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# The Canada Presbyterian

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## SELF-BINDER.

In response to numerous enquiries we have made arrangements whereby we can furnish a neat, convenient portfolio for the CANADA PRESBYTERIAN. Subscribers can thus preserve their papers from week to week, and at the end of the year they will have a handsome volume. The price is only 75 CENTS, sent to any address free of postage.

## NOTES OF THE WEEK.

IN the list of subscriptions acknowledged in our issue of 25th ult., the name of Mr. Colin Macdougall, \$10, was printed John Macdougall.

THE Rev. D. B. Whimster, of Meaford, says:—"I am very much pleased with the 'Presbyterian Year Book.' A copy should be in every house."

A CALL from St. Paul's Church, Hamilton, to the Rev. R. J. Laidlaw, of Jefferson Avenue Church, Detroit, has been sustained by the Presbytery of Hamilton. The salary is to be \$2500.

THE unwelcome intelligence reaches us that the venerable Dr. Duff, the pioneer missionary from Scotland to India, is so seriously unwell at Sidmouth, that nearly all hope of his recovery has departed. Many of our readers will learn the news with sincere regret.

A NEW YORK contemporary gives good advice when it says:—"Don't wait for Mr. Kimball or any one else to take hold of your church debt. Take hold firmly, too, and lift hard. Only the stingy ones in the church will be hurt by pushing the movement boldly, and pushing it right through."

THE Rev. S. Lyle, late of Connor, Ireland, has accepted the call from Central Church, Hamilton, and his induction is to take place (D.V.) on Tuesday, the 12th February, at 2 o'clock p.m. Mr. Burson to preside, Dr. James to preach, Mr. Black to address the pastor, and Mr. Laing the people.

THE Manilla correspondent of the Lindsay "Post," makes the following sensible suggestion: "As the Presbyterians and Congregationalists of Manilla, separately are incapable of sustaining a pastor, we would suggest that they should unite into one congregation, and then a minister could be tolerably well supported by them."

THE Presbyterian Ministers' Meeting in Chicago has discussed the question of the preaching of women. The "Interior" gives the following as the "net result": "Exegesis, clear; logic, unassailable; philosophy, mixed; line between social and public meetings, shadowy and wavering; general conclusion, let a woman

keep silence in the churches, not prophesying without a veil on her face, and in fact, not prophesying at all. Unanimously adopted."

THE death is announced of an eminent American missionary, the Rev. Dr. Binney, who expired on board the steamer "Amarapoor," in the Indian Ocean, within five days of completing his seventieth year. At Burmah he was in charge of the Karen Theological Seminary at Rangoon, of which he was, from 1846 to the time of his death, the moulding and controlling spirit. Within the thirty-one years of his connection with the seminary, not fewer than 300 Karen Christians have been trained for effective service as preachers or teachers. It appears that the whole Protestant missionary force in China consists of 457 clerical and medical missionaries, of whom 229 are from America.

WE direct the attention of our readers to the Appeal in behalf of the "Haven," or "Prison Gate Mission," which will be found in another column. The scheme is one well calculated to be eminently useful. The object is to extend sympathy, assistance, protection and guidance to female criminals just discharged from prison, in order to save them from going back to their former courses, and place them in a position to enter upon a life of industry and good behaviour. It would be difficult to find a more suitable point at which a "good Samaritan" might take his stand than just outside the prison gate. Here it is that the stream of criminality can most conveniently be intercepted, and some, at least, of its helpless waifs diverted from their downward course. We hope the appeal of the committee will evoke a liberal response.

LAST Friday evening a farewell party met in the lecture room of the Bank Street Presbyterian Church, Ottawa, in honor of Rev. Mr. Junor, the new missionary to the island of Formosa, and Mrs. Junor. The party was given by Rev. Mr. Moore, to whose invitations about 175 persons responded. The proceedings were opened with prayer by Rev. C. Innes Cameron, and addresses were delivered by Rev. Mr. Armstrong, Mr. George Hay, Mr. Thorburn, M.A., and Rev. Mr. Farries, after which Rev. Mr. Junor delivered an address in reply. All the speakers made reference more or less directly to the report which has recently appeared in the press to the effect that the Rev. G. L. McKay who is at the head of the Formosa Mission had been attacked by a mob of Chinese and ordered to leave the island; and all, including Mr. Junor who is not in any way discouraged, expressed the firm conviction that George McKay is not the man to abandon his post, and that with a British force at Hong Kong, there is no danger of anything serious being allowed to occur.

FROM the Mitchell "Advocate" we glean the following cheering item:—"Never perhaps in the history of the town was there such a revival in Mitchell as at present. During the week, prayer meetings have been held daily, at the hours of 11 a.m., 3 p.m., and 7.30 p.m., and all were largely attended. On Sunday evening, after service had closed in the various churches, a general meeting was held in the town hall, and never since its erection did so many meet within its walls at one time. It was literally jammed, and several were unable to gain an entrance. The meeting was addressed by Rev. Mr. Paynter, of Chicago, who aided Messrs. Moody and Sankey with their good work when

in that city. The gentleman seems to be remarkably earnest in his work, and is not long in winning the hearts and attention of his hearers. He is, without exception, one of the greatest revivalists that has ever been in this county, and the Christian work which he has accomplished during the short time he has been here is something wonderful. The rev. gentleman has been ably assisted by the pastor of Knox Church and the other local clergymen."

WE learn that our Montreal friends have arranged a course of six lectures on "Presbyterian topics," to be delivered in Knox Church on six consecutive Thursday evenings, beginning on the 14th February. They are under the auspices of all the congregations of our Church in that city, and will doubtless be very largely attended. The subjects are to be treated in a popular style, and from the names of the lecturers, a rich treat may be expected. The tickets for the course are one dollar each; the proceeds to be applied to the College Library. The following is the programme of the course:—I. Thursday, 14th February, "The Pioneers of the Presbyterian Reformation," by Rev. J. S. Black. II. Thursday, 21st February, "The Catholicity of the Presbyterian Church," by Rev. Prof. Campbell, M.A. III. Thursday, 28th February, "Church Psalmody and Music," by J. McLaren, Esq., Professor of Music. IV. Thursday, 7th March, "The Constitution of the Presbyterian Church," by Rev. Principal MacVicar, LL.D. V. Thursday, 14th March, "The Presbyterian Church in relation to Civil Liberty and Social Progress," by Rev. S. S. Stebbins. VI. Thursday, 21st March, "The Presbyterian Churches of America," by Rev. G. H. Wells. Each lecture to commence at 8 p.m.

THE "Temperance Wave" has reached Manitoba. A very large and influential meeting was recently held in the Temperance Hall, Winnipeg, at which the present aspect of the temperance cause, and the steps necessary to create a deeper interest in it were ably discussed. Rev. W. C. Pinkham, of St. James', occupied the chair. The speakers were Mr. J. W. Sifton, Rev. E. Morrow, Mr. Thomas Nixon, Revs. Prof. Hart, A. McDonald, O. Fortun, Mr. German, Prof. Bryce, Mr. Bell, J. Robertson, and Dr. O'Meara. Letters of apology were read from Rev. S. Pritchard, Rev. Dr. Black, and Dr. O'Donnell. The meeting adopted the following resolutions: (1) "That this meeting deeply deplores the terrible evils done by intoxicating drinks in this city and province, and pledges itself to do all in its power to suppress the traffic and indulgence in strong drink." (2) "That it is important that public opinion should be educated in order that those who occupy seats in our municipal councils and legislative bodies, and others in public positions, should be men of personal sobriety, and favorable to the destruction of this great evil." (3) "That, in the opinion of this meeting, measures should be taken at once to induce the Dominion and Local Houses to adopt necessary legislation in connection with the liquor traffic." (4) "That the total abolition of saloons is a matter to be earnestly aimed at, and that a strong effort should now be made to have them abolished." (5) "That W. F. Luxton, M.P.P., W. R. Dick, M.P.P., T. Nixon, Rev. J. B. Baudin, Rev. Canon O'Meara, Rev. O. Forin, S. C. Biggs, J. Sutherland, M.P.P., and Rev. Prof. Bryce (convener), be a committee to draw up petitions, circulate them, and watch over legislation in this important matter."

## PASTOR AND PEOPLE.

### NOTES OF A MEMORIAL SERMON FOR THE LATE JOHN ALEXANDER CAMPBELL.

PREACHED IN COTE STREET CHURCH, MONTREAL, SABBATH MORNING, JAN. 20TH, BY THE REV. PRINCIPAL MACVICAR, LL.D.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—ROM. x. 9.

This is the text which on the 29th Feb., 1876, brought the light of eternal life clearly to the soul of the late John Alexander Campbell. I have selected it for a few moments' meditation this morning in the hope that its saving truth may be carried by the Holy Ghost to the hearts of some, and especially of his young companions now assembled in God's house.

Our first business is with the text, but we shall not have time to deal with it all. We must leave what is said in it respecting the confession of the Lord Jesus with the mouth to be inferred simply by the example of the young disciple to whose memory we intend to refer. With this understanding, let us look at the two remaining points in the text.

#### I. TRUST IN THE LORD JESUS—THE TRUST OF THE HEART.

Observe (1) that this is a belief, or trust, based upon the most intelligent exercise of the understanding. Christianity is not a mere superstition or blind devotion, resting upon, or springing out of, a gush of ardent feelings. It rests upon eternal facts, and squares itself in all respects, in every particular, with the highest reason and most critical research. It offers strong and irresistible evidence to every soul. It is not without reason, but for the most sufficient and clearest of all reasons, that you are asked to believe in the Lord Jesus Christ. In the text one great fact, His resurrection from the dead, is singled out, and the belief of it is made equivalent to the acceptance of the whole gospel. Grant this great central fact and you cannot, you dare not, deny the rest of God's revelation of mercy and love. It is most essential, therefore, that we should ask, on what evidence does our acceptance of this fact rest? We answer, upon the very strongest you can imagine or desire. What evidence would satisfy you in such a case? Assuming the reliability of history, and especially history which has been sifted and tested in the most hostile spirit ten thousand times, and which has not been shown to be untrue, to say nothing of its Divine inspiration—assuming this much, would you be satisfied with *direct* and *circumstantial* evidence? We have both. Are you accustomed in the greatest issues to be thoroughly satisfied with the testimony of two or three reliable witnesses? In this matter, so deeply affecting the weal of the world and the eternity of immortal souls, it is not surprising that we have far more than this.

Would you like some of the witnesses to be critical, and even sceptical, until most thoroughly satisfied of the truth of what they testify? This is precisely what we have. Would you like to guard against all possibility of witnesses being biased in favor of this fact, and receive the evidence of foes rather than friends? This, too, we can furnish you. Do you demand that the witnesses should be examined under a proper sense of their responsibility, under the solemn pressure of an oath. We can assure you that they even went further than this, and many of them were examined under pressure of the severest ordeals that pagan courts, and emperors, and tyrants could invent; and that many of them sealed their testimony with their blood, and preferred to be burned in the flames and to be devoured by wild beasts rather than fail to testify to this great fact that Jesus rose from the dead.

Do you insist upon it that the witnesses must be intelligent men and fully cognizant of what they testify, having enjoyed ample opportunity of observing and verifying what they declare? This condition, too, we are ready to satisfy. They were men whose intelligence is put beyond doubt by the fact that they wrote essays, treatises, which show more intellectuality,—a deeper insight into things human and divine, than anything that came from the pens of Socrates and Plato. Men who knew this same Jesus most intimately for three years before His crucifixion, and who talked and lived with Him, and heard Him teach, and touched and handled Him during forty days after His death and resurrection, they could not possibly have been deceived or mistaken.

Do you demand that the thought of bribery and cor-

ruption, of self-interest and ulterior gain or advantage, be thoroughly guarded against in the case of the witnesses? This demand we are at once able to meet. This man had nothing to give his followers. He was, in this respect, not half as well off as the poorest of you. He owned no property, no real estate, no money. He said of himself truly: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And one of the foremost among these witnesses said, as you remember, "Silver and gold have I none."

But who are these witnesses? All the prophets who foretold his death and resurrection. Jesus himself, who foretold his own death and resurrection. All the apostles, and especially the critical Thomas, who at first refused to believe,—all these intelligent, honest men who lived with him forty days after he rose from the dead and till they saw him ascend publicly to heaven.

Surely this is enough of *direct* evidence to satisfy any candid mind.

But do you ask for the *indirect*, or *circumstantial* evidence to which we referred? Here it is.

Friends and foes agree unanimously that Jesus was put to death by crucifixion. They agree also with equal unanimity that his body disappeared from the tomb. The question then is, How did it disappear?

Not by the hands of his friends, for they *could* not have removed it—they had not *power* to do so. The military force of the Romans was against them, and they were but a feeble, unorganized handful, and timid at that—they all forsook him and fled when a panic arose—and the skill and malignity of the Scribes and the Pharisees would have frustrated any attempt on their part. Besides, they *would* not, if they *could*, remove the body—they were too honest, as all their previous and subsequent record shows, to have been guilty of any such theft. And what is far more, they were too deeply interested in the issue to have fallen into any such folly. They, above all others, wished to see, and were bound to see, whether the words of their Leader and Master were to prove true. If not, their hopes, and standing, and all their prospects in the nation are blasted forever, and they, with him, are covered with everlasting ignominy. But if, on the other hand, his words should prove true, then they are armed with irresistible moral power, with which they can do what we know they did, "turn the world upside down." It was, therefore, their interest to scrutinize this matter to the utmost, and not to attempt any shallow fraud which would be sure to be exposed, and even punished, at once. Hence we conclude with certainty that the disciples *could* not, and *would* not, remove the body of Jesus from the tomb—yet it disappeared.

And it is even more certain that his enemies did not rifle the tomb. It was their interest to do what they did, to take every precaution and use every exertion to retain the body. Accordingly they set their strong guard of tried and trusted soldiers, they rolled the great stone to the door of the sepulchre, and sealed it with Pilate's seal—precautionary measures which prove their great anxiety to be in possession of the body after the third day, as well as their painful apprehension that what he had said might prove true, and that he might rise from the dead.

Besides, we may be perfectly sure that had they possession of the body when his disciples went about the very streets of Jerusalem and in all parts of the world publishing the fact that Jesus was alive, and that he remained with them forty days, and then, from a spot near Bethany, ascended to heaven in full view of a great company,—I say that if they possessed the body, these Jews, these old Pharisees, were keen and bitter enough in these circumstances to have produced it, and thus to have silenced and overwhelmed all his friends forever. But this they never did; yet the body disappeared.

Viewed, then, from every standpoint that we can look at it,—from the standpoint of *direct evidence*, from the testimony of prophets, apostles, and of Jesus himself; or viewed from the standpoint of *circumstantial evidence*, from a most critical analysis of all the circumstances—what conclusion shall we adopt?

We are forcibly shut up to one of two. We must either believe that these prophets, and these apostles, who suffered martyrdom in confirmation of their testimony, and this Jesus who testified to the same thing, were all impostors and utterly untrue, and that the mass of circumstantial evidence at which we have glanced is of no force or value—we must come to this astounding and irrational conclusion; or else, as a mat-

ter of intellectual or rational investigation, *believe* that God raised Jesus Christ from the dead. So much for one step; now take another.

(2) *Not only is this trust one based upon the most intelligent exercise of the understanding, but it is specifically and pre-eminently the trust of the heart.*

Now, understand distinctly that nothing less than this will do if you are to be saved. The satisfying of the demands of your reason is not enough; the mere intellectual apprehension of the facts of the gospel is within the reach and the ability of the *worst man* that lives. Nay, the Bible goes even further than this, and declares that in this sense "the devils also believe and tremble." But both they, and bad men, are thoroughly destitute of the trust of the heart in the Lord Jesus Christ and in the promises of his word. It cannot be otherwise, "for the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Hence we must add that this trust of the heart is wrought in us by the power of the Holy Ghost. O, brethren, we cannot do without the work of the Holy Ghost. I know that it is lamentably common to ignore both the existence and the work of this Divine power. But just as you cannot be saved without Jesus Christ, without his sacrifice, his righteousness, his intercession, his life in your behalf in heaven, no more can you reach eternal glory without the work of the Spirit of God. He, and he alone, can kindle and sustain this saving trust in your soul; for faith is the gift of God in the sense of being wrought in the heart by the power of the Holy Ghost. And, brethren, let us rejoice in the fact that in this respect the promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call." Let us set no limitations to the love and the saving power of God's Spirit. Let no one presume to exercise the sweeping, awful, and unscriptural act of excommunication, by which he places little children, for example, beyond the reach of the Holy Ghost. The Bible and our own observation clearly reveal the fact that he works, and works effectually, in the heart in childhood as well as in advanced years; and good had it been for many here, perhaps, had the Holy Ghost gained possession of their hearts in childhood—their career would have been very different, and the Church of God would have enjoyed the services which she has lost, and their path would have been like that of the shining light which shineth more and more unto the perfect day. But it is not yet too late. Here is the Divine promise still; grasp it now. Believe in thine heart that God hath raised Jesus Christ from the dead, and thou shalt be saved.

