of Jerusalem now deserted. The land was waste and inhabited by strangers, while far from home, strangers and exiles, they sat by the rivers of Babylon. In such circumstances, what could they do but weep in silence, as they remembered Zion?"

After referring to the tender memories that on such an occasion cluster around the scenes of boyhood, he goes on to say:

"But not these things alone, to-night, demand our

reverence. We pay homage to the past because of the privileges it has conferred upon us in the present. If civilization and learning have now attained a point in advance of any former age, let us never forget the men, nor despise their labors, who gave a stimulus to thought and laid the foundations of moral worth and social happiness in days long gone by. Those civil and political principles and institutions, which are now the glory of Christian lands, were wrought out and built up in days when the few had to fight the many;—when men looked to the invisible more than the tangible, and when honest, out-spoken sentiments were rewarded by fetters, imprisonment and death. To the wisdom of her statesmen—the heroism of her Covenanters—the valor of her soldier citizens—the industry of her peasantry—in a word, to that unquenchable faith in God's sovereignty, which possessed the inmost heart of the Scottish nation, do we owe our noblest gifts in the nineteenth century: our peaceful homes and law-abiding communities; our undisturbed sanctuaries, and our constitutional liberties. As the great Edward Irving, apostrophizing his countrymen, well and truly says: 'Ye were a nation of families, and every head of a family was a king and a priest in his house, which was a house of God and a gate of Heaven. Your peasantry were as the sons of kings in their gravity and wisdom. They were men who held communion with the King of Heaven. Oh, never again till our King comes shall the world witness such a chosen seed and noble vine as were planted among the most desolate wilds of the north.'

\* \* \* \* \*

"But it is not only meet that we should gratefully remember departed worth, and record their names and deeds in granite and marble columns;—we owe it to them, when we pass away, that their memory shall be held as sacredly, and appreciated as highly, by our successors. 'Those things that our fathers have told us, we must not hide from our children, but show to the generation to come the wonderful works that the Lord hath done.' If we cannot go with them hand in hand, and stand by Bannockburn, Drumclog, Bothwell Bridge, Aird's Moss, the Grassmarket, and Greyfriars' churchyard, where mighty battles of the faith were fought—if not always won—we can picture to them such scenes, and as the Grecian patriot appealed to the shades of those who fell at Marathon and Salamis, inspire their hearts with the noblest emotions and rouse their enthusiasm to like deeds of daring. We can tell them what made and kept Scotland free from the tyranny of priestcraft and the perfidiousness of kings—how it was she was seldom vanquished and never conquered—how that in these days of storm and conflict, there sprung up freedom of thought and action—the right to judge of rulers and overthrow tyranny—the principle that the many are not made for the few, but the government for the elevation of the many, and the good of society at large. We can tell them of her admirable system of education, her schools and universities for rich and poor alike: where the shepherd's son sits side by side with the son of the peer, in the halls of science, letters and theology, and better still of that religious training associated with Sabbath homes and Scottish Sabbaths, whereby piety became ingrained in the heart of youth, and God-fearing men were prepared to become the pillars of the state. By such careful instruction, may we not hope to foster in our children a love for the grand old past, and a sincere desire to

"Snatch from the ashes of their sires  
The embers of their former fires."

There is need for such training of the youth of the present age. Our young men and women are thoroughly drilled in the Greek and Roman classics. They are far ahead of their fathers in the range of their studies. But these are so general and discursive as to ignore to a great extent the history of periods that were momentous in the results for good to the human race. The time afforded in our schools for the study of the endless subjects, that now form the curriculum, does not admit of more than merest outline of national characteristics. And perhaps it is just as well that the principles which underlie great periods in our national history should be explained by men who have a love for what is manly and honourable in conduct, and not left to ignorant, conceited and prejudiced *litterateurs*, who scoff at what is sacred, and eulogise what is infamous and vile. What is wanted is that fathers and mothers, after the example of Sir Walter Scott, though with greater love for historical facts, should tell their children and grand-

children of a hoary past never to be forgotten, and names that can never be mentioned but with reverence.

To narrate the history of these days is an easy task, compared with the tragic deaths of the actors in these struggles. They *made history, and in the presence of their children* died to preserve intact the liberty of conscience. James Guthrie, the Scottish martyr, had a son about four or five years old, so young indeed, and therefore so ignorant of the dismal tragedy that was approaching, that he could scarcely be kept from playing in the streets on the day of his father's execution. Guthrie, whose soul yearned over his boy, so soon to become an orphan, took him upon his knee and gave him such advice as was suited to his capacity. 'Willie,' he said, 'they will tell you, and cast up to you, that your father was hanged; but think not shame of it, for it is upon a good cause.' After the execution the martyr's head was set upon the Nether Bow Post, as a spectacle for the finger of scorn to point at. Among those who repaired thither, and looked up at the long grey hairs rustling in the wind, and the features embrowning and drying in the sun, one little boy was often seen gazing fixedly upon that countenance, with looks of love and terror, and still returning day after day, and hour after hour, as if there was for him a language in that silent head, which none else could hear. That child was Willie Guthrie, the little 'Willie' of the Martyr's last affectionate counsels and cares. His love for playing in the streets was over now, a new occupation had absorbed him, and as he returned from these pilgrimages, we may conceive with what feelings his mother heard him, when enquiring where he had been, his reply was, 'I have been seeing my father's head.' In such a stern school were the children of our ancestors taught, and right well were the lessons learned. The conflict was long and painful, but victorious, for

"Freedom's battle once begun,  
Bequeathed by bleeding sire to son,  
Though baffled oft, is ever won."

Finally, reference is made to the sufferings of the Argyles in the Scottish persecutions. He says:

'It is fitting to night that the Sons of Saint Andrew in Canada, above all other citizens, should join in the hearty congratulations, that have welcomed to our shores, our Governor-General and his royal consort. In devotion to the throne, Scotchmen have never been deficient, even when suffering persecution sufficient to make wise men mad. We give Victoria's daughter the sincere greetings of loyal hearts, not only for her own moral worth and varied graces, but for the sake of her royal mother, whose life and reign has been the glory of Great Britain and the admiration of the world. But as Scotchmen we cherish peculiar feelings in receiving as the representative of royalty, a man whose forefathers, in days when constitutional Government was crushed, heroically laid their head beneath the axe rather than submit to tyranny and wrong. So long as the heath covered mountains of Scotland remain, the name of Argyle will be gratefully remembered. On the 27th day of May, 1661, first in time and first in rank of Charles' victims, the Marquis of Argyle suffered death, as the proto-martyr of covenanting times. History records no grander event than the bearing of Archibald, Earl of Argyle, when condemned, and on the scaffold. Receiving his sentence kneeling, he rose and said, 'I had the honor to set the crown upon the King's head, and now he hastens me to a better crown than his own.' On the day of his execution, when his attendant clergyman put the question, 'what cheer my lord?' 'Good cheer, sir,' was the reply, 'the Lord hath again confirmed and said to me from heaven, son, be of good cheer, thy sins be forgiven thee.' Then with steady step, calm pulse, and unmoved countenance, after earnest prayer, he knelt before the axe, gave the signal, and the weapon fell. 'I could die as a Roman,' said Argyle, 'but choose rather to die as a Christian,' and as such he died. Twenty-four years afterwards, on June 30th, 1685, another Argyle died under the executioner's axe, saying as he went to join his martyred father: 'I die not only a Protestant, but with a heart hatred of Popery, prelacy, and all superstition whatever.' These noblemen—noble not only by birth but by gracious endowments, have left behind them characters which their enemies have failed to depreciate or asperse. We can ask no greater blessing for Lord Lorne, than that he may walk in the footsteps of his illustrious father, and maintain undimmed the glory that gilds the escutcheon of Argyle. That name means liberty of conscience

freedom of speech, constitutional government, obedience to just rulers, and disinterested patriotism towards the land we live in, and the land of our birth."

### AN OPEN LETTER.

MR. EDITOR,—I say nothing about mission-fields in this letter—the Assembly have already taken their interests in hand (see Appendix to Minutes, 1878, p. 23). I say nothing about large and wealthy congregations which may be vacant—the present methods of securing pastors must in their case continue, I presume.

I refer at present to *weak* congregations and to *supplemented* charges now vacant and seeking settlement. All admit that we lose much by long vacancies and by the number of these vacancies among our less inviting charges. The conviction is widespread among our people that the evil might be greatly lessened. Many outside our own communion do the Presbyterian Church the compliment to say that there is statesmanship enough among our ministers and elders to devise a better scheme of securing the settlement of weak vacancies than what now obtains.

Others may have a different plan, perhaps a better. The writer would respectfully submit the following for consideration:

It regards supplemented congregations as occupying a midway position between mission fields which do not ask for pastoral settlement and self-sustaining charges which ask for no outside help.

Occupying such a position, it is only fair that supplemented charges should have more voice in the selection of those who minister to them than mission fields, but it is not reasonable that they should have precisely the same privileges as congregations which pay their ministers' salaries themselves.

The present proposal is that two months, in some cases three, perhaps, be allowed them to choose a pastor. If by that time they should not succeed, that they entrust the Presbytery to appoint a minister, just as now missionaries are appointed to distant fields, and students are to mission posts without a call from those people, and on the whole better satisfaction is given than if the entire choice were in the hands of the hearers.

Nine-tenths of our weak congregations would agree to such a scheme, I am persuaded, for they are weary of their present condition. Many of our Probationers would hail it, as they are heartily sick of their fruitless journeys over the country at so much outlay and personal discomfort.

In many cases the way might be clear to induct the preacher as permanent pastor; in many others it would be found more advisable to appoint him for a given time—say one year, two years, or three. In any case, his name should be put upon the Presbytery's Roll and all the privileges of a pastor given to him; he is doing the Church's work, and work requiring more self-denial than many who draw thrice his pay, and why should not all the privileges of the pastoral office be accorded?

Not unfrequently the missionary would remain there permanently, and be duly called by the people, as between him and them an attachment would spring up which would express itself in this form.

Where it was otherwise, he would withdraw at the close of his appointment, and he might immediately enter upon another field, and the congregation immediately receive another laborer.

Sometimes it might be advisable that the preacher visit the field before he accept the appointment. In any case the Presbytery would need to make with the people as careful arrangements for pay as in ordinary settlements, but these are only matters of detail.

Were such a method becoming general, it would doubtless affect the working of the present "Probationer's Scheme," but this instrument could be modified to suit the altered circumstances.

To a very considerable extent it could be put into operation immediately, and within three months from to-day the large majority of preachers and ministers now out of a charge could be settled, and a corresponding number of vacancies be filled.

Very few words are needed to show the necessity of a change in the direction here proposed.

Look at the condition of many of our smaller vacancies—adherents dropping off month by month—members too and their families—Sabbath schools neglected altogether, or only wearily maintained—spiritual life down to a pitiable state, while a critical spirit rules,

which must prove fatal to all true worship, while this "Cad" of candidates continues to come for trial.

Look at the effect on the Church's finances. It is almost impossible to get these weak vacancies to contribute regularly to the various schemes of our Church. They lack the necessary organization, they lack interest in those schemes, they are dispirited about *home*, how can they be enthusiastic about things *away from home*. When at length, a pastor is secured, the supplement required is larger than it ought to be, for the cause ran so low through the long vacancy.

Then, the interests of our ministers now out of a charge should be considered. Men might be named who have gone over the whole Province without receiving a call whose real worth was not discovered by their one or two pulpit services. Some slight defect in tone, or pronunciation, or countenance—a sermon a few minutes too long, or not of the cast the people's taste craved for just then—yes, forsooth, grey locks and a brow somewhat wrinkled, oft suffice to secure the verdict, "He won't do."

Only let some of these men be thoroughly known, let them be seen in private, at the prayer meeting, in the sick chamber, by the coffin, in the session, at the communion table—let the *whole* man be seen and his real worth will come to light.

It is a great loss to the Church to have such men so long out of a place, it is a great wrong to themselves.

The remedy lies, I humbly submit, in the direction noted above. May it take the very best form soon, and may the results exceed our expectations.

Lindsay, Dec., 1878.

J. HASTIE.

1878.

### A CHRISTMAS ANTHEM.

So sang the angels, mid the stars on high—  
"Glory to God, on earth good will to men."  
Re-echo far the anthem of the sky;  
Ye rolling ages chant the glad refrain.

Chorus—Glory to God on high  
Who gave his son to die  
For man defiled,  
We hail the hallowed morn  
The Lord of life was born,  
God's holy Child.

Let war its clamour still, and sheath the sword,  
And sceptred potentates their homage lend;  
In Bethlem's lowly shed behold the Lord!  
Adoring bow the knee, your praises blend.

That natal morn redeems all other days,  
The blessed advent of the Christian year;  
It smiles on all munificent with grace,  
A light from heaven reaching far and near.

Ye sons of wealth, your goodliest treasures bring,  
To pining haunts of poverty repair;  
Lay out your tribute to the new-born King;  
The poor of earth are His peculiar care.

Yea, stoop to cheer the wretched and the vile,  
Grudge not a hand to succour and to save;  
He stooped for you, poor slaves of sin and guile,  
And bowed His head to sorrow and the grave.

Glenagarry.

C.C.A.F.

