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THE PRESBYTERIAN

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CONTENTS.

	Page.
NOTES OF THE WEEK	65
OUR CONTRIBUTORS—	
Our Vacancies—Intelligence of Female Missions—The Supreme Court—Mission Work on the C. P. Railway	66
Notes from Kingston	68
Charge to the Minister—Presbyterian College, Montreal	69
BOOKS AND MAGAZINES	70
SCIENTIFIC AND USEFUL	70
ADVERTISEMENTS	71
EDITORIALS—	
A New Phase of Foreign Missions—Our Colleges	72
Principal Grant—What is Probationers' Work—The Staff of Life	73
Professor Smith's Case	74
MINISTERS AND CHURCHES	76
WORDS OF THE WISE	76
SABRATH SCHOOL TEACHER	77
OUR YOUNG FOLKS	78
ADVERTISEMENTS	79, 80

NOTES OF THE WEEK.

DR. COCHRANE begs to acknowledge receipt of five dollars from "a Presbyterian" in Oakville for the Home Mission Fund.

In another portion of this issue we make room for the full text of the libel recently submitted to the Aberdeen Free Presbytery in Prof. Robertson Smith's case.

REV. JOSEPH COOK has been lecturing in Rochester, where he created a great furore of excitement. He is also engaged to lecture in New York. Mr. Cook as a preacher is a specialist, and it is interesting to observe how the field is opening before him. It would pay for some one to bring the distinguished lecturer to Toronto, and we would at the same time have the benefit of his grandly orthodox, yet bold and independent disquisitions.

WM. B. MUCKLOW, New York, will publish immediately after the holidays an important new work by Rev. Dr. Deems (editor of the "Sunday Magazine"), entitled "Weights and Wings, and other Things." The same publisher announces for issue on December 1st, "Marks and Faces; or an Appeal for Fidelity in Friendship," by S. H. Tyng, Jr. D.D., and "Henri; or the Little Savoyard in Paris," by Mrs. Lizzie P. Lewis,—a book for boys.

THE great famine in India may be deemed at an end. The rains have fallen so continuously and plentifully that from every part of the country there are accounts of brightening prospects and falling prices. The Duke of Buckingham, Governor of Madras, has telegraphed to the Lord Mayor of London that all further collections toward the relief fund may now cease. The relief committee will continue the work of distribution for some months longer, but they have now ample funds at their command. The British Government and British people have responded nobly to the call made upon them, and surely the natives of India will in future have more confidence in the goodwill of Britain than they have had in the past.

At the Ministerial Association, Philadelphia, on Monday week, Drs. Beadle and Blackwood gave very interesting accounts of the Presbyterian Council held in Edinburgh, and of which they were members. They were aglow with enthusiasm. We observe that the Rev. Dr. Robb of this city gave an instructive lecture to his own people on the subject. Would it not be the proper thing for Dr. Robb to be requested to re-deliver this lecture? It is a splendid theme, and in such hands cannot fail to be inter-

esting and instructive. We should like to hear a description of the leading personages who took part in the proceedings, and also of the scenes which took place consequent upon the council in the grand ancient metropolis of Scotland.

It would be hardly possible, perhaps, for any man in the short space of two months to have become more odiously unpopular than Ibrahim Pacha, the Sultan's brother-in-law. While governor of Philippopolis the streets of the town were never free from the terrible spectacle of hanged Bulgarians, and the most striking thing that could be said upon his being called to resign his position, and to quit the scene of his wholesale executions, was that the hanging of Bulgarians had ceased. In one street alone two hundred and fifty "insurgents" might have been seen hanging, to say nothing of those who had met with a similar fate in the surrounding district. Amongst the batches of wretched, frightened-looking Bulgarians constantly to be seen huddled through the streets heavily chained round the neck were many old men whose appearance was enough to excite the compassion of any but—a Turk. These were the daily spectacles during the short reign of Ibrahim Pacha, and it is not surprising to hear it now said that, whatever the new Governor may prove, he cannot be worse, and, it is hoped, may be better, than Ibrahim Pacha.

THE capital of Turkish Armenia may now be said to have passed into the power of the Russians. This success has been so remarkable that there has been some hesitation in saying that a victory has been gained which will probably conclude the campaign; but official information is all that is wanting to confirm the statement that Erzeroum has fallen. The latest intelligence is that Mukhtar Pacha, consulting the interests of his army, has evacuated Erzeroum, and is retreating either to Erzingan, on the road to Constantinople, or to Trebizond, on the coast of the Black Sea. No one a few weeks ago would have been bold enough to predict that thus early Erzeroum would be occupied by the Russians, and this campaign, whatever the future may bring forth, will stand out as a conspicuous example of the vicissitudes of war. All that has happened since the middle of last month has been, strictly speaking, no battle; but a long pursuit over a line of about one hundred and forty miles. In the battle of the 15th October, the army of Mukhtar Pacha was destroyed. This formed the second turning-point of the campaign, and led on to that stage of it which has resulted in Erzeroum being taken by the Russians.

PROFESSOR LORIMER, of the University of Edinburgh, in opening his class a few weeks ago, treated his students to a lecture on "The Politics of the Koran." The learned Professor of Public Law, in the course of his prelection, furnished an answer to the question, "Does the Koran supply an ethical basis on which a political superstructure can be raised?" In thus lecturing to the times he largely contributed to the right comprehension of the great Eastern Question, which is at present submitted to the dread arbitrament of war. By the study of the Koran, and the recent history of Turkey, he has satisfied himself in regard to the true character of the Turks as politicians and belligerents. He maintains that the Koran sanctions, and even enjoins the slaughter of infidel prisoners taken in battle; and that the Turks at this moment are neither able nor willing to observe the laws of

civilized warfare. The impunity enjoyed by the perpetrators of the Bulgarian butcheries, and the rewards bestowed on them, were in strict accordance, says the Professor, with the code of religion and morals acknowledged by the Turkish Government. Regard for the life and property of the infidel is of no consideration in the mind of a true Turk, who has one law for himself, and another for those who have not embraced Mohammedanism. Mercy is an attribute only nominally ascribed to Allah by his followers. Their reading of his character, and the worship they pay to him, only lead to fanatical hatred and fierce intolerance. Instead of doing to others outside of Islamism what they would wish others to do to them, they reverse that golden rule, and whenever they have the power they trample remorselessly under their feet all who differ from them in blood and religion. In so acting they only obey the maxims of Mahomet, and illustrate the teachings of the Koran. Thus the Turks are bloody and intolerant on system; and if in war or politics they ever deviate into the paths of mercy and humanity, they only contradict those religious principles which usually regulate their practice.

THE opening address of the Free Church College, Glasgow, on the 7th inst., was by Principal Douglas. Referring to Professor Smith's case, Dr. Douglas remarked that while they knew and readily acknowledged that the working of every system was imperfect and unsatisfying, owing to the weakness and folly and wickedness of man, they yet believed that they had the best system for dealing with such cases in their Presbyterian Church government that the principles from which they started in dealing with this case must be the principles of the Church to which they belonged, and to which they professed to be loyal; that in handling the case they should be occupied with some questions of interpretation, and with views to which Professor Smith had given utterance regarding the Word of God. But there was also another class of subjects to which attention must be given—viz., subjects more or less connected with the human side of the authorship of the Scriptures. These questions might sometimes have more immediate reference to contents of the Scripture, viewed in their own essential character, and therefore falling most properly within the range of topics which the systematic divine had to consider, or they might rather have reference to the dates of composition of the several books, and the human author or authors to whom much of them was to be assigned—matters which readily associated themselves with those which the interpreter was called to take up. There seemed to him many evidences of an inclination at present to look very narrowly, and to draw conclusions on many points that were unfamiliar to the members of the Church in general. In the interests of truth, for the honor of God's Word, and for the sake of freedom in all original scrutiny of its contents, he did not for a moment ask that this inclination should be suppressed, because he believed that such unconscious longings and tendencies might correspond to real wants, which God in His goodness was ready to meet; but he did plead for that reverence and modesty, that human forbearance which the circumstances of the case seemed to demand. He cherished no fears of those whose dogmatic faith was strong and steady. His only anxiety was lest a rigid dealing with them in critical questions, with the good intention of keeping them the steadier, might be the very means of moving them away from their right position.

OUR CONTRIBUTORS.

OUR VACANCIES.

BY PRESBYTER.

The subject of our vacancies is one on which no doubt a considerable amount of reflection has been bestowed by the Church; and there are one or two aspects of the subject to which one's attention is called from time to time by existing circumstances. The length of time that some of our congregations are allowed to remain vacant, for example, must be rather unaccountable to those not acquainted with the working of our boasted Presbyterianism.

If it were the case that we had no probationers, or that we had no ministers, nobly willing at the call of duty to renounce a smaller field and undertake the labours of one much more extended, it would not appear so strange; but when we have these in abundance, especially the latter, it does seem to call for explanation how some of our congregations should remain vacant for one, two, or even three years. It must have been observed that generally the charges that continue so long vacant, are those which are of more importance in the Church, and where one would naturally, but perhaps wrongly imagine, it was most important to have the vacancy speedily filled up. An ignorant person might think he saw in this, one of the evils of congregationalism. He might suppose that Presbyteries would have some influence in preventing this state of things. He might suppose that at least they would do all in their power to prevent it, that they would advise, and remonstrate in the circumstances. He would be surprised doubtless, to know, that they do nothing in such cases, either because they are afraid to interfere, or because they cannot interfere to any good effect.

He would be surprised doubtless to learn, that all that the Presbytery does generally in such cases is, after all the harm such a vacancy can work has been wrought, without the slightest attempt to obviate it, to hinder still further, by round-about forms, the person called from being settled as quickly as he otherwise might be.

The vacancy goes on under a congregational regime, the settlement takes place under Presbyterianial direction, even to calling for objections to the minister elect at the most "patent door" of the Church. Whether the Presbytery cannot, or dare not do anything in the circumstances, we will not say, only it is not at all unnatural, that the ignorant person spoken of above, should think that these were circumstances in which it might and would profitably interfere.

But these wealthy and intelligent congregations are generally treated very considerably, and are not lightly to be interfered with; but this state of things arises not only from the lamentable want of men, but also from the highly laudable desire on the part of these congregations to secure the services of some more than ordinary gifted individuals. These congregations desire, and imagine they require, a very high order of spiritual food. Hence, they will hear and dismiss with a sorrowful condemnation, all the probationers and ministers of a church, not finding one among them competent to minister to their high intelligence. It must be painful to the good men in such congregations, to reflect on the lamentable incompetency in the matter of preaching, that prevails in the Church. Not one, in scores, fit to minister to them. But on the other hand it is cheering to them, and to the Church, to reflect that we have congregations in our Church of such rare intelligence, and such high spiritual tastes; but whatever be the reason, whether it be the scarcity of competent men, or an undue sense of self-importance on the part of these congregations, that keeps them so long unsupplied, they deserve our sympathy. Their very superiority to ordinary charges becomes a trial to them. It places them so far above the reach of ordinary ministrations they cannot help being vacant. They regret to see the young leave for other folds, to see strangers coming into the community joining themselves to other denominations, to see the cause of the Church injured in their midst, but better these results than that they should be ministered to by a mere ordinary man, such as other congregations have to submit to.

Now, all these evil results might be patiently borne, if these charges after all their winnowing of the minis-

try, selected as their favoured instructor, some really supereminent man.

But so far as experience shows, this long waiting does not tend to strengthen their faculty of discrimination; and generally they end in getting a very useful and ordinary man, such as they really need. Of course they comfort themselves with the thought that their choosing a man renders that person more illustrious than his neighbours, and there is no harm in their thinking so. But generally to the world outside, this fact that he belongs to that congregation, is the only one that distinguishes him among his brethren. Mean time, in conclusion, one feels these congregations are not only to be pitied, inasmuch as there is no man found competent to preach the gospel to them, but inasmuch as, though unconsciously, they are presenting to the world a spectacle of incompetency, and spiritual pride, and bringing reproach on the Presbyterianism in which they boast.

If the apostle Paul were to appear in our midst, and were able to add to his long list of trials, one more proof of his humility and willingness to suffer in his master's cause, by putting his name on the probationers' list, or accepting a small country charge, I fear it would be sufficient to stamp him as a man unfit to minister to many of the congregations of our Church.

INTELLIGENCE OF FEMALE MISSIONS,

LETTER FROM MISS TREMERE, ONE OF MISS FIGOT'S ASSISTANTS.

Having joined the mission field so very recently, and having had no previous experience of this nature, I will not venture upon a lengthened report of the sphere of work entrusted to me. I joined the Zenana Mission through the kind counsel of your dearly loved lady superintendent, who is an old and esteemed friend of my family, on Nov. 17, 1876, and though so new to the work, and it to me, I can say with truth, that under her wise and fostering direction, I have now, for the first time in my life, known something of pure happiness, for it is the service of our master, Christ,—the work which it was His meat and drink to fulfil,—not finding or seeking in it ease or comfort, but with the constant toil, exhaustion, and often disappointment—yet feeling a sustaining power from the consciousness of my Saviour's loving approval—that is the best guerdon, and sweeter far than all earthly comfort or repose.