Pass with me now to the second point in the text:

II. INSTANT SALVATION THROUGH JESUS CHRIST.  
"Thou shalt be saved"—saved at once; saved now, the very instant you believe, without a moment's delay. I know that there are some very good people who have very grave doubts about this doctrine of *instant* salvation. Do not be surprised if these doubts should turn out to be, like a good many others, more *grave* than *scriptural*. The people referred to greatly prefer the doctrine of salvation by slow degrees, with many delays, many postponements, giving men time to go aside and sport themselves a good deal in the world—a salvation characterized by much uncertainty, and which leaves the issue very much in the hands of men, so that when they become serious before death they may, by a grand effort of will, put it all right. Well, the only question is, which view is scriptural? Which does the Lord provide and offer? A salvation which can be applied and enjoyed at once, or a salvation subject to delay and postponement for days and weeks and years? If the latter, it is manifestly a most imperfect salvation, and one which in many cases must prove utterly useless. If years and months, or even hours, are needed to grasp it or to have it rendered efficacious, what is to become of the vast number to whom such time is not allotted? Is this the sort of gospel with which to enter the cell of the criminal who is to be executed to-morrow, or with which to go out into the world full of men dying on every side? But what saith the Word of the Lord on this matter? How readest thou? Are sudden, or quick, or instant conversions unknown in this inspired record? Are they out of harmony with what we know and believe of the efficiency of sovereign grace? Or should we not unhesitatingly look for men's hearts being changed, quickened in a moment, in the twinkling of an eye? How quickly the shepherds of Bethlehem and the wise men who travelled so far to see Jesus yielded to the power of Divine grace, and opened their treasures as

well as their hearts, and poured out their gold and frankincense and myrrh at the feet of the new-born Saviour. The first five apostles were called, and obeyed the call, between three in the afternoon and nine o'clock the next morning. This was surely sudden, and sudden, too, in the case of the very men to whom the work of completing the canon of Revelation, of transmitting the gospel to others, and of organizing the New Testament Church, was to be entrusted. Read their history and see if it be not so. How speedily the heart of the woman of Samaria was changed; and see how her words, sent home by the Holy Ghost, moved the whole village to which she belonged, "and many of the Samaritans of that city believed on him, for the saying of the woman, who testified, He told me all that ever I did." And you recollect the case of Lydia, and of the woman in the house of Simon, and the case of Zacchæus, who while coming down from the tree at the bidding of the Lord was saved. And who can forget the three thousand added to the Church at Jerusalem in one day, and further on in the narrative of the doings of the apostles and the history of the Lord's work we read of five thousand *men*, and then of "multitudes both of men and women" being daily added to the Lord. Need I remind you of Paul on his way to Damascus to persecute Christians, arrested by the Spirit of God in a moment, converted, and commissioned to preach the gospel. And is it any stretch of fancy to say that after his own experience of the power of grace he would always preach a gospel of instant and immediate efficacy? As matter of fact we find him doing so in the prison of Philippi, and there enrolling a converted pagan as the first member of a large and flourishing Church—a man converted, baptised, and enrolled in full communion between ten o'clock at night and five the next morning. Need I furnish further scripture evidence? Is not this enough? The word nowhere presents an imperfect salvation. All scripture seems to me to add force to these words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved,"—saved *now*, without a moment's delay. "Behold, *now* is the accepted time; *now* is the day of salvation."

I have thus spoken briefly to the two points raised at the outset; and in view of the mass of scripture evidence now referred to you will not be surprised at what I am about to tell you of the Christian experience of one of the youngest members of this Church, John Alexander Campbell, whom the Lord has been pleased very suddenly to take to himself.

The story of his life is brief, but beautiful and instructive; it is a story of grace speedily ripening into glory. He grew up under the fostering care of parental love. He was taught at home the elements of the Christian faith, carefully and perseveringly instructed in the word of God and the Westminster catechisms; and these lessons were rendered influential and sacred to his mind by prayer and by witnessing a devout and consistent example on the part of his instructors. In these circumstances it is not surprising that he was strongly and lovingly attached to home and to all that pertained to it, and felt no disposition to seek enjoyments and companionships beyond it. His attachment showed itself in many ways which we need not mention, and which will make his memory fragrant to all the members of the family till they join him "over there." While more than a thousand miles from here seeking health he tenderly remembered those from whom he was parted; and while uniformly cheerful and hopeful his lips once gave expression to one of the deep feelings of his heart in those simple words—"I must spend my twenty-first birthday away from home." It was quite true in one sense, and yet not true in another; for just two days before his twenty-first birthday the Great Father of all took him to himself. In the Sabbath school, from the infant class up to the Bible class, and till he joined the ranks of the teachers, he was characterized by regular attendance, conscientious diligence in the preparation of lessons, and a kind and gentle disposition towards teachers and classmates,—always in his place at the proper time, with Bible and Catechism in hand, with prescribed lessons committed to memory, and ready to listen with confiding interest to the instructions of his teacher. This is the testimony borne by his three teachers; and the habits thus formed at home and in the school were not laid aside, but greatly strengthened and matured as he was passing out of boyhood into manhood. In evidence of this it is enough to say that

his Bible and his Catechism were his constant companions to the end, and both, but especially his Bible, so marked as to indicate how his soul fed upon the pure milk of the word. Naturally meditative and calm, not caring for noisy and showy attractions, he occupied his spare hours in reading and storing his mind with useful knowledge. He made it his business to study and to seek to understand the doctrine and the government of his Church, and knew well why he became a member of the Presbyterian Church rather than any other. His membership in the Church was not mechanical, not a matter of course, or a mere matter of examination as to his knowledge—it was the result of deep soul-felt experience through grace. I know that this is a most sacred thing to touch; but for the edification of the Church of God, for the encouragement and guidance of parents and of the young, facts in this connection should be frankly stated. My belief is that in his case, as in the case of very many, God's Spirit was present from early childhood giving effect to the lessons of home and of the Sabbath school, and he was for years walking in the way of truth without spiritual life rising to such a pitch as to enable him to declare himself openly and publicly on the Lord's side. At length the Lord put it into the heart of the teacher of the Bible class which he attended to deal personally with each member of the class. He conversed with him once about his soul, and asked him to his house for a second conversation on the 29th Feb. 1876, and as the teacher opened to him this text he saw that he was saved, and on returning home and being asked what detained him, he frankly answered, "I have found my Saviour" glad news to all in that house. Having found his Saviour, having trusted him with his heart, he speedily confessed him before men, and became a member of this church, for which, during his brief career, he cherished a deep reverence and affection. His limited experience in the world I need not touch upon. Suffice it to say that those who knew him in this connection have testified to his faithfulness and integrity in business. A year ago he was strong in health and full of hope and promise—promise to his family and to the Church. Suddenly he contracted disease which made rapid progress; although the day before he passed away there were no alarming symptoms, but the contrary. The last night he retired peacefully to rest, and in a short time his hour had come, and he was only able to rise in his bed for a moment and to say, "Come, Lord Jesus, come quickly," and he passed away to his Father's house.

From this brief chapter in the history of this church let me point a few lessons.

First of all, *a lesson of gratitude and praise to God for what his grace has accomplished.*—It is only to magnify his sovereign grace, to show his covenant kindness and faithfulness, that we ventured to speak as we have done. Not unto us, not unto us, but to him be all the praise and glory.

*A lesson to parents.*—Seek by the grace of God to make your homes so pure, so attractive, so divinely lovely, that your children will not require to go beyond them for social happiness and enjoyment. Let the highest and most enrapturing society they can seek be found among brothers and sisters, and parents and children. Seek to make your lessons from God's word so plain, so earnest, so real, so effective, that your children may have strength of purpose and discernment enough to resist the sinful allurements offered them by the world. Attach them strongly to the Church of God. Your children are sure to get most good, and are most likely to be saved in the Church in which you have been saved, and nurtured to your present condition.

*A lesson to children.*—See that you are honoring your parents by following them in the Lord, by cleaving to what they teach you in his fear. See that you are so beautifying and adorning your homes by lovely lives that when you pass away your memories may live and be cherished as sacred treasure, and others may speak with truthfulness of you in terms of commendation and esteem, as we have done of your departed companion.

*A lesson to Sabbath School Teachers.*—Rejoice in your high vocation, and try to get near each soul in your class, and to send them home to their parents saying each one for himself and for herself, "I have found my Saviour." O, the inexpressible joy of such an issue to your prayers and your efforts!

*A losing word to all.* Life is short. Life is uncertain. Life with you and me is near its close.

With this young man's brief record before you what else can I say? This is the text through which he found his Saviour. Do you not seem to hear his voice as if from the eternal world saying to you, "it is true, it is true, trust your soul upon it." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Amen.

#### NOTHING TO GIVE.

"So said a member of the — church to one of the appointed collectors for foreign missions, and yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of His gospel.

"*Nothing to give!*" And yet he talked of the preciousness of the gospel to his own soul, and of the hopes he entertained of his salvation through its blood-purchased provisions."

In looking over one of the back numbers of "The Presbyterian Record," my eye happened to fall on the above paragraph, which seemed to me to be exceedingly ill timed. What the object of inserting such a paragraph can have been, is exceedingly hard to divine, particularly as it is placed in the above form without any explanation. The only conclusion which I can come to is, that those who have nothing to give to foreign missions, have no right to profess to be disciples of Jesus Christ, or to talk of the preciousness of the gospel to their souls, or to entertain hopes of salvation through the blood purchased provisions of that gospel. As a Presbyterian I do not think it proper that such a sentiment should be allowed to appear in the columns of what is called a publication "by the authority of the General Assembly of the Presbyterian Church in Canada," without being objected to. It is a long time since the poor were recognized as amongst the dearest of our Lord's friends. I have no doubt that at this present day there are many Christians, and no doubt some of them Presbyterians, who are so poor that they are unable to give to missions, and possibly whose only comfort in life is the hope of a glorious immortality. If it is a fact that the Presbyterian Church in Canada only gives the privileges mentioned in the paragraph to the rich, it is time it were known; and if it is not, then it is time that its organ were instructed so as to be a true exponent of its views.

Because I do not like this way of teaching people to contribute to missions, I take this liberty of calling attention to it.

I have heard that Roman Catholics coerce their people into contributing for church purposes, but I never heard it whispered that they blazoned abroad in the public print that those who "had nothing to give," and frankly admitted the fact, were liable to public censure.

I hope that this communication may bring about a means of accomplishing good in some other way than the one alluded to. A PRESBYTERIAN.

#### BEGINNING OF THE PAPAL POWER.

One thing that greatly helped the development of the papacy was the unfrequent residence of the emperors at Rome after the conversion of the empire and the building of Constantinople. At one time it is said that during a hundred years the capitol had only once been honored with his presence. The result of this was a freedom and independence on the part of the Roman bishop, the one patriarch of the West, which he was always ready to assert and make the most of. It was perhaps helpful to the Bishop of Rome, too, in this matter, that the great old Roman families retained long the religion of their fathers; and being, as it were, out of caste, in an empire now Christian, they could act but little as a check on his ambitions, so that he had the field very much to himself. Very different was the state of matters at Constantinople. It was seldom without an imperial presence. The cathedral there was overshadowed by the palace. And if we have the extreme of haughty independence on the banks of the Tiber, we have the opposite extreme of miserable subserviency on the shores of the Bosphorus. The example of Constantine was improved on by his successors, till it became a gross and demoralizing tyranny, in which the patriarch, notwithstanding his lofty claims and titles, became little better than the tool of the court and the Church, through him a sort of *corpus vile* for court caprice to operate on.—*Rev. James Walker.*

DIFFICULTY excites the mind to the dignity which sustains and finally conquers misfortune and the ordeal refines while it chastens.

## MINISTERS AND CHURCHES.

THE Rev. Wm. Fitzell has declined the call from Georgetown and Lunenburg. We understand he will be invited to remain at Newmarket.

THE salary offered Rev. J. S. Lochead, of Valleyfield, by the united congregations of Hullet and Lonsdale, is eight hundred dollars and free manse.

THE children of Daly Street Presbyterian Sunday School, Ottawa, on the evening of the 25th ult., presented Mr. Thorburn, head master of the Collegiate Institute, with a set of volumes and a gold pencil in recognition of his services to the Sunday School.

ON Friday evening 25th ult., Mr. A. D. McLeod, superintendent of the Presbyterian Sabbath School, Cayuga, was presented by the Sabbath School teachers with a large and elegant easy chair. At the same time Mrs. McLeod was made the recipient of several useful articles. An address accompanied these tokens of esteem, and a suitable reply was made to it by Mr. McLeod.

THE members of Mr. A. D. McNab's class in the Presbyterian Sunday School, Barrie, met at that gentleman's residence, on last Thursday evening, and presented him with an address and five very valuable volumes of choice religious works. Mr. McNab, to whom the presentation was an agreeable surprise, thanked his pupils for their handsome gift, in some well-chosen and suitable remarks.

MRS. PATTERSON, wife of Rev. N. Patterson, being about to leave Brampton to join her husband at Bayfield, where he has been recently settled, was, on Tuesday, the 29th ult., visited by the members of her Music Class and other friends, who presented her with a very handsome silver butter-cooler, accompanied by a kindly-worded address, to which Mrs. Patterson made a suitable reply.

The annual tea meeting of the Presbyterian Church, Trenton, was held in Purdy's Hall on the 22nd ult., and considering the season, was well attended. Rev. Mr. Craig of Mill Point, was the speaker. The choir, consisting of Mrs. McLellan, Mrs. Christie, Mr. and Mrs. Traver, Mrs. Stuart, Mrs. Ostrom, Mr. Weddell, and Mr. Adam Young, rendered several pieces in fine style. The organ question was settled by ballot lately, favorable to the use of the instrument.

THE young people of the Kirkton Bible class, came in large numbers, quite unexpectedly, to the Manse last Friday evening, and presented Mr. and Mrs. Gracey, with a beautiful and costly silver tea set. The presentation was accompanied by a very complimentary address. Mr. Gracey in thanking the young people for their present and address, expressed his pleasure to know that he and Mrs. Gracey had the good will and respect of the congregation, and especially of the young people.

THE Mission Band of Charles Street Church, Toronto, gave their second Literary and Musical entertainment to a well-filled house on Tuesday evening, the 31st ult. The Rev. R. D. Fraser, M.A., occupied the chair, and under his direction an excellent programme was carried out. A varied and instructive collection of articles, illustrating Chinese customs and religions, was on exhibition in the Bible Class room and Vestry, and attracted much attention. The amount added to the funds of the Band was considered satisfactory.

AT the Bible class meeting of St. Andrew's Church, Scarborough, Thursday evening the 24th inst., the ladies of the congregation presented the pastor, the Rev. M. Macgillivray, M.A., with a silk pulpit gown, accompanied by an address, expressive of the congregation's affectionate regard for Mr. and Mrs. Macgillivray. In accepting the gift Mr. Macgillivray briefly replied, thanking his people heartily for their kind words of sympathy and appreciation. At the same time a finely bound Bible was put into the pulpit to replace the one in use there since 1849.

THE members and adherents of Rev. Mr. McAlpine's congregation, St. Mary's, held their annual meeting on Wednesday of last week; Rev. J. Fotheringham presiding, and Dr. Sinclair officiating as secretary. The report of Mr. G. McIntyre, treasurer, showed the financial exhibit to be very satisfactory, the debt on the church being almost wiped off. Office-bearers were elected as follows: Treasurer, Mr. John McLean; auditors, Messrs. W. Somerville and T. O. Robson. Managers, Messrs. Wm. Weir, Jr., Roger

Hedley, John McLean, George McIntyre, Dr. Sinclair, Angus McIntyre, Michael Ballantyne, William Sterrit, Wm. McGregor, John Sanderson, William Currie and John Kennedy.

AT the annual meeting of Knox Church, Hamilton, Ald McLellan occupied the chair, and there was a large attendance of the congregation. The reports of the managers and the treasurer showed a large increase in the Sabbath collections, and also in pew rents, being a gratifying manifestation of the liberality of the congregation since the induction of Dr. James. It was resolved unanimously that the stipend of the pastor, the Rev. Dr. James, be for the ensuing year \$3,000, that being an advance of \$600 on last year's stipend. It was resolved that any expenses incurred by the pastor or elders of Knox Church when attending Church Courts in an official capacity, be defrayed by the congregation, so as to relieve ministers and private individuals where such Courts are held from maintaining them.

THE annual meeting of the Presbyterian congregation at Dunnville was held on the 17th ult. The report showed the total receipts for the year to be \$1,451.61; cost of improvements effected on the church, \$912.24; number of families connected with the congregation, sixty-two; number of communicants, eighty-seven. After the regular business of the meeting was over, Miss Annie Davis was presented with a pair of handsome vases in acknowledgment of her services as organist; Mr. Yeomans, the pastor, was presented with a package of useful articles from the Bible class, and a purse of \$50 from the congregation; and Mrs. Yeomans became the recipient of a purse containing a sum of money collected by two little girls belonging to the Sabbath School. The address from the congregation to Mr. Yeomans, expresses high appreciation of his work among them.

THE young people of the John St. Presbyterian Church, Belleville, formed a mission band last July, in connection with the W. F. M. S. of Toronto, its object being Zenana work, and its name, "Laborers of Love." Although the membership was small at first, and now only numbers twenty-seven, they were able in October, to send to the treasurer, Mrs. King, the sum of \$20 which they had pledged themselves to contribute annually to the funds of the Society. Their loving labors did not however cease there, but persevering in a quiet way, by December they had made enough articles—useful and fancy—to hold a small sale; as the result of which \$50 additional was added to their first offering. Thus in less than six months the handsome sum of \$70 has been contributed by this small band towards the education and evangelization of the daughters of India.

THE annual Sabbath School social in connection with the congregation of Knox Church, Beaverton, was held on the evening of Thursday, the 17th ult., in the basement of the church. As was anticipated, it was a decided success. About half-past six o'clock tea was served to fully 400. All who were present apparently enjoyed themselves heartily. The speeches delivered were far superior to those usually given on such occasions. The pupils of the school under the able leadership of Mr. Wm. McKay did excellent service in the way of entertaining the audience with music. The number of pupils has increased from seventy to 130 since the congregation occupied the new church. The proceeds, which amounted to a considerable sum, to be appropriated towards furnishing additional seats for the basement. Rev. E. H. Bauld deserves much credit for unceasing efforts to advance the interests of the Sabbath School in this place.

THE Presbyterians of New Glasgow, Quebec, held their annual soiree on the 21st ult. Although the weather was disagreeable the church was filled to overflowing. After an excellent tea had been served, Mr. Murray was called to the chair, the duties of which he discharged in a most satisfactory manner. The programme consisted of an address by the chairman, music by the choir, a reading by the Rev. Mr. Scully (Church of England), a solo and recitation by the Messrs. Brophic, and addresses by Messrs. C. E. Amaron, B.A., D. L. McCrae, A. B. Cruchet, and W. D. Russell. There was no lack of enjoyment, and the interest manifested says a great deal for Mr. Amaron, who labored as missionary at New Glasgow during the past summer. On the previous Sabbath, special services were held. Mr. Russell preached in the morning, and Mr. McCrae in the afternoon, to large

congregations. An interesting prayer meeting was held in the evening.

A SOIREE was held in Caven Church, 9th line north, St. Vincent, on Friday evening of last week. The building was densely filled by good friends from far and near. The choir of the Menford Presbyterian Church was present, and rendered excellent music, which added much to the entertainment of the evening. Rev. Messrs. McKay and Whimster and Mr. J. B. McLaren gave addresses. Financially the result of the soiree was \$42, with a subscription which made up the amount to a little over \$100, and of the social about \$14. The erection of the church is a matter of great credit to the congregation. They have put up a neat little frame church, chiefly by their united labor. The whole money expended over and above this was \$150—all of which is now provided for except about \$35. Besides this it may be noted that they have commenced the erection of a shed, showing that merciful men are merciful to their animals.

THE annual congregational meeting of St. Mark's Church, Montreal, was held last evening in the hall. There was a good attendance of members and adherents. The treasurer's report showed an increase in the revenue of nearly \$700 for 1877, over the previous year, and there has been a very large increase in the Church membership, since the induction of the present pastor, Rev. Mr. Nicholls. A young people's association was formed about three months ago, and already numbers about forty members. The secretary's report, and reports from the Kirk Session and the Sabbath School were also read and adopted, and everything showed the church to be in a very prosperous condition. A vote of thanks was tendered to Mr. Allan Hunter, who, for six years has occupied the position of chairman of the Board of Management, and who has contributed not a little to the present prosperity of the church. A vote of thanks was also tendered to the organist of the church (Miss Reid) and to the managers.

THE annual meeting of the congregation of new St. Andrew's Church, in this city, was held last week, Rev. D. J. Macdonnell in the chair. Reports were presented from the Session, the Board of Managers, the Sabbath School Committees, the Ladies' Association, and the Young Men's Association. The number of communicants reported was 409. The ordinary attendance on Sabbath was about 1,000. The church is seated to accommodate 1,018, and alterations are now being made by which fifty sittings will be added. The total receipts for the year amounted to \$19,422.64, derived from the following sources: Ordinary Revenue, \$10,746.40; contributed to Building Fund, \$6,131.18; contributed to the Schemes of the Church, \$1,444.84; Sunday School, \$286.65; Session Fund, \$328.01; Ladies' Association, \$14; Young Men's Association, \$256.65; Mission Schools, \$80.15; Special collections, \$132.75. The old officers were re-elected, and a committee was appointed to assist the managers in finding seats for strangers.

THE sacrament of the Lord's supper was observed in Knox Church, Mount Forest, on the 27th ult. The Rev. Dr. Reid from Toronto, was assisting the pastor, Mr. Macmillan, on the occasion. Fine weather contributed to the comfort of the people, and the large commodious church was well filled with an attentive and apparently devout audience, at both diets of worship. The Doctor preached in the morning and at night. His sermons were rich, varied, and full of gospel truth; and they were delivered with a clear, calm, earnest simplicity, which helped to make them instructive and impressive. The table was the largest we have seen in Mount Forest, and the pastor and the Doctor joined in its services. Twenty-five new members had been added to the communion roll for the first time. This is one of the congregations which suffered most from "Union-discord" and dissension. It is little more than a year since the "Mount Forest case" was declared settled; and it must be a matter of gratification to see the congregation recuperate so rapidly within such a short period. May pastor and people rejoice together, and may HIS CAUSE prosper more and more among them.—COM.

ON Tuesday evening 29th ult., a large party of young people belonging to the Presbyterian Church, Picton, and mostly members of Rev. Mr. Mechan's Bible class, repaired to the manse, and having introduced themselves, Mr. John Jamieson, in the name of his fellow-pupils and in his own name, came forward and read a very complimentary address, and requested the

pastor's acceptance of an easy chair, "as a small acknowledgment of the gratitude they felt for the deep interest and untiring efforts he had taken to make the class pleasing and instructive." Mr. McMechan, though embarrassed by the suddenness of the whole affair, replied in happy terms, saying that while he felt deeply grateful for the handsome present made him by his young friends, one thing would be still more gratifying to his feelings, and that was that each young heart might be consecrated to Christ. Another pleasing incident followed, namely, the presentation of a silver cup for the bran new baby of the manse; and even this was enhanced by a lady member of the congregation, who was making a friendly call, dropping a gold sovereign into the cup for handseil. After the company had partaken of tea, provided by the young ladies, and amused themselves in various harmless ways, the pleasant meeting was brought to a close by praise, reading the Scriptures, and prayer.

ON the evening of January 18th, a social meeting was held in the Presbyterian Church, St. George's. The meeting was in connection with the Sabbath School. The church was well filled, not only the young persons of the congregation, but others, were present and spent the evening very profitably. There was singing, and some recitations, and a very able essay was read by Miss Alice Skimin of St. George's. The children received many gifts, and many of them very costly, from the gift tree. The congregation presented their pastor, the Rev. Robert Hume, M.A., with an easy chair for his study, and also a beautiful Centre Table. They also presented Mrs. Hume with a beautiful and costly Toilet Set, as an expression of their esteem and affection for them. Mr. P. Rudel who has been conducting the Psalmody of the church for many years received a purse of money. Mr. W. B. Wood, the superintendent of the Sabbath School, received also a gift from the congregation, as expressive of their esteem for him in connection with Sabbath School work. In addition to the above, all the members of the Bible Class and teachers and others had a social meeting in the manse on the evening of the 22nd. A very agreeable time was spent and all who were present seemed to enjoy themselves very much.—COM.

A MOST successful tea meeting was held in the Presbyterian Church at Bondhead on Thursday evening, the 17th ult. The refreshments—provided by the ladies of the congregation, who received a well-merited vote of thanks—were excellent, and the supply apparently inexhaustible. The church was crowded, numbers standing in the vestry. An interesting lecture on Formosa was delivered by the Rev. J. B. Fraser, M.D., the missionary of our Church, who has recently returned after three years residence in that Island, and was listened to throughout with marked attention. Short addresses were afterwards given by the Revs. J. W. Totten (Methodist), S. Acheson, and E. W. Panton. A choice selection of music rendered by the efficient choir was much appreciated by the audience, and added very materially to the enjoyment of the evening. The following evening, a social was given to the Sabbath School children and the young people, which was largely attended and very greatly enjoyed by those who were present. The Rev. Mr. Fraser presided on both occasions in his usual able and courteous manner. The proceeds, about \$80, are to be divided between the Sabbath School and the Zenana Mission in India.—COM.

THE annual meeting of Fort Massey congregation, Halifax, was held recently. The Sabbath collections for the year amounted to \$4,729.22. The average per Sabbath for the year was \$90.94. The last year's average per Sabbath was \$89.77. All this is raised by church door voluntary contributions. About \$250 was raised for missionary purposes by the Sabbath School and Bible Class. The Sabbath School supports a Catechist in Trinidad,—and one of the classes a Monitor, besides. The money raised by the Bible Class goes to the support of the City Mission. The Ladies' Association raised over \$200, which is devoted to missionary and benevolent purposes. Contributions to the Schemes of the Church exceed \$1,000, and payments for the College \$51,094. The amount of \$1,426 was paid on account of debt, making the total for Church purposes, \$8,668.22. This does not, of course, include contributions to outside objects, as for example, the St. John relief fund, towards which members of this congregation gave over \$2,000. The committee may well say that the congregation have rea-

son to thank God and take courage. Dr. Burns certainly sees the work of the Lord prospering in his hands. The committee note that he "has faithfully and ably ministered to the spiritual welfare of our people as well as given a large portion of his time to the pressing work of the Church at large."—*Halifax Witness*.

WE notice the following encouraging evidences of congregational prosperity in St. Andrew's congregation, Delaware. The attendance at service is rapidly increasing. The sacrament of the Lord's supper was dispensed on the first Sabbath of the year by the newly-ordained pastor, Rev. P. C. Goldie, when the pleasant sight of a crowded house was witnessed. When the annual meeting revealed the fact that the congregation had fallen into arrears to the extent of \$120, the new Board of Managers set so earnestly to work that the debt was wiped out in a few days by subscription. It was next determined to re-model the inside of the building, and the most successful tea meeting ever held in the village, was given for that purpose on the evening of the 24th, at which was realized the handsome sum of \$125. In the southern part of the congregation they are about to begin church-building, if present indications do not very much disappoint us. On Thursday 31st, 100 of the kind ladies of the congregation called at the residence of the pastor, and in a very quiet and never-mention-it kind of a manner, presented Mrs. Goldie with a handsome purse of money, as a token of the love and affection of the people, when we are sure both parties felt the truth of the text, "It is more blessed to give than to receive." All this convinces us that the faithful adherents and members of this congregation are determined that it will not be their fault if this congregation does not occupy a position worthy of the church of their fathers.

REV. P. McLEOD, late of Liverpool, was inducted into the pastoral charge of Knox Church, Stratford, on the 30th ult. The induction sermon was preached by Rev. E. W. Waits of St. Andrew's Church, from 2 Corinthians iv. 7. "But we have this treasure in earthen vessels that the excellence of the power may be of God and not of us." Rev. Thomas McPherson, late pastor of the congregation, presided; Rev. Mr. Gordon of Harrington, addressed the newly-inducted minister, and Rev. Mr. McAlpine, St. Mary's, the people. In the evening, the anniversary soiree was held, tea being served in the basement of the church to a large number of people. The company afterwards adjourned to the body of the church and the chair was taken by Rev. T. McPherson, who introduced as the first speaker, Rev. Mr. Grant of Ingersoll. Mr. Grant's address was practical and vigorous, and was cordially received. The new pastor of the congregation then addressed the meeting, expressing his feelings and views on entering upon his new charge, and stating that notwithstanding his regrets at parting with his friends across the Atlantic, he came to Stratford with a happy heart, believing that the Lord had called him, and trusting that they would go on as they had begun, a happy and united congregation. The next speaker was the Rev. W. Cochrane, D.D., of Brantford, who delivered a stirring address in the course of which he stated that Mr. McLeod had preached two churches full in Liverpool, and that similar results might be expected from his ministry in Stratford. Rev. Messrs. McLeod of Paris, and Benson of Stratford, delivered short congratulatory addresses, after which the doxology was sung and the proceedings closed.

THE Presbyterian Church Extension Committee, of which Mr. J. L. Blaikie is chairman, some weeks ago made several visits to Leslieville, in order to establish a preaching station and Sabbath School, but no house or building could be found in which to meet. After consultation with residents of the vicinity, it was decided to build a church. Messrs. Geo. Leslie, Sen., and M. MacKee each offered to donate a lot free of cost, but it was found that the ground was unsuitable, though central. The Extension Committee then with praiseworthy generosity purchased a fine building lot for \$1400, and presented the deed thereof to the congregation on condition that the congregation build their own church thereon, to be called the Leslieville Presbyterian Church. The few Presbyterians in the neighborhood have subscribed liberally according to their means. Plans have been prepared by Mr. Gordon, architect, and adopted, the contract let, and the building commenced. The edifice, which will be of brick and stone, will cost about \$8000 when fully

completed. A few weeks ago the congregation was organized according to the rules of Presbytery. A Sabbath School in the afternoon has been begun under the superintendence of Mr. Robert Scott of the Customs Department, and is well attended. The preaching on Sabbath evenings, under the care of the Students of Knox College, has also been well attended. At the recommendation of Mr. Blaikie a very successful social was held on the evening of the 21st January, in the large Orange Hall, which was crowded to excess. The ladies of the neighborhood contributed liberally all the good things necessary to fill the tables richly. The speaking and singing were of the best description, and every one seemed delighted with the night's entertainment. The speakers were Rev. Messrs. Cameron, Mitchell, and Gilray, with Rev. Mr. Langford of the Methodist Church in the neighborhood, and Messrs. J. L. Blaikie and Alderman Hallam. The proceeds will be about one hundred dollars, which go to the building fund. The splendid choir of the Gould Street Church attended and supplied the music.

INDUCTION AT WINSLOW.—On the 23rd day of January the Rev. William Mathieson, formerly of North Arthur was inducted by the Presbytery of Quebec into the pastoral charge of Winslow. The day was one of the stormiest, and towards evening one of the coldest of the season. To some members of the Presbytery the morning drive of twenty miles from Scotstown was not enjoyable, as we can feelingly testify. The Winslow church looks old and a good deal the worse of wear, stands alone, a mile from the village, in one of the coldest spots in her Majesty's North American dominions, and yet strange to tell, there is no shelter of any kind for horses. In mercy to the poor dumb animals we recommend the congregation to put up sheds. In spite of the wind, drifting snow, and cold that frost-bit several, the church was well filled with more than 200 earnest Highlanders. Some walked several miles; a number came from the neighboring townships. Mr. McDonald, now of Scotstown, formerly for a number of years minister of Winslow, presided and conducted the induction services in Gaelic. Mr. McLeod, of Lingwick, preached in Gaelic. The singing sounded to our ear weird but not unpleasant. How wonderfully demonstrative a language that of the Celt is! It may do well for war, but what a language to make love in! As your correspondent does not know the language, he will say nothing of the sermon. After the usual service in Gaelic, Mr. Lindsay of Sherbrooke addressed the minister in English, and Mr. McDonald, the people, in Gaelic. The English language is below par in Winslow yet. We are happy to be able to say that the call to Mr. Mathieson was unanimous and cordial, and he received from his people a hearty Highland welcome. Amid a storm that rendered the road almost impassable, and cold that to us felt extreme, we reached Stornoway, which is about a mile from the church, where we found a comfortable shelter for the night. The village is not large but rather pretty, and the country around it appears to be pretty well settled. The storm wasted its force through the night, and giving the country people time to break the roads, next day after dinner we felt it safe to start for Scotstown. The day was frosty still but fine, and we reached our destination without mishap. Thus another of our Highland charges in the Eastern townships is filled up. Amid the desperate efforts of the Church of Rome to fill the townships with French and have the Province of Quebec to itself, it is our duty not only as Christians but as patriots to encourage our hardy Highland settlers in these townships. They form a barrier to the progress of Ultramontanism. Still farther north there is at Lake Megantic a congregation struggling into existence, and with a little aid from our Home Mission Fund, we hope before long to be able to chronicle the settlement of a minister there. With such settlers, there is hope for the future of the priest-ridden province of Quebec.—L.

A GOOD example is one of the loudest bells to call people to church.

THERE are a thousand Christian congregations in Madagascar, and 45,000 children taught in the Mission Schools of the London Missionary Society! What hath God wrought?

MR. JOHN W. HALES, late Fellow of Christ's College, Cambridge, editor of Milton's "Areopagitica," etc., has been appointed to the chair of English Language and Literature at King's College.

THE Academy understands that a new edition of the Bible Society's new Hebrew translation of the New Testament is in progress, with numerous improvements, under the eye of the venerable translator, Dr. Deitzsch.

## BOOKS AND MAGAZINES.

### *History of the City of New York.*

By Mrs. Martha Lamb. New York: A. S. Barnes & Co.

Parts 3 and 4 of this eventful history are still occupied with the Dutch period, the last point attained being the commencement of the Indian war of 1663.

### *Barnes' Popular History.*

New York: A. S. Barnes & Co.

We are in receipt of parts 3 and 4 of this history of "One Hundred Years of American Independence." At the end of part 4 the narrative reaches the third year of the Revolution. The history is well-written, and more impartial than former American works of the same description.

### *Art Decoration applied to Furniture.*

By Harriet Prescott Spofford. New York: Harper & Brothers. Toronto: Willing & Williamson. 1878.

Taste comes by nature, but it is capable of cultivation. The absolute want of it cannot be supplied, but wherever it exists, even in the smallest degree, however low and imperfect, it can be raised, trained, educated, ennobled, by study and observation. Hence the value of such works as that now before us. The instruction imparted on this subject receives a double value from being accompanied, as it is in the present instance, by well executed illustrations. In fact it would seem as if most people received their æsthetic education by looking at good pictures. No better field can easily be found for the exercise of taste than in the choice and arrangement of household furniture, be it in the palace or in the cottage. We hope the book will be extensively read.

### *Nine Lectures on Preaching.*

Delivered at Yale College, Newhaven, Conn., by R. W. Dale, D.D., Birmingham. New York: A. S. Barnes & Co.

Dr. Dale is well-read, polished, eloquent, vivacious, and orthodox—at least these must be some of the characteristics of the author of the lectures now before us. They furnish one proof more of the discriminating care exercised by the authorities of Yale College in the appointments which they make to the Lyman-Beecher lectureship. The titles of these lectures are: (1) "Introductory: Perils of Young Preachers;" (2) "The Intellect in Relation to Preaching;" (3 and 4) "Reading;" (5) "The Preparation of Sermons;" (6) "Extemporaneous Preaching and Style;" (7) "Evangelistic Preaching;" (8) "Pastoral Preaching;" (9) "The Conduct of Public Worship: Conclusion." The book will furnish ministers and students with many hints which will be of use to them in their work; and those hearers who read it, will in many cases be considerably enlightened as to what preaching ought to be, and so be placed in a better position to exercise with justice their privilege of criticism.

### *The Complete Preacher.*

New York: The Religious Newspaper Agency. January, 1878.

The sermons contained in this number are: "Jesus Christ, the Revelation of God," by Joseph T. Duryea, D.D.; "The Crowning of the Year," a thanksgiving sermon, by J. H. Rylance, D.D.; "A Sabbath School Sermon," by C. H. Spurgeon; "The Background of Mystery," by Henry Ward Beecher; "Eternal Punishment," by F. W. Farrar, D.D., Canon of Westminster. Most of our readers are aware that Dr. Farrar's sermon on "Eternal Punishment" is an attack on the Orthodox doctrine on that subject. It has attracted much attention throughout the world; and a good deal of discussion has taken place as to how far the learned doctor had committed himself; so the "Complete Preacher" has done well to publish it in order that its readers may see for themselves what statements were or were not actually contained in the sermon. The editor had intended publishing in the same number, a sermon affirmative of the orthodox doctrine, but was unable to secure copy in time. He promises that it will appear in the next number. The sermon on "The Background of Mystery," by Henry Ward Beecher is also decidedly restorationist. It is published in the "Complete Preacher," with a note to the effect that the editor is responsible only for the correct reporting of sermons, and not for the thoughts they contain. Mr. Spurgeon's "Sabbath School Sermon," is founded on Isaiah xi. 11: "He shall gather the lambs with His arm, and carry them in His bosom." The whole sermon is so charged with pertinent truth, tersely expressed, so full of illustrative anecdote aptly applied, so

much in this great preacher's happiest style, that it is difficult to select any thing from it as being more worthy of quotation than the rest. We place the following paragraph before our readers, because it brings out one of the most important points in the successful Sabbath School teacher's character:

"He who gathers the lambs with his arm and carries them in his bosom is the model of a Sunday School teacher. In what points? First, there should be about the teacher attractiveness in order that he may gather. You cannot gather hearts and spirits by force. The Board School may gather its children by law, but you must gather yours by love. You cannot keep a class of children around you by the fear of punishment. It must be by some attraction which will hold them with the cords of love and the bands of a man. Our Lord Jesus gathers with His arm because he is so full of love and of that which wins love. His character is so amiable that it draws men to it as a load-stone draws the needle. This is the arm with which he gathers. Oh, that all teachers had more of it! A little child one morning was eating her breakfast with a spoon, and the sun shone in upon her little mess of broth, and as she lifted up a spoonful to her mouth she said, "Mother, what do you think? I have eaten a spoonful of sunshine." I recommend that diet to all Sunday School teachers; take a great many spoonfuls of sunshine into your nature, and let it shine in your very face and glitter in your talk. Your master had it. The people loved to listen to him. They felt when they drew near to him as if they were like a ship that had entered into port and could cast anchor. Even when they did not receive all that he said there was a charm about His manner, His spirit, and His tone. Ask, O ye teachers, ask for yourselves that God would give you that holy charm which gathers, and pray that He may deliver you from the angry spirit which scatters. Let your charm lie in this, 'I, if I be lifted up, will draw all men unto me.' Carry the love of Christ with you and you will not fail to gather the lambs with your arm."

### *A Summer Vacation.*

Sketches and Thoughts Abroad, in the summer of 1877. By James B. Converse. Louisville, Ky: Converse & Co. 1878.

This book contains sketches of Belfast, Dublin, Edinburgh, Glasgow, London, York, Canterbury, Oxford, Paris, and Geneva, with descriptions of English castles and cathedrals, and of the Alps. The author's only apology for writing this book of travels, is, that "a single acre in England contains more to interest" the people of the United States, "than a square mile in South America or the forests of Africa." But the book is not a mere record of travel. This traveller thinks, and thinks to some purpose, as he goes along, so that the narrative is agreeably interspersed with pithily expressed remarks on various important subjects. A whole chapter is devoted to the General Presbyterian Council which met in Edinburgh on the 3rd of July. The following is the closing paragraph of that chapter:

"Calvinism has been despised; the General Presbyterian Council shewed that it is not contemptible. It is not the tenet of a small and obscure body of sectaries, but of the larger part of Protestantism. The Baptists, the Calvinistic wing of the Church of England, and the Calvinism of Germany, were unrepresented in this largest of Protestant Ecumenical Councils. The purer party in the Roman Church has also been Calvinistic. The doctrine held by such a large proportion of the most learned and earnest Christians is worthy of respect. The mystery and the difficulties that surround it are not as great as those which envelope the doctrine of the Trinity. The belief that God infallibly governs all things and words and deeds, in accordance with His plans formed before the foundation of the world, so that nothing can defeat his will, is as full of comfort as the belief that our Saviour is almighty. The world is a gainer when it realizes that this belief is above its contempt, and deserves its careful examination."

We quote one other paragraph, in which our author points out to his countrymen the radical evil which exists, and which always has existed in the American system of government. It is the first time we have met with any reference to the matter by an American writer.

"The numerous republics that have lately been formed have wisely preferred the English model of the nineteenth century to our modification of the English government of the eighteenth century. The history of the last generation is gradually shewing us that we may need to change in the same direction. The prerogatives of our presidents are a main cause of our political disease. Their vast patronage has begotten political corruption, till politics has become a trade avoided by large classes of the best people. Their absolute political power excites animosities. The interest that is felt by good citizens in the proper management of public affairs instead of being usefully expended in the election of worthy representatives who will have the power as well as the desire to reform abuses in the government, lashes itself into fury against the iron bars of presidential power that must last a definite period. The great power of the English monarchy in the last century produced the same effects. The corruption of Walpole and the partisan turbulence of Wilkes were its natural results then. The political excitement and the corruption in our land, in the present age, are the natural fruits of the vast powers lodged in the hands of our presidents. How these prerogatives and powers can best be limited, is a problem which we will have to solve. Instead of presidential government, we need parliamentary, congressional, legislative government."

## SCIENTIFIC AND USEFUL.

IF the sufferer from sore and enlarged joints in the feet will bathe the parts with iodide of ammonia, he can be relieved.

THERE is scarcely a better health-meter for men who think much than sleep. Hard mental work is beginning to kill when it interferes with sleep, and he who plies his brain with ever so much energy eight for ten hours a day, prays and plays five or six hours, and sleeps eight or nine will never die of overwork.

GLOSS ON SHIRT BOSOMS.—Take two ounces of fine white gum-arabic powder, put in a pitcher and pour on it one pint of boiling water, cover it and let it stand all night. In the morning pour it carefully from the dregs into a bottle; use one tablespoonful to a pint of starch made in the usual manner; use a polishing iron also.

FOR BURNS.—A solution of bicarbonate of sodium applied to burns promptly and permanently, relieves all pain. A laboratory assistant in Philadelphia having severely burned the inside of the last phalanx of the thumb, while bending glass tubing, applied the solution of bicarbonate of soda, and not only was the pain allayed, but the thumb could be at once freely used without inconvenience.

A SIMPLE BECHAMEL SAUCE.—Put a small lump of butter into a pan and stir in a tablespoonful of flour; cook this thoroughly, but do not let it brown. Stir into this one cupful of strong hot veal stock, a cupful of boiling cream and a little grated nutmeg; let it simmer, stirring it well, for a few minutes, then strain and serve. In making the veal stock for this sauce add the usual soup vegetables.—*Herald.*

SPANISH CREAM.—One quart milk, four eggs, half ounce gelatine. Pour one pint of milk on the gelatine, then add the other pint of milk, and stir it over the fire in a farina kettle. Beat the yolks of the eggs with three tablespoons of sugar, and stir into the milk just before it boils. When it comes to a boil take it off, stir into it the whites of the eggs beaten to a stiff froth, with three tablespoonfuls of sugar. Flavor with vanilla. Pour into molds. Use the next day.

PORK POT-PIE.—This is nice when chickens are not very plentiful; it helps to make a variety for those living on a farm. Slice nice salt pork; soak a short time—sweet milk is nice to freshen it in—boil two hours; then put in the potatoes, and a few minutes before they are done, make the dumplings as follows; one well beaten egg, one teaspoonful of sour cream, half a teaspoonful of soda, enough flour to make quite thick or they will fall to the bottom; drop the mixture in small spoonfuls and shake the kettle a few times while boiling. Before taking up put in some pepper and small lumps of butter.

SUET PUDDING.—This is sure to suit, for, if properly made, it never fails to be light: One cup suet, chopped fine; one cup molasses; one cup sour milk; one cup or more raisins; four cups flour; one teaspoonful saleratus; one teaspoonful cinnamon. Have a tin dish with a cylinder in the centre, and a tight-fitting cover. Put in a kettle of boiling water, which must be kept boiling, being replenished from the teakettle when it evaporates. Boil for two and a half or three hours. When done drop the tin into cold water a moment, which will loosen the pudding from the sides. Turn out, and serve with sauce.

FERTILIZING WITH CHARCOAL.—The owner of a large vineyard on Kelly's Island writes me that a neighbor of his had a large grapevine growing not far from an old cistern which had a filtering apartment filled with charcoal; and a root of the vine, having found its way into that charcoal, filled the entire mass with its ramifications; the effect on the growth and productiveness of the vine was remarkable. He intends, therefore, to try some powdered charcoal as a fertilizer. It is probable, however, that in the case of the cistern, the charcoal was saturated with fertilizing ingredients filtered from rain water, and hence comparatively little benefit may result from the application of charcoal unless mixed with richer ingredients.—*Correspondence, Country Gentleman.*

HEAT, VISIBLE AND INVISIBLE.—Prof. Tyndall has been delivering three lectures to children at the London Institution, on "Heat, Visible and Invisible." He pointed out that considering the immense quantity of carbonic acid sent out into the air by all the fires in the world, and by all the men, women, and children, and animals, one would naturally conclude that the air must become more and more contaminated, and less fit to support combustion and animal life. This conclusion was, however, wrong. The carbonic acid yielded by fires and lungs, got absorbed by the leaves of plants, and by the action of the sun's rays it was decomposed; the carbon of the carbonic acid was torn from the oxygen, and was stored up in the fibres of the tree or plant, and the pure oxygen was restored to the air.

WHAT MAKES BOW-LEGS.—The *Popular Science Monthly* says: "Bow-legs and knock-knees are among the commonest deformities of humanity, and wise mothers assert that the crookedness in either cases arises from the afflicted one having been put upon his or her feet too early in babyhood. But a Manchester (England) physician, Dr. Crompton, who has watched for the true cause, thinks differently. He attributes the first mentioned distortion to a habit some youngsters delight in, of rubbing the sole of one foot against that of the other; some will go to sleep with the soles together. They appear to enjoy the contact only when the feet are naked; they don't attempt to make it when they are socked or slippers. So the remedy is obvious; keep the baby's soles covered. Knock-knees the Doctor ascribes to a different childish habit, that of sleeping on the side, with one knee tucked under the hollow behind the other—as he has found that where one leg has been bowed inward more than the other, the patient has slept on one side, and the uppermost member has been the most deformed. Here the preventive is to pad the inside of the knees, so as to keep them apart, and let the limbs grow freely their own way. All of which is commended to mothers who desire the physical uprightness of their progeny."

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TORONTO, FRIDAY, FEBRUARY 8, 1878.

## DEATH OF A STUDENT.

IT is our melancholy duty to record the death of Mr. John G. Donaldson, a student in the Presbyterian College, Montreal. Mr. Donaldson came from the township of Osgoode, and belonged to a family which is held in high esteem for the sterling Christian character of its members. He early engaged in Christian work as a Sabbath school teacher, and in company with other young people of the congregation to which he belonged, established a series of prayer meetings, which were spiritually blessed to many who took part in them. About three years ago he resolved to devote himself to the work of the ministry, and last winter took his first session in Montreal. During the following summer he was engaged in missionary labors in the district of the Upper Ottawa, and so successfully that the people then under his charge lately sent a formal request for his services after the close of the present session. Shortly after his return from home, where he had spent the Christmas vacation, he was seized with typhoid fever, and was immediately removed to private quarters in the General Hospital. While there he received every possible care and attention, but after a week's illness, during much of which he was unconscious, he peacefully breathed his last. One of his last acts while in health, and which illustrates his kindly Christian disposition, was to take with him to Osgoode for the Christmas vacation a friendless French Canadian student from a distance who has been but recently converted to Protestantism, that he might be preserved from evil influences in the Popish surroundings of Montreal. Though not a brilliant student, Mr. Donaldson was eminently conscientious and persevering in his studies, and bade fair to be a useful and honored servant of God in the ministry. He was much esteemed by all who knew him, and beloved by his fellow-students, who sincerely mourn his loss. Principal MacVicar was with him at the time of his death, on Monday morning, the 21st Jan., and at a meeting of professors and students held in the afternoon of the same day, set forth the important lessons taught by this solemn dispensation of Divine Providence.

## THE SCOTTISH HIERARCHY.

CARDINAL MANNING, not satisfied with the footing which the Romish Church has so long enjoyed in Ireland, and so recently gained in England, has been secretly pulling the wire strings, so as to have another Hierarchy established in Scotland. Everything seemed favorable for the accomplishment of his object. The Pope, ever anxious to extend his domain, smiled upon the project, and gave it his blessing. There seemed to be nothing wanting to secure the cardinalate in Scotland. With a Church dignitary like Dr. Manning taking up his residence in Edinburgh, and with all the grades of the sacerdotal office in full operation, there was held up the bright prospect of the Romish Church taking deep root in Scottish soil. The expectation was readily entertained that the existing Roman Catholic gentry would gain large accessions to their ranks, and that the Scottish people would soon become affected with a religion which, by its spectacular show and intricate ceremonial, appeals to the bodily senses rather than the intellect and the heart. Let the Hierarchy once be established in Scotland, and there would be introduced a leaven that might reasonably be expected to leaven the whole lump of society.

But bitter must be the disappointment of the wire-pullers to find a barrier suddenly raised against them, of which they had taken no heed. The laws of the land are explicit in reference to Popery. The public prosecutor can deal with the attempt to establish Roman Catholicism, in the same way as he can bring to account any treasonable action. It is thus seen what is the true position of the Romish Church in Scotland at this moment. It is there by toleration merely. It is allowed so long as it is contented with the subordinate position of being a mere sect. With the large catholic spirit that pertains to the Presbyterian Church, the priests are permitted to exercise their office amongst their own people. They may practise the confessional; they may offer their incense; they may preach their tenets, so long as in doing so they are merely ministering to the families of their own Church. All this has been tolerated in Scotland, and it will continue to be tolerated, notwithstanding the reasonable and deep-rooted prejudice the Scottish nation have always felt towards Popery since the days of Knox. A country like this will not persecute the Romish priesthood, believing as it does in Roman Catholic emancipation and in the liberty of conscience. With this the dignitaries and priests of the Romish Church might well have been contented, without attempting to have their Church recognized in any sense as national. The Scottish people are in no mood for the extension of the principle of a national Church which is now on its trial. And the very attempt to raise the Hierarchy in Scotland has had the effect of fanning the Protestant flames, and making the people feel that they are in danger of losing sight of the grand principles of the Reformation for which their fathers fought and died.

The failure to establish the Hierarchy in Scotland, shows how thoroughly the work of reformation was done. In England the reformation was rather political than religious. It was not, therefore, surrounded by the safe-

guards which were deemed to be wise and necessary in Scotland. The consequence is that the present attempt will be abandoned. It was far too open and barefaced to succeed with the canny people of the North. Cardinal Manning may well content himself with the foothold he has gained for the Church of his adoption in England, without trying further to plant it amongst a people who have a wholesome and deep-rooted aversion to its errors and superstitions. But it is a lesson to the Scottish people to be watchful against the insidious inroads of Popery. Let them realize that a divided Presbyterianism is scarcely a fit antagonist to a Church which has all the cunning of the serpent without the harmlessness of the dove. Whether or not the Churches in Scotland ever reach the point of corporate union (and it is our sincere prayer that they may follow the example of the Churches in Canada), let them go far in the way they have already travelled towards brotherly love and spiritual co-operation, and they need not fear but that they will always present an indomitable front to the encroachments of Romanism.

## LOW PAID PASTORS.

WE have received a communication from "A Country Pastor" anent ministers' stipends. This subject has been pretty fully discussed in our columns quite recently. Our correspondent's article contains much that is new and much that is reasonable, but the new is not reasonable and the reasonable is not new. For example, the complaint that the salaries of many ministers are too small, is quite reasonable, but it is not new; and the proposal to extend the principle of "Presbyterian parity" to salaries, is quite new, but it is not reasonable. Surely our friend is not in earnest about it. Surely he must be poking fun at the high paid ministers when he says, or implies, that they ought not to resist the equalization of stipends. It is an undoubted fact that many of our ministers are paid too low; we would rejoice to see the minimum raised a good many degrees above that point which secures a bare living; and we trust that this will soon be effected by action in the Church courts. But there will still be differences. There will still be poor congregations and rich congregations; and there will still be men who possess in a greater degree than others those qualities which are most in demand. The fact that some ministers receive large salaries is not the cause of the salaries of others being too low; and the prosperity of the former ought not to add one drop of bitterness to the cup of adversity which has fallen to the lot of the latter. Surely that old woman is not to be commended, who, having been deeply grieved by the failure of her potato crop, was afterwards greatly consoled when she found that her neighbor had been equally unfortunate.

## INSTITUTIONS FOR THE DEAF AND DUMB, AND THE BLIND.

THE Provincial Institution for the education of the Deaf and Dumb is situated at Belleville, and that for the education of the Blind at Brantford. Considering the shortness of the time during which these establishments have been in operation, they cannot be expected to have as yet reached a very high

degree of efficiency; still, the Inspector's report for the year ending 30th September, 1877, indicates considerable progress. The receiving capacity of the Institution for the Deaf and Dumb was increased during the year by the erection of additional structures at a cost of \$26,100 for brick-work, etc., the carpenter work having been done by the inmates. There were 261 pupils in attendance during the year. Of these, 231 were admitted free on the certificates of municipal officers to the effect that their parents were unable to pay; twenty-seven paid for their board at the rate of \$50 each; and thirteen were admitted as orphans, not only boarded and educated, but also clothed, by the Government. In view of the small number of paying pupils, the Inspector recommends that in future the Institution be made free to every deaf mute of school age, in the province, without requiring any certificate of indigency from municipal officers. Regarding the educational progress of the pupils, the report is on the whole favorable. It complains, however, of bad penmanship; and this may excite surprise, as there is no reason why deaf mutes should not, in this department, rival those who have all their senses; in fact the caligraphy of educated deaf mutes is generally excellent; but we suspect that in the Institution in question, the pupils were permitted to acquire speed in writing before they had been thoroughly trained in shaping the letters properly. The report also complains that "in not a few cases, only a parrot-like education is being given, without bringing out and developing the reasoning powers of the pupils." This is a much more serious evil than bad penmanship, and we are sorry to say that it is not confined to the Institution for the Deaf and Dumb. Many of our public schools and many even of our high schools, turn out work which has evidently been accomplished too much by the memory and too little by the understanding—too much by the text-book and too little by the teacher. The only industries carried on in connection with this establishment are carpentering and shoe-making. The total expense for maintenance was \$34,998.54. The only off-set against this is \$1,000 received for board of paying pupils. There is a farm, but during the year to which the report refers it was worked at a loss.

The institution at Brantford for the education of the Blind has also been enlarged, by the addition of a wing at a cost of \$32,000. It was formerly overcrowded, for 130 pupils were in attendance, while the building had been intended to accommodate only 100. With the enlargement it will accommodate 150 without overcrowding; but there are in the province of Ontario, 302 persons under twenty-one years of age who are destitute of sight, and further enlargement will soon be necessary. There are no paying pupils at this establishment, all having been admitted free, on the certificate of municipal authorities. The report speaks highly of the discipline and order prevailing in the literary classes. The course of instruction given is the same as in the ordinary public schools. Music is made a speciality, and so many apply for instruction in this branch that the staff of teachers is not sufficient to meet the demand. This accomplishment must be a solace to the blind in their great loneliness; and it may also fur-

nish a livelihood to those who excel. But this is not the only means of gaining a living afforded to the inmates of this institution. Many of them receive daily instruction in the art of manufacturing willow-ware and in the seating of cane bottomed chairs; others are taught to work sewing-machines and knitting machines; and there is a large class of girls receiving instruction in plain sewing, crochet, and general fancy and bead work. The Inspector recommends that all the profits derived from these industries be funded for the purpose of providing an outfit for pupils leaving the institution—such as a sewing-machine for a pupil who has learned to use it—and for providing books to ex-pupils. The expense of maintenance for the year ending 30th September, 1877, was \$26,913.19, against which may be placed \$809.69 made by farming and gardening operations, and \$282.24 net profit on the various industries carried on in the Institution. It is to be hoped that the Brantford establishment will soon be enlarged to a capacity corresponding to the number of blind persons of school age in the province, and that no effort will be spared to bring both it and the Belleville establishment up to the highest point of efficiency as speedily as possible. It is our duty to provide for these helpless ones; and it is both our duty and our interest, by giving them that education which is not only an aid to the senses which they have, but a substitute for the senses which they have not, to place them in such a position that they will be helpless no longer.

THE late John Alexander Campbell, whose memorial sermon by the Rev. Dr. MacVicar we publish in this issue, was the eldest son of Mr. John Campbell, a highly respected and useful elder of Cote Street Church, Montreal. The character of the young man as depicted in the sermon deserves the earnest attention of the children and youth of our Church. He died suddenly in Cannon City, Colorado, to which he had accompanied his father in the hope of recovery from his ailment, consumption.

ATTENTION is directed to the laudable action of the congregation of Knox Church, Hamilton, at its last meeting, in resolving to pay all expenses incurred by minister or elder in attending Church courts. It is only right that every congregation should do this, on the one hand not deducting anything from the, in many cases, inadequate stipend, and on the other, not burdening the friends of the Church in the place where the court meets. If this course were generally adopted, we might expect a better attendance of members at the Church courts. We commend this resolution for the adoption of all congregations.

#### THE "HAVEN"—AN APPEAL.

The Gaol Committee of the Women's Christian Association, with other benevolent ladies and gentlemen of the city, have for some time been considering the advantage of establishing what is known in the metropolis and other cities of Great Britain as a "Prison Gate Mission." The principal object of the Committee in organizing this mission is to extend sympathy and assistance to the female prisoners confined in our city gaol, immediately upon their discharge. This the Committee expect to accomplish in several ways:

1. By opening a "lodging-house" on Berkeley street, in a neighborhood not inconveniently distant from either gaol or street cars.

2. By visiting the prison daily at an hour to be appointed by the sheriff or governor of the gaol, and hereby becoming personally acquainted with every female prisoner before her discharge.

3. By securing situations, if possible, for those who have been convicted of petty offences, by urging the aged and feeble to enter the House of Industry, and the vicious and depraved to seek an asylum in the Home at Yorkville.

The lodging-house will be plainly furnished, and the cost of daily maintenance met by contributions and donations from benevolent friends in the city. Already upwards of \$180 have been contributed without solicitation, and the managers of the Women's Christian Association have donated bedsteads, mattresses and furniture sufficient for six bedrooms, and various other articles have been promised by individuals interested in the project. The house alluded to in Berkeley Street is in fair order. It is comfortable, and capable of accommodating six lodgers besides a matron.

While those interested in this department of Christian work would desire to bestow sympathy, kindness, advice, and spiritual instruction on all the discharged prisoners, they would undertake to receive as lodgers only those who have been convicted once or twice, those who are extremely youthful, or are apparently sincerely penitent, or those who are strongly recommended by prison officials.

Nothing more in connection with the lodging-house need be specified at present, except that inmates will be received and retained a certain number of days, and employed in accordance with rules and regulations sanctioned by the general committee.

The matron will meet the prisoners daily at the prison gate, conducting to the home those who are eligible and desirous of becoming inmates, as well as all who wish to see and converse with the ladies, who will be daily in attendance. The most difficult part of the work will be the employment and disposal of the lodgers. A register will be opened, and by this means, as well as by private solicitation and advertising, it is hoped that Christian homes may be secured for some of the inmates at least.

The countenance and co-operation of the Mayor and City Council would be very desirable in assisting the committee to forward persons really anxious for reformation away from their sinful haunts and companions in the city to distant towns and places where they may be unknown, or to their own friends and homes.

The committee would particularly wish to work in entire harmony with the managers of the House of Refuge at Yorkville, not doubting that cordial co-operation and mutual aid and assistance will greatly benefit both charities.

Contributions may be enclosed to any member of the committee—Mrs. C. Gamble, Pinehurst, 22 Grange Road; Mrs. John Harvie, 354 Front Street; Mrs. R. W. Laird, 232 Carleton Street; Mrs. C. Clapp, 34 Crookshank Street; Mrs. D. Cowan, 146 Mutual Street; or Miss Howland, 211 Simcoe Street; and will be acknowledged weekly in one of the public prints.

Toronto, January, 1878.

#### CONVERSION OF PRIESTS OF ROME.

The Treasurer of the Board of French Evangelization desires to acknowledge with thanks the following contributions in aid of the fund for the maintenance of the ex-priests who have recently left the Church of Rome and placed themselves under the care of the Board:—Oakville Sabbath School, \$5; Friend of Missions, Sarnia, \$4; J. M. Smith, Montreal, \$5; James Trenaman, Richwood, \$3; D. Kyle, Richwood, \$1; James C., jr., Carleton Place, \$5; A Friend, N. Sydney, C.B., \$5; "Printers," London, \$3; A Friend, Cobourg, \$20; Messrs. James Walker, John Garrett, and R. M. Wanzer, Hamilton, \$60; Missionary Box of two children, Quebec, \$1.05; Mrs. Donald Ross, Mount View, Montreal, \$10; Mrs. Birnie, Montreal, \$2; Mrs. A. Murray West Mount, Montreal, \$10; J. Walker, Montreal, \$5; per Arch. McNab, Rockwood, \$8.60; A. Clark, Smith's Falls, \$20; E. & M. A. Twitchell, Clinton, \$4; Major Malan, \$10; James Thompson, Perth, \$10; Mrs. P. McNaughton, Notfield, \$5; Mrs. Fraser, Montreal, \$10; Miss M. E. Torrance, Montreal, \$5; S. G. O., Montreal, \$5; Rev. D. Wishart, Madoc, \$1.50; Miss Dawes, Lachine, \$3; Rev. R. S. Patterson, Bedeque, P.E.I., \$5.

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

## CHOICE LITERATURE.

MORE THAN CONQUEROR.

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

## CHAPTER XIX.

Anthony Beresford was awakened after his first night's rest at Refugium by the singing of innumerable birds, which fluttered round his window and perched on the branching rose-trees that encircled it. Their melodious warblings made further sleep impossible, and he sprang from his bed at once, thinking with no small excitement that the day would surely not pass without giving him an opportunity of seeing once more the beautiful face of Innocentia Vivian.

Anthony threw open the window, and looked out when he was dressed, hoping that he might catch a glimpse of her somewhere among the flowers; but he only saw her father walking to and fro, followed by many of the tame animals which peopled the garden. Vivian looked up at the sound of the opening window, and made a gesture of invitation to Anthony to join him in his walk, which the young man speedily did, and they strolled about, examining some of the rare exotics which had been cultivated with success in that sheltered spot, till Juan came to announce that breakfast was ready.

"Now I shall see her," said Anthony to himself, his heart leaping up at the thought, but he was doomed to disappointment. A charming little repast, with fruit and flowers, and everything that could give it refinement and elegance, was prepared in the room where he had dined the day before, but Mr. Vivian alone shared it with his guest, and he made no mention of his daughter. When the meal was concluded, he told Anthony that he was going to dispatch Juan with the letter he had written to his acquaintance in Mexico, and asked if his guest had himself any packet to send to the post.

"I hope you will remain here with me for a few days," said Vivian, courteously; "so, perhaps, you may like to acquaint your brother with your intention."

Anthony very readily agreed to remain, and sent a few lines to Rex, giving him the address of the post-town to which letters could be sent, and begging him to let him know without fail when he thought of returning to Darksmere. So long as his brother was safe with the Flemings, he felt he might enjoy himself at the Refugium with a mind at ease; and when this duty was performed, he went down from his room full of hope that Innocentia would soon appear. But the hours flew by, very pleasantly, certainly, in Mr. Vivian's society, yet still with no sign that the enchanted garden contained any form so fair as that which Anthony had seen disappear within its walls. He was much interested in exploring the singular domain with its courteous master. There were beautiful horses in the stable, and among them a milk-white Arab, which Mr. Vivian said was ridden only by his daughter.

"You let Miss Vivian go outside the walls then, sometimes," said Anthony, eagerly.

"Only as a rule, in the early morning, when she rides with me often along the trackless mountain side, where I know there is not the slightest chance of our encountering any human being. But it has been a matter of very rare occurrence for her to be alone beyond these grounds, as she was when you saw her yesterday. One of her favorite birds had flown over the wall, and she went to call it back, not having been many minutes absent; it has occasionally happened that she has done so before, but this is the first time that she ever was seen there by mortal man, and I am afraid I bore you no good will when I first heard of it," said Vivian smiling.

"I guessed as much," said Anthony, "for your servant came up to me with a most menacing air."

"He saw how angry I was at the idea of any one having seen my child," said Vivian, "but my feelings changed when I read your card. Mrs. Erlesleigh's son could not but be welcome, and now you are so for your own sake," he continued, courteously.

It was pleasant to hear this, but not a word was said which gave Anthony any hope of attaining the object of his desires, and dinner passed as breakfast had done, without the appearance of Innocentia. Mr. Vivian was naturally interested in all that his guest could tell him of the state of politics and other matters of public interest, and the conversation never flagged till it was time to retire to rest once more.

Anthony Beresford went to bed a sorely disappointed man; but he resolved to take a decisive step next day. It proved to be a beautiful morning; and the fairy domain was looking its best when Mr. Vivian and Anthony went out through the open glass door of the dining-room after they had finished breakfast. They sauntered down to a spot where a seat was placed under a spreading tree, and sat down together, with a strange group of animals gamboling round them.

"Mr. Vivian," said Anthony, suddenly, after being silent for some minutes, "it is like dwelling in Elysium to be in this place; but, nevertheless, I think I ought to leave it at once, without the delay of another hour."

"Why so?" said Vivian surprised; "what has happened; you seemed content to stay yesterday; what reason have you for leaving me so suddenly now?"

"Simply this," he replied, "that I see I am keeping Miss Vivian in banishment while I am here. I cannot doubt that when you are alone she is always with you."

"She is, indeed, poor darling, but she is too sweet to object to my wish that she should keep to her own rooms for the present. She has a private part of the garden to walk in, and makes herself very happy with her birds and other favorites. You need not think of leaving me on that account."

"It is then your intention that she shall not leave her imprisonment so long as I am in this place?" asked Anthony.

"Frankly, it is," said Vivian; "but you must balance the pleasure your society gives me with the slight inconvenience to my daughter."

"There is another view of the question, sir," said Anthony. "I know that all your care has been to keep your daughter from evil influence, and you must have a very bad opinion of

my character and principles if you think that an acquaintance with me would frustrate your object. I think," he added, hotly, "if I know myself at all I should have been as anxious as you would be to bring no breath from the outer world which could disturb the serenity of her beautiful innocence; but if you think otherwise you must excuse me from remaining here any longer." He rose as he spoke, with a proud look of firmness on his pleasant face, and seemed about to move away, when Vivian caught him by the arm.

"Sit down Anthony Beresford; I honor you for your self-respect, but you are not going to leave me thus. So far from having a bad opinion of you, I marvel at the extent to which you have won on my esteem and affection in so short a time. The impression you have made upon me leads me to think there is no man I could more safely trust, but I have known you only two days, and it is not easy to summon up courage enough to break through the seclusion in which I have kept my child for seventeen years. Mine has been a bold experiment, and of late I have had many fears as to its righteousness. If I could live here with her always, and if our lives could come to an end together, she might throughout her life maintain the peace and passive happiness I have given her, but my health is not strong, I may die at any time, and certainly in all human probability long before she will, then she must perforce return to the world; and how hopelessly unfitted she will be to cope with its temptations and trials! I feel that I am unable myself to estimate the probable consequences of that which I have done in training a girl to lead an angel's life in simplicity and ignorance of wrong, while yet she is one of the erring human race, and must needs find her home amongst them on the earth. I cannot tell what may be the result of her intercourse for the first time with even one of her fellow-creatures; and it has been the doubt, the fear, as to what may follow from the introduction of any sort of change in her life which has made me shrink from letting her see you. There is no room for offence, Beresford, so far as you are concerned; you should rather pity the father who is suffering the penalty of his own rashness in venturing to make experiments with a human soul."

"I do perfectly appreciate your feelings," said Anthony, warmly; "but, Mr. Vivian, I think you must face the inevitable; it is impossible that you can keep your daughter shut up all her life in this garden. Not only must she leave it at your death, but long before that—I hope distant time—she will cease to be content within it. The childish pleasures which have amused her hitherto will not satisfy her when her mental powers are matured. She will crave for intercourse with her fellow creatures, and you will not be justified in denying it to her. Is it not better that you should take the initiative, and begin to accustom her gradually under your own eye to the life in common with other men and women, which she must lead some day. I think you have done much for her in keeping her so long in blissful ignorance of evil, and that she will always probably retain a degree of candour and innocence which will enable her to pass scatheless through the world far more easily than most of us can; but it seems to me that your object now must be to finish your work by preparing her yourself for that contact with the world from which you cannot much longer save her."

"I believe you are right," said Vivian, thoughtfully, "some such thoughts as these have been in my own mind lately, but I could not bear to face them out. Yet I might die any day, and then how cruel it would have been for her to be left so hopelessly incapable of taking her place among others in her natural sphere. It is hard to give up the cherished certainty that the existence I have made for her has been absolutely harmless and blameless, and harder still to allow it henceforward to become as full of peril and trouble as that of other women, but I could never from the first have hoped to keep her as she now is much beyond her present age. Well, Beresford, if I had died before your mother, and Innocentia had been left to her guardianship, you would, I suppose, have been almost the first acquaintance she would have made, so it seems as if the fates had sent you here on purpose that it still should be so. I will call my child, and you shall know her. I feel sure I may trust you in every respect; but oh, remember," he added tremulously, "she is white and stainless as that delicate lily, from which a butterfly's wing would brush the bloom; be careful how you speak to her of earthly things!"

## CHAPTER XX.

Mr. Vivian turned round, and looked full in the face of Anthony Beresford as he spoke the words in which, with trembling voice, he compared his Innocentia to the fairest and most stainless of lilies, and as he met the beautiful grave eyes of the young man confronting him with their fearless gaze, which was so eloquent of a noble integrity of soul, he felt that he could nowhere have found one more worthy to be the first who should bring a knowledge of life beyond those walls to the mind of his young daughter, an unwritten page as yet in all the lore of this world.

It needed not Anthony's quiet, low-spoken answer, "You may trust me," to satisfy him fully. He raised his hands to his lips, and sounded, without hesitation, the soft musical call which had been so swiftly obeyed by Innocentia on the previous day.

Anthony's heart beat quickly, and his breathing came thick and fast, under the influence of an emotion for which he could hardly account, as he watched to see her appear once more. He kept looking towards the door of the house, which was visible from where they sat, expecting every moment to see her flying down the marble steps, and coming towards them over the open lawn; but suddenly he caught a glimpse in the opposite direction of a fairy figure, gleaming white through the trees, and he had scarce time to turn his head that way when she stood already before them. He had thought her lovely when he saw her first, but on this occasion when he had time to contemplate her perfect features, she seemed to him almost divinely fair; her delicate face was beautiful, both in form and in complexion; but it was the charming expression of childlike candour and sweetness which constituted its chief attraction. Her appearance was entirely unlike that of any other lady he had ever seen. Yet the long flowing hair and white robes, unrelieved by any

other colour, seemed to suit her exactly; while the pretty dove, with its soft, snowy feathers, which stood on her shoulder and nestled close to her cheek, seemed a perfect type of herself. She stood in silence, with her great wide-open eyes glancing from her father to Anthony till Vivian spoke.

"My Innocentia," he said, with a certain solemnity, "you have only had myself as a friend up to this day, and now I give you another in Anthony Beresford."

"My friend," she slowly said, as if pondering the significance of the word. Then she held out her hand to him, and as he took it, almost reverently, in his, she added: "Yes, I understand you will be my true friend, and I shall love you very much."

The hot blood rushed to Anthony's face, while Vivian gave an uneasy laugh. Yet neither could say one word to disturb the guileless serenity of soul with which the young girl spoke. Nor did they at any future time interfere, when they found she had accepted him as a friend according to her own idea of the word, with the perfect freedom of simplicity calling him "Anthony," and leading him about by the hand to see all her favourite flowers, and the animals she loved to feed and caress. She sang to him with her fresh sweet voice, and made the golden hours of that wonderful day fly away more swiftly than any in his life before; and when, in measureless content, he laid his head on the pillow that night, a thought stole into his mind—too sweet to be almost admitted to himself—would her first words to him ever prove to have been a prophecy—would she one day truly and really "love him very much?"

Thereafter commenced, for Anthony Beresford, a period of some three weeks, which was one long dream of delight. Ever by the side of this lovely and sweet Innocentia, she spoke out all her thoughts to him, with a simple candour which enabled him to read into her very soul in its crystalline purity. The young girl, so strangely unlike other women, so simply charming in her beauty and grace, could not have failed to be most attractive to any one who had learnt to know her, but she was so in an eminent degree to Anthony, because he was himself so unworldly, so single-hearted and honest of purpose, that her artlessness and transparency of character had for him an indescribable charm. They were together all day long, exploring the many objects of interest within Mr. Vivian's own domain, or riding over the heath-clad hills, where Innocentia, on her milk-hued Arab and in her long white riding-habit, looked truly like some lovely spirit of the mountains, who had nothing in common with ordinary mortals. It had been one of her father's fancies that she should always wear white, and that her beautiful hair should never be cut or gathered up in any artificial manner; and, to Anthony's eyes, it was the most perfect fashion of dress that had ever been imagined. But truth to tell, Innocentia Vivian soon became to him the very pearl of women, the delight of his eyes, the charm of his life, and, forevermore, his one and only heart's desire.

It was not strange that he should have yielded himself unreservedly to the attraction she exercised over him, for it was the first time that Anthony Beresford's strong affections had ever been drawn forth in any warmer sentiment than that which had bound him to his mother and brother. Innocentia was emphatically his first love, and she had captivated his fancy from the first moment he saw her. He lived in a dream of wonderful bliss during the three weeks he spent at Refugium, thinking nothing of either past or future, but only of the rapturous present, when he saw her every hour of the day, and cared nought for all the world beside. He did not seek to examine into his own feelings or into hers, but simply enjoyed the golden hours without stint or limit, and desired nothing more. He was aroused at last from his ecstatic enjoyment by the arrival of two letters addressed to himself.

Juan had arranged, when he posted Mr. Vivian's letter to Mexico, that any which might arrive at the post town for Mr. Beresford should be brought by a messenger to Refugium; and one afternoon when Anthony came home from a long ride with Innocentia he found two despatches awaiting him—the one from his brother, the other in an unknown handwriting. He opened Rex's first, feeling some little anxiety to be assured that he was still safe at the Flemings'. He found that his brother had returned to Darksmere some days before he wrote, and his letter spoke in a somewhat excited manner of the great amusement and excitement he had been having, since he came home; he did not specify in what manner, but said that he had never enjoyed himself so much in his life before. He did not seem at all anxious for Anthony's return, but pressed him to stay and amuse himself as long as he liked, wherever he might be; and ended by saying his brother need not fear his being at all lonely, as he found Mr. Gascoigne a most delightful companion. A thrill of terror shot through Anthony's heart as he read these last words. He had firmly believed that there was not the remotest chance of Rex meeting this man, of whom he could not help entertaining a certain suspicion; nor, indeed, had he thought that during his own absence his brother would see any one whatever but the Flemings, and now he was not even at their house, and was apparently in the constant society of this doubtful personage. There was, besides, a tone throughout the letter which filled Anthony with vague alarm. Rex had evidently been excited when he wrote, as even the handwriting, blurred and confused, could testify, and his brother trembled lest the amusements of which he spoke with such keen enjoyment had really been of a dangerous and fatal kind.

Anthony carried the letter at once to Mr. Vivian—who was alone in his library—and asked him to read it. When he had done so he looked up with a very grave face.

"Anthony," he said, "grieved as I shall be to part with you, it is plain you must go home at once."

"You think, then, as I do, that Rex is in danger."

"I think," replied Vivian, "that if this man is really Richard Dacre, as is possible, he has fairly caught your brother in his toils."

"Can it be possible!" said Anthony, in a tone of pain; "the very thought of it makes me feel as if I had been

unfaithful to the trust my poor mother reposed in me; yet I thought I was acting for his interests in coming here."

"And so you were. I hope in a short time to have the answer from Mexico which will tell us whether or not this man is really Dacre, and I should like you then to return here, that we may consult together as to the means you should take to defeat his machinations. You can bring Reginald with you, so as to insure his safety; but in the meantime, Anthony, I fear you must not delay your departure."

"No," he replied, slowly. "I suppose I can go at once." "Yes, I will give you my own horse," said Vivian, "which will take you to Penzance quicker than the lumbering country coach from the village, and you will be able to catch the early mail train."

He rang the bell as he spoke, and ordered Juan to saddle the horse and bring it round.

"It must be so then, I fear," said Anthony, with a heavy sigh; "but, Mr. Vivian, I have no words to tell you how sorry I shall be to leave you and—" he paused; but Anthony Beresford was the most honest and straightforward of men, and he lifted his brown eyes—full of sadness at the moment—and looked steadily at Mr. Vivian, as he added, "and Innocentia."

The tone of his voice and his earnest look were alike full of meaning, and Mr. Vivian raised his head and glanced at the young man's face. Then an expression of great seriousness, and almost of pain, passed over his face. He seemed anxious to prevent Anthony from saying anything more, for he rose hastily, and said, "Juan will see that your luggage is despatched, for you cannot take it with you, so it only remains that we should bid you farewell for a time. I will send for Innocentia, and you can take leave of her here; but, Anthony, before I call her, remember, my darling has never had a sorrow in her life up to this day, do not act in such a manner as to make her find one for the first time in the departure of her new friend."

He gave Anthony no time to answer, but called his daughter at once. She came in a moment, borne swiftly along by the light fall of her fairy feet, and with the radiance of a perfect joy on her lovely young face.

Her father took her hand, and held it tight. "Anthony is obliged to go away for a little while, Nina," he said, "but he will come again soon; and now you must bid him good-bye, for he has no time to lose."

A shadow passed over the girl's sweet countenance, making her lip quiver, and bringing tears into her large clear eyes.

"Going away," she faltered. "Oh, I am so sorry; I have been so happy since I knew you, dear Anthony; I wish you would stay here always."

"Ah, Nina, my darling sweet Nina, if only I could!" burst from Anthony's lips.

Then he saw Vivian frown, and tore himself away.

(To be continued.)

#### THE REASON FOR FOUR GOSPELS.

Four portraits of himself—this is the whole of the legacy left by Jesus to his family on earth. But they are sufficient for its needs, because by its contemplation of these the Church receives into herself, through the communications of the Spirit, the life of him whose characteristic features they set forth.

These four pictures originated spontaneously, and (the three first, at all events) independently of each other. They arose accidentally, in a manner, from the four principal regions of the earth comprehended by the Church in the first century: Palestine, Asia Minor, Greece, Italy.

The characteristics of these four regions have not failed to exercise a certain influence upon the manner in which the Christ has been presented, in the pictures intended for the use of each. In Palestine, Matthew proclaimed Jesus as him who put the finishing stroke to the establishment of that holy kingdom of God which had been fore-announced by the prophets, and of which the foundations had been laid in Israel. In Rome, Mark presented him as the irresistible conqueror, who founded his divine right to the possession of the world upon his miraculous power.

Amongst the generous and affable Hellenic races, Luke described him as the divine philanthropist, commissioned to carry out the work of divine grace and compassion towards the worst of sinners. In Asia Minor, that ancient cradle of theosophy, John pictured him as the Word made flesh, the eternal life and light, who had descended into the world of time. Thus it was, under the influence of a profound sympathy with those about him, that evangelist brought into relief that aspect of Christ which answered most nearly to the ideal of his readers.

But on the other hand, each of the evangelists has also, by means of the picture which he has drawn, pronounced a judgment upon whatever was impure in the aspirations with which, in some respects, he sympathized. The spiritual and inspired Messianic idea, presented by Matthew, condemned that political and carnal view of the church which is the very soul of false Judaism. The sanctified and divine Romanism of Mark condemned the Caesarism of mere brute force. The heavenly Atticism of Luke took the place of the frivolous and corrupt Hellenism encountered by Paul at Athens. Lastly, humanitarianism—the divine humanitarianism of John—stands as an eternal witness against the humanitarianism, profane and anti-divine in its nature, of a world dazzled with its own greatness, and lost in evil.

Our Gospels are at once magnets to draw to themselves whatever is left of divine in the depths of human nature, and, as it were, winnowing machines to sift out from it whatever is sinful. Hence the power both of attraction and repulsion which they exert upon the natural heart of man.

It has been sometimes asked why, instead of the four Gospels, God did not cause a single one to be written, in which all the events should have been arranged in their chronological order, and the history of Jesus portrayed with the accuracy of a legal document. If the drawing up of the Gospels had been the work of human skill, it would no doubt have

taken this form; but it is just here we seem able to lay a finger upon the altogether divine nature of the impulse which originated the work.

Just as a gifted painter, who wished to immortalize for a family the complete likeness of the father who had been its glory, would avoid any attempt at combining in a single portrait the insignias of all the various offices he had filled—at representing him in the same picture as general and as magistrate, as man of science and as father of a family; but would prefer to paint four distinct portraits, each of which should represent him in one of these characters,—so has the Holy Spirit, in order to preserve for mankind the perfect likeness of him who was its chosen representative, God in man used means to impress upon the minds of the writers whom he has made his organs, four different images—the King of Israel (Matthew); the Saviour of the world (Luke); the Son, who, as man, mounts the steps of the divine throne (Mark); and the Son who descends into humanity to sanctify the world (John).

The single object which is represented by these four aspects of the glory of Jesus Christ could not be presented to the minds of men in a single book; it could only be so in the form under which it was originally embodied—that of a life; first, in the church—that body of Christ which was destined to contain and to display all the fulness which had dwelt in its Head; and then again in the person of each individual believer, if that is true which Jesus said: "Ye in me, and I in you; and we are each of us called to make the personality of Jesus live again in ourselves in all the rich harmony of his perfection.

In the Church, then—in you, in me—we behold the living syntheses which were to be the result of that wonderful analysis of the person of Jesus Christ which produced our several gospel narratives. The harmony of the four Gospels is something better than the best written book; it is the new man to be formed in each believer. From the earliest times, the canonical Gospels have been compared to the four figures of the cherubim which support the throne of God. This comparison has given rise to many arbitrary and puerile exegetical fancies. We would rather compare them to the four wings, continually growing, with which the cherubim more and more cover the whole extent of the earth, and upon which rests the throne of the majesty of Jesus.

Let criticism beware: to destroy one of these wings is to mutilate the holiest thing on this earth.—*Godet's "Studies on the New Testament."*

#### THE NEW TESTAMENT MIRACLES.

Skepticism constantly assails the miracles of the Bible, declares them to be impossible, and holds them up to derision. No miracles are more wonderful than those performed by our Lord Jesus Christ. He healed the sick, opened the eyes of the blind, fed thousands of hungry men and women by increasing a few loaves and fishes, cast out devils, and raised the dead. Is not the manner in which these miracles are recorded a proof of irresistible power and that they really occurred? Consider such a sentence as this: "They brought to him the lame, the halt, the blind, and those that were sick of divers diseases, and many that were possessed with devils, and he healed them all." Such an artless statement of such wonderful deeds is to be found, if we remember correctly, more than twenty times in the gospels. Is it possible to conceive of an impostor who could content himself with such an announcement? If a writer was drawing upon his imagination, if he was fabricating an account to increase the fame of his Master, would he, could he stop with so simple, so general an account? Is there an instance anywhere of falsifying in this fashion? Is it human to manufacture such a record? Would not an impostor tell the number, and magnify the number of the cases? Would he not describe the severity, the hopelessness of their sickness? Would he not draw a picture of the suffering man, accompanied by his dependent family, brought by his anxious and sorrowing, yet hopeful friends? Would he not tell what years of torturing pain the invalid had endured, how vainly he had sought help from man, what a sum he had spent endeavoring to obtain relief? Is it conceivable that, to use plain words, a liar could have contented himself with saying, "They brought the lame, the halt and the blind, and he healed them all?" Is not the conclusion irresistible that these miracles were actually wrought, that they were a common occurrence? But is there not also another conclusion just as irresistible, namely, that the writers of such an account were controlled by a superhuman agency, were controlled by the all-wise God described in the Scriptures? If they were not, how was it that they wrote nothing more? How was it that being such men as we know they were, they did not give a more particular, detailed statement? Did ever such men or any men content themselves with so plain, so unadorned a statement of such transactions? The miracles were wrought. The evangelists wrote what they had seen. Their pens were guided and controlled by God. The books containing such records are true, and are the inspired Word of God.—*Christian Intelligencer.*

**INFLUENCE OF PRAYER.**—Prayer is like a man in a small boat laying hold of a large ship; and who, if he does not move the large vessel, at least moves the small vessel towards the large one; so, though prayer could not directly move God towards the suppliant, it will move the suppliant towards God, and bring the two parties nearer each other.—*Dr. McCosh.*

**DR. CHALMERS** beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

## BRITISH AND FOREIGN ITEMS.

THE Bible has been introduced into the Bengal public schools.

THE Rev. George Gilfillan, Dundee, married on Hogmanay sixteen couples.

A SENATION was created in London by an anti-Russian speech from the Duke of Sutherland.

DIAMONDS were received in London from Cape Colony during 1877 of the value of £1,000,000.

It is claimed that the "confessional" is gradually being quite extensively established in the Church of England.

OUT of 699 foreign missionaries of the Episcopal Church, and of the Church of England, 242 are converted heathen.

DURING a recent heathen festival at Calcutta one native expended about \$10,000 for sweetmeats to distribute among the crowd.

THE venerable Dr. Charles Hodge, of Princetown College, though in his 81st year meets his classes regularly four times a week.

SLADE, the spiritualist, has been expelled from Vienna because he was unable to describe his vocation satisfactorily to the police.

THE Chinese, after a campaign of two years, have captured their old province of Kashgar, which the late Yacoub Beg wrested from them.

HARVARD COLLEGE is growing rich. The receipts of the year 1877, exclusive of gifts and legacies, were nearly \$600,000 in excess of the expenses.

MR. NARAYAN SHESHADRI is making arrangements to receive at Indrapoor 150 orphans bereaved of their parents by the fearful Indian famine.

THE Rev. Jani Alli, a native of India, has recently taken his degree at Cambridge, England, and returned to his native country as a missionary.

DURING the last week in December, Londoners had only an hour and a half of sunshine out of the fifty-four hours the sun was above the horizon.

IN a little village on the west coast of Africa, a Young Men's Christian Association meets twice a week, and is engaged in benevolent work.

A JEWISH Rabbi in Ohio has issued a call for a National Convention of all Israelites, who are willing to accept Jesus Christ as the promised Messiah.

A THREE days' conference of those who believe in the speedy coming of Christ is called to meet in London, England, February 26, 27, and 28.

THE Rev. James Grant, M.A., minister of Ullapool, has been unanimously elected minister of the church and parish of Kilmuir, in the Presbytery of Syke.

THE Utah Legislature will not interfere with polygamy, as all but four of its thirty-nine members have more than one wife each, and most of them are active Mormons.

THE English use a horse shoe made of compressed cowhide, which lasts longer and is much lighter than the iron shoe. It will not cause the hoof to split, and requires no calks.

THE "Cambrian News," speaking of the rector of Llanfairpwllgwyngyllgogerysiliogogoch, a parish in Anglesea, mentions that this is merely an abbreviation of the full title of the village.

THE London carpenters has given six months' notice of a demand for an increase of wages from 9d. per hour to 10d. The masters will follow the example of the master masons and import foreign labor.

DURING the last five years there have been 36,727 business failures recorded in the United States, with liabilities amounting to \$666,586,075, and in Canada 7,548, with \$101,916,818 of liabilities.

NEARLY 25,000 Swedes have petitioned the king to remove the restrictions imposed by the Swedish Church on the celebration of the holy communion. A serious split in the church is anticipated if their petition is denied.

DR. SCHLIEMANN is described as "an active, energetic gentleman in the prime of life, with regular oval features, dark hair and moustache, sparkling eyes, and a genial fund of humor." He speaks English very well.

MISS KATE L. SANBORN, daughter of Professor Sanborn, of Dartmouth, and grand-daughter of Daniel Webster, is delivering a course of lectures on literary topics to ladies, in the parlor of Dr. Crosby's church, New York.

THE United Kingdom Band of Hope Union, Ludgate Hill, London, offer a prize of £100 for the best, and £50 for the second best, temperance tale, illustrative of and adapted to promote total abstinence among the young.

IN view of the fact that James G. Bennett has bought the Arctic yacht "Pandora," the "Graphic" asks the suggestive question, "Is it possible that he is about to send Stanley to conquer the frigid zone as he has conquered the torrid zone?"

MANY colored persons in the island of Barbados, it is reported, would gladly emigrate to Liberia if there was a way provided for them to get there. A few years since over three hundred went and founded a settlement near the Saint Paul's River.

THE marriage of John Matheson, Esq., of the Madras Bank, to Miss Mary Kennedy, daughter of the Rev. Dr. Kennedy, took place in the Free Church, Dingwall, on January 3rd. The Rev. Mr. McDonald of Urray, uncle of the bride, officiated.

MERCEDES, the new Queen of Spain, is a very pretty young woman of the pure Spanish type, with very black eyes and hair, fine features, and a full figure. She receives from the Duke de Montpensier, her father, a dowry of \$5,000,000, a great quantity of diamonds, and a magnificent trousseau. Extraordinary preparations for a bull fight, in honor of the royal marriage, had been made in Madrid, but the young King and the new Queen will not consent to be present.

## OUR CONTRIBUTORS.

### PSALMODY.

MR. EDITOR.—I have been much pleased with the contents of the several letters on this very important subject, on which you have kindly requested correspondence. In the first place the letter of Mr. J. McL. has opened up the subject, and I certainly endorse his remarks. Your other correspondents have elucidated other matters. As a lover of music, and willing to do anything to promote an improvement in our Presbyterian Church Psalmody, I would offer a few remarks on the subject. One of your correspondents asked if certain tunes such as "Orlington," etc., should be sung? Much depends on the portion of Psalm or paraphrase or hymn to be sung. There are several tunes with repeats, which are in every respect well adapted for congregational singing, and if the congregation is acquainted with them should not be omitted, but as a general rule when six or seven verses are given out to be sung, tunes with repeats should not be used, as pleasure would then become a turmoil. As to the time that tunes should be sung in, precentors and choirs should adopt a fixed tune book, and sing according to the time set. The best music book suitable to our Presbyterian Church Psalmody is the "Scottish Psalmody" (cut leaves), having the Psalms at the foot. This book is preferable to many others for several reasons: the Psalms are printed in suitable type, which leads the precentor and choir how to sing each line; which very much improves congregational singing. I would strongly recommend precentors the use of "Eardley's Patent Pitch Pipe," which is so adapted that the starting note or key note of the tune is sounded audibly for all to hear. Another great improvement is for the names of the tunes to be either indicated on a tune board or given out by the minister (the latter plan has been adopted here and with every success.) Where at all available precentors should have a good and if possible well-trained choir to assist, as by such aid assistance is rendered to the leader, and prevents the downfall of the tunes. There is, however, one very important change necessary in the majority of our churches, *i.e.*, to stand during singing. In some of your city and country congregations standing is only adopted at the closing Psalm and the effect is at once observable. There is a heartiness and full volume of sound, which at once proves that standing is the correct position to assume during this part of the service. I believe that if our ministers only asked the members to adopt this plan there would be a universal response. In the year 1859, in one of the oldest congregations in the North of Ireland who had always been accustomed to sit during singing and stand during prayer, a number of the young people met one Sabbath morning and resolved they should adopt standing as the better position for singing; the minister intimated their intention and left it optional with the members and adherents, but the response was a grand rising of all. Could not this be done in Canada? They found the change so beneficial they never returned to the lazy habit. I trust these few remarks may be found of advantage.

AN OLD PRECENTOR.

Barric, Jan. 19, 1878.

**PRESBYTERY OF STRATFORD.**—This court met in Knox Church, Stratford, on the 29th and 30th ult. Seventeen ministers and fifteen elders being present—the elders thus setting an example hitherto unequalled, perhaps, in the church. Messrs. P. M. McLeod, D. D. McLeod, H. H. McPherson, and Thos. Lowry, being present, were invited to correspond. Mr. William Fleming, of Mitchell, was admitted as a student for the ministry. A letter from Mr. McLeod, dated at Liverpool, was read intimating his intention to accept the call from Knox Church, Stratford, and that he would bring necessary Presbyterian documents with him in due time. He presented these documents and declared his acceptance of the call; whereupon Presbytery agreed to proceed with his induction according to arrangements which had provisionally been made. An account of the induction will be found in another column. The Clerk stated that he had received in due time from Mr. Mitchell his reasons of dissent from the decision of Presbytery in relation to arrears due by the congregation of Mitchell to its ordinary fund. Messrs. Hall and McAlpine were appointed to prepare answers and appear before Synod in the case. The Presbytery gave its sanction

to the selling of the old Burns' Church property in East Zorra, and the clerk was authorized to grant extracts when required. Mr. McPherson was appointed to preach for the congregation of Burns' Church there, and consult for the advancement of their interest. The united congregations of St. Andrew's, North Easthope, and New Hamburg, compeared for their interests in the matter of Mr. Cameron's services being discontinued at the latter place. New Hamburg desired the continuance of Mr. Cameron's services but were unable to pay as formerly and proposed to pay \$100 a year for fortnightly services. St. Andrew's had no proposition to make. It was decided that Mr. Cameron should continue his services at New Hamburg as formerly, and that it be remitted to the united charge to consider the desirability of paying unitedly the amount of stipend formerly paid, and report. Mr. Cameron protested and appealed to Synod, and Mr. Mitchell dissented. Messrs. Boyd and Croly were appointed to prepare answers to Mr. Cameron's reasons, should they be handed in, and to appear for Presbytery in the case. North Mornington presented a petition for separation from Milverton and both congregations were cited to appear at next meeting. The convener of the committee on the Brooksdale property reported that he had not called the committee together, but had attended a meeting of the Presbytery of London at which the question of ecclesiastical jurisdiction in the matter was discussed and referred to Synod; and that he had craved extracts of the decision of that Presbytery in the premises, which were granted. The convener was thanked and the committee instructed to appear before Synod for its interests in the matter of jurisdiction when that question should be introduced by reference from the Presbytery of London. A petition from Brooksdale praying for supply of ordinances was read and supported by a commissioner. It was, by a majority of eight against seven, decided to lay the petition on the table until Synod had given a decision on the question of jurisdiction as referred by the Presbytery of London. Reports on missionary meetings were received, showing that the arrangements made had largely miscarried. The Treasurer reported that he had received, on account of expenses of commissioners to General Assembly, enough to pay at least \$25 each, and that some congregations had not been heard from; with these the Clerk was instructed to communicate. Mr. McPherson was appointed to take the place in relation to the Brooksdale church property, which has been vacated by the removal of Mr. Wilkins from the bounds of Presbytery. A committee was appointed to bring in a report on circular on Sabbath School work. The committee appointed on the draft of Ecclesiastical Constitution and Procedure, presented a report of alterations recommended by them. It was agreed to take up the report *seriatim*, and much time was occupied over the important document and a small portion of it disposed of. A committee was appointed to devise an equitable basis upon which to apportion Presbytery expenses.

**PRESBYTERY OF GLENGARRY.**—The quarterly meeting of this Presbytery was held at Alexandria, on Tuesday, January, 8th. The Rev. James S. Mullan, moderator, presiding. The following is a synopsis of the business transacted. A committee consisting of Rev. Dr. McNish (convener), K. McDonald, J. S. Burnet, and D. B. MacLennan, Esq., was appointed to examine the draft of Ecclesiastical Procedure, and report to next regular meeting of Presbytery. In reply to a request of the convener of the Foreign Mission committee, asking the Presbytery to make arrangements for a deputation visiting the several congregations within the bounds, it was moved by Dr. Lamont, seconded by Mr. F. McLennan, and agreed to, that the request be not granted, inasmuch as the missionary meetings of the Presbytery have already been held. Leave was granted to the moderators of the Sessions of Lunenburg and Avonmore, and Indian Lands, to moderate in calls when circumstances shall require. Messrs. Burnet (convener), K. McDonald, A. McGillivray, and H. Robertson, Esq., were appointed a committee on the "State of Religion," to collect the necessary information and prepare a report. The Rev. Mr. Mullan tendered his resignation of the charge of St. Matthew's Church, Osnabruck, and a committee of the Presbytery consisting of Revs. J. S. Burnet (convener), Dr. McNish, R. Binnie, and D. B. MacLennan was appointed to visit Osnabruck, inquire into the state of matters and report to an adjourned meet-

ing of Presbytery to be held at Alexandria on the 24th inst. The Rev. W. Grant tendered his resignation of the charge of Vankleek Hill. Mr. Grant's resignation was allowed to lie on the table, and the clerk was instructed to cite the congregation to appear for their own interests at the adjourned meeting on the 24th.—January 24th, 1878: The adjourned meeting took place this day according to appointment, Rev. Jas. S. Mullan, moderator. Mr. Burnet as convener of the committee appointed to visit Osnabruck, reported as to the fulfilment of their instructions. Commissioners were also heard in reference to Mr. Mullan's proposed resignation, who stated that in the present circumstances of the congregation, weakened as it had been by the removal of several of the most liberal contributors to the funds of the church, the congregation did not feel themselves at liberty to offer any opposition to Mr. Mullan's resignation. Mr. Mullan was also heard, and expressed his adherence to the tender of resignation made at last meeting. The Presbytery reluctantly agreed to accept Mr. Mullan's resignation, dissolved the tie between him and St. Matthew's congregation, and appointed Mr. Binnie to preach there on the 3rd prox., and declare the church vacant. Dr. McNish was appointed convener of the vacant session. It was agreed to recommend Mr. Mullan to the distribution committee for appointments. Dr. McNish and Mr. Burnet were appointed a committee to draft a minute expressive of the regret of the Presbytery in parting with Mr. Mullan. Mr. Mullan having ceased to be a member of Court, Dr. Lamont was appointed moderator for the remainder of the current year. Mr. Cameron was appointed moderator of the Session of St. Luke's, Finch, in room of Mr. Mullan. On application, the consent of the Presbytery was granted to the congregation of Williamstown, to sell a portion of their glebe land, situated at a distance from the church, on the understanding that the proceeds of said sale shall not be alienated from the purpose for which the land had been originally granted. Commissioners from Vankleek Hill appeared and stated that the congregation were unanimously opposed to Mr. Grant's resignation, laid on the table at last meeting. At Mr. Grant's request a decision in regard to the matter was delayed until next meeting of Presbytery. Assessors, consisting of Revs. W. Ross and H. Lamont, D.D., ministers, and R. Wilson and G. Munro, elders, were appointed to aid Mr. Grant in some case of difficulty pending in his session. A call from the congregation of Indian Lands in favor of the Rev. John Fraser, Kincardine, was laid on the table, and having been sustained, the clerk was instructed to transmit it with accompanying documents to the Presbytery of Bruce. The Rev. Mr. Anderson of Tiverton, was appointed commissioner to prosecute said call. Mr. McLennan, convener of the Presbytery's Home Mission Committee, having complained that some of the vacant congregations had been receiving supplies in an irregular way, it was moved by Mr. Grant, seconded by Mr. F. McLennan, "that vacant charges hereafter be supplied only through the convener of the Presbytery's Home Mission Committee." The motion was carried. The Presbytery adjourned to meet in St. John's Church, Cornwall, on Tuesday the 19th day of March next.

### MEETINGS OF PRESBYTERY.

**TORONTO.**—In the usual place, on the 1st Monday of March.

**LONDON.**—Next regular meeting in 1st Presbyterian Church, London, on the third Tuesday in March, 1878, at 2 p.m.

**MANITOWA.**—In Knox Church, Winnipeg, 2nd Wednesday of March.

**CHATHAM.**—In St. Andrew's Church, Chatham, on Tuesday, 19th March, at 11 a.m.

**GLENGARRY.**—In St. John's Church, Cornwall, on Tuesday, 19th March, at the usual hour.

**MONTREAL.**—In St. Paul's Church, Montreal, on Tuesday, 7th April, at 11 a.m.

**KINGSTON.**—In Chalmers' Church, Kingston, on Tuesday, 26th March, at 3 p.m.

**GUELPH.**—In Chalmers' Church, Guelph, on the 12th March, at 10 a.m.

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## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON VII.

Feb. 17, 1878. **YOASH REPAIRING THE TEMPLE.** { 2 Chron. xxiv. 1-13. }

GOLDEN TEXT:—"Joash was minded to repair the house of the Lord."—Verse 4.

## HOME STUDIES.

M. 2 Chron. xxiv. 1-12. Ahaziah—Athaliah.  
 T. 2 Chron. xxiii. 1-11. Joash crowned.  
 W. 2 Chron. xxiii. 12-21. Athaliah slain.  
 Th. Ps. lxxvi. 1-12. God known in Judah.  
 F. 2 Chron. xxiv. 1-14. Joash repairing the temple.  
 S. Ps. lxxxiv. 1-12. The tabernacles of the Lord.  
 S. 2 Chron. xxiv. 15-27. Joash slain.

## HELPS TO STUDY.

Our course of lessons here passes over three reigns without notice. But to make our present subject clear they must be briefly referred to.

Jehoshaphat was a great and good prince, but he was wanting in foresight, and made one grievous mistake in entering into alliance with Ahab, the king of Israel, an error which bore bitter fruit in succeeding reigns. The first evil that followed from it was the marriage of the young prince of Judah, to Athaliah, the daughter of Ahab and Jezebel. And Athaliah became the curse of the country.

1. She led her husband wrong. During Jehoram's eight years' reign, he "walked like as did the house of Ahab; for he had the daughter of Ahab to wife." (Chap. xxi. 6.) And the consequences were a succession of calamities during his life, and after his death the refusal of the people to let him be buried in the royal sepulchre.

2. Then she led her son wrong. Ahaziah "also walked in the ways of the house of Ahab; for his mother was his counselor to do wickedly." A good mother is an unspeakable blessing; and to have no mother is justly regarded the greatest misfortune for a child. But to have a bad mother!

3. Then, when Ahaziah had been killed by Jehu, along with Jezebel and all the family of Ahab, Athaliah found herself alone, the sole representative of the Phœnician alliance which had brought Baal-worship into Israel. She would hear how Jehu was destroying the priests, the worshippers, and the shrines of Baal in the northern kingdom: what would come next? Judah, too, had its Baal temple now, (see chap. xxiii. 17;) she and her son had enriched it with the treasures of the house of God. (Chap. xxiv. 7.) Might not Jehu's example be followed by some reformer in Judah? So Athaliah would reason: and what did she do? She put to death "all the seed royal," her own sons and grandsons; and, proud and solitary, sat herself, a woman and a foreigner, upon the throne of David!

The condition of the two kingdoms was now reversed. In Israel idolatry was extirpated; in Judah, it was rampant. One humiliation, indeed, was spared Jerusalem. The temple was not itself desecrated. The good and able high-priest, Jehoiada, carried on the regular services, (as the narrative in chap. xxiii. implies) all through that dark time.

But Jehoiada had a charge besides the temple itself. His wife, Jehoshaphat, was a step-daughter (probably not a daughter) of the queen, and she had saved one of her nephew princes from their grandmother's sword; and little Joash spent his childhood, concealed in a chamber of the temple. As soon as he was seven years old, and could be made to understand his position, the great revolution of chap. xxiii. was planned, his coronation took place, and his wicked grandmother was slain; and thus at last the curse of Jezebel was removed from the land.

And now we see the young king holding undisputed sway over the realm of his forefathers. How easily might his head have been turned by his position, and his life have been given over to folly! Yet for at least a quarter of a century he governed well and wisely, doing that which was right in the sight of the Lord. To what was this due? Simply to his heeding the good counsels of old Jehoiada; and a practical lesson for our scholars is here suggested, on the importance of reverencing and following, not parents only, but pastors and teachers, too. And a boy or girl who has an ungodly home may be encouraged by the thought that if only they seek God and cleave unto Him, he will not suffer them to be without good and wise counselors. But, alas! the goodness of Joash went away like the early dew. And after Jehoiada's death the king slew his son on the very spot where his own coronation had taken place. (Chap. xxiv. 21.)

Our lesson has to do with his brighter days before he turned to folly. It sets before us the most noteworthy event of his reign, the repairing of the long-neglected house of the Lord. For it came to pass after this, that is, after his marriage which is mentioned in the previous verse, and was probably some years after his accession. Joash was

I. MINDING TO REPAIR, (like the builders of the Restoration, Neh. iv. 6; Hag. i. 4, 5,) the House of the Lord, Ps. xxvi. 8; lxxxiv. 1. Joash doubtless felt what a debt of gratitude he owed to the temple in which he had been secretly preserved during the usurpation of Athaliah. And how great are our obligations to Christ's Church, to which we owe all that is precious and noble in civilization. A dilapidated house of God is apt to beget a distaste and a disrespect for the services that are held in it. A shabby church edifice, totally out of repair, is an indictment against the people that needs not a witness to sustain it. A fine looking building is not always an evidence of real piety. It may, instead, be the expression of pride. But an uncared for church is an infallible sign of lukewarmness of the people that assemble within its walls.

The king first referred the matter to those who had the care of the sanctuary, the priests and Levites. It appears from 2 Kings xii. 4, that the priests were expected to

collect money for the repairs of the temple from three different sources: (1) The regular half-shekel poll-tax imposed by law upon every Israelite over twenty years of age, (Exod. xxx. 12-16.) (2) Money accruing from the redemption of vows. Any person who in making a vow dedicated himself, or his child, or his cattle, or his land, or any thing else, unto the service of the Lord, was permitted to redeem that which he had vowed, at certain fixed rates (Lev. xxvii.), hence the expression, "pay thy vows" (Ps. xxii. 25.) The money thus coming to the sanctuary was very large in amount. (3) Voluntary offerings of the people. All these revenues were devoted by law to the support of the sanctuary and its service, (Exod. xxx. 16.) The priests depended for their support upon the money paid in redemption of trespass and sin offerings, (Lev. v. 15-18; 2 Kings xii. 16.) What the king now proposed was, that the priests and Levites should take all these revenues of the temple for their own use, only engaging in return to repair the temple at their own expense. But the Levites hastened not the work. In the twenty-third year of the reign of Joash the work was not yet begun; and it was at this time that he called Jehoiada to account (2 Kings xii. 6.) Commentators differ greatly in their estimate of the amount of blame attaching to the priests on account of this delay; some accusing them of "embezzling" the temple revenues, and others exonerating them entirely. The impression which the reader of the story naturally receives is that the Levites were to blame. The charge "They hastened it not," the care afterward taken to provide a chest so arranged that peculating fingers could not possibly touch its contents, the provision that this chest should never be opened but in the presence of a civil officer, and the statement (2 Kings xii. 15) that no account was kept with the architects, as if this indicated an honesty in them which had not been found elsewhere, all go to show that the priests had not done altogether right in the matter.

The king then made enquiry into the matter and for this purpose called Jehoiada, the chief, that is, the high priest. The energy of one can overcome the apathy of many. The collection of Moses, that explained under verse 5. For the Tabernacle of Witness. The collection was raised originally for the tabernacle, and was transferred to the temple when that was built. The tabernacle was called the tabernacle of the congregation, because the place where the congregation of Israel, or their representative Moses, were to meet God; and the tabernacle of witness because it was a perpetual witness to the covenant between God and His people.

The temple was only one hundred and thirty years old, and could not have needed vital repairs—built substantially as it was—from the effects of time only. It had suffered at the hands of men rather than from ordinary decay. Shishak had spoiled it of its treasures, Asa had taken them to buy the aid of Ben-hadad, king of Syria, and the sons of Athaliah, verse 7, (Note 1) before the invasion of the Philistines, went still further, and made breaches in the temple itself, and took away its dedicated things, the vessels used in the temple service, and bestowed them upon Baal.

The first plan having failed the matter was taken from the hands of the Levites who had lost the confidence of the people; and a second and more successful plan was followed up by which

## II. MONEY IN ABUNDANCE (verses 8-11) was gathered.

A chest was made.—From the more minute description in 2 Kings xii. it appears that this chest was locked, and had a hole bored in its lid only just large enough to admit pieces of silver. The contents therefore could not be touched, except by the royal officers who kept the key.

It was set without at the gate of the House of the Lord. In 2 Kings xii. 9 we are told that it was "set beside the altar." From this it would seem that the chest was placed at the entrance into the priests' court, in which the altar stood at no great distance. This contribution-chest in the temple became a permanent institution (Luke xxi. 1.) In our Lord's time the "treasury" is supposed to have consisted of thirteen chests, called "trumpets" from their shape, which were kept in the court of women.

There is then Bible precedent for the "collection" during divine service. Giving is an act of worship. "Come into his courts, and bring an offering with you." The new arrangement was made known by proclamation throughout the whole country. And all rejoiced, in token of their satisfaction. Previously there had been dissatisfaction, but now every man saw his gift placed in the chest. He knew that this was inaccessible to all except the appointed officers, and that his gift was therefore sure to be applied to the object for which he gave it. Every one entered with spirit into the king's plan, and willingly brought their offerings, until they had made an end, literally, "even to making fullness," that is, until the chest was full. Then every time the chest was filled, it was carried to a public place and there opened in the presence of witnesses by the king's scribe as the representative of the crown and the high-priest's officer as the representative of the priests. In this way, therefore, money in abundance was obtained.

Everyone should give: 1 Cor. xvi. 2; Eph. iv. 28. Every one should give cheerfully: Ex. xxv. 2; 2 Cor. viii. 12. Every one should give unto the Lord, in His House, on His day, out of the abundance the Lord has given him. "All this store that we have prepared to build Thee an house for Thine holy name, cometh of Thine hand, and is all Thine own." Gen. xxviii. 22; Deut. viii. 18; x. 14; xxviii. 3; Job xli. 11; Ps. xxiv. 1; Prov. x. 22; Hos. ii. 8; Rom. xi. 36.

By means of these abundant offerings  
 III. THE WORK WAS PERFECTED: Verses 12, 13.  
 The money contributed was at once expended for the purpose for which it was given in accordance with the intention of the donors. All was carried out under the immediate supervision of the king.

The king and Jehoiada gave it to such as did the work of the service, that is, to the overseers; and they, the overseers, hired the workmen. And thus they set the house of God in his state, that is, they set up the House of God in its (old) measure or proportions.

When the building was finished, and still some money re-

mained, this was placed at the disposal of the king and the high priest, who used it to procure gold and silver utensils. As will be seen by reading the account in Kings, no accounts were demanded of the overseers of the building, because they were implicitly trusted; neither did the priests suffer on account of the new arrangement, but the revenues which properly belonged to them, those from the trespass offerings and the sin offerings, were still given to them.

We learn here the necessity and value of exactness in all money matters, as well in ordinary business as in Church work. This exactness is consistent with the most open handed liberality.

Observe especially these practical lessons which this story teaches us:—

1. *The king was minded to do it.*—But he did not stop there. He actually did it. How often does our being minded to do a thing go on further.
2. *He had to look after it himself.*—At first he left it to the Levites; but they seem to have put the money into their own pockets. (2 Kings xii. 7.) Then he made his own arrangements, and succeeded. Do not leave your duties to be done by deputy.
3. *Free-offerings raise most money.*—The people had not paid the Mosaic tax, (Exod. xxx. 12, 16;) but the free collection paid for all the repairs and left a surplus.
4. *What are we doing to support the house and service of God?*

## EXPLANATORY NOTES.

The sons of Athaliah.—That is, the sons of Jehoram and Athaliah, and elder brothers of Ahaziah. They are called the sons of Athaliah simply because they derived their idolatrous tendencies and fierce and wicked natures from their mother rather than their father, by inheritance and education. There is no ground whatever for the theory of Ewald and others, that they were illegitimate children of Athaliah. Athaliah: Meaning, Jehovah is the strong one. The daughter of Ahab, the son of Omri (hence sometimes called the daughter of Omri, 2 Kings viii. 26.) king of Israel; and of Jezebel his queen, daughter of Ethbaal, king of Tyre; a woman of extraordinary strength and ferocity of character, and notorious for her devotion to the superstitions of Baal, her cruelty, and her wickedness. Her daughter seems to have inherited something of the nature, and to have done credit to the training of her mother. Married to Jehoram, king of Judah, she led her husband into evil courses, introduced the worship of Baal into the southern kingdom, instigated her sons to tear down the house of God, murdered her own grandchildren, and usurped the throne that belonged to them, and finally was killed by her own guard, at the command of Jehoiada, in the revolution which placed Joash on the throne.

DR. VINCENT defines the Sabbath school as "that department of the Church of Christ where the Word of God is taught, for the purpose of bringing souls to Christ, and of building souls up in Christ." The attendance, therefore, at the Sabbath school ought not to be confined to children and youth only. All who desire to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, are eligible to attend. The presence of parents have an influence on their children, not only in regard to their deportment in Sabbath school and by the way, but also on their regular and punctual attendance. We ought to have in every school a large adult class, and the regular attendance of its members would soon be powerfully felt in the Sabbath school.

## WESTERN AFRICA.

A missionary station on the Ogone River, south of the Gaboon in Western Africa, has recently been established. On the Ogone, the Mpongwe language is extensively spoken. The natural beauty of this language will be enhanced by the completion of the translation into it of the entire Bible. Mr. Bushnell, of Gaboon, says:—"During my late illness, while confined mostly to my room during ten weeks, I was enabled to continue the work of translating the Old Testament into Mpongwe, with more facility than when able to engage in more active or out-of-door duties. I have thirteen books, including the Minor Prophets, finished; and am now on the book of Ecclesiastes. I am also revising, for publication in one volume, the New Testament in Mpongwe, which has been published in several parts at different times, and been in use for several years."

Further news has arrived from the Victoria Nyanza. A letter from Lieut. Smith, Ukerewe Island, June 16th, reached London on Oct. 22nd. The party were all well, and were just about sailing across the Lake to Karagat and Uganda. Highly interesting accounts of the Island of Ukerewe and its king, Lukongeh, are furnished by Lieut. Smith and Mr. Wilson. They are the first which have ever reached this country, Mr. Stanley's letters having but briefly alluded to the place. They are published in full in the December number of the C. M. Intelligencer.

The Rev. Jani Alli has sailed for Bombay, where he is about to open a hostel or home for Native Christian boys attending the colleges in that city, thus supplementing their secular education with religious instruction and personal Christian influence. Funds for the maintenance of the hostel for three years have been supplied by friends in Hertfordshire.

Mr. J. T. Last, who labored for some time as an industrial agent at Mombasa, and Mr. Henry, of the C. M. College, have been sent out to reinforce the new mission at Mpwapwa.

The Rev. J. A. Lamb and Captain Russell lately visited Godoma, the Giriama village, fifty miles from Mombasa, in which there is a little community of native Christians. Captain Russell writes: "We had the pleasure of seeing a band of Christians, small in number, but living together in perfect unity and leading thoroughly Christian lives, making their influence felt on all the surrounding people." We shall give Mr. Lamb's most interesting account of them hereafter.—*Gleaner.*

## OUR YOUNG FOLKS.

### BOYS MAKE MEN.

WHEN you see a ragged urchin  
Standing wistful in the street,  
With torn hat and kneeless trowsers,  
Dirty face and bare red feet,  
Pass not by that child unheeding;  
Smile upon him. Mark me, when  
He's grown old he'll not forget it:  
For, remember, boys make men.

Have you never seen a grandsire,  
With his eyes aglow with joy,  
Bring to mind some act of kindness—  
Something said to him, a boy,  
Or, relate some slight or coldness,  
With a brow all clouded, when  
He recalled some heart too thoughtless  
To remember boys make men?

Let us try to add some pleasure  
To the life of every boy;  
For each child needs tender interest  
In its sorrow and its joy.  
Call your boys home by its brightness;  
They avoid the household, when  
It is cheerless with unkindness,  
For, remember, boys make men.

—*Youth's Companion.*

### LITTLE NORA AND HER BIBLE.

LITTLE Nora was an Irish child, who lived not many years ago, with her mother and two sisters, in a small village in the north of Ireland. Her mother was a widow, and it was with great difficulty she managed to support herself and her three little girls. Nora being the youngest, could be the most easily spared from home, and her mother sent her to a school near the village, where she learned to read and write, but very little more. One day, when Nora was about ten or twelve years of age, it happened, that as she was returning from school, she met a lady, who was speaking to some other children on the road. When Nora came up the lady stopped her, and asked her her name. Nora curtsied, and answered politely; and the lady, seeing her book in her hand, asked whether she had been to school.

"Yes, ma'am," said Nora; "I go every day."

"And do you go to Sunday School?" asked the lady.

Norah looked surprised, and said: "Oh, no, ma'am, we have no school on Sunday; we play on Sunday."

"But," said the lady, "will you come to me next Sunday morning? I have some pretty pictures to show you; these little girls are coming, and you may ask your mother to let you come too."

"Thank you, ma'am," said Nora, as she looked up with beaming eyes to the lady. "I will tell mother, and I am sure she will let me come."

So the next Sunday, when the lady entered her little school, she found a group of eager faces awaiting her; and sitting down amongst them, she showed them a picture, and told them the story of Joseph and his brethren, and then taught them a verse of a hymn.

Nora came home in great delight to her mother, and told her all she had learnt; and all that week she was thinking of what the lady had taught her, and wishing for Sunday, that she might go again.

After Nora and her little companions had attended the Sunday School for some time, the lady desired any of them that had Bibles to bring them, and she marked a few verses which they were to learn each week. As some of the children had no Bibles, the lady procured some for them, which she told them,

they might buy at a low price; so any of the children who were able, brought their money next day, and got their Bibles.

But poor Nora had no Bible, nor had she any money to buy one. She asked her mother, but she said it was hard enough to get clothes for them all, and she had no money to buy books.

So Nora staid away from school for two or three Sundays, for she said, "I cannot learn like the others unless I have a Bible; and I do not like to tell the lady I have no money to buy one, for that would look like begging."

At last, one Sunday morning, just after the cold weather had set in, Nora saw her mother preparing to go to the town.

"What are you going for, mother?" asked Nora.

"Why, indeed, to get something to keep you warmer, child," answered her mother, as she looked at the shivering little girl, who was bending over the small fire, rubbing her hands and her bare feet, which were quite blue with cold. "That old petticoat is all in rags, and I have just got enough money here for the eggs I sold yesterday to buy you a new one; you will be glad of it I'm sure, won't you, dear?" added the mother.

"Why yes, mother," said little Nora; but— and here she stopped, and her mother was surprised to see the child's eyes fill with tears.

"But what? why, what ails you, child?" said the mother, coming close to her; "won't you be glad of the petticoat? You know I have not enough money to buy you a frock; was that what you wanted?"

"No, mother dear," said Nora, looking up beseechingly; "but if you would give me the money for the Bible, and never mind the petticoat."

"Oh, nonsense, child!" said her mother; "look at the snow on the ground, and you with nothing but that old rag of a petticoat; you'd catch your death of cold. You can do without the Bible better."

"Oh, no, mother, I can't. I want to go back to school; and I want to read the Bible to you too; do let me have it, and I will patch up my old petticoat, and you will see it will do for me for a time very well."

The mother hesitated a moment. "I don't like to refuse you, as you wish so much for the Bible," she said, "but I'm afraid my dear Nora will be perished without her new petticoat; and remember, if I give you the money, you must not ask me afterwards for the petticoat, for I can't give you both."

"No, mother, I'll never say a word about the petticoat if you let me have the Bible," said Nora, looking up brightly.

So her mother gave her the money she wanted, and Nora felt as happy as a queen, and when her mother was gone, she sat down and began to patch her old petticoat, which was now to last her all through the winter.

Early next morning, with a merry face, Nora rose, and in spite of the snow which still covered the ground, she started for her school, which was two miles off. "The Bible must be a wonderful book," said her mother, when she saw how anxious the little girl was for it. "I will let her read it to us of an evening."

When school was over, Nora ran home as fast as she could, and bounding into the cot-

tage, she laid her treasure on her mother's knee, saying, "See there, mother, I have got it; isn't it a beauty? and you can't think what beautiful things are in it; you will let me read it to you, won't you?"

"Yes, dear, I will," said the mother, "for I want to know what it is all about that makes you so fond of it."

That evening, sitting round the fire, Nora began to read, and so much was the mother interested, that it was late before they closed the book and retired to rest.

Next evening, when the elder girls had finished their work; and had sat down to their knitting, on one side of the fire, and the mother, with her spinning-wheel was seated opposite, Nora said, "May I read you some more, mother?"

"Do, dear," said her mother; "I like that book."

So Nora brought her Bible again, and by the bright blaze of the cheerful turf fire she continued her reading again till a late hour.

"Girls," said the mother, when she had ended, "I wish you could read like Nora." She looked at her two eldest girls as she spoke.

"I wish we could, mother," said the eldest; "but you can't spare us from home, can you?"

"Not both together," said the mother; "but I think you might go day about till you can read. Nora is big enough now to help me at home, and she can stay at home when I want her."

The girls were delighted, for the interest they felt in the Bible made them wish they, too, could read. So they went to school, and by diligence at school, together with Nora's help in the evening, they soon learnt to read; so that before the next winter set in, they all three were able to attend the Sunday School.

Nora never complained of the cold after she made the choice which we have narrated. But even in outward things she was no loser. Some one told the teacher of Nora's self-denial for the sake of getting the Bible, and the teacher told a kind lady, who sent her a present of warmer and better clothing than her mother could have afforded to buy.

The rest of this simple and true tale is soon told. Nora was much happier now, with her Bible, than ever she had been before; and what a joy it was to her to find that that blessed book brought peace and joy to her poor mother's heart, who about three years later breathed her last in Nora's arms, rejoicing in the hope set before her in the gospel.

Nora and her sisters still live in the same village, where they now have a little school, and teach other children to read and love the blessed word which gave such joy to them.

Oh, that all little children who read this story may learn to love their Bibles like little Nora, the Irish girl!

NO man knows what conscience is until he understands what solitude can teach him concerning it.—*Joseph Cook.*

IDLENESS is the bane of body and mind; the nurse of naughtiness; the stepmother of deception; one of the seven deadly sins; the cushion upon which the devil chiefly reposes.

OF the dark parts of revelation there are two sorts; one which may be cleared up by the studios, the other which will always reside in the shadow of God's throne, where it would be impiety to intrude.—*Warburton.*

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Citizens' 3 1/2 years.....	687	1,117,614
<b>Confederation Life,.....</b>	<b>2,781</b>	<b>4,004,089</b>

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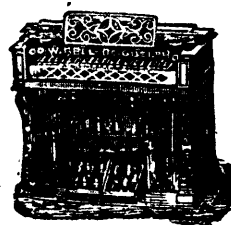
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TORONTO, Feb. 6.

STREET PRICES.—Wheat, fall, per bush, \$1 21 @ \$1 22.—Wheat, spring, per bush, \$1 00 @ \$1 02 @ \$1 04.—Barley, per bush, 54c @ 63c.—Oats, per bush, 34c @ 36c.—Peas, per bush, 64c @ 60c.—Rye, per bush, 60c @ 60c.—Dressed Hogs, per 100 lbs, \$4 50 @ \$5 25.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 90 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 00.—Chickens, per pair, 33c @ 40c.—Ducks, per brace, 55c @ 65c.—Geese, each, 55c @ 65c.—Turkeys, 55c @ \$1 00.—Butter, lb rolls, 18c @ 20c.—Butter, large rolls, 14c @ 15c.—Butter, tub dairy, 15c @ 17c.—Eggs, fresh, per dozen, 23c @ 25c.—Eggs, packed, 17c @ 18c.—Apples, per brl, \$2 50 @ \$3 00.—Potatoes, per bag, 60c @ 70c.—Onions, per bush, \$0 75 to \$0 80.—Hay, \$13 00 to \$18 00.—Straw, \$12 00 to \$13 00.

WHOLESALE PRICES.—Flour, f.o.c., Superior Extra, \$5 60 to \$5 70; Extra, \$5 35 to \$5 40; Fancy \$4 80 to \$5 00; Spring Wheat, extra, \$4 50 to \$4 60; No 1 Superfine, \$4 10 to \$4 20.—Oatmeal, \$4 30 to \$4 40.—Cornmeal, small lots, \$2 90 to \$3 00.—Cheese, in lots, 00c to 00c; Cheese, in small lots, 13c to 13c.—Pork, mess, per brl, \$16 00 to \$16 50; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 9c to 9c; Bacon, Cumberland cut, 7 1/2c to 8c; Bacon, smoked, 9c to 9c; Bacon, spiced roll, 11c to 00c.—Hams, smoked, 10c to 11c; Hams, sugar cured and canvassed, 10c to 00c; Hams, in pickle, 9c to 9c.—Lard, in tins, 11c to 11c; Lard, in tierces, 10c to 10c.—Eggs, fresh, 12c to 17c.—Dressed Hogs, \$5 00 to \$5 25; Live Hogs, \$00 00.—Dried Apples, 7c to 7 1/2c.—Salt, Liverpool, coarse, 85c to \$1 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$00 00 to \$00 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

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