### THEIR EXCELLENCIES AT THE FLAVIE STATION ON THE INTERCOLONIAL RAILWAY.

The Vice-regal train stopped for a few minutes at this station on Thursday, Nov. 28th, while the engines were being changed and the wheels of the cars oiled. A few flags were hoisted in honor of the occasion. One of these was white and *orange*, hoisted, too, by a good Catholic! Yet nobody seemed to hoist a scowl on his face at the sight of it. The enterprising gentleman referred to had on the front of his store a motto, of which the following is as near a *fac simile* as can be given by types:

"HONOUR AND GLORY TO THEIRS EXCELLENCE THE MARQUIS OF LORNE AND HER HIGHNESS THE PRINCESS LOUISE."

This was the only motto. Very probably it was the fruit of much study. The author is a French Canadian. At first he had "his" for "her," but acting on the advice of an intelligent brakesman, he altered it. A fair number—less, however, than 1,000—awaited the arrival of the train, among whom were Lieutenant-Governor Letellier and his cabinet, and Col. Strange. At length it appeared. Fog signals were laid on the track near the station, and thus when the train went over them, it saluted itself. Neither the Marquis nor her Royal Highness appeared outside. Very few saw either of them through the windows of their car. I

had a very good view of the Marquis. He was looking through one of the windows in the direction of the loyal motto, but whether he saw it or not I cannot tell. Had the Princess seen it, she would, perhaps, have shed tears of mirth, if not of mourning, over the murder of her mamma's English. I saw her right arm, which was better than nothing, as it was the right arm of a princess. At length, two fresh weeds, abundantly decked with evergreens, roses, and flags, were fastened to the train. Other preparations having been completed, the distinguished party departed. Cheers were given when they arrived, but as a body the givers were new at the business. But when they left, scarce a farewell note was heard. Was it because the spectators thought that they had already done enough, or was it because grief at their loss choked their utterance?

Had I known soon enough that their Excellencies would disembark at Rimouski, I would have gone thither before. No doubt Bishop Langevin and his clergy were out there in full force. Not a priest was at the Ste. Flavie Station, so that the Presbyterian Bishop of Metis was, as a representative of the clergy, "all alone in his glory" in the crowd there.

I have not heard of any pockets having been picked at Ste. Flavie Station in the crowd. The place is too poor to draw any of the tarry-fingered brotherhood to it. Poverty has sometimes its advantages.

The bad English in the motto above quoted can very naturally be accounted for. "Theirs"—in French "their" is plural (*leurs*). "Excellence"—the author no doubt supposed that the last "e" is sounded in English. In pronunciation, the plural "Excellences" is, in French, the same as the singular "Excellence." "His Highness the Princess Louise"—In French, "son" is "his," and "sa" "her," that is, "belonging to her." "Allesse" (highness) is feminine, but as "sa Allesse" would make a disagreeable sound, that word takes before it "son."  
T. F.

Metis, Que.

### RUSSELL HALL, MONTREAL.

MR. EDITOR,—It may be interesting to your numerous readers to know something of the progress of the congregation that meets in Russell Hall. Last Sabbath the Communion was dispensed there to fifty-six of the members. The attendance is always good on Sabbath evenings, but on this special occasion the church was full, many present being Roman Catholics, whose behavior was perfectly respectful, and who listened with great attention both to the sermon and to the Communion addresses. The text for the occasion was in Hosea xiv. "Ephraim shall say, What more have I to do with idols?"

A number of new members sat down with us at the Lord's table for the first time, and appeared deeply impressed with the solemnity of the occasion.

Our prayer-meetings seldom number less than fifty people, and these will compare favorably for their respectable appearance with adherents of our English-speaking congregations. The Sabbath school averages forty children, actual attendance. A Dorcas Society, formed of members of the church exclusively, has undertaken to supply the wants of the poorer families of the congregation, and by a concert have made about fifty dollars. There are no wealthy families in connection with us, yet poor as they are, they have contributed two hundred and sixty-five dollars during the past year. Since the 1st of January, I have baptized twenty-three children, officiated at seventeen funerals, and married fifteen couples.

I trust, dear sir, that the friends of the work may feel encouraged by these brief statistics to come to the rescue of the Board, which is at the present time not only unable to extend its operations, but also to meet its liabilities. Missionaries have always plenty of trials for their faith, let it not be said that to them is added the "cares of this life" through the neglect of our congregations.  
CHAS. A. DOLDIBI,  
Minister of St. John's French Presbyterian Church,  
Montreal, Dec. 3, 1878.

WINTER is setting in on the continent of Europe with unusual severity. Falls of snow are announced in all the mountain regions of Europe. The Apennines are thickly covered and the Swiss passes are blocked up. Several weeks ago Vienna was cut off from communication with the rest of the world for forty-eight hours by a heavy fall of snow, which was several feet deep in the streets.

## BOOKS AND MAGAZINES.

*A Catechism of the Doctrines of the Plymouth Brethren.*

By the Rev. Prof. Croskery, M.A., Magee College, Londonderry. Toronto: Canada Presbyterian Office. This is a pamphlet of forty-four pages, containing, in the form of question and answer, an exposure and refutation of the errors of the Plymouth Brethren in the matters of Faith, Repentance, Justification, Sanctification, the Sabbath, the Church, the Ministry, the Moral Law, Prayer, and the Work of the Holy Spirit. It will be found beneficial to circulate this pamphlet wherever congregations are troubled by the "Brethren."

*The Tariff Hand-Book.*

By John McLean. Toronto: Rose-Belford Publishing Co. This manual shows the Canadian Customs' Tariff, with the various changes made during the last thirty years, the British and American Tariffs in full, and the most important portions of the tariffs of France, Germany, Holland, Belgium, Italy and Switzerland. To all who desire trustworthy facts respecting our own customs' tariff, and those of other lands, this little hand-book will be very useful. The tariff of the United States is given in full as being the most important, next to our own, especially in the present crisis.

*Harper's Periodicals.*

New York: Harper & Brothers. "Harper's Magazine," "Harper's Weekly," and "Harper's Bazar," all occupy advanced positions, each in its own class. The monthly magazine has a brilliant list of contributors, furnishes its readers with a great variety and a superior quality of literature, is appropriately illustrated, and is said to be the most popular monthly in the world. The "Weekly" has always opposed shams, frauds and false pretences, and aimed at the dissemination of sound political principles. On account of its high literary character as well as for its artistic excellence it occupies the foremost place among illustrated papers. The "Bazar" is the great leader of fashion on this continent, and is peculiarly acceptable to many on account of the domestic and social character of its literature.

*Rose-Belford's Canadian Monthly.*

Toronto: Rose-Belford Publishing Co. The "Canadian Monthly" for December contains: "About some Fire Mountains," by E. C. Bruce; "The Haunted Hotel," by Wilkie Collins; "Shelley," by Walter Townsend; "The Monks of Thelema," by Walter Besant and James Rice; "Water: Fit to Drink or Not," by J. F. Everhart, A.M.; Sonnet, by H. L. Spencer; "Under One Roof," by James Payn; "Stewart's Canada under Lord Dufferin," by W. J. Rattray; "Berlin and Afghanistan," by Prof. Goldwin Smith; "A Modern Dryad," by *Fidelis*; "Richard Realf," by W. H.; Sonnets, by Watten Small; "Under the Trees, by the River," by John Reade; Round the Table; Current Literature. Mr. Bruce's article "About some Fire Mountains," is instructive, well written, and beautifully illustrated. The paper on "Shelley" by Mr. Townsend is a successful effort in poetical criticism. Mr. Rattray, under cover of reviewing "Stewart's Canada under Lord Dufferin," furnishes a good, original, historical article. There is a good deal of smooth versification and some poetry in *Fidelis*' "Modern Dryad." We do not know that Prof. Goldwin Smith ever set himself up as a model of literary elegance, but at the same time we do not think that the public will be very well pleased when they find a writer of the class to which he aspires descending to vulgarity. Our proof that he has done so is to be found in his article on "Berlin and Afghanistan," in the present number of the "Canadian Monthly." In the second line of that article he uses the term "Jingo England." A little farther on he speaks of another England, meaning another English party, which is "Anti-Jingo," and then he unsparingly denounces the path of "filibustering aggrandizement" into which the "Jingos" are trying to drag the nation. In the next sentence he states that Scotland is "Anti-Jingo," and that the "Scotsman" paper is "steadfastly Anti-jingo." But to prove our case beyond cavil we must quote, in full, a sentence which occurs a little further on. The Professor is giving advice to Canadians, and he says: "That you may be true to England without being Jingo—that the more true you are to England the less Jingo you will be—is clearly the opinion of at least half the English nation." All the instances quoted occur in the first paragraph, and all through the article the same unfortunate piece of slang meets us almost at every step. On the whole the "Canadian Monthly" is keeping up its reputation for weight, good taste, literary excellence, and attractiveness.

## YOUNG MEN.

The critical period in a young man's life is when he leaves home, the presence and influence of his parents, his instructors and early associates, to start in life for himself, and to make new companions and acquaintances. A large majority leave the country and settle in our large towns and cities. They are drawn to these centres, supposing the chances of success are more favorable, and the sphere of operations much larger. They come with their ambition on fire, and with visions of wealth before them. They come with a mother's prayers, youthful purity and vigor, inexperienced in crime, ignorant of the devices of wicked men, unsuspecting, and consequently easily entrapped. Soon they find themselves among strangers, and with entirely new surroundings. The quiet of their country home is exchanged for the din and bustle of business. Instead of spending their evenings around the bright and pleasant hearthstone of the old homestead, they find themselves in the crowded street, amid the glare of temptation and the seductions of vice. It is a great disadvantage—in fact, a misfortune, for a young man to be a stranger. The devil is sure to tempt him when lonely. The restraint of friends removed, Satan suggests the possibility of covering up and concealing sin, and having no reputation to maintain, no honor publicly involved, no loving ones to face in the morning with the stain on his character, the young man yields to the voice of the tempter, and enters the chambers of death.

How weak we all are when alone. How little we seem when among absolute strangers. How much of life is wrapped up in our hearts. How love strengthens character and surrounds it with bulwarks. All this the young man forfeits when he leaves home and takes the risk of unfavorable surroundings in a strange city.

A young man without a home, or some special friends whom he can visit in their own private homes, in a large city, is to be pitied. For a whole year young men in our cities never sit down in quiet conversation with a family group. They know no families. They are only acquainted with those like themselves, whose chief attractions is the street or the theatre. Society, in the higher sense of the term, they know nothing about. They are not at ease in the company of the refined and religious. Their taste is gross and sensual; their conversation has the ring of coarseness; their manners are rough; their ease and grace in virtuous company are gone. Such society becomes distasteful. They prefer the club-room to the parlor, the ball to the private circle at home, the boisterous crowd of the street to the intelligent society of ladies, or the elevating influence of music.

Thus we see hundreds and thousands of young men slowly going down to ruin. One restraint after another is broken; old friendships lose their power; early recollections fade slowly away; home is forgotten, or seldom visited; church is neglected; the old Bible, the mother's gift, is unread and unstudied; and deeper and deeper they plunge for gratification. To silence conscience they benumb their feelings with strong drink. To bury thoughts of former innocence and of home, they rush into all kinds of amusements and excitements. Reflection, self-examination, thoughts of accountability unto God—these become purgatory to the soul—hence, they must be thoughtless, indifferent, and even scoffers at religion. They soon destroy health, blast character, and come down to a sick and dying bed. They break a mother's heart, fill an untimely grave, and lose their souls.

How sad and heartrending this scene! The bright flowers removed from the fertile gardens to the filthy den to droop and die in the vile corruptions of sin; the bright-eyed, beautiful, innocent and pure lad, as if an angel had marked him for paradise, or God had left him here as a model of manhood, just unfolding into fragrance and beauty, often becomes the devil's agent—a very demon on earth. O God, pity and save these straying lambs, lost in our city vices, and on the road to hell! Christian young men, unite, combine, organize, pray, work, and rescue these victims from the grasp of the destroyer, and turn their feet into the royal highway of God's redeemed people. Church members, welcome them to your churches, your pews. Speak to them; invite them to come again. Be kind to them, and you may pluck a jewel from the mire to shine in Christ's coronet. You may, in saving one soul, set in motion a wave of influence and power for good that shall roll on throughout the ages, and never cease.—*Christian Voices.*

## SCIENTIFIC AND USEFUL.

**DUST IN THE EYE.**—A correspondent writes to the "Scientific American" this remedy for cinders in the eye.—"A small camel's hair brush dipped in water and passed over the ball of the eye on raising the lid. The operation requires no skill, takes but a moment, and instantly removes any cinder or particle of dust or dirt without inflaming the eye."

**FRIED OYSTERS.**—Take large oysters drained well. Roll some crackers fine, season them with pepper and salt. Have ready some boiling lard and some beaten eggs. Dip the oyster first in the cracker then in the egg, and then into the cracker again; drop them into the hot lard; let them brown, and skim out in a colander drain. Should be served hot.

**VEAL SOUP.**—A three-pound joint of veal well broken, in four quarts of water and set over the fire to boil; prepare a quarter of a pound of macaroni by boiling it by itself with water enough to cover; add a little butter to the macaroni when it is tender; strain the soup and season with salt and pepper, then add the macaroni and water in which it was boiled. A pint of rich milk or cream and celery flavour is relished by many if added.

**FAVORITE MEAT PIE.**—Take cold roast beef, or cold meat of any kind, slice it thin, cut it rather small and lay it, wet with gravy and sufficiently peppered and salted, in a meat pie dish. If liked, a small onion may be chopped fine and sprinkled over it. Upon this pour a cupful of canned tomatoes, a little more pepper and a thicker layer of mashed potatoes. Bake slowly in a moderate oven till the top is a light brown. It is very good, and a great favorite with those who do not usually like meat pies.

**BUCKWHEAT CAKES.**—Take a yeast cake, soak it in a little warm water; when soft, mix flour and make a sponge, as for bread. This is to be prepared early in the day and set in a warm place to rise. At night mix into this sponge your buckwheat with a little wheat flour; mix it with warm water, and don't have it too thick. Set it in a warm place to rise over night. In the morning if they are too thick, thin with a little warm milk and water. Add salt to taste. If not sufficiently light, put in a little soda; but they are better raised entirely by the yeast.

**PINE WOOL.**—In Breslau, Germany, there has existed, for several years, an establishment that prepares from the fibrous substance of the leaves a pine-wool, that possesses many valuable properties. This wool, when spun and woven has the strength of hemp, and it may be made into carpets, blankets, and other articles. As to durability, in mattresses, it is found to last three times longer than wool, and possesses the advantages that while its odour repels insects, it is salutary and agreeable to those using it. In the preparation of this pine-wool an essential oil is obtained, having a pleasant odour, which is used as a liniment in rheumatic complaints, wounds, and certain cutaneous diseases.

**FOR PICKLING SMALL ONIONS.**—Peel some very small white onions and lay them for three days in salt and water, changing the water every day; then drain them, and put them into a porcelain kettle with equal quantities of milk and water, sufficient to cover them well; simmer them over a slow fire, but when just ready to boil take them off, drain and dry them, and put them into wide-mouthed glass bottles, interspersing them with blades of mace. Boil a sufficient quantity of the best cider vinegar to cover them and fill up the bottles; add to it a little salt, and when it is cold pour it into the bottles of onions. At the top of each bottle put a spoonful of sweet oil. Set them away closely corked.

**OYSTER SOUP.**—Take one quart of liquid oysters; drain the liquor from them and add as much more water; a teaspoonful of butter, and a teaspoonful of rolled crackers to each person; put on the stove and let them come to a boil; the moment it boils put in your oysters, having ten, or at least six to each person; watch carefully and the moment it boils, count just thirty seconds by your watch and then take them from the stove; have the soup-tureen or a large dish ready with two tablespoons of rich, cold milk or sweet cream for each person; pour in your stew, adding salt and pepper to taste. Never boil an oyster in milk if you want it good. Salt should always be put in the last thing in any soup, fricasse or stew where milk is used, as it is apt to curdle the milk.

**BED-QUILT PATTERN.**—If you examine honey-comb work of bees, and cut a piece exactly like one of the cells you may have a pattern which will suit for a variety quilt. Before piecing, cut quite a number and lay them down in forms, arranging to fancy. In my quilt like this, I put them together so that the pieces ran cross-wise, corner to corner,—first a light and then a dark stripe. This kind of work looks well in rugs made of thick cloth, with each piece corded with some bright color and then sewed together. I use the best parts of old coats and pants, with now and then a piece of bright woollen. These pieces are quite difficult to set together, as one must not sew within a seam of each side before joining on another piece. I had to put mine together two or three times before I could get them to suit me.

**HINTS FOR WASHING FLANNELS.**—I will give a little of my experience in washing flannels. I was taught to wash flannel in hot water, but it is a great mistake. In Italy my flannels were a wonder to me; they always came home from the wash so soft and white. I learned that the Italian women washed them in cold water. Many a time I have watched them kneeling on a box, which had one end taken out, to keep them out of the mud, by the bank of a stream, washing in the running water and drying on the bank or gravel, without boiling; and I never had washing done better, or flannels half so well. I have tried it since, and find the secret of nice, soft flannels to be the washing of them in cold or luke-warm water, and plenty of stretching before hanging out. Many recipes say, Don't rub soap on flannels; but you can rub soap on to the advantage of the flannels if you will rinse it out afterward and use no hot water about them, not forgetting to stretch the threads in both directions before drying. Flannels so cared for will never become stiff, shrunken or yellow.—*By a Boston Lady.*



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## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, DECEMBER 13, 1878.

## THE QUESTION OF THE POOR.

THE question as to the best method of solving the problem of the poor was raised by Rev. Mr. Macdonnell in his very practical and instructive sermon delivered in St. Andrew's Church on Thanksgiving Day. It is a subject in which we are all deeply interested. It touches us on every side, and we cannot shake it off. Every right-thinking person is conscious of a sentiment approaching the point of intense agony, as he or she remembers the amount of human suffering that necessarily exists. This is the humane point of view. But we quickly pass from this to think of the matter from motives of self-interest. The social fabric is endangered by a too great preponderance of the poor. The holders of property can no longer feel secure in their possessions. There is danger at every moment of the unemployed joining the ranks of modern Socialists, and waging a bitter warfare against good government and every public and private interest. The industrious classes must consider the subject, whether they will or not.

It is very evident that much of the distress which prevails arises from idleness, want of thrift, inability for skilled labor, and from intemperance and other vicious habits. Even during the harvest, when labor can command its own price, there is a vast number of persons who would rather be on the streets than go to the honest toil of the field. There are others, again, perhaps willing enough to work, but who, whenever they become possessed of a dollar, spend it upon some needless luxury rather than upon the necessities of food and clothing. How many, too, whose labor on the field, in the warehouse or the household is completely worthless. They have no perseverance. They are wanting in skill. They seem to be entirely destitute of brains even to conceive what ought to be done, let alone to do it. The work were better left undone, than be attempted by such untrained hands. Then it is plainly evident that from intemperance arise the evil results of idleness, and thriftlessness, and too frequently we witness skilled labor becoming, through drink, worse

than useless. And then whatever money is earned is squandered upon drink. There is too often little or none left for hapless wife or starving children. Or the skilled, industrious husband finds a millstone around his neck in the shape of the useless drunken wife, who spends the hard-earned wages upon the damning cup, and leaves nothing to see and clothe the wretched offspring.

What is to be done with the mass of poverty arising from such causes as these? That is a most difficult question. It is an awful problem to solve. There is nothing more evident than that, in our highly developed civilization, which involves the freedom of the individual until it is forfeited by the commission of some recognized crime, the condition of the class described is something worse than that of slavery. Nay, the state of bondage was for the most part a paradise compared with this. We could then deal with all such persons and put them to work whether they liked it or not; and if their labor yielded nothing in return, society would be the gainer by their enforced imprisonment. But while it is impracticable to reduce the idle and intemperate to servitude, it is questionable whether it is wise not to treat many of these as criminals. It is no doubt coming to this, that if we cannot convict because of intemperance, we shall be forced to treat as criminal, the neglect, that arises from vice, to provide for children and other dependents. A woman would be shut up in prison for striking her husband or suffocating her child while in a state of intoxication; and can any solid reason be advanced for not punishing her when she does worse than inflict a physical blow—squander on beastly gratification the hard-earned money which ought to be expended on food and clothing? Why should a husband and father, who wilfully lets his family starve, escape from an equal punishment to that which would befall him were he committing a breach of the peace? The idle, thoughtless man should be dealt with as a criminal, especially where his conduct involves the suffering of others. This line of treatment would effectively deal with a large class of the so-called suffering poor; and the charitable societies, or even the State, could protect the hapless children or unfortunate wife, who were thus thrown helpless upon the world.

Mr. Macdonnell referred to the question of tramps, but left it there as a problem with which he could not grapple. A city like this is constantly being invaded by the army of tramps. It has been said that the United States is a nation of tramps; and if so our reputation in this respect is certainly not far behind that of our neighbors. What is to be done with tramps? That is a profound problem. The difficulty is to discriminate between honest tramps and dishonest, between idle tramps (though tramping seems far from being idle) and those that are looking for work. The honest, or those who want to do something, will, we think, be speedily discerned, and we are rather afraid that they will be a handful in comparison. The question then resolves itself, What are we to do with idle and dishonest tramps? We think there might be inaugurated a system of rough, "Jeddart justice" that would just meet their case. Let us provide some kind of shelter, however rude, and a certain amount of food,

on condition that these are to be earned. The alternative must be presented to all such—either work or starve. Put down begging either by the arm of the law or by a concerted refusal on the part of the citizens to give relief. We are speaking of the sound and hale tramp, and not of the sick and infirm, however unworthy he may be. For the latter, kindly treatment in the hospital and bringing to bear upon him Christian influences, may work wonders. But for the tramp who is able but not willing to work, let him have the fair offer, and by that let us abide, either to labor or tramp, and we make sure that a wholesome cure would speedily be provided for a monstrous and pressing evil. At all events, this line of treatment is worthy of the gifts of the best minds, to whom Mr. Macdonnell earnestly appeals for the solution of this social problem.

There is still the class of the deserving-poor to be considered. If we could only get at some method of knowing such and of becoming acquainted with the cases, our benevolently-inclined would greatly rejoice. It is not the want of the will to help, it is the difficulty of finding out those who need and deserve relief, that is the pressing question of the hour. This problem was undoubtedly solved by Dr. Chalmers and his noble band of workers in the parish of St. John's, in Glasgow. By a system of visitation, thoroughly carried out, every resident family, and every individual in a population of nearly one hundred thousand, were known by name, residence, and their circumstances. The deserving poor were thus reached. But at what a cost! Not of money, but of genius, of sacrificing efforts, of time. It was such a cost that Dr. Chalmers had to retire to the scholastic cloister of St. Andrew's University, after having nearly broken down from his Herculean task. It was at such a cost that the experiment has hardly ever been repeated, except in other methods by Dr. Guthrie and Norman MacLeod. But might not this plan be put into execution without its main burden falling upon one or a few? Could not all the congregations in a city unite for this desirable end? Could not the city be divided into districts, to be visited and cared for by the benevolent societies connected with the churches? Of course, much is done by the Ladies' Relief Society, and that in the right direction,—a society that is worthy of public confidence. Still, it is liable from various causes to be well done in one quarter and left undone in another. Let there be concerted action on the part of all Churches, both Protestant and Roman Catholic; and substantial results would follow. But even this co-operation, perhaps, presents a more difficult problem than ever.

Meanwhile, winter is upon us. There is much distress in every city. There is suffering that is out of sight and covered up. It will not do to be merely theorizing. Something must be done. At the very least, the congregations can be doing their best for their own poor.

## IRISH PROTESTANT BENEVOLENT SOCIETIES.

IN another article we have dealt with the general question of the poor; in this we wish simply to direct attention to the Irish

Protestant Benevolent Societies, which are doing much and valuable work for the relief of the suffering. Like the St. George's, the St. Andrew's and the New England Societies, the above association is purely benevolent. As explained by the President, Captain McMaster, the work it does is of a quiet and unostentatious nature. The society endeavors to carry out its objects, by giving good counsel as well as relief. When, for example, clerks come to Mr. McMaster to secure his influence to obtain situations as book-keepers, he gives them the advice of Horace Greeley, to go west and work on the farm. Many young men, who have followed such counsel, are now independent farmers, who present a delightful contrast to the large number of educated young men who are vainly searching for employment in their own calling or profession. The farm is the thing for a young man of pluck and ordinary skill. He can hardly fail to get on. He may have to work for an employer in the first instance. But if steady and industrious the day will come that will see him on a farm of his own. Even then he may have to hire himself for part of the day to another; but that is making sure the day of independence. The moment is not far off when he will proudly stand upon his own unencumbered acres.

But the Irish Protestant Benevolent Society gives more than advice. It seeks to aid the deserving poor, who hail from Ireland; and, thus, is an important factor in the solution of the problem of how to help those who need and deserve aid. We wish every blessing to rest upon this benevolent society. Let us hear of substantial support being given to its funds by the brave and noble hearted of our Protestant citizens who hail from the Green Isle.

ADDRESSES TO THE GOVERNOR-GENERAL.

WE have already noticed the warmth and cordiality of the reception accorded to the Marquis of Lorne and the Princess Louise on their arrival in this country. The feeling of the community was expressed in a variety of ways, but it was most clearly and definitely set forth in the numerous addresses presented to their Excellencies by the various bodies, municipal, educational, and religious. We cannot find room for all these documents, but it will not be considered invidious if we make an exception in favour of our own Church. The Governor-General, though he is himself a Presbyterian, and has already, it is stated, taken a pew in St. Andrew's Church, Ottawa, must, in his public capacity, treat all denominations alike. But this is not the case with us for in our public capacity we are Presbyterian. On the arrival of the vice-regal party at Halifax, N.S., the following address from the Synod of the Maritime Provinces in connection with the Presbyterian Church in Canada was presented, and read by the Rev. Dr. Burns:

To His Excellency, the Most Noble SIR JOHN DOUGLAS SUTHERLAND CAMPBELL, K.T., G.C.M.G., Marquis of Lorne, Governor-General of Canada, etc.

May it please your Excellency:—

We, the ministers and elders of the Synod of the Maritime Provinces in connection with the Presbyterian Church in Canada, desire to tender you a very cordial welcome on your arrival upon our shores to assume the office of Governor-General of this Dominion. We belong to a church having eight hundred ministers and missionaries, embracing a

constituency of six hundred thousand, and covering an area that stretches from Newfoundland to the Rocky Mountains. We yield to none of our fellow-citizens in loyalty to the Queen and respect for her representative. We have reason to feel grateful for the privileges which we enjoy, as an integral portion of the British Empire, and we fervently pray for the perpetuation of the bonds that unite us to the parent state, believing as we do, that such a union is as important to the peace and prosperity of Canada as it is accordant with all our wishes and aspirations. We share in the general satisfaction that the distinguished nobleman who, for the past six years, has so successfully filled the vice-regal office, has received in the person of Your Excellency so worthy a successor. Our gratification is increased by the consideration that you are accompanied by one who, as the daughter of our beloved Sovereign, will bind all hearts throughout the land (were it possible) yet more closely to the Crown, and whose example of womanly virtues and accomplishments, lending an additional grace to her exalted station, will exert a widespread influence for good.

Nor can we omit referring to the peculiar interest which, as Presbyterians, we feel in your appointment, arising from the fact of your belonging to an honorable house which has ever proved true to the altar as well as the throne, and that you claim an ancestry held by our church in loving remembrance, whose fidelity to our time-honored principles has stood the grandest tests.

Our prayer is that Your Excellency may be enriched abundantly with Divine Grace; that wisdom from above may direct and prosper all your measures; that every needed blessing may be vouchsafed to yourself and your illustrious consort, and that at last you may be both raised to an eternal and unending inheritance.

P. M. MORRISON, S. Clerk. A. Ross, Moderator.

REPLY.

To the Ministers and Elders of the Synod of the Maritime Provinces:—

Reverend Sirs and Elders of the Presbyterian Synod of the Maritime Provinces:—

I accept with gratitude, as Her Majesty's representative the address which you, on the part of so numerous a body of the Presbyterians of the Maritime Provinces, have presented to me to-day, and which assures me of your unflinching love for our sovereign and affection for our throne.

Her rule ensures equal rights and privileges to all, and I note with pleasure your conviction that, in upholding the integrity of our Empire, you recognize the advantage of all, and that you are as determined as any of the people of our great colonies to maintain that union which is the result of those national ties sustained by the free development of the colonies and fostered by their prosperity.

The Church you represent is one counting in membership very many throughout North America. It is impossible to think of the multitudes who look to you as their ministers without knowing what responsibilities attach to your position. The way in which they have been met are known to all, and form a part of the history of the land. Ignorant indeed would be he who did not know of the good you have done, and the manner in which you have met the difficult demands made upon you by the widely scattered populations of the provinces of British North America.

The Princess thanks you, reverend sirs, with me for the gentleness and warmth of the good will you express towards her, and I assure you that to me personally it has been a great pleasure to receive the address you have presented in the name of the Presbyterian Synod of the Maritime Provinces. Halifax, Nov. 30th, 1878. LORNE.

In like manner, at Montreal, the Governor-General and Her Royal Highness were met by a large deputation representing the General Assembly of the Presbyterian Church in Canada, who presented an address in the name of that body. The deputation consisted of the Rev. Dr. Jenkins, Moderator of the General Assembly, who read the address; Rev. James Patterson, Acting Clerk; Rev. Chancellor Cooke, Rev. Principal MacVicar, Rev. Professor Campbell, Rev. Professor Murray, Rev. John Scrimger, M.A., Rev. D. Ross, B.D., Reverends James Flock, B.A., R. Douglas Fraser, Wm. McKibbin, B.A., Prof. Ouriere, Alex. McGillivray, Hamilton Gibson, William Forlong, Thos. Bennett, P. Wright, J. Wellwood, A. Rowat, Robert Wilson, D. Patterson, Robert Campbell, Jas. Tait, K. McDonald, J. Nicholls; Messrs. Jas. Croil, Jos. Mackay, John Stirling, Alex. Buntin, David Macfarlane, Andrew Robertson, David Morrice, William Robb, J. S. Archibald, M.A. William Drysdale, John L. Morris, William Darling, Thos. E. Coulthart, William Darling, jr., James Rose, Geo. S. Spence, Alex. Rose, T. Davidson, John Hope, Alex. Mitchell, John Rankin, William Reid, James Aitken, Alex. McPherson, John C. Becket, Jas. Middleton, Jas. Lillie, Jas. Bissett, Alex. Ewan, and others. The address and reply were as follows:

To His Excellency the Right Honorable Sir John Douglas Sutherland Campbell, Marquis of Lorne, K.T., K.C.M.G., Governor-General of the Dominion of Canada, etc., etc.

May it please Your Excellency:—

In name of the General Assembly of the Presbyterian Church in Canada and of the Synods, Presbyteries and Congregations under its charge, we beg to offer to Your Excellency our most respectful and cordial welcome on Your Excellency's arrival in Canada as the representative of our Most Gracious Sovereign.

We hail with entire satisfaction the appointment of Your Excellency as Governor-General of the Dominion of Canada; the more that this appointment secures the presence in Canada of Her Royal Highness the Princess Louise, the daughter of our revered Queen, and Your Excellency's illustrious consort.

In approaching Your Excellency on this auspicious occasion, it gives us pleasure to state that the Presbyterian Church in Canada, in whose name we speak, represents the Church of Scotland, the United Presbyterian Church, and the Free Church of Scotland, and that it also includes representatives of the Presbyterian Church in Ireland, and of the English Presbyterian Church, constituting, until lately, four distinct and independent Canadian Churches, but now happily united in one Presbyterian Church, having an ecclesiastical jurisdiction co-extensive with the Dominion.

Forasmuch as we thus embody the Canadian sections of these Historic Churches, we cannot but rejoice to see amongst us, in the person of Your Excellency, the representative of the noble and ancient House of Argyll, a House which, in so many of its distinguished members, has been closely and honorably identified with the most momentous periods in the history of Scotland, and whose patriotic personal sacrifices have largely helped to secure to the Scottish people those signal liberties, both civil and religious, which they now enjoy.

That Almighty God may vouchsafe to Your Excellency and to Her Royal Highness every earthly blessing; and may so guide Your Excellency's administration that it may, in all respects, tend to the welfare of Her Majesty's Canadian subjects, is our earnest prayer.

On behalf of the Presbyterian Church in Canada. (Signed), JOHN JENKINS, D.D., Moderator of the General Assembly.

Montreal, Nov. 30th, 1878.

REPLY.

To the General Assembly of the Presbyterian Church in Canada.

Mr. Moderator and Gentlemen:—I beg to thank you most sincerely, not only for the kind address with which you have been good enough to welcome my arrival in Canada as Her Majesty's representative, but also for the kind allusions to the presence of the Princess amongst you. I am glad to think that the tenets of the Presbyterian Church should be disseminated and administered under such satisfactory auspices as those which attend the ministrations of her clergy in this country, and I can assure you that I have no greater desire than to promote, so far as it may be possible for me to do so, a spirit of unity and contentment throughout the length and breadth of the Dominion. In conclusion, I beg to thank you sincerely for the kind expressions contained in your address, which are personal to the Princess and myself. Montreal, Nov. 30th, 1878. LORNE.

KNOX COLLEGE ORDINARY FUND DEBT.

Collected by Rev. J. G. Robb, D.D., 23rd November, 1878, (as follows):—Perth: John Armour, \$100; Mrs. John Armour, \$100; James Thompson, \$25; Rev. William Burns, \$10; Rev. William Bain, D.D., \$4; J. M. Walker, \$5; George Templeton, \$5; M. R. Dodds, \$5; Robert Allan, \$5; J. M. O. Cromwell, \$5; Henry Taylor, \$5; James Gray, \$5; Robert Miller, \$5; Duncan McDonald, \$2.45; A. Robertson, \$1; Miss M. Hersberg, \$1; James Templeton, \$2; J. G. Campbell, \$5; James Allan, \$5; \$291.45.—Carleton Place: A. McArthur, \$10; Horace Brown, \$10; John P. Cram, \$10; William Taylor, \$5; Thomas McCallum \$5; James Cram, Senior, \$2; Collin Sinclair, 75 cents; \$41.75.—Smiths Falls: Rev. John Crombie, \$10.—Cobourg: Mrs. F. Jones, \$15.—Total, \$358.20.

WE are now prepared to supply Sabbath School Superintendents and others with the Supplemental Lesson Scheme for 1879, printed on slips for the use of scholars, at sixty cents per hundred. This scheme contains the International Lessons, supplemented by 1. Selected portions of Scripture (of a richly devotional or practical character) to be committed to memory. For the first and third quarters the selections are from the Psalms, and begin where the scheme ended last year. For the second and fourth quarters the selections embrace the "Sermon on the Mount" and the parallel passage in Luke's Gospel. 2. Three questions of the Shorter Catechism which are illustrated by the lesson. These should be asked by the teacher during the teaching of the lesson. 3. The Shorter Catechism in consecutive order for careful analytical study by senior scholars. 4. A topic, for the congregational or teachers' prayer-meeting, suggested by the lesson. Finding that some prefer, instead of the "Prayer Meeting Topic," to have the last column occupied by a list of "Doctrines to be proved," we have had the scheme printed in both ways so as to meet the wishes of all. The credit of preparing this Lesson Scheme belongs to Rev. T. F. Fotheringham, M.A., of Norwood.

## CHOICE LITERATURE.

## FROM JEST TO EARNEST.

BY REV. E. F. ROE.

## CHAPTER V.—PLAIN TALK.

At last the sound of mirth and laughter ceased, and the house became quiet.

Lottie sat warming her feet at the glowing coals in her room, before retiring. A dreamy smile played upon her face, coming and going with passing thoughts, even as the firelight flickered upon it.

She was in an unusually amiable mood, for this affair with Hemstead promised richly. If he had been an ordinary and polished society man, the flirtation would have been humdrum—like a score of others. But he was so delightfully fresh and honest, and yet so clever withal, that her eyes sparkled with anticipating mirth as she saw him in various attitudes of awkward love-making, and then dropping helplessly into the abyss of his own great, but empty heart, on learning the vainness of his passion.

"He finds me more interesting than some doctrines, indeed! I'll put all his dry doctrines to rout in less than a week. I'll drive text-books and professors out of his head, and everything else (save myself) out of his heart, for a little while. But after he gets back to Michigan, the doctrines will come creeping back into their old place, and he will get comfortably over it like the rest. In the meanwhile, as substantial and useful results, I will have my rare bit of sport, and he will know more about the wicked world against which he is to preach. By-and-by he will marry a pious Western giantess, whose worst dissipation is a Sunday-school picnic, and will often petrify her soul with horror and wonder by describing that awful little pagan, Lottie Marsden."

"And a heathen I am in very truth. Where are missionaries needed more than in Fifth Avenue? They had better not come though; for if we would not eat them, we would freeze them."

"What are you thinking about, Lottie, that you are smiling so sweetly?" asked her room-mate, Bel Parson.

"In truth, it was a sweet thought," said Lottie, her laugh awakening sudden echoes in the still house, and sounding as oddly as a bird's song at night. "I'm glad Frank Hemstead doesn't know. If he did, I would appall instead of fascinating him."

"I think your plot against him is very wrong—wicked, indeed. He is such a sincere, good young man, that I like it less and less. I couldn't do such a thing."

"Still you can look on and enjoy the fun, and that is all you have to do. Poor Bel, you are always in need of an M.D.'s or a D.D.'s care. I have forsworn both."

So spoke Lottie in the arrogance of her perfect health and bounding beauty, and then (such are the seeming contradictions of character) she knelt, and appeared as a white-robed saint at her devotions. But the parrot-like prayer that she hastily mumbled was of no possible value to any one. She had continued the habit from childhood, and it was mainly habit. The other motive was something like the feeling of a careless Catholic, who crosses himself, though he cannot explain what good it does him.

A moment later she might have been taken as a model of sleeping innocence.

This world is evidently sadly out of joint. We all know of the most gentle, lovely, unselfish spirits, beautiful to Heaven's eye, that are ensorcelled in painfully plain caskets. In the instance of Lottie Marsden, the casket was of nature's most exquisite workmanship, but it held a tarnished jewel.

It was with some misgivings that Hemstead looked forward to meeting his "cousin" on the following morning. Would she be as radiantly beautiful, as piquant, and withal as kindly and frank as on the previous evening? Even his limited experience of the world had shown him that in the matter-of-fact and searching light of the morning, many of the illusions of the night vanished. He had noted with no little surprise that ladies seemingly young and blooming had come down to breakfast looking ten years older; so he had said to himself:

"She dazzled me last night. I shall see her as she is to-day."

Being an early riser he entered the cheerful breakfast-room considerably before the others, and in a moment was entranced by the view from the windows.

The severe north-east storm had expended itself during the night, and its fine, sharp crystals had changed into snowflakes. As an angry man after many hard cutting words relents somewhat and speaks calmly if still coldly, so nature, that had been stingingly severe the evening before, was now quietly letting fall a few final hints of the harsh mood that was passing away. Even while he looked, the sun broke through a rift over the eastern mountains and lighted up the landscape as with genial smiles. It shone, not on an ordinary and prosaic world, but rather one that had been touched by magic during the night and transformed into the wonderland of dreams.

The trees that in the dusk of the previous night had withered and groaned and struck their frozen branches together as despairing anguish might gesticulate, now stood serene, and decked more faintly than June could robe them. Whiter even than the pink-tinged blossoms of May, was the soft white snow that encased every twig, limb, and spray. The more he looked, the more the beauty and the wonder of the scene grew upon him. The sun was dispersing the clouds and adding the element of splendor to that of beauty. It became one of the supreme moments of his life when in the vanishing beauty of an earthly scene he received an earnest of the more perfect world beyond.

"With the exception of the broad dark river," he thought, "this might be the Millennium morn, and nature standing decked in her spotless ascension robes, waiting in breathless expectancy."

But his musings were unexpectedly interrupted, for just

at this moment Lottie Marsden put her hand lightly on his arm and said:

"Cousin Frank—pardon me—Mr. Hemstead, what is the matter? You look as rapt as if you saw a vision."

He turned and seemed as startled as if he had, for standing by him and looking inquiringly into his face was a being that, with her brilliant eyes and exquisitely clear and delicate complexion, seemed as beautiful, and at the same time as frail and ready to vanish, as the snow-wreaths with-out.

She saw the strong admiration and almost wonder depicted on his open face, though she seemed so innocently oblivious of it, and for a moment left him under the spell, then said:

"Are you so resentful at my desertion last evening that you won't speak to me?"

"Look there," he replied, and he pointed to the fairy-land without.

Lottie's wonder and delight were almost equal to his own, for she had never witnessed such a scene before.

"I am so glad I came," she said, "we see nothing like this in the city. Look at those snowy mountains. How vast and white they are!"

"And look at that little tree with its red berries gleaming against the snowy foil. They look like those ruby ear-rings against the whiteness of your neck."

She looked at him quickly and humorously, asking, "Where did you learn the art of complimenting?"

"I had no thought of trivial compliment in the presence of a scene like this," he answered, gravely; "I was awed by the beauty I saw, and it seemed as if the Great Artist must be near. I wished to call your attention to the truth that, like all His work, the least thing is perfect. That little tree with its red berries is beautiful as well as the mountain. I now am glad too that you came, though I dreaded any one's coming before, and the necessity of returning to common-place life. But suddenly, and as silently as one of those snow-flakes, you appear, and I am startled to find you in keeping with the scene, instead of an intrusion."

"And do I seem to you like a snow-flake—as pure and as cold?" she asked, bending upon him her brilliant eyes.

"Not as cold, I trust, and if you were as pure you would not be human. But your beauty seemed to me as marvellous as that of the scene I had been wondering at. I am not versed in society's disguises, Miss Marsden, and can better express my thoughts than hide them. You know you are very beautiful. Why should I not say so as well as involuntarily express the fact in my face as I did a moment ago, and as every one does, I suppose, who meets you. There is nothing brought to your attention more often, and more pressed upon you. It must be so. Does not your beauty cause you much anxiety?"

"What a funny question!" laughed Lottie. Your frankness is certainly as transparent as those snow-crystals there. I cannot say that it does. Why should it, even granting that it exists independently of your disordered imagination?"

"It exposes you to a temptation very hard to resist. Such beauty as yours should be but the reflex of character. I once saw, in an art gallery of New York, a marble face so white, pure, and sweet, that it has ever remained in my memory as an emblem of spiritual beauty. Suppose every one that came in should touch that face, and some with coarse and grimy fingers, what a smutched and tawdry look it would soon have. You cannot help the admiring glances, the flattering words, and the homage that ever waits on beauty, any more than the marble face the soiling touch of any Vandal hand, but you can prevent your soul from being stained and smirched with vanity and pride."

"I never had any one to talk to me in this way," said Lottie, looking demurely down. "Perhaps I would have been better if I had. I fear you think me very vain and conceited."

"I should think it very strange if you were not somewhat vain. And yet you do not act as if you were."

"Supposing I am vain. What difference does it make, if no one knows it?" she asked abruptly.

"There are two who always will know it."

"Who?"

"God and yourself. And by-and-by all masks must be dropped and all the world see us as we are."

"Do you believe that?" she asked, a little startled at the thought.

"I know it," he replied, in a tone of quiet confidence that carries more conviction than loud assertion. "Moreover, your beauty involves a heavy burden of responsibility."

"Really, Mr. Hemstead, if you keep on you will prove beauty a great misfortune, whether I possess it or not."

"Far from it."

"Granting for sake of argument your premise, how am I burdened with responsibility?"

"Would it not almost break your heart if your honorable father were misappropriating money intrusted to his care?"

"Don't suggest such a thing."

"Only for the sake of illustration. Suppose he had the qualities and position which led a great many to place their means in his hands; would that not increase his responsibility?"

"Yes, if he accepted such trusts."

"Are there not more valuable possessions than dollars, stocks, and bonds? Every one is more or less fascinated, drawn, and won by beauty, and to the beautiful, the most sacred thoughts and feelings of the heart are continually intrusted. History and biography show that beautiful women, if true, gentle, and unselfish, have great power with their own sex, and almost unbounded influence over men. Your power, therefore, is subtle, penetrating, and reaches the inner life, the very warp and woof of character. If a beautiful statue can ennoble and refine, a beautiful woman can accomplish infinitely more. She can be a constant inspiration, a suggestion of the perfect life beyond and an earnest of it. All power brings responsibility, even that which a man achieves or buys; but surely, if one receives Heaven's most exquisite gifts, bestowed as directly as this marvellous beauty without, and so is made pre-eminent in power and

influence, she is under a double responsibility to use that power for good. That a woman can take the royal gift of her own beauty, a Divine heritage, one of the most suggestive relics of Eden still left among us, and daily sacrifice it on the poorest and meanest of altars—her own vanity, is to me hard to understand. It is scarcely respectable heathenism. But to use her beauty as a lure is far worse. Do we condemn wreckers, who place false, misleading lights upon a dangerous coast? What is every grace of a coquette, but a false light, leading often to more sad and hopeless wreck?"

No man had ever told Lottie more plainly that she was beautiful, than Hemstead, and yet she disliked his compliments woefully. Her face fairly grew pale under his words. Had he learned of her plot? Had he read her thoughts, and been informed of her past life? Was there quiet satire and denunciation under this seeming frankness? She was for the moment perplexed and troubled. Worse still, he compelled her to see these things in a new light, and her conscience echoed his words.

But her first impulse was to learn whether he was speaking generally, or pointedly at her; so she asked, in some little trepidation:

"Has any naughty girl tried to treat you so badly, that you speak so strongly?"

He laughed outright at this question. "No one has had a chance," he said; "and I do not think there are many who would take it. Moreover, I imagine that one of your proud belles would not even condescend to flirt with a poor awkward fellow like me. But I am not a croaking philosopher, and look on the bright side of the world. It has always treated me quite as well as I deserved. I often think the world is not as bad as described, and that it would be better if it had a chance."

"Have you seen much of it, Mr. Hemstead?"

"I cannot say that I have. I have read and thought about it far more than I have seen. On account of my limited means and student life, my excursions have been few and far between. I have already proved to you what an awkward stranger I am to society. But in thought and fancy I have been a great Rambler, and like to picture to myself all kinds of scenes, past and present, and to analyze all kinds of character."

"I hope you won't analyze mine," she said, looking at him rather distastefully. "I would not like to be dissected before I was dead."

"I wish all were as able to endure analysis as yourself, Miss Marsden. In any case, you have no reason to fear a severe critic in me."

"Why not?"

"Because you have been so lenient toward me. I have received more kindness from you, a stranger, than my own kindred."

"You are very grateful."

"Shakespeare declares ingratitude a 'marble-hearted fiend.'"

"You evidently are not 'marble-hearted.'"

"Though possibly a fiend. Thank you."

"I wish there were no worse to fear."

"You need not have occasion to fear any."

"Well, I can't say that I do very much. Perhaps it would be better for me if I did."

"Why so?"

"Then I would be more afraid to do wrong. Miss Parson cannot do wrong with any comfort at all."

"Well, that would be a queer religion which consisted only of being afraid of the devil and his imps."

"What is religion? I am foolish in asking such a question, however, for I suppose it would take you a year to answer it, and they will all be down to breakfast in a few moments."

"Oh no, I can answer it in a sentence. True religion is worshipping God in love and faith, and obeying Him."

"Is that all?" exclaimed Lottie, in unfeigned astonishment.

"That is a great deal."

"Perhaps it is. You theologians have a way of preaching awfully long and difficult sermons from simple texts. But I never got as simple an idea of religion as that from our minister."

"I fear you think I have been preaching for the last half-hour. My friends often laugh at me, and say that I literally obey the Scripture, and am 'instant in season and out of season.' Perhaps I can best apologize for my long homilies this morning, by explaining. When an artist is in his best mood, he wishes to be at his easel. The same is true of every one who does something *con amore*. When I saw the transfigured world this morning, it was like a glimpse into heaven, and—"

"And a naughty little sinner came in just at that moment, and got the benefit of your mood," interrupted Lottie.

"Well, I have listened to your sermon and understand it, and that is more than I can say of many I have heard. It certainly was pointed, and seemed pointed at me, and I have heard it said that it is proof of a good sermon for each one to go away feeling that he has been distinctly preached at. But permit me as a friend, Mr. Hemstead, to suggest that this will not answer in our day. I fear from my little foretaste, that people will not be able to sit comfortably under your homilies, and unless you intend to preach out in the backwoods, you must modify your style."

"That is where I do intend to preach. At least upon the frontiers of our great West."

"Oh, how dismal!" she exclaimed; "and can you, a young, and, I suppose, ambitious man, look forward to being buried alive, as it were, in those remote regions?"

"I assure you I do not propose to be buried alive at the West, or spiritually smothered, as you hinted, in a fashionable church at the East. I think the extreme West, where States and society are forming with such marvellous rapidity, is just the place for a young, and certainly for an ambitious man. Is it nothing to have a part in founding and shaping an empire?"

"You admit that you are ambitious, then?"

"Yes."

"Is that right?"



"I think so."  
 "Our minister inveighs against ambition, as if it were one of the deadly sins."  
 "He means the ambition that is all for self. That is as wrong and contemptible as the beauty that is miserable without a looking-glass. An ardent desire to obtain my Divine Master's approval, and to be worthy of it—to be successful in serving a noble cause—cannot be wrong."  
 She looked at his earnest face and eyes, that seemed to glow with hidden fire, almost wistfully; and said with a tinge of sadness:  
 "You will feel very differently, I fear, twenty years hence. Enthusiasm is a rare thing in the city, and I imagine it is soon quenched everywhere."  
 "So it is; it needs constant rekindling."  
 Just then Mrs. Marchmont and Mr. Dimmerly appeared, and soon after they all sat down to a late breakfast.  
 (To be continued.)

SISTERHOODS.

Under this title there have been gradually springing up in some quarters in this country and England organizations or institutions for the practical separation of women from the proper relationships and duties and responsibilities of life. In their spirit and tendency, however, we believe that fair and pleasant as their name may be, they are but a revival of the repulsive and injurious system of nunneries and convents in the Church of Rome, and in numerous instances already have had numbers go from them into that church with all its corruptions and abominations.  
 Recently, some plain truths in regard to them were brought out in the Congress that was held of the Church of England ministers. Among others who spoke when this subject was under discussion at one of the sittings of the Congress, Rev. G. W. Weldon took strong ground in condemnation of the whole movement. "The severance," said he, "which they make of young women from the sympathies of nature and from domestic life, has not the slightest countenance in the Word of God. There is not a hint there of any warrant or counterpart for them. On the contrary, Paul says: 'I will, therefore, that the younger women marry.' In no case did he believe that vows of celibacy, which these sisterhoods directly or indirectly impose, should be taken by women under at least sixty years of age." As to the Romanizing spirit and tendency of the whole movement, he mentioned two cases in which entire sisterhoods, that were organized in professedly Protestant churches, have already gone over to the Church of Rome.  
 Why should such organizations be encouraged in this country? What other good may any truly Christian woman aspire to do or even desire than that in the sphere of life which Divine Providence clearly assigns her in the home that He opens up for her? And who can doubt that, as in all the past, so it will be with human nature while it continues, as it is, the tendency of all such isolation or fettered and unnatural association will be to the corruptions and the scenes which, as in ages gone by, it should be a shame to mention?

MOSES' LAST LOOK.

The end was at last come. It might still have seemed that a triumphant end was in store for the aged prophet. His eye was not dim, nor his natural force abated. He had led his people to victory against the Amorite kings, he might still be expected to lead them over into the land of Canaan. But so it was not to be. From the desert plains of Moab he went up to the same lofty range whence Balaam had looked over the same prospect. The same, but seen with eyes how different! The view of Balaam has been long forgotten; but the view of Moses has become the proverbial view of all time. It was the peak dedicated to Nebo on which he stood. He lifted up his eyes westward, and northward, and southward, and eastward. Beneath him lay the tents of Israel ready for the march; and over against them, distinctly visible in its grove of palm trees, the stately Jericho, key of the Land of Promise. Beyond was spread out the whole range of the mountains of Palestine, in its four-fold masses; all Gilead, with Hermon and Lebanon in the east and north; the hills of Galilee, overhanging the lake of Gennesareth; the wide opening where lay the plain of Esdracron, the future battle-field of the nations; the rounded summits of Ebal and Gerizim; immediately in front of him the hills of Judaea, and amidst them, seen distinctly through the rents in their rocky walls, Bethlehem on its narrow ridge, and the invincible fortress of Jebus. To him, so far as we know, the charm of that view lay in the assurance that this was the land promised to Abraham, to Isaac, and to Jacob, and to their seed, the inheritance—with all its varied features of rock and pasture, and forest and desert—for the sake of which he had borne so many years of toil and danger, in the midst of which the fortunes of his people would be unfolded worthily of that great beginning. To us, as we place ourselves by his side, the view swells into colossal proportions, as we think how the proud city of palm-trees is to fall before the host of Israel; how the spear of Joshua is to be planted on height after height of those hostile mountains. All this he saw. He saw it with his eyes, but he was not to go over thither. It was his last view.—Dean Stanley in *Lectures on the Jewish Church.*

A RELIABLE LIFE INSURANCE POLICY.

We take pleasure in commending to our readers a thoroughly safe and reliable life insurance agency, whose funds or assets are inexhaustible. It is a stock company operating under the joint title—*Health*. Life policies are issued in the form of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets (which, if taken as directed, insure the system against disease) upon payment of a very small fee. All the principal druggists are constituted agents.

MR. GEORGE MULLER, of Bristol, Eng., proposes to re-visit this continent for Christian work next year.

DIES IRÆ.

[The following admirable translation of this famous Latin poem is by S. J. Watson, Esq., Librarian to the Parliament of Ontario. To produce a close English translation of the "Dies Iræ," in the same measure as the original, has always been regarded as next to impossible.]

- I.  
Day of Wrath. O Day of Blaming  
In red ashes Earth fades flaming:  
David's, Sibyl's truth proclaiming.
- II.  
O dread time of heart-quake looming,  
When the Judge shall come in glooming.  
Unto all to deal stern dooming.
- III.  
Trumpet hal'ing sound of wonder  
Through the tombs, the whole world under,  
Drives all fore the Throne with thunder.
- IV.  
Death shall swoon and Nature sicken,  
When, from dust, mankind shall quicken,  
God to answer, conscience-stricken.
- V.  
Lo the fault-filled Book extended:  
In which all is comprehended,  
By which Earth is judged and ended.
- VI.  
Therefore, when the Judge shall seat Him,  
Whoso hides shall spring to greet Him:  
Nothing unavenged shall meet Him!
- VII.  
What my plea in tribulation?  
Whom friend call in mediation?  
When the Just scarce grasp salvation.
- VIII.  
King robed in glory dread to see.  
Who savest whom Thou savest, free:  
O Fount of Pity save Thou me!
- IX.  
Loving Jesus keep before Thee  
That, for me, Thy mother bore Thee:  
In that Day lose not: restore me.
- X.  
Me Thou sought'st, though faint to dying,  
Bought'st with throes of crucifying:  
Are not such pangs satisfying?
- XI.  
O just Judge who vengeance taketh:  
Ere that Day of Doom awaketh,  
Show that love Thine anger slaketh.
- XII.  
Great my crime, I groan confessing,  
Burns my face for my transgressing:  
Spare me, God, for pardon pressing.
- XIII.  
Thou who Mary hast forgiven,  
Who the thief hast heard and shriven,  
Didst give me, too, hope of heaven.
- XIV.  
Prayers of mine are worth but spurning;  
Yet, Thou, good for ill returning,  
Pluck me from eternal burning.
- XV.  
Amongst the sheep a place prepare me,  
From the goats in mercy bear me,  
At Thy right hand set and spare me.
- XVI.  
Whilst the wicked, from Thee driven,  
To tormenting flames are given.  
Call me, with Thy saints, in heaven.
- XVII.  
I do pray, beseeching, bending,  
Broken heart with ashes blending:  
Let Thy love enfold my ending.

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HE who thinks he has nothing to fear from temptation is most exposed to a fall.—*Hewitzer.*

PHILADELPHIA has a new semi-weekly line of freight steamships to Liverpool, called the Blue Star Line.

THE Spanish Council of Ministers has decided to expel all foreigners belonging to the International Society from Spain.

BRITISH AND FOREIGN ITEMS.

GEORGE HENRY LEWES, the eminent writer and husband of "George Elliot," is dead.  
 THE Old Moderate Party in Spain has agreed to accept the principle of religious toleration.  
 THE English gentleman who recently gave \$35,000 for mission work in India was Mr. C. W. Jones.  
 THE vicar of East Ham, England, has ordered that in future weddings are to be celebrated in the middle of Divine service.  
 THE Waldenses have a Theological Seminary at Florence, Italy, at which seventeen students were in attendance last year.  
 AN effort is being made in the Reformed Episcopal Church to do away with the observance of Lent as a church feast.  
 THERE is a fearful prospect for the winter in Lancashire, Eng., 12,000 hands in 120 mills having struck for higher wages.  
 THE marriage of Princess Thyra of Denmark with the Duke of Cumberland will be solemnized on the 21st or the 22nd of December.  
 GEORGIA business men are considering the desirability of manufacturing their own cotton so as to sell it by the yard and not by the pound.  
 IT is rumored that several native gentlemen of India intend to offer themselves as candidates for seats in Parliament at the next general election in England.  
 REV. W. H. H. MURRAY, of Boston, whose fondness for carnal weapons is well known, will probably lose his hand by the bursting of his gun barrel last week.  
 AN Irish mob, at the instigation of the priest, wrecked the tract depot in Queenstown, because a text of Scripture was placed in the window which was offensive to the priest.  
 THE English New Testament Revision Committee recently held their eighty-fourth session and proceeded with the second revision of the Epistles to the Thessalonians.  
 EXCAVATIONS have been made of the Sacra Via in Rome from the Arch of Trajan to the Temple of Romulus, bringing to light many structures of the old Roman and the Medieval days.  
 THE Bishop of Melbourne has given up a fifth of his income rather than abandon some outlying stations, where, owing to the distress, funds for the clergy were not forthcoming.  
 BEFORE commencing his labors in England, Mr. Sankey will spend a few weeks on the Continent of Europe. He has arranged to address meetings in France, Germany, and Switzerland.  
 CROWN COURT CHURCH, at one time one of the most overcrowded churches in London, is now comparatively deserted. Dr. Cumming will shortly celebrate the jubilee of his ministry.  
 AFTER an evangelistic tour, occupying eighteen months, and embracing 34,000 miles, the Rev. Dr. A. N. Somerville has been welcomed home in Glasgow none the worse for his visit to the Antipodes.  
 THE effect of the long commercial depression upon the German people is manifested in some recently published statistics. In the kingdom of Prussia marriages have decreased since 1872 by about one-sixth.  
 THE latest statistics of the Registrar-General in England prove that there are in that country nearly a million more females than males. Up to the age of ten years the difference in the number of the two sexes is not marked.  
 THE Brooklyn Methodists at their adjourned meeting for the discussion of the limitation of the pastoral term of their ministers, decided to propose no change, though a strong feeling of opposition to the itinerant system was evident.  
 AN English lady recently died, whose property consisted of shares in the City of Glasgow Bank. As she had no heirs it passed to the Queen, who, had it happened at the time of the collapse, would have been liable with the other shareholders of the debts of the Bank.  
 LIGHTNING, they say, never strikes twice in the same place, but it is no safer to put trust in proverbs than in prices. The tower of the parish church of Week St. Mary, North Cornwall, has just been destroyed by lightning for the third time in thirty years. It will cost \$10,000 to repair it.  
 AT the late Missionary Conference in London, Rev. C. E. B. Keed, of the British and Foreign Bible Society, in speaking of the difficulties in translating the Bible into foreign languages, said that the missionaries to South Africa were shocked to find that they had used a word for "love," in the sentence "God is love," which referred to decayed meat.  
 THE widely-known and honored firm of Phelps, Dodge & Co., formed in New York sixty years ago, is about expiring by limitation. Messrs. Wm. E. Dodge, James and Anson P. Stokes retiring, and Wm. E. Dodge, Jr., and D. W. James hereafter constituting the firm. In its long and prosperous history this firm has not been embarrassed, and for fifteen years has not put out a note.  
 THE report of the Public Auditor of Virginia, to be made to the Legislature this week, will show that the Moffatt register system of liquor taxation has brought to the State Treasury about \$500,000. This is less than was claimed for it when it was passed, but is more than has been expected at any time within the last six months, and is two or three times more than the old license plan produced.  
 A GENTLEMAN in Chemnitz, Saxony, to test whether a letter could make the circuit of the globe in 120 days, mailed a postal-card, addressed to himself, May 24, at 7 p.m., requesting all postmasters to despatch it promptly to Alexandria, Singapore, Yokohama, San Francisco, and New York, and thence to Chemnitz. It arrived there on the 17th day, but had it been posted an hour earlier it would have taken but 96 days.

## MINISTERS AND CHURCHES.

REV. MR. BROWN, pastor of the Presbyterian Church at Lyn, will shortly remove to St. Andrew's, N.B.

THE Rev. F. Ballantyne, who has lately received a call to Westminster, near London, Ont., preached in Knox Church, Perth, on Sabbath, the 1st inst.

REV. W. T. McMULLEN, of Woodstock, has commenced a series of theological lectures, which he intends to deliver, one on each Sabbath evening during the winter months.

A NEW Presbyterian Church is to be built at Norwich. The building will cost \$4,000, and within \$500 of this amount has been already subscribed. Work will be commenced early in the spring.

THE Presbyterian congregations of Ormiston church, Lucan, and Fraser church, Biddulph, have unanimously called Rev. Wm. Galloway, who has ministered to these stations during the last six months.

REV. N. PATTERSON recently delivered a lecture on "William Cowper" to an intelligent audience in St. Andrew's Church, Bayfield. We understand that the Seaforth people will shortly enjoy the privilege of hearing the same lecture.

THE Presbyterian Church at Leeburn, about three miles north of Goderich, was totally destroyed by fire on the morning of Sabbath the 1st inst. The building was insured for \$600. The fire is supposed to have been the work of an incendiary.

REV. S. SOMERVILLE STOBBS, late of St. Matthew's Church, Montreal, (well known to our readers), who, en route for Melbourne has been spending a few weeks in New York, received last week a most cordial and unanimous call to the Third Presbyterian Church, Jersey City

WE learn from the Essex "Record" that the convict Belcher has written a letter to the Rev. Mr. Gray, of Windsor, in which he says he will never forget the kindness and perseverance of Mr. Gray and Dr. Caulfield in trying to prepare him for what they believed to be an untimely end.

A NEW mission has been inaugurated in the Sabbath school building, Pearl street, Hamilton, under the auspices of the Central Presbyterian Church. Last Sabbath evening divine service was held there by Mr. Tibbs, a student of Knox College; and it is intended in future to maintain regular services each Sabbath evening at seven p.m.

ON Monday evening of last week the Rev. D. J. Macdonnell, B.D., of this city, lectured to an appreciative audience in the Presbyterian Church, Newmarket, on "Business, Culture, and Recreation." The cordial vote of thanks unanimously voted by the audience was conveyed to the lecturer in suitable terms by the chairman Rev. Mr. Frizzel.

THE friends of the Knox Church Sabbath school, Waterdown, held a soiree on the evening of Thanksgiving Day. After an excellent repast, the chair was taken by Rev. Mr. McMechan, the pastor, and addresses were delivered by Rev. Mr. Connell, Baptist, Rev. Mr. White, Methodist; Rev. Mr. Robertson, of Strabane, and Rev. Mr. Goldsmith, of Hamilton.

THE Toronto Presbytery met on Tuesday last to consider a call from Galway, Ireland, to the Rev. J. G. Robb, D.D., of Cooke's Church, in this city. Rev. S. Lyle spoke on behalf of the congregation making the call, and Rev. Prof. Gregg on behalf of the congregation of Cooke's Church. After a long discussion, the question was submitted to a committee to confer with Dr. Robb and report shortly.

ON Sabbath evening, 1st inst., the pulpit of Knox Church, Perth, was occupied by Rev. Dr. Grant, Principal of Queen's College, Kingston. The service was a union one of the two Presbyterian congregations. Dr. Grant chose for his subject the parable of the Prodigal Son; and showed that the elder brother was equally culpable with the younger, and a character to be despised for his selfishness and pharisaical self-righteousness.

At a meeting of the Presbytery of Ottawa, held on the 3rd December, calls were received and sustained from the congregation of Buckingham in favor of the Rev. Wm. Cavin, late of Frederickton, N.B., and from the congregation of Cumberland in favor of Rev. Robert Hughes, of Alice and Petawawa, in the Presbytery of Lanark and Renfrew. Further, the Rev. C.

I. Cameron gave in his resignation of the pastoral charge of New Edinburgh, on the ground of ill health, and a meeting of Presbytery was appointed for the 17th inst., to which the congregations were to be cited to appear for their interests.

ON Monday evening, the 2nd inst., a meeting was held in St. Andrew's Church, Perth, anent the endowment scheme of Queen's College, Kingston. The chair was occupied by Hon. Alex. Morris, and with him on the platform were the Rev. Principal Grant and his coadjutor on the mission, Rev. Mr. Smith, of Kingston; Rev. Dr. Bain, and Rev. Mr. Burns of Perth. Addresses were delivered by Rev. Mr. Smith and Rev. Principal Grant. Afterwards the subscription list was opened, and in a short time the handsome sum of \$1,480 was subscribed by seventeen persons. The next day Dr. Grant and Mr. Smith canvassed the town and brought the subscription list up to \$2,404.50.

At a meeting of the Presbytery of Pictou held on the 26th ult., among other business the call from the congregation of Woodville, Ont., to the Rev. Alexander Ross, M.A., of Knox Church, Pictou, was taken into consideration. The Rev. J. McNabb, of Beaverton, Ont., appeared as a commissioner from the Presbytery of Lindsay and congregation of Woodville. He pleaded very earnestly for the translation of Mr. Ross. The Hon. R. P. Grant and Messrs. A. McKay and W. McLaren spoke in behalf of Knox Church, Pictou. They expressed the attachment of the congregation to Mr. Ross, and their desire, if agreeable to himself, that he would continue with them. Mr. Ross, on being invited to speak for himself, virtually declined the call; and the Presbytery, on motion agreed that it should be set aside.

THE Presbyterian congregation of Alberton, in the Presbytery of Hamilton, under the pastoral care of the Rev. J. H. Ratcliff, has, during the past summer, erected a new church, which was opened for public worship on 1st December. The opening services were conducted by the Rev. William Gregg, D.D., of Knox College, in the morning and evening, and by the Rev. John Robbins, of the C. M. Church, Jerseyville, in the afternoon. A very successful soiree was held on the following evening—successful considering the state of the weather and roads. The church is of red brick, relieved with white—plain, but neat and substantial, and is seated for 240. The interior of the building is very much improved by the windows, which are of ground glass, with stained glass borders. The work is well done, and is a credit to the builders, and the congregation has reason to feel pleased with the result of its efforts. The total cost is \$2,490, of which \$2,000 is provided for.—COM

PRESBYTERY OF WHITBY.—The Presbytery of Whitby held its regular meeting in Bowmanville on the 3rd inst. The attendance of members was good, and the business was carefully attended to. The following were the principal matters before the court: The forenoon sederunt was occupied with a very interesting and profitable conference on the state of religion. Mr. Carmichael introduced the subject with an appropriate address, and was followed by Messrs. Rogers, Chambers, Drummond, Hogg, Little and Parker. At the close, a committee was appointed to draft a minute expressing the mind of the Presbytery on this subject. The call to Rev. F. R. Beattie being declined, was set aside, as also the call to Rev. Mr. Bell, Listowel. The circular anent the Assembly Fund was read, and the Presbytery requested such congregations as had not yet remitted their proportion to this fund to do so without delay. The Presbytery agreed to appoint Messrs. Chambers, Hogg, Roger, Fairbairn, and I. C. Smith a committee to take oversight of the Sabbath School work within the bounds, and report annually. It is understood that arrangements have been made for holding a Sabbath School Convention in Whitby early this winter. Mr. Little read a letter from the Foreign Mission Committee, requesting him to advocate their Missions before the Presbytery. It was agreed that he should have an opportunity of addressing the Presbytery at its next meeting. It was also agreed that the subject of our mission work be brought before our congregations from all our pulpits on some Sabbath during this winter, and also, where practicable, the minister and session make arrangements for holding a public missionary meeting. The Presbytery entered on the Remits from the General Assembly: 1. Anent a gen-

eral Sustentation Fund. Messrs. Roger, Carmichael, and Heron, jr., were appointed a committee to examine this remit and report. 2. Anent missionary associations in our congregations. The attention of members was directed to this matter, with instructions to attend to it as far as practicable. Delayed all other causes. The Presbytery adjourned to meet at Whitby in St. Andrew's Church, on the third Tuesday of January next.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF LINDSAY.—At Lindsay, and with in St. Andrew's Church there, the Presbytery of Lindsay met on Tuesday, 26th November, at two p.m., and was constituted by Rev. D. McGregor, moderator. Sederunt: Messrs. D. McGregor, J. T. Paul, W. Lochhead, A. Currie, M.A., J. Hastie, D. McDonald, D. D. McLennan, E. Cockburn, M.A., W. J. Smith and J. R. Scott, ministers; and Messrs. J. McTaggart, A. Calder, D. Grant, D. Gilchrist, and T. H. Glendinning, elders. The minutes of 27th August, 8th and 21st October, were read and sustained. A circular from the Rev. Dr. Reid on the Assembly Fund was read, and congregations which have not remitted requested to attend to this matter immediately. A circular from Rev. Dr. Cochrane, on the Home Mission Fund, was read, when it was agreed to urge the claims of this fund at the missionary meetings. A telegram was read from Rev. J. McNabb, our representative at Pictou Presbytery, intimating that the call from Woodville congregation to the Rev. A. Ross, was declined. Mr. Grant, elder from Woodville, was instructed to inform the congregation. Mr. McGregor, convener of committee appointed to visit Bolsover, and Mr. Hastie, convener of committee appointed to visit Fenelon Falls, reported that no meetings had been held yet. Report received, and the committees instructed to visit these congregations soon; the time of the missionary meetings suggested as suitable. Mr. McNabb, member of the Assembly's Home Mission Committee, being at Pictou, the printed report of said committee was taken up, and the reduction of supplement considered, viz.: Longford, Bolsover, Kirkfield and Fenelon Falls. After a lengthened conversation, the following arrangements were made. A committee, consisting of Rev. J. McNabb (Convener), Mr. D. Grant, and the Clerk, was appointed to visit Kirkfield and Victoriaville in regard to supplement. Rev. Mr. McGregor and Rev. Mr. Paul to see what arrangements can be made for working Carden and Black River stations in connection with Bolsover, and report to Presbytery. The Rev. Mr. Hastie and committee to attend to the matter of supplement at Fenelon Falls. And the missionary deputation to Longford and North Mara to attend to the interests of Mr. McGregor there. A committee was appointed to draw up a scheme of missionary meetings, to report at evening sederunt. Adjourned to meet at seven p.m.—At seven p.m., the Presbytery resumed business, when committee on missionary meetings reported the following scheme, which was adopted. I. That each pastor arrange missionary meetings for his own charge.—II. That for vacant congregations and mission stations the following arrangement be carried out. 1. Woodville—Rev. Messrs. McNabb (Convener) E. Cockburn, and W. J. Smith. 2. Cannington and Manilla—Rev. Messrs. D. D. McLennan (Convener), W. J. Smyth and J. Hastie. 3. Sunderland and Vroomanton—Rev. Messrs. Acheson (Convener) J. Hastie, and W. J. Smyth. 4. Northern Mission Field—Rev. Messrs. Paul and McLennan, joint-conveners. Meetings to be held during the time Mr. S. Carruthers, student, and Mr. C. McKeracher, missionary, are in the field together. III. 1. As many meetings as possible to be held in December, the remainder in January. 2. A collection to be taken up at the meetings, and, as far as practicable, subscriptions to meet the urgency of the schemes. 3. Missionary sermons recommended to be preached on Sabbath preceding meetings, and an exchange of pulpits for this end. 4. The several deputations are urged to use all diligence to prepare addresses suitable to such meetings, and give full information on the schemes of the Church. 5. Deputations to enquire as to the existence of missionary associations in each congregation, and report to the Presbytery. 6. The assistance of elders to be secured at said meetings. After some routine business, the next regular meeting of Presbytery was appointed to be held at Woodville, on the last Tuesday of February, 1879, at 11.30 a.m. After prayer, led by Rev. J. T. Paul, meeting was closed by the Moderator with the benediction.—JAMES R. SCOTT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 22. } THE SAVIOUR'S LAST WORDS. { Luke xxiv. 17-28. 41-53.

GOLDEN TEXT.—"Lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 20.

HOME STUDIES.

- M. John xx. 19-31..... The salutation of peace.
- T. John xxi. 1-25..... Feed my lambs.
- W. Luke xxiv. 44-53..... The Saviour's last words.
- Th. { Matt. xxviii. 16-20..... The ascension.
- { Acts i. 1-12.....
- F. Ps. xxiv. 1-10..... The King of glory.
- S. Eph. i. 1-23..... Head over all things.
- S. Heb. x. 1-14..... On the right hand of God.

HELPS TO STUDY.

The last words, especially of the good and great, are often memorable. They may be the outgrowth of Christian experience and a blessed testimony to the reality and power of Christianity, like Baxter's: "I have pain—there is no arguing against sense—but I have peace! I have peace!" Or they may be the sad expression of a heart unsatisfied and groping after God, as Goethe's: "Light, more light!" The words of the great Reformers, witnesses for Christ against anti-Christian error and superstition, are fraught with a significance to which we would do well to give heed when we are now again called upon to testify against the same miserable follies and superstitions which are being revived in our midst. Such are Cranmer's confession when he thrust his offending hand among the blazing fagots, "Thou unworthy hand shalt burn first, I will be revenged of thee for subscribing for fear of death to that damned scroll!" and Tyndall's prayer—"Lord, open the eyes of the King of England!" or the prophetic words of Huss to a poor bigot who hurled a burning brand at his head, "O holy simplicity, God send thee better light! You roast the goose (which the word Huss means in Bohemian) now, but after me shall come a swan (i.e., Luther), and he shall escape your fire." And Latimer's, at the stake, "We shall light such a candle by God's grace, in England, this day, as I trust shall never be put out again."

All these are words of bold witnesses. Christ Himself was the great "Witness" "faithful and true" (Rev. i. 5; iii. 14)—who bare witness to the truth, and now He has finished His testimony and sealed it with His blood; and ere He departs hence to the Father, whence He came, He gives His last charge to those whom He had chosen to be His witnesses. Luke appears here to give a summary, in a few brief words, of the instructions of Christ during the "forty days." Our lesson divides itself into two, the charge to the witnesses, and the ascension of Jesus.

I. THE CHARGE OF JESUS TO THE WITNESSES. Vers. 44-49.

"Ye are witnesses," said Jesus to them—ver. 48, Acts i. 8. And the apostles ever kept this before them. This was the peculiarity of the apostolic office. Two things were essential in an apostle, they were to be eye and ear witnesses of the great facts of the life of Jesus, above all of His resurrection—Acts i. 22; 1 Cor. ix. 1; and they must be called by Christ Himself, without any human intervention. St. Paul vindicates his claim to be an apostle on the ground that, although Christ, he had not known Jesus according to the flesh, yet the glorified Saviour in visible form had actually appeared to him on the way to Damascus, and that he was called to his office, not through human mediation, but immediately by the Lord Himself—1 Cor. ix. 1; xv. 8; Gal. i. 1, 11. Both the twelve and St. Paul continually claim to be witnesses—Acts ii. 32; iii. 15; v. 32; xxii. 15; 1 Pet. v. 1; 1 John i. 1, 2.

And every Christian in whom God has revealed His Son (Gal. i. 16) is to be a witness, both in word and in life, to the power and reality and purity of Christianity. He can and ought to bear testimony to his own experience of Christ's power.

Two qualities are requisite in a witness, knowledge and power. These were given to Christ's witnesses.

1. Knowledge, vers. 44-47. Christ Himself was their teacher. But not only did He speak many words unto them and give them the outward and intellectual knowledge of these divine things, but He also opened their understandings, took away the veil from their hearts, 2 Cor. iii. 16, the veil of prejudice, ignorance, and unbelief; and imparted unto them spiritual insight and illumination. It was thus that He enabled them to understand the Scriptures.

We must have the Spirit in order to understand the words of God, for they are spiritually discerned: 1 Cor. ii. 14. In our study of them we must continually lift up our hearts with David's prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law." Let us remember lest we be misled by our own imaginations, that "the Spirit in the word and the Spirit in the heart say the same thing."

But what were the words which Christ spoke to them? What was the subject of this teaching?

Evidently our Lord, while no doubt having in mind the whole of His teaching, refers especially to His words respecting that which was the centre and substance of all, namely, His death and resurrection. These He had repeatedly set before them, at first only in obscure allusions, John ii. 19; iii. 14; vi. 51; Matt. ix. 15; xii. 39; but at length "openly," Mark viii. 32; Matt. xvi. 2; xvii. 22, 23; xx. 18, 19.

Christ's own words were fulfilled in those events which had most shaken the faith of His disciples, Luke xii. 23. Christ's death was no unforeseen calamity; from the very first He had set the cross before Him. To this end He had come that He might give His life a ransom for many.

But not only was Christ's death and resurrection the fulfilment of His own words; they were also the fulfilment of the predictions of the Old Testament.

The Old Testament bore witness to Christ; He is the central figure in every page; the substance and subject of its types, its promises and its prophecies.

And in turn Christ bears witness to the Old Testament. He sets upon it the seal of His divine approval, He quotes it in its recognized three-fold division (Note 1), and thus He endorses the whole Hebrew Bible, the Old Testament, just as we now have it.

Thus, therefore, it behoved Christ to suffer, not only because in this way His own words and the words of the Old Testament were fulfilled; but because of the divine purpose and the divine love which constrained Him.

The word translated behoved in ver. 46, is the same that is translated must in ver. 44. This must ran through the whole of Christ's life. Yet it does not imply unwillingness; but the entreatance and unreservedness with which His whole will and life were given up to the great work of saving lost men: Luke ii. 49; John ix. 4; Mark viii. 39; John xx. 9; Luke xxii. 37.

And this divine necessity is, in ver. 47, laid upon us. The Gospel must be preached among all nations. Christ's Church must be a missionary Church. Here is the responsibility laid upon us. What are we doing to fulfil it? It is the Gospel of Repentance. This is the sinner's part. Turn away from sin—turn to God.

It is the Gospel of the Remission of sins, the full, free, forgiveness which is to be sought, and which is sure to be obtained, in the name of Jesus. There is no salvation in any other name. Acts xiii. 38; Eph. i. 7; Col. i. 14; 1 Pet. ii. 24.

This Gospel was to be preached to all nations; all need it; it is adapted to all. There is no limit; but freeness, fullness and sufficiency.

But they were to begin at Jerusalem. This would prove the fidelity of the disciples, who would then face Christ's bitterest enemies; the truth and power of the Gospel, because there the events, it was claimed, took place, and there were the hardened ones who rejected Jesus; and the love of Christ, because it was to be first offered to those who slew him.

2. Power is the other great qualification of witnesses, ver. 49. No machinery, no capacity, no knowledge, can be of use without power. How weak and powerless are even men who have been so long with Christ until they receive this power. It is power from on high, not from themselves, although it was to be in them and fill them; not from the world, although it was to subdue the world; but from the fullness of the risen and ascended Christ to whom all power had been given. Matt. xxviii. 20; Isa. xxxiii. 15.

It is power promised—the promise of the Father. It was the promise of the Son, the promise for which Israel looked. Acts xxvi. 7. Then it was the promise of the Spirit; a promise which is to us as well as to them. Acts ii. 39. It is to be tarried for, not in idle, listless waiting, but in earnest, prayerful watching and waiting. The first disciples were praying when the Comforter came. Let us seek the same endowment of power and strength for our work.

With this promise of the Comforter, John xvi. 7, is closely connected another, "the promise of His (Christ's second) coming." 2 Peter iii. 4, 9, 13. A promise is something to be claimed; and something which He who promises, being faithful, will perform.

II. THE ASCENSION OF CHRIST: VERS. 50-53. Thus we have at length come to the last act which appropriately ends the redemptive work of Christ upon earth. In Acts i. 1-14, we have a fuller account, both from one pen, Luke's. It was predicted in the Old Testament, Ps. cx. 1; lx. 18; and by our Lord, John vii. 33. (Note 2.)

The Ascension (1) sets the seal of truth upon the record concerning Him, by rounding out His career to completeness. (2.) It fully attests His divinity. He came from heaven and he returned to heaven. (3.) It gives us proof of the reality of the heavenly world, and a new interest in it. (4.) It gives us the assurance of our own eternal reward. "I go to prepare a place for you" (5.) It permits all His disciples to have personal communion with Him, which would be only to a few if He were here abiding on earth. (6.) It adds to the self-reliance and strength of Christian character. The apostles could never have become such strong saints if Jesus had remained with them to bear their burdens. (7.) It puts honour on Christian faith in Him by leaving His followers to carry forward the great conquest which he began on Calvary.

EXPLANATORY NOTES.

1. The law of Moses.—The five books of Moses, called the Pentateuch. This was the first division of the Old Testament among the Jews, and was called the Law. When our Lord speaks of the "law of Moses" concerning Himself, there can be little doubt but that he points to all the types and figures which were emblems of Himself, and specially to the sacrifices. In the prophets. This was the second division, and included Joshua, Judges, the four books of Kings, and the prophets except Daniel. In the psalms. This was the third, and was called the Hagiographa, or the holy writings. It contained the Psalms, and all the rest of the canonical books Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon. This division of the Old Testament was in use long before the time of Christ, and was what he referred to here; and he meant to say that in each of these divisions of the Old Testament there were prophecies respecting Himself.

2. Bethany.—There is something very touching in the fact that our Lord's ascension took place close to Bethany. It was near Bethany, over the Mount of Olives as it descends to Bethany. There was a small village bordering on the Mount of Olives, where Mary and Martha and Lazarus dwelt. It is probable that they all were present when our Lord left the earth. Carried up into heaven, in Acts it says, "a cloud received Him out of their sight." There was a manifest propriety in the last withdrawal of the Lord while ascending, not consisting in a disappearance of His body as on former occasions since the resurrection; for thus might His abiding humanity be called in question. As it was, He went up past the visible boundary of heaven—the cloud—in human form; and so we think of and pray to Him.

WORDS OF THE WISE.

You cannot dream yourself into a character; you must hammer and forge yourself one.

If we want to conquer the world for the Lord Jesus Christ we must take men one by one. —Spurgeon.

Men seldom improve when they have no other models than themselves to copy after. —Goldsmith.

A PULPIT silent on temperance discredits itself as much as a pulpit silent on dishonesty. —Rev. Joseph Cook.

TALENTS are best nurtured in solitude; character is best formed in the stormy billows of the world. —Goethe.

THERE is just now a great clamor and demand for "culture," but it is not so much culture that is needed as discipline. —Shedd.

THINK is in Christianity light enough for those who sincerely wish to see it, and darkness enough to confound those of an opposite disposition. —Pascal.

SUPERSTITION makes every thing of ordinances; infidelity, profanity and mysticism make nothing of them; faith uses them according to divine appointment. —MacDonald.

MINISTERS are not like Plato and Aristotle, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed. —Hodge.

RETRIBUTION, atonement, grace, redemption, a great perdition, a great salvation, a great and divine Saviour, all become credible when there is truly realized the idea of sin. —T. Lewis.

No flower can blow in paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the Tree of Life that has not tasted of the fruit of the Tree of Calvary. —Leigh Richmond.

THERE are three things which the true Christian desires with respect to sin.—justification, that it may not condemn; sanctification, that it may not reign. and glorification, that it may not be. —Cecil.

THE hiding-places of men are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds: in summer they are hidden among the green leaves, but in winter they are seen among the naked branches." —J. W. Alexander.

THIS seems to me a great truth, in any exile, or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always, and infallibly, as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow. —Carlyle.

HUMAN happiness has no perfect security but freedom; freedom none but virtue: virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith, and in the sanctions of the Christian religion. —President Quincy.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED

At the residence of the bride's mother, on 26th ult., by the Rev. William Fraser, D. D., of Bondhead, and Rev. D. Mitchell, Adam R. Creelman, barrister-at-law, and Maggie Cumming, daughter of the late Rev. John Jennings, D.D.

At the residence of the Hon. D. Macdonald, Toronto, on the 3rd inst., by the Rev. Professor Gregg, D.D., the Rev. Robert Ure, D.D., of Goderich, to Mary, widow of the late Sheriff Macdonald, of Goderich, and third daughter of Mr. James Fraser, of Inverness, Scotland.

At the residence of the bride's father, on the 4th day of December, by the Rev. R. Chambers, John Ball Dow, barrister-at-law, to Mary A., daughter of Dr. Gunn, of Whitby.

DIED.

In this city on Friday, 6th inst., of pneumonia, Mr. Benjamin Lyman, of Montreal, in his 69th year.

At Georgetown on December 7th, Robert Young, Esq., aged 68 years and 8 months.

MEETINGS OF PRESBYTERY.

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

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

BRUCE.—In the Pre-byterian 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.

TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, (17th,) at 11 o'clock a.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 Janua.y, 1879.

GUELPH.—In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.

CHATHAM.—This Presbytery will meet on Tuesday, the 17th December, at Chatham, in Adelaide Street Church, at 11 o'clock a.m.

LANARK AND RENFREW.—On third Tuesday of January, 1879, at half-past one, p.m.

BARRIE.—On Tuesday, 26th January, 1879.



## OUR YOUNG FOLKS.

### THE COMMON HOUSE FLY.

I IMAGINE most of our young folks are on better terms with this interesting little fellow than with any other insect in existence; or ought to be anyway, if this friendliness is met half way. What an affectionate little friend he is, missing us sadly when we are absent, and greeting our approach with a buzz of welcome. When barred from our society by window screens, how longingly he waits outside until the barrier is removed, or some loophole found through which he can enter and once more enjoy life. For they do enjoy life hugely and heartily, these small and numerous neighbours of ours, often getting so brimful of excitement that they dash madly about the room and end by a long buzzing slide down the window pane, head first, or perhaps more often with back pressed against the glass.

It is asserted that they are well endowed with curiosity, and that upon coming into a strange room they will inspect every article therein in succession, beginning with the shiniest and handsomest. How this may be I don't know, for they look as much alike as so many peas, and it is next to impossible to keep track of one long enough to see where he goes. It would seem as if such jolly scamps as these ought to be good company; yet no one looks glad when they come, nor sorry when they leave. You see they have no regard for a body's feelings, and carry their fun too far, like a good many people, capering about and tormenting us when we want to rest, and thereby getting into our bad graces. But this won't do, looking so long at the dark side of the picture; for besides being a little obtrusive in his attentions occasionally, and giving careful housewives some extra trouble, very little else can be urged against him. Some people gravely maintain that he can, when occasion offers, bite most viciously, but you will see that this is an impossibility from the make-up of his proboscis. This trunk or mouth is merely a thickset, fleshy tube, flaring at the base and capable of being packed snugly away under the head when it is not needed for active service. This tube can only draw up liquids, and you may often see a fly turning a grain of sugar over and over, dissolving it by degrees, and so eating it. The flies that bite have, instead, a sharp-pointed proboscis; and besides, whenever they alight on an upright wall, it is with the head downward, while the house fly always alights with the head uppermost.

Now a minute for a look at our fly's eye. Most of you probably know that flies, in common with most other insects, have compound eyes; that is, eyes composed of a great number of simple eyes packed close side by side, and one might at first sight think them more fortunate than we are with but two. Let us see. If you take a sheet of paper, say writing paper, and roll it up into a cone-shaped tube, just open at one end and an inch across at the other, you will have a pretty correct representation of the shape of one out of the many simple eyes owned by the fly, except that a cone from the eye of a fly would be six-sided rather than round. Now apply the small end of your paper tube to your eye, and look at

some object—such as a house not far distant. You will notice that you can see but very little at once. Precisely so with the fly. Each one of his minute eyes only shows him a very little of what is about him, and he needs all of his hundreds of eyes to keep on the watch to defend himself from his numerous foes. And they answer well for defence, since when the eye is nearly spherical there will of course be some of these cone-shaped tubes pointing up and some backward—in fact, in nearly every direction. This will explain why it is so difficult to approach a demure-looking fly without disturbing him.

There seems to be considerable difference of opinion as to the actual number of legs owned by our fly. For all that the flies are so plentiful, and notwithstanding the numerous chances one has to investigate them, I have been seriously assured that each one possesses eight; and others again, are ready to insist that all their running is done with two. If any of you are not just sure which of these figures is correct, an examination for yourself will soon set you right.

The fly's foot is often taken as an object for the microscope, and a very fine one it is, too. You will see that the foot is composed of two large curved claws, and that just back of each claw is a pad that resembles velvet. Now it seems rather queer, but the fact is, no one appears to know just how a fly by the help of feet so shaped can walk on a ceiling upside down. Some imagine that these pads just mentioned act as sucking disks and so support the weight of the insect. Others maintain that a minute quantity of a substance resembling glue being distributed on the tips of the fine hairs covering the pads sticks the fly, for the time being, to whatever he walks on. Since doctors differ, it is hardly safe to decide which explanation is correct.

It would take a book-full to tell all about the fly; what has become of his hind pair of wings, how he breathes behind his wings instead of through his mouth, how curious his wings are, with hollow veins and with each vein and space numbered or named, where flies go in winter, and how they live when just hatched, before they have wings—all these and a host of other interesting things must be omitted. Neither will it be possible to tell in this short sketch of what great use they are; but in closing I will assure you that without them I am afraid we would all be sick much oftener than now happens.

### STORY OF A BOOT-BLACK.

MORE than a hundred years ago there lived in the city of Oxford a boy whose name was George. He was very poor, so much so that he was compelled to clean the boots of the students at the University to obtain money with which to buy the necessities of life. His countenance was one of no ordinary appearance. His eyes were keen and piercing, his forehead noble and lofty, and every feature of his face was perfectly developed. By his easy and polite manners, his obliging disposition, and his warm and generous nature, he soon won the confidence and esteem of many of those upon whom he waited. The poverty of clothing served better to show the richness of his mind, which needed only cultivation to make it one of the

brightest in the whole country. The students of the University, seeing such noble qualities in the lowly and humble boot-black, determined to educate him, and many of them devoted no little share of their time to that purpose. They found him ready, willing and studious. He lost not a moment of his precious time, but applied himself diligently, perseveringly to his studies, and soon became equal, if not superior to some of his instructors.

His advance in merit was very rapid; so great was it, that numbers were unable to recognize in the gifted and talented young man the once poor and needy boot-black. About this time there was a great change in the religion of England. There arose a sect which were strict observers of the Sabbath, faithful readers of God's Word, and who had stated engagements in prayer. With this party George immediately connected himself, and soon became one of the ablest and most consistent members. The youths who once sought his company now treated him with sneering and contempt.

Those who once considered him a young man of extraordinary abilities, then considered him a reckless fanatic, and avoided his society as they would have done a poor drunkard. All this did not move him. He was firm as a rock. Nothing could change him. Like Moses, he preferred a life of Christian consistency to the enjoyment of sin for a season. His unchanging conduct won for him many warm and ardent admirers, and many who formerly branded him as a fanatic became his best friends. He soon became one of the most pious and talented preachers in England, and such numbers flocked to hear him that the largest house in London could not contain them.

He preached in the open fields to thousands upon thousands, and the great amount of good which he did eternally shall tell. Would you like to know the name of the boy who blackened the boots of the students at Oxford University? It was George Whitfield.

### GOOD FOR NOTHING.

"SOME folks are good, and some are good for nothing."

There was once a lazy fellow who had a brother a bishop. He thought, that because of this, he would be made a great man. Too idle to work, he depended on his brother to take care of him and to make him somebody.

"Brother," said the bishop to him one day, "if your plow is broken, I'll pay for the mending of it; if your ox should die, I'll buy you another; but I can not make you what you can not make yourself. A plowman I found you, and, I fear, a plowman I must leave you."

If he had only made a good plowman he might have become somebody; but he was too lazy to plow well. He worked slowly and very poorly, and was ready to quit long before the day's work was done. So he lived in poverty and wretchedness, notwithstanding he had a bishop for a brother.

Boys and girls, do not join the Good-for-Nothing Club. Make up your minds that you will be somebody; that the world shall hear about you; that you will do some good in the world before you leave it for a better.—*Sunday S. Advocate.*

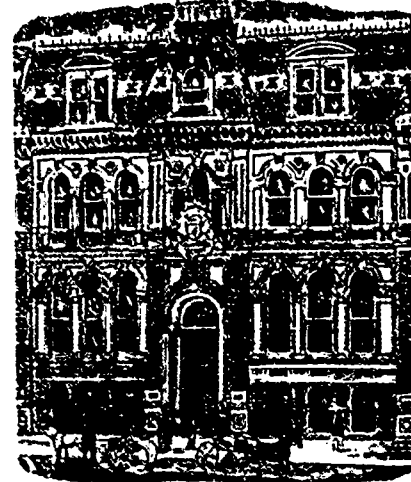
CANCERS CURED.

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