The outline of my daily duties is soon sketched: I visit regularly the houses of three families which are entrusted to my sole charge. To these I devote Mondays and Thursdays, as well as inspect on these days two or three of the houses in the charge of native Christian teachers, and this work occupies me the whole of each day. On Friday I have to accompany our lady superintendent to Kidderpore, and hope to derive the benefit of her example in imparting instruction. I have, up to last week, been inspecting native Christian teachers' houses on Fridays also; but since my work has been changed, I visit on an average, twenty-four families a week. Though this work of direct teaching is new to me, yet from my previous acquaintance with many native ladies of good families, whom I was in the habit of visiting as a neighbour, the colloquial language of conversation in the Zenana is not difficult to me, but I have now, besides, begun to study the Bengali language, so as to be able to read and write it. For this purpose, I receive lessons regularly four times a week from the Pundit of our school, and find myself progressing better than I had anticipated. I am now able to help my assistant with beginners. I find my previous habit of making the acquaintance of my native lady friends of essential service to me now, inasmuch as I am able to enter freely into all the questions of their daily life which mostly interest them, and they open their minds to me without any diffidence or hesitation. Their remarks or inquiries are mostly natural and unconstrained; for instance on one occasion, whilst my assistant was explaining to one of the women of the Zenana the parable of the Sower and the Seed, she suddenly said to me, "Ma'am, I hear that Jesus drank water out of the tub in which the cows were fed. If He were so great and good and mighty, and had so much power, why did He hide and not show Himself openly before men?" I stopped the lesson and told my assistant to explain to her the truth of the Saviour's incarnation and the object of his becoming incarnate. The expression of the face showed the pleasure with which she heard the story of "Good news," but in word she simply said, "I will never be tired hearing the gospel story," and this, too,

is my own great source of satisfaction, notwithstanding the newness of the work to me and my own great inexperience—that these poor women, leading such secluded lives, with no knowledge of or interest in the events of the world, to disturb their attention, so gladly welcome the tidings of salvation and seem really to hunger for the Word of Life. This eagerness on their part is to me something new, beautiful and refreshing,—is the source of such pure happiness as I never dreamed of when living for myself and the world.

To take another case, for these little incidents will best illustrate the nature of our Zenana teaching: At a house I inspect, I was giving a writing lesson to the step daughter of the mistress of the house, when the latter came beside me and said, "Ma'am, I wish to hear about Jesus—when will you give the lesson about Him." So I replied, "Now, as soon as your daughter has finished her writing lesson, we will begin the Bible reading." She then said, "I love to hear about your God." I told her there is only one God, as much hers as mine. She sat and listened, full of interest, while my assistant talked to her of our Saviour, and read some simple tale suited to her understanding.

Though these constant rounds are often very fatiguing, yet it is work that I love, and it is work from which I have already learned so much that is good for myself, and I have the constant example and help at hand of our devoted lady superintendent, and from her, under God, we may learn how, out of a good conversation to show our works with meekness of wisdom.

Calcutta.

THE SUPREME COURT.

It is said that St. Andrew's Church, Montreal, is going to appeal to the Privy Council from the Supreme Court of Canada, in "The Great Pew Case." I cannot see how it can do so. The very name "Supreme Court," means one from which there is no appeal. Why do we call the General Assembly the Supreme Court of our Church? Because there is no higher court to which an appeal can be made. A Supreme Court from which an appeal can be taken, is as great a contradiction in terms as a four-sided triangle. But it is said, "No British subject can be debarred from appealing to the highest court in the empire." That is true, but the establishment of the Supreme Court was never meant to deprive any Canadian of this privilege. As appeals to the Privy Council are both very troublesome, and very expensive, the Supreme Court was established for the benefit of those who are willing to abide by its decision. However, after one has gone through all the lower courts, he has the choice of two supreme ones. He can take the Privy Council on the one hand, or the Supreme Court on the other, but whichever he takes, he cannot have recourse to the other. On this understanding, the royal assent was given to the Bill for the establishment of a Supreme Court. Consequently I cannot see how the Privy Council can either lawfully, or honorably, take up a case on which the Supreme Court has given a decision. If an appeal can be taken from the Supreme Court, in what sense is it supreme.

Metis, Que.

T. F.

MISSION WORK ON THE C. P. RAILWAY.

Our readers will remember that an urgent request for a missionary to the labourers along certain sections of the Canada Pacific R. R. was before the last meeting of the Home Mission Committee. The following account of a visit to the locality made by the Rev. James Robertson of Winnipeg, and sent to Dr. Cochrane, will be read with interest. So far the Committee have not secured a missionary. Surely among our licentiates there is to be found at least one willing to go to such an important field.

MY DEAR DR. COCHRANE,—According to promise I send you an account of my visit to section fifteen C.P.R. I left Winnipeg Tuesday, Sept. 25th, by stage, and got as far as Pointe des Chenes the first night. The road was very good with the exception of a few swamps near Winnipeg. On leaving Pointe des Chenes the road ascends from the level prairie fifteen or twenty feet; the soil is light and sandy, and the tops of the ridges covered with boulders. The land is covered with timber, but it is not large enough to be of much value except for fuel and fencing. At noon we stopped at Brokenhead, sixteen miles from Pointe des Chenes, for dinner. There is no house, and we had to "boil the kettle" and depend on our baskets for lunch. Here we overtook two teams conveying to the "Angle" the baggage of about fifty men who were going out to section fifteen. The men were

walking. Dinner over and horses fed we started, and passed through country similar to that we passed through in the forenoon, reaching Whitemouth House at dusk. This like Brokenhead is a station on the old Dawson Road, but has the advantage of being occupied by a

SCANDINAVIAN AND HIS FAMILY.

As we were driving into the yard it commenced to rain and we were glad of the prospect of shelter for the night. Soon the railroad gang came, and both outside the house and inside things looked brisk and busy till all had partaken of supper. House room was furnished by "mine host," and each got his blanket and buffalo and prepared his bed. Before retiring I proposed to worship with them, and to this all readily assented. We all got an early start next morning, but owing to the very heavy rain of the previous night travelling was slow. We reached Birch at noon. The country was much the same as before with a little more swamp. After dinner we drove about sixteen miles and prepared to camp for the night. The ground being wet we selected the cropping out of the granite rock for our camp. We set to work at once to cut down some trees and secure boughs for a spring mattress. A pole, supported at one end by a stump placed in position and a crotch at the other, formed the ridge of our tent. Other poles with one end on the rock and the other on the ridge supported some tarpaulin, which constituted our roof. With buffalo and blanket for a bed and a bag of oats for a pillow, we were well provided for. Supper was cooked and eaten with the stars shining down on us and with evident relish. After supper we replenished the fire and provided sufficient fuel for the night. We worshipped, reading with the light of the fire. There were but three of us, one an Episcopalian, the other a Roman Catholic, and myself. Kneeling at a throne of grace under the canopy of heaven we all felt but little of the differences that separate men in other circumstances. We slept soundly, and, I, never more refreshingly, and were up and breakfasted before dawn. The morning was clear and frosty, and I did my toilet with the aid of a pail of water placed between me and the fire. But sixteen miles lay between us and the North-west Angle. The most of the way the road lies through low swampy land, and being corduroy, devoid of covering, travelling can be neither rapid nor comfortable. About noon we reached the Angle. The Government steamer, "Lady of the Lake," at present controlled by Mr. Joseph Whitehead, contractor section fifteen, and a small tug owned by Captain Wiley, are the only boats doing business on the Lake of the Woods. Both are very irregular in their movements. The "Lady of the Lake" attends of course to all Mr. Whitehead's freight, and does the freighting for the Dominion Government between the North-west Angle and Fort Francis. Trips are made when sufficient freight accumulates at the Angle to make it worth while to load. All the plant and provisions and most of the men required on section fifteen and at Fort Francis come over the Dawson Road from Winnipeg to the Angle, and are thence transported by the "Lady of the Lake." At this season trains of ox carts are arriving several times a day. The steamer went out the day before I arrived and no one knew when it might return, but they were looking for it the next day. Unwilling to remain a day at the Angle, and anxious to get to section fifteen before Sabbath, I tried to hire a couple of Indians to canoe me across to Rat Portage. The distance is about sixty miles. Mr. McPherson, the Indian agent, did his best to aid me, but in vain. Potatoes were plentiful at the Angle, and while these lasted the Indians would not call the Queen their aunt. I was forced to wait for the steamer. Mr. Volume, Mr. Whitehead's agent at the Angle, and Mr. Stewar, the Dominion freight agent, who "bach" in good style, invited me to stay with them until the boat came. There is no hotel or any place of the kind where one can conveniently stay. I gladly accepted their invitation, and the kindness of these gentlemen I shall not soon forget. Time would have hung heavily on my hands but that they had a good collection of books, such as "Froude's Short Studies on Great Subjects," "Adam Bede," etc. The boat arrived Saturday evening, but had to wood and load before it could go out. Owing to the low state of the water she can not come to the wharf, and wood and freight must be conveyed out in small boats, about half a mile, where the steamer anchors in deep water. I arranged for

SERVICE AT THE ANGLE ON SABBATH

morning and afternoon, notifying all the people and the boat crew. On both occasions we had a good congregation. The population of the North west Angle is not large. There are two or three families of whites, a few half-breeds, and several Indian families. Some of the Indians are yet Pagans. A child was ill when I was there, and one night the tomtom never ceased to beat. Religious services are never conducted here except when a minister happens to pass over the road as I did, which is but seldom. The boat was not ready to leave before Tuesday morning. Before it was yet light anchor was weighed and we were on our way. Soon we passed the low marshy land at the Angle and came to the lake proper. The scenery here surprised and delighted me. The lake is full of islands covered with timber. Birch, poplar and pine meet the eye on every side. These are rooted in red and grey granite and trap. You can see no soil on any of the islands in this part with one exception. The beauty of this lake far surpasses the famous Thousand Isles scenery. Every few minutes one thinks he is land-locked, but a few revolutions of the paddles disclose a channel to the right or left, and out he passes to witness a repetition of the former delusion. In some places there are stretches of water several miles long, but on either side there are islands so that one cannot be at any time more than a mile or at most a mile and a half from land. In some places there are apparently five avenues, stretching to the right and left. One I distinctly remember. At the end was a hemispherical island all covered with birch and poplar. The leaf was touched with frost and had a rich yellow color. Nearer lay an island covered with the same timber, but mixed with dark pine, giving it the appearance of a huge leopard skin, while the one on the opposite side had the ground of yellow with black ears like a huge heifer. Of these "traverses" and islands there is an infinite variety, and once the railroad is open the Lake of the Woods must become a great resort for tourists. Nothing pleased me more than to find that there was such scenery so near the Prairie Province. About noon we stopped at Mr. Lawrenson's post to unload some goods. Two of us went ashore, and going across a narrow peninsula, we found a Hudson Bay Company's post in charge of Mr. Crowe. He kindly sent two men and a boat with us across a bay to see the east end of section fifteen. Here we saw a gang of men under Captain Everington working on the approach to the island tunnel. We learned that another gang under Mr. Campbell were working on the opposite side. Leaving that point we rowed across the Winnipeg River or a branch of it, for this river appears like an immense lake in motion. We heard noise indicating a fall near at hand. Beaching our boat we followed a path along the rocks and soon came in sight of the falls. At that point the bay on which we sailed narrows to a gorge, and here the river finds an outlet similar to water from a pitcher. On the west side of the fall the rock rises perpendicularly to a height of seventy-five or eighty feet, and on the east side to a similar or even greater height, but not so abruptly. The fall is sixteen or eighteen feet high, and the volume of water large, the width being not less than sixty or seventy feet. After examining the fall for a time we returned to the steamer just in time. In about half an hour we steamed over to Rat Portage.

THE ROCK CONSTITUTES THE WHARF HERE, and I was astonished to find a boat drawing six or seven feet of water letting down her fenders, sailing up to the rock, and being made fast to the shore. I met Mr. Charles Whitehead at the landing, and he kindly put a couple of men and a canoe at my disposal at once to take me to headquarters about four miles farther west. Sitting squat on the bottom of the birchbark, with a cushion between my back and the cross-bar, I did not feel very comfortable when I fully realized how easily upset the canoe was and that I was unable to swim. The water is deep, sixty, seventy and one hundred feet, and in many places the rocks rise precipitously. My voyageurs were not afraid, and communicating none of my fears I soon caught their spirit. It was now dusk and soon dark. On our left lay the line of the railway, and we could see the lights of the different camps as we passed them—Lewis', McDonald's, Farrel's, and now the light of headquarters is seen at the head of the lake, and in an hour from the time we left the Portage we safely landed. I soon found that I had happened among friends. Dr. Baldwin gave up his room for my benefit during my

stay, and others did all in their power to make my visit pleasant and profitable.

On my way to the Portage I resolved to visit as many of the camps as was practicable. After consulting Mr. Whitehead, Mr. Ross, Mr. Noxton and others, there was a plan drawn out that night. After breakfast on Wednesday I prepared to go down the line and call at as many camps as possible, and succeeded in seeing between 200 and 300 men. I explained to them the nature of my visit, and all were highly pleased with our proposition of sending a minister. I held a short service at the camps and arranged for Sabbath service. The next day I determined to go to the western end of the section where there were between sixty and seventy men working. Mr. Whitehead furnished me with two men and a canoe, and a circular letter to all foremen instructing them to facilitate my movements and give myself and men meals and lodging wherever we might happen. From the lake on which headquarters is situated to the next on the west is a portage of about a mile through the woods. The wood is rough and rocky. I walked ahead following the path, and the men shouldering the canoe took up the rear. The day was raw and the wind being high the lake was rough. Whitecaps were seen wherever the water was exposed for any distance. As we were going along the second lake our canoe began to fill rapidly. We got safely to the portage however, and on turning it up we found that owing to its weight and length the bark had been ruptured in portaging the canoe. We had no pitch and could not mend our craft. Mr. Kirkpatrick, the district engineer's house was about two miles further up the line and we decided to walk there, trusting he might be able to give us the loan of a canoe for a day. We arrived at noon, but on enquiry found that his boathouse had fallen the preceding day and had converted his boats and canoes into kindling wood. Mr. Kirkpatrick kindly invited me to stay for lunch and then consider the situation. I accepted his invitation and concluded to walk up the line for ten miles to Mr. Ross' camp. The road is of the roughest description. The line for the most part skirts along the lakes, and a ledge must be cut out of the rock on which the ties can be laid. Rock cuttings twenty, thirty, and forty feet you can frequently meet with along the line, and there is but little else beside rock and lakes. The magnitude of this road-building you begin to understand when you see the character of the country, and you feel that years must elapse before it can be completed. Six o'clock brought us to the district engineer's house on Lake Deception. Mr. and Mrs. Carre were most pressing in their invitations for me to remain all night. They told me of the difficulties of the wood and the impossibility of a stranger working his way along the rocks in the dark. I was resolved to see the men at night, and as a compromise accepted an invitation to breakfast with Mrs. Carre. To appreciate the kindness of these engineers and others you must remember that I was a total stranger to them. Mr. Ross' camp was reached after nightfall, and I was most heartily welcomed. After supper I held services with the men, giving an exposition of the twenty-third Psalm. Mr. Ross invited me to his tent, which was pitched on the top of a tolerably smooth rock, and when warmed and lighted few places could be more attractive in which to spend the night. Mr. Ross lent us a canoe and we hurried our faces eastward in good time in the morning. We paddled down Bear Lake and I went across the portage to breakfast with Mr. Carre. His residence is on a small bay on Lake Deception, with a southern exposure and fine view of the lake. There is a little soil here, even although it is sandy, and Mr. Carre has laid out a large garden between the house and the lake. They had a good crop of potatoes, and raised a great variety of vegetables, and all of good growth. Mr. Kirkpatrick told me that he had discovered a fertile island in the lake near his place, and that he had harvested a crop of 200 bushels of potatoes. Leaving Mr. Carre's we directed our course towards Mr. Matchett's camp, where we dined, and there I held service with those I found at the camp. We arrived at headquarters in the evening, having sailed over parts of six lakes—Bear Lake, Lake Deception, Lake Lulu, Long Lake—a lake the name of which I could not learn the name—and Eagle Rock Lake. Let it not be supposed that these are parts of one lake. They are of different elevations. It appears as if the whole of this country by a tremendous upheaval rose to its present position.

IT WAS MOST IRREGULAR, in some places having huge corrugations and in others

deep caverns. The highest parts of the ridges and peaks are only two or three hundred feet above the level of the lakes. These huge caverns began to fill with water and at last they found an outlet at the lowest point. They are kept filled now with rain, and the springs that are fed from the intervening rocks, and which rise in the depths of the lakes often. The lakes are emptying into each other, and draining eastward and an outlet at last to Lake Winnipeg through the Winnipeg River. There are between some of these lakes splendid water privileges, should anything more be found for water-power to do beside grinding granite. The depth of these lakes is diminishing. Water wears even granite and trap, and you can trace water marks on the rocks much higher than even water rises now. Some great barrier at or near the Winnipeg River must have given way recently, for the water mark is about five feet above the present line, and no one to whom I spoke ever saw the water within three and a half feet of the old line. That the fall is recent is proved by the fact that there is no lichen growing on the rock below that line while there is a thick coat above. I need scarcely mention that these lakes are full of delicious fish. On Saturday I passed down the line with Mr. Whitehead toward Rat Portage. At Mr. McDonald's cutting I had an opportunity of seeing the power of the new explosive, nitro-glycerine. The cutting was twenty-eight feet, and through hard granite. Eight or ten feet of the top was blasted out and lay farther down the face of the cut where the men were loading the rock on trucks. There was a hole drilled ten or twelve feet back from the face of the cut to a depth of nine feet, towards the north-west corner of the cut, but a few feet from the corner. This hole was filled with water to see if it was not leaky. It proved to be water-tight, and the man who had charge of the explosive poured five pounds of glycerine through a funnel into the hole from a tin pail he held. Nitro-glycerine is the mildest and the most innocent looking stuff one could think of. It resembles castor oil in appearance, as I saw it—at a distance I confess. The explosive being heavier than water it sank at once to the bottom of the hole and displaced the water, leaving however a quantity of water above it. We did not care to see it do its work and retired to a respectful distance. The man in charge fired it with electricity and there was a deafening report. We returned and found that the whole mass between the hole and the face of the cut was moved out and so broken that the derrick could load it on the trucks. To do this, the rock had to be torn along the north side twelve feet, the west eight or nine feet, and south side twelve feet, and by the bottom; and this was done to the bottom of the hole. For block blasting they use mica powder which is ordinary mica coated with glycerine. It resembles fish scales and is made up in cartridges to suit the size of the drill. For seamy rock they use the ordinary black powder. The rock is tilted up and most difficult to work in some places. I passed down the line below Rat Portage and called at Mr. Munro's camp, and Mr. McGillivray's camp. I tried to cross over to the tunnel from the west side but could not. There was no canoe on my side and I could make no one see or hear me on the other. Here the road crosses a large branch of the Winnipeg River. The width some one told me was 260 feet. There is a fall of four or five feet just where the road crosses; and above, and especially below, the rapids are most picturesque. Disappointed in not getting across and the associations of boyhood coming back with some vividness, I went up the stream a short distance and rolled a log into the water. It was soon carried over the falls but was soon caught in a wide eddy below and brought back again. It stole gradually in from the west side but was driven back by the waves from the fall. When the waves were not as watchful as they should have been, the log stole in to be tossed about for a time and then carried off by the current. This folly I repeated three times, and the log in each case had the same experience. The smooth, persistent eddy always gained on the fussy, frothy water of the fall. How I wished my children were with me to see the sport, although I might have felt ashamed that a minister of the Presbyterian Church should have been seen by any one else playing like a big boy. I retraced my steps to Rat Portage and called on Mr. Fellowes, the district engineer, and Mr. Jarvis, Mr. Whitehead's foreman there. Mr. F. sent a couple of men and a canoe with me across a bay which brought me near home. By nightfall I was in camp, meeting the Hon. D. McDonald of Toronto. Sabbath morning I

held service at headquarters. We had quite a large attendance. I arranged to preach there in the evening if the steamer did not leave before that time. I was canoeed down and

PREACHED AT RAT PORTAGE.

at 10 30 in a tent erected for the purpose, and to a good congregation. While at dinner at Mr. Lewis' camp we heard the boat whistle. I walked to the portage at once and ascertained that she would leave about 3 p.m. I must go out by her for my communion was the next Sabbath, and the meeting of the Presbytery on Wednesday. I got a boat and was rowed to Mr. McDonald's camp to hold service. Mr. Whitehead who was rowing down to the Portage promised to hold the boat for me. We had a very large and attentive audience. After service I made my way at once to the boat which waited a full half hour for me. We steamed out and went across half way to the North-west Angle and tied up for the night, as it is impossible to navigate the Lake of the Woods here but in daylight. I consulted Captain Malone and arranged to have service on the boat, which all attended. From the Captain, and all officers and men, I experienced great kindness. We got to the Angle Monday forenoon, and here I found a team detained for my benefit. We drove thirty-two miles that afternoon, and had a good early start next day. Meeting a buggy in the forenoon for which I telegraphed. I got home Tuesday night, making the 110 miles corduroy, muskeg, and all, in a day and a-half. I was thus in good time to report to Presbytery that met the following day. When out, I caused a subscription paper to be circulated, and I have been informed that \$70 per month has been subscribed for the support of a minister. This sum will be considerably increased. In addition Mr. Whitehead guarantees board and lodging. A large proportion of the men working on Section eighteen are young men who have been reared in agricultural districts of the other provinces. There are also a good number of miners from the neighborhood of Marquette, and from the Eastern States. The prevailing nationalities are

IRISH, SCOTCH, CANADIAN, FRENCH,

and Scandinavian. The men impressed me very favorably, and the great majority of them have been well brought up. To leave such a body of men without the means of grace would be a shame and sin, especially since they are willing to defray all expense. The effect of being deprived of the means of grace must prove disastrous to many in after years. Shall we not prevent such a calamity? When out there I reckoned up 610 men on section fifteen. We met a large gang at Rat Portage, another at the North-west Angle, and a third at Whitemouth. These would bring the number up to 700, and Mr. Whitehead expects that between 800 and 1000 will be employed there all winter. The work is not to be done in a short time. It must require years to cut this road through, and hence we ought to have a good man permanently employed there. If the next section is put under contract too, something should be done for it—I mean section sixteen. This is of the same character as section fifteen, only worse I understand. For a time the men suffered much owing to inferior accommodation and food. Things were new at first and organization difficult. Roads were almost impassable owing to the heavy rains, and plant and provisions could be sent out only with the greatest difficulty. This has all passed away. In all the camps I found good food. There was plenty of good flour, fresh beef, pork, beans, dried apples, tea, and sugar. They were erecting good comfortable camps too, and things will be much better for all parties. Section fifteen being in Keewatin,

NO LIQUOR IS ALLOWED TO BE SOLD

there, or even taken into the territory. In consequence of this there is no drunkenness. Riots among the men were unknown. I am sorry to say that there has been an attempt to take liquor in there, but the government acted promptly, and I think the men will have been arrested ere this. For the peace of that locality I hope this will be stamped out.

I have written you at length, and have no time to abbreviate or copy on different paper. You will excuse the length, and you are at liberty to do as you please with any information conveyed here. Let me urge you however to get a man at once and send him out. Prompt action in this case is much needed. The people with whom the minister must deal are peculiar, and he requires gifts for the work. Let him

if possible be a single man: he cannot keep a family there. Yours truly,
Winnipeg.

JAMES ROBERTSON.

NOTES FROM KINGSTON.

Kingston is one of the oldest settlements in Ontario its history reaching back considerably over a century to a time when on its shores might have been heard the echoes of the Indian's war whoop. It is situated at the head of the noble St. Lawrence River and is the county seat of Frontenac county. Kingston was incorporated in 1838, from which time it would appear to have entered on a prosperous career. The city is built on a limestone foundation, and, next to Quebec, it was regarded as the strongest military position in Canada. The population at present is about 17,000, and the city after remaining for some years in a rather stagnant state would now seem to be putting forth fresh signs of life, and in a short time will probably again run ahead of some of its more youthful competitors. About two years ago the principal portion of Princess street, which is the best business street, was destroyed by fire, and since this portion has been rebuilt, the improvements in that neighborhood are very noticeable. In addition to this the Street Railway Company, under the presidency of Mr. J. L. Morrison, are running street cars, which brings the outlying portion of the city into close proximity to the business thoroughfares.

THE PUBLIC BUILDINGS

are of a very superior class, being nearly all built of cut stone, and occupying good situations. They are at once a credit and an ornament to the city. Among them I may mention the City Hall, the Court House, the Penitentiary, the Post Office, the new Military College, which is now nearly completed, the Rockwood Asylum, and Queen's College. To visitors the Penitentiary is the most attractive. It covers nine acres of ground, and is built of cut stone, with massive gates and doors.

QUEEN'S COLLEGE

is the most important of the educational institutions of the city. This college, by virtue of a royal charter, has all the advantages of a university, and can confer degrees in arts, medicine and theology. Many of its students have taken honorable positions in the learned professions and in the Church. The Principal of the College was the very Rev. Wm. Snodgrass, D.D., who was also Professor of Theology, and who amid the regrets of the college and of the citizens of Kingston generally, has resigned this position and returned to Scotland to take charge of an important congregation there. The Rev. G. M. Grant of Halifax has accepted the position vacated by Dr. Snodgrass, and will bring to the discharge of his duties talent of a high order. The other professors are all men of mark in their several departments, and whilst there would seem to be more colleges than our people are supporting well, still it would be difficult to say which one we can best afford to lose.

THE PRESS

is respectably represented here by two live evening papers, which are ably conducted and well "got up," and which in their respective fields are exercising a healthful influence in the community generally, and judging from the improvements in their premises one would think that they are sharing largely in the prosperity of the city. The *News* which is published by Mr. James Shannon, is among the oldest papers in this Province, and has an extensive circulation. The alterations which have lately been made in the premises, make them capacious, comfortable and convenient, and will impart additional facilities for the execution of the work.

PRESBYTERIANISM

has a good footing here, there being three well equipped Churches.

ST. ANDREW'S,

which is the largest and much the oldest, was in connection with the Church of Scotland until the "Union." The church is a good substantial building, and has a good lecture hall adjoining which is used for Sabbath school purposes, and public lectures. There is also a good manse for the minister, and all are neatly enclosed with an iron fence. It was in this church that the late Rev. Dr. Machar preached, whose name is still fresh in the recollection of Kingstonians. The present pastor is the Rev. T. G. Smith, who is a graduate of "Queen's," and who was called from an important church in the State of Wisconsin, where he had

attained considerable prominence as an active pastor and eloquent preacher.

CHALMERS' CHURCH

was erected in 1848 and is a good edifice. The first pastor was the Rev. D. Burns, now of Halifax, who was only nineteen years of age when he undertook the duties of the pastorate. After some unimportant changes, the late Rev. Patrick Gray became the minister. He had a long and successful pastorate, and may be said to have died in harness.

The present pastor is the Rev. F. McCuaig, formerly of Clinton, who was settled here last summer, and under whose care the church continues to prosper. Mr. McCuaig seems to be the right man in the right place, and I have no doubt will prove a worthy successor to the lamented Rev. Mr. Gray.

BROCK ST. CHURCH,

of which the Rev. Andrew Wilson is the pastor, was erected in 1846, and is a quaint old fashioned building, not by any means in harmony with the spirit and progress of the age, or worthy of the congregation and minister, who has now entered upon the twenty-fifth year of his pastorate in it, but who is still in the prime of life, and it is to be hoped has many years of usefulness before him.

I found a large congregation at this church, the larger portion of which I learned came from the north of Ireland. They pride themselves in the thought that they still closely adhere to the type of Presbyterianism which was taught and received by their forefathers, and that they are opposed to innovations or removing any of the "old landmarks." The services were conducted by the pastor, the Rev. Andrew Wilson, who preached the anniversary of his twenty-fourth year as pastor of the church.

IN CONCLUSION :

With a college where ministers are being trained for our Church, and with three such congregations actively engaged in Christian work, the Presbyterian cause looks promising in the city of Kingston, whose foundations are laid upon a solid "rock," typical I hope of the foundation upon which our beloved Church rests, of which it is said that "the gates of hell shall not prevail against her," and which we hope soon to see break forth "fair as the moon, clear as the sun, and terrible as an army with banners." K.

Nov. 12th.

CHARGE TO THE MINISTER.

[The following is the "Address to the Minister," delivered by the Rev. J. Carmichael, M.A., of Markham, at the induction of the Rev. A. P. McKay, M.A., as Pastor of Knox Church, Scarborough, and now published by request.]

MY DEAR YOUNG BROTHER,—As there is no order in the church, as established by Christ and His apostles, superior to that of Presbyters, who are all equal, you have derived authority, from the Holy Ghost by the imposition of the hands of the Presbyters here present, to preach the Gospel, to administer the sacraments of Baptism and the Lord's Supper, and to feed the flock of Christ. And as it is customary on all such occasions for one of the brethren to address the person thus set apart to the office of the Christian ministry, that duty, rendered light and pleasant from your well-known character and attainments, has devolved upon me. This duty with the collateral one of addressing the people, appropriately distinguishes the beginning of a pastorate.

I pause for a moment to congratulate you, as I most sincerely do, on the office to which you have been ordered and on the pastorate into which you have been inducted; and I am persuaded that you will bring in to your people, as the bee brings into the hive, the rich treasures collected in your studies.

I shall direct your attention briefly to some of the employments to which in your new relation you will be devoted. I say briefly, because I am convinced that in the solemn circumstances in which you now are placed the suggestions of your own heart are more commanding and more persuasive than could be the voice of any external monitor. As you have given ample proofs of your scholastic attainments I need not exhort you to persevere in literary research. You have drunk deeply enough of the stream to know its wholesomeness—to have felt the pure pleasure which it sheds over hours which might otherwise have been dark and dreary. Yet ever bear in mind, my brother, that it is not the quantity but the quality of knowledge which determines the mind's dignity, that it is a higher knowledge than that which is born of the flesh which is henceforward to be your great, your absorbing

study; it is that knowledge or rather wisdom which teaches us to feed the sheep and lambs of Christ's fold, to watch over them with more than a shepherd's care; to defend them against the enemy with more than a patriot's devotion; that wisdom which will instruct you to tell men as our Lord told Nicodemus that they must be born again, to call upon them to repent and be saved, to point them to One who can cleanse all sin away. This is the wisdom—the sum of all knowledge which is henceforth to become your engrossing pursuit. It is these great truths taking possession of the mind, in conjunction with spiritual energy, which kindles living fires in the soul and enables us to proclaim with fervor and zeal the gospel of salvation. To bear the message of God to perishing men is a difficult enterprise, but the most honorable you can undertake. Yet this difficulty is lessened in proportion as we possess the spirit and acquaint ourselves with the full meaning of the message. To this end we are continuously to seek strength from Him from whom the message comes, who in answer to the prayer of faith is ready to perfect His own strength in our weakness; and further, we must know the contents of the message practically. must be diligent and prayerful readers of it for our own spiritual benefit and growth in grace; must likewise know its contents theoretically, *i.e.*, we must be theologians, studying the message in order to present its truth in all its length and breadth to the mind of others. The whole counsel of God is our theme in the work of the Christian ministry. Mere statement of doctrine will never build up a people in Christian knowledge. Mere speculation however pure and however sublime, will never win a soul to Christ; the mere exhibition of precepts will never check the weary pilgrim on his way to the better land. No, the whole message is to be set forth in that beautiful symmetry with which its parts are united, in the spirit of that love with which it has been revealed.

It is of the utmost importance that the minister of religion may not only be able to point out the way to heaven, but that he himself be found walking in it, going before his flock, because if not, though he speak of piety with the eloquence of an angel, and manifests in his conduct no traces of the fear and love of God, his words will be as an empty sound: and though he speak of charity in strains sweeter than ever angel sung, and exhibits sordid influences in his conduct, he will ruin the simple soul that trusted in his guidance. The holy and consistent example of the Christian pastor will do more to disarm opposition, conciliate prejudice, and win souls to Christ than the most eloquent discourse. By strict propriety of conduct we can reprove with less irritation, and more successfully reclaim the backslider and wanderer. Above all the servant of Christ ought to cultivate personal religion. If he do not feel the power and enjoy the comfort of religion in his own soul, he will be little qualified to commend it to others. Hence the apostle Paul, in his valedictory address to the elders at Ephesus says: Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God. The Psalmist too has left us a memorable example of the importance to be attached to the experience of religion. Restore, he says, unto me the joy of thy salvation and uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners will be converted unto Thee.

It is ours affectionately to superintend the training of the young of the flock; to see that the truths of the gospel are fixed in their hearts; to ever seek their sympathies and love that we may be the honoured instruments of leading them to Christ. The sick and aged also claim our attention, and hence we must be diligent in visiting them; cheering them with the consolations of religion, and thus aid in soothing the ruggedness of their path to the house of many mansions; warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Long may you continue in the office in which God has placed you, efficiently and acceptably to pursue its honorable and momentous duties, imparting lovingly that knowledge which maketh wise unto salvation; alluring with the Word and your own conduct the young into the paths of wisdom, and all your flock to improving pursuits; elevating, refining and guiding the energies of the people over whom you are now made overseer, and gathering from the volume of the Word and from the heavens above you, the earth beneath you, and the mind and heart with-

in you, fresh tokens of the wisdom and mercy and love of God. Thus will you, with the assistance of the Spirit, prove yourself a power for good and a help in the discharge of the duties of this life and an honoured assistant in preparing others for the awful realities of the eternity to which the winged hours are fast hurrying us; for if we use aright the powers and opportunities granted us here, we may live in tranquil expectation of that future life, where beneath the unclouded brightness of the new heavens, and amid the unfading beauties of the new earth, the perfected faculties and purified spirits of redeemed men shall be blessed in restoration to their primeval image and in dedication to their appropriate end.

And now, dear brother, I close with the prayer that when your ministry is closed, and your warfare is ended, you will be able to say in the presence of Him you now serve, Lord, here am I, and the children whom thou hast given me.—Amen.

PRESBYTERIAN COLLEGE, MONTREAL.

From a circular addressed to all the ministers in the Montreal College constituency, we make the following extracts:

As you are doubtless aware, in addition to this annual collection, a special effort is being made this year, by authority of the General Assembly, to wipe off the debt of \$7,500 on the ordinary fund of the college. It is the intention to have every Congregation in the constituency canvassed for this object. Already a number have been visited, and the rest will be during the winter. It is hoped that by means of this special effort the debt will be entirely removed.

To prevent the accumulation of debt in future it is of the utmost importance that the ordinary revenue should on this and subsequent years equal the expenditure. To accomplish this the contributions of the College constituency will require to be very considerably increased over past years, and the Board feeling that this lies very much in the hands of Ministers and Sessions, venture respectfully but most earnestly to invite your hearty co-operation.

The following three points the Board deem of great importance:—

1. That every Congregation (settled or vacant) and every Mission Station should contribute to the College fund.

2. That the amount contributed should bear a fair proportion to the numbers and ability of the people and to the wants of the College.

The estimate shows that an average contribution of about 65 cents per member will be required for the current year. While this amount will doubtless be exceeded in the larger and wealthier congregations, it is hoped that all congregations will aim at reaching this average, if at all possible.

3. That the Collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of Missionary Associations an appropriation be made to the College during December, and all Collections and Contributions forwarded prior to the first of January to the Treasurer, addressed Rev. R. H. WARDEN, 210 St. James Street, Montreal.

By request we re-publish the following list of books recommended by Rev. Joseph Cook as a "course of reading;" but it is proper to repeat that some of them are pretty "strong meat," and best suited to people who have good teeth and a powerful digestion:—For devotional reading: 1. Jeremy Taylor's "Holy Living and Dying;" 2. Thomas a Kempis' "Imitation of Christ;" 3. Bunyan's Works; 4. Pascal's "Thoughts on Religion;" 5. Horace Bushnell's "Sermons for the New Life;" 6. Bishop Huntington's "Christian Believing and Living." On the Deity of our Lord: 1. Liddon's "Bampton Lectures on the Divinity of our Lord;" 2. Dorner's "History of the Person of Christ;" 3. James Freeman Clarke's "Orthodoxy;" 4. Prof. Moses Stuart's "Miscellanies," including "Letters to Channing;" 5. Seeley's "Ecce Homo;" 6. "Life of our Lord." On Christian Evidences: 1. Butler's "Analogy;" 2. Paley's "Evidences," but always in connection with later works; 3. Farrar's "Critical History of Free Thought;" 4. Fisher's "Supernatural Origin of Christianity;" 5. Christlieb's "Modern Doubt;" 6. "Aids to Faith;" 7. "Whateley's "Peculiarities of the Christian Religion," "Historic Doubts about Napoleon," and "Christian Evidences;" 8. Horne's "Introduction," new edition; 9. Westcott's "Introduction;" 10. Miller's "Doctrine of Sin;" 11. Hagenbach's "Decline of German Rationalism;" 12. Dorner's "History of Protestant Theology."

BOOKS AND MAGAZINES.

St. Nicholas.

New York: Scribner & Co. December, 1877.

The present number of this magazine, which has become so deservedly popular among the little folks, is as usual full of harmless entertainment combined with useful knowledge conveyed in a pleasing manner. Mr. Longfellow contributes a poem called "The Three Kings;" and there are also some poems by two little American girls, one ten and the other thirteen years of age. There are somewhere about forty illustrations.

The Political History of Canada between 1840 and 1855.

By Hon. Sir Francis Hincks. Montreal: Dawson Bros. 1877.

This is a pamphlet of eighty-eight pages consisting partly of a lecture delivered in the Mechanic's Hall, Montreal, on the 17th October, 1877, at the request of the St. Patrick's National Association. A desire having been expressed that the lecture should be printed, Sir Francis availed himself of the opportunity of "elucidating some branches of the subject treated of, by new matter, which could not have been introduced in the lecture, owing to its length." The period of Canadian history embraced is a most eventful one, being occupied with the various agitations and struggles which have led to our present free and popular system of self-government. It would be too much to expect an impartial history of that period from one who took such a prominent part in its contests, but even an *ex parte* statement is valuable to the politician and to the historian, and it is probable that there will be an extensive demand for the pamphlet.

Hints on Bible Readings.

By Rev. John C. Hill. New York: Anson D. F. Randolph & Co.

The author of this book is pastor of the Presbyterian church, Adrian, Michigan. The "bundle of suggestions" which he has tied up and presented to his readers in this volume is calculated to be eminently useful to young ministers and others. The expedient that goes under the name of "Bible Readings" has been of late extensively resorted to by many public teachers for the purpose of relieving the monotony of regular sermons, as well as for the purpose of making their hearers better acquainted with the Scriptures. In its essence it is simply a revival of expository preaching; and it indicates a re-action from the "essay" style of pulpit ministrations which has for some time been so much in vogue, especially in the United States. The new feature in these "Bible Readings" is that of system or arrangement, the great object in view being to make the Bible, as it ought to be, its own interpreter. The book is not intended to supply people with Bible readings cut and dry, although it gives a few as specimens; neither does it insist on any permanent form into which they are to be always cast, the aim being the much more useful one of furnishing the reader with such hints and directions as will enable him to construct his own readings and throw them into the form that will best suit the peculiarities of his mind. We doubt not that this volume will be welcomed as a valuable aid by many of the Christian workers of Canada.

The Complete Preacher.

New York: The Religious Newspaper Agency. November, 1877.

The contents of the present number are: "The Christian's Royal Survey of his immeasurable possessions," by Theodore Christlieb, D.D.; "The Creative Energy in Nature and in Grace," by Pharellus Church, D.D.; "The Reformation of the family," by Pere Hyacinthe; "Lazarus at the Table," by Archibald C. Brown; "Worship—its Value in its Use," by M. C. Julian. These sermons are all masterpieces of thought and eloquence. That by Dr. Christlieb will be welcomed by the many admirers of this distinguished German preacher. Archibald Brown is perhaps next to Spurgeon, the most popular preacher in London; and the following extracts will, we think, go far towards justifying the taste of the London people:

"There is a great deal of talk in the present day about how old-fashioned preaching is dying out; and the sooner it dies out, they say, the better. The gospel, it is stated, has become effete, a powerless thing. In its place these clever people suggest a philosophical lecture. Talk a little bit of science. Have a dash of Professor Huxley in your sermons. Go and tell people what Professor Tyndall thinks

about this and the other; try and look learned; have a few novelties sprinkled through your sermons; preach anything rather than Christ; yes, and then you will be thought to be a clever man, though God writes you down as a fool. We are willing to have a preached gospel judged by the results that follow. Show us that philosophy will raise dead Lazarus, and we will try to philosophize. We dare to throw the gauntlet down and say, 'Now, philosophy, pick it up if you can. Show the same results by your words, as we can show by the preaching of Christ. Now science, show us the dead men that you have raised to spiritual life. Show us in deed your reformations. They are not many. Show us your impure men that have become pure. Let us see the happy homes that have been conjured up like the wizard's palace through the talking of your cultured men and polite intellects. Let us see the alterations in men and women. Show us your lions that have been turned into lambs. Show us your angry, vilely living men you have made haste and noble and honorable. Where are they? All that this wisdom of the world can do is to bark like a cur at the gospel. It can do nothing else. It has no power to reach the masses. But do you say, 'Where is the proof that your gospel is true?' Why, we say, 'There, there, all around this tabernacle! There is the proof of it. Every saved man is a proof that the gospel we preach is in accordance with God's mind, for whilst God uses the preaching of Christ to the conversion of men, we want no demonstration, that the preaching of Christ is according to the mind of God. Every saved man is a magnificent testimony to the power of Christ's word.'

"A word to you who think you cannot do much for Jesus Christ. It may be that you are troubled because you cannot preach, and grieved you cannot speak in public, and you feel that your sphere is such a little one. I do not know whether Lazarus could preach or speak. We do not read that he was at all an Apollon. Perhaps all that Lazarus did was to sit still and let the people look at him. He was a sermon. There was not much need for him to say anything. Lazarus did not have to keep calling all the day, 'I am alive; I really am alive! I profess to be alive.' When people are alive they need not tell everybody so. There will be the mark of life in the flush of health that is upon the man. Dear friend, it is not necessary for you to preach with the lips. Preach with the life. Be a live man in everything you do. Let the world see the proof of godliness within the heart by every day's quiet living for God, and your life will not have been spent in vain."

"Am I speaking to-night to one who thinks he is hopelessly gone—a sinner of the blackest sort, who has strayed in here? Well, sir, we thank God to see you here. We thank God that, at least, the stone is rolled away. God forbid that we should ever get so wonderfully respectable as we worship here that we cannot allow and even rejoice to see the off-scouring of the earth to come in. If they cannot find any other seat, we will be right glad to let them have this chair. We want, as George Whitefield said, we want even the devil's castaways in here—those who are so bad that the devil himself could not make them much worse—those who are reeking with filth, and corrupt in iniquity. Now we say to the deepest-dyed sinner in this place, You are not too far gone for God to save. Do you say there from the farthest part of the building, 'Ah, sir, but I killed poor mother. She died of a broken heart through me?' Well, perhaps your moral life did so stink that your mother died of grief under its horrible influence; but God has only to say, 'Lazarus, come forth!' Make the worst of yourself you can; paint your case never so black; yet as the Lord of Hosts liveth, we declare there is salvation, full, free, present, for you, to be had this night by simple trust in Christ. May God the Holy Spirit, who is here to-night, speak now until your sepulchre rings with His voice—'Lazarus, come forth!' and it may be said of you, in the last great day, when all are assembled round the table of the marriage supper of the Lamb, 'And Lazarus also who was dead is one of those that sit with Him.' God grant it may be so for His name's sake. Amen."

The address by Pere Hyacinthe, on "The Reformation of the family" is the second of the series lately delivered by him in Paris by permission of the Government, and has created great interest in France. We think we can see two special reasons why Father Hyacinthe should speak on this subject to a French audience. One reason relates to the *priest*; and it is to be found in the fact that it was on this family question that he first broke with Rome, and that he has ever since given it great prominence, perhaps to the neglect of weightier matters. It is said that in ritual he has made little or no change, and we have not observed in his writings any unequivocal evidence of his having embraced the doctrine of justification by faith. The other reason relates to the *people*, and is based upon the deplorable truth that in Paris and other French cities, as well as in parts of the country, the family institution exists only as the shattered wreck of what it once was, and as the merest mockery of what it is in countries where neither popery nor infidelity hold sway. The family bond will never be properly respected under a godless civilization which gives it no higher sanction than convenience and natural inclination; neither will this beneficent institution flourish where the Romish priest, with his confessional, interferes; and all the eloquence of Pere Hyacinthe will not suffice to instill fresh life into this withered branch, as long as that eloquence is directed at the branch and not at the root. It is only the preaching of a full, a free, and an uncorrupted gospel that will effect the "reformation of the family" in France or in any other country.

SCIENTIFIC AND USEFUL.

CROUP CAN BE CURED in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater, and shave off in particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will follow.

HOW TO TAKE CASTOR OIL.—A modification of the old and favorite mode of administering castor oil in orange juice is offered by Potain. Let the juice of half an orange be squeezed into a glass; after carefully pouring the oil upon this, add the juice of the other half of the orange, so as to enclose the oil. If pains be taken to avoid mixing the layers, the combination can be swallowed, it is said, without the least perception of the flavor of the oil.—*Western Rural.*

SHIRRED EGGS ON TOAST.—Buttered toast, one egg to each slice; butter; pepper; salt. Drop whole eggs into a dish. Set it in the oven. Let it remain there until the whites of the eggs are set. The moment the dish is taken from the oven break the eggs with a fork, and pepper, salt, and butter to taste. Then spread it on hot and crisp toasted bread, well buttered. Eggs prepared in this way are equally nice on Graham, brown, or flour bread, toasted.

VARIEGATED JELLY.—One quart of clear jelly; one-half teaspoonful of prepared cochineal; one cup of white blanc-mange. Divide the jelly into two equal portions and color one with the prepared cochineal, leaving the other as it is, a pale amber. Wet a mold with cold water and pour in a little of the amber. Set the mold on ice, or in very cold water, that the jelly may harden quickly, and so soon as it is firm, pour in carefully some of the red; set back upon the ice to get ready for the amber, adding the two colors in this order until you are ready for the base, which should be wider than the other stripes and consist of the white blanc-mange.

EFFECT OF LOW TEMPERATURE ON THE LUNGS.—That low temperature in open air does not injure our lungs has been recognized even by old-school physicians, who now send their patients to Minnesota and Northern Michigan quite as often as to Florida, and is conclusively proved by the fact that of all nations of the earth next to the inhabitants of the Senegal Highlands, the Norwegians, Icelanders, and Yakuts of Northern Siberia, enjoy the most perfect immunity from tubercular diseases. Dry and intensely cold air preserves decaying organic tissue by arresting decomposition, and it would be difficult to explain how the most effective remedy came to be suspected of being the cause of tuberculosis, unless we remember that, where fuel is accessible, the discipline of civilization rarely fails to take refuge from excessive cold in its opposite extreme—an over-heated artificial atmosphere—and thus comes to connect severe winters with the idea of pectoral complaints.

STORAGE OF CORN FODDER.—A moderate estimate of the yield of corn fodder, would be one ton for every ten bushels of corn. The corn crop for this year will doubtless reach at least one thousand millions of bushels. This would give 100,000,000 tons of fodder, worth for feeding purposes, if well cured and saved, at least \$5 per ton. In the aggregate this is \$500,000,000. This large sum could easily be made for the country out of the crop of corn fodder, by wisely saving, and economically using it. But no produce of the farm is so injured in the harvesting and storing, or so wastefully used as this. At the present time we might consider how corn fodder can be properly saved. First, the corn should be husked as soon as possible, and the fodder firmly tied up in easily handled bundles or sheaves, which should be carefully set up in stocks, and these should be well fied at the top, and well spread at the bottom, so as to keep the inner part dry and well aired. In this state it will cure thoroughly in two weeks after husking, and will be then ready for stacking, or putting away in the mow. By using the ventilators, shown in the *American Agriculturist* for September, there will be no danger of mildew, and the fodder will come out of the mow or stack in the winter, bright and green, nutritious and digestible. The good qualities and value for feeding will have been much enhanced by early cutting as already advised.

MAKING SOUP.—The proper preparation of soup is of great importance in all households. It is at once an economical, wholesome and savory form of nourishing food. No soup should be used the same day it is made, on account of the impossibility of removing all the scum and fat. A shank bone of beef with a fair amount of meat left on should be put in cold water and left to simmer gently over a moderate fire all the preceding day, and the liquid allowed to get cold at night so that the layer of fat (which can be used for other purposes) may be easily removed. Now proceed in this way: To the clear, fat-free soup, add half a teaspoonful of well-washed pearl barley or rice; and the cheap kind of rice does just as well as the best for this. Now add also a few cut-up vegetables, pepper and salt, a sprig or two of herbs tied together, a little pea-meal, any cold potatoes left over, and let the whole simmer together, without removing the remains of the meat and bones. Great care should be taken not to let it boil away. The result of this simmering will be to supply the dinner-table with some nice, warm, comforting soup, very different to the weak, greasy liquid which so often goes under the name of soup. It is a very common mistake with all the cooks, except the very best, to put too much water to their materials for soup. The result is a plentiful supply of weak, tasteless liquid, instead of a smaller quantity of strong, good soup. While the addition of various kinds of vegetables, and of pea-meal, rice, or pearl barley is all very good, still, these various things are not absolutely necessary. A few thin slices of raw potatoes, or cold potatoes, and a few crusts of bread, will answer well enough, and a good, wholesome, relishing soup will be the result. All the cooks prefer beef to anything else for making soup. And there is a good deal of truth in the instinct which leads the sick person to prefer beef-tea, and the healthy labouring man to buy a couple of pounds of beef, instead of double the quantity of any other meat. Beef contains most iron, which in the state of oxide is one of the chief constituents of the blood.

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TORONTO, FRIDAY, NOVEMBER 30, 1877.

A NEW PHASE OF FOREIGN MISSIONS.

THERE has just been published an interesting account of the first Union Missionary Conference convened in Syria. Its sessions were held in Abeih, Mount Lebanon. It was attended by thirty-seven native Syrian delegates, four British and ten American. Of these there were eleven foreign and three native delegates ordained ministers. It will thus be seen that there were fifty-seven delegates in all, while it is certain that others would have been present who were detained by the unsettled condition of a large portion of the mission-field.

The meetings of the Conference continued from Thursday morning till Monday noon in October last, with three services a day. No fewer than eighteen different subjects were discussed and eight papers were read, the language used throughout being Arabic. On the Sabbath a sermon was preached, and in the afternoon an immense missionary meeting was held.

It is interesting to notice the subjects that were discussed. For example, the Moody and Sankey evangelistic work; Church work by private Christians, local, evangelical, and charitable; how is the sinner saved, and how to tell him the way of salvation; the Christian teacher an example in all things; the Pastor-ate; duty of the pastor and religious teacher in times of danger, as war, pestilence, or famine; the Christian's duty to his family and how he should spend his evenings; systematic giving; our need of an outpouring of the Holy Ghost; the duty of expecting the conversion of those we pray for; the Sunday school; Lord, what wilt thou have me to do; and the Christian Sabbath. The tidings of this Conference are contained in a communication of Dr. Jessop, who says, "Would that our friends in the churches at home could have seen and heard them. . . . There is more benevolence, self-denial, and prayerfulness, more Bible

knowledge and fervor in preaching the gospel among our native preachers and teachers in Syria than we had supposed. The missionaries and their native co-laborers have been brought nearer together in sympathy and mutual interest. This meeting marks a new era. May it result in great spiritual power."

We may well emphasize these words, *this meeting marks a new era*. Such a Conference conveys a world of meaning to those who are capable of reflecting upon the subject. It indicates the wonderful advance which has been made in the work of foreign missions. In the beginning of such a mission as that of Syria, India, or China, the missionaries are isolated, and separated from one another by impassable distances. One or two, perhaps, settle in a certain place. There they continue laboring far removed from all the other busy centres of the country in which they have taken up their residence, and from brethren who may be at work on other parts of the same field. By and by their labors are blessed to such an extent as that their little community is organized into a Church, with its Sabbath School and various benevolent societies. For years the work of preaching and teaching goes on. Soon converts increase. The Sabbath School yields its fair per centage of members. In the course of time the young church contributes a man, or men, to what is called by us the native ministry. Meanwhile other churches are progressing similarly, till at length there are sufficient ministers and elders conveniently situated who form themselves into a Presbytery, and by and by into a Synod. In this way, as we have had frequent occasion to notice, we are made familiar with the fact that there are certain Presbyteries and Synods in these foreign fields, that constitute an integral portion of the Churches of Great Britain and America. But we could hardly of ourselves have imagined that such an institution as a Convention or Conference was a practicable thing. Here, however, is the inevitable outgrowth of the labors of years—the first Union Missionary Conference ever held in Syria. It is a wonderful attainment. It is a remarkable development. It is a sign of the advancing strides which the kingdom of Christ is making in such lands. It is more than this. It is evidence of the earnest and efficient labors of the missionaries now on these fields. It is an earnest of the grand triumphs which have yet to be made by Christianity. It shows that failure cannot be written on our foreign missions. When we consider the noble missionary institutions of Syria, the activity and success of their printing presses, their schools of learning, the number of their converts, the accessions which in recent times have been made to the ranks of the native ministry, the number and extent of their Sabbath Schools, and the manifold results of all this in increased commerce, in agricultural improvements, in science and art, who will dare say that the mission in Syria has not been a success?

Not unfrequently do we hear it said that Foreign Missions are a failure, that only second and third rate ministers are found willing to undertake such work, that the money devoted to such an object is either wholly or partially thrown away. It may be that here and there a minister who has failed at home has gone to try his hand on the Foreign field. But we undertake to say that for one such, hundreds

on the other hand of our best and noblest ministers are engaged in this work. We ask could second rate men ever accomplish what has been done by missionaries in all countries? Could such have translated the Scriptures into every known language? Could such have printed books by the million? Could such have educated a native ministry? Could such have instituted Presbyteries, Synods and such conferences as the one to which we have referred? On this point we accept the valuable testimony of Dr. Norman Macleod, who says of the Missionaries of all the Churches whom he met while in India, that a nobler band of men is not to be found in any part of the world.

OUR COLLEGES.

THE General Assembly has appointed the first Sabbath of December as the day for the annual collection on behalf of the colleges. There is no department of the Church's work which merits more heartily the sympathy and support of our people than our Theological Institutions. Presbyterians the world over demand, and that wisely, a thoroughly educated ministry. To meet this demand colleges have been instituted and the Church has called from the ranks of her ministers the men deemed best qualified to fill the position of Professors. These men at the call of duty have relinquished desirable and lucrative positions and have devoted their lives to the work of preparing for the office of the ministry the sons of the church, and consequently deserve the cordial support of the people.

It is upon our colleges we depend for the supply of the future ministers of the Church, and it is to our colleges we must look for men to labor in our Home, French and Foreign Mission fields. They are thus at the foundation of all our church work and should have a warm place in the affections as they have a strong claim on the liberality of our people. It is a matter of deep regret that last year more than one of our Theological Institutions had to report very large deficits to the General Assembly. So serious has this become that it is well to pause and enquire the reason of such deficits. Whatever other causes may be assigned it cannot be denied that there has been a lamentable neglect of duty on the part of many congregations. In glancing at the statistics of last year we find that a large number of congregations have failed to contribute anything to the ordinary fund of the colleges, and a very large number of others have contributed but a mere pittance. From the financial returns of congregations we glean the following, and they are but samples of many others:—

A congregation with 56 members contributes	\$3.00
Another with 99	2.87
" " 109	7.00
" " 140	4.00
" " 166	4.50
" " 167	7.00
" " 185	8.25
" " 209	8.00

And in more than one congregation the total amount reported is only \$1.00, while one congregation sends but 50 cents.

The study of these financial returns of the Church, so far as the contributions towards the ordinary fund is concerned is a most painful one. Two, three, and four cents per member annually to support the Theological Institutions of the Church! Why, there is

scarcely a minister of the Church but could contribute a larger amount every year than is given by the entire membership of many congregations towards college purposes.

For the credit of the Church, for the honor of our Presbyterianism, for the glory of our blessed Redeemer, we hope that matters will be different this year, and that every congregation and every mission field will contribute to the college fund in proportion to their numbers and ability, so that we may no longer hear of deficits and of special efforts being required to wipe off arrears. That there is wealth enough and far more than enough in the Church to maintain efficiently all our Theological Institutions without in any way cramping other schemes none can doubt. To divert that wealth into the college channel is a matter very much in the hands of ministers. Were every minister loyally to present the claims of the colleges to his people, we are convinced that sufficient funds would be forthcoming to carry on the work.

We trust that returning prosperity to the commercial interests of the country will ere long warrant the Assembly to put forth a vigorous effort to thoroughly endow all our Schools of the Prophets, and that meantime every congregation will do its full share in providing means to meet the expenditure of the current year and to remove the debt at present resting on the several Institutions. In another column will be found a copy of a circular just issued by the Montreal College Board and which is largely applicable to the other Colleges of the Church.

PRINCIPAL GRANT.

THE new principal of the Queen's University has for fourteen years been one of the Governors of Dalhousie College. Such a position is sometimes regarded, even by the person who occupies it, as being merely honorary, and having scarcely any active duties connected with it. It was not so in Mr. Grant's case. In the first instance he put forth unwearied efforts to establish the College on the basis of the Act of 1863, and subsequently to promote its interests in every possible way. Its success thus far has been in no small measure due to his labors on its behalf, not only in the active part he has taken in the internal government of its affairs, but by his efforts in various ways to represent its claims to the legislature and to the public, to make it favorably known throughout the country, and to attract to it the youth of the Province. But this was not all. He always took a warm interest in the students, held free intercourse with them, encouraged them in their studies, and inspired them with some of that enthusiasm by which he himself is so strongly characterized. For these and similar services Mr. Grant's name will be long and gratefully remembered in Dalhousie College, by the professors who have enjoyed his personal friendship, by the graduates and students who have been the recipients of many acts of kindness from him, and by all who take an interest in the welfare of this important educational institution. The sphere upon which he now enters as Principal of Queen's will afford a much better field for the exercise of those talents and energies which have proved so useful to an institution with which his connection was comparatively remote.

WHAT IS PROBATIONERS' WORK?

THE General Assembly has recommended what will be regarded by all as a more just order of things as to the remuneration of Probationers by vacant congregations for their services, but there seems to be a diversity of view as to what services congregations are to expect for such remuneration. It seems as if the system which has largely prevailed so far as congregations were concerned, has been to pay as little as possible, and so far as Probationers were concerned to do as little service as possible for it. It is needless to say that such a system cannot be for the best interests of the one or the other.

If a minister settled in a congregation were to content himself with simply preaching on the Lord's day, and if convenient conducting the weekly prayer meeting during the week, it could not be expected that his congregation could flourish, or that his stipend could be long maintained.

If therefore it is expected that Probationer's remuneration be proportionate to that of a regular minister in charge, it is only reasonable to expect that the service rendered would be so far as possible proportionate to that of a fixed pastor. Nor does it seem that any consideration such as that of a becoming modesty on the part of one who is a candidate for a call to a congregation, or any natural indifference which might be expected of him who was to be but two or three weeks at most among the same people can do away with this obligation. As a matter of fact, any minister who does not take much interest in the people to whom he ministers, whether it be for a long or short time, will find that the people have not much interest in him or in his preaching, however good it may be in itself. If our Probationers instead of, as it is to be feared too many of them are in the habit of doing, sitting quietly during their term in a congregation, would go out among the people showing an active interest in their welfare, we would hear fewer complaints about inefficiency from congregations. And Probationers finding in this a work more consistent with the office which they have chosen—would find the time in which they were thus engaged more pleasantly and profitably spent.

THE STAFF OF LIFE.

THE cereal plants, the corn, wheat, barley, maize, and rice, are God's special gift to man. It is so asserted in God's Word (Gen. i. 30.) and the assertion is corroborated by many curious proofs.

All other plants used as food are unfit for this purpose in their natural condition. They require to have their nutritious qualities developed and their nature to a certain extent changed by cultivation. But it is not so with the cereals. God gave them to Adam as we find them. They did not exist before man. Throughout all the geologic ages not a trace of them has been found, not the slightest vestige of them occurs, until we come to the most recent formations, contemporaneous with man. But when man comes, then God provides for him the food which is specially appointed for his use and which is emphatically "the staff of life."

Wherever man exists, or has existed, in every country and in every age, the cereals

are found. Wheat grains have been taken from ancient Egyptian mummies, and charred fragments of bread dug out from the lacustrine dwellings of people who lived two thousand years before the Christian Era. In every land in which man dwells, some cereal grows. Providence has furnished this indispensable food for the sustenance of the human race throughout the whole inhabitable globe.

But nowhere are the cereals found wild. All other cultivated plants are found somewhere in the wild state; but never in any instance have the cereals been found but as we have them. They are never self-sown, they never grow spontaneously. If neglected, they do not, like other cultivated plants return to a wild state, but they perish utterly and become extinct. As man cannot exist without them; so they cannot exist without man's care and cultivation.

In remarkable contrast with this is the condition of the wild grasses which God makes "to grow upon the mountains," for the beasts of the field. They are self-sustaining, propagating themselves year by year with unflinching certainty. Even when prevented by the constant cropping of animals from flowering and seeding, by a wonderful provision of buds and shoots from beneath they are perpetuated. Must we not see God's hand in all this? Is it not He Himself who spreads our table and as really and personally gives us to eat, as Jesus fed the hungry multitude in the wilderness? With reverent thankfulness let us adore the wisdom and goodness of Him in whom we live.

THE CANADA PRESBYTERIAN, one of our valued exchanges, appears this week in a new and improved shape and dress.—*Phila. Pres. Journal.*

HAVE you asked any one yet to subscribe for the CANADA PRESBYTERIAN in its new form? If not, do so at once. See premium list in this issue.

IT is vastly improved in appearance. We prize it as one of the best of our exchanges, and are pleased to see that it prospers and is appreciated.—*St. Louis Presbyterian.*

A COUPLE of mistakes were made in giving the income of the West Presbyterian Church, Toronto, in 1872 and 1876. The figures for the former year should be \$1,708, in the latter \$2,406.

AT a late date the donations in France to the Indian famine fund amounted to £60, while at the same time the subscriptions towards the erection of the Church of the Sacre Cœur reached £160,000.

THE CANADA PRESBYTERIAN is the only purely denominational organ of the Presbyterian Church in the Dominion, the other papers purporting to represent Presbyterianism being of a highly partizan stamp in Dominion politics.—*New Glasgow Chronicle.*

AT a social meeting of the Presbyterian congregation, Streetsville, on the evening of the 22nd inst., Mr. H. Barber, in the name of the ladies of the congregation, presented Miss Breckenridge, daughter of the Rev. J. Breckenridge, with a gold watch and chain, of the value of \$115, as a token of their appreciation of her services as organist of the church. The presentation was accompanied with an address, to which the pastor on her behalf, made a suitable reply.

MOUNT ARARAT has been for the time successfully ascended by a Mr. Bryce. Such expeditions seem to be extremely fool-hardy when we consider the number of lives which have been lost on account of them. Such a view as that which Mr. Bryce enjoyed is indeed a precious recompense for the efforts made and the dangers overcome. An ascent by a balloon appears to us to be the easiest and least dangerous method of obtaining a view of the world's wonders, if we are not satisfied with the sight of those which may be seen at any time without incurring risk.

PROFESSOR SMITH'S CASE.

DRAFT FORM OF LIBEL.

"Mr. William Robertson Smith, Professor of Oriental Languages and Exegesis of the Old Testament at Aberdeen, you are indicted and accused, at the instance of the Free Presbytery of Aberdeen:—

"That whereas the publishing and promulgating of opinions which subvert the doctrine of the immediate inspiration, infallible truth, and divine authority of the Holy Scriptures, or any part or parts thereof, as set forth in the Scriptures themselves and in the Confession of Faith, or any other doctrine or doctrines herein set forth: or otherwise the publishing and promulgating of opinions which are in themselves of a dangerous and unsettling tendency, in their bearing on the doctrine of the immediate inspiration, infallible truth, and divine authority of the Holy Scriptures, or any part or parts thereof, as set forth in the Scriptures themselves and in the Confession of Faith, or in their bearing on any other doctrine or doctrines therein set forth, is an offence of a heinous nature, especially in a Professor of Divinity, and calls for such censure or judicial sentence as may be found adequate; and more particularly:—

"*Primo*—Albeit the opinion that the Aaronic priesthood, and at least a great part of the laws and ordinances of the Levitical system, were not divinely instituted in the time of Moses, and that those large parts of Exodus, Leviticus, and Numbers (which represent them as having been then instituted by God) were inserted in the inspired records long after the death of Moses.

"*Secundo*—Albeit the opinion that the book of inspired Scripture called Deuteronomy, which is professedly an historical record, does not possess that character, but was made to assume it by a writer of a much later age, who therein, in the name of God, presented in dramatic form instructions and laws as proceeding from the mouth of Moses, though these never were, and never could have been uttered by him.

"*Tertio*—Albeit opinions which lower the character of inspired writings to the level of uninspired, by entirely ignoring their divine authorship, and by representing the sacred writers as taking freedoms and committing errors like other authors; as giving explanations that were unnecessary and incorrect; as putting fictitious speeches into the mouth of their historical characters; as giving inferences of their own for facts; as describing arrangements as made use of in their complete form at a certain time which were not completed till long afterwards; and as writing under the influence of party spirit and for party purposes.

"*Quarto*—Albeit the presentation of opinions which discredit the authenticity and canonical standing of books of Scripture, either by imputing to them a fictitious character; by attributing to them what is disparaging; or by stating discrediting opinions of others, without any indication of dissent therefrom.

"*Quinto*—Albeit the opinion that the portion of Scripture known as Canticles, although included among the books which in the Confession of Faith are declared to have been immediately inspired by God, is devoid of any spiritual significance, only presents a high example of virtue in a betrothed maiden, without any recognition of the Divine law, and that its deletion from the Canon was providentially prevented by the prejudice in favor of an allegorical interpretation, to the effect that 'from verse to verse the song sets forth the history of a spiritual, and not merely of an earthly love.'

"*Sexto*—Albeit opinions which contradict or ignore testimony given in the Old Testament, and also by our Lord and His Apostles in the New Testament, to the authorship of Old Testament Scriptures, upon which authorship most momentous teaching was sometimes based.

"*Septimo*—Albeit opinions which disparage prophecy by representing its predictions as arising merely from so-called spiritual insight, based on the certainty of God's righteous purpose, and which exclude prediction in the sense of direct supernatural revelation of events long posterior to the prophet's own age.

"*Octavo*—Albeit the opinion that belief in the superhuman reality of the angelic beings of the Bible is matter of assumption rather than of direct teaching; and that angels are endowed with special goodness and might analogous to human qualities appears as a popular assumption, not as a doctrine of revelation.

"Albeit that all these opinions, or one or other, part or parts thereof, do subvert the doctrine of the immediate inspiration, infallible truth, and divine authority of the Holy Scriptures, as set forth in the Scriptures themselves and in the Confession of Faith as aforesaid, and other doctrine or doctrines therein set forth; or otherwise, are in themselves of a dangerous and unsettling tendency in their bearing on the doctrine of the immediate inspiration, infallible truth, and divine authority of the Holy Scriptures, as set forth in the Scriptures themselves and in the Confession of Faith as aforesaid, or in their bearing on either doctrine or doctrines therein set forth.

"Yet, true it is, and of verity, that you, the said Mr. William Robertson Smith, hold, and have promulgated opinions, all of which, or one or other, part or parts thereof, are either of such a nature, or of such a tendency, as is above expressed; and have avowed, published, and disseminated the same, or one or other, part or parts thereof, in all or some of the articles or writings, in the books or publications under-mentioned, written by you and with your consent published to the world, *viz.*: articles 'Angel,' 'Bible,' 'Canticles,' and 'Chronicles,' in the ninth edition of the *Encyclopædia Britannica*, also article 'The Sixteenth Psalm,' in *The Expositor*, number XXIII., November, 1876; and article 'The Question of Prophecy in the Critical Schools of the Continent,' in *British Quarterly Review*, April, 1870; also 'Remarks' by Professor W. R. Smith on a memorandum of the sub-committee on the article 'Bible' in the *Encyclopædia Britannica*, published in the College Committee's report to the General Assembly, which publications being to be used in evidence against you, are lodged in the hands of the Clerk of the Presbytery, that you may have an opportunity of seeing the same; of which articles you have judicially acknow-

ledged yourself to be the author, to the said Free Presbytery of Aberdeen, at its meeting held there on the twelfth day of April, eighteen hundred and seventy-seven; which articles, or one or other of them, respectively contain an avowal, declaration, or statement and promulgation of the above described opinions; or one or other of them respectively; more particularly and without prejudice to the said generality.

"*Primo*—You, the said Mr. William Robertson Smith, in the aforesaid work entitled *Encyclopædia Britannica*, and at page 638a, article 'Bible,' wrote as follows, *viz.*:—"If then the Deuteronomic legislation is not earlier than the prophetic period of the eighth and seventh centuries, and, accordingly, is subsequent to the elements of the Pentateuchal history which we have seen to be known to Hosea, it is plain that the chronology of the composition of the Pentateuch may be said to centre in the question whether the Levitico-Elohistic document, which embraces most of the laws in Leviticus, with large parts of Exodus and Numbers, is earlier or later than Deuteronomy. The answer to this question turns almost wholly on archaeological inquiries, for there is, perhaps, no quite conclusive reference to the Elohist records in the Prophets before the exile, or in Deuteronomy itself. And here arises the great dispute which divides critics, and makes our whole construction of the origin of the historical books uncertain. The Levitical laws give a graduated hierarchy of priests and Levites; Deuteronomy regards all Levites as at least possible priests. Round this difference, and points allied to it, the whole discussion turns. We know, mainly from Ezekiel xliv., that before the exile the strict hierarchical law was not in force, apparently never had been in force. But can we suppose that the very idea of such a hierarchy is the latest point of liturgical development? If so, the Levitical element is the latest thing in the Pentateuch, or, in truth, in the historical series to which the Pentateuch belongs; or, on the opposite view, the hierarchic theory existed as a legal programme long before the exile, though it was fully carried out only after Ezra. As all the more elaborate symbolic observances of the ritual law are bound up with the hierarchic ordinances, the solution of the problem has issues of the greatest importance for the theology as well as for the literary history of the Old Testament." As also in the same article, 'Bible,' pp. 634b, 635a:—"A just insight into the work of the prophetic party in Israel was long rendered difficult by traditional prejudices. On the one hand, the predictive element in prophecy received undue prominence, and withdrew attention from the influence of the prophets on the religious life of their own time; while, on the other hand, it was assumed, in accordance with Jewish notions, that all the ordinances, and almost, if not quite, all the doctrines of the Jewish Church in the post-canonical period, existed from the earliest days of the theocracy. The prophets, therefore, were conceived partly as inspired preachers of old truths, partly as predicting future events, but not as leaders of a great development, in which the religious ordinances as well as the religious beliefs of the old covenant advanced from a relatively crude and imperfect to a relatively mature and adequate form. The proof that this latter view, and not the traditional conception, is alone true to history, depends upon a variety of arguments which cannot here be reproduced. That the religious ideas of the Old Testament were in a state of growth during the whole prophetic period became manifest as soon as the laws of grammatico-historical exegesis were fairly applied to the Hebrew Scriptures. That the sacred ordinances were subject to variations was less readily admitted, because the admission involved a change of view as to the authorship of the Pentateuch; but here also the facts are decisive. . . . But perhaps the clearest proof that during the period of prophetic inspiration there was no doctrine of finality with regard to ritual law any more than with regard to religious ideas and doctrines, lies in the last chapters of Ezekiel, which sketch at the very era of the captivity an outline of sacred ordinances for the future restoration. From these and similar facts, it follows indisputably that the true and spiritual religion which the prophets and like-minded preachers maintained at once against heathenism and against unspiritual worship of Jehovah as a mere national deity with moral attributes, was not a finished, but a growing system, not finally embodied in authoritative documents, but propagated mainly by direct personal efforts. At the same time these personal efforts were accompanied and supported by the gradual use of a sacred literature. Though the priestly ordinances were mainly published by oral decisions of the priests, which are, in fact, what is usually meant by the word *law* (Torah), in writings earlier than the captivity, there can be no reasonable doubt that the priests possessed written legal collections of greater or less extent from the time of Moses downwards. Again, the example of Ezekiel, and the obvious fact that the law book found at the time of Josiah contained provisions which were not, up to that time, an acknowledged part of the law of the land, makes it probable that legal provisions, which the prophets and their priestly allies felt to be necessary for the maintenance of the truth, were often embodied in legislative programmes, by which previous legal tradition was gradually modified." As also at p. 635b:—"Previous reformers had been statesmen or prophets. Ezra is a scribe, who comes to Jerusalem armed, not with a fresh message from the Lord, but with 'the book of the law of Moses.' This law book was the Pentateuch, and the public recognition of it as the rule of the theocracy was the declaration that the religious ordinances of Israel had ceased to admit of development and the first step towards the substitution of a canon or authoritative collection of Scriptures for the living guidance of the Prophetic voice." As also at p. 635d:—"But in its present shape the Pentateuch is certainly subsequent to the occupation, for it uses geographical names which arose after that time (Hebron, Dan), refers to the conquest as already accomplished (Deut. ii., 12 cf.; Num. xv. 32; Gen. xii. 6), and even presupposes the existence of a kingship in Israel (Gen. xxxvi. 31). And with this it agrees that though there are marked differences of style and language within the book of Joshua, each still finds its counterpart in some section of the Pentateuch. In the subsequent books, we find quite similar phenomena. The last chapters of Judges cannot be separated from the book of Samuel, and the earlier chapters of Kings are obviously one

with the foregoing narrative, while all these books contain passages strikingly akin to parts of the Pentateuch and Joshua (cf., for example the book of Deuteronomy, with Josh. xviii.; 1 Sam. xii.; 1 Kings viii.); such phenomena not only prove the futility of any attempt to base a theory of authorship on the present division into books, but suggest that the history as we have it is not one narrative carried on from age to age by successive editions, but a fusion of several narratives which partly covered the same ground, and were combined into unity by an editor."

"*Secundo*—You, the said Mr. William Robertson Smith, in the aforesaid article "Bible," and at page 637b., wrote as follows, *viz.*:—"Now the book of Deuteronomy presents a quite distinct type of style which, as has been already mentioned, recurs, from time to time, in passages of the later books, and that in such a connection as to suggest to many critics, since Graf, the idea that the Deuteronomic hand is the hand of the last editor of the whole history from Genesis to Kings, or, at least, of the non-Levitical parts thereof. This conclusion is not stringent, for a good deal may be said in favor of the view that the Deuteronomic style, which is very capable of imitation, was adopted by writers of different periods. But even so, it is difficult to suppose that the legislative part of Deuteronomy is as old as Moses. If the law of the kingdom in Deuteronomy xvii. was known in the time of the Judges, it is impossible to comprehend Judges viii. 23, and above all 1 Samuel viii. 7. That the law of high places given in this part of the Pentateuch was not acknowledged till the time of Josiah, and was not dreamed of by Samuel and Elijah, we have already seen. The Deuteronomic law is familiar to Jeremiah, the younger contemporary of Josiah, but is referred to by no prophet of earlier date. And the whole theological standpoint of the book agrees exactly with the period of prophetic literature, and gives the highest and most spiritual view of the law, to which our Lord himself directly attaches his teaching, and which cannot be placed at the beginning of the theocratic development without making the whole history unintelligible. Beyond doubt the book is, as already hinted, a prophetic legislative programme; and if the author puts his work in the mouth of Moses, instead of giving it, with Ezekiel, a directly prophetic form, he did so not in pious fraud, but simply because his object was not to give a new law, but to expound and develop Mosaic principles in relation to new needs. And as ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the mouth of Moses." As also in your said "Remarks on memorandum of the Sub-Committee on the article 'Bible,'" p. 20:—"When my position is thus discriminated from the theories of those who, like Kuenen, ascribe the origin of Deuteronomy to a pious fraud, I do not think that it will be found to involve any more serious innovation in our conception of the method of revelation than this, that the written record of the revelation of God's will which is necessary unto salvation makes use of certain forms of literary presentation which have always been thought legitimate in ordinary composition, but which were not always understood to be used in the Bible." As also at p. 21:—"It is asked whether our Lord does not bear witness to the Mosaic authorship of Deuteronomy. If this were so, I should feel myself to be on very dangerous and untenable ground. But it appears to me that only a very strained exegesis can draw any inference of authorship from the recorded words of our Saviour."

"*Tertio*—You, the said Mr. William Robertson Smith, in the article "Chronicles," *Encyclopædia Britannica*, pp. 705b, 709a., wrote as follows, *viz.*:—"It seems safe to conclude with Ewald, Bertheau, and other cautious critics, that there is no foundation for the accusation that the chronicler invented history in the interest of his panegyric and practical purposes. But on the other hand, it is not to be doubted that in shaping his narrative he allowed himself the same freedoms as were taken by other ancient historians, and even by early copyists; and it is the business of historical criticism to form a clear conception of the nature and limits of these freedoms with a view to distinguish in individual passages between the facts derived by the chronicler from his written sources and the literary additions, explanations, and influences, which are his own. In particular—1. His explanation of verbal and material difficulties must be critically considered. Thus, even Keil admits an error in 2 Chron. xx. 36-37, where the Tarshish ships, that is, ships fit for a long voyage, which Jehoshaphat built in the Red Sea (1 Kings xxii. 48), are explained as ships voyaging to Tartessus, in Spain. Such criticism is especially necessary where remarks are introduced tending to explain away the differences in religious observances between early times and the period of the chronicler. Thus, in 1 Chron. xxi. 23 sqq., an explanation is given of the reasons which led David to sacrifice on the threshing floor of Ornan instead of going to the brazen altar at Gibeon. But it is certain that at the time of David the principle of a single altar was not acknowledged, and therefore no explanation was required. In 1 Kings iii. 3-4, Gibeon appears only as the chief of many high places, and it is difficult to avoid the conclusion that the chronicler has simply inferred from the importance of this sanctuary that it must have possessed a special legitimation which could only consist in the presence of the old brazen altar. 2. A certain freedom of literary form was always allowed to ancient historians, and need not perplex anyone who does not apply a false standard to the narrative. To this head belongs especially the introduction of speeches, like that of Abijah in 2 Chron. xiii. The speech is no doubt a free composition and would be so understood by the author's contemporaries. By such literary devices the author was enabled to point a lesson without interrupting the thread of his narrative by reflections of his own. Similar remarks apply to the psalm in 1 Chron. xvi., which is made up of extracts from Psalms cv., cxvi., cvii. A use is not peculiar to the chronicler among Old Testament writers, and which must be carefully taken into account by the historical critic, is that of giving statistical information in a narrative form. . . . A different application of the same principle seems to lie in the account of the institutions of Levitical service which is introduced in connection with the transference of the ark to Jerusalem by David. The author is not concerned to distinguish the gradual steps by which the Levitical organization attained its full

development. But he wishes to describe the system in its complete form, especially as regards the service of the singers, and he does this under the reign of David, who was the father of Hebrew Psalmody, and the restorer of the sanctuary of the ark." As also in the same article "Chronicles," pp. 706b-707a:—"What seems to be certain and important for a right estimate of the book is that the author lived a considerable time after Ezra, and stood entirely under the influence of the religious institutions of the new theocracy. This standpoint determined the nature of his interest in the early history of his people. The true importance of Hebrew history had always centred in the fact that this petty nation was the people of Jehovah, the spiritual God. The tragic interest which distinguishes the annals of Israel from the forgotten history of Moab or Damascus lies wholly in that long contest which finally vindicated the reality of spiritual things and the supremacy of Jehovah's purpose, in the political ruin of the nation which was the faithless depository of these sacred truths. After the captivity it was impossible to write the history of Israel's fortunes otherwise than in a spirit of religious pragmatism. But within the limits of the religious conception of the plan and purpose of the Hebrew history more than one point of view might be taken up. The Book of Kings looks upon the history in the spirit of the Prophets:—in that spirit which is still echoed by Zechariah (i. 5-6): 'Your fathers, where are they? And the Prophets, could they live for ever! But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? so that they turned and said—'Like as Jehovah of Hosts thought to do unto us . . . so hath He dealt with us.' But long before the chronicler wrote, the last spark of prophecy was extinct. The new Jerusalem of Ezra was organized as a municipality and a Church, not as a nation. The centre of religious life was no longer the living prophetic word, but the ordinances of the Pentateuch and the liturgical service of the sanctuary. The religious vocation of Israel was no longer national but ecclesiastical or municipal, and the historical continuity of the nation was vividly realized only within the walls of Jerusalem and the courts of the Temple, in the solemn assembly and stately ceremonial of a feast day. These influences naturally operated most strongly on those who were officially attached to the sanctuary. To a Levite, even more than to other Jews, the history of Israel meant above all things the history of Jerusalem, of the Temple, and of the Temple ordinances. Now the author of Chronicles betrays on every page his essentially Levitical habit of mind. It even seems possible from a close attention to his descriptions of sacred ordinances to conclude that his special interests are those of a common Levite rather than of a priest, and that of all Levitical functions he is most partial to those of the singers, a member of whose guild Ewald conjectures him to have been. To such a man the older definitions of the history of Israel, especially in the books of Samuel and Kings, could not but appear to be deficient in some directions, while in other respects its narrative seemed superfluous or open to misunderstanding; as for example, by recording, and that without condemnation, things inconsistent with the Pentateuchal law. The history of the ordinances of worship holds a very small place in the older record. Jerusalem and the temple have not that central place in the Book of Kings which they occupied in the mind of the Jewish community after the exile. Large sections of the old history are devoted to the religion and politics of the ten tribes, which are altogether unintelligible and uninteresting when measured by a strictly Levitical standard; and in general the whole problems and struggles of the prophetic period turn on points which had ceased to be cardinal in the life of the new Jerusalem, which was no longer called to decide between the claims of the word of Jehovah and the exigencies of political affairs and social customs, and which could not comprehend that men absorbed in deeper spiritual contests had no leisure for the niceties of Levitical legislation. Thus there seemed to be room for a new history which should confine itself to matters still interesting to the theocracy of Zion, keeping Jerusalem and the temple in the foreground and developing the divine pragmatism of the history, not so much with reference to the prophetic word as to the fixed legislation of the Pentateuch, so that the whole narrative might be made to teach that the glory of Israel lies in the observance of the divine law and ritual.' As also, in the same article, 'Chronicles' p. 707b:—"In the later history, the ten tribes are quite neglected and political affairs in Judah received attention, not in proportion to their intrinsic importance, but according as they serve to exemplify God's help to the obedient and his chastisement of the rebellious. That the author is always unwilling to speak of the misfortunes of good rulers is not to be ascribed with some critics to a deliberate suppression of truths, but shows that the book was throughout composed not in purely historical interest, but with a view to inculcate a single practical lesson. The more important additions which the chronicler makes to the old narrative consist partly of statistical lists (1 Chron. xii.), partly of full details on points connected with the history of the sanctuary and the great feasts or the archaeology of the Levitical ministry . . . and partly of narratives of victories and defeats, of sins and punishments, of obedience and its rewards, which could be made to point a plain religious lesson in favour of the faithful observance of the law. The minor variations of Chronicles from the books of Samuel and Kings are analogous in principle to the larger additions and omissions, so that the whole work has a consistent and well-marked character, presenting the history in quite a different perspective from that of the old narrative. Here, then, a critical question arises—Is the change of perspective wholly due to a different selection of items from authentic historical tradition? May we assume that everything which is new in the Chronicles has been taken exactly from older sources, or must we judge that the standpoint of the author has not only governed the selection, but coloured the statement of historical facts? Are all his novelties new data, or are some of them inferences of his own from the same data as lie before us in other books of the Bible?"

"Quarto.—You, the said Mr. William Robertson Smith, in the aforesaid article 'Bible' p. 639b, wrote as follows, *videlicet*:—"In the book of Job we find poetical invention of

incidents, attached for didactic purposes to a name apparently derived from old tradition. There is no valid *a priori* reason for denying that the Old Testament may contain other examples of the same art. The book of Jonah is generally viewed as a case in point. Esther, too, has been viewed as a fiction by many who are not over-sceptical critics; but on this view a book which finds no recognition in the New Testament, and whose canonicity was long suspected by the Christian as well as by the Jewish church, must sink to the rank of an apocryphal production. In the poetical as in the historical books anonymous writing is the rule; and along with this we observe great freedom on the part of readers and copyists, who not only made verbal changes (c. f. Psalm xiv. with Psalm liii.), but composed new poems out of fragments of others (Psalm cviii. with lvii. and lx.). In a large part of the Psalter, a later hand has systematically substituted Elohim for Jehovah, and an imperfect acrostic like Ps. cix., x., cannot have proceeded in its present form from the first author. Still more remarkable is the case of the book of Job, in which the speeches of Elihu quite break the connection, and are almost universally assigned to a later hand.' As also in the same article p. 640b:—"In this sketch of the prophetic writings we find no place for the book of Daniel, which, whether composed in the early years of the Persian Empire, or, as modern critics hold, at the time of the Maccabean wars, presents so many points of diversity from ordinary prophecy as to require entirely separate treatment. It is in point of form the precursor of the Apocalyptic books of post-canonical Judaism, though in its intrinsic qualities far superior to these, and akin to the Prophets proper.' As also in the same article p. 635b. p. 636a:—"The miscellaneous character of the *Ketubim* (embracing Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles) 'seems in fact, to show that after the law and the prophets were closed, the third part of the canon was open to receive additions, recommended either by their religious and historical value, or by bearing an ancient and venerable name. And this was the more natural because the Hagiographa had not the same place in the synagogue service as was accorded to the law and the prophets."

"Quinto.—You the said Mr. William Robertson Smith, in the aforesaid article 'Canticles' p. 32b. wrote as follows, *videlicet*:—"To tradition again we owe the still powerful prejudice in favour of an allegorical interpretation; that is of the view that from verse to verse the song sets forth the history of a spiritual and not merely of an earthly love. To apply such an exegesis to Canticles is to violate the first principles of reasonable interpretation. True allegories are never without internal marks of their allegorical design. The language of symbol is not so perfect that a long chain of spiritual ideas can be developed without the use of a single spiritual word or phrase; and even were this possible, it would be false art in the allegorist to hide away his sacred thoughts behind a screen of sensuous and erotic imagery so complete and beautiful in itself as to give no suggestion that it is only the vehicle of a deeper sense. Apart from tradition, no one in the present state of exegesis could dream of allegorising poetry which in its natural sense is so full of purpose and meaning, so apt in sentiment, and so perfect in imagery as the lyrics of Canticles. We are not at liberty to seek for allegory, except where the natural sense is incomplete. This is not the case in the Song of Solomon. On the contrary, every form of the allegorical interpretation which has been devised carries its own condemnation in the fact that it takes away from the artistic unity of the poem and breaks natural sequences of thought. The allegorical interpretation of the Song of Solomon had its rise in the very same conditions which forced a deeper sense, now universally discarded, upon so many other parts of Scripture.' As also in the same article, p. 35a:—"The heroine appears in the opening scene in a difficult and painful situation, from which in the last chapter, she is happily extricated. But the dramatic progress which the poem exhibits scarcely involves a plot in the usual sense of that word. The words of viii., 9, 10, clearly indicate that the deliverance of the heroine is due to no combination of favouring circumstances, but to her own inflexible fidelity and virtue. In accordance with this her *role* throughout the poem is simply a steadfast adherence to the position she takes up in the opening scene, where she is represented as concentrating her thoughts upon her absent lover, with all that stubborn force of will which is characteristic of the Hebrews, and as frustrating the advances of the king by the mere naive intensity of preoccupied affection.' As also in the same article p. 35b:—"We learn that she was an inhabitant of Shulem or Shunem in Issachar, whom the king and his train surprised in a garden on the occasion of a royal progress through the north. Her beauty drew from the ladies of the court a cry of admiration.' As also in the same article, p. 36b:—"A poem in the northern dialect, with a northern heroine and scenery, contrasting the pure simplicity of Galilee with the corrupt splendour of the court of Solomon, is clearly the embodiment of one phase of the feeling which separated the ten tribes from the house of David. The kingdom of Solomon was an innovation on old traditions, partly for good and partly for evil. But novelties of progress and novelties of corruption were alike distasteful to the north, which had long been proud of its loyalty to the principles of the good old times. The conservative revolution of Jeroboam was in great measure the work of the prophets, and must therefore have carried with it the religious and moral convictions of the people. An important element in these convictions, which still claims our fullest sympathy, is powerfully set forth in the Canticles, and the deletion of the book from the canon, providentially averted by the allegorical theory, would leave us without a most necessary complement to the Judean view of the conduct of the ten tribes, which we get in the historical books. Written in a spirit of protest against the court of Zion, and probably based on recollections of an actual occurrence, the poem cannot be dated long after the death of Solomon."

"Sexto.—You, the said Mr. William Robertson Smith, in the aforesaid article 'Bible,' p. 638b, wrote as follows, *videlicet*:—"The assertion that no Psalm is certainly David's is hyper-sceptical, and few remains of ancient literature have an authority so well attested as the 18th or even as the 7th

Psalm. These, along with the indubitably Davidic poems in the book of Samuel, give a sufficiently clear image of a very unique genius, and make the ascription of several other poems to David extremely probable. So too a very strong argument claims Psalm ii. for Solomon, and in later times we have sure landmarks in the Psalms of Habbakuk (Hab. iii.) and Hezekiah (Isaiah xxxviii.) But the greater part of the lyrics of the Old Testament remain anonymous, and we can only group the Psalms in broad masses, distinguished by diversity of historical situation, and by varying degrees of freshness and personality. As a rule the older Psalms are the most personal, and are not written for the congregation but flow from a present necessity of individual (though not individualistic) spiritual life. This current of productive Psalmody runs apparently from David down to the exile, losing in the course of centuries something of its original freshness and fire, but gaining a more chastened pathos, and a wider range of spiritual sympathy. Psalm li., obviously composed during the desolation of the temple, marks, perhaps the last phase of this development.' As also in the same article 'Bible,' as already quoted under heads 'Primo' and 'Secundo,' pp. . . . As also in the same article 'Bible,' p. 640b:—"In the period of Exile more than one anonymous prophet raised his voice, for not only the 'Great Unnamed' of Isaiah xl.-lxvi., but the authors of other Babylonian prophecies are probably to be assigned to this time."

"Septimo.—You, the said Mr. William Robertson Smith, in the aforesaid article—"The Question of Prophecy in the Critical Schools of the Continent," 'British Quarterly Review,' April 1870, p. 326, wrote as follows, *videlicet*:—"The prophets prophesied into the future, but not directly to the future. Their duties lay with their own age, and only by viewing them as they move amidst their contemporaries does the critic learn to love and to admire them.' As also in the same article, p. 323:—"True prophecy is always ideal, seeking to grasp, not the immediate future, but the eternal and unchanging principle which Jehovah, the living God, is ever working out more fully among his people. The critical study of prophecy has done no greater service than to point out how small a fraction of the prophetic writings is strictly predictive.' As also in the said article 'Bible,' p. 640:—"The prophecies contain—1st, reproof of present sins; 2nd, exhortation to present duty; 3rd, encouragement to the godly, and threatening to the wicked, based on the certainty of God's righteous purpose. In this last connection prophecy is predictive. It lays hold of the ideal elements of the theocratic conception, and depicts the way in which, by God's grace, they shall be actually realised in a Messianic age, and in a nation purified by judgment and mercy. But in all this the prophet starts from the present sin, present needs, present historical situations. There is no reason to think that a prophet ever received a revelation which was not spoken directly and pointedly to his own time.' As also in article, 'The Sixteenth Psalm,' 'Expositor,' No. XXIII., Nov., 1876, p. 369:—"The Sixteenth Psalm delineates an ideal which throughout the Old Testament dispensation was never realised fully—that is, in a whole life—but which only expressed the highest climax of subjective conviction, was not felt to detract from its religious truth. Nay, in religion the ideal is the true. The destiny of him who is admitted into full fellowship with God is life, and if that fellowship has never yet been perfectly realised, it must be realised in time to come in the consummation of God's kingdom and righteousness. This, like other glorious promises of God, is deferred because of sin; but, though deferred, is not cancelled. Thus, the Psalm, originally an expression of direct personal persuasion, must necessarily, in its place in the Old Testament liturgy, have acquired a prophetic significance, and so must have been accepted as parallel to such highest anticipations of eschatological prophecy as Isaiah xxv. 8—'He hath swallowed up death forever.' As also in the same article, p. 370:—"We may say, then, that in the mouth of the Psalmist himself our Psalm did not set forth a remote prophecy or a religious problem, but a truth of direct spiritual intuition. But accepted into the Old Testament liturgy as an expression of the faith of Israel, and so confronted with that experience of sin and imperfect communion with God of which the Old Testament was so sensible, it necessarily became part of a problem which runs through the whole dispensation, while at the same time it was a help towards the solution of the problem. Like other Psalms in which the ideal is developed in the teeth of the empirical, it came to possess a prophetic value for the Church, and it was felt to set forth truth only in so far as it was transferred from the present to the future.' As also in same article, page 371:—"The Psalm is fulfilled in Christ, because in Christ the transcendental ideal of fellowship with God which the Psalm sets forth becomes a demonstrated reality. And becoming true of Christ, the Psalm is also true of all who are His and in the Psalmist's claim to use it for himself the soundness of his religious insight is vindicated: for Christ faced death not only for Himself, but as our surety and head."

"Octavo.—You, the said Mr. William Robertson Smith, in the aforesaid article 'Angel,' page 27a., wrote as follows, *videlicet*:—"It is indeed certain—to pass to the second side of the doctrine—that the angelic figures of the Bible narrative are not mere allegories of divine providence, but were regarded as possessing a certain super-human reality. But this reality is matter of assumption rather than of direct teaching. Nowhere do we find a clear statement as to the creation of the angels (Gen. ii. is ambiguous, and it is scarcely legitimate in Psalm cxlviii. to connect ver. 2 with ver. 5). That they are endowed with special goodness and insight analogous to human qualities appears as a popular assumption, not as a doctrine of revelation (1. Sam. xxix. 9; 2 Sam. xiv. 17, xix. 27). As also in the same article, page 28a:—"The angelology of the New Testament attaches closely to the notion already developed.' As also in the same article, page 26b:—"The angelophany is a theophany as direct as is possible to man. The idea of a full representation of God to man, in all his revealed character, by means of an angel, comes out most clearly for the angel that leads Israel in the very old passage, Exodus-xxiii. 20, ff. This angel is sent before the people to keep them in the way and bring them

to Canaan. He speaks with divine authority, and enforces his commands by divine sanctions, 'for my name's sake' (i.e. the compass of my revealed qualities) is in Him. The question naturally arises, how the angel who possesses these high predicates stands related to angels who elsewhere appear not representing the whole self-manifestations of God to His people, but discharging isolated commissions. The Biblical data for the solution of this question are very scanty."

All which, or one or other part or parts thereof, being found proven against you, the said Mr. William Robertson Smith, by the said Free Presbytery of Aberdeen, before which you are to be tried, by your own public confession, or after habilis and competent proof, you, the said Mr. William Robertson Smith, ought to be punished according to the rules and discipline of the Church, and the usage observed in such cases, for the glory of God, the edification of the Church, and the deterring of others holding the same sacred office, from committing the like offences in all time coming.

Signed at Aberdeen, in name and presence and by appointment of the Free Presbytery of Aberdeen, this day of _____, Eighteen hundred and seventy-seven years."

MINISTERS AND CHURCHES.

KNOX CHURCH, Owen Sound (Rev. Mr. Morrison's) is asking for a colleague.

REV. JOHN LEISHMAN, of South Gower, lectured in the Orange Hall, Smirville, on the 25th ult., on the subject, "Why I am a Presbyterian." Mr. Leishman handled the subject in his usual exhaustive manner—the fruit of which will, no doubt, be reaped in due season.

THE Presbyterians of Strathroy are erecting a very handsome church which they hope to finish next Spring or Summer. The basement will be opened for worship on December 9th., by Rev. George M. Milligan, Old St. Andrews, Toronto, who will also lecture on Monday evening following, for the benefit of the church, on "What the Sunbeams say."

REV. A. H. CAMERON, of St. Andrew's Church, Smirville, Township of Mountain, was presented a few days ago with a new fur overcoat costing \$45, by the young ladies of the congregation. Mr. