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# CANADA PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. DR. TAYLOR has been appointed to the chair of Church History in the University of Edinburgh.

THE health of the Rev. Dr. Duff is such that he has been ordered by his medical adviser to spend the winter in the south of Europe.

THE New York Bible Society distributed during the month of October 4,371 Bibles and Testaments among 3,717 families and 265 vessels.

POMARE IV., Queen of the Society Islands, died on the 15th of September. On the 24th of the same month Arilane, her eldest son, was proclaimed king.

THE intelligence comes from Winnipeg of the safe arrival there of the Rev. W. R. ROSS, late of Pickering, recently appointed to the Boyne and Pembina Mountain Mission.

ANOTHER breach has occurred in the missionary ranks. Rev. T. L. Wells, B.A., a missionary of the General Assembly of the Presbyterian Church in Ireland, died of fever at Surat in Western India on the 30th of September.

A TELEGRAM from Madrid states that a ministerial circular is shortly to be issued, conceding in accordance with the Constitution, a "large and comprehensive toleration of dissenting religions." Promises are good; performance is better.

THE recent complaints about the forcible baptism of Protestant children at a provincial town in Spain were echoed from so many quarters that the thing became unpleasant to the Government; so the parties who had been engaged in the shameful proceeding had a Royal rebuke administered to them and were told that they must not do it again.

IN a recent note Dr. Nichol, of Brantford, who is an active and intelligent Sabbath School worker, speaks in high terms of the Sabbath School Lesson regularly published in THE PRESBYTERIAN, and expresses the hope that so valuable a help to teachers and scholars will be continued in the future.

THE American Bible Society sends out a circular signed by the secretary and assistant treasurer, cautioning the Churches against the doings of the American Bible Union, whose agents it is alleged, are industriously soliciting subscriptions for the circulation of a denominational version of the Bible, and receiv-

ing moneys which the donors have supposed would reach the treasury of the American Bible Society.

OUR friend the *British American Presbyterian* comes to us this week as the CANADA PRESBYTERIAN, greatly improved in appearance, and admirably filled with editorial and other matter. We congratulate our fellow-worker on its very handsome face and form, and wish it a long and prosperous career.—*Halifax Pres. Witness.*

AFTER the closing of a magistrate's court at Chatsworth, at which a number of persons had been convicted for the unlawful sale of liquor, about fifty rowdies attacked the County Attorney, the License Inspector, and a whiskey detective. The officials were stoned and beaten. We trust that those whose duty it is to enforce the laws will be properly supported in the performance of that duty, and that signal examples will be made of all who are found opposing them.

OUR contemporary, the *British American Presbyterian*, appears this week in a new dress and in an enlarged form. Its name also has been changed to CANADA PRESBYTERIAN, which is much more simple, as well as appropriate; and it is now a sixteen instead of an eight page journal. Altogether the paper presents a handsome appearance, and is much improved in other respects, which must render it increasingly attractive to its numerous readers.—*Christian Guardian.*

MUCH valuable time is wasted, and a good deal of annoyance is caused to ourselves and friends, by an apparently trifling neglect on the part of subscribers. It often happens that a subscriber remits, and dates his letter from the township in which he lives, or he wishes to discontinue taking the paper and refuses it at the post office, from whence it is returned to us, perhaps without a name, and generally without any post mark to indicate the residence of the person refusing it. It is impossible for us to look over a list containing between 6,000 and 7,000 names, and so in such cases, the money can't be credited, nor can the paper be discontinued. In every case the post office should be distinctly written. If subscribers act on the suggestions offered in notes to correspondents at head of editorial page, mistakes will be less frequent, and a fruitful source of trouble will at once disappear.

THE Free Presbytery of Aberdeen (Scotland) met on the 23rd ult. to renew the consideration of the libel against Professor W. Robertson Smith. A motion was proposed approving of the draft libel so far as to employ it for raising the questions of relevancy that may be involved in the case, but referring to the ensuing meeting of the Committee of Assembly for advice as to whether they should submit the draft to the legal adviser for revision before or after sending a copy of it to Prof. Smith. In amendment it was proposed "That the Presbytery, before consulting the legal adviser with reference to the libel, have further opportunity of considering the draft libel generally, and especially whether it covers the entire ground of the case, and for this purpose to meet *in hunc effectum* on Wednesday the 31st inst." The amendment was carried by a vote of twenty-one to fifteen.

THE publication of the SABBATH SCHOOL PRESBYTERIAN will be continued during the coming year. Orders for the next volume should be forwarded as

as early as possible; and any notice to have the paper discontinued should be in our hands by the 10th of December. In a number of union schools it was felt that it would be scarcely right to introduce the SABBATH SCHOOL PRESBYTERIAN. To meet such cases we have commenced the publication of another monthly periodical called GOLDEN HOURS FOR THE YOUNG. In noticing it, the *Hamilton Daily Times* is pleased to say: "It is a non-denominational Sabbath School paper, and much more suitable for Canadian use than the American or English publications of a similar character. The reading matter is varied and well-chosen. It is printed on fine paper, in clear type, with beautiful and appropriate illustrations." Specimen copies sent to any address on application. All orders for either paper should be sent to the publisher, No. 5 Jordan St., Toronto.

THE well-informed Toronto correspondent of the *London Advertiser* recently paid a merited compliment to the Hon. ADAM CROOKS in the following terms:—"The minister of education has more than justified his appointment to his honorable office. Should he remain in the position long enough, I have no doubt that he will have the educational system more completely harmonized than his predecessor ever thought of making it. He is a great worker as well as an intelligent and cautious administrator, having a thorough mastery over details as well as a good grasp of principles. I do not propose at present to go into a detailed account of what he has done or of the work which still lies before him, but the public may rest assured that there is not in the present-Ontario Assembly a single member on either side so competent to fill the position with advantage to the country and credit to himself as Mr. Crooks."

A FEW days ago we had the pleasure of a visit from Rev. J. I. Hillocks, the founder and general superintendent of "The Christian Union for Christian Work," an institution which has been in operation for some years in London, (Eng.) with good results. Mr. Hillocks is now on a visit to this country, having crossed the Atlantic for the purpose of regaining his health, which by years of over-work has been impaired. In the years gone by, he has devoted his time, his means, and his strength to evangelistic work. The English religious journals speak in the most favorable terms of his character, abilities, and work, and now that his health is sufficiently restored to enable him to speak on behalf of the institution he has founded and sustained, we hope he will meet with a cordial reception from his fellow Christian workers in Canada. During his stay here he will be open to engagements to deliver lectures on London, London Life, Mission Work, Temperance, Social Life, and kindred topics, and to supply vacant pulpits and give evangelistic addresses. By a notice in our last issue it would be seen that Mr. Hillocks made an admirable speech at the meeting of the Galt Knox Church Temperance Association, on the 30th ult. He has also spoken at Brantford, Hamilton and Guelph, and is now in Toronto taking part in the Y.M.C.A. special evangelistic services, now being held in Shaftesbury Hall. According to arrangements, he leaves this week for Galt, London, Ingersoll, and other towns; but we learn that in compliance with several invitations, he means to return to Toronto early in December, and spend that month in the city and neighborhood. We are glad to add that God has been owning and blessing his labours on this as well as on the other side of the Atlantic.

## OUR CONTRIBUTORS.

### RELIGIOUS INFLUENCE ON SECULAR EDUCATION.

The interest in the subject of education is one of unexhausted and inexhaustible interest. That view of it suggested by the heading of this communication possesses features worthy of special consideration. A few remarks upon it have been prompted by a paragraph in the Monthly Religious Record of the *Sunday at Home*, by a notice in your issue of Oct. 19th of an article in the *Canada Christian Monthly*, called forth by the above, by the essay of Prof. Wells at the late meeting of the Baptist convention in Toronto, upon the Relation of Religious Denominations to Secular Education, and by some action taken by our own Church anent education, but which appears to have been allowed to drop out of sight.

The points raised by the aspect of the Educational question we propose to notice are of such momentous importance to the individual and mankind at large that they claim and secure the most earnest attention of the divine, the statesman, the patriot, and philosopher. They can never cease to do so, because the education of the race at large is a progressive and never-ending work. It would be idle to suppose that as a nation we have not yet much to learn and much to do in connection with this great and vital subject. The question of most absorbing interest and the most difficult to settle is, the nature and extent of the connection of religion, or of religious teaching with what is commonly called secular education. The term secular education is confessedly very indefinite, but in its common and most popular acceptation it is understood to mean the imparting or acquiring an acquaintance with all the various branches of knowledge set before the mind and connected with the manifold pursuits of life, with the exception of those which are religious or theological strictly so called, and the mental discipline obtained in the making of these acquirements. It may well be doubted whether any education can be given which shall be purely secular, which shall ignore absolutely all religious principles and leave no impressions even upon the mind which are religious in their nature. If such a thing were possible, most certain is it that it is not desirable. Such education would be worse than heathenish, it would be atheistic. All good and truly wise men are agreed that religion should not be divorced from education, that in fact no education worthy of the name can be given of which religious principles and impressions do not form the most important part. It is, in fact, just as impossible to effect this divorce in any sense that will be complete as to eliminate the religious element from the human breast. All education, therefore, of necessity, partakes to a certain extent of a religious character, that is, impressions are made, principles instilled, intentionally or unintentionally, consciously or unconsciously, gradually formed, made the basis of conduct, the standard of judgment, which have reference to the existence of God, our relations to Him, to our fellowmen, our accountability, the possession in Christian countries of the Scriptures and their teaching, and which are therefore so far religious. Views of their nature, true views as I believe, have frequently of late found, as they are always finding expression.

The difficult questions to settle in connection with this subject are, by whom, when, how, and what amount of religious influence ought to be or may be infused into, or mixed up with secular education in the act of imparting it? This is a somewhat different subject from that of religious education in the usual sense of the word, that is the teaching of religion in some of its forms in the course of imparting secular knowledge. It is rather the question of how to make all education religious in this sense that it will tend to the regulation of the whole conduct by reference to religious principles, as laid down in the great statute book for all men, the Bible.

With reference to the question by whom this may and ought to be done, it cannot be questioned that the primary and most weighty responsibility rests upon parents. But that indirect, and yet most influential and all-important inculcation of religious principles of which we are speaking during the course of imparting secular knowledge is not and cannot be confined to the parents. Our youth in this country as yet with the rarest exceptions secure their education, their

characters and habits in religious matters are formed largely at school and college, and under the inspiration of their teachers. The question then by whom is a wholesome influence of a religious kind to be infused into secular education so as to promote the growth and increase the strength of religious principle and character among our children and youth up to young manhood and womanhood answers itself. It must be done largely and, of necessity, by the teachers of the land, from those in the humble log schoolhouse in the backwoods to the professors in our well-appointed, aspiring colleges, where our eager youth meet in their stately halls and measure arms in generous contest. In answer then to the question, *How* may religious influence be brought to bear upon secular education, so as to produce the highest and very best results, seeing that it is settled for us by ~~whom~~—this must be done, we answer, by every parent and office-bearer in every school and college possessing religious convictions and character, bringing these to bear upon the selection of teachers for these schools and colleges. Unfortunately vast multitudes of those who are entrusted with power in our educational institutions have the most unworthy ideas of the solemnity of their trust, and have never really risen to any adequate or serious estimate of the overwhelming importance and far-reaching consequences of the interests committed to their care. How few of those in charge of schools and colleges ever dream or would be willing to admit that the really important things our youth learn at our schools, the things which abide with them forever, and affect their destiny forever are not the reading, writing, arithmetic, grammar, or history, the Greek, Latin, or German, the philosophies they acquire a knowledge of; but the habits they are forming, the principles instilled by, and which they see embodied and illustrated in, the living examples before them, the impressions they are hourly receiving from their teachers by the very atmosphere which they make around them. How often are boards of trustees and such like bodies satisfied if candidates for their suffrages possess merely the guinea stamp of some examining body, if there is no open immorality or if the services offered are cheap enough! How often is the investigation into these only made rigid, and that into the religious, not denominational, convictions and moral character of the applicant allowed to pass clouded with a dangerous uncertainty.

Here then is one way in which religious influences may be brought to bear upon secular education, by every man and woman of religious convictions and character, especially by all entrusted with power and authority in appointments to educational positions, seeing to it, that in addition to the legal and technical qualifications, all who ask their suffrages, shall, so far as they can make sure of it, have a character of such a stamp in its broad outlines, at least, as they would wish to see in those who are as dear to them as their own life. It is impossible to over-estimate the good effect of such conduct on all concerned. How many fears and anxieties would be lifted from the minds of parents, how many teachers of dangerous principles and of unworthy character would be weeded out of a noble profession with the best results to the profession itself, what a happy effect would be produced upon our rising youth, and what a noble race of men and women would be raised up to bless our land! As a minister, feeling the deepest interest in and caring for the young, the most hopeful part by far of the material we work upon, without seeing the teachers and parents, without knowing them, it is easy to tell by the conduct of the young the principles of those under whose care they are for so large a part, and at so impressible a period, of their life.

As this is the season at which so many new arrangements are made for the year, perhaps these considerations may be practically helpful to some who may take the trouble to read them. In this hope, and from a deep sense of the importance of all teachers having, and of trustees insisting upon, those of all grades furnishing the most satisfactory evidence of characters good and true, because of the immense influence they hourly wield for good or for evil on the young and in determining the character of future generations, they are here submitted. Other points still remain to be noticed, but these for the present will suffice.

Nov. 2nd., 1877.

B.

THE Woman's Presbyterian Board of Foreign Missions for the Synod of Albany, with its Troy branch, collected nearly \$6,000 for Foreign Missions last year.

### REMINISCENCE OF HUGH MILLER.

While in Callhness, Scotland, in the year 1848, the writer found a large fossil embedded in a flagstone of the old red sandstone of the country, and not long after sent Mr. Miller a letter to Edinburgh giving some description of it, and asking his opinion regarding it, concluding with these words: "There is one point on a very different subject respecting which had I five minutes fight in front, I would have a regular battle with you, the distance at present being too great to get a good blow at you."

To the communication so far as the stoney organisa was concerned, Mr. Miller sent an immediate answer in the following words:—"It is, I am afraid, scarce possible to determine a fossil from a mere verbal description unless it resemble some familiar object so closely that the illustration has all the effect of a drawing; I am, however inclined to think that the large fossil to which you refer will turn out to be the frontal buckler extending from the nape to near the snout of a gigantic *Asterolepis*."

Months thereafter, in one of his periodical geological tours to the north, Mr. Miller called to see the fossil at the writer's home at Keis, and at once pronounced it to be the frontal buckler of a gigantic *Asterolepis* according to the conjecture in his letter, with this difference, that it was the front part of the buckler, inclusive of the snout. Expressing himself highly gratified with the sight, he added, that until just at present that one has been received in the British Museum, there had been none hitherto seen out of Russia, so large and complete as this. At his suggestion it was presented along with other fossils to the Free Church College Museum, Edinburgh, where they were welcomed as a very interesting and valuable acquisition, which the letter of acknowledgment from Principal Cunningham amply attests.

Accompanying Mr. Miller on his way to his destination for the night in Wick, the writer alluded to the point referred to in the end of his letter. "Let us hear it," said Miller; "differences of opinion are very common." "In your public writings" it was answered, "you speak rather slightly or not favourably of the attainments of the Reformers in some aspects, particularly at what is called the second Reformation in the United Kingdom." At this, in an instant without any warning, notwithstanding the pile of geological stones and implements on his back, up went his arms, which with clenched fists, he swung around, and plied on the vacant air no doubt in regular pugilistic fashion; all the muscles of his powerful frame being called into action and his eyes aglow with unmistakable indications of a rare power of mind and spirit within, while firmly and energetically he declared, "I am a friend to the attainments of the Reformers, yet think they were premature in entering into covenant at the time. The nation was not ready for it." He was met calmly and not at all in the pugilistic attitude, in words to this effect: "There was much in the Jewish nation,—whom God had designed to be an example to other nations in duties of a moral kind, and among whom he first instituted the moral-natural ordinance of covenanting,—that was unsuitable and even hostile to the performance of so solemn a duty as entering into covenant at the times it was gone about, yet the Reforming Kings with the advice or concurrence of prominent public servants of God, called the people to the discharge of the duty, and it was done. In like manner, in the United Kingdom, —which was bound to serve the author of all its mercies in the performance of national and social duties of his moral law, and when visited by the light of his word, and when the representatives of the nation, and large numbers of the people were turned to the Lord, as then took place, was bound to perform the moral-natural duty of engaging in the divine strength, or covenanting to so serve Him, as much as ever the Jewish nation was,—although there had been at the time of entering into covenant much existing that was unsuitable and hostile, the reforming civil rulers, the estates of parliament, and a vast number of all ranks and classes of the nation and Church, entered into the very solemn and important engagement. Remember too that the covenants were entered into not merely as a protection to reformation already attained, but also as a means of further reformation and reviving. So the result was, more and more reformation for a time, in the still more evident measure of the divine presence realized as ever of old, on like occasions. The covenants were not a failure, though the great work of God, on which they had so much influence;

was so soon stopped by Satanic craft and violence, put down in deed, in blood, which, of itself is no sign that the work was not of God, or the covenants unseasonable, any more than the covenanting under godly Hezekiah was unseasonable, and the reviving attendant thereon not of God, because so soon stopped by the wickedness of Manasseh, or any more than the blessed reformation in France, with accompanying covenanting if I forget not, was not of God, because so soon put down by the St. Bartholomew massacre. They were not unseasonable nor a failure, but a grand offering and sacrifice to the Lord, offered in the tears and blood of the people of the Lord, and accepted in heaven through the merits of the sacrifice once for all; as shall yet be seen by our Church and nation, notwithstanding the immense mass of misapprehension, obloquy and scorn under which they are now lying, and acknowledged also for our humbling, if it shall please Him whose name is 'Wonderful, Saviour, Prince of the Kings of the earth,' to turn from his anger, and give us a general reviving and true national deliverance." The attitude of fight assumed by Mr. Miller which evidently the "battle" similitude used in the end of the writer's letter, operating on his strong imagination, gave rise to, is now laid aside, and the hands so well employed in mimic fight descend to support his sides, shaking as if to rend with convulsive laughter. Taking farewell, he shook hands three or four times in his very kind fervor, rapidly receding and advancing two or three paces each time, and said, "This will not be so easily settled." Yes: But never thereafter could the writer perceive anything in the least reflecting on the public attainments of the reformation from the pen of the genial, generous, humble, upright, and mighty man of science and Christian soldier, Hugh Miller.

There are modes of speaking at present by men of bright intellects too, about the public attainments of the period referred to, that to apply to them the words, "speaking rather slightly in some aspects," would be two tame altogether. It is exceedingly to be regretted. Duty is, especially for Presbyterians, to let them alone; not to speak against them; not to try to alter them. We owe too much to them. The Lord Jesus Christ so evidently directed and countenanced them. They thus have become the "ancient landmarks which thy fathers have set" for the guidance of the Church in the things of the Lord, which it is sacrilege to efface. They are the sure anchor-ground for stormy days yet to come, which it is dangerous to teach to shun, or fill up with rubbish. Whatever the liberty that may be taken with things social and political, which it must be confessed, still shew ample room for improvement, yet in things religious, as they bear on the public measures as well as the public men of the Reformation, the duty is, at least at present, and until the great Head of the Church and King of the Nations give more of his blessed presence to his people, and therewith more true light, and bring down the power of that mighty enemy to the truth and to the Lord's self. The duty is to let them alone.

#### INTELLIGENCE OF FEMALE MISSIONS.

LETTER FROM MISS LOWE.

How are we to return our thanks to the kind friends in Canada through whom the first gifts that I have heard of direct for this mission have been received. We do thank the Lord for the many, many prayers we know have been offered. I hope you may have seen a letter I wrote to the "Christian," in which I have mentioned how those prayers have been answered in the entrance now permitted Miss Reade to the houses of high caste natives and Musselmans. We should like if possible to return our thanks to the kind givers of this sum, but we must ask you to convey our thanks as we know not the names.

Please notice the address, still as before, for I am not on my way home, although ordered by the doctor. I believe the Lord's will is different, and He has in great mercy strengthened my sight again most wonderfully. I expected the Lord would show me before February if it were His will I should go back. The reason that had most weight with me was that if I became a helpless invalid, (sight and strength both failing as last summer), I should be a hindrance rather than a help to Miss Reade, as she would have the anxiety of caring for an invalid besides all other cares. Last month a German missionary and his wife came to spend the day with us. They knew the doctor had ordered me away, and I told them my reason for

leaving. They said it would be so objectionable for Miss Reade to be here alone, that it would be better for her to have the burden of an invalid rather than be without a female friend, "better for the work's sake," they said, and this at once decided me. The wife said after her eighteen year's experience in India she was decidedly of this opinion. And now I ask you, dear friend, to ask the Lord not to let me be a helpless burden. The next mail from England after this change of plans brought a further reason for remaining. As Mr. Reade said, Miss Reade's time being so occupied with enquirers and preaching, he thought it impossible for her to superintend a girls day school which had been much on my hands; if we can only persuade the girls to come but this is the great difficulty. I should be willing to stay if it was for that alone. Do pray, dear friend, that the girls parents may be made willing to send them. This being quite a native town there is much more difficulty in persuading the girls to come or the parents to permit them. It is quite different where European ideas have in any way prevailed, but we are the only Europeans; and in a village which Miss Reade lately visited a white woman had never been seen, and the people were terrified at the sight of her. She went there in a bullock cart with the native Bible woman and the lately baptized convert David. They took with them mats and cocoa-nut leaves, and with bamboo procured in the village made themselves a "lodge in the wilderness." They remained here several days, and evening and morning when the sun was low they went out preaching and left the tent entirely unprotected, food and all the property exposed, but nothing was touched. Enquirers came to the tent all day long, and the most remarkable thing was that even in this times of scarcity the poor villagers were so anxious for tracts and Scripture portions that they sold their provisions of ground nuts (which they are now eating in place of ground rice which has failed through the long drought) in order to buy books.

The tyranny of caste in these rural districts is stronger seen than in towns, and sometimes all Miss Reade's congregation will fly if a man of high caste approaches. Surely Satan seldom devised any fetters so strong as this caste feeling, which is harder to be broken through than anything else. Miss Reade was called lately to see a man who was suddenly taken ill with cholera and moved into a *chutlam* or native lodging house. He was dying of thirst, but the woman of the house could not let him touch her water-pot, and he was afraid to drink out of ours. The only alternative was to pour water into his hands, which of course was half spilt before he could drink it.

Yesterday Miss Reade had such a trying experience. She had felt very ill in the morning, but some Brahmin women had invited her to visit them it was such an opening she went at sunrise as usual. One was a bride laden with pearls, and while she was speaking to her and the other women the men of the family would come in and say, "They are too stupid to understand why do you speak to them? they will never know anything—they only know how to eat." Once when sitting on a verandah with a woman who was listening most attentively, the woman started up and disappeared into the interior of the house, and though she came back again quickly she repeated this at regular intervals. The explanation given was that her brother-in-law was walking up and down in the street, and a woman must not be seen by her brother-in-law. Of course the men in every way they can try to hinder the women from hearing. A woman must always disappear if her son-in-law enters the house, and she must not even pronounce his name; but over her daughter-in-law she may tyrannize to any degree, and the daughter-in-law (who always lives under the same roof with her mother-in-law) must not sit down in her presence. We have such trouble with the mothers-in-law, they are so tyrannical, and even when they are converted it is hard in this as in every other way to break "native custom," which is quoted on every occasion.

I cannot tell you the joy we have in the dear children—adopted from the heathen. The last baptized is called Miriam by her own desire. She took such great interest in the history of Moses, and it is so interesting in her prayers to hear her recalling how the Lord delivered His people by the hand of Moses, and now delivers them through Jesus; and one prays that as the people followed Moses they may follow Jesus, and that they may not be ungrateful children. The quickness of the native girls is wonderful. After such

centuries of oppression one would think they would be crushed, but they learn with wonderful rapidity. Will you give my Christian love to all the dear friends whom I remember with gratitude. And now farewell dearest, entreating your prayers.

Caldwell, Feb. 1st, 1877.

#### BEYOND THE SHADOWS.

"Purge me with hyssop and I shall be clean wash me and I shall be whiter than snow." Ps. li. 7

Through clouds and darkness I look up to Thee,  
I watch the shadows come and go,  
And think how bless'd they are Thy face who see,  
Beyond the shadows light as snow.

O whiter, purer than the fleecy snow,  
I know they live before Thy throne,  
Who look'd for help, were led, were wash'd by Thee,  
And lived and loved for Thee alone.

I fain would look, would love, would pray, be clean,  
O clear my sight and show the way;  
While clouds obscure Thee, hold me thou Unseen,  
Until the shadows flee away.

Then lead me by the hand my loving Lord,  
Where heavenly living waters flow,  
And do Thou wash my head, my heart, my hands,  
Till cleaner, whiter than the snow."

"Till daybreak and the shadows flee away,"  
O Father guide me as I go;  
Then in the Light of everlasting day,  
Array me whiter than the snow.

Brooklyn, July, 1877.

A. M. S.

#### ROMISH MORALITY.

Bishop Langevin of Rimouski, in his famous *manifesto* regarding the decision of the judges in the late Bonaventure election case, lays down the principle that no unrighteous oath should be kept. This, by itself, is a most excellent one. But let us look at it, as the geologist says, "*in situ*," that is, in the place where it is found. Ah! it now presents a very different appearance. An unrighteous oath here means one, the fulfilment of which is, according to Monseigneur, against the glory of God, but in plain English against the interests of the Romish Church. As every one knows, the decision of the judges already spoken of, was against the priest party. True, they were faithful to their oath to deliver according to evidence and law. But in His Lordship's opinion their oath was in this case an unrighteous one, and, therefore, those who were Romanists would have honored it more "in the breach than in the observance." One would naturally think that if they could not decide against their consciences, though according to their oath, they should have resigned their office. "No," says the bishop of Rimouski, "they should have disregarded their oath but, at the same time, held fast their office." It is plain that if this principle be adopted any case of perjury can be justified. Let us take an illustration. Every postmaster is solemnly sworn to take the greatest possible care of all articles put under his charge. Well: Mr. Couillard, the Postmaster of Rimouski, professes to be a most devoted Papist. Now suppose that I mail in his office a registered letter for Mr. Chiniquy. After I have left, Mr. Couillard says, "Chiniquy!!! Vile apostate. Away with such a fellow from the earth, for it is not fit that he should live. He ought not to get this letter. True, according to my oath of office, I should forward it. But in this case, my oath is an unrighteous one, and, therefore, I am not bound by it." Accordingly, he tears it open, wishing that he could do the same to Chiniquy himself, and takes the contents to his bishop. Our opinion of him, in this case would be that he was a scoundrel, worthy only of, at least, five years in the Penitentiary. Bishop Langevin, however—to be consistent with his teachings—would say to him, "You are a most godly man (*bon chretien*.) Your conduct is worthy of all commendation, and imitation."

We need not, therefore, be in the least degree astonished at the action of the Grand Jury regarding Sheehan in the Hackett murder case. It was simply in obedience to the laws of the Romish Church, as laid down by Bishop Langevin in the principle under consideration. If they had brought in a true bill, they would not thereby have condemned Sheehan. They would only have sent him down to a petty jury for trial. The proof against him was sufficiently strong to warrant them in so doing; but they, no doubt believed that it would be dishonoring to their Church to bring in a true bill. Accordingly they laughed at their oath.

Several years ago, a priest named Timlin struck with a horse-whip the late Dr. Dill, a very distinguished minister of the Presbyterian Church in Ireland. The lawyer whom the Dr. engaged, was a very honest man, though a Romanist, (honest lawyers are *occasionally* met with). On the morning of the day of the trial, he said to his client, "As soon as I see who are the jury, I will know what will be the issue. Immediately after this part of the business was finished, he said, "The case will go against us. Of that I am sure." The trial went on. Several witnesses declared on oath that they distinctly saw Father Timlin strike Dr. Dill with a horse-whip. The jury, however, brought in a verdict of "not guilty." No doubt, they reasoned in this manner—which, of course, Bishop Langevin would have most highly commended had they told him of it.

1. "An oath which is opposed to the interests of our Church is an unrighteous one. This is true of our oath in this case, therefore it is an unrighteous one."

2. "An unrighteous oath should not be kept. Our oath, in this case, is an unrighteous one, therefore it should not be kept." Yet, the Romish Church which teaches her people to perjure themselves, has the brazen-facedness to call herself the "Holy, etc., Church!"

In a future paper I shall give instances of Romish bishops and archbishops in Ireland being guilty of downright lying, yea, also of downright perjury.

*Metis, Que.*

T. F.

#### AN APPEAL FROM A MISSIONARY.

MR. EDITOR,—Before the "Thanksgiving Day" collections are all voted away to one or the other of the Schemes of the Church, I would, if you allow me a short space in THE PRESBYTERIAN, inform the friends of "French Evangelization" that the missionaries in that important work, have been lately notified by the Secretary-Treasurer that it will be impossible to meet their claims for salaries at the usual time—cause, want of funds. This means in some cases, serious hardship, in all disappointment.

Now, as the disposal of "thanksgiving collections" is purely voluntary, I would appeal to the friends of our French work, among our ministers and Sessions, to help where help seems most needed, and not allow the energies of faithful and hard working missionaries to be damped by the answer of "no funds" to their just claims, and that too at a time when the year's expenses are heaviest, owing to the advent of winter.

I think I need say no more to ensure a generous return, and trust that I shall be absolved from the charge of selfishness although I sign myself,

A FRENCH MISSIONARY.

*Montreal, Nov. 3, 1877.*

#### ANOTHER SUGGESTION.

MR. EDITOR,—I see that some of your correspondents have been giving expression to their views regarding the disposal of the congregational collections at the Thanksgiving services on the 22nd inst.

Dr. Cochrane calls attention to the debt resting on the Home Mission Committee, and asks that *Thank-offerings* be given to pay that debt. Other correspondents plead in behalf of the French, or Foreign Mission Boards.

Now, Mr. Editor, it is certainly right and proper that the Church should be asked to pay any and every debt contracted by any of the committees in doing the work entrusted to it by the General Assembly, but it does appear to me that *giving a thank-offering* is a very strange way of *paying a just debt*. "If ye lend to them of whom ye hope to receive what thank have ye?" and if the Church pays its debts, legally contracted, *why call that a thank-offering?* That is something like a congregation reading a flattering address to their minister and presenting him with \$50, when at the same time, they are \$100 in arrears with his stipend. A debt is a debt and let us pay it honestly and manfully, and then let us offer *Thank-offerings* unto the Lord.

There are two of the schemes which in my opinion have a moral claim on the *Thanksgiving* collections of the Church:—The Aged and Infirm Ministers' Fund, and the Ministers' Widows' and Orphan Fund, for it is to the self-denying labours of the ministers, and in many cases, the still more self-denying labours of their wives, of forty or fifty years ago, that the Church is indebted for a very large measure of her present prosperity. Some of these ministers are still

with us. Their lives have been spent in the service of the Church, and when their infirmities unfitted them for the pastoral oversight of a congregation they have been allowed to retire on one, two, three, or, at least, four hundred dollars a year. Then, the widows of others who have gone to their rewards are struggling to keep themselves—it may be a family—on an annuity of one hundred or one hundred and fifty dollars—these have borne the burden and heat of the day, and it is surely right that we should remember them in our *Thanksgivings* to God, for they, as well as the harvest were sent by the giver of all good.

The earth has brought forth more abundantly than usual, and the prospects for business are much brighter than at this time last year, so that while we offer unto God the thanks of the heart, for the preservation of our lives, let us also offer unto Him the *thanks of the pocket*, for the very large measure of material prosperity with which He has crowned the past season.

*Nov. 2nd, 1877.*

A YOUNG MINISTER.

#### A DIFFERENCE.

MR. EDITOR,—There is a certain Protestant settlement in the Dominion, in the midst of a large Roman Catholic population. The whole of the inhabitants would form only one fair-sized pastoral charge. At first, they were all Presbyterians. However, sometime ago, one of the elders—whose practice was grossly inconsistent with his religious profession—managed by trickery to break up our little church there. Another evangelical body seized the opportunity to get a footing. The opposition congregation has only eight (8) communicants, and the membership of these is only a farce. However, the church to which they profess to belong, pays *three hundred dollars* (\$300) a year for the support of a minister among them. Till but a short time ago, it paid *four hundred dollars* (\$400). The people give no more according to their ability than we do.

Well, our minister there has laboured sixteen years, nominally as an ordained missionary, but really as the pastor. No amount of salary was even guaranteed him. Aid was given by the Home Mission Committee, first to the amount of \$100, then \$120, and lastly of \$170. Lately, however, the grant was entirely withdrawn. We have thus, in effect been cut off from our Church, and sent adrift, to float or sink. As our minister does not receive one cent now from the Church, she cannot reasonably exercise any control over him. He is neither a probationer, a pastor, nor an ordained missionary. He cannot, therefore, be said to have any position in our Church. His salary at present, is not much larger than the pay of a private soldier in the British army. An increased salary has been promised, beginning with next year, but, deducting what there is no likelihood will ever be paid, he will not receive more than fifty cents a day. He, however, feels it to be his duty to stand by the old blue flag there. Of course the action of the Home Mission Committee of our Church meets with the most hearty approval of what is, in reality, the Anti-Presbyterian Church there, for it expects that when our minister leaves, it will get sole possession of the place. We are much larger than the other congregation. Our Church is, however, quite willing to hand us over to it. In this case, the majority yields to the minority.

At another place in the Dominion, there are two or three Presbyterians. Some time ago, it was said that a station in connection with our Church had been established there, "with the most pleasing prospects." The people, however, could not raise a certain amount. Our Church, would not, therefore, send a man. The other body already referred to, though it had a much smaller foundation on which to build than we had, has sent a man without being at all uneasy about "ways and means" to pay him. Now, that field is one of its mission stations. Our Church there is only on paper. Yours respectfully,

PRESBYTERIAN.

#### BOARD OF FRENCH EVANGELIZATION.

At the close of the first six months of the current ecclesiastical year, the following brief statement of the finances of the Board is given for the information of the Church and of the friends of the Mission generally.

The total receipts from all sources for the beginning of the church year—1st May—have been \$9,500. This sum has enabled the Board to carry on the work

without being under the necessity of borrowing money up to the present date. The salaries of the missionaries with two or three exceptions are payable monthly. Of these there are now due about \$1,700, and the Board at a recent meeting felt constrained to pass a resolution instructing the secretary to notify the missionaries that unless funds were forthcoming they could not pay the salaries monthly as in the past. Dependent for support on the funds of the Board as most of the Missionaries entirely are, they will feel this as a very great hardship, the more so that many of them are at great expense at this season of the year in the payment of rent, and in laying in winter supplies of provisions.

The Board hope that the mere statement of this fact will suffice to draw out the liberality of the congregations of the Church and of the friends of the work. The annual collection for the scheme was appointed by the General Assembly to be made in the month of July last. Those congregations that from any cause have not yet taken up the collection are respectfully but earnestly requested to do so and to forward the amount to the treasurer without delay. Where missionary associations exist the office bearers of these will do the cause a service by making an appropriation to French Evangelization during the current month, and forwarding the same prior to the 30th instant.

The total amount required for the year for *ordinary expenditure* will be about \$26,000. For *building purposes* the liabilities of the Board are at present upwards of \$19,500, of which \$2,500 require to be paid before the end of the year. In addition to this amount a mortgage of \$5,000 expires in the spring of 1878, so that the total requirements of the Board for the current and ecclesiastical year exceed \$33,000, leaving still unpaid on buildings about \$12,000, which, however does not fall due till next year.

The Board continue to be greatly encouraged by the success of the work. Amid much opposition and many difficulties the cause of French Evangelization by God's blessing is making rapid strides. While money is urgently needed for the prosecution of the work, still more urgent is the need of earnest, believing prayer on the part of our Christian people that the seed being sown may yield an abundant harvest.

Contributions to be forwarded to the Treasurer at 210 St. James St., Montreal.

D. H. MACVICAR, *Chairman.*

ROBT. H. WARDEN, *Sec. Treas.*

*Montreal, 29th Oct., 1877.*

#### MINISTERS AND CHURCHES.

A MEETING of the Presbyterian congregation in Dresden was held on Tuesday, 30th ult. Rev. Wm. Walker, of Chatham, preached and afterwards presided at the Moderation in a call to a minister. The congregation unanimously called Rev. James A. McAlmon, formerly of Markdale. Stipend promised \$700 and Manse.

THE Rev. Thomas T. Johnson was inducted into the pastoral charge of Molesworth and Trowbridge on the 31st of last month. The sermon was preached by Rev. P. Scott, of Cromarty; the Rev. Mr. Renwick, of Newbury, addressed the pastor-elect, and the Rev. Mr. Bell, of Listowel, the people. At night a tea-meeting was held, and on the following night a social for the young people, both of which were very successful.

ANNIVERSARY services in connection with College street Presbyterian Church in this city will be held on Sabbath the 18th inst. Rev. B. B. Usher of the Reformed Episcopal Church will preach in the morning, Rev. D. J. Macdonnell, B.D., of St. Andrew's, at three o'clock, and Rev. Professor McLaren at seven o'clock in the evening. On the following Tuesday the congregation will hold their usual annual social meeting.

ON the evening of the 22nd ult., a deputation from the congregation of Pinkerton, County of Bruce, waited upon Mr. A. H. Scott, B.A., divinity student of Queen's College, who had laboured among them during the summer with great acceptance, and presented him with a copy of Smith's Dictionary of the Bible, in four volumes, accompanied by an address expressing their appreciation of his work. Mr. Scott replied to this address in an appropriate manner.

THE Rev. John Rennie, of Ailsa Craig, was pleasantly "surprised" one day last week by the people of

the Nairn branch of his charge. In the course of the forenoon they arrived in large numbers at the manse; and having taken possession of the same, they proceeded to entertain the family to an excellent dinner. After a few hours of social and friendly intercourse they took their departure, leaving behind them many tokens of their good will in the shape of dollar bills, provisions, dry goods, etc., etc.

ON the eve of Rev. Walter R. Ross's departure for Manitoba, he was presented by his late congregation with a purse of money and an address expressing their regret at parting with him; their high estimate of the value of the services which he had rendered during his ministry of sixteen years among them; their earnest prayer that he may be sustained under the arduous labors awaiting him in his new field; and their best wishes for his future welfare as well as for that of Mrs. Ross and the children. To this address Mr. Ross made a suitable reply.

THE congregation of Mount Pleasant are making arrangements to have a new church erected next summer, the materials for which are to be drawn this winter. It would be somewhat difficult to enumerate the churches and manses which the venerable minister of Mount Pleasant and Burford, Rev. Thomas Alexander, has been instrumental in building during his forty-three years' service, thirty-three of which were spent in this country. Though seventy years of age when called to his present charge, he has got a new church erected at Burford, all paid for at the opening, and now he has a fair prospect of seeing the sister congregation equally well supplied. He conducts two services and rides twelve miles every Sabbath.

ON the 25th ult. a special meeting of the Presbytery of Guelph was held in St. Andrew's Church, Hillsburg, for the purpose of ordaining and inducting Rev. Robert Fowlie over the united congregations of St. Andrew's Church, Hillsburg, and Bethel Church, Price's Corners. Rev. D. B. Cameron, of Acton, presided; Rev. Mr. Dryburgh, of Elmira and Hawksville, preached; Rev. H. H. McPherson, of Nassagaweya, addressed the minister, and Rev. D. B. Cameron the people. At the close of these proceedings the newly ordained minister was conducted to the door of the church by Rev. J. B. Mullan of Fergus, where he received a warm welcome by the retiring congregation. Mr. Fowlie has very successfully laboured in this field since the close of Knox College last spring, and there is reason to expect that his ministry will prove a blessing to the people.

THE house of the Rev. John Smith, minister of Bay Street church, Toronto, was the scene of a very happy meeting on Saturday evening, 3rd Nov. A large number of friends assembled at the house of their pastor to present Miss Smith with a parting token of esteem previous to her marriage to the Rev. R. P. McKay, B.A., Minister of Scarborough. William Adamson, Esq., superintendent of the Sabbath School, in a few appropriate remarks presented her with a very elegant silver tea service. On the massive and costly silver tray there was the following inscription: "A bridal gift to Miss Maggie Smith from friends in Bay Street Presbyterian Church, in recognition of her valuable services to the Sabbath School." Short and suitable addresses were also given by John Riddell, Esq., representing the congregation, and G. C. Robb, Esq., president of the Young People's Association. Considering that Mr. Smith's pastorate in Toronto has only extended a little over two years, this token of esteem, so heartily given, is highly creditable to the congregation as well as gratifying to Mr. Smith and his family. After spending a happy hour the party separated. Miss Smith was Secretary of the Women's Christian Temperance Union, and from that Association, also, she received a valuable present accompanied by a very cordial address.

CHURCH OPENING.—The village of Morton, about thirty miles north-east from Kingston, was the scene of an auspicious event on Tuesday, the 16th of October. A new church erected for Presbyterian worship was on that day opened with religious services, conducted by the Rev. Mr. Burton of Belleville. The land and bell were generously bestowed by the proprietor of the village, — Morton, Esq. He has further offered a site for a manse on the lot adjoining the church. It is the only church in the place, and occupies an imposing position on an elevation that adds beauty to the prospect. It cost about \$1,200, of which amount about \$900 are provided for. Through

the liberality of a gentleman in England, who paid a visit to the place, and requested the Presbytery to raise our standard there, of friends in Kingston, as also of well-wishers in the neighbourhood belonging to other denominations, our people there have been enabled to put up a neat, commodious, and tasteful frame building, surmounted by a spire. An important link is thus supplied to form an unbroken chain of stations between Kingston and Newboro along the line of the Rideau Canal. After the dedicatory exercises a service of tea was supplied in an unoccupied store near by, followed up by addresses in the church delivered by Revs. Messrs. Burton, Allen, Gallaher and Chambers, and Messrs. Driffin, Stuart, Miller, and Sliter. A choir from Delta enlivened the proceedings by discoursing sweet, appropriate music. The exercises were kept up with intervals from two p.m. to nine p.m., and the attendance throughout was good. The parties in charge at this station evinced a commendable zeal, and furnished proof of what a few devoted, determined families can do.

## REPORTS OF PRESBYTERIES.

PRESBYTERY OF KINGSTON. — The quarterly meeting of this Presbytery was held at Belleville on the 9th and 10th days of October. At a *pro re nata* meeting previously held, Dr. Snodgrass intimated that he had received an appointment from Scotland, which would necessitate the severance of his connection with the Church in Canada and Queen's College, whereupon an extended minute was adopted expressive of regret in regard to the loss that would be sustained by his removal, recounting the many valuable services that had been rendered by him for the period of twenty-one years as pastor and the logical professor, and commending him to the grace of God, that he may be blessed with a long and successful ministry in his native land. Dr. Snodgrass being the Moderator for the year, Dr. Neill was appointed in his stead for the remainder of the term. The committee appointed to visit the congregation of Amherst Island in the matter of increased ministerial support reported that the duty had been discharged, and with favorable results. Arrangements have been made for the payment of an additional sum of \$100 per annum. The convener of the Presbytery's Home Mission Committee reported respecting the supply given during the previous quarter and the plan proposed for overtaking the necessities of the field during the winter. The Missionary Association of Queen's College were requested to render service in certain fields adjacent to Kingston. Messrs. Maclean and Stuart were instructed to ascertain what the people at Consec and associated stations are prepared to contribute for the permanent support of ordinances among them. Messrs. Kelso and Beattie were appointed to visit North Hastings before the next meeting. Mr. Gallaher was appointed Moderator *pro tem* of the Kirk Session of Gananoque. The amount levied for Manitoba College was ordered to be paid out of the Presbytery fund, when the state of the fund will allow of such a draft being made upon it. Mr. Burton gave notice of motion for the re-consideration of the standing rule in regard to the places where the stated meetings should be held. Mr. Gallaher directed attention to the propriety of having special religious services at the opening of the stated meetings, and holding a conference on the state of religion at some convenient time during the sessions. These suggestions were favourably entertained. Mr. Gallaher is to preach at the evening session of the next meeting, and an hour at least is to be devoted to a conference. The following minute was adopted in regard to Mr. Coulthard:—In accepting Mr. Coulthard's resignation of the pastoral charge of the congregation of Gananoque, the Presbytery cannot allow this opportunity to pass without putting on record their appreciation of their brother's labours within their bounds, his earnestness and zeal for the advancement of the cause of the gospel, his courtesy as a co-Presbyter, and his general interest in the work in which as a Church we are engaged. The Presbytery earnestly pray, therefore, that a new sphere of labour may in the good providence of God be speedily opened up for him, and that the divine blessing must rest upon his future labours. Messrs. Wishart and Gray, with the elders from Stirling were authorized to ordain elders at West Huntingdon. Reports from most of the Missionaries labouring in the bounds during the summer

were read, and gratification expressed with their diligence. Mr. Leslie M. Thom, a member of Mr. Burton's congregation, was taken under the care of the Presbytery as a candidate for the ministry, and commended to the faculty of Queen's College. There was read a communication from Mr. Beattie complaining among other things that the arrears due him by the congregations of St. Columba and St. Paul, Madoc, had not been paid. Messrs. Burton, Maclean and Young, ministers, and Mr. Northrop, elder, were appointed a committee to see after the matter. The sum of \$24 levied for synodical purposes was ordered to be paid out of the Presbytery fund before April. A communication from the secretary of the Assembly's Foreign Mission Committee was read, and to meet the proposal of that committee to send a deputation to advocate the claims of the Foreign Mission, a plan for the holding of missionary meetings was prepared, and ordered to be printed.—THOMAS S. CHAMBERS, *Presbytery Clerk*.

PRESBYTERY OF LONDON.—An adjourned meeting of this court was held in the First Presbyterian Church, London, the Rev. Neil McKinnon, of Mosa, Moderator, presiding, and Rev. George Cuthbertson, of St. Thomas, Clerk. After reading the minutes of the former meeting, Rev. George Cuthbertson, on behalf of the deputation appointed to visit the English Settlement on the Proot Line Road, with a view to explain the Presbytery's scheme of re-adjustment, reported that the congregation were opposed to the Presbytery's proposal. It was agreed to let these congregations remain in their present relationship, and that the question of further re-adjustment be dropped for the present. Rev. Mr. Henderson of Hyde Park, was appointed to supply Komoka till next meeting of Presbytery. Rev. Mr. Fraser of St. Thomas, reported that he had organized the congregation at Aylmer, and submitted the names received by him. On motion of Rev. Mr. Cuthbertson, it was agreed to receive the report and declare the names submitted to be the congregation of Aylmer, and that the charge be known under the designation of Springfield and Aylmer. Leave was granted to them to have a call moderated in if necessary before next regular meeting. The Rev. James Ferguson's resignation of his charge at Alvington and stations was considered. It was resolved to let the resignation lie on the table until the arrears are paid, or sufficient reason given why these have not been paid. A call was sustained from Dorchester and Crumlin in favor of the Rev. Alexander Fraser, promising \$700 and manse. Mr. Fraser declared his acceptance of the call addressed to him by the Melbourne congregation. His induction was appointed to take place on the 13th November at 11 a.m., Rev. Mr. Henderson, of Hyde Park, to preach; Rev. Mr. McKinnon to preside, Rev. W. R. Sutherland to address the minister, and Rev. D. McDonald to address the people. With a view to unite St. Andrew's congregation of Westminster and Rev. Mr. Simpson's late congregation, a deputation consisting of Rev. D. Camelon, (convener), Rev. Dr. Proudfoot, Revs. Fraser and Henderson, and James Cowan and R. Scott, elders, were appointed to visit these congregations, to impress upon them the desirability, the utility and duty of uniting together for the purpose of maintaining ordinances in these congregations. Rev. Farquhar McRae accepted a call from the West Williams congregation, and trial subjects were appointed to be given in at the meeting in December. In terms of the petition from Arkona and West Adelaide, these congregations were united under the charge of Mr. Lawrence, catechist; and the Presbytery resolved to give, as far as possible, a full supply to North-east Adelaide until the services of a student can be obtained. The Rev. Mr. Paradis, late of Kankakee, Ill., produced credentials from the Chicago Presbytery. It was agreed to ask leave of the Assembly to receive Mr. Paradis as a minister of this church, and in the meantime the Home Mission Committee to give him such employment as they may be able. A telegram was received from the Rev. Dr. Water, intimating that owing to sickness, he was unable to be present to press the claims of the Presbyterians of St. John, N.B. It was agreed to express sympathy with the Presbyterian sufferers of St. John, N.B., and commend their case to the consideration of the congregations within the bounds. Rev. Mr. Goldie appeared and gave in his trials for ordination. These were sustained, and the Presbytery agreed to appoint his induction to take place at Delaware, on Thursday 15th Nov., at 11 a.m.—G. CUTHBERTSON, *Clerk*.

## BOOKS AND MAGAZINES.

*Harper's Periodicals.*

New York: Harper &amp; Brothers.

For scholarly and elegant literature, and for profusion of beautiful and appropriate illustrations, these publications rank very high. *Harper's Magazine* supplies whatever is most readable in the literature of travel, discovery, and fiction, and has always kept fairly abreast of the times. *Harper's Weekly* is the ablest illustrated paper published on this continent. *Harper's Bazar* is the organ of fashion and the authority in matters of etiquette, and has thus become an established favorite among the ladies. The annual subscription to these three publications is the same, namely, \$4. Those who take two of them get the two for \$7, and those who subscribe for the whole three are charged only \$10. In all cases the publishers pay U.S. postage in advance. The inducement to clubs is an extra copy along with every five or six copies for \$20. Back numbers and bound volumes can be had at any time.

*Beauties of Herbert.*

Edited by Bowditch Hawley, D.D., New York: Wm. B. Mucklow, 1877.

To those who are acquainted with the English classics, the quaint poetical conceits and polished versification of George Herbert are familiar; but there is much of his poetry that ought to be brought under the notice of a much wider circle of readers. The selection which we find before us in this beautiful little volume is a good one. To assist the reader, when the editor met with obsolete words he supplied modern substitutes for them whenever the measure would admit of it; and when that could not be done, he explained them. Herbert was contemporary with Shakespeare, Hooker, and Ben Johnson, and a good many of his words would be unintelligible to ordinary readers of the present day, but after passing through Dr. Hawley's hands, his verses read easily, and we cannot detect that the sense has been injured by the alterations.

*The Canadian Monthly.*

Toronto: Hart &amp; Rawlinson. November, 1877.

The number for this month opens with a practical paper on political economy entitled "Personal Representation and the Representation of Minorities." In "Sketches of English Portrait Painters," the subjects are William Hogarth, Joshua Reynolds, Thomas Gainsborough and Thomas Lawrence. The article on the "Law of Succession to Land in Ontario," suggests some amendments in the way of doing away with absurd technical rules with a view to simplification. There is a scientific article under the heading, "The Three Great Problems of Geology." The first problem is to account for the great changes in climate which have taken place in the course of ages at different points on the earth's surface; the second is to furnish satisfactory information regarding the causes of the frequent changes of sea-level which have happened in the past and are still happening in some parts of the world; and the third great problem which geology has set for itself has reference to the probable age of the earth.

*The Temple of Pleasure: or Seeing Life.*

By the Rev. J. W. Bonham. New York: Wm. B. Mucklow, 1877.

The title of this book is calculated to attract the attention of the frivolous and worldly minded, who read light literature and nothing else. The headings of the chapters and sub-divisions are also somewhat sensational, and even in the body of the work the language is a little inflated. The matter, however, is good and sound, bears heavily on the sinful pleasures of modern social life and will be of service to the cause of religion and morality. One chapter, headed "The Temple's Literature," is occupied with the condemnation of vitiating publications. It includes an incisive sermon by "The Rev. Dr. Forewarner" who closes with the following paragraph showing that even a short stay in the library of the temple of pleasure is dangerous:

"Some time since, a young man entered and remained but fifteen minutes. During that short period he glanced at a book, handed it back, and never saw it again. But the poison took effect, and sin left its mark. Listen now to his penitent confession: 'I cannot erase the effects of the impious thoughts, which in that quarter of an hour, that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can, and do pray against the sin, and God's grace yet to conquer it; but it is a thorn in my

flesh, and still causes me great bitterness and anguish. There is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and sentiments of that corrupt volume; which still haunt me like foul spectres during my hours of private devotion, in the sanctuary, and at the communion table.' Though mercy the young man escaped destruction; but alas! many pass from the library of the temple of sinful pleasure into other compartments; and when they die in sinful wretchedness, await the bitter pangs of the *condemnation*."

Two chapters are devoted to the condemnation of dancing, apparently because the author thinks that the dancing of professed Christians requires a chapter for itself. The chapter on "The Saloon of Bacchus" is short and sharp, and so is that on "The Temple's Gambling Hell." The theatre occupies two chapters—one on theatre-going in general and the other on the theatre-going of professed Christians. The remaining chapters are more general, and they contain much that is solemn and impressive—exhibiting not only the deformity of sin but the beauty of holiness, and not only warning the sinner away from destruction but directing him to the refuge provided.

*The Canada Christian Monthly.*

Toronto: C. Blackett Robinson. November, 1877.

This magazine continues to supply its readers with sound, evangelical literature. It is unsectarian in its character; avoiding useless discussion about non-essentials; but firmly holding, elucidating and enforcing those great and essential truths of Christianity which are the common property of all the churches. The number for November, now ready, contains an editorial on "The Christian Press." The following extracts will give an idea of its tendency:

"It seems, however, that there is another species of literature which calls itself Christian, but, which, like the pirates of old, hangs out the Christian flag as a cover and a blind to other selfish intentions. This species of literature is often very respectful toward Christianity in general terms; it speaks in a kind approving way of Christ, but its novels, tales and stories, which fill about two-thirds of its total space, we find hostility to the great essential features of Christianity.

"In the sensational romances which occupy such large space in these periodicals, and help to sell them, we find disguised under a graceful and artistic style, a set and hostility to the *Inspiration of the Scriptures*. The tendency is not so much to contradict or gainsay the written Word, but to make it amenable to the authority of reason. The tendency is 'to take away,' as one has observed, 'its value as supplying an objective standard both of truth and duty—making the Bible not the word of God, but only a word of God which is to be interpreted and acted upon only in the measure that it receives the seal of the individual consciousness which has brought itself into harmony with the absolute will of God.'

"We find also in these stories a *theory of sin* that must, if it prevails, strike at the root of social order as well as at the root of the doctrines of the gospel of Jesus Christ. Their favourite idea of God is that of a father who rules his family with a slack, stekly sentimental hand, allowing his children, like an Epicurean deity destitute of moral anger, to do with Him and His rules as they see fit, suggesting to readers of the Bible, where we find God a king as well as a father, the indignant complaint of Jehovah against such treatment. 'A son honoureth his father and a servant his master, if then I be a father where is mine honour; and if I be a master where is my fear, saith the Lord of hosts unto you, O priests that despise my name, and ye say wherein have we despised thy name?'

"We find further in these sensationalist tales a *theory of self-merit* that is opposed to the Gospel way of obtaining the favour of God. A happy life here and hereafter is expected by these romancers, not on the ground of evangelical faith, repentance and good works, but on ethical grounds pure and simple. Full of belief in man's innate goodness, and relying for acceptance with God on the plea of their virtues, the heroes of these religious novels adopt in substance the proud language of Mr. Mill, 'If from this position of integrity and morality we are to be sent to hell, to hell we will go.' With such writers the favorite portion of Scripture is the Sermon on the Mount, as being 'a very lovely song to the sinful soul of man,' forgetting that its blessing on obedience implies a curse on disobedience, and that it deals not only with outward conduct but with inward motives, with such intense spirituality as once caused a good man, who knew his own heart to exclaim—'God save me from the Sermon on the Mount when I am judged in the last day.'

"Very decided also do we find the hostility of these serial stories to *definite doctrinal beliefs*. The head and heart, the intellect and the feelings are very often, in these stories, brought into antagonism, as if the intellect which deals with dogmas must be seized and imprisoned before the heart can find room to grow and 'beat time to the music of the spheres.' There is no end of the insinuations that all written creeds and confessions are evil, and only evil continually, cramping, contracting, and hardening the heart, arresting all free inquiry, and withering the spiritual life, as if God should grant men a revelation of truth and yet leave them to believe as much or as little of it as they choose; or as if men like Paul, and John, and Peter, and Augustine, and Luther and Calvin, and Wesley, and Whitefield, and Edwards, and Chalmers were not men of decided doctrine and definite beliefs; or as if their trees of righteousness were bound to be covered with blossoms, and in their season with richest fruit, and yet have no such unsightly and unnecessary things as crooked dismal roots below ground or have them, if necessary, like orchids in the air."

## SCIENTIFIC AND USEFUL.

**MAKING A COW GIVE DOWN.**—To persuade a cow to give down her milk against her will is a difficult and sometimes a hopeless task. A plan that has been highly spoken of is to lay a heavy chain across her back while milking her. It is very certain that harshness and impatience will only make matters worse, and that kindness and petting will have the best effect. The use of milking-tubes might be effective. A poor cow, free from this vice, is better than the best cow that is afflicted with it.—*Am. Agriculturist.*

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

**COCONUT CAKE.**—Three eggs, one cupful of best white sugar, one-third of a small teaspoonful of sour cream, one tablespoonful of soft (not melted) butter, one teaspoonful of baking powder, one-half-teaspoonful of soda, and one teaspoonful of good flour; beat the eggs and the sugar well together; add the butter and beat again; add the cream and a pinch of salt. Mix the baking powder with the flour, and stir carefully a little at a time, add the soda last, and bake in thin cakes in a quick oven. For the cream or inside: Beat the whites of two eggs with one tablespoonful of pulverized sugar; add three heaping dessertspoonful of prepared coconut; spread evenly over the layers, and place together.

**HEALTHFUL BEDS.**—Germany excels any country with which I am familiar in the cleanliness of its beds. It seems as much a part of yearly house-cleaning with them to have the hair removed from the mattress, to have it well beaten and sunned, and the cover washed, as it is with us to have the carpets whipped and freed from their disease-begetting dust. I grant that it would be a difficult and expensive undertaking for an American house-keeper, for skilled laborers are rare, and when found must be well paid, as they should be. Knowing the obstacles, then, in the way of thorough renovation of our beds, we should take all the more care to protect and air them. Every bed should have especially made for it, the size of a tick, a white, tacked comforter, not too thick so as to be unmanageable in washing; over this the sheet is spread. Every bed in daily use should be subjected to the purifying rays of the sun at least once a week, and should be left open for the reception of air and light some time before being made up. Beds not frequently used are often found very musty and disagreeable to guests. The parlor beds, that swallow their own contents by a magic touch, are fair without, but in time, for the lack of proper airing, they become foul within.

**GOOD LIVING AND DYSPEPSIA.**—Good living is said to cause dyspepsia; but the most healthful persons I have ever known have been among those who lived well—who ate freely several times a day of the most nutritious food. By some it is said that tobacco, tea, coffee, butter, and even bread, causes this complaint; but whoever will make enquiries on this subject will find that this is seldom true. In fact, dyspepsia prevails, according to my experience, altogether the most among the temperate and careful—among those who are careful as regards what they eat and drink and the labor they put upon the stomach. Such people often eat nothing but by the advice of a doctor or some treatise of dyspepsia, or by weight, nor drink anything that is not certainly harmless; they chew every mouthful until they are confident that it cannot hurt the stomach. Why, then, are they dyspeptic? Because, with all their carefulness, they pay no attention to the excitement of the brain. They continue to write two or three sermons or essays every week, besides reading a volume or two, with magazines, reviews, newspapers, etc., and attending to much other business calculated to excite the mind. To me it is not strange that such persons have nervous and stomachic affections. The constant excitement of the brain sends an excess of blood to the head, and therefore other organs are weakened, and morbid sensibility is produced, which renders the stomach liable to derangement from slight causes.

**RAISING OF MUSHROOMS.**—It is possible that if the cultivation of mushrooms would be undertaken on a large scale they would find a ready sale and realize a large profit. If any one wishes to try mushroom raising in a small way and he dwells in the city, he will find the cellar the most favorable spot for his operations. In the country any convenient outhouse will be suitable. The material required is horse manure sweated by careful fermentation, until the rank straw and grass is decomposed. Turn it over every other day, and in ten or fourteen days' time it will be quite sweet. The bed should be of an average depth of fifteen inches, about a yard wide and its contents well packed. Good spawn can be known by the minute white threads which permeate it in every direction. Break into pieces of about one and a half inches of cubical content, plant them in the manure at a depth of three inches and place them about four inches apart. The bed should then be rammed down by a mallet and covered about ten inches deep with good loam, this last surface being covered with hay or straw. A constant temperature of from fifty-five to sixty deg. Fahrenheit should be maintained. The mushrooms will appear in about six weeks, and will continue to bear for from one to three months. Watersparingly about once a fortnight, taking care that the water is not below sixty deg. Fahrenheit. In plucking the mushrooms be careful to pull out the stalk, which will otherwise decompose to the detriment of succeeding crops. Instead of these beds boxes will do, if the heat can be made to remain constant. In stables they are sure to succeed, as the animals supply the necessary growths. During summer, crops may be reared in a shady part of the garden; but precautions must be taken against rats, mice and snails, which eat them greedily.



## THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Editor and Proprietor.*

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

Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, NOVEMBER 16, 1877.

## THANKSGIVING DAY.

THURSDAY, the twenty-second day of November, will be observed throughout the Dominion of Canada as a day of national thanksgiving. The concurrent action of the lieutenant-governors has led to the satisfactory result of one and the same day being thus observed by the entire community. The twenty-second will in consequence be universally observed. There will be a complete suspension of business. It will be a universal holiday. There will be the positive gain to the people of having an additional public holiday at a period of the year when it can be utilized for the purposes of friendly and social intercourse. It will be well if this lead to the appointment of a certain day every year for thanksgiving. The present method of appointing the thanksgiving day might result in there being no such day observed, should our worthy rulers for the time entertain different ideas about thanksgiving, or should a scant harvest, or other circumstances intervene, that would cause a dark and threatening cloud to come over our commercial horizon.

There will always be good reasons for thanking God for the blessings of His providence. There may occur special harvests when it would appear as though the hand of God were upon us. But even then it will be found there is reason for specially thanking God for His goodness. Nay, we should address the throne of grace with all the deeper gratitude that notwithstanding the absence or scarcity of certain blessings, we are still preserved in health and strength, and that our bread and water are made sure. But looking over a large cycle of years—say twenty or thirty—there has not one occurred during which we were not receiving largely of the Lounties of Providence. Harvests of wonderful plenty have seemingly occurred with unerring periodicity. At other times, the fruit crop has been unusually great, while it may be that grain or roots have scarcely amounted to an average production. In other years, an

abnormally plenteous hay crop may have been followed by a less than ordinary harvest in the fall. Or it may be that the unpromising yield of the earlier crops has been followed by an unprecedented abundance of the later. But whatever may be the peculiar characteristic of the harvest, it will be found in the average of years there is more than plenty for man and beast. There is consequently ground for thanksgiving every year. The Lord comes every year with His goodness. It would therefore be of advantage to have thanksgiving a fixed and permanent fact on our calendar, and not to leave it any longer at the mere caprice of some official ruler. It would then be indeed the people's day—the day of their own choice—the day of their own appointment to be devoted to the sacred purposes for which a day of thanksgiving is to be set apart.

If ever there was a year calling for special national thanksgiving, it is the one that is now rapidly drawing to a close. For one thing, in point of weather it has been most enjoyable. The snow fell in good time and in such quantity as to make the New Year's holidays a time of hearty enjoyment. The ground was most uniformly covered with its beautiful garment of snow, which while protecting and nourishing the growing wheat, appeared like myriads of brilliant jewels reflecting the sun's rays in sparkling corruscations. Such a February as we had is a rare experience, having united in itself the warmth of genial spring with such tenacity of coldness as to preserve the smooth and well-beaten sleigh roads. It was possible to take long journeys on the sleigh with its merry bell-ringing, without experiencing the biting cold of winter. Such nights for beauty and luminousness as we then had it is impossible to describe. The weather for weeks together was simply glorious. When at length Spring came, and the snow and ice melted out of sight, there followed a summer in every way as remarkable as the previous winter had been. The last summer presented such a perfect balance of rain and sunshine, of cool, refreshing nights and bright warm days, of stirring breezes and celestial calms, that it will long live in our memory as a season of unwonted beauty and pleasure, and be ranked as one most conducive to the growth and development of crops. The consequence is that to-day we are rejoicing in overflowing barns, in such crops of wheat and other grains as make the year an exceptional one, in innumerable signs of a reviving commerce and of times of great prosperity. We have only to think on the different outlook which this single harvest has given to us, to feel the untold blessings with which the present year has been crowned.

Thursday of next week will be a high day in all our churches. Great congregations will gather together all over the land to render praise and thanksgiving unto the Lord, for the rich and countless gifts of His Providence. Many words of cheer will be spoken. Grateful prayers will be offered. Ministers will speak warmly of the thankful spirit, and point to the blessings of the year as reasons for praising God with all our heart. Let us trust that in every congregation there will be presented other and higher considerations for thanksgiving—such as the spiritual prosperity of the people, the growth of the young in

the nurture and admonition of the Lord, the evidences of the divine favor and blessing of the Lord being upon them, the proofs of a growing attention to religious duties and of reverence for Christian ordinances, and also the goodly proportions to which the missionary and benevolent work of the Church has attained.

We trust to hear of the suggestion of the Rev. Dr. Cochrane to our churches to take up a special collection for the debt of Home Missions on that day being universally acted upon, and of the result being worthy of this great scheme.

## EDUCATION.

THERE are some people in the world so very unsectarian, so extremely liberal towards all varieties of belief, including infidelity, that they would have their children and the children of others educated only in secular matters, leaving them to educate themselves and make their own choice in the matter of religion. In other words, in order to give Christianity and infidelity fair play they think it is necessary to train up their children in infidelity. This is the class referred to in the following extract:

"The question of the retention of the Bible in the public schools has developed some astonishing theories. The most remarkable of them is what is known as the 'absolute secular' theory. That is, that everything of a religious nature should be carefully weeded out of the schools, and that the education given in them should be made absolutely secular. This theory was invented by those who advocated the removal of the Bible to meet the exigencies of their case; and it has a specious appearance of liberality and logical force which takes captive many minds. There is no better test of any principle, however, than to see how it works, and the working of this theory has just been shown in Chicago, as we learn from the 'Advance.' It was proposed at a meeting of the Board of Education to adopt Guyot's Physical Geography as a text-book in the schools. The book is one of acknowledged excellence, and no objection could be urged against on that score, nor could any member suggest one of more value. But it was objected to that it taught 'theology' because, forsooth, it spoke here and there of the world as the creation of God! Any one who has enough of logical training to draw a simple inference must see that this objection was a perfectly valid one, if the secular theory of education be the true one. By his own principles the secularist is bound to insist that the very name of God is to be expurgated from all school text-books. But it is to be hoped that every one of our readers has enough common sense to see that, though logical, the inference is supremely absurd. Why, the choicest passages of English literature must be excluded from our school readers; a scene from Shakespeare or a passage from Paradise lost would be as objectionable as Prof. Guyot's book. Then the classics must be expurgated; for if no reference can be made to Jehovah, surely it would be unfair to let Jupiter's name remain. And what would become of Æschylus and Demosthenes, of Virgil and Cicero under this treatment? This is 'secularism' run to seed. We can see but one outcome of the secular theory. Practically it amounts to this: The public schools must not teach religion, but they may teach no religion as much as they choose."

On the other hand some people are so very sectarian, so very much afraid of having their children led away from their own denomination that they will not allow the teacher of a public school to tell the story of a Saviour's love to his pupils, or to ask them a question when they read the Bible as he would do when they read one of their secular class-books. Of course, the teacher, if a Christian at all, must belong to some denomination. That is just where the trouble comes in. The great cause of terror is that if he be a Methodist, he will in a short time have all the children attending "protracted meetings;" or if a Presbyterian, that he will poison their minds with his "old, rotten Calvinism;" or if an Episcopalian, that he will soon have the Bishop round to hold a general confirmation; or if a Baptist, that he will certainly have the whole school in the nearest pond before summer is over. So the teacher, having been duly gagged by a cast-iron programme, is set to

work in a strait-jacket of rules and regulations, and forbidden to impart any religious knowledge whatever to his pupils, or to help them to understand what they read in the Bible as he helps them to understand what they read in other books. It seems to us that the mind of these people is most fitly expressed by the words of the woman who was *not* the mother of the living child in the celebrated case which came before Solomon: "Let it be neither mine nor thine, but divide it." The danger of public school teachers making proselytes of their pupils has been very much magnified. In boarding schools the case is different. We cannot recall an instance of such an event happening in connection with a public day-school. And what if it did happen? Is it as great an evil as that into which people run in order to avoid it? Would it not be much better for Christian parents to run the risk of having their children led into some other evangelical denomination, than to bring them up in ignorance of the principles of Christianity, even of those broad, fundamental principles which are the common heritage of all the churches; in ignorance of the letter of the Word of God; in ignorance of the great facts of sacred history. It is just those who have been thus "educated" that are most easily influenced by the specious arguments and misrepresentations of infidelity. "But," it is objected, "we have ministers to teach religion to ourselves and our children." Yes, but these ministers in their sermons very properly take it for granted that their hearers are at least acquainted with the letter of the Word of God, and their many allusions to principles taught, events recorded, and characters depicted in Scripture, fall meaningless on the ears of those who have had none but a "secular education."

We are glad to find that on the part of almost all the evangelical denominations of Ontario there has been of late a tendency to rouse themselves to oppose this extreme secularization of our public schools. The recent utterances of Professor Wells have given a fresh impulse to the wave. Speaking of common school education, the Baptist professor strongly insists on the duty of parents to see that the mental and moral character of the man to whom they commit the early training of their children is what it ought to be, and that his life gives "evidence of the indwelling power of true religion." He also warns them that they cannot get rid of their responsibility in this matter by throwing it upon the shoulders of "any society or government whether general or municipal." The selection of teachers is undoubtedly the most momentous matter connected with education. More depends upon the man than upon the programme. Even although debarred from using the Bible as he would wish, the Christian teacher will soon make his influence tell upon his pupils. Consciously or unconsciously, intentionally or unintentionally, his character, his bearing, his way of speaking even about ordinary things, his every act and look and word tend to raise the moral tone of the whole school. We fear that the idea is prevalent that along with a secular programme, a secular-minded teacher will succeed best; and that the services of such a teacher as professor Wells recommends would be of no advantage, because he would have no oppor-

tunity of imparting his religious knowledge to his pupils. This is a mistake. The religion of a true Christian will exercise a beneficial influence through, and over, and beyond all the programmes, rules, and regulations that ever were invented. Next in importance to the proper selection of teachers comes the admission of the Bible to a position on the programme and time table of our public schools, with permission for the teacher to ask such questions and give such explanations as he may find necessary to enable the children to understand it as well as they are required to understand a secular class-book. The Christian people of Ontario have this matter in their own hands. Parliament ought to legislate "for the greatest good of the greatest number," and by the last census, there were only twenty atheists and 400 deists in the Dominion of Canada. The London (Eng.) School Board have to do with a much more mixed population than is to be found in this country; but for some years they have been subjecting the pupils of the schools under their charge to a thorough and systematic course of Biblical instruction, so arranged that during the six years of school life the children in passing from standard to standard acquire an intelligent knowledge of the Bible, especially the New Testament. The parents have shown a very great desire that their children should be present at the schools during the time given to religious instruction; and out of the parentage representing 200,000 children under the School Board of that vast city, it is a very significant fact that *only fifty* parents withdrew their children during the time religious instruction was being given. It is likewise a satisfactory and remarkable circumstance, that during the seven years in which the present rules as to Biblical instruction have been in force in London, not an instance has been known of a complaint from a parent against any attempt on the part of the teachers to introduce sectarian or denominational doctrines into their religious teaching. Christian parents, "What man is there of you, whom if his son ask bread, will he give him a stone, or if he ask a fish, will he give him a serpent?" The Great Teacher takes for granted that you "know how to give good gifts unto your children" to the extent at least of providing for their bodily wants. But does not the soul require sustenance as well as the body? and when the higher nature demands "bread" will you attempt to satisfy it with the "stone" of secular education, and leave it exposed to the venomous fangs of the "serpent," infidelity.

#### FRENCH EVANGELIZATION.

IN another column of this issue will be found a statement from the Board of French Evangelization to which we invite the attention of our readers. We are glad to know that encouraging progress continues to be made in this department of the Church's work. Hitherto many of the fields have only received supply during the summer months owing to the small number of missionaries, other than students, at the disposal of the Board. During the present winter there are nearly thirty laborers employed in the work, fully one-half of whom are ordained Missionaries or regularly settled Pastors.

The Board in conjunction with Presbyteries

are erecting the Stations in many of the fields into Pastoral charges, and are encouraging the people to call ministers, and during the past two months we understand several inductions have taken place. This, however, together with the general growth of the work, and the erection of Mission premises in several of the fields adds largely to the expenditure.

This scheme of the Church having only so recently assumed such vast proportions, congregations are apt to overlook or underestimate its claims and put it off with a small collection or with but a trifling appropriation from their missionary funds. An examination of the accounts of the Church, and of the Reports of the several Mission Schemes, as published in the Minutes of Assembly, will show that last year the expenditure for French Evangelization was in excess of that for Foreign Missions and about equal to that for Home Missions. For the current year the requirements of these Schemes will, we suppose, be relatively those of last year. The detailed statement of the French Board's Receipts shows that last year a very large amount was obtained from special or exceptional sources,—including \$10,000 of a legacy—sources of revenue which cannot be relied upon in this or subsequent years. Hence the necessity of much larger contributions from the ordinary sources of revenue, viz: Congregational collections and appropriations from Missionary associations. We do not mean that the contributions for any of the other Missionary schemes should be lessened—they need rather to be increased to keep pace with the growing demands of these schemes—but that the liberality of our people should be drawn out more than ever so that there may be ample means to carry on the work of the Church in all its different departments. What with the recent abundant harvest and the present hopeful indications of a revival in the commercial interests of the country there will we trust be no lack of funds for the support of all the schemes this year. To ensure this beyond question let every congregation contribute to every one of the schemes and let every one of our members and adherents give "as the Lord hath prospered" for the Church's work.

#### MADAGASCAR AND ZANZIBAR.

THE recent history of Madagascar is deeply interesting. Never has the power of the Divine Word more emphatically asserted itself: never has there been a grander witness borne to the reality and sufficiency of the Grace of Jesus than amidst the terrible ordeal of persecution through which the infant Malagasy Church was called to pass. The growth of religious life has been rapid, but genuine and healthy. Of this a remarkable proof has been given in the recent abolition of slavery by the direct order of the Queen of Madagascar.

It appears that in 1865 after many negotiations a treaty was concluded between England and Madagascar, by which the Hova Government agreed that the further importation of slaves into the country should be prohibited. In 1874 it was further enacted that slaves imported after 1865 should be declared to be free. But the provisions of the law were evaded by the slave-

owners; so that even in the case of slaves who had been notoriously imported but recently, it was asserted that they had been brought into the island before the year of the treaty.

The treaty has become a dead letter through the prevarications and greed of the slave-owners. But by their detestable proceedings they overreached themselves. The Madagascar Government was most anxious to fulfil its pledges, and was driven to take more decided measures.

The Queen at the suggestion and by the counsel of her husband and Prime Minister took the matter into her own hands, and on the 20th of June last issued a proclamation by which all African slaves introduced into Madagascar not merely since the treaty, but whether admitted before or after it, are to be henceforward absolutely and entirely free.

The proclamation was read at the capital by the Prime Minister himself, and simultaneously by deputies at all the principal towns throughout the island. Everything was done which could add effect and solemnity to the occasion. On the following day a humane decree was issued by the Queen, providing for the maintenance of all freed slaves pending their settlement in villages or their obtaining legitimate employment. Surely these are glorious fruits of Christianity in an island but a few years ago sunk in all the degradation and darkness of heathenism. How many generations of Bible study and Christian privilege did it take the people of England to effect a like emancipation?

By this noble act of enlightened statesmanship in Madagascar, no less than three hundred thousand slaves have been made free, about one-tenth of the whole population of the island, which is three millions.

In contrast to this cheering manifestation of progress come startling revelations of the cruelties of the slave trade, which the explorer Stanley has recently brought to light. His sympathies are with the great Livingstone, one of whose cherished purposes was the extirpation of the hateful traffic.

We have only space to give this extract from his narrative of the horrors he witnessed:—

"In Uganda the trade begins to assume a wholesale character, yet it still retains a business aspect, not particularly shocking to any great extent, for the dismalities and heart-rendings it provokes are all hushed up long before the slaves become the property of the Arabs. At Ujiji one sees a slave market established—not a central market, as at Zanzibar, but in several slave-folds, or slave-pens, maintained by degraded half-castes, ordemoralized Wajiji—whence they are taken by those in need of slaves for service or retail sale. The objects of traffic, as they are landed at the shore of Ujiji, are generally in a terrible condition, reduced by hunger to ebony skeletons—attenuated weaklings, unable to sustain their large, angular heads. Their voices have quite lost their manly ring; they are mere whines and moans of desperately sick folk. Scarcely one is able to stand upright; the back represents an unstrung bow, with something of the serrated appearance of a crocodile's chine. Every part of their frames shows the havoc of hunger, which has made them lean, wretched, and infirm creatures.

"Just here I could, if I might, launch out into vigorous abuse of the authors of these crimes; and they deserve a thousandfold more denunciation than can be invented by me or by any humane soul in Europe; but I have promised to be cool, precise and literal. Yet I will say that all the Satanic hosts protect them, for it must be assuredly owing to the deep wiles of Hell and its inhabitants that the people of a small island like Zanzibar are permitted to commit crimes such as no European State understands."

It appears that the government of Zanzibar is largely responsible for the iniquitous traffic. Stanley thus refers to it:—

What I do trust is that, with your aid, I shall be able to cause many to reflect upon the fact that there exists one little

State on this globe, which is about equal in extent to an English county, with the sole privilege of enriching itself by wholesale murder, land piracy, and commerce in human beings, and that a traffic forbidden to all other nations should be permitted to be furtilvely monopolized by the little island of Zanzibar, and by such insignificant people as the subjects of Prince Burghash.

It is to be earnestly hoped that the same English influence which has had no small share in the noble results achieved at Madagascar, will be brought to bear upon this last stronghold of cruel oppression.

#### SURVEY OF PALESTINE.

THE completion of the scientific survey of Western Palestine, which has been carried on for the last five years in the face of many and great difficulties, is now announced. In all, 7,340 square miles have been surveyed, 6,000 by Lieutenant Conder, and 1,340 by Lieutenant Kitchener. The boundary line in the north has been a line drawn nearly along the course of the Leontes, and in the south a curve starting from the sea at lat. 31 deg. 15 min., passing through Beersheba and ending at the Dead Seaby Massada. The Jordan and Mediterranean coast form natural boundaries on east and west.

A map of Palestine is to be forthwith worked out which will consist of twenty-nine sheets on the scale of one inch to a mile; each to be accompanied by scientific memoirs. This work will probably occupy two or three years.

In the meantime the committee are preparing to issue a popular account of the whole survey work, the method in which it was carried out, the adventures and escapes of the expedition, and the more interesting of the discoveries.

Very much light will be cast upon the Bible narratives. Many obscure passages have already been cleared up. For example, our ignorance of the topography of the country where was fought that famous battle between Barak and Sisera has involved the narrative in much obscurity. Hazor, Kedesh, and Bitzaanaim, have been generally placed in upper Galilee, over thirty miles from Tabor, whilst Megiddo has been placed close to Taanach, fourteen miles south-west. Sisera then must have fled thirty miles over mountains 4,000 feet high, through the most difficult country in Palestine, but it now appears that there is a *Kedesh* on the shores of the Sea of Galilee, only some sixteen miles from Tabor, a place appropriate for a gathering of the tribes and within the bounds of Napthali, as that tribe held all the country east of Tabor. And between this Kedesh and Tabor there is a broad plain, and in it a place called *Bessum* (a word radically identical with the Bitzaanaim) and close to the towns of Adami (*ed Dameh*) and Nekeb (*Nakib*), which are noticed in the Book of Joshua (xix. 33) in connection with Bitzaanaim. Thus the whole of Sisera's flight is reduced to the far more probable distance of five or six miles from the scene of his defeat—a distance possible for the powers of a man so exhausted as Sisera was, and is directed in a line just opposite to that of the pursuit of his army towards Harosheth.

Many difficulties have thus been cleared up, and the more accurate knowledge of the LAND tends in every case to confirm the exact accuracy and truthfulness of the BOOK.

#### CHOICE LITERATURE.

"HANDSOME IS THAT HANDSOME DOES."

The breakfast-table was laid cosily in the sunny parlor at Emersely Hall, but no one seemed inclined to partake of any breakfast just yet. Mary Stanhope stood at the window by her uncle, watching him anxiously as he glanced hastily over the letter she had just handed him.

"Yes, Mary; Blanche will arrive this evening, I hope," said Mr. Stanhope; "and your aunt Louisa says she may spend a fortnight here."

"Oh, I am so glad! What fun we shall have together! May I take the letter to my aunt, and ask her if she will allow me to drive down to the station with her this evening to meet Blanche?"

"Yes; here it is," said Mr. Stanhope, as he handed the open letter to his niece; "and you may order the phaeton at the same time. The train is due at a quarter past six."

At this moment Mrs. Stanhope entered the breakfast-room, and readily granted Mary's request. She was an only child; her parents were in India, and she had been living with Mr. and Mrs. Stanhope for the last eight years. She was not a pretty child, and had not improved in appearance as she grew older; and now, in her thirteenth year, she was decidedly plain-looking, but an affectionate, amiable girl, thoroughly unselfish and most anxious to please every one, especially her aunt and uncle, whom she had easily learned to love, and whom she regarded now almost as second parents.

A visiting governess from the neighboring town of Emersely came every second day for a couple of hours to teach Mary, but she had a month's holiday now, and her uncle had written to ask if her cousin Blanche, who was about the same age as Mary, might come and spend some time with them. Mary had never seen this cousin, but had often heard her aunt and uncle speaking of her as a pleasant, amiable, clever girl; and the governess, who also taught Blanche some years before, had told Mary that at that time she was the most perfectly handsome child she had ever seen.

As they all sat at breakfast one morning about a week after Blanche's arrival, Mr. Stanhope told his nieces that he and their aunt would be obliged to go into Emersely the next day for a morning's shopping, and, giving them a sovereign each, he said they might come too if they liked, and lay out their money. This proposal met with a ready assent, and when Blanche and Mary had thanked their uncle, they went off together to consult how they should spend their money. Mary had long wished for a bracelet of her father and mother's hair, and was in much delight at the prospect of being able to have one now; while Blanche thought of at least twenty different things she wanted, but finally decided on a gold locket, into which she would have her mother's photograph fastened.

In the afternoon Mrs. Stanhope told the girls she expected some friends to tea the next evening, but had forgotten to send off one note, and asked them to drive to Emersely and leave it at Mr. Clifford's. Blanche and Mary readily consented, and a few minutes more saw them on the road to Emersely.

When they had left Mrs. Stanhope's note, and as they drove slowly back through the town, Blanche suggested that, as they were in no hurry home, they should stop at one of the jeweller's shops and look at some lockets.

"No, Blanche; we cannot do so," said Mary. "Aunt told me never to go shopping unless she was with me."

"Yes, but I don't want to buy anything, you know—only just to look at the lockets; and you could inquire what they would charge for making the hair bracelet, Mary."

"No, Blanche; I cannot go, and I wish you would not either. Aunt would not like it."

"Nonsense; I am not going to spend my sovereign, I assure you, and I don't think there is any danger that the shopman will eat me."

So saying, Blanche, who was quite determined upon having her own way, desired the coachman to stop at the next jeweller's.

It was a small, rather poor-looking shop, and Blanche had not entered it many minutes when she came back with a very perplexed face, and took her seat in silence by her cousin.

"Oh, Mary!" she whispered, as they drove away from the shop; "what shall I do—I have lost my sovereign?"

"Lost your sovereign! Are you quite sure, Blanche?" asked Mary.

"Yes; quite sure. I have no pocket in this muslin, so I slipped the sovereign into my glove when we were leaving home, thinking perhaps I should like to buy something in Emersely, and now it is gone; what shall I do?"

"I think we had better drive back to Thompson's again, and ask them to search the shop; you might have dropped it there."

"No, I know I did not; I missed it a minute or two after I went into the shop. What shall I do? Uncle will be so angry, and I can't have the locket after all."

"Yes, you shall have the locket, Blanche; you must take my sovereign—I don't want it now. You must take it—indeed, you must."

"But what would uncle and aunt say? for, of course, you will have to tell them you gave it to me," said Blanche.

"No, I don't think I need; you know uncle said we might spend it as we liked."

The next morning, after breakfast, the phaeton was brought round to the hall door, and Mrs. Stanhope went up stairs to get ready, desiring her two nieces to do so too. When she returned to the drawing-room a few minutes afterwards, dressed for her drive, she was surprised to find Mary still sitting there, and inquired why she had not gone to get ready.

Mary colored as she answered, "I am not going with you to-day, aunt, thank you."

Mrs. Stanhope left the room, wondering greatly at Mary's embarrassment; but having full confidence in her at all times, she determined not to ask any more questions.

At seven o'clock the same evening, Blanche and Mary

were in their bedroom dressing for tea. Blanche had chosen a lovely locket—it cost twenty-seven shillings, but her uncle, on seeing that she had set her heart on that particular one, had added the additional seven shillings, and her mother's photograph was already fastened into it.

The guests had already arrived, and Mrs. Stanhope called her nieces forward to introduce them. Beyond a stiff nod, or a cold shake-hands, Mary was scarcely taken any notice of; so escaping as soon as it was possible, she passed over to the opposite side of the room and sat down in her favorite seat by the window, while Blanche, who became immediately the centre of attraction, remained talking to a group of ladies and gentlemen.

"What a lovely girl Blanche is, Mrs. Stanhope; you really must feel quite proud of her," said one old lady, who sat by Mrs. Stanhope on the sofa.

"Yes, indeed," said an elderly gentleman who stood near her; "but what a pretty locket that is, my dear! May I look at it, Miss Blanche?" And then added, almost involuntarily, as he unclasped it, "Oh, what a handsome face! Surely this must be your mother; the likeness is very strong."

But at this moment a servant entered the room and handed something to Mrs. Stanhope, saying that Mr. Thompson, the jeweller, sent it, and that the young lady who drove through Emsely yesterday with Miss Mary had dropped it in his shop.

"Why that must have been you, Blanche. What does all this mean? I did not know you lost a sovereign?" said Mrs. Stanhope.

Poor Blanche was perfectly thunder-struck. She stood speechless in the centre of the room, not daring to meet her aunt's eyes, and feeling that every one in the room was looking at her.

"You lost it? Surely there is some mistake. I did not hear you went shopping alone yesterday, and how were you able to buy that locket if you lost your money?"

Poor Blanche! She knew her aunt was waiting for her answer, and that a full disclosure must follow; so she looked imploringly at Mary who was still sitting by the window. Mary immediately came forward, and going up to her aunt, she explained all in a low voice, making as many excuses as she could for Blanche's behavior, and begging Mrs. Stanhope not to say anything more about it at present.

Her words were unheard by all save Mr. and Mrs. Stanhope, and old Mr. Clifford, who stood near them; but when Mary had ceased speaking, Mr. Stanhope remarked aloud—

"Well, Blanche, if I were in your place I should be ashamed to wear that locket, seeing how you came by it. You first disobeyed your aunt yesterday, and then when you lost the money I gave you, you were selfish enough to take Mary's to buy that locket. You, Mary, acted most unselfishly and generously, and you shall not be disappointed about the bracelet."

"Ah, yes! Mary never thinks about herself; she is always trying to please others," murmured old Mr. Clifford, as he glanced at his god-daughter, affectionately. "I have always been an admirer of a pretty face myself, but you see the old saying, 'Handsome is that handsome does,' is the best and truest after all."

#### LEARN A TRADE.

There is one lesson which we hope the present times will so deeply engrave upon the minds of all parents that its impression will never be effaced. That is, the necessity of teaching boys some trade, and making them thoroughly conversant with it. The flood of men who are wandering anxiously about the streets of all great cities, seeking, with weary hearts, employment which will prove for themselves and families even a meagre support, contains surprisingly few mechanics, or men who have been trained up to any regular trade requiring skill and practice. It is made up mainly of men who in their youth were "smart" young men, who thought they knew too much to tie themselves down to the drudgery and unpleasantness of any shop. They would be "gentlemen," wear good clothes, don a clean shirt every day, and follow some light "genteel" employment, which they could follow without serious effects upon their clothes or hands. These men have drifted around, clerked in a dry goods store at a small salary, run a cigar stand, perhaps done some indifferently good book-keeping, copied papers, or done any and all of the thousand and one things involving but little manual labor, brains, or experience, which are possible in our complex system of life. As long as times were flush they succeeded tolerably well in satisfying their little ambitions. They wore tolerably good clothes, and seemed passably "genteel." But the moment the stringency began to make itself felt they were the first to suffer. Employers turned them off relentlessly, and retained skilled men to the last. The reason was obvious. A trained man is an acquisition to any establishment, and if dropped there is no certainty about replacing him. But the crop of these men, who are simply "generally useful," is a never-failing one, and a man can go out into the street and pick up a hundred of them in an hour's time, each of whom will know about as much, be able to do about the same things, have the same general low standing of usefulness as the other.

#### THE KAFFIR PEOPLE.

I sometimes see the chiefs, or indunas, passing here on their way to some kraals which lie just over the hills. These kraals consist of half-a-dozen or more large huts, exactly like so many huge bee-hives, on the slope of a hill. There is a rude attempt at sod-fencing round them, and a few head of cattle graze in the neighborhood. Lower down, the hill-side is roughly scratched by the women with crooked hoes, to form a mealy ground. Cows and mealies are all they require, except blankets and tobacco, which latter they smoke out of a cow's horn. They seem a very gay and cheerful people, to judge by the laughter and jests I hear from the groups returning to their kraals every day, by the road just outside our fence. Sometimes one of the party carries an umbrella, and I assure you the effect of a tall, stalwart Kaffir, clad either in nothing at all, or else a sack, and carefully

guarding his bare head with a tattered "Gamp," is very ridiculous. Often some one of the party walks first, playing upon a rude pipe, whilst the others jig before and after him, laughing and tapering like boys let loose from school, and all chattering loudly. You never meet a man carrying a burthen, unless he is a white settler's servant. When a chief or the induna of a kraal passes this way, I see him clad in a motley garb of old regimentals, with his bare "ringed" head, riding a sorry nag, only the point of his great toe resting in his stirrup. He is followed closely, and with great *empressment*, by his "tail," all "ringed" men also; that is, men of some substance and weight in the community. They carry bundles of sticks, and keep up with the ambling nag, and are closely followed by some of their wives, bearing heavy loads on their heads, but stepping out bravely, with beautifully-erect carriage, shapely bare arms and legs, and some sort of coarse drapery worn around their bodies, covering them from shoulder to knee, in folds which would delight an artist's eye, and be the despair of a sculptor's chisel. They don't look oppressed or discontented. Healthy, happy, and jolly, are the words by which they would be most truthfully described. Still they are lazy, and slow to appreciate any benefit from civilization, except the money; but then savages always seem to me as keen and sordid about money as the most civilized mercantile community anywhere.—*Lady Barker's Housekeeping in South Africa.*

#### WOMEN AND CULTURE.

There can be no doubt that a very remarkable change is passing over English society, the meaning and direction of which no thoughtful man can contemplate with unalloyed satisfaction. The nature of this change is gradually defining itself. Its origin is not difficult to account for; and its origin may help to explain its character, its possible future, and its probable significance. Among the many penalties which a highly-civilized community has to pay for the blessings it enjoys is to be numbered the disturbing agency of innovation. By a natural law as inexorable as the law of gravitation, or as the principle which develops ripeness through over-ripeness into corruption, human energy will at a certain point in a successful career, rush excitedly to wrestle with problems recommended mainly by their difficulty and novelty. We are living in an age more highly civilized than any which the world has as yet beheld; and we are consequently living in an age more than ordinarily signalized by daring experiment. We are now engaged in an experiment which will, in all probability, completely change the face of society, and be fraught with results of the utmost moment to us all. More than two thousand years ago, the acutest of the Greek philosophers propounded the theory that there was no radical difference between the sexes; that women were in every way fitted to take upon themselves the work of men; that, properly trained and duly seasoned, they might arrogate the honors of the male athlete—that they might rival men in every department of human science, and share with him the palm in every department of human action. Plato propounded this theory as a jocosse paradox, as a merry flight of fancy. We have accepted it as a serious truth, and are setting soberly to work to give it practical expression. Our efforts have been crowned with success. We are granting women diplomas as doctors. We grant them degrees in arts; we find them representing every branch of literature. They confront us on public platforms. They preach to us. They lecture to us. They swim six miles. They have volunteered to trundle a wheelbarrow on a tight rope over Niagara. They shoot tigers and Red Indians and smoke cigarettes with their feet on the chimney-piece afterwards. They scale the Matterhorn, and bid fair to put the doughtiest champion of the Alpine Club to the blush. In short, when a few more years shall have ripened the exception into the rule, when the generality of women shall succeed in raising themselves to the level reached by individual members of their sex, Plato's joke will be laughed at as a self-evident truth, and man will be confronted with a rival where he sighs for a partner.—*Mayfair.*

#### BABYLONIAN RELICS.

A series of interesting relics of the early Babylonian Empire have just arrived (says a London correspondent) at the British Museum. They were found on the site of the ancient city of Zergul, which is now marked by the modern village of Zira, on the river Hye, in Babylonia. Their discovery is due to the excavations of Arabs working in the employ of a Jewish dealer in antiquities at Bagdad, the same person from whom the late Mr. George Smith obtained his last collection of tablets. The largest of these objects is a black basalt torso of a figure of large size, bearing the earliest known bilingual inscription of a king who reigned in the 17th century before the Christian era. This monarch bears the name of Hamurabi, and the inscription is of great philological importance, as it furnishes many new words and phrases. Along with this torso are a large number of bricks and cones bearing inscriptions of various early monarchs. While writing on this subject, I may add that the collection of drawings and copies of Hamathite inscriptions found by the late Mr. Geo. Smith on the site of the city of Carchemish has been purchased from that gentleman's widow by the Trustees of the British Museum. The Trustees have also set apart a sum to be expended by Mr. Skene, the consul at Aleppo, in further excavations at the site. The "History of Babylonia" left by Mr. George Smith in a nearly complete state has been just published by the Society for the Propagation of Christian knowledge, under the editorship of the Rev. A. H. Sayer.

THE Mayor of Napanee has written a letter to a gentleman in Guelph, in which he says:—The Dunkin Bill is a success in this town and county, and the Antis cannot get strength to repeal it, which we consider one of the best evidences of the utility of the law. We have no prisoners in our gaol, except one, a lunatic. We have no fights, no quarrels, no arrests, no paupers; all is peace and harmony and good-will. The trade of the town has not suffered in the least.

## BRITISH AND FOREIGN ITEMS.

THE rebellion in Japan has been crushed and peace restored.

To suppress the Cuban revolution has cost Spain two hundred million dollars.

THERE were 17,488 bankruptcies in England in 1876—1,360 more than in 1875.

IN London the taxes are \$10 per head; in Paris, \$17.20; in New York, \$27.20.

THE colliery explosion, at High Blantyre, resulted in the loss of two hundred and fifty lives.

A FANATICAL priest, named Felix Pajes, attempted on Sept. 29th, to assassinate President Barrios, of Guatemala.

IT is alleged that the Newfoundland fisheries will prove a failure this year, and that much suffering will be the result.

THE Obelisk intended for London will remain at Ferrol, Spain, this winter, pending the determination of the question of salvage.

THE London Missionary Society has over a thousand Christian congregations in Madagascar, and 45,000 children are taught in the mission schools.

AN Arctic Expedition will be started early next year for the purpose of recovering the relics of the Franklin expedition, and obtaining the reward offered by the British Government.

THE Moderator of the Presbytery of Egypt, of the United Presbyterian Church, is an ex-Coptic monk, now a Presbyterian minister. The minutes of this Presbytery are written in Arabic.

AT the present moment, 4,000,000 Hindoo and 100,000 Mohammedan children are attending schools in India, and 40,000 to 60,000 of them are receiving instruction up to the English Universities' standard.

DR. MOFFAT, who is over eighty years of age and who has spent more than half a century among the tribes of Africa, says he has lived to see with his own eyes an African wilderness turned into a garden of the Lord.

ONE of the anomalies of the day is to be seen in almost all of the respectable secular papers of New York supporting the notorious gambler and former pugilist, John Morrissey, as a reform candidate for the Legislature.

A BRIDGE across the Bosphorus is to be Captain James B. Eads' next attempt. It will cost \$25,000,000, and be of iron and masonry, 100 feet wide and 6,000 long, with fifteen spans, the central one of 750 feet.

THE American population of San Francisco, numbering about 100,000, are not a church-going people. Only 15,000 of them, it is stated, attend public worship. There is certainly an opening for missionaries.

THE old Bible which Luther filled with foot-notes and comments, was sold recently, among other things belonging to the estate of the late Dr. Kutze of Kothen, for the sum of \$2,000. The Berlin Museum was the purchaser. It was published in 1540.

THE dispensers of Church patronage in the House of Lords, including the prelates, are 266 in number, and they have 4,559 benefices at their disposal. Of these, 2,252 livings, of the annual value of \$752,145, are in the gift of archbishops and bishops.

CHINA'S railroad has done but a short term of service. The government authorities have seized it and stopped all traffic. Their nominal excuse for this action is the fear of injuring the trade of carriers, but superstition doubtless has something to do with this despotic act.

THE Presbytery of Elizabeth, N.J., at its late meeting, determined to cease to contribute to the general mileage fund of the General Assembly, and to pay the expenses of its own commissioners, and also declared the "Mileage Fund" "unconstitutional and unjust" and "increasingly burdensome."

MAJOR RUSSELL, in his "Russian Wars with Turkey," says: "Eight times has Turkey been in danger from Russia; twice, in 1711 and 1739, she has saved herself by the force of her own arms; twice, 1774 and 1829, has she been saved by the plague; once, in 1807, has she been saved by accidental circumstances; and three times, 1791, 1812, and 1853, has she been saved by the intervention of other powers."

THE Church of England shows great strength in the Australian region. In 1870 and 1871, out of a total population of 1,920,000, the Anglican Church had, in these colonies, 769,147 adherents; the Roman Catholic, 443,926; the Presbyterian, 364,066, and the Wesleyan, 214,960. The total population had, in 1876, risen to 2,322,503, of which 919,000 pertained to the English Church. This Church has, in the colonies, sixteen dioceses.

FURTHER particulars of the wrecking of the caisson "Cleopatra" which contains the obelisk, show that it was thrown on its beam end's by the gale, that the boat sent out from the "Olga" reached the "Cleopatra" but was swamped, and the crew of six men thrown into the sea. After saving the crew of the "Cleopatra," the "Olga" started on an unsuccessful search for the six men who were thrown into the sea, and when she returned to where the "Cleopatra" had been left, the latter was nowhere to be found.

AFFAIRS in France are still in a very unsettled state. President MacMahon's friends assert that he will not recede from the position he assumed previous to the election. There are rumors that the present Cabinet, or a part of it, will retire, but it is declared that their places will be taken by others who approve of the policy thus far pursued. Another dissolution of the Chamber of Deputies is also talked of. What the Republicans purpose doing has not been disclosed, though there are intimations that they will not tamely submit to MacMahon.

## WORDS OF THE WISE.

IGNORANCE, simple, helpless ignorance, is not to be imputed as a fault; but very often men are wilfully ignorant.

EVERY human being is intended to have a character of his own, to be what no other is, to do what no other can do.—*Channing.*

BE discreet in your discourse, but much more in your actions; the first evaporates, the latter endures forever.—*Phocylides.*

THERE is no such merchant as the charitable man; he gives trifles which he could not keep, to receive treasure which he cannot lose.—*Quarles.*

LET wickedness escape as it may at the bar, it never fails of doing justice upon itself; for every guilty person is his own hangman.—*Seneca.*

CHOICE of a trade. When Rothschild was asked, by a lady anxious to secure a profitable employment for her son, which was the best paying business, the great financier replied, "Matches, ma'am; selling matches is as good a trade as any if you have enough of it."

COLERIDGE cried, "Great God! how glorious it is to live!" The polished sceptic, Renan, asks, "O God, when will it be worth while to live?" He who has learned that the chief end of man is to glorify God and enjoy him forever, and shapes his life accordingly, can answer Renan.

It is a noble and a great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues on the house-top. It is an imitation of the charities of heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition. But as soon as our spirits are refreshed, and nature returns to its morning vigor, God then bids the sun to rise and the day shine upon us, both to advance and to show that activity.—*South.*

SCHOOLS and colleges do but furnish the keys to unlock the treasure-house of knowledge. In men of distinction it is curious to note how different are the talents and the pursuits by which they win renown, from those followed during their educational career. The training of genius must be self-culture, for it is impossible to frame rules that shall guide its footsteps. The great prizes of the world are won by self-made men, who recognize the great truth that education, in its widest sense, is not the culture we receive from others, but that which we bestow upon ourselves. Education is our ark of safety; outside of it all is deluge and darkness.

"THE older I grow," said Thomas Carlyle in a letter to a friend, "and I now stand on the brink of eternity, the more comes back to me the sentence of the catechism which I learned when a child, and fuller and deeper its meaning becomes, 'What is the chief end of man?' To glorify God, and to enjoy Him for ever." No gospel of dirt, teaching that men have descended from frogs, through monkeys, can ever set that aside." The friend adds, "Some time ago Mr. Carlyle was heard to say that he was seeking his way back to the simple faith of his childhood, convinced that there was more in that than in all the wisdom of the *illuminati*."

It is told of the late Fletcher Harper, that when a book was being considered for publication, he would first say, "Will it do good?" and then ask, "Will it pay?" As an illustration of Christian conscience, this is almost without a parallel; and in the publishing department, especially, the "will it pay" usually goes before the "will it do good," for which reason we have the country flooded with the rivers of trash and poison that are so disastrously inundating our religious life. The average man thinks about the pay first, and then lets the moral results take care of themselves. Of one thing we may be sure, if Mr. Harper's method was followed out, the work of securing useful books for Sunday School libraries would not be the disheartening one that it is at present.

"HE frankly forgave them both:" Luke vii. 42.—Let us consider that we are all in the condition of one of these two debtors: that is, we have all offended God, and without His favour and goodness we are all undone. And truly as we are in the condition of these debtors with respect to our obligations, so are we with regard to our ability; we have nothing to pay. This is a circumstance which ought to affect us very sensibly: that God knowing our inability, and that the very best of men have no merits of their own, whereby to satisfy for the debt they owe, He Himself found out a way for their redemption; He sent his only Son with terms of pardon, freely forgiving all such as with hearty repentance and true faith turn unto Him, and accept the terms of their deliverance. And can we hear these words and not be exceedingly moved with their importance? Can a sinner hear of being frankly forgiven, and his heart not leap for joy? Can the greatest of sinners hear that there is the same mercy even for them, and not be surprised with love and gratitude? God would have the love of all His creatures: "Wherefore," He said, "her sins which are many are forgiven; for she loved much."—*Bishop Wilson.*

"SPEAK to the earth, and it shall teach thee:" Job xii. 8.—A serious man hardly ever passes a day, never a week, without meeting some warning to his conscience; without something to call to his mind his situation with respect to his future life. And these warnings, as perhaps was proper, come the thicker upon us the farther we advance in life. The dropping into the grave of our acquaintance, friends, and relations—what can be better calculated, not to prove, for we do not want the point to be proved, but to possess our hearts with a complete sense and perception of the extreme peril and hourly precariousness of our condition? . . . We have warnings of every kind. Even youth itself is continually warned that there is no reliance to be placed either on strength, or constitution, or early age: that if they count upon life as a thing to be reckoned secure for a considerable number of years, they calculate most falsely. Man is, in every sense, a flower of the field. The flower is liable to be

cut down in its bloom and perfection, as well as in its witherings and decays. So is man: and one probable cause of this ordination of providence is, that not one of any age may be so confident of life as to allow himself to transgress God's laws; and that all of every age may live in constant awe of their Maker.—*Archdeacon Paley.*

"THE Bible not only contains things that are divinely accredited as true, but it contains all the truth on divine subjects that is accessible to man. Hence everything that respects the particular books composing the Canon, and the inspiration of these books, is of the liveliest interest to every Christian. Whatever tends to invalidate the authority of any particular book of the Canon, or to add other books to the number, ought to be met with the most decided opposition, as threatening to rob us of the most precious revealed truth, or to impose on us the traditions of men as to the commandments of God. To reject a book whose authenticity rests on the authority of the Canon, is not only to give up the portion of Divine truth which such book contains, but to take away the evidence of every other book standing on the same authority. If one book of the Canon is given up, how shall any other be retained on the authority of that Canon? Is it a light matter to admit a principle that unsettles the evidence of every book in the Bible? Is it an innocent thing to charge as superfluous, unimportant, unholy, or unworthy of God, anything that there is authority to hold at his word? What, then, shall be said of those Christians, who have not only discovered an unbecoming facility in surrendering parts of the book of God, but have laboured with the most strenuous exertions to unsettle the Canon, and have availed themselves of every resource, with which a perverse ingenuity could supply them, to degrade some of the books that are so fully authenticated as any in that sacred collection?"—*R. Haldane.*

DR. CUYLER makes Ruth and Orpah point a good moral in "The N.Y. Evangelist," after this fashion: "Orpah kissed her mother-in-law; but Ruth clave unto her." The kiss was good; but the cleaving was better. Orpah showed that she had enough affection for the sad old mother of her dead husband to give her a kiss, but she had not enough to quit her native land, and go with her to the land of God's people. She could give what was cheap and easy; she was not ready to make the sacrifice that cost something. In this pathetic little touch of human history, pictured to us in the matchless story of the Moabitish woman, we see a parable that illustrates thousands of experiences in our own days. To "salute" Christ by an act of public profession at his table is easy. It usually costs but little; for in these times it requires no great self-denial to join a Christian church. It may even be a popular step, and give one credit and currency in society. No "spoiling of goods" or dungeons await a profession of Christianity in America, as it once did in Asia Minor and in Rome. . . . It cost something for Ruth to cleave unto Naomi. We always feel glad that she could not have foreseen the handsome estate and the rich kinsman that was waiting for her at Bethlehem—for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle, and with no hope of earthly reward. "Thy people shall be my people, and thy God shall be my God," was a noble confession of faith. The beauty of it lay in the fact that she carried it out, and took the decisive steps that shewed her heart and conscience was in what she said. The glowing excitements of a revival commonly fill up our church-memberships with not a few Orpahs among the genuine godly-minded Ruths. In a little while the Orpahs are back in the world again, to their own sin, and the church's sorrow. Profession is easy; then comes the test of performance. Revivals cover the threshing-floor with sheaves. The duller and more monotonous seasons that come afterwards winnow out the wheat from the chaff. In this solemn and significant fact lies the reason why, with all the occasional large ingatherings, the actual working force of Christians increases so slowly.

### NATURE IS THE ART OF GOD.

There are two books from whence I collect my divinity—that written one of God, and that of His servant nature, that universal and public manuscript that lies expanded unto the eyes of all. This was the Scripture and Theology of the heathen; the natural motion of the sun made them more admire him than did its supernatural station the Children of Israel; the ordinary effect of nature wrought more admiration in them than in the other His miracles: surely the heathens knew better how to join and read those mystical letters than we Christians, who cast a more careless eye on these common hieroglyphics, and disdain to suck divinity from the flowers of nature. Nor do I so for God as to adore the *name of nature*, which I define to be that straight and regular line, that settled and constant course the wisdom of God hath ordained the actions of his creatures according to their several kinds. Now this course of nature God seldom alters or perverts, but like an excellent artist hath so contrived His work that with the self-same instrument, without a new creation, He may effect His obscurest designs. Thus, He sweeteneth the water with a wood, preserveth the creatures in the ark, which the blast of His mouth might have easily created. And thus I call the effects of nature the works of God, whose hand and instrument she only is: therefore, to ascribe His actions unto her is to devolve the honor of the creator upon the instrument: which if with reason we may do, then let our hammers rise up and boast that they have built our houses and our pens receive the honor of our writing. I hold there is a general beauty in the works of God, and, therefore, no deformity in any kind of species whatsoever. I cannot tell by what logic we call a toad, a bear, or an elephant ugly, they being created in those outward shapes and figures which best express the actions of their inward forms. To speak yet more narrowly, there was never anything ugly or misshapen but the chaos,—wherein, to speak strictly, there was no deformity because no form, nor was it yet impregnate by the voice of God; now Nature is not at a variance with art, nor art with nature, they being servants of His providence; *art is the perfection of nature*; were the world now as it were on the sixth day, there were yet a chaos: Nature hath made one

world art another. In brief all things are artificial; for Nature is the art of God.—*Sir Thomas Browne.*

### HARVEST HYMN.

Bright rays of autumn quiver  
On the fields of fretted gold,  
By purple hill and river  
Wide o'er the land unrolled,  
And while the reapers gather  
The wealth of harvest days,  
To thee, O bounteous Father,  
We lift our song of praise.

The precious things of heaven,  
Warm days and dewy nights,  
Soft rain in season given,  
Bright clouds and tender lights—  
Their genial influence blending,  
Matured the sowers' boon  
Till the heavy ears are bending,  
Beneath the harvest moon.

And now, like hands uplifted,  
The sheaves in order stand,  
To praise the Lord, who gifted  
With plenteous store the land,  
Our lips shall own his kindness,  
And tell his love abroad,  
To shame the wilful blindness  
Of those who know not God.

Lord, while the whole creation  
Bears witness to thy care,  
O hear our supplication,  
And grant thy children's prayer!  
While thus our wants supplying,  
Our table thou dost spread,  
O feed our souls undying  
With Christ the Living Bread!

—Selected.

### PERSEVERANCE.

If I were a boy again I would practise perseverance often, and never give a thing up because it was hard or inconvenient to do it. If we want light we must conquer darkness. When I think of mathematics I blush at the recollection of how often I "caved in" years ago. There is no trait more valuable than a determination to persevere, when the right thing is to be accomplished. We are all inclined to give up too easily in trying our unpleasant situations, and the point I would establish with myself, if the choice were again within my grasp, would be never to relinquish my hold on a possible success, if mortal strength or brains in my case were adequate to the occasion. That was a capital lesson which Prof. Faraday taught one of his students in the lecture room after some chemical experiments. The lights had been put out in the hall, and by accident some small article dropped on the floor from the professor's hand. The professor lingered behind, endeavoring to pick it up. "Never mind," said the student, "it is of no consequence tonight, whether we find it or not." "That is true," replied the professor, "but it is of grave consequence to me as a principle, that I am not foiled in my determination to find it." Perseverance can sometimes equal genius in its results. "There are only two creatures," says the eastern proverb, "who can surmount the pyramids—the eagle and the snail."—*James T. Fields.*

### CHRISTIANS TO THE DISGRACE OF CHRIST.

The fate of Christianity, it is not too much to say, has been staked by God upon the conduct of those who profess it. He makes the establishment of His Kingdom of truth and righteousness to depend above all things upon *what we are*. And if Christians are not perceptibly in advance of other men; if all the gifts and graces which are theirs to enjoy do not lift them unmistakably into a higher region; if their faith does not supply purer aims and nobler principles than other men work by; if, as far as the world can see, it is all for nothing that they are, as they profess to be, supernaturally endowed with the guidance of a Divine Spirit, then it is no marvel that scepticism should prevail, and that men should decline to weight themselves with the mysteries of a creed it seems no loss whatever to be without. We have to stand comparison nowadays with a new type of unbeliever, very different from that of former days. The scoffer and blasphemer, it is true, are not extinct, and the Gospel has its coarse and unscrupulous assailants, as of old. But the unbeliever of the latest type is rather one who *ignores* Christianity than one who *attacks* it. He claims to do his duty in life without the aid of the Christian's motives, and without the hope of the Christian's reward. He claims to be as pure, as upright, as useful in public and in private as his Christian neighbour: and can we deny that sometimes he makes good his claim? Above all, he claims to be at least as much in earnest about the social evil of the time, as eager to elevate and enlighten his fellow-men, and to put an end to the misery, the vice, and the ignorance which degrade them. Nay, there is one school of unbeliever which makes a bolder claim, and, passing by Christian philanthropy as a weak and inadequate thing, converts the service of humanity into a religion. Now, brethren, if in this department of duty we are distanced by those who put from them the faith of Christ, I know not what remains to be said of us. Then are we what St. Augustine so solemnly calls those who belie the Spirit of their Master: "Christiani ad contumeliam Christi," "Christians to the disgrace of Christ." Let me name one work in which it is our clear duty to take and keep the lead, I mean the work of coping with the sensual sin which is rife through the length and breadth of our land, ruining the souls and bodies of men and women around us. Let it never be said that in this work the disciples of Christ compete on equal terms with the secular philanthropist—that he is on a par with them in zeal, that he realises the evil as they do not, and even makes sacrifices in order to cure it, of which they

are incapable. It is little to the credit of our Christianity that we should only now be awaking to see the ravages intemperance has been making in the health, moral, spiritual, and physical, of our country. I venture to think that there is perhaps nothing which has given the enemies of the Cross such good cause to blaspheme, nothing which has secretly fostered distrust of the Gospel of Christ as a regenerating power more than the supineness of Christian men in presence of this gigantic national sin. If it be true that 'they that are Christ's have crucified the flesh with its affections and lusts, then I say that the Church of Christ is in essential idea a great temperance society, founded and presided over by Him. The duty of attacking fleshly sin is its foremost duty, and it has a motive for self-conquest with which none other can compare. Others may tell us of the deadly effects of intemperance on body and mind; they may warn us of the misery and degradation it is certain to bring. But the Gospel bids us respect ourselves because we are 'not own,' but are the property of one who in His great love has bought us, and made our bodies shrines for His presence by His indwelling Spirit. What motive of self-interest can be conceived, so noble and so constraining? If temperance is a duty which I owe to myself alone, then I am debtor and creditor in one; no one can question my right to relax the obligation, or even to cancel it altogether, if I choose. If with my eyes open, and seeing what the end of the bargain must be, I elect to squander the happiness which is my birthright for a passing gratification, who shall complain, for who is wronged? But if I am bartering away what is not mine but another's, the health and the strength and the intellect claimed for the service of one to whom I am bound by every tie of gratitude and love then I have a motive which can quench the fire within, if anything in the world can. Shame on us Christians, if by the help of it we do no more than those who know it not. Shame on us if we do not guard others as well as ourselves, and seek to save from desecration the living temples in which God offers to dwell.—Canon Duckworth.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVIII.

Nov. 25, } PAUL IN THE STORM. { Acts xxvii. 1877, } 14-26.

GOLDEN TEXT:—"What time I am afraid, I will trust in thee."—Ps. lvi. 3.

HOME STUDIES.

- M. Acts xxvii. 1-13. . . . . The voyage begun.
- T. Acts xxvii. 14-26. . . . . The storm.
- W. Ps. cvii. 21-35. . . . . The Ruler of the storm.
- Th. Ps. xciii. 1-5. . . . . Mightier than the waves.
- F. Matt. xiv. 25-36. . . . . Walking on the sea.
- S. Mark iv. 30-41. . . . . Stilling the tempest.
- S. Isa. xliii. 1-13. . . . . Passing through the waters.

HELPS TO STUDY.

This is a somewhat difficult lesson to teach on account of the numerous details with which it is filled. Here too often recurs the question, Why is this long chapter occupied almost entirely with details of geography and navigation, and with scarcely a word of direct spiritual import embodied in the inspired narrative? Two reasons have been given:

"First: Holy Scripture knows not this modern distinction between what is religious and what is secular. . . . ."

"Secondly: This voyage was a crisis, or rather the crisis, of St. Luke's whole narrative. . . . . He wrote in Rome for Western Christendom. To show how the gospel came there was the great purpose he kept steadily in view from first to last. From Paul himself he had learned to regard Rome as the goal of his course; when his history had reached it he felt that his task was done. How naturally, therefore, his narrative, at first sketchy and discursive, comes to confine itself more and more to him who was specially intrusted with this westward mission; narrowing at last to a single thread of biography, as it becomes more and more evident that the fulfilment of this mission hangs upon this one life. And how naturally, when at length the apostle is embarked on the final voyage, the interest culminates, and every peril becomes invested with critical importance!"

Two points are of interest at the outset: *The friends* who were with the apostle. One was Luke. Notice the "we" and "us." Whenever the first person is used we perceive the present of the "beloved physician" and biographer.

The other was the centurion. He was very courteous to his prisoner, who exercised a remarkable influence over him. See verses 3, 31, 43.

The route which was taken passed by many places in which Paul had a special interest. Trace it on the map. On the right he would see the familiar mountains of his native Cilicia, and on the left the island where he first went as a missionary (Acts xiii. 4), [Note 1.]

The ship in which they sailed could only take them part of the way, but at Myra they found another vessel carrying corn to Italy (Note 2), in which they resume their voyage. But the wind was contrary, and they made but little headway. They were driven out of their course, and were compelled to take refuge in a harbor on the southern coast of Crete (Note 3) and wait there for a change of wind. But the season is far advanced (Note 4); it is impossible to reach Italy now before the winter. Paul advises that they remain where they are; but other counsels prevail. A better harbor is quite near; it can be reached easily and without danger (Note 5). The captain says there is no risk! and he must know better than Paul. Presently they have just what they want—a soft south wind—and they put forth.

I. THE STORM: Verses 14-20.

Suddenly, a violent gale from the north-east, coming down off the mountains right on to them (Note 6). No sailing against that—ship blown right back. Sailors now hard at work fighting against the storm. See what done: first,

take in the boat dragging behind—and that not easy; then, great ropes passed under ship to prevent her falling to pieces, then, all rigging not wanted taken down; then, next day, throwing all useless things overboard, to make ship less likely to sink; then, on third day, even useful things must be thrown out, and even the prisoners made to help, verse 19, ("we")—no doubt Paul's fetters off now (Note 7).

Just think of their situation. A great vessel, with 276 people on board, perfectly helpless—tossed up and down on the waves, wind howling, sea dashing in—every one wet and cold—cooking impossible, and no heart to eat—sky so black that no sun to be seen by day or stars by night, and sailors can't tell where they are, or whither drifting. Surely all this bad enough for one day—each minute seeming an hour in the misery and terror—each hour, oh, how long! But when day and night, night and day, go by, until a whole fortnight passed, and storm as bad as ever, no wonder "all hope taken away!" See a picture of such a scene, Ps. cvii. 26, 27.

*Those who refuse wise counsel, suffer shipwreck,"* Verses 10, 21; Prov. xii. 15; xiii. 1; xv. 12.

*When the ungodly say, Peace and safety,* then sudden destruction cometh upon them," Verses 13, 14; Luke xxi. 34-36; 1 Thess. v. 3; Rev. xvi. 15; Ps. lxxiii. 18-20.

Danger and darkness often show a man of how little value his possessions are in comparison with his life. Beware lest they be discovered too late: Verse 18; Job ii. 4; Ps. xlix. 17; Mark viii. 36, 37; Luke ix. 25; xii. 19-21; Phil. iii. 7-9.

II. THE VISION: Verses 21-26.

Despair reigns. All are cast down, insomuch that they are too dejected to eat. Then Paul comes forward to comfort his fellow-sufferers. **Ye should have hearkened unto me.**—He does not say this to reproach or to harrow up their feelings, like those exasperating busybodies who are always ready with an "I told you so." But he wishes to show his claim to their confidence and his right to be heard.

The angel of God: Matt. iv. 11; Heb. i. 14.

Fear not.—Paul had been fearful, like Peter when he looked upon the tempest, Matt. xiv. 30. How many blessed "Fear not's" hath God spoken to His distrustful servants.

Two promises were given him: **Thou must be brought before Cæsar.**

This God had already announced to His servant, Acts xxiii. 11; and in the face of all apparent impossibilities His promise must be fulfilled.

God hath given thee all them that sail with thee.—

It was for Paul's sake; so the world is spared for the sake of the righteous. It was probably through the instrumentality of St. Paul's prayers. Compare Philemon, verse 22.

*There will be no loss of any life that trusts the promises of God.*—No word of His has ever failed: Num. xxiii. 19; Josh. xxi. 45; xxiii. 14; John iii. 16; Tit. i. 2; 2 Pet. iii. 9.

What made the apostle so calm and wise and sympathising? and what gave him so much influence with all in the vessel—captain, centurion, crew, soldiers, and prisoners? He tells us the secret, Verse 23. **Whose I am.**—He had consecrated himself to God; and whom I serve—devoted all his powers to God in active service.

This made him tranquil, Rom. xiv. 8; Phil. i. 21;—*trustful*: the stormy wind was only fulfilling God's word, Ps. cxlviii. 8:—*kind and sympathising*: he feels for those with him and seeks their deliverance;—*bold* to confess God before them who knew Him not.

SUGGESTIVE TOPICS.

Paul's voyage—his guard—his companions—his ship—number on board—reasons for his voyage—warning—how treated—why—the name of this kind of gale—precautions against danger—state of mind—good cheer—why—prayer heard—how much lost—destination, and the lessons to be learned.

EXPLANATORY NOTES.

1. **Adramyttium**, whither the ship was bound in which Julius and his prisoners sailed from Cæsarea, was a port in Mysia, near Troas. Of course they were not going there; but there was no vessel at Cæsarea bound for Italy, so it was necessary to take this coasting-vessel for part of the way.

"Sailed under Cyprus" (verse 4) means "under the lee of Cyprus," i.e., sheltered by Cyprus from the wind. The direct route from Sidon to Myra would have been straight across, leaving Cyprus on the right—the same course by which St. Paul sailed from Patara to Tyre before (Acts xxi. 3); but the wind, the same that was then so favorable, was now contrary, i.e., from the north-west, and therefore the ship had to be steered northward round the east end of Cyprus, and then between that island and Cilicia. Here she would be aided by a current which is always flowing westward, and could slowly "beat up" on a zigzag course to Myra.

2. The ship of Alexandria which Julius found at Myra had doubtless been driven thither by the same north-westerly wind, which would prevent her taking the direct course from the mouth of the Nile to Italy. She was probably one of the numerous corn-ships which conveyed the grain products of Egypt to the teeming population of Rome. To the Italians then, as much as to Jacob's family ages before, it was an important fact that there was "corn in Egypt," and the trade was on an extensive scale. Very large vessels were built for it, and it is calculated that this particular ship, to carry her cargo and 276 persons (verse 37), must have been over 500 tons burthen.

3. The same wind continued blowing hard after they left Myra, and it took "many days" to "beat up" along the coast: and when, off Cnidus, they lost the shelter of the coast, and were exposed to the full force of wind and sea, they were compelled to run down to the southward and get "under the lee of" the large island of Crete. Partly sheltered by this island, the ship could then "beat" westward again, exactly as she had done along the shores of Lycia. But at a particular point called Cape Matala, the south coast of Crete trends northwards, and here the same difficulty would arise as at Cnidus; therefore they made no attempt to pass this point, but anchored in the harbor called (and still called) "Fair Havens," just short of the Cape.

4. The N.W. wind still continuing, they were detained at "Fair Havens" until after "the fast," i.e., the Great Day of Atonement, the 10th day of the 7th month in the Jewish calendar (Lev. xvi. 29; xxiii. 27), i.e., about the beginning of October.

5. **Phenice**—or rather Phoenix—is the modern Lutro, which is much the better harbor on the south coast of Crete, being almost land-locked, and described as "like a mill-pond" even when a storm is raging outside. The words "lieth toward the south-west and north-west" (verse 12) have been considered a difficulty, because if this means "open to the south-west and north-west," the harbor would not be a safe one. But that is not the meaning. "Lieth" should be "looketh," describing the appearance of the harbor to sailors entering it. Now this is just the appearance of Lutro: owing to the position of a small island at the entrance, the harbor seems to the approaching mariner to lie open to him exactly in those two directions. Luke's pithy description is in fact accurate in a singular degree.

6. The wind came down from the island and drove the vessel off the island, whence it is evident that it could not have been southerly. If we consider further that the wind struck the vessel when she was not far from Cape Matala (verse 14), that it drove her towards Clauda (verse 16), which is an island about twenty miles to the south-west of that point, and that the sailors "feared" lest it should drive them into the Syrtis on the African coast (verse 17), all which facts are mentioned in rapid succession, an inspection of the chart will suffice to show us that the point from which the storm came must have been north-east, or rather to the east of north-east, and thus we may safely speak of it as coming from the east-north-east.

The distance from Fair Havens to Phenice being only forty miles, it was thought an easy thing to reach the latter place when the N.W. gale at length ceased, and a soft southerly breeze sprang up. But in the Levant such a breeze is generally quickly followed by violent northerly winds and so it proved in this case. "Arose against it," in verse 14, should be, "blew down from it," i.e., from the high mountains of Crete. The lofty peak of Mount Ida rises just opposite where the ship was. "Euroclydon" should probably be "Euracylon," a word which would imply that the wind was east-north-east; and that it was so is nautically certain from what follows.

The ship, caught suddenly by the gale, was driven in a south-easterly direction toward the little island of Clauda. Coming "under the lee of" this island, they were for a short time sheltered from the wind, and seized the opportunity to make what preparations they could for a serious struggle with the storm. The boat, which (in the careless ease with which they had started from Fair Havens) they had been towing astern, was got on board, though with difficulty. The undergirders—stout ropes always carried in an ancient ship—were passed under the vessel, and drawn tight, to keep the planks from starting with the violence of the waves. (This operation is still sometimes practised, and is called "frapping.") **Strake sail**, in verse 17, should be "lowered the gear," i.e., the upper rigging used only in fair weather; had they really taken in all sail, what they were anxious to avoid would inevitably have happened: they would have been driven into the quicksands, i.e., the Syrtis Major, the very dangerous bay on the African coast between Tunis and Tripoli.

TO CONSUMPTIVES.

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

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

In Crowland township, on Saturday, Nov. 3rd, 1877, Margaret, wife of Alex. Reid, Esq., aged 51 years.

MEETINGS OF PRESBYTERY.

HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.

QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.

WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

SAUGEEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.

BARRIE.—At Barrie, on Tuesday, 4th December, at 11 o'clock.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, 18th Dec., at 10 a.m.

MANITOBA.—In Knox Church, Winnipeg, on Wednesday, 12th Dec., at 10 a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 8th Jan., 1878, at 3 p.m.

LINDSAY.—At Uxbridge, on 6th and 7th Nov.

PARIS.—At Tilsonburg, on Tuesday 18th Dec., at 7:30 p.m.

LONDON.—In first Presbyterian Church, London, on Tuesday 18th Dec., at 2 p.m.

## OUR YOUNG FOLKS.

### HAVE COURAGE TO SAY NO.

You are starting on life's journey,  
Alone on the highway of life,  
You'll meet with a thousand temptations,  
Each city with evil is rife;  
This world is a stage of excitement,  
There is danger wherever you go,  
But if you are tempted in weakness  
Have courage, my boy, to say no.

The Syren's sweet song may allure you—  
Beware of her cunning and art,  
Whenever you see her approaching  
Be guarded and haste to depart.  
The billiard saloons are inviting,  
Decked out in their tinsel and show;  
You may be invited to enter,  
Have courage, my boy, to say no.

The bright ruby wine may be offered—  
No matter how tempting it be,  
From poisons that sting like an adder,  
My boy have the courage to see.  
The gambling saloons are below you,  
Their lights, how they dance to and fro;  
If you should be tempted to enter,  
Have courage, my boy, to say no.

In courage alone lies your safety,  
When you the long journey begin,  
And trust in a heavenly Father,  
Who will keep you unspotted from sin.  
Temptations will go on increasing,  
As streams from a rivulet flow,  
But if you are true to your manhood,  
Have courage, my boy, to say no.

### THE THREE MISTAKES.

#### CHAPTER I.

MR. and Mrs. Benson, a lady and gentleman of considerable property, were so much delighted with their first baby—a little girl—that they had her christened by the name of "Beauty."

It was very foolish of them, so everybody thought; and many people said, "although she is as pretty now as babies generally are, she may grow up very much the contrary; there's no telling, and for a very ugly young woman to be singled out by the name of Beauty would be most unpleasant for her."

This was very true; but Mr. and Mrs. Benson saw so much that was wonderful in their baby, that they considered it impossible for her to be anything short of a wonder when she grew up. So Beauty they determined to call her.

She was pretty; but that baby must be a wonder that is anything else in its mother's eyes, at any rate. She had blue eyes and light hair, which they called golden. There was one person in the family who thought differently of her from her parents, and that was her nurse, who declared to the other servants "that of all the children she had ever had the care of, she had never been teased as she had been by Miss Beauty; and she couldn't see anything pretty in her!"

Poor Miss Beauty! her father and mother did all they could to lay up sorrow for her, by making her think so much of herself; and prejudicing people against her by her conduct, which was the fruit of their foolish indulgence. She was very much to be pitied, as all spoilt children are.

Happily brothers came, and sisters; the new babies were none of them such wonders as Beauty had been, but still they had great attractions for mamma and papa, and were sufficiently popular to rob the first-born of some of the homage she had received.

"No; Beauty mustn't take baby's coral from him!" "No Beauty mustn't cry to see mamma kiss baby!" were among her first

lessons that there was anything she must not do, or anything she might not have.

Was it wonderful, that with her heart full of wicked tempers and passions, she should feel anything but affection for those whom she looked on as her first enemies—as those who had robbed her of her rights? Not at all; she was naturally imperious, and her selfishness was of a very manifest and displeasing kind; therefore she was angry beyond expression at her wrongs, and resented them without disguise.

I am sorry to say that nurse, who ought to have known better, took delight in paying off old scores in teasing the little de-throned tyrant.

"Miss Beauty is not going to have it all her own way, now little brother's come!" and other similiar expressions, were continually sounded in her ears, to the great detriment of her temper and the embittering of her spirit.

As years went on, the same sort of thing went on with them. Beauty had had settled in her heart and mind, by the training of her infant years, a conviction that she had the chief claim at least to the love of her parents; moreover, that everybody ought to give way to her. Experience showed her that she was not to find this the case; but she never once suspected that her expectations were undue; she threw the blame of her disappointment on the injustice of her parents and the world at large.

"I really don't know what is to be done with Beauty," said Mrs. Benson, with a sigh, to her husband. "She is so unkind to the rest, and so undutiful and rude to me if I attempt to correct her, she makes me quite unhappy."

"Yes, I see; I have seen it a long time," said Mr. Benson, sighing too. "I am afraid we have over-indulged her in her infancy, and this is the fruit of it. She cannot bear a rival."

"But we have never loved her less—we never neglected her when the others came. It is so ungrateful of her; so very selfish," said the mother.

After much consultation, it was determined to send Beauty to a widow-lady named Colchester, an old friend of Mrs. Benson's, who agreed to receive her and educate her with her own children.

Beauty was pleased with this arrangement; she took it into her head that it was because she was of so much more consequence than the rest, that she was to have greater advantages; she was pleased, too, that everything was set aside in order to prepare her for leaving home.

Notwithstanding her waywardness, and the trouble and pain she had given them, Mr. and Mrs. Benson tenderly loved her, and remembering all the delight they had had in her babyhood, were much distressed at the parting, but her little brothers and sisters were not sorry; and nurse was exceedingly glad.

She was too full of herself to think much about any one; her love for her parents was too selfish to interfere with the pleasure her new prospects afforded her, and she left home in the highest spirits.

#### CHAPTER II.

"What is her name, mamma?" asked Helen Colchester, a girl about Beauty's age

when Mrs. Colchester announced to her children that a young friend was about to join them.

"Beauty! Beauty Benson!" said Mrs. Colchester, smiling.

"Fun, mamma?" asked Lewis, a little boy who was busy at a slate.

"No, Lewie; good earnest," replied his mother.

All the young Colchesters were curious to see their expected companion. Their mother, who had had an intimation of her faults, thought it advisable to prepare them for a different kind of temper from that which prevailed among themselves; not that they were faultless by any means, but their tempers had been restrained and regulated from infancy, and whatever defects they had were under control.

"If she is ill-tempered, it's a pity she's called Beauty," said Lewis; "for handsome is that handsome does, isn't it mamma?"

"All haven't the same training, Lewie; and all haven't the same tempers. My reason for telling you of her temper was to guard you against provoking it."

"But why did they call her Beauty? Is she so beautiful?" asked Charlie.

"Not now, I believe; as a baby she was," said Mrs. Colchester.

"Oh; but, then, babies alter so!" said Charlie; "they should have waited to see how she would grow up."

"You forget," said Helen, "what mamma told us, that all names, originally, were meant to express qualities of character or circumstances; according to your rule, no one should receive a name till the character or circumstances are properly shown." Helen looked at her mother for approval as she spoke.

"Quite right," said Mrs. Colchester; "and as mental and moral qualities are far more important than mere physical ones, I don't know that they were more adventurous in calling her Beauty, than we were in fixing the name we did on you."

"The chaise, the chaise!" was the cry when the rattling wheels were heard, and the chaise containing Beauty and her father stopped at Mrs. Colchester's door.

Mr. Benson accompanied his hostess when she led Beauty to the children's play-room, where they were all waiting on the tip-toe of expectation. He remained there for nearly an hour chatting with her, and observing them; they were very nice children, neither forward nor awkwardly shy; according to their ages, well informed, but extremely simple, and modest, and unassuming.

He was much pleased to notice the harmony subsisting among them, their good manners, their intelligent countenances, and their pleasant cheerful voices.

"You have delightful children," he said, when he had left the room. "I'm sorry to say ours are never happy but when they are fighting and quarrelling. However, I hope they will get on better now that poor Beauty has left them; she was a bad example, and altogether injurious."

"An elder sister is of the greatest importance for good or evil," replied Mrs. Colchester; "I am much assisted by Helen, who helps almost as much by her example as I do by precept."

(To be continued.)

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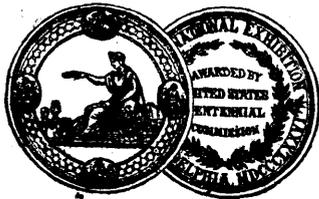
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Citizens' 3/4 years.....	687	1,117,614
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<b>Confederation—5 years,.....</b>	<b>2,781</b>	<b>4,604,089</b>

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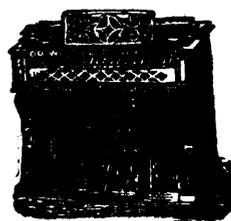
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STREET PRICES.—Wheat, fall, per bush, \$1 20 @ \$1 24.—Wheat, spring, per bush, \$1 07 @ \$1 09.—Barley, per bush, 50c @ 66c.—Oats, per bush, 33c @ 35c.—Peas, per bush, 62c @ 70c.—Rye, per bush, 60c @ 66c.—Dressed Hogs, per 100 lbs, \$5 00 @ \$5 00.—Beef, hind quarters, \$6 00 @ \$6 50.—Beef, fore quarter, \$4 00 @ \$4 00.—Mutton, per 100 lbs, \$6 00 @ \$7 50.—Chickens, per pair, 50c @ 60c.—Ducks, per brace, 40c @ 50c.—Geese, each, 50c @ 60c.—Turkeys, 60c @ \$1 25.—Butter, 14 rolls, 22c @ 24c.—Butter, large rolls, 20c @ 22c.—Butter, tub dairy, 18c @ 20c.—Eggs, fresh, per dozen, 18c @ 20c.—Eggs, packed, 16c @ 17c.—Apples, per brl, \$1 50 @ \$2 50.—Potatoes, per bush, 35c @ 40c.—Onions, per bush, \$0 00 to \$0 00.—Hay, \$15 00 to \$20 00.—Straw, \$14 00 to \$15 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 70 to \$5 83; Extra, \$5 40 to \$5 45; Fancy \$5 25 to \$5 00; Spring Wheat, extra, \$4 90 to \$5 00; No 1 Superior, \$4 40 to \$4 50.—Oatmeal, \$4 00 to \$4 15.—Cornmeal, small lots, \$2 90 to \$3 00.—Cheese, in lots, 10c to 12c.—Cheese, in small lots, 12 1/2 to 13 1/2.—Pork, mess, per brl, \$17 00 to \$17 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 9 1/2 c to 9 3/4 c; Bacon, Cumberland cut, 8c to 9c; Bacon, smoked, 9c to 9 1/2 c; Bacon, spiced roll, 12c to 13c.—Hams, smoked, 10 1/2 to 11; Hams, sugar cured and canvassed, 11c to 11 1/2 c; Hams, in pickle, 9c to 9 1/2 c.—Lard, in tins, 11c to 11 1/2 c; Lard, in tierces, 10c to 10 1/2 c.—Eggs, fresh, 15c to 17c.—Dressed Hogs, \$00 00 to \$00 00; Live Hogs, \$00 00.—Dried Apples, 7c to 7 1/2 c.—Salt, Liverpool, coarse, 7 1/2 to 8 1/2 c; Liverpool, fine, \$1 00 to \$1 10; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$00; Goderich, coarse, per bag, \$00 00 to \$00 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

MONTREAL, Nov. 13.

Canada Wheat, No. 2 Spring at \$1 16. Barley 55c to 62 1/2 c. Other coarse grains are dull. Peas may be quoted at from 78c to 80c. Oats are spoken of at 27c to 29c. Pork is steady, at \$16 8 1/2 to \$17 50. Butter and Cheese continue dull. Flour, Superior Extra, \$5 85; Extra, \$5 80; Fancy, \$5 70; Strong Bakers' \$5 45 to \$5 60; Spring Extra, \$5 30 to \$5 35; Superfine, \$5 10; City Bags, \$2 80 to \$2 82 1/2. Oatmeal, \$4 30 to \$4 50. Pork, receipts, 200 barrels; Mess, \$17 50 to \$18 00; sales, 25 barrels at \$17 62 1/2; Thin Mess, \$16 00 to \$16 00. Lard, 11 1/2 c to 11 1/2 c. Butter, dull; receipts, 727 pkgs; at 14c to 22c. Cheese, nominal, 12c to 12 1/2 c. Eggs, 16c to 19c.

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