

THE PRESBYTERIAN

Vol. 1.—No. 16. (New Series).
Whole No. 375.

Toronto, Friday, February 15th, 1878.

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

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TIME AGAIN EXTENDED.

The entire absence of snow during the early part of the winter rendered it difficult for farmers to get out their produce to market, as well as impeded the canvass which kind friends in many localities were prosecuting in behalf of THE PRESBYTERIAN. Indeed, in many cases no canvass was made, as the work was deferred until sleighing. This being the case, we have decided to extend the time for completing lists of names up till the 1ST OF MARCH NEXT. All new subscribers whose names are entered on our list before that date will be entitled to a copy of the "Presbyterian Year Book;" and all old subscribers who are not in arrears, remitting for 1878, will likewise receive a copy of this invaluable work.

The Meaford "Monitor" refers to the "Year Book" in the following terms:—"Each 'Year Book' is an improvement on its predecessor. And the one for this year is particularly rich in information regarding the large and influential Church whose name it bears. * * * Every lover of Augustine, Calvin and Knox must peruse this little work with pride and pleasure. The editor, Rev. James Cameron, Chatsworth, has done his work admirably. We bespeak for the 'Year Book' the large circulation among the members and adherents of the Presbyterian Church which it merits. Anyone who wishes to know the strength and influence of Presbyterianism throughout the world can form an approximation thereto by conning this excellent 'Year Book.'" The table of contents is given in full on the last page of this issue. A look at it will convey some idea of the value of the "Year Book" for reference.

We ask our friends to push the canvass with vigor during the next two weeks. There are many in every congregation who will subscribe, if asked.

NOTES OF THE WEEK.

THE death of Rev. Dr. Alexander Duff is announced. Another grand old hero gone to his reward.

THE Rev. A. B. Mackay, of Brighton, England, is at present supplying the pulpit of Cote Street Church, Montreal.

THE "Sentinel" pronounces the lecture delivered last week in Chalmers' Church, Woodstock, by Rev. John Smith, of this city, on "Church Song," "excellently able and interesting."

THE Rev. A. Kennedy, of London, desires us to say that he will return to parties who remitted for the "Princeton Review" for 1878 the difference between the former and the present price of the "Quarterly,"

on their mailing him a postal card intimating the reception of the January number.

THE Presbyterians of Welland are making preparations for the early settlement of the Rev. Mr. Beamer, to whom they lately extended a call. Trusting to its promised acceptance they have leased a house, as a manse, for a term of years.

THE Home Mission Committee is advertised to meet in the Deacon's Court room of Knox Church, Toronto, on Tuesday, 26th March, at 2 p.m. A full attendance is desirable, as business of importance is to be brought before the Committee. Congregations are earnestly requested to forward their annual contributions to the Rev. Dr. Reid before that date.

AT the anniversary meeting of the Barrie Sabbath School, Mr. John Black, the superintendent, to whose fostering care it prospered may be very largely attributed, was presented with a handsome morocco purse, containing over one hundred dollars in gold. An appreciative address, read by the Rev. John Leiper, accompanied the gift, to which Mr. Black made a feeling reply.

WE notice with pleasure that Dr. Cochrane, the indefatigable Convener of the Home Mission Committee, has been nominated by the Presbytery of Paris as Moderator of next General Assembly. No more fitting appointment could be made. Dr. Cochrane has well earned the distinction, and we trust that other Presbyteries may make similar nominations, and that the election may be unanimous.

ST. PAUL'S, (Montreal) Sunday School Teachers' Association held their annual meeting recently, when the following office-bearers were elected for the ensuing year. Mr. J. L. Morris, Superintendent; Mr. T. M. Henderson, Secretary; Mr. Jas. McGregor, Treasurer; Mr. McNish, Representative to the Montreal Sabbath School Association; Messrs. A. Arthur, J. Fair and — Cushing, Librarians.

A SCOTTISH exchange says: "The Rev. William Snodgrass, D.D., late Principal of Queen's College, Kingston, Canada, recently inducted to the church and parish of Canonbie, has received from friends in Canada a draft for £200 sterling, which he has been asked by them to accept 'as a very inadequate expression, but a most sincere indication of their respect for him personally, and of their estimate of the services, which, during his residence amongst them, he has rendered both to the Queen's University and to the Canadian Church at large.'"

A CORRESPONDENT makes the following timely suggestion.—"It is to be hoped that the members of our choirs will set themselves to work during the winter to do what they can to improve the psalmody in the congregation they belong to. Every individual member has a work to do in this connection. No precentor or leader can do it alone. The members of a choir should work with a will, never be absent from practice; always in their places in good time at both services on Sabbath; ever ready to follow the directions of the precentor; and above all, never lose sight of the sacredness of the work they have undertaken to do."

THE report of the Sabbath School in connection with the Presbyterian Church at Barrie indicates pros-

perity. The roll for the year contains 270 names, yielding an average attendance of 155. The number of volumes taken out of the library during the year was 3,200, and there were 1,300 copies of the SABBATH SCHOOL PRESBYTERIAN distributed. The children contributed \$107.50 for missionary purposes; and this amount was apportioned as follows: Muskoka, \$30.30; French Mission, \$27.07; China, \$22.44; India, \$27.19. Mr. Black continues to discharge most efficiently the duties of superintendent; and he is assisted by a full staff of faithful teachers.

PRINCIPAL DAWSON, LL.D., of McGill College, Montreal, is at present delivering a course of lectures in the Presbyterian College in that city, on the "Geological Structure of Palestine and neighboring countries in its relation to Scripture History." The first lecture was introductory; the special subject of the second was "Egypt;" the third, which is to be delivered this evening, will discuss "Sinai;" the fourth, on the 22nd inst., will treat of "Palestine;" and the fifth and last, on March 1st, will have for its subject "The Dead Sea." These lectures are open to all ministers theological students in Montreal, and these gentlemen are indeed highly favored; but we hope the lectures will be published, so that others may be benefited by the arduous studies of this eminent physicist.

THE Kingston "News" says:—"The Mayor, Mr. McIntyre, has intimated to the Senate of Queen's College his intention to place at their disposal a gold medal for presentation at the end of the session, to be known as "The Mayor's Gold Medal, 1878." There is a peculiar fitness in this action of the Mayor, as he is a graduate of Queen's University, and he has expressed his reason for instituting the medal in language that must cause it to be appreciated highly by the Senate and the students. He does it "in grateful recollection of his student days." We trust that this action so promptly taken by the Mayor may induce his successors in office to pursue a similar course, and we are sure that the "Mayor's Gold Medal" will be an object for Kingston students especially to aim at."

AS stated last week, a course of six lectures, under the auspices of the Presbyterian congregations of Montreal, are being delivered in Knox Church, Montreal. The date of one of the lectures having been changed, we give herewith the corrected programme:—Thursday, 14th February, "The Pioneers of the Presbyterian Reformation," by Rev. J. S. Black; Thursday, 21st February, "The Catholicity of the Presbyterian Church," by Rev. Prof. Campbell, M.A.; Thursday, 28th February, "Presbyterian Church Psalmody," by Prof. J. McLaren; Thursday, 14th March, "The Presbyterian Church in its Relation to Civil Liberty and Social Progress," by Rev. S. S. Stobbs; Thursday, 21st March, "The Presbyterian Churches of America," by Rev. G. H. Wells; Thursday, 28th March, "The Constitution of the Presbyterian Church," by Rev. Principal MacVicar, LL.D. Tickets for the full course, admitting all the members of the same family to all the lectures, \$1. Admission to a single lecture, 25 cents. Proceeds in behalf of the Library Fund of the Presbyterian College, Montreal. It will be seen from the above that the second lecture of the course takes place on Thursday next, 21st February. "The Catholicity of the Presbyterian Church," is the subject. In the hands of Rev. Prof. Campbell, an able, instructive and popular lecture may be confidently expected.

OUR CONTRIBUTORS.

"HE WILL COME."

MR. EDITOR,—I notice your remarks in reference to my tractate under the above title, in your issue of the 4th inst. In regard to the merits of the work itself, I have nothing to say, but allow me to set you right on one or two points, as I am sure you can have no wish to place me in a false light before your readers. You intimate that the writer "wishes to be regarded as a premillenarian, but not one of the 'Plymouth Brethren,' whose 'errors' he professes to hold in great 'abhorrence.' Notwithstanding this disclaimer he says in another place, that the said 'Brethren' have been 'most terribly, most cruelly, and most unrelentingly maligned and misrepresented,' and he does not seem to be at all pleased with Mr. Laing for attacking them. He would also have us understand that if there is heresy among the brethren, 'the majority of people would never notice it,' and that it 'takes a man with some perception to discover it, it is so carefully concealed?'"

In regard to this I may say that I regard the "errors" of the Brethren with the same "abhorrence," as errors of the same kind held by other Christians—that is, my "abhorrence" rests on the fact of their being "errors," and not simply because they are held by Brethren; and when I say they have been misrepresented, I state a fact out of simple justice to them, and not because I endorse any one of their views. I find no fault with Mr. L. for attacking their errors.

The last clause above quoted, "if there is heresy," etc., makes me give an unqualified approval of all the doctrines of the Brethren, excepting such as are "carefully concealed," and in that respect misrepresents me. Some people are gifted, in their own imagination, with such a degree of "perception," that they are continually finding errors and heresies where they really do not exist, or in other words finding fault where there is none. This is quite a different thing from intimating that the heresies of the brethren, if they have any, are "carefully concealed." Then again I do not find fault with Mr. L. for "mixing up the doctrine of the coming, and the doctrines of Plymouthism," but for mixing them up in such a way "as to lead unthinking persons to class the former with the latter, and unitedly condemn them," for treating them as if they were inseparably connected. That they are not inseparably connected the history of the doctrine proves conclusively, for the pre-millennial coming was preached before the "Brethren" were heard of, and is now preached in places where they have never been; and further it is not the "Plymouth Brethren," who are responsible for the wide-spread hold that the doctrine is taking on the Christian public, for who is it that tells Sunday School workers in his lesson expositions, that it (the coming), is the next great event for which the church is to look? Not a "Plymouth Brother," but John Hall, D.D., of the Presbyterian Church. Who read an article at the Lynn (U.S.) Ministerial Conference, setting forth that Christ would come to introduce the Millennium, and reign with His saints on the earth? J. H. Brookes, D.D., of the Presbyterian Church. Who declares to his congregation that Christ may be here before the passing hour ends? Newman Hall, LL.D., of the Presbyterian Church. And who is it that, (as Mr. L. intimates), at Sunday School Conventions, and gatherings of Christian workers, proclaim the doctrine of the premillennial coming? Not the Plymouth Brethren, for their "exclusiveness" prevents their taking part in such meetings; no, not "the Brethren," but ministers and laymen in high standing in the Presbyterian and other Churches. Well may we enquire, if the doctrine of the premillennial coming and the doctrines of Plymouthism are inseparably connected, and if it is fraught with such fearful tendencies as some would have us believe, why are these men allowed to teach it, without so much as a protest from the churches with which they are identified?

My answer to your question, "Does not Mr. Laing's book plainly demonstrate to Mr. McPherson, and other simple premillenarians, that they are on the road to Plymouth?" Is simply NO! for facts in my own experience and the experience of others are against such a conclusion. The more I study "the coming," the more firmly am I persuaded that it must be premillennial, while on the other hand the more I study that system called "Plymouthism," for system it is, however much its upholders may disclaim against

that term, the more satisfied do I become that "that system" is a practical failure, and the less and less inclined am I to adopt their peculiar views.

The question of the coming is one of living interest, and calm, Christian discussion of the subject can not but result in good; but if it is discussed let it be on its own merits and not in connection with the "heresies of the Plymouth Brethren."

In conclusion, Mr. Editor, allow me to congratulate you on the improved appearance of the PRESBYTERIAN, and hope you may receive that encouragement which your enterprise deserves, and subscribe myself,
Yours, etc.,
A. MCPHERSON.

Emerson, Manitoba, Jan. 15th, 1878.

THE MASTER'S CALL.

Go work to-day! the fields are white to view,
The harvest truly great, the labourers few;
To you the call is given, reapers obey!
Work mightily, while yet 'tis called to-day!
The night approacheth when no man can work,
And sin and vice do in the darkness lurk.
The fields are many and the world is wide,
O'er trackless forests, deserts, stormy tide,
Proclaim THAT LOVE which makes all mankind kin,
And saves the soul though steeped in direst sin;
Which frees the captive, gladdens the oppress,
And leads the erring to the Saviour's breast;
Where pardoning mercy, love, and joy are given,
To make this earth a sweet foretaste of heaven!

Toronto.

J. IMRIE.

FILLED WITH PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee:" ISA. XXVI. 3.

Sweet are the gracious promises
The Scriptures do contain
Lending fresh comfort as we read
Them o'er and o'er again;
More precious having felt their power,
To cheer us in life's darksome hour.

Daily life's anxious cares, and ills,
With fretful worries roll,
Like billows, to disturb the saint's
Serenity of soul;
But He who still'd the stormy wind,
Will speak peace to the troubled mind.

Amid perplexity and doubt,
And questionings what to do,
The mind that's stay'd on Him can wait,
Assured He'll bring him through
The tangled maze, while peace descends,
On dove-like wings and him attends.

How soothing 'mid life's changeful scenes,
To know His love makes all
Things work together for our good,
Whatever may befall.
Weak in ourselves, strong in His might,
His peace makes ev'ry duty light.

"He to His people will speak peace,"
How sweet the certainty;
Then will they ever long to grow
In greater purity.
And casting all their fears away,
His arms will be their strength and stay.

Peace deep as ocean's depths, and high
As heaven's highest height;
Gentle as river's peaceful flow,
And soft as heaven's own light,
Fills and sustains the trusting mind
Who to His will hath all resigned.

ELIZABETH BECKET.

THE CHURCH AND THE SABBATH SCHOOL.

In a recent issue of THE PRESBYTERIAN there appeared an article under the caption "The Church vs. Sabbath Schools," in which the fact was stated and the two-fold cause exhibited of the too frequently seen independence of the Sabbath School on the church, both in its organization and operation. I would now crave your permission to follow up that paper with this on "The Church and the Sabbath School."

Having in the former paper shown why so many children attend only on the Sabbath School, and thus in consequence grow up in alienation from the church, I would now endeavour to show why children should, and how they may, be induced to attend the church as well as the Sabbath School. In this matter not only teachers and parents, but also pastors, have much to do, for while it is the part of the two former, and especially of parents to see that the children do attend the church, it is no less the duty of the latter, both by the matter and the mode of their ministrations to encourage them to attend. Unfortunately

however there is often too much ground for parents putting the question; as well as for children taking it up, "why have children in a church in which there is little or no part for them in the service, and in which their recognized relationship thereto is simply their relationship to their parents?" Now if baptism means anything it doubtless means mutual relationship and mutual responsibility, ministers therefore should not simply enjoin upon parents to bring their children to the church, but specially should they endeavour so to modify their ministrations as to encourage children to come, carefully however drawing the distinction between being child-like and being childish. Much mutual good might be gotten, if, for instance, in the exposition of the chapter, or in the course of the sermon something is said, not so much about the children as to them, something at once attractive and instructive, and so said as to take hold alike of their head and their heart; this would not only show them that they were recognized and cared for, but that the minister had duties and responsibilities in connection with them as well as with their parents, and that it was His desire and his delight to fulfil them.

Such a course would be highly beneficial to the children. If for instance, in the reading of the chapter the minister would occasionally pause, and address himself to the children, would explain some passage in language not simply suited to their comprehension, but to their apprehension, and if he pursued a similar course in the sermon, he would soon be delighted to see how the faces of the children would kindle up with growing interest, if not with excitement, as they gratefully appreciated not simply the notice that was taken of them, but specially the illustrated instructions that their pastor imparted to them. A simple incident related so that a child could understand, an affectionate address, brief, but pointed, allusions to the habits, troubles, joys, and hopes of children, may find a profitable place in every Sabbath day's ministrations. In this way the child will grow up with the growing idea that the minister is his minister as well as that of his parents, that he thinks of him in his study, that he has something to say to him from the pulpit, and thus a bond of affectionate attachment is implanted and fostered not simply to the minister but also to the church which may be lasting as life and all important in its issues.

Such a course would be highly beneficial to parents. Besides having their children with them and under their eye in God's house as well as in their own, and there realizing that the promise is not only to themselves, but to their children, there is in such a service not only a powerful appeal to that parental something which is always gratified when their children are taken notice of for their good, but there is also awakened in the hearts of even the most careless of parents a far deeper sense of their parental obligations, and especially as well, a far different idea of the untold and eternal importance of the spiritual welfare of their children. If in the solemn services of the sanctuary parents see their pastor ever taking an ardent and affectionate interest in the spiritual well-being of their children, seeking to wean them from sin and win them to Jesus, surely cold must be that heart and callous that soul that can sit under such ministrations and not be aroused as they never had been before to the vast importance of the spiritual welfare of their children and of their personal relation at once to the house and the household of God. In addition to all this, when the preacher thus deals with "the little ones," if as in the days, alas, we fear gone by, the father is the high priest of the household, and in the homeward journey or in the home with the children, seeks to speak with the children about the instructions they have mutually received, how great the inducement as well as the aid in so doing when incident and illustration adapted to the children, readily recall the truths they have heard. Thus the father can converse with his family alike intelligently, instructively, and with a common sympathy. The children will soon learn to remember more and more of what the preacher says, and be the more eager to repeat it and their impressions about it. They are in this way not only taught to know the meaning, but to feel the power and realize the importance of God's truth, and thus the way is admirably opened up for the father to follow up the thought and deepen the impression. Families thus cared for become not only powerful and perpetual reminders that the truth makes them free, but that "the gospel is the power of God unto salvation to every one that believeth;" would God

in our highly favored land such homes were more common, then the Sabbath and the sanctuary would be more honored and their services be more loved and blest.

But further, ministers would also be much benefited by such a course; they can see at a glance from the pulpit who are present and who are absent in the family pew, and parents knowing this guide themselves accordingly. Besides in the minister making preparation for "the little ones," as well as for the large, it gives a wider scope to his thoughts, a wider range to his affections, and both tend the better not only to mature the minister, but to give greater variety and interest to his ministrations. Some ministers may think it beneath them so to do. Jesus did not think so, either in the lessons he taught or in the injunctions he left behind him, and in as far as ministers thus think and act, so far do they forego a mighty power and fail to fulfil their mission in rightly dividing the word of truth. Children are the hope of the church, and to neglect them is to do a positive and irreparable injury both to them and the church. Never let any minister think that by studying to preach to and interest the young he is in so far unfitting himself for preaching to the old; on the contrary the converse will be found to hold true, and it would be found that ministers would be more useful in the pulpit generally if they paid more regard to the children in their ministrations. The cultivation of a more simple and transparent style and the free use of tasteful and striking illustrations would give a growing power to our pulpits. Even older hearers would be attracted and instructed by it, and the average worshipper would in most cases be as much benefited thereby as the children.

NOTES FROM NEW ZEALAND.

MR. EDITOR,—As you requested me to write to you, if I had anything of importance to communicate, I send you, with the accompanying newspaper, this letter, to which, if you think proper, you can give a place in your columns, as there are not a few in Canada, whose friendship and kindness might prompt them to read it with a measure of interest.

Leaving Toronto on the 4th of September last, I arrived at San Francisco on the evening of the 11th. The sense of weariness and bodily fatigue, incident to a railroad journey so long and continuous, is greatly relieved by the exhilarating air and the wonderful panorama of nature, opening up, particularly towards the close, scenes the most striking and impressive, in range of view, or beauty of feature, or wildness of rugged and solitary mountain grandeur.

The Pacific Mail steamer was advertised to leave San Francisco for Auckland and Melbourne, on the 12th September. We accordingly steamed through the "Golden Gate," about mid-day, leaving behind us the fine harbour and crowded metropolis of California; and emerged into the wide Pacific, whose waters, then at least, belied their name, for such was their angry agitation, that few, if any on board, were exempted, at the outset, from an experience more common, perhaps than pleasureable.

The course of a long and somewhat monotonous voyage was agreeably broken by the vessel's putting in for several hours, at Honolulu, the chief town of the Sandwich Islands. This most picturesque group, presents to the eye, luxuriant vegetation, and bold Alpine scenery. One of its mountain peaks, nearly as lofty as Mont Blanc, is, even in that tropical clime, tipped with perpetual snow.

To many points of interest in connection with Honolulu, my attention was called by Dr. Daven—the hospitable and indefatigable seaman's chaplain, whose labors have been prosecuted there for so many years; and who seems so happy in the encouraging results of his missionary life. But he stated to me that he experiences no obstacle half so formidable as the inconsistencies of professing Christians. I had the pleasure of visiting, in company with the Doctor several native and Chinese converts under his ministry. The careful training of the young is being carried on with an admirable method and an untiring assiduity. An illustrated copy of the "Pilgrim's Progress," in Chinese, was kindly presented to me.

Arriving at Auckland on the morning of the 6th of October, I found the parent congregation—St. Andrew's—vacant by the recent appointment of its highly esteemed minister, the Rev. David Bruce, as Agent General of the Presbyterian Church in New Zealand. They were, however, awaiting the result of a call that

had been given, some time previously, to a minister at home through the medium of a committee, of whom, Professor Bruce of the Free Church College, Glasgow, —brother of the late minister of St. Andrew's—was one. I was asked to become interim occupant of the pulpit, and consented. Soon after, on the arrival of a telegram from Professor Bruce, announcing declinature of the call, a congregational meeting was held, with a result little anticipated by me, when only a month before a lonely stranger, I stepped upon the wharf. I should not have deemed myself adequate to the manifold responsibilities of a charge, which is regarded as the most influential in the Province; but the whole circumstances of the case in connection with the unexceptionable cordiality of the call seemed to leave me no alternative. The paper you will receive, announces the induction services which were deferred, for various reasons, at my request: a soiree will be held, as a welcome to my wife, on her arrival.

Respecting the colony of New Zealand, I can truly say that it merits the high terms of commendation, which have been so often, and so lavishly bestowed upon it, by glowing pens. Auckland stands upon a narrow neck of land; and the fall of rain, especially in the winter season is considerable. Sometimes, too, the heat, in summer, approximates to the degree of Canadian intensity; but of course, the abrupt and violent transitions to which the temperature is liable with you are unknown to us. Of snow, the Aucklanders has no experience. Certainly, in point of salubrious climate, and attractive scenery, whether on the coast, with its rocky highlands, and glittering arms; or in the romantic interior, where all the charms of nature's exuberance greet your senses, the colony has few, if any compeers. It also possesses substantial resources in gold, in copper, in coal, and in the richest pasturelands. The sense of expatriation is by no means so oppressive and extreme, as many imagine. All nationalities are represented. The native element is no longer a source of the least alarm: the frequent arrivals and departures of steam and sailing vessels render the ports a busy scene; while the European cable telegrams becoming, in the present attitude of England, more intensely interesting, are sent with unflinching dispatch.

Presbyterianism, I am glad to say is making rapid strides in New Zealand. The Episcopalian Church, meanwhile, out-numbers us in Auckland, as I daresay in many other parts; yet the wealthiest citizens are ours. Their clergy, though by no means intellectual giants, have something of that praise-worthy catholicity of spirit which I was pleased to observe in a section of their Church in Toronto.

The visit of the Rev. Dr. Sommerville to New Zealand, is looked forward to with high hope. The members of committee formed to work with him include the Episcopalian, as well as other representatives. It was arranged at our last meeting that the committee should, if possible, go down to the harbour, on the arrival of the Australian steamer, and in a body welcome the Doctor. The steamer is due on the night of Monday the 7th inst.

I cannot conclude this letter without giving expression to the heart-felt interest I shall always cherish towards Canada. Friendships, not a few, were formed there, that neither time nor distance can efface. And, as regards many of its ministers, memory will often revert with feelings of deep and silent pleasure to my acquaintance and connection with them.

Than the honored members of the Toronto Presbytery, I know none abler or better. Wishing your periodical all prosperity, I am, faithfully yours,

A. CARRICK.

Auckland, 2nd January, 1878.

CHOIR TRAINING.

Being an extract from the concluding part of a paper read by Mr. P. S. Terras before a meeting of the Glasgow United Presbyterian Union for the improvement of Psalmody.

There is, perhaps, no subject connected with the theory and practice of music which has been more imperfectly taught and understood than the doctrine of rhythm. This is all the more singular in face of the fact than an "ear" for rhythm is more universally diffused than an "ear" for tune. In attempting to improve this state of things, the choirmaster must appeal to each singer's inborn sense of measure, that faculty of the mind which is keenly perceptive of, and delights in, the regular recurrence of STRONG and WEAK ACCENTS. This is the real groundwork of what is so

ambiguously termed "time," and a clear understanding of this law should be a first principle in choir-training.

The further development of this subject will flow quite naturally from such an apprehension of its basis; the sub-division of the *time occupied by each accent* will merge itself into a mere question of proportion, care being taken by the choirmaster to show that in making such divisions we must follow the same law of STRONG and WEAK ACCENT. I am of opinion that the natural sense of rhythm does not receive that amount of cultivation which is indispensable to unanimity of action. It is to the proper systematic training of this sense that military movements owe their rapidity and precision, whether it be in the firing of a volley or the simultaneous "thud" of a thousand rifles in the act of "order arms." I would strongly urge upon choirmasters the usefulness of frequent rhythmic exercises, an almost endless variety of which can be easily invented by a competent conductor.

If the intelligence of a choir keep pace with the choirmaster's instructions, such practice will tend to keep the singers *habitually up* to the mark, and produce that degree of vitality so necessary to artistic performance. Expression in music is a subject which almost demands a paper for itself. Let me begin by observing, that not only amateurs, but nearly all professional men, are apt to use the term "expression" in a remarkably polarized sense, and to think of it almost exclusively as a comprehensive term for indicating the various mechanical means employed in its realization. Now this is a radical error, for it is quite a conceivable fact that an incompetent choirmaster may, and often does, so employ or misemploy these mechanical means, as to burlesque a composition, or, what is perhaps worse, to rob it of all coherent expression whatever. There exists the utmost difficulty in treating this subject; it is so subtle in its nature as to elude almost every attempt at logical demonstration.

One day a celebrated composer, as he was engaged putting the finishing touches to a sonata, received a visit from one of his most promising pupils. The student begged hard to be allowed to try over the new sonata, and permission being granted, took his seat at the pianoforte, and set to work. In the thick of it he came to a sudden stop, and cried out, "I say, mein Herr, is this a 'p' or an 'f'?" "Ach! bother your 'p's' and 'f's,'" cried the master; "were your heart in its right place you should not have required to ask such a foolish question." The composer puts the secret of musical expression in a somewhat exaggerated form, but it is substantially true, for expression must come from the emotion which governs the heart and mind, so that a hearer can be in no doubt as to the *purpose* and *intention* of a singer. Sympathy and receptiveness are the great essentials to any real progress in this matter. They must be possessed in a high degree by the choirmaster, that he may instinctively feel himself *en rapport* with the intention of the composer on the one hand, and the sympathetic expectancy of the choralists on the other. Wanting these, the conductor sinks to the level of a metronome, since to move others he must himself be moved. It seems extremely difficult for most people, and it may be impossible for a few, so to go outside of their own placid existence as to merge their emotional nature in that of another, and establish an identity of feeling, whereby the suffering or joy of the one becomes magnetically the suffering or joy of the other also, if in a lesser degree of intensity.

When a man—say a good man—tells us of some wonderful good fortune which has befallen him, we cannot for a moment mistake him; not only his tongue, but his eye, his hand, the lines of his mouth, and the quivering of his nostrils, speak with purpose and power. It is not thus with him, however, in telling of another's good fortune. Give the good man a triumphal Psalm to read, and it comes from him in quite another and a totally colorless way, notwithstanding it was originally struck out from the white heat of a burning human heart, but not possessing requisite sympathy with this burning heart the reader can only give us what the art of printing has preserved for him—words, mere words.

The technicalities of expression are briefly *piano* and *forte*, with their combinations and derivatives; the slackening or accelerating of speed; and, lastly, emphasis and the varieties of accentuation.

I feel assailed by a temptation to speak rather strongly about the unmeaning, conventional division of the Psalms and hymns in the "Scottish Psalmody,"

into *piano* and *forte* lines, but time fails. The prevalent notion that *piano*, or soft singing, is exclusively appropriate to soft, tender emotion, is a fallacious one. Intense suppressed wrath or menace are most forcibly expressed by *piano*, and such a *piano* is sharply distinguished from that of tenderness by its *hard*, dry *accentuation*. The choirmaster should select well-defined examples of the various kinds of *piano*, and cause his choir to make trials of comparison. By causing one-half of his choir to sing in the one kind of *piano*, and the remaining half in the other, in the manner of question and answer, the peculiarities of each variety are made more apparent to the singers, and a perception of *dramatic purpose* is awakened in their minds. *Piano* and *forte*, regarded apart from their dramatic significance are simply the result of pure physical strength and skillful management of the breath.

Strictly speaking, it belongs more to the voice-trainer than the conductor to develop this; the most a choirmaster can do in this direction is to exercise his voices *en masse* in scales, pointing out as the objects to be attained—evenness of tone, purity of vowel sound, and duration of each sound to be as *long as possible*. With reference to this last, the choir should concentrate their attention upon the choirmaster, and make a habit of obeying him *instantaneously* and *simultaneously*. He should tell them to inhale a full, but not *too deep* breath, and the moment this is done, he must give a signal to attack the sound.

Any delay between the accomplished act of inhalation and the delivery of the voice is fatal, because the laryngeal muscles are then at their greatest tension, and quickly become so fatigued that they cannot control the emission of tone, but allow it to escape in irregular gasps. This should be most carefully avoided.

Steady practice in sustaining single sounds, first with medium, afterwards with increased force of voice, will so strengthen the laryngeal muscles, that the choir will be prepared to study piano-singing more exclusively. To sing good *piano*, there are required a *constant supply of full breath*, and great muscular power to hold the current of air *in check* in its passage through the larynx, so that the *vocal chords* may vibrate *gently*, and with the smallest possible motion. When the current of air is projected against the lips of the *cordes vocales* with the entire muscular force at a singer's command, the motion is *great*, and the vibrations large and powerful; this constitutes good *forte* singing. Bad *piano* results from a meagre supply of breath and inertness of the laryngeal muscles, producing an impression of feebleness or exhaustion. No labor should be grudged to acquire this delightful accomplishment.

Only let a spirit of absolute submission to the choirmaster pervade the minds of the singers, and a spirit of work possess all, then some measure of success is *certain*.

The chief cause of bad *forte* singing is indolence. To keep a phrase or passage equally strong from beginning to end requires, if it be long, considerable physical effort.

But it is notorious that choir and chorus singers cherish a deep-rooted aversion to all *sustained effort*—they sing *forte* literally in mouthfuls; hence the prevalence of *hawling* and *shouting* in choirs and choruses, instead of proper *forte* singing.

The remedy is self-evident, and need not be further dilated upon. Let me only add, in connection with this and the subject of *work* generally, that the choirmaster should—

"Set his face as a flint,
Whet his tongue as a sword,"

against that senseless affectation of *ennui* which the women of our day so frenziedly cling to as the badge of good society.

When the boarding-school and the family governess have done their barbarous utmost to deform girls' voices on Dicken's "Prisms and Pippin's" method, the choirmaster finds them *worse* than *useless*, and a sensitive musical organization feels them to be disagreeable and offensive. Of the varieties of accentuation and emphasis, besides the more minute ramifications of this subject, this is not the time to speak; several papers might be very profitably devoted to breaking the subject down into workable proportions, and I have confined myself to opening up the subject in a very general way, since I could not hope, in the limits of one, or even two papers, to treat it more in detail.

To acquire proficiency in singing *piano* and *forte*, intelligently and effectively, great patience and faith-

ful perseverance are necessary, the formation of all good habits require these, and good singing must become—not an exceptional or *chance* thing—but the unvarying natural habit of a choir or chorus. Allow me to conclude by begging that choir-singers will begin to look upon their meetings for practice as opportunities for work, not for amusement; if the *mind* be not engaged, progress is simply impossible, and dissolution is not far off. To choirmasters I would say, "Be in earnest; think more of the work and less about your own talents." An impassioned truthful soul has no room in it for vanity and idleness.

Be in love with your art, speak of it always with enthusiasm, resent as a shallow impertinence the notion that it is a mere drawing room amusement, to be taken up and laid aside as caprice dictates. This is the age of a great musical crusade in our churches, and it behoves our choirmasters to regard themselves as apostles of worship-music, and to fight in the cause with apostolic fervour. J. McL.

NOTES FROM MONTREAL.

Above the din and tumult of political strife and polemical controversy which rages in this city and Province, I am pleased to find that Presbyterianism has made steady progress. Its adherents claim for it, including mission churches and stations, some sixteen congregations, the value and importance of which in the Province of Quebec would be difficult to over-estimate. When we think of the number of persons who through their instrumentality are brought under religious influences; the numbers who from week to week have the simple gospel preached to them; and the numbers again who are being instructed in the particular doctrines and faith of the Presbyterian Church; and this in a city and district where error is being taught by the "thousand" emissaries of Rome, we form some faint idea of their importance. The Presbyterians of Montreal can boast of some fine church buildings, which do them credit, and compare favorably with those of other denominations. A stranger in Montreal on the Sabbath is rather puzzled how to divide himself, so that he can hear as many of the crack preachers of the commercial capital as possible—indeed, he would like to be in two or three places at one and the same time, but this is not possible. I made my way to

COTE STREET CHURCH,

which is a modest, old-fashioned building. It may have suited its purpose in the earlier history of Montreal, but from its appearance and situation it has outlived its day, and the congregation are about to remove to their new church on Dorchester and Crescent Streets, which would seem to be the largest and most costly of our ecclesiastical edifices. But to come back to "Cote Street:" On Sunday morning I found a large congregation present. The preacher was the Rev. A. B. Mackay, of Brighton, England, who had only arrived on the Saturday previous. Mr. Mackay is a writer and preacher of some note in England, hence more than ordinary interest was manifested to hear him. He is a man about thirty-five years of age, with an intelligent and rather prepossessing appearance. He has a profusion of long flowing black hair which is becoming to him. The sermon, which was very interesting, was founded on John xx. 24-29, the subject being "The unbelief of Thomas," or "The relation of Thomas to the risen Saviour." The following points received special attention: (1) Thomas as a casuist with the disciples; (2) Thomas as a confessor with Christ; (3) The confession of Thomas. This church has been without a pastor for some time, but if rumour be true the attention of the congregation is turned to one who, should he accept, will be an important addition to the pulpit talent of Montreal. The next visited was

KNOX CHURCH,

which stands on the corner of Dorchester and Mansfield Streets. The pastor is the Rev. James Fleck, who was pastor of a church in the city of Armagh, in Ireland, and who visited this country some years ago, making favorable impressions wherever he preached. By the removal of the Rev. Mr. Thornton to Scotland, Knox Church became vacant, and having transmitted a call to Mr. Fleck, he accepted, and about eighteen months ago was inducted into his present charge. Mr. Fleck is a young man of good abilities, is an eloquent and impressive preacher, and is gathering around him a large and intelligent congregation. He preached at the evening service, taking for his text the first clause

of the fourth verse of the third chapter of Revelation: "Thou hast a few names even in Sardis who have not defiled their garments." The preacher showed and illustrated the point that it is possible for a man to be a Christian in the midst of surrounding wickedness, and under the most discouraging circumstances. He concluded an eloquent discourse with a graphic description of the sins peculiar to a city like Montreal, and said that even amidst such wickedness the children of God are safe; for faith is imperishable. In going through the streets of this great city one is amazed at the number of churches which meet the eye, but what will be his feeling when he learns that many of these churches are the means of spreading soul-destroying errors, and enslaving a noble people in worse than Egyptian bondage. It is gratifying to have evidence that against all the efforts and devices of Popery, Protestantism generally has marshalled her hosts, and that among the many successful efforts which are being put forth for the overthrow of this and other false systems, not the least important is the stand which our Church has taken on behalf of civil and religious liberty. A pamphlet might be written descriptive of the geographical position, the splendid scenery, the costly warehouses and mansions of this great city. On these points it is not my intention to dwell; but at present any reference to Montreal would be incomplete without making mention of the magnificent Hotel which was opened on the 28th ult. "The Windsor" is said not to be second to any Hotel in the world. It is a huge establishment, finished in the most superb style and conducted on first principles, and it is but natural that Montrealers will look with pardonable pride upon what is in every sense of the word a first-class Hotel. K.

Windsor Hotel, Montreal, 4th Feb., 1878.

THE SABBATH SCHOOL SYSTEM.—IV.

MR. EDITOR,—Our last letter set forth and emphasized what is regarded as a true definition of the Sabbath School work, a department of the Church's mission, in which she handles the truth by catechetical methods, with a view of giving instruction; by this, awakening consideration, producing conviction, and leading to conversion and conformity to Christ.

The Word of God in a persistent manner enforces TEACHING. Christ comes, and in the highest form stands forth as the Great Teacher sent from God. By statement and example He places supreme importance on what we call the School Method of Christian work; and that this is a part of the work of the Church, his true successor and representative on the earth, cannot fairly be questioned. Our

FOURTH FACT.

The Church is entrusted with the double treasure—the Truth and the Man. We might also add the methods best suited to apply the truth to the man, and by which the man is in the fullest possible measure led up to the stature of Christ Jesus. The Church, then, is entrusted with the RELIGIOUS EDUCATION of all coming under her care and influence.

This comprehends what is called our "Sabbath School System." It is called "Sabbath," because it is the specially appointed day for continued attention to this work. It is called School, because of the methods employed, and the form the instruction takes. It may be said that Christ made little of methods, but He magnified life. This is true; it is a great truth, a truth that must permeate all our conceptions of work. No one will surely conclude that He had no methods according to which He presented, pressed and unfolded the truth to His disciples and hearers. Wherever the Spirit was to go the wheels went: the Spirit was in the wheels. When the Spirit was lifted up the wheels were lifted up also. Ezekiel's vision is not the dead symbol of the past, but a present and pervading truth that enters into the ministry of Christ. Because of the fulness of His life, the harmony of His methods with the nature of man, He knew what was in man; because of the clear wisdom that entered into His ministry, the methods are not obtruded, as in our work—we do not hear the movements of the machinery; and the more we become conformed to Him in Spirit, in character, in methods of work, and in handling the truth, the more fully will we serve God in our day and generation; the more faithful will we be to the truth and the people under our influence.

We are at this stage of our consideration led to observe: The Truth is intrusted to the Church for INSTRUCTION—Instruction concerning God's nature,

purposes, and providences; concerning God's law, its purity, its authority and majesty; concerning God's grace in the gift of Christ and salvation; concerning the Holy Spirit and His mission in the earth; concerning man's nature, condition, duties and dangers. By the truth knowledge is imparted on all important matters pertaining to this life and that which is to come. It is profitable for doctrine, for reproof, for correction, for INSTRUCTION, for righteousness, that the TEACHER may be complete, thoroughly furnished to every good word and work.

This instruction is to be imparted with the purpose of training. Paul's counsel to Timothy has this specific idea underlying it, as every student of God's word can verify. Instruction imparted without such purpose on the part of the teacher or the taught, has little, if any, educational value; it informs the mind, but has little influence in building up the character or enlarging the development of the nature. Hence the wise or unwise discharge of this duty in relation to the truth, entrusted in the care of the Church. We do not sufficiently distinguish between the giving of instruction, and directing it to this end in the training of mind and enlarging the power of the Church of Christ. This aim in imparting the knowledge of the word of God, leads us up to

RELIGIOUS EDUCATION.

This distinction between instruction and education is not one of terms, but is founded in a real difference between *knowledge imparted and knowledge applied* by the teacher, or the taught, or the Holy Spirit. Hence there may be instruction that has no educational power, from its own nature, or from the manner in which it is given; but this class of information is very small in the moral or religious sphere.

The truth as it is revealed in and by Jesus Christ has great educational power in the enlargement, unfolding, and upbuilding of all the possibilities of manhood, of Christian manhood. On such grounds we affirm the school system to be a department of the Church's mission in the earth.

The science of teaching has for its fundamental principle, "We must make our scholars men." That is, all the rich possibilities of the individual must be awakened, enlarged, drawn out and rounded off to constitute the highest possible style of citizen. This is the Prussian ideal in her unequalled system of education. Is not this cardinal principle in the science of teaching pre-eminently biblical, applied consistently and vigorously to the aspirations and aims of the State? The rich possibilities of the individual, notwithstanding his alienated condition, and in his redeemed relation, is a subject capable of instructive enlargement; but on this we do not enter. Has the Church been equally wise with the State in the application of this Biblical principle, to the divine nurture and instruction of the Lord? This is the religious education entrusted to the Church: seeking after manhood in Christ Jesus; and with the family, not for the family, nor instead of the family, but laborers together with God. Should not these aims be directed to the earliest period of life? All revelation, science of life and teaching, the experience of every generation, the enlarging temptations and privileges of modern life, answer in the affirmative. This is just what the Sabbath School system proposes. The entire range of human experience from infancy to old age, is not, as is often supposed, probation, but education in a good or bad sense—education that looks to regeneration; and this in turn by the truth reaches forth to the measure of the stature of Christ Jesus. For this result the Church is held responsible. The result is well expressed in the following extract: "First, more humanity, a deeper interest in and affection for man and all that relates to him, a keener and wider sympathy with him, an increased capacity for pitying, bearing with and making allowances for men.

"Then, secondly, more power over circumstances, to endure and utilize them, to resist their tyranny and subdue them to means of grace, to assimilate something beautiful from the harshest and ugliest of them.

"Thirdly, more openness of mind to instruction and correction, to the veins of truth that run through and mix with the false, and to the noble qualities that may characterize an opponent; more openness of mind to entertain liberally, and consider dispassionately, whatever new ideas or methods may apply for a hearing.

"Then, fourthly, more reverence and love for simple goodness, wherever it may be found; and, fifthly, more

filial trust in and rest upon Jesus Christ and the Father of our spirits."

These are results of education begun early, fostered prayerfully, and guided wisely; they are not reached by being the subject of life in an evangelistic movement, at a period of our life when the bent of our natures is all but settled, but by the home and the Church wisely co-operating in this delicate work. The Church is entrusted with this double treasure—the truth and the man—and the Sabbath School system has this for its aim. Shall we retrace our steps in this work, and give it up, or shall we struggle yet more and more to understand it better and become wiser, and through its influence get up higher in the likeness of Christ?

JOHN MCEWEN.

HOME MISSION AGENT.

In considering the Assembly's Remits in reference to the appointment of a Home Mission Agent, it would surely be most important to attempt to *define the duties* of such an agent, and then to take into account the *great expense* to which his appointment may ultimately lead.

The first question is, What is he to do? He is surely not to act as *treasurer* of the Home Mission Fund. The duties of treasurer are at present efficiently discharged, and without complaint, in the office of the Western Agent of the Church. The duties of *secretary* of the Home Mission Committee are at present discharged very satisfactorily by the Rev. R. H. Warden, who is also supposed to prepare the statistical and financial statements in reference to Home Missions. The duties of *chairman* of the Committee are equally well discharged. These consist mainly of presiding at the half-yearly meetings of the Committee, corresponding with the Presbytery of Manitoba, and with missionaries in the Lake Superior region, and corresponding with Mission Boards in Scotland and Ireland with the view of thanking them for donations, and of encouraging them to continue and increase such donations.

Any one can see at a glance that there would be no use in appointing an agent to devote his whole time to the work at present performed by the chairman of the Committee. It is not easy to discover what more requires to be done. If the agent is to be appointed to visit congregations, address missionary meetings, and canvass for subscriptions, he may come unpleasantly into collision with Presbyteries and ministers while thus undertaking to do their legitimate work. Besides were he to attempt to do all this, he would signally fail, as no man could do it in a Church as large as ours. To accomplish such a work efficiently, four agents, or one in each Synod would be required.

Another thing to be considered is the expense to which such an appointment would soon lead. The salary, travelling expenses, and office rent would exceed \$2,500 per annum. But the expense would not stop here. It is true, indeed, that the Assembly proposed for consideration "the matter of appointing an agent for the purpose of promoting the scheme of Home Missions in connection with the other general schemes of the Church;" but those who are moving in this matter, and the Committee of Assembly that recommend it, and the Presbyteries discussing it, seem to contemplate the appointment of a Home Mission secretary alone. If this were done, the Colleges and the Foreign Mission Committee would each require an agent to present and enforce their respective claims, lest their interests should be endangered in proportion to the zeal and success of the Home Mission agent. If there agents were employed, their joint-salaries would amount to \$7,500 per annum. Is the Church prepared needlessly to incur so great expense?

Besides our people are becoming more discriminating in their giving. If they ascertain that a large percentage of the funds which they contribute is spent in the administration or collection of them, their liberality will be diminished, and their confidence in the management of the Church schemes will be impaired.

I have heard it stated that about forty per cent. of the contributions to various benevolent societies in England is consumed in the management of these societies. On the other hand, the American Presbyterian Church spends comparatively little in this way, by using largely existing Presbyterian machinery, and by getting a great deal done by gratuitous, or almost gratuitous labor.

If the Home Mission business of the Church can no longer be conducted as heretofore, by all means

allow Synods to manage their own Home Mission business; and appoint a small Committee of Assembly to take oversight of, and provide for outlying mission fields. "PRESBYTER."

OBITUARY.

Mr David Mullan, for over twenty-five years an elder of the charge of Chatham and Grenville, peacefully passed from his clay tenement, on Wednesday morning the 30th ult.

He had attained the ripe age of eighty-three, and during the many years he resided in Chatham has always, in his family life, in his larger relations with his fellow-men, and in his connection with the Church, both before and after his ordination to the eldership, borne out the character of a consistent Christian. He had the gratification of seeing four of his sons ordained by the Church to spiritual offices; two of them, Mr. Elias Mullan of North Augusta, and Mr. James B. Mullan of Fergus, to the ministry; and other two, to the eldership in the church of Chatham and Grenville.

In adverting on the following Sabbath to his life, the pastor of the charge spoke in the following strain. "He was connected with this congregation by the same tie which binds me to it—that of the eldership. Elected by your own choice to exercise over you the spiritual oversight, he was on the sixth of June, 1852, publicly ordained to the grave duties and responsibilities of his high office. Ever since, as you yourselves can testify, he manifested, in their use, the possession of the requisites for office as laid down by the Apostle Paul. He had that which gives value to the other qualifications—without which the other qualifications cannot qualify. He lived in the exercise of an humble and true faith in the Lord Jesus Christ, the Saviour. Then was he vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruled well his own household, not a novice, grave, humble. His was true humility, not that cringing cowardice sometimes mistaken for humility. Brave to the heart's core, he possessed that moral courage which not only dares to do right itself in the face of opposition, but dares also to correct wrong doing in whomsoever manifested. Your interests were his interests; he longed after your spiritual welfare and in the session ever gave his influence to those measures which seemed to be for the furtherance of the life of the congregation." In speaking of his family life this characteristic was given prominent place, his belief in the word, "The promise is unto you and your children," and his striving by prayer and teaching for its realization in his own family. With regard to his bearing toward his fellowmen, it was mentioned that in his business relations and in his social intercourse he ever acted out his professions as the Christian should do. The influence of such a life as his dies not with the dying of the body. He being dead yet speaks, and will speak.

CONTRIBUTIONS FOR DEBT ON ORDINARY FUND OF KNOX COLLEGE.

PER REV. J. M. KING.

Paris.—Dr. John Penman, \$24; David Maxwell, \$10; T. Hall, \$10; Galloway & Muir, \$5; Mrs. Curtis, \$5; John Tennant, \$5; James Miller, \$5; David Turnbull, \$5; David Brown, \$5; Thomas McCosh, \$5; Robt. Thompson, \$5; John M. Dickson, \$4; Rev. John Anderson, \$4; Peter Wilson, \$5; John Carnegie, \$4; Smaller sums, \$8.50.

Ayr.—David Goldie, \$12; John Watson, \$10; James Lillico, \$5; William Baker, \$5; Alexander Lillico, \$5; William Richmond, \$4; Robert Euston, \$4; Rev. Walter Inglis, \$4; Robert Lillico, \$4; Robert Black, \$4; Smaller sums, \$11.

Brantford.—William Watt, \$20; A. Robertson, \$15; Rev. William Cochrane, \$10; William Watt, jr., \$10; William Nichol, M.D., \$10; A. Robertson of Bank of B. N. A., \$10; Thomas McLean \$12; John Tanish, \$10; J. K. Osborne, \$10; James Kerr, \$10; J. Sutherland, \$5; William Turnbull, \$5; Charles Duncan, \$5; William McIntosh, \$5; William Grant, \$4; E. Roy, \$5; Rev. A. F. Kemp, D.D., \$5; Smaller sums, \$19.50.

ACKNOWLEDGMENT.—Dr. Reid has received from a member of East King Church, five dollars, being balance of subscription for new College Buildings. Will the person remitting this, please send to Dr. Reid, his name, that the amount may be duly credited.

WORDS OF THE WISE.

As a withered leaf, and old,
If it catch a ray of light,
Shines with ruby or with gold,
Like a jewel pure and bright;

So what seems a little thing,
If it's done for Jesu's sake,
Beauty that naught else can bring,
From His smile of joy will take.

E. B. B.

"A strange and strong delusion it is wherewith the man of sin hath bewitched the world; a forcible spirit of error it must needs be, which hath brought men to such a senseless and unreasonable persuasion as this is, not only that men clothed with mortality and sin, as we ourselves are, can do God so much service, as shall be able to make a full and perfect satisfaction before the tribunal seat of God for their own sins, yea, a great deal more than is sufficient for themselves; but also that a man at the hands of a bishop or a pope, for such or such a price, may buy the overplus of other men's merits, purchase the fruits of other men's labors, and build his soul by another man's faith. Is not this man drowned in the gall of bitterness? Is his heart right in the sight of God? Can he have any part or fellowship with Peter, and with the successors of Peter, who thinketh so vilely of building the precious temples of the Holy Ghost? Let his money perish with him, and he with it, because he judgeth that the gift of God may be sold for money."—*Hooker*.

"THE world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." These words reveal one of those secret principles which influence men in their treatment of religion. They help to explain that deadly enmity with which many during our Lord's earthly ministry regarded Him and His Gospel. 'T was not so much the high doctrines which He preached, as the high standard of practice which He proclaimed, which gave offence. It was not even His claim to be received as the Messiah which men disliked so much, as His witness against the wickedness of their lives. In short, they could have tolerated His opinions if He would only have spared their sins. The principle, we may be sure, is one of universal application. It is at work now just as much as it was eighteen hundred years ago. The real cause of many people's dislike to the Gospel is the holiness of living which it demands. Teach abstract doctrines only, and few will find any fault. Denounce the fashionable sins of the day, and call on men to repent and walk consistently with God, and thousands at once will be offended. The true reason why many profess to be infidels, and abuse Christianity, is the witness that Christianity bears against their own bad lives.—Like Ahab, they hate it, "because it does not prophesy good concerning them, but evil." (1 Kings xxxii. 8.)

The little loving charities of daily life preach loudly for Him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord a little into them. How can it be otherwise, with Him so little acknowledged? How can it be otherwise, when you are not casting upon Him all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing His presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom Friend, a tender Physician, a loving Father, a gracious Saviour, a very present Helper. Oh, make Him so to you. Live not outside of these pleasant relationships. How strangely will all things change then! How you will be lifted up above things that once fretted you and hung heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! Bring Jesus more into everything. Make Him your constant friend and companion. Make Him a reality. Only then will you begin to know Him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.

QUIET LIVES.—So Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not desire blessings so silently and so secretly that no one shall know what hand dropped them? The whole spirit of the Gospel teaches this. "When thou doest thy alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpets or announce our good deeds from the housetop.

ALONE WITH GOD.

Alone with Thee, my God! alone with Thee!
Thus wouldst Thou have it still—thus let it be,
There is a secret chamber in each mind,
Which none can find
But He who made it—none beside can know
Its joy or woe.
Oft may I enter it, oppressed by care,
And find Thee there;
So full of watchful love, Thou know'st the why
Of every sigh.
Then all Thy righteous dealings shall I see,
Alone with Thee, my God! alone with Thee.

The joys of earth are like a summer's day,
Fading away;
But in the twilight we may better trace
Thy wondrous grace.
The homes of earth are emptied oft by death
With chilling breath;
The loved departed guest may open no more
The well-known door;
Still in that chamber seal'd Thou'lt dwell with me,
And I with Thee, my God! alone with Thee.

The world's false voice would bid me enter not
That hallowed spot;
And earthly thoughts would follow on the track
To hold me back,
Or seek to break the sacred peace within
With this world's din.
But, by Thy grace, I'll cast them all aside,
Whate'er betide;
And never let that cell deserted be,
Where I may dwell alone, my God, with Thee.

The war may rage!—keep Thou the citadel,
And all is well.
And when I learn the fulness of Thy love
With Thee above—
When every heart oppressed by hidden grief
Shall gain relief—
When every weary soul shall find its rest
Amidst the blest—
Then all my heart, from sin and sorrow free,
Shall be a temple meet, my God, for Thee!

ABUSES OF PRAYER.

Let a man be negligent of both scriptural example and the nature of his own mind; let him approach God with both vagueness of thought and languor of emotion; and what else can his prayer be, but a weariness to himself and an abomination to God? It would be a miracle, if such a suppliant should enjoy success in prayer. He cannot succeed, he cannot have joy, because he has no object that elicits intense desire, and no desire that sharpens his object. He has no great, holy, penetrative thought in him, which stirs up his sensibilities, and no deep, swelling sensibility, therefore, to relieve by prayer. His soul is not reached by anything he is thinking about; and, therefore, he has no soul to pour out before God. Such a man prays because he thinks he must pray; not because he is grateful to God that he may pray. There is an unspeakable difference between "must" and "may." It is his conscience that prays; it is not his heart. His language is the language of his conscience. He prays in words which ought to express his heart, not in those which do express it. Hence arises that experience, so distressful to an ingenuous mind, in which devotion is prompted by no vividness of conception, rolling up a force of sensibility to the level of the lips, so that it can flow forth in child-like, honest speech.

Such an experience, so far from rendering prayer a joy either sweet and placid, or ecstatic, can only cause the time spent in the closet to be the season of periodical torture to a sensitive conscience, like that of a victim daily stretched on a rack. For it is in such prayer that such a conscience is most vehement in its reproaches, and guilt seems to be heaped up most rapidly. Oh, wretched man that he is! Who shall deliver him?—*Phelps*.

THE NEW LIFE.

It is to a new life that God is calling us; not to some new steps in life, some new habits or ways or motives or prospects, but to a NEW LIFE.

For the production of this new life the eternal Son of God took flesh, died, was buried, and rose again.

It is not life producing life, a lower life rising into a higher, but life rooting itself in its opposite, life wrought out of death, by the death of "the Prince of life." Of the new creation, as of the old, He is the author.

For the working out of this the Holy Spirit came down in power, entering men's souls and dwelling there, that out of the old he might bring forth the new.

That which God calls new must be so indeed. For the Bible means what it says; as being, of all books, not only the most true in thought, but the most accurate in speech. Great then and authentic must be that "new thing in the earth" which God "creates;" to which He calls us; and which He brings about by such stupendous means and at such a cost. Most hateful also must that old life of ours be to Him, when in order to abolish it, He delivers up His Son; and most dear must we be in His sight when, in order to rescue us from the old life, and make us partakers of the new, He brings forth all the divine resources of love and power and wisdom, to meet the exigencies of a case which would otherwise have been wholly desperate.

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

SCIENTIFIC AND USEFUL.

JUMBLES.—One cupful sugar and one of good butter, rubbed to a cream, one-half cupful sour cream, one well-beaten egg, one teaspoonful of soda dissolved in a very little hot water; flavor with nutmeg; sifted flour enough for a soft dough or batter.

LIQUID SAUCE.—One-half cup of butter; one cup of sugar. Beat these together with one heaping teaspoon of flour. Pour into it (a little at a time, stirring all the while) one pint of boiling water, and let it simmer on the stove a few minutes. Add one teaspoon of lemon extract.

GOO' BAKED HAM.—Boil the ham till nearly done; remove the skin and cover with a layer of grated bread-crumbs, seasoned with sugar and a very little pepper, and bake an hour in an oven hot enough to brown the crumbs. The ham should be raised from the pan in which it is baked, that it may not taste as if fried in the fat which may exude from it.

CANARY BIRDS.—To remove insects from birds put the least bit of kerosene oil under each wing—say as much as remains on your little finger after you have let the drop fall off. Do this every ten days until they are removed. Clean the cage well every day; scour it in hot water; use borax and but little soap. Mate the birds during the last week of February or the first of March.

GOOD FOR THE TEETH.—To preserve the teeth, dissolve two ounces of borax in three pints of boiling water and before it is cold add one tablespoonful of spirits of camphor, and bottle for use. A tablespoonful of this, mixed with an equal quantity of tepid water, and applied daily with a soft brush, will preserve the teeth, extirpate all tartarous adhesion, arrest decay, and make the teeth pearly white.

NUMEROUS facts are cited by the Australian explorer, Landsborough, which go to prove that dense forests are on the increase in Australia, that the climate is growing moister, and that even the great central desert may, in course of time, become habitable. The frequency of fires, prior to the introduction of sheep-farming, when there was nothing to keep down the grass, was terribly destructive to trees, and to all vegetation. Now these ravages are becoming limited in extent.

TAPIOCA PUDDING.—Take two heaping tablespoonfuls of tapioca, and after washing it thoroughly put it in one quart of sweet milk, and let it simmer on the back part of the stove until soft; then add the yolks of four eggs beaten light; sweeten and flavor to taste; bake three-quarters of an hour; beat the white of the eggs to a stiff froth; add two tablespoonfuls of white sugar (powdered sugar preferred), and lay on in mounds; return to the oven and bake a light brown. To be eaten cold with cream. This pudding is a nice dessert for Sunday dinners, as it can be prepared on Saturdays.—*Intelli, enter*.

CURATE'S PUDDING.—Beat the yolks of two eggs with two ounces of flour and one tablespoonful of milk; set half a pint of milk, lacking the tablespoonful, on the fire, with two ounces of sugar and two of butter; make them hot, but do not let them boil; when the flour and eggs are beaten quite smooth, add the hot milk, etc., also the whites of the eggs, beaten very light. Mix thoroughly and pour into four saucers, buttered and heated hot; bake twenty minutes in a quick oven. When cooked a light brown color, lay two of them on a dish spread with plum or other jam, place the other two on top.

MILK AND LIME-WATER.—Milk and lime-water are now frequently prescribed by physicians in cases of dyspepsia and weakness of the stomach. Often when the functions of digestion and assimilation have been seriously impaired, a diet of bread, milk, and lime-water has an excellent effect. The way to make lime-water is simply to procure a few lumps of unslaked lime, put the lime in a stone jar, add water until the lime is slaked and of about the consistence of thin cream; the lime settles, leaving the pure and clear lime-water at the top. Three or four tablespoonfuls of it may be added to a goblet of milk.

STEWED TURKEY.—An old turkey is more tender stewed than when cooked in any other way. Put into a large pot half a pound of bacon cut in slices, a quarter of a pound of knuckle of veal, three sprigs of parsley, two of thyme, six small onions, one carrot cut in small pieces, three cloves, salt and pepper, and then the turkey; add a pint each of broth and white wine, cover as closely as possible, and simmer gently about two hours and a half; and then turn the turkey over and put it back on the fire for another two hours and a half; dish the turkey; strain the sauce; put it back on the fire, and after reducing it to glaze spread it over the turkey and serve. Some prefer stewed turkey when cold.

HORSES DRIVEN TO EXCESS.—By driving to excess we mean that horses are pulled and hauled, jerked and twitched too much with the reins. There is too much guiding with the lines. Concerning this subject, the "Prairie Farmer" says (in truth) that the "most vicious and inexcusable style of driving is the manner which so many drivers adopt, to wit: wrapping the lines around their hands and pulling the horse backward with all their might and main, so that the horse, in point of fact, feels the weight back of him with his mouth, and not with his breast and shoulders. This they do under the impression that such a dead pull is needed in order to 'steady' the horse. The fact is, with rare exceptions, there should never be any pull upon the horse at all. A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason. For nature suggests the utmost freedom of the action of the head, body and limbs, in order that the animal may attain the highest possible rate of speed. In speeding a horse the lines need seldom be grasped in both hands when the road is straight and free from obstructions. The true way to drive is to let the horse drive himself, the driver doing little but directing him and giving him that confidence which a horse gets in himself only when he feels that a guide and friend is back of him."

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DR. COCHRANE begs to acknowledge receipt of £300 from the Free Church of Scotland, for Home Mission purposes in the western district of the Church. We understand £200 has also been sent to the Lower Provinces. Our Church is deeply indebted for such kind remembrances, and interest in our work.

DEATH IN THE VATICAN.

THE King of Terrors has within one month laid low the sceptre of a monarch and lifted the tiara from the head of the Roman Catholic Church. A few weeks ago the King of Italy was obeying the last summons, and now Pius IX. is called to his account. It is indeed an admonitory lesson addressed to the living. Emmanuel is gone, and it is thus seen that even monarchs are not exempt from mortality. At the call of death a throne is vacated, the crown of royalty is laid aside, the earthly authority has passed to a successor. The aged Pope, too, who has outlived several generations, who has so long seemingly bid defiance to the approach of death, who was so recently declared to be the Infallible One, now lies low in the dust. Thus earthly greatness and sacerdotal pomp have to give place to the emblems of man's mortality. It is the lesson read to us by our daily experience. No one is exempt from the last penalty. We do not feel this as we see one and another of our neighbors borne away to the tomb. The lesson is made more impressive when we witness the great ones of the earth called away from the scene of life's activities.

By these events we at once see that the end of the Temporal power has truly come. No better proof could be given of the thorough reform which has taken place in Italy than the manner in which the announcement of these two deaths has been received: on the one hand, no sooner has the breath departed from the King than his successor mounts triumphantly to the throne which was secured by the efforts of his sire. There is no recession from the point of victory over the ecclesiastical authority which had been gained.

The people mourn the departure of him who had accomplished their liberty. They hail with shouts the new accession to the throne. The declaration of King Humbert that he would follow in the footsteps of his father is hailed with universal satisfaction, and to-day the successor of Emmanuel occupies the throne of Italy, which has been made firm and secure for all time to come. If ever there was a time for the resumption of the Popish ascendancy, surely it was when the King was called away from the scene of his earthly triumphs. But no; the work of Prince Cavour, allied with that of Emmanuel, has forever done away with that mockery of a kingdom, of which the Pope was head, and his priests were ministers. And well it surely is for Italy that Pius IX., who has so long and bitterly mourned the loss of his earthly crown, and who was the living embodiment of the principle of the Temporal power, should have been called away at this juncture of affairs.

The Temporal power may be truly said to die with the late Pope. So long as he lived, the semblance of a monarchy as allied with priestcraft might have been continued. The grand principle of Italian unity has been established. The nation has prospered wonderfully since King Emmanuel set his foot in Rome. The provinces have become one; order has taken the place of chaos; light has grown out of the pre-existent darkness; national life and prosperity have followed the reign of priestly despotism; and now Italy is destined to follow the onward march of modern civilization. The spirit of Cavour lives. The genius of Emmanuel survives. No Pope that may now mount the Episcopal throne can enjoy other than the mere name of monarchical power. It may indeed prove to be that the successor in the vatican, like the dethroned James II. of England, may try to keep up the appearance of a monarchy. He may be elected after the curious manner of the Popes who have gone before him. He may have his mock-court composed of thronging courtiers. There may be the semblance of authority. But the spirit of the Papal rule has passed away. The Temporal power is dead and gone. There only remain the funeral obsequies. When Pius IX. is consigned to his last resting-place, the monarchical assumption will be buried along with him.

Let not our readers, however, suppose that the age of Sacerdotalism has passed away with the death of the aged occupant of the Vatican. At the present writing, the Cardinals who are occupying distant fields are hastening to the grand metropolis of the ancient world, to take their part along with their brethren in the election of the new Pope. Cardinal Manning is already at his post. The Cardinal of New York has started on his transatlantic voyage. Soon we shall hear of the ancient custom having been observed of hermetically sealing up the Cardinals until the election of a successor is accomplished. We shall have to wait but a short time for the declaration of the Papal succession. Whether he be Italian, or be chosen from the Cardinals outside of Italy, is a question for majorities to settle. But we may depend upon it, whoever is called to wear the tiara, and to ascend the so-called throne of St. Peter, Popery will remain the same in its spirit and practice. It will continue to be the semi-

idolatrous system that it has ever been. It will display the same narrow spirit and assume the same aggressive form. The old errors will remain; superstitious practices will continue; and it may be that Protestants will have a harder battle to wage with a new and more insidious Pope, than they ever had to do with the bland and good-humored Hierarch who has passed away. It would indeed be an idle dream to imagine, now that old Pius has gone to his rest, the spirit of Popery is anything other than it has been in all the ages that are past and gone.

AN IMPERIAL GIFT.

THE Presbyterian College, Montreal, has just received from Alexander II. Emperor of Russia, a *fac simile* copy of the *Codex Sinaiticus*. During his visit to Britain last summer Principal MacVicar chanced to mention to the Rev. A. B. MacKay, Brighton, England, his wish to secure a copy. Subsequently Mr. MacKay made known his wish to Count Schouvalof, the Russian Ambassador, who along with his family attended his church, and at the instance of His Excellency the Emperor was pleased to make this invaluable gift and at the same time to present a copy of the *Codex* to Mr. MacKay himself.

The *Codex Sinaiticus*, of which this is a perfect *fac simile*, consists of 345½ leaves of very fine and beautiful vellum, probably fabricated from the skins of antelopes or asses, each leaf being 13½ by 14¾ inches. In the poetic books the writing on each page is distributed in two columns, and in the other books in four columns containing forty-eight lines of from twelve to fourteen letters each, the characters being *uncial* or capitals, without spaces between the words, or breathings, or accents, or the *iota ascript* or *postscript*; and with very few marks of punctuation. The manuscript contains the entire New Testament and nearly the whole of the Old Testament together with the Epistle of Barnabas and Hermas' Shepherd. The last two appear in Greek for the first time in this code. It was discovered by the learned and indefatigable Dr. Tischendorf in the Convent of St. Catherine on Mount Sinai in 1844. He was then permitted to copy only a few pages of it. Having informed the monks that it belonged to the 4th century and was of great value, it was at once withdrawn from him. In 1853 he visited the convent a second time, but could get no tidings of the MS. In 1859 he returned the third time under the protection of Alexander II., the patron of the Greek Church, and now he gained access to the coveted treasure, and had it transferred to Cairo for transcription. He finally persuaded the monks to present this ancient monument of piety and learning to the Emperor of Russia. Accordingly he submitted it early in November at St. Petersburg, and the Emperor liberally undertook to defray the cost of a splendid *fac simile* edition of 300 copies, which appeared in 1862, as a memorial of the thousandth anniversary of his kingdom. Two hundred copies seem to have been absorbed immediately as presents from the Emperor to various public bodies (chiefly in his own dominions), and to a few learned men.

The Presbyterian College now rejoices in the possession of this treasure which no money

could purchase. A detailed account of its character and value would not be of interest to general readers, but it may be said, in one word, that it stands in the front rank of the great manuscripts of antiquity by which the original text of our Bible is determined.

CHARITABLE INSTITUTIONS.

THERE are in the Province of Ontario four classes of Charitable Institutions receiving aid from the Provincial Government, viz: Hospitals, Houses of Refuge, Orphan Asylums, and Magdalen Asylums. The Government aid is apportioned on a sound principle—"according to their works;" that is, a certain rate is granted for each day that every patient is accommodated. The Hospitals receive thirty cents a day for each patient; the Houses of Refuge, seven cents; and the other two classes, two cents each. Two-thirds of this rate is fixed, and constitutes the first instalment, while the remaining one third is made contingent on the Institution receiving at least four times as much from other sources, the difference being deducted in case of failure. By these means inducements are offered not only for the performance of work, but for the collection of funds. Regarding each of these classes of charitable institutions, we select from Mr. Inspector Langmuir's report, a few facts which may be of general interest.

The Hospitals receiving Government aid now number twelve, viz: the General Hospital, Toronto; the City Hospital, Hamilton; the General Hospital, Kingston; the Hotel Dieu Hospital, Kingston; the General Protestant Hospital, Ottawa; the General Roman Catholic Hospital, Ottawa; the General Hospital, London; the General and Marine Hospital, St. Catharines; the General Hospital, Guelph; the St. Joseph's Hospital, Guelph; the Eye and Ear Infirmary, and the Burnside Lying-in Hospital, Toronto. At one time or another during the year ending 30th September, 1877, there were 4,077 patients under treatment in these twelve Hospitals—an increase of 184 over the preceding year. The aggregate time during which they were under treatment (not reckoning the time of incurables, for whom only House of Refuge rates are allowed) amounted to 146,720 days. These figures form the basis for calculating the amount of the Government grant in aid of Hospitals for the year, 1878, which, after making the requisite deductions on the principle already explained, will amount to \$43,055.29. By adding to the number of patients already mentioned 6,254 out-door patients we find that 10,331 persons received direct benefit from the Hospitals of the province during the year. It would appear from the report that in some few instances, notably in the case of the Roman Catholic General Hospital, Ottawa, dishonest attempts were made to increase the Government grant by harboring patients whose ailments were not of such a nature as to require Hospital treatment. Of those under treatment in the Institution just mentioned when visited by the Inspector on September 23rd, "One," he says "had a sore finger, the eyes of another were slightly affected, several were troubled with general debility, and a few more had rheumatic affections." To all appearance a few of the patients, whatever may have been their condition when first admitted, no longer

required treatment when I saw them. A large proportion were sitting up and talking with friends who had come in to see them." The visiting physicians appointed by Government must be aroused to greater vigilance. Apart from the question whether any Government aid at all should be extended to denominational institutions, it is, to say the least of it, very unpleasant to have the public purse exposed to the depredations of gentry who think that the end justifies the means.

The eleven Houses of Refuge in receipt of Government aid are: the House of Industry, Toronto; the House of Providence, Toronto; the House of Industry, Kingston; the House of Refuge, Hamilton; the House of Providence, Kingston; the House of Providence, Guelph; the Home for Incurables, Toronto; the Home for the Aged and Friendless, London; the St. Patrick's Asylum, Ottawa; the Home for Aged Women, Hamilton; and the St. Charles Hospital, Ottawa. In these establishments 1,313 persons were lodged and fed during the whole or some part of the year; and the temporary wants of no less than 11,251 persons were relieved by the out-door operations conducted in connection with them. Considering that the greater number of the inmates of these institutions are aged and infirm, and that all of them are weak, the death-rate of five per cent. during the year is exceedingly low, and indicates more than ordinary care. The Government grant for 1878 is \$12,781.20.

The list of Orphan Asylums is too long to be given in full. There are twenty of them, of which six are situated in Toronto, four in Hamilton, three in Kingston, three in Ottawa, two in London, one in St. Catharines, and one at St. Agatha, in the County of Waterloo. It is impossible to estimate the suffering, the sin, and the sorrow that these charities have been the means of averting by affording lodging, food, clothing, and education to 2,504 orphaned, neglected, and destitute children. To no class of charitable institutions does Mr. Langmuir attach greater importance than to this. We quote from his report: "After the closest observation of their working and general results, extending over a period of ten years, I repeat what I said about them when urging the passage of the Charity Aid Act; that of all the establishments receiving Government aid, perhaps none are more entitled to the hearty sympathy and liberal support of the public than Orphan Asylums. But for the temporary home thus provided for these 2,504 desolate little children, it cannot be doubted that at least fifty per cent. of the number would be permanently added to the criminal and vicious classes of the community, and as such, would in a few years become inmates of our penal and correctional establishments, and a constant burden upon the Province." The amount of the Government allowance to Orphan Asylums for 1878 is \$10,150.29.

Three institutions reported under the name of Magdalen Asylums receive assistance from the Government, viz: the Magdalen Asylum, Toronto; the Home for the Friendless, Hamilton; and the Magdalen Asylum, Ottawa. Their object is the reclamation of fallen women. The aggregate number of inmates in these three establishments at the beginning of the official year was 130; there were 174

admitted during the year; 151 were discharged and two died; so that at the close of the year the total number of persons of this class under accommodation was 151. The Government allowance for the present year is \$1,073.91. Those unfortunates who can be induced to enter these refuges are taught that they can maintain themselves by honorable pursuits, trained to habits of industry, and provided with respectable situations where they may lead useful and decent lives. In the carrying out of this programme failure is frequent, but success is more frequent; and even were the successful cases but a tithe of the whole, we should still say that the Magdalen Asylums are doing a good work.

SARNIA W. F. M. SOCIETY.

The first annual meeting of the Sarnia Auxillary of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, was held on the 6th February, 1878, in the parlor of the Young Men's Christian Association, the Rev. John Thompson in the chair. There was a good attendance and great interest was manifested. After the usual opening services, a letter was read from Miss Roger of Indore, and the latest telegram regarding Mr. McKay in Formosa.

The secretary then read the annual report as follows:

"The first meeting of this society was held on the 3rd January, 1877, there have been regular monthly meetings, with an average attendance of fourteen members. We usually meet in the pleasant parlor of the Young Men's Christian Association which we find central and convenient; while the Association was moving to the present rooms, we met at the residence of Mrs. J. King, for whose hospitality we now return thanks. We are greatly indebted to the secretary of the central society for keeping us constantly supplied with the latest manuscript letters from our missionaries abroad, and we have received one letter addressed to ourselves from Miss Roger of Indore. At each meeting some of our number read selections from other sources of missionary intelligence, one describing a Hindu home, another giving an account of an individual convert, a visit to a Mahometan lady, a Syrian School, or the work of the Medical Mission, thus warming our hearts, and deepening our interest in the spread of the Redeemer's kingdom. Our society has thirty-two members, and we would record our thankfulness that all have been preserved in life to the beginning of another year; we rejoice that something has been done in our Master's service, and regret that we could not do more for Him who gave his life for us. Leaving the past, may we press forward with new zeal and determination, bringing all our best gifts to the feet of Jesus. We deeply regret the departure, to another field of labor, of Mrs. Craise, one of our vice-presidents. Our prayers and best wishes are offered that she may be as useful and as happy, in her adopted home, as she has proved in her native Canada.—CHRISTINA C. CAMERON, Secy.

The treasurer reported that the receipts of the society have been seventy-one dollars and sixty-two cents (\$71.62), of which \$12.70 were required for necessary expenses, leaving a balance of \$58.92 to be forwarded to the central society.

The chairman made a few appropriate remarks, after which the following officers were elected for the coming year: President, Mrs. Vidal; Vice-Presidents, Mrs. Thompson, Mrs. Scott; Secretary, Miss Cameron; Treasurer, Mrs. King; Committee, Mrs. Bgebmer, Mrs. D. Mackenzie, Mrs. Symington, Mrs. G. S. MacLean, Mrs. C. Mackenzie, Mrs. W. B. Clark, Mrs. Nisbet, Miss MacGregor.

CONVERSION OF ROMISH PRIESTS.

The treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the fund for the maintenance of the ex-priests who have recently left the Church of Rome, and placed themselves under the care of the board:—Miss Dawes, Lachine, \$3; Rev. R. S. Patterson, N. Bedeque, \$5; Ross, Bros., Leith, \$15; J. Ross, Watford, \$5; Two boys, Quebec, \$1; A. C. Leslie, Montreal, \$5; Rev. G. Cheyne, M.A., Taplestown, \$4; N. Farlinger, Dundee, \$5; Rev. D. H. McLennan, Alexandria, \$4; A. D. F., \$4; Mrs. Boyd, Montreal, \$4; Mrs. Arch. MacMaster, Killeen, \$20.

Additional contributions are urgently required. These should be forwarded to Rev. R. H. Warden, 210 St. James Street, Montreal, by whom they will be duly acknowledged.

TIME AGAIN EXTENDED, and "Year Book" for 1878 still offered as a premium. See first page.

CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

CHAPTER XXI.

Mr. Vivian followed Anthony to the door, where the horse was awaiting him, but he did not bring Innocentia with him, and when the young man was mounted he held out his hand to him with a kindly smile, as if to show that he was not displeased with him.

Anthony stooped down as they shook hands, and murmured, "Forgive me, Mr. Vivian!"

"God speed you; all will be well; we shall meet again;" was Vivian's only answer.

And then the concealed gate of Refugium opened, and the first guest that had ever spent a day within its walls passed out of it, and went his way back to the busy world once more.

Vivian returned to his library, and, sitting down with his hand over his eyes, he gave himself up to deep reflection, while Innocentia wandered, disconsolate, among her favorites of various kinds, and told them that a sad event had occurred, for her dear friend had gone away. Yet her father saw with satisfaction, next day, that her lovely face was bright and peaceful as ever, and though she talked constantly of Anthony, and looked forward anxiously to seeing him again, it seemed plain that he had not aroused that deep love of the woman's heart, which changes all life for her so soon as it holds her in possession.

Mr. Vivian's own feelings on the subject were very conflicting. He saw readily enough that Anthony Beresford had given his whole heart to Innocentia, and he was neither surprised nor angry that it was so. Few men could have lived for three weeks in uninterrupted intercourse with one so singularly attractive in every way without learning to love her intensely, if no previous affection had steered their heart against her, and Vivian knew that Anthony had come with a free heart within his doors, for the young man had told him all his history, with the one exception of the sacrifice he had made to his dead mother for Rex's sake, and his host had seen clearly that all his thoughts had been filled with noble aims which left no room for desires of personal happiness in the love of wife and children; but in his happy sojourn at Refugium all graver thoughts had been set aside, and he had yielded himself unreservedly to the charm of Innocentia's society, till she had become the one being most dear to him on earth; and Vivian felt, as he reflected sadly and anxiously on the matter, that if his cherished daughter were ever to be married there was none to whom he could more safely trust her than to Anthony Beresford, none with whom her chances of happiness would be so great, or who could be more entirely suited to her in social position and all other circumstances which tend to form a happy union; and yet the father shrank with terror from the idea of giving up his Innocentia to be the bride even of such a man. Two potent ideas warred in his mind against Anthony's wishes: the first was an irresistible repugnance to the thought of his child, who had ever been his own and only possession, belonging to one whose claims over her would be higher than his own; and the second was the dread with which he contemplated her serene and beautiful life being invaded by the fatal power of that human love round which sorrow and trouble never fail to arise, how blissful soever its first coming may appear; but Vivian, though an eccentric man, was neither selfish nor narrow-minded, and he arrived at last at the conclusion, that the one point he had to consider was the surest mode of securing Innocentia's happiness, and if it should prove that it must centre henceforward in a marriage with Anthony Beresford, he had no alternative but to give his consent to it; he felt, however, that it was by no means proved that such would be the case, and he smiled as he heard her sweet young voice carolling joyously as she walked in the garden, although she had so recently taken leave of him she had called her friend.

"My darling is heart-wholly yet," thought Vivian. "She may never respond to his love, in which case I can afford to pity him, for I shall keep my treasure."

Meantime Anthony, more troubled and disquieted than he had ever been in his life before, was pursuing his solitary journey to Darksmere Castle. The sudden stroke which had separated him from Innocentia had aroused him from his dream of bliss, and revealed to him the mighty power of the love which had taken possession of him. Whilst still in her dear presence he had simply surrendered himself to the enjoyment of it without looking into his own heart at all; but now that she was removed from before his eyes, he saw the truth in unmistakable reality, and knew that for weal or for woe Innocentia Vivian held the key of his destiny, and that according as she might decide to share it with him, or to drive him from her, his life would take its seal for perfect happiness or endless pain. So far as his own wishes were concerned there was nothing he desired so much as to make his appeal both to herself and her father at the earliest possible opportunity, but the solemn charge he had undertaken in the care of his brother could not be set aside for any hopes of personal happiness, and grave fears tormented him that the complications in Rex's position might at least delay any possibility of marriage for him, if it did not even prevent it altogether.

It seemed necessary, in any case, that he should wait till he was again summoned to Refugium by the arrival of the expected letter from Mexico before he even asked Mr. Vivian's leave to try and win his daughter's affections, and he resigned himself to at least this interval of suspense with a very heavy heart. Had he been quite sure that Innocentia responded to his love he could have borne his absence from her better; but in looking back over the happy time he had spent with her, he found it impossible to decide whether indeed any feeling beyond that of a cordial friendship for him had been aroused in her heart. Her perfectly unconventional manners, and innocent freedom of speech, made it very difficult to estimate the real nature of her sentiments; for many expres-

sions of affection which she had lavished upon him could not be held to have the same significance from her child-like lips that they would have had from one who knew more of the world's ways. Yet, on the whole, when Anthony came to an end of his reflections on the subject—for the time at least—he found that hope predominated over fear in his mind, so far as Innocentia herself was concerned.

"She did love me very much, the darling," he said to himself, with a tender smile, as he remembered the happy day when she had used these words. "I do not think she will refuse to give me all the happiness I can ever know on earth, when she learns that it is from her hands alone that I can ever receive it. But her father, will he ever consent to be robbed of his precious pearl: and Rex, can I ever free myself from him?"

Anthony felt that he must not begin again the weary round of conflicting chances over which he had gone in thought so many times since he left the gate of Refugium, and he determined resolutely to occupy his mind with some other matter for the present. It occurred to him that he had never looked at the second letter which had been brought to him along with Rex's, and that he did not even know from whom it came; he drew it out of his pocket, where he had thrust it carelessly in the hurry of his departure from Refugium, and as the daylight had dawned since he had left Penzance, he was able at last to read its contents. He turned first to the signature, and, somewhat to his astonishment, saw the name of Vera Saxby. Occupied as he had been exclusively with the engrossing thought of Innocentia, from the first hour he saw her, he had quite forgotten the fact that he had written to Miss Saxby at her father's request, and it was not until he had read the opening lines of her letter that he found it was in answer to his own. Then it all came back to his recollection, and it seemed as if a breath from the spice-laden airs of African shores had blown across his soul, and recalled him to the thoughts and aspirations that had once, and that so lately, been paramount in their dominion over his soul.

Vera wrote from Zanzibar, where she had been sedulously learning the language, with the view of devoting herself in any way that might be thought best to the interests of the poor slaves in that mournful land, and the first page of her letter was filled with her expressions of strong regret at the tidings of Anthony's abandonment of his intention of working on their behalf in Africa. She grieved over his decision—first of all, for the sake of those who were so oppressed and helpless, but also no less keenly for herself. Her father had counselled her to rely on Anthony's advice in carrying out her purpose, and she explained that she had simply been preparing herself for the future by learning to speak to the natives until he should come to mark out for her some definite path; and now she found herself without a friend to advise her, and in great perplexity as to what she should do next. The people with whom she lodged, she said, were very good and respectable, but they thought of nothing but their own concerns, and took no interest in the suppression of the slave trade or in the unfortunate victims themselves. She found herself surrounded, she said, by all sorts of conflicting opinions among the European residents in Zanzibar as to what could be attempted on behalf of the slaves, and many of her own ideas had been pronounced wrong or impossible; so that she had become quite bewildered even in respect of the principles on which it would be safe to act; and since there was no longer any hope of Anthony coming himself to take up the cause, Vera begged him very earnestly to send her at least by letter his best advice. She then, in a very business-like manner, detailed to him the various plans which seemed possible to her, and mentioned at the same time a few of the schemes which had been suggested by others, and asked him definitely to decide for her which she had best adopt, and to write his opinion to her without loss of time.

It was a simple, straightforward letter, full of an intense earnestness of purpose, without the slightest sentimentality or morbidness, and Anthony, who had, as we know, formed a very unfavorable impression of Vera Saxby, was agreeably surprised by it. He could not help feeling a certain sadness in reading of her absolute devotion to the work from which he was himself for ever debarred, but the thought of Innocentia soon chased away the passing regret. He could not but be thankful that duty held him to the country where his darling dwelt, and he only felt that it would be a satisfaction to him to send Vera a full statement of his views, in the hope that she would, in her measure, carry them out instead of himself.

CHAPTER XXII.

It was late in the evening when Anthony reached Darksmere Castle, and as he drove, in the gathering gloom, down the long avenue, he saw the great building rising up before him, dark and still, with no lights anywhere but in the servants' rooms, and no indication that its young master was within the walls. Yet at that hour, unless he intended staying for the night in some friend's house, it seemed strange that Rex should be out, as it was a wet, disagreeable evening, and he was not likely to have gone to any dinner-party at so early a stage of his mourning. Anthony had telegraphed from Penzance to say that he was returning home, and therefore he knew that his brother must be expecting him. As he drove up, the great door was quickly opened, but only by the butler, with a footman behind him, and Anthony saw at a glance that Rex was not in the lighted hall beyond. He alighted quickly, ran up the steps, and asked the servants where Mr. Erlesleigh was.

"He has gone out, sir," said the butler.

"Did he not receive my telegram?" said Anthony. "Did he not know I was coming?"

"Yes, sir, certainly, and I think he intended to have been at home before you arrived. I suppose he has been detained."

"But where?" asked Anthony. "Do you know where he is?"

"He did not tell me, sir," said the butler, gravely.

But although Anthony could not ask any more questions, he felt certain that the man knew more than he chose to say. He went in, oppressed by a vague misgiving, which weighed

upon him while he sat in the great dining-room taking his solitary supper, and remembering his last home-coming, when Rex had met him with so much ardent affection, and his beautiful mother lay dying in her room above. How changed all life seemed to him since that time; his mother's presence, which, cold as she was to him, had given brightness to his past, had faded away into the darkness of the grave, but over the horizon of the future there had risen a light which shone for him with a glory earth had never known before. Should he ever be able to bring his Innocentia to this, his childhood's home, and see her lovely white-robed figure passing like a gleam of sunshine through the vast old rooms? Surely Rex would like her to live at Darksmere as his brother's wife, at least until he himself brought a lady to reign there as his mother had done, a stately mistress of the castle.

"Ah!" thought Anthony, "if this could be arranged, there need be no delay in my winning my darling to myself if only she will come to me," and then, goaded into a sort of mournful impatience by the thought of the many weeks that must elapse before such happiness could be even possible, it occurred to him to go and look at the rooms which he had been preparing for his own future residence before going to Refugium, and which he had left in the hands of competent persons to complete with all necessary fittings.

It was no small satisfaction to him to find that this had been done most effectually, and that a suite of very charming apartments had been made ready, which any lady might be pleased to inhabit, though they had originally been intended only for himself.

Anthony spent nearly an hour wandering through them, planning the various additions which might make one room complete as a boudoir for Innocentia, and another which could be improved by throwing open a way into the conservatory, and a third which might be made into an aviary for her favorite birds, and these schemes were so engrossing, because connected with her, that the time passed more quickly than he was aware of, and when he came back into the main body of the house, hoping to find that Rex had returned, he discovered, to his surprise, that it was nearly midnight. He rang the bell hastily in the library, where his brother usually sat, and when the butler once more appeared, asked anxiously if Mr. Erlesleigh were yet come in. Again the answer was in the negative.

"But where can he be?" exclaimed Anthony; "he must mean to stay out all night wherever he is."

"I think not, sir," said the servant, meaningly; "Mr. Erlesleigh has been later than this hour before he has come home, these many nights past."

"Has he been out every evening, then?" said Anthony, so much dismayed that he forgot it was to Rex's servant he was speaking, whom he would naturally have shrunk from questioning, although Brown was a faithful adherent of the family, who had been with them many years.

"Every evening, sir," replied the man; and then he added in a lower tone, "since Mr. Gascoigne has been in the neighborhood."

Mr. Gascoigne! The sound of that name gave Anthony so great a shock that he was forced to take a chair and sit down, feeling for the moment quite faint. Brown drew nearer to him with a sympathetic look, but did not speak. When the young man had somewhat recovered himself he looked up into the old servant's grave, sensible face, and said, slowly, "Brown, I know you are thoroughly loyal to my brother, and that you will show yourself worthy of any confidence I may repose in you, therefore I will ask you what you know of this Mr. Gascoigne, who has been a stranger to us all until so lately?"

"Sir," said Brown, eagerly, "I am very glad you have spoken, for I have been longing to see you at home again, I have felt so anxious about my young master."

"On what grounds?" asked Anthony, almost trembling in dread of what the answer might be.

"Because of what people tell me of the doings at Mr. Gascoigne's, sir. This gentleman—whoever he may be, for some say one thing and some another—has taken rooms at the Upper Farm; and though I believe he has only settled there for a few months, he has been at a great expense in getting a billiard-table down from London, and a cellar full of wine, and he has always one or two other gentlemen staying with him. Mr. Erlesleigh began by going over in the forenoons to play billiards, but now, sir, he is there every evening, and half the night—at least, I cannot doubt it is there he goes, though he never says a word about it. He orders his horse, and does not allow any groom to go with him, and it is often two or three o'clock in the morning before he comes home."

"But how long has this been going on?" exclaimed Anthony. "I thought he was at Sir Thomas Fleming's till a few days ago."

"He left Fleming Hall a fortnight ago, sir, and Mr. Gascoigne came away with him."

"What! Was Mr. Gascoigne at Fleming Hall, while my brother was there?"

"Yes, sir; he came from London quite unexpectedly two days after Mr. Erlesleigh went there, and he remained till his rooms at the Upper Farm were ready for him, and then my master and he came away together. I heard all that from the people at Fleming Hall, when I went there to fetch some papers Mr. Erlesleigh had forgotten. But, sir," continued Brown, lowering his voice, "I should not have ventured perhaps to say anything at all as to where I believe my master to be to-night, if it were not that the folks at the farm talk so strangely about their lodger. He pays his way all right, so they can make no complaint, but they say he has his rooms lighted up all night, and he and his companions sit there till morning, gambling."

At this last word Anthony sprang to his feet, and looked almost wildly towards the door, as if he must fly to Rex without an instant's delay, and drag him home by main force, if need be. All his worst fears, and probably those of his mother, too, were realized, and he felt as if he must have been negligent to allow matters to come to such a pass; yet he had certainly every reason to believe that his brother was in perfect safety while he had been spending those happy days with Innocentia in a blissful dream which had engross-

ed him perhaps too utterly. The image of his dying mother appeared to rise up before him, with her wan, sad face and terrified eyes, and her voice seemed to wail through the room, "Save my Rex, oh, save him?" and without pausing to consider if the step were a prudent one or not, Anthony resolved that, be the result what it might, he would not leave Rex another hour in Mr. Gascoigne's house. He would go there, midnight though it was, and confront this man, and if he found that he was indeed acting the part of tempter to his young brother, he would not scruple to reproach him openly, and let him see that Frank Erlesleigh's son had a protector who was prepared to give his life, if need be, to save him; and, turning to Brown, who was anxiously watching the varying expression of his face as these thoughts chased each other through his mind, he asked him to have a horse saddled, and brought round immediately.

"What, now, sir?" said the butler, in great astonishment.

"But it is the dead of night, and pitch-dark."

"It does not signify; I am going to Mr. Gascoigne's. Be so good as to rouse the grooms, Brown, and let there be no delay."

The old servant said no more, but went out. He understood Anthony's motive easily enough, and rather admired his spirit and energy, but he thought that he was making a mistake in going at that extraordinary hour to the strange man's house, and he shook his head portentously as he groped his way to the stables, muttering that "no good would come of it."

Anthony's orders were obeyed, however, and at about one o'clock in a dark October night he rode down the avenue, the groom running alongside of him to open the gate, as the lodge-keeper was certain to be fast asleep, and so took his way through the silence and gloom to the Upper Farm, which was some three miles distant from Darkinere.

Both he and his horse knew the road well, but the night was starless, and they could not advance very rapidly, so that Anthony had ample time to reflect on the possible results of his visit to a man with whom he was scarcely acquainted, at such an unheard-of hour.

Whether or not Dudley Gascoigne and Richard Dacre were one and the same, it was more than likely that he would resent Anthony's intrusion at such a time; and it was but too probable that Rex would be thoroughly indignant, for a young man of his age is usually specially susceptible of anything that looks like an attempt to assume authority over him, even from a brother so dear to him as Anthony certainly was. Still, Anthony would not turn back; he felt that he could not leave Rex in Gascoigne's house.

(To be continued.)

THE EDUCATION OF AFTER LIFE.

Spend, if possible, one hour each day in reading some good and great book. The number of such books is not too many to overwhelm you. Every one who reflects on the former years of his education can lay his finger on half-a-dozen, perhaps even fewer, which have made a lasting impress upon his mind. Treasure up these. It is not only the benefits which you yourself derive from them—it is the impression which they leave upon you of the lasting power of that which is spiritual and immaterial. How many in all classes of life may say of their own experience that which was said in speaking of his library, by one who was my own earliest literary delight, Robert Southey:

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

"My thoughts are with the dead; with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind."

But it is not only by books, whether of literature or science, that the self-education of after-life is assisted. When Joan of Arc was examined before her ecclesiastical judges, and was taunted with the reproach that such marvellous things as she professed to have seen, and heard, and done, were not found written in any book which they had studied, she answered in a spirit akin, and in some respects superior, to the well-known lines in which Hamlet replies to Horatio. She replied, "My Lord God has a book in which are written many things which even the most learned clerk and scholar has never come across." Then there is the yet deeper education to be derived by those who have senses exercised to discern between true and false, between good and evil, from the great flux and reflux of human affairs, with which the peculiarity of our times causes all to become more or less conversant. One of the experiences which the education of life bring with it, is an increasing sense of the difference between what is hollow and what is real, what is artificial and what is honest, what is permanent and what is transitory. "There are," says Goethe, in a proverb pointed out to me long ago by Lord Houghton as a summary of human wisdom, "many echoes in the world, but few voices." It is the business of the education of after-life to make us more and more alive to this distinction.—*Dean Stanley.*

FIFTY YEARS OF MISSIONS.

Japan was sealed from the Gospel fifty-one years ago; Dr. Morrison was allowed to enter China, but as a servant of the East India Company, and there was no missionary besides; Judson and his wife were prisoners in Burmah, where there were only eighteen native Christians. In India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate." From India to Syria there was not a missionary of the Cross; Turkey was without a missionary, and

the sultan had issued an anathema against all Christian books; two or three missionaries were along the West coast of Africa, and two or three more in the South; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside of Guiana and the West Indies, there were not 6,000 Christians in the whole heathen world.

What changes have been wrought for the last fifty years! In China, to-day, there are thirty Christian Churches at work, and the number of Christians is increasing sixfold every ten years. Japan welcomes every Christian teacher, and proclaims the Sabbath as the weekly festival. For every convert there was in Burmah there are now a thousand; there are 350 churches, and nine-tenths of the work is done by native missionaries. There are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers, while Christians are increasing by more than a hundred thousand in ten years. There are self-supporting Christian congregations in Persia, and on the Black Sea; there are 5,000 communicants gathered into the mission Churches of Syria. Gambia, Sierra Leone and Liberia have large Christian communities, aggressive upon the neighboring heathen with the aggression of the Gospel. There are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools. Moffatt waited for years for a single conversion; and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue. There are 70,000 gathered into the Churches of Madagascar; Polynesia is almost entirely Christian. There are not less than two millions connected with the Christian settlements in heathen lands, where 2,300 missionaries labor—and all this has been accomplished within fifty years!

SOME KINDS OF SPECTACLES.

How many people wear spectacles! not visible to their neighbors or friends, perhaps not made of glass or costly pebbles, not rimmed with gold or steel—but spectacles for all that, affecting every impression received by the wearer.

To be sure, these spectacles are not always helps. Very often they are hindrances. In many cases they distort, enlarge, contract the objects presented to them. Yet singularly enough their wearers can seldom, if ever, be brought to recognize their own lack of clear vision. They distrust the testimony of others. They discredit the plainest facts, if those facts would prove them wrong. They shake their heads with serene obstinacy and say: "You can't deceive us! We know better," and all argument becomes hopeless.

Some of these spectacles magnify terribly. Seen through this kind, a small fault becomes a glaring inpropriety; a few hasty unconsidered words develop into a downright insult; a trifling inattention grows into a serious neglect; or worst of all, a thoughtless criticism of a friend enlarges into a cruel slander.

Other spectacles again, diminish everything within their range of vision. The wearers of these never see great and noble deeds in their full proportions. Large aims and thoughts must narrow down to suit their limited field. As for the small kindnesses, the petty sacrifices of every-day life, these escape them altogether, dwarfed into an unmeaning littleness, and thus unworthy of note.

Still other spectacles of this sort are constructed on the model of those bits of smoked glass with which we watch a solar eclipse. Like them they impart a dull, dim, depressing hue to all around. The blue sky, the golden sunshine, the brilliant coloring of flowers, are all blended in one monotonous tint. Nor is this peculiarity confined (as in the case of the smoked glass) to natural objects. Bright smiles, healthful bloom, worldly prosperity, faithful love, promising genius—all these, and many more, lose their charm and brilliancy when looked at through these dismal spectacles. Unhappy enough must be he who wears them, but alas! tenfold more wretched is the fate of the unfortunates who must dwell here below with the wearer.

Let us be quite sure, dear friends, that we make not even an occasional use of any of these hateful spectacles. Rather may we seek, and seeking find, a pair of those clear, true, enviable glasses, fashioned by the hand of Love, which shall show us the good that dwells in every one and everything about us. Such a pair of spectacles will help us to bear all things, believe all things, hope all things. They will aid us to find the silver lining to the darkest cloud that overshadows us. They will serve us in discovering something to do, something to learn, something to love in all our lives, and when we look up to heaven they will not fail us. Love, springing from faith, shall strengthen and enlarge our vision evermore.

SYRIAN SCENERY AND CLIMATE.

Within its four corners nature has collected the luxuries of every clime, and all possible combinations of panoramic beauty. True, indeed, desolation has wrought strange havoc in the greater part of Palestine. This was distinctly foretold. But yet, even in its ruin, enough remains of its pristine glory to display both what it was and what it is to be again. No other country, I believe, of the same size can show the like variety. For instance, from Alpine snows on the summit of Hermon, 10,000 feet high, within a distance of some seventy miles, the traveller descends through every gradation of climate to a region truly sub-tropical, in that deepest spot on earth, the south of the Jordan valley. To those who know the land of Israel well, I have but to mention, in further confirmation of this, the wiced Dead Sea; the lovely Gennesareth; the park-like woods of Gilead and Bashan; the pastures of Moab; the wide plains, such as Sharon, Esdraelon, and Acca hemmed in by purple mountain walls; the central limestone range, with an average height of over 2,000 feet, the largest portion of the country, diversified as all limestone hills are by bold gorges, large caves, deep valleys, and fantastic summits; and, less beautiful indeed in themselves, but ever forming a striking contrast to the rest, barren stretches of russet brown desert.—"Palestine Repeopled." By the Rev. James Neil, formerly of Christ Church, Jerusalem.

BRITISH AND FOREIGN ITEMS.

BOSTON has 7,300 women who pay taxes on their property.

FOUR-FIFTHS of all the Baptists in the world are said to be in the United States.

THE Richmond "Religious Herald" states that the Virginia colored people built and paid for about fifty churches last year.

THE number of Protestant Episcopal places of worship in New York city, according to "Whittaker's Almanac," is seventy-eight.

RUSSIAN newspapers foreshadow a coming project of the Czar, no less than the establishment of constitutional government in that Empire.

A PETITION for a prohibitory liquor law signed by 30,000 women, representing twenty-three states, has been presented to United States Congress.

ANOTHER English nobleman, the Earl of Mulgrave, is conducting evangelical meetings. He has been labouring among the Essex fishermen.

REV. DR. STEPHEN H. TYNG, JR., of New York, retires from the ministry on the first of May. He has been pastor of his present society for thirty-three years.

THE Scotch papers complain of the Prince of Wales for disregarding the respect of their people for the Lord's day by needlessly timing his recent arrival at Hamilton Palace on Sabbath morning.

THE Presbyterians of England are taking measures to raise a central fund of \$1,250,000 to pay off existing church debts, and push on the work of church extension. They seek the aid of Presbyterians out of England.

THREE would seem to be need for improving the public school system of Kentucky, as the Louisville "Courier Journal," states that 40,000 white voters and 50,000 negro voters, or a third of the electors, cannot read.

THE late Rev. Dr. Binney, while president of the Burmah Theological Seminary, had about 300 Karen students under his teaching, for an average period of five years each. The good seed he then sowed in their impressible minds will yield three hundred fold.

PROFESSOR SMITH appeared before the Free Presbytery of Aberdeen about the middle of January, and asked that the time—ten days—given to him to prepare an answer to the charges against him be extended to three or four weeks. His request was granted.

THE New York Irish benevolent societies have shown an appreciation of their responsibilities by voting to abandon their parade on the coming St. Patrick's day, substituting for it a lecture, the proceeds of which shall be distributed among their needy countrymen. Now let the Irish societies over the country imitate the sensible example.

THE latest invention for turning lightning to practical account is in the arrest of runaway horses. An electro-magnet is placed under the coachman's seat, one wire being carried along the reins to the lit and another to the crupper through which a charge can be sent at once sufficient to shock any restive horse into fear if not submission.

THE Roman Catholic priests in Ireland are doing a good service in trying to break up the excesses and the revellings connected with the superstitious custom of wakes. They forbid the presence of any person except the immediate relatives of the deceased, and, what is of more consequence, the use of spirituous or intoxicating liquors.

THE details of the famine in northern China are most deplorable. The death extends over a district which includes at least 5,000 villages, and it is said that at least 500 die daily. In some instances the strong have killed the weak for the sake of their flesh, and people are even living on the corpses of their fellow-beings who have died of starvation.

AN incidental reference to the reflex benefit of Christian missions was made by the venerable Dr. Moffatt in a recent address in London, on being admitted to membership in the Turner's Company. He said that he well remembered the first dawn of a desire for dress among the natives of South Africa, and now \$1,250,000 worth of British manufactures annually pass through the Kuruman station.

A BROOKLYN fisherman recently, while searching for an anchor he had lost near the shore of Barren Island, brought up a large box covered with weeds and shell-fish which, when opened, was nearly half filled with blackened, honey-combed, and defaced Mexican and Spanish gold and silver pieces, amounting to \$4,800. It was doubtless a part of the cargo of a ship scuttled by mutineers off the Long Island coast in 1830, after they had murdered the captain and mate, for which two of them were hung.

BAILLIE LEWIS, the excellent Scotch magistrate, in urging the moral and social advantages arising from the prohibition of drinking-houses in large cities, specifies the Newington and Grange districts of Edinburgh, covering an area of over 300 acres, on which no one can open a public house, where the death-rate is only 13 in 1,000, the lowest in the city. He also refers to other districts occupied by workmen who have built over 1,200 houses for themselves, and who will not allow drinking-shops in their neighborhood. The result is social peace and prosperity, and with little need of the police.

IT is supposed by some that when the Pontiff dies the King of Italy will take possession of the Vatican, which belongs to the State as truly as the Quirinal, in which the King now resides. The palaces of the Pope were part of the secular or State possessions, and the government of Italy now assumes to be the proprietor of all that was regarded as the temporalities of the Pontiff. The vast treasures of statuary and paintings in the galleries of the Vatican belong to the State, and it is perhaps wise for the government to take possession of them when the transfer will cause the least disturbance.

MINISTERS AND CHURCHES.

REV. MR. FRASER, of Knox Church, Kincardine, has resigned his charge and accepted a call to the congregation of Indian Lands, Glengarry.

THE pupils and teachers of the Presbyterian Sabbath schools at Millbank, presented their late superintendent, Mr. Andrew Mundell, with an address, a handsome buffalo robe, and a driving whip.

REV. ROBERT LAING, assistant minister of St. Paul's Church, Montreal, has received a unanimous call from St. Matthew's Church, Halifax, lately become vacant by the appointment of Rev. G. M. Grant to the principalship of Queen's College, Kingston.

AT a very successful and largely attended congregational social in River Street Church, Paris, on Wednesday evening the 6th inst., the pastor's (Rev. Mr. Anderson's) salary was increased to \$1,000 per annum, on the motion of Mr. D. Maxwell.

AT the Annual congregational meeting of the Presbyterian Church, Brampton, held recently, a committee was appointed to wait upon the Rev. James Pringle, and present him with the sum of \$100 as a New Year's gift from the congregation.

A NUMBER of the members of Rev. Mr. McKay's congregation took possession of his house, Orangeville, on Wednesday evening of last week, and after enjoying a pleasant time, departed, leaving behind them substantial tokens of regard to the value of about \$40.

REV. J. M. AULL, of Ratho and Innerkip, recently received a pleasant visit from a number of the young people belonging to the latter place and its vicinity, who presented him with a purse containing about \$60. This gift was accompanied by a cordial address, to which Mr. Aull made an appropriate reply.

A NUMBER of the Presbyterians of Springfield, Ma., recently met at the house of Mr. Francis Willock, and presented Mrs. Willock with a sum of money as a token of the people's appreciation of the services rendered by the family during the last four years in fitting up the house from week to week for public worship, there being no church in the place.

ON Monday evening, 21st ult., Rev. J. Robertson, Presbyterian missionary of the congregation of Carp and Kinburn, received a pleasant though unexpected visit from a large number of the members of the congregation, who presented him with a goodly supply of provisions and other useful articles, as a token of esteem for him and appreciation of his work.

FROM the annual report of the temporal committee of Knox Church, Ottawa, it appears that the amount contributed for all purposes was \$6,545.08, whereof \$354.81 was for the schemes of the Church. The Sabbath School report shows 147 pupils on the roll, yielding an average attendance of seventy-eight. The number of teachers including superintendent and other officers is twenty. Six pupils received prizes for introducing two or more new scholars. Fifteen names were added to the roll in this way. Perhaps other schools might adopt this method with advantage.

THE annual report of the Meaford congregation of the Presbyterian Church in Canada indicates steady progress. The number of members on the roll on 1st October, 1877, was 100, being a net increase of eight during the year. The receipts from ordinary revenue amounted to \$311.45; and on building and furnishing account, \$5,262.70. Besides this, \$1,000, being proceeds of property sold, went to help the building fund. For the schemes of the Church, \$32.82 was collected and apportioned as follows: Knox College, \$6; Home Missions, \$19.82; Aged and Infirm Ministers' Fund, \$3; French Evangelization, \$5. The Sabbath School is in a prosperous condition with ninety-eight scholars and fourteen teachers.

THE induction of Rev. Nathaniel Patterson, as minister of Bayfield and Bethany churches, took place last Wednesday at the former place, in the presence of a very large congregation. Rev. Messrs. Sieveright, Cameron, Thompson, Danby and Musgrave took part in the services, which were of the simple yet impressive nature usually characteristic of the Presbyterian Church. Rev. Mr. Patterson met with a very cordial reception as the congregation was retiring, and he enters on his charge under the most favorable auspices. On the same evening a tea meeting was held, the church being crowded to excess. The speakers were the ministers above mentioned and Rev. Mr. Treleven,

of the Canada Methodist Church. The affair was a great success.

THE soiree in connection with Knox Church, Georgina, was held on the evening of the 23rd ult. The weather, though unfavorable, did not in any way mar the success of the gathering. After partaking of the excellent tea, served by the ladies in White's Hall, the company withdrew to the church. Mr. Angus Ego, was unanimously voted into the chair, which he filled in a pleasing and effective manner. Addresses, practical, pleasing, and instructive were then delivered by the Revs. E. Cockburn, Uxbridge; and J. Guard, Sutton. The readings of Mr. George Dempster, Toronto, received the hearty and well-merited applause of the audience. The speaking was interspersed with choice selections of sacred music, rendered by an excellent choir under the leadership of Mr. G. Griffith. After a few closing remarks by Mr. J. Builder, student of Knox College, the proceedings closed with the doxology and benediction. Proceeds amounted to \$85.

THE annual meeting of the congregation of Chalmers' Church, Kingston, was held on the evening of Monday, the 4th inst., in the lecture-room of the church. The meeting having been opened with devotional exercises conducted by the pastor, Rev. F. McCuaig, Mr. James Macnee was appointed chairman, and Mr. R. Bannerman, secretary. The report of the Trustees showed that the total collections for all purposes amounted to \$3,324.11, an increase over the preceding year of \$375.11. From the report of the Kirk Session it appeared that the number of families connected with the congregation was over 100; and the number of members 188, being an increase of fourteen during the year. The report of the Sabbath School showed 115 on the roll, with an average attendance of 106. The number of teachers was 20; the amount contributed, \$330.67. A report from the Ladies' Association stated that they had collected from various sources \$929.28 towards building a manse for the minister, and offered, in the event of a manse being undertaken, to head the subscription list with \$1,000. Another thousand was promised by a few individuals, on condition that the congregation should proceed at once with the building.

AT the annual meeting of St. Andrew's Church, Stratford, on the 28th ult., the attendance of the congregation was large, and a deep interest was manifested in the details of the year's work submitted. The chair was occupied by Mr. J. F. Scholz, Mr. W. Mowat acting as secretary. From the report of the managers it appeared that the income for the year was \$3,753, and the expenditure \$3,496.89, leaving a balance of \$257.11 in the treasurer's hands at the close of the year. The total liabilities, including a mortgage of \$1,700, were \$2,589.39. For the first three months, the church was without a regular pastor, so that the managers' statement may really be said only to cover nine months. The minister's salary is now very nearly defrayed by the weekly offerings, so that after paying current expenses the other revenue can be devoted to reducing the debt on the church. The report was adopted *nem. con.* A committee was appointed to consider the advisability of building a manse this year, and it was decided to set apart \$150 per year from the 1st of April, towards paying the rent until a manse is built. Messrs. J. F. Scholz, Jas. Hamilton, R. Rutherford, W. Mowat, W. Hepburn, R. Saunders, G. G. Ewart, Hugh Grant, and A. W. Robb, were elected managers for the current year.

THE report of the managing and other committees of St. Andrew's Church, London, for the year 1877, read at the annual meeting of the congregation held on the 30th ult., indicates considerable progress. The membership seems to be increasing at the rate of about 100 per annum, the present membership being 604 and the number of families 425. The total amount collected during the year for all purposes was \$5,687.69, an increase of \$703.76 over the income of the previous year. The net amount collected by the Missionary Association was \$699.51, which was apportioned to the various schemes of the Church as follows: Knox College, \$160; Home Missions, \$175; Foreign Missions, \$190; Aged and Infirm Ministers' and Widows' and Orphans' Fund, \$50; French Evangelization, \$30; Chiniquy Mission, \$30; Presbytery Fund, \$35; Assembly Fund, \$25; Synod Fund, \$2. The Sabbath Schools in connection with the congregation are also in a prosperous condition, the funds, after paying all running expenses, for books, papers, catechisms, etc., admitting of the following appropriations: Formosa

Mission, \$20; India Mission, \$20; French Evangelization, \$15; Point aux Trembles Mission, \$15; Welland Canal Mission, \$5; Sunday School Association, \$5; Home Mission Fund, \$10.

ON Thursday evening, the 7th inst., the annual Social of the Duchess Street Sabbath School was held in the Mission Church. The evening being fine the attendance was good. One hundred and thirty children sat down to a sumptuous repast of tea, cakes, and fruit, provided by the Teachers and other kind friends. In the absence of the Rev. Dr. Topp the Superintendent, Mr. Laidlaw, occupied the chair. Interesting addresses were given by Rev. A. Gilray, College Street, Messrs. Scouler, Reid, McCall, and Corrie, Students of Knox College. Although only a Mission School, the children do not forget those who are not so highly favoured, their contributions for the year in aid of the Mission funds being \$91.43, which was voted to the following schemes of the Church, Home Missions, \$31.43; Foreign Missions, \$20; Knox College Students' Missionary Society, \$20; French Evangelization, \$20. Prizes in books to the number of thirty were distributed to those who had attended fifty Sabbaths during the year. Before the meeting closed Mr. Laidlaw was requested to leave the chair, and it by request having been taken by Mr. Geo. Oal, the first Superintendent of the school, Mr. Wm. Carlyle presented an address to Mr. Laidlaw, signed on behalf of the Teachers by Mr. J. G. Ford. The address was accompanied by an elegant Marble Time Piece. The recipient of the handsome present, having replied thanking the donors for their expression of kindness, the meeting was closed by singing the Doxology, Rev. A. Gilray pronouncing the benediction.

THE annual missionary meeting of Gould Street Presbyterian Church, was held on Wednesday evening of last week, in the church, Rev. J. M. King, M.A., in the chair. After devotional exercises the report of the Mission Society, and also that of the Hopeful Glenner's Missionary Band, were read by Mr. Wm. Kerr. It appeared from these reports that there had been raised by the congregation, including the Sabbath Schools, during the past year—for Home Missions, \$916.44; for Foreign Missions, \$417.30; for Knox College, \$861.66, of which \$360 were for ordinary revenue, \$160 for the Scholarship Fund, and \$341.66 for the Building Fund; for French Evangelization, \$125; for Manitoba College, \$20; for Church Extension in Toronto, \$443; and for various other Funds of the Denomination, \$90.94—making \$2,874.34 as the congregation's contribution to the schemes of the Presbyterian Church for 1877. The amount is considerably larger than that contributed during any previous year of its history. In addition to this amount the secretary, Mr. Kerr, reported \$501 as contributed by the congregation for various other forms of Christian effort not embraced in those specified above, thus making \$3,375.34 as its annual contribution for extra-congregational purposes. The adoption of the report was moved by Principal Caven and seconded by Mr. Thos. Kirkland, M.A. The meeting which was a large one, was afterwards addressed in an instructive and effective way by Professor McLaren, the Rev. Mr. Junor (who is about to proceed to China), and the Rev. Dr. Fraser, who is just returned from that country. Much interest was evinced in the statements of the last speaker in regard to the religious condition of the Chinese in Formosa and the amount of successful work done by Presbyterian missionaries in that Island.

TIME AGAIN EXTENDED, and "Year Book" for 1878 still offered as a premium. See first page.

"REMEMBER—this is what a dying sinner said to the Saviour of sinners. Both were being crucified. The one 'indeed justly'; but the other had 'done nothing amiss.' He was sinless among men; He was spotless before God. He did no sin; He was wounded, crucified, slain for ours. One of the vilest of the great sinner-train of human kind hung in the agonies of death by the side of Jesus. He looked upon our dying Lord. He was the only one in the world just then who called him Lord. He had been taught by the Holy Ghost. Taught to believe, to trust Jesus. And his heart spoke out his faith—'Lord, remember me. Oh, if only that dying, sin-atonng Lamb remember me, all will be well. Jesus never disappoints a sinner's faith. Reader, you may be the very worst. Think of that bleeding form. It was all for you. Trust Him. Leave yourself in His hands. He will not cast you out. The thief's 'Lord, remember me,' was met by a blessed answer, an answer which goes down through all the ages, to comfort penitent sinners who believe on Him—'Thou shalt be with me in Paradise.'"—*Rev. J. E. Sawyers.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VIII.

Feb. 24. } UZZIAH'S PRIDE PUNISHED. { Chron. xxvi. 16-23.
1875. }

GOLDEN TEXT:—"Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi. 18.

HOME STUDIES.

M. 2 Chron. xxv. 1-13. Amaziah overthrows the Edomites.

T. 2 Chron. xxv. 14-28. Amaziah slain.

W. 2 Chron. xxvi. 1-15. Uzziah's prosperity.

Th. Isa. ii. 1-22. The mountain of the Lord's house.

F. Isa. v. 1-12. Parable of the vineyard.

S. 2 Chron. xxvi. 16-23. Uzziah's leprosy.

S. Num. xvi. 1-35. Sacrilege punished.

HELPS TO STUDY.

The later years of Josiah failed to fulfil the promise of his childhood. After his guardian, Jehoiada, was laid in his honored sepulchre, the king turned aside from righteous ways, and transgressed against the Lord. His kingdom suffered, and he perished in dishonor. He was succeeded on the throne by his son Amaziah, who was at that time twenty-five years of age, and who reigned twenty-nine years, or from 839 to 810 B.C. He was a brave and energetic king, free from all complicity with the Baal-worship, and from all idolatry, except on one occasion which cost him dear. His first act was to punish the conspirators who had murdered his father. Having re-organized the military establishment of his kingdom, he collected an army for a war upon Edom, which had revolted from Judah in the days of Jehoram. He also hired a large force from the king of Israel, but at the last moment, on the remonstrance and advice of a prophet, he sent these mercenaries back; and they, indignant at the treatment, committed depredations upon a large number of villages on their way home. The attack upon Edom was completely successful; great slaughter of the Edomites was made, and the king returned with much spoil to Jerusalem. Among the rest were brought the images of the gods of Edom; and singularly enough, the king was beguiled into worshipping the gods who had not been able to protect their worshippers from him. Judgment was immediately denounced upon him by a prophet, and soon followed. Elated with his success, he undertook to call the king of Israel to account for the depredations of his mercenaries. The king of Israel remonstrated with him; but, on his persisting in hostilities, attacked and conquered him, and took and sacked Jerusalem, and demolished its wall for a considerable distance. This was the first time that the fortifications of the city were injured by an enemy. Amaziah himself was carried a captive to Samaria; but he was soon released, apparently by the death of the king of Israel, and returned to Jerusalem, where he reigned in comparative peace and prosperity for fifteen years. The punishment of his sin was not, however, yet complete. An extensive conspiracy was formed against him, and he was compelled to flee to Lachish, a fortified town in the extreme south-west of the kingdom. Here he was found by the conspirators, and put to death. His remains were taken to Jerusalem, and buried in the royal sepulchres. He was succeeded by his son Uzziah, who was at that time only sixteen years of age, and who reigned for the very long period of fifty-two years, or from 810 to 758 B.C. Like his father he was a wise, brave, and energetic prince, and was faithful to the worship of Jehovah, and therefore was very prosperous. The cities were built, the frontiers strengthened, the army increased, and the land advanced in all its interests. But success developed pride, and in an evil hour one act of sacrilege was followed by a fearful fall.

I. UZZIAH "LIFTED UP." Verses 16-18.

Uzziah was strong. (1.) In his security upon the throne, where he had been placed during a popular tumult. (2.) In the material prosperity of his kingdom, which had grown rich during years of peace. (3.) In the strength of his defenses and the number of his warriors. (4.) In his conquest of the surrounding nations, from Philistia to Ammon. (5.) In his fame and honor abroad.

Then his heart was lifted up. Prosperity led to presumption, strength to self-sufficiency, Deut. xxxii. 15; Hab. ii. 4. Great success is the mother of pride. Men forget the source of their power, and that after all they are but instruments. When one realizes that he is but an instrument in God's hands, then it keeps him humble: Isa. x. 15; Zech. iv. 6.

He transgressed, not as other kings in forsaking God's house, but in entering it sacrilegiously. "The good way is one; by-ways are many." He went into the temple, the holy place, where none save the priests might enter, to burn incense. (Note 1.) Why should he be excluded from a privilege which the pagan kings enjoyed, and which the king of Israel probably exercised. He sought to combine the regal and sacerdotal functions. Melchizedek was king and priest: Gen. xiv. 18. Jeroboam had officiated as high priest at Bethel, and Amaziah, his own father, had burned incense to the gods of the Edomites. David and Solomon, also, had offered sacrifices—but never within the sacred precincts of the temple or in usurpation of the peculiar functions of the priests. This Uzziah must have known. But pride has hardened his heart. He has forgotten the fate of Korah and his company, Num. xvi. He had to learn the humbling truth that before God a king is no greater than any other man. He needed a consecrated priest to intervene between God and him just as much as the poorest subject in his kingdom. No righteousness of his own gave him the right for a moment to stand within the holy place. Neither can any man now come before the Lord unrepresented. The Levitical priesthood was typical

of Christ, who says: "No man cometh unto the Father but by me," John xiv. 6. He, "within the veil," is our forerunner, "made an high priest forever after the order of Melchizedek," Heb. vi. 19, 20. He is the only way of access to God. Uzziah's fate bids us beware of substituting for Him any self-chosen ways of self-righteousness and worldly wisdom.

The king succeeded in entering the consecrated place. The priest suspecting his purpose at once went in after him, and with him four score valiant men, who stood by the right and for it manfully faced the king. Here is true courage. Acts iv. 19; v. 29.

The reproof was fearless, but calm, reverent, and without anger. That which the king intended, he was told, was not his duty or function. It belonged to the priest only. They remind him that he has already transgressed. The end of the way in which he is hastening can only be disaster and death. Neither shall it be for thine honour from the Lord. Nothing forbidden by God can bring lasting honour to men. True honour is only to be attained by obedience and loyal service. But sin leads to dishonour. Dishonour drags men down. 1 Sam. ii. 26; xxv. 17; Ps. cxxxii. 18; Prov. iii. 3, 4; xii. 8; xvi. 7; John xii. 26.

II. UZZIAH "THRUST OUT." Verses 19-23.

Then Uzziah was wroth at the interference of the priests. It is hard for one who is accustomed to have his own way to give up, or to bear with opposition. Infatuated, the miserable king will not desist from his purpose; and his punishment came swift and terrible. The leprosy rose up in his forehead. (Note 2.) Num. xii. 9, 10; 2 Kings v. 27. A sudden judgment, in the very act of sin: a signal judgment, in its severity; a public judgment, before many witnesses; a conspicuous judgment, upon the forehead, the most exposed portion of the body. "Public offences must have open shame." The forehead of the high-priest bore the inscription, written in letters of gold upon his mitre, "Holiness to the Lord;" Uzziah's pallid brow bore witness to the divine holiness and justice.

The priests thrust him out. But there is no need now of force. He felt the hand of God upon him, and himself hastened to go out. What a fall from honour to disgrace, from royalty to contempt. A moment ago a haughty prince, now a humiliated, despised leper, driven like a dog from the sacred precincts. He went out as with the brand of Cain upon his forehead. His arrogance was changed to terror and his pride to despair. He had entered the temple the envy of all men; he left it in a condition such that the poorest subject in his kingdom would not have changed places with him. How little it pays to brave the anger of God!

Once surrounded by courtiers and servants the leprous king is compelled to dwell alone. (Note 3.) *away* even from his own family. And when he died his body was not allowed to rest in the royal sepulchres, lest they be defiled, but was buried in the adjacent field. It is a mournful history. The eighty-eighth Psalm, the darkest and saddest in all the Psalter, has been attributed to Uzziah in his leprosy; as it has also been to Jeremiah in the dungeon, Hezekiah in his sickness, Job in his sufferings. In each case this is the merest conjecture, yet we feel how appropriate to the fallen monarch is this song of darkness in which only one ray of hope breaks through the gloom—"O God of my salvation."

The grand truth set forth by the lesson is that there is no time when men need wisdom, self-control, and humility more than in prosperity and strength. If Uzziah was "lifted up," he was only what most of us are at success. If a boy gets promotion from his employers, if a girl wins a prize at school, can they help being "lifted up?" But how is it that they are not, like Jehoshaphat, "lifted up in the ways of the Lord?" Why do not these very temporal mercies fill them with a sense of God's goodness and their own unworthiness, and elate them with joyful gratitude and a holy resolve to dedicate all to him? Few men have risen in life so wonderfully as Jacob. "With my staff," said he, "I passed over this Jordan, and now I am become two bands." But what were his feelings about it? "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." (Gen. xxxii. 10.)

That is the true spirit in which to bear success, to make it a reason for greater humility and more devotion. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc. (Rom. xii. 1.)

In Uzziah, how sadly different. His honours only drew him on to seek greater honours still, and that by breaking the law. And in a moment all his pride is turned into utter humiliation.

Seek the help of the Lord in everything; but when you have been helped, forget not the helper.

Let every mercy make you more lowly, more thankful, more loyal to God.

Seek not great things for thyself. "Pride goeth before destruction."

Reverence God's ordinances. "Keep thy foot when thou goest to the house of God."

EXPLANATORY NOTES.

1. The incense employed in the service of the tabernacle was compounded of four perfumes: toite, onycha, gallanum, and pure frankincense (Exod. xxv. 6.) All incense not made of these ingredients was forbidden to be offered. In addition to the four ingredients already mentioned seven others are mentioned, thus making eleven which the Jewish doctors affirm were communicated to Moses on Mount Sinai. The incense possessed the threefold characteristic of being salted, pure, and holy. Salt was the symbol of incorruptness, and nothing was offered without it except the wine of the drink-offering, the blood, and the wood. The incense thus compounded was specially set apart for the service of the sanctuary: its desecration was punished with death. Aaron as high priest was originally appointed to offer incense. The altar of incense was also called the golden altar to distinguish it from the altar of burnt-offering, which was called the *brazen* altar. That in the tabernacle was made of acacia-wood, overlaid with pure gold.

In shape it was square, being a cubit in length and breadth, and two cubits in height. Like the altar of burnt-offering, it had horns at the four corners, which were of one piece with the rest of the altar. It had also a top or roof on which the incense was laid and lighted. The altar stood in the holy place, before the veil; that is, by the ark of the testimony. The altar in Solomon's temple was similar, but was made of cedar overlaid with gold. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Exod. xxx. 7, 8), as well as that the blood of atonement was sprinkled upon it, this altar had a special importance attached to it. It is the only altar which appears in the heavenly temple (Isa. vi. 6. Rev. viii. 3, 4).

2. In the hot, dry, and dusty atmosphere of the East, there has always been great prevalence of all kinds of skin diseases; and of these leprosy has always been considered the most terrible. There are several different varieties of it, some of them producing results, in the disfigurement and decay of the body, too horrible for description. Leprosy was dreaded, not only for the pain and suffering caused by the disease, but also for the social disqualifications which it brought. The leper was loathed and shunned. Among the Hebrews he was compelled to live alone outside of the city, and was not permitted to join in public worship, or to mingle with people, or to touch any one, or to allow any one to approach without warning him with the cry, "Unclean" (Lev. xiii. 45, 46; 2 Chron. xxvi. 21).

3. In a several house, i.e., in a separate house. Some understand a "hospital" or "infirmary;" others translate "a house of liberation," and "a house of retirement." He was cut off from the house of the Lord; i.e., he was shut out from the temple, being obliged to withdraw from intercourse with others, and living in a separate place. So early as the second year of the Exodus, lepers were obliged to reside without the camp (Num. v. 1-4). When the Israelites came into their own land, and lived in cities, the spirit of the law thus far operated, that lepers were obliged to reside in a separate place, which was called "the house of uncleanness;" and from this seclusion not even kings, when they became leprous, were exempted.

INTENDED REFORMATION.—How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the *arctic* circle, and become fixed in relentlessness and eternal ice.—*John Foster*.

"HE hath made him to be sin." Though He was "holy, harmless, undefiled, separate from sinners," yet He was looked upon, reckoned, and accounted as a sinner, and actually dealt with as the greatest, the chiefest of sinners. Why did He leave the throne of His glory and become a wretched sojourner upon earth? Why was He "a Man of sorrows and acquainted with grief"? Why was He "stricken, smitten of God, and afflicted"? Why was He condemned to death, and expired on the cross? On account of sin. Sin was the cause of all the humiliation, degradation, suffering, and woe which the blessed Jesus underwent. No sooner was sin laid upon Him than "God spared not His own Son, but delivered Him up for us all." The commission then was, "Awake, O sword, against the Man that is my fellow, smite the Lord of Hosts! Smite the Shepherd: smite, and spare not." Nor did the sword of justice cease to smite Him till "he bowed his head and gave up the ghost." Come, my brethren, and take a view of the interesting object here before you. Come and take a view of the holy Jesus, made sin.—*From "The Sin Offering," by the Rev. R. Shuttler, D.D.*

MAN'S DEPENDENCE ON A HIGHER POWER.—On the ground of analogy, we think it highly probable that ever department of Nature is subject to regular and stable laws; and on the same ground we may anticipate that, in the progressive advance of Human knowledge, many new fields will yet be conquered, and added to the domain of Science. But suppose every law were discovered,—suppose, even, that every individual event should be shown to depend on some natural cause, there would still remain at least two considerations which would remind us of our dependence. The first is our ignorance of the whole combination of causes which may at any time be brought into action, and of the results which may flow from them in circumstances such as we can neither see nor provide against. The second is our ignorance, equally unavoidable and profound, of the intelligent and voluntary agencies which may be at work, modifying, disposing, and directing that combination of causes, so as to accomplish the purposes of the Omniscient Mind. Our want of knowledge in either case is a reason for uncertainty; and our uncertainty in regard to events in which we may be deeply concerned is fitted to teach us our dependence on a higher Power.—*Buchanan*.

THE heart of a man is not sufficient for self-support, therefore naturally it seeks out some other thing to lean and rest itself on. The unhappiness is, for the most part, that it seeks to things below itself: and these, being so mean and so uncertain, cannot be a firm and certain stay to it. These things are not fixed themselves, how can they fix the heart? The believer only hath this advantage; he hath a rest high enough and sure enough, out of the reach of all hazards. "His heart is fixed trusting in the Lord." The basis of this happiness is, He trusteth in the Lord. So the heart is fixed; and so fixed, it fears no ill-tidings. This trust is grounded on the Word of God, revealing the power and all-sufficiency of God, and withal, His goodness, His offer of Himself to be the stay of souls, commanding us to rest upon Him. O the sweet calm of such a soul amidst all storms; thus once trusting and fixed, then no more fear, not afraid of evil tidings, nor of any ill hearing! not troubled before trouble with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. xxvi. 3.—*Archbishop Lighton*.

OUR YOUNG FOLKS.

DAILY BREAD.

"PAPA, doesn't everybody have daily bread?"

It was night, and Truda was going to bed. Her father put down his book and took her on his knee.

"Come to say good night?"

"Yes, papa, but I want to know something first. Doesn't everybody have daily bread? Jane says they don't. It is so easy to get bread?"

"Not always. I once knew some little children who had no bread for nearly two days!"

"What did they eat then; porridge?"

"No; they had nothing to eat but blackberries. Shall I tell you all about it? Once upon a time, two little boys went out for a walk. It was in the Summer time, and they meant to go to the woods and pick nuts, so they walked as fast as ever they could."

"What were their names?" asked Truda, settling herself to listen. Truda liked tales.

"One was called Dick and the other Robin. Well, they got to the woods at last, and found that somebody had been there already, and picked all the nuts. They did not like that at all!"

"No! I should think not," said Truda.

"However, there were plenty of pretty things in the woods, and they soon forgot the nuts. Robin was fond of flowers, and there were many that he had never seen before; so he was delighted. Dick had his pop-gun with him, and tried to kill every bird he saw, but somehow they always flew away before his shot reached them. They were very happy little boys, but after a while became very hungry boys, too."

"Hadn't they brought anything to eat with them? Polly and I always take cake when we go nutting, papa."

"Yes, they had cake, but they soon ate that all up, and then they got hungry again."

"Then why didn't they go home?"

"Ah, why indeed! They could not."

Truda looked puzzled. "Why not?"

"They could not find the way. When they turned to go back, they went down the wrong path; and instead of going home, they went away from it. Of course they did not know that, but they thought the wood was very long. At last it began to get dark, and then they were frightened. Dick, being three years older than Robin, tried to make out that he did not care, but he did. The woods were so dark and lonely, and there were such queer noises, that his courage slowly oozed away, and presently there was not a bit left. The sun had gone down, and the moon had come instead; but they did not like the moon, it made everything look so cold and strange. When they were too tired to walk they sat down at the foot of a tree, and Robin began to cry."

"O dear! what did Dick do, papa?"

"He cried too. Then they went to sleep and forgot all about everything. I don't even think they dreamed. When the sun came up the next morning he found them fast asleep: he dashed the light across Dick's eyes, and made him open them. Well, all that day the two little boys wandered about the wood,

going further from home all the time. They found some blackberries and picked them, and that was all the dinner they had that day."

"Were they in the wood another night, papa?"

"No; they got out of the wood, and found themselves in a field. There was a big stone wall in front of them, and they tried to climb over it. Dick managed very well, but poor little Robin tumbled, and hurt his foot so that he couldn't walk. Dick tried to carry him, and got him to an old stack in the corner of a field, and there they had to stay all that night."

"Poor little boys! Go on papa," said Truda, very much interested. "What did they do the next morning?"

"Robin could not walk, and Dick was afraid to leave him; so they sat by the haystack and cried—two very forlorn little boys. They found some more blackberries in the hedge, and Dick picked all he could reach, and gave the larger share to Robin because he had hurt his foot. They felt very queer, and Robin could not keep awake; he would go to sleep, though Dick shook him every now and then, and shouted in his ear."

"Where was their father all the time? Didn't he look for them, papa? If I were lost would you look for me?" said Truda.

"Their father and mother were away from home, and the servant was afraid to tell any one that the children were lost, till the day after. Then she told some men and they went to look for them, and one of them sent for the father to come home."

"I am glad! now they will be found," said Truda, contentedly.

"At last Dick saw some smoke curling up among the trees a little way off. Now Dick knew that where there was smoke there must be a fire, and where there was a fire there must be some one to attend to it. Robin was still fast asleep, and he couldn't wake him; so leaving him under the stack, he ran as fast as he could toward the trees, and there he found a little cottage. The door was open, and inside he saw an old woman warming up some potatoes in a frying-pan. He did not wait to knock, but walked straight in and putting his arms round the little old woman, burst into tears. She was quite frightened at first, and could not think what was the matter; but he soon told her.

"I'm lost," he sobbed, "and Robin is asleep under the stack, and we are so hungry." That was quite enough for the kind old woman. She made him tell her where the stack was, and went at once and fetched Robin, and then divided the potatoes between them. They were not many, and the boys were so hungry that they were gone directly, and Robin began to cry for more. The old woman looked troubled, and said she had not got any more, whereupon Dick suggested bread and butter. To his surprise she shook her head, and said she had not had a bit of bread in the house for three days. He asked her to get some more potatoes, but she shook her head again; they had eaten the last."

"Why, papa, the poor old woman must have been hungry too," cried Truda. "Had she given them her supper?"

"Yes, every bit of it. I do not know what they would have done if the old woman had

not remembered that it was nearly time for the mail-cart to pass. Taking both the little boys with her, she went down to the road, and there they stood till the mail-cart came up. Then she stopped the driver and told him all about it, and he promised to send some one for the children, and putting his hand under the seat he pulled out a loaf of bread, and dropped it into the old woman's apron."

"And did some one come for the boys?"

"Yes, father came for us and brought us home."

"Oh, Papa, it was you; you were Dick, and uncle Robert was Robin."

"Yes, and we never could forget the poor old woman who had been so kind to us."

"I am so sorry; an old woman asked me for bread to-day and I wouldn't give her any."

"Why wouldn't you?"

"I didn't want to leave my fairy tales. Papa, I am so sorry."

"Poor old woman! perhaps she will go supperless to bed, Truda."

The quick tears sprang into Truda's eyes. "I will never, never do it again, papa!" And she never did. No poor woman ever asked her for bread in vain; and many a poor old woman had a nice supper bought with Truda's pocket-money when she grew older.—*Early Days.*

"SOLITUDE."

AMONG the smaller houses on the zoological grounds is a yellow edifice which looks much older than the buildings I have already mentioned. It is much older and possesses an historic interest. It was built by the grandson of William Penn, and called by him "Solitude," because it then stood, all by itself, out in the wild woods, miles away from the little city of Philadelphia. This gentleman, John Penn, was of a poetic disposition, and wanted some quiet spot where he could be free from all noise and disturbance. So he built his house here. The house now belongs to the city, and is permanently leased by the Zoological Society. And who do you think have been living there until a short time ago? Snakes.

Yes, rattlesnakes and black snakes, and boa-constrictors, and ever so many other kind of snakes, were lying about there in cages, and some of them were formidable looking fellows; but I have always been disappointed in the size of boa-constrictors. I read so much, when a boy, about their swallowing goats and sheep,—and I have even known an ox to be mentioned in this connection (though this was probably a "stretcher"),—that I want my boas very large—as thick as barrels, or nail kegs, at the least.

All the cages are made with glass sides, so there is no danger in going quite close to the rattlesnakes, though they may spring their rattles and dart out their forked little tongues at you, as they did at me.

All these creatures lead very quiet lives, and as far as noise is concerned, none of the recent inhabitants of "Solitude" would have disturbed John Penn had they lived there in his time. But they might have made it lively for him in other ways.—*From a "Village of Wild Beasts," by Frank R. Stockton, St. Nicholas for August.*

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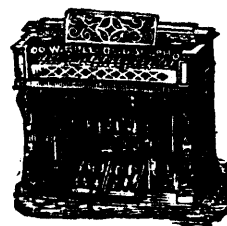


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The Home Mission Committee for the Western District will meet in Toronto, and within Knox Church Deacon's Court Room, on Wednesday, the 26th March, at 2 p.m. A prompt attendance of members is earnestly requested, as a large amount of important business will come before the Committee. Claims for the current half year should be sent, as far as possible, to the Convener a week before the day of meeting, and all applicants for appointments as missionaries to Manitoba or other fields, should appear in person before the Committee.

It will greatly aid the Committee in considering new applications, if congregations will forward their annual contributions for Home Missions before that date, to the Rev. Dr. Reid, Toronto.

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Brantford, Feb., 1878.

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

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Respectfully, J. V. HULL.

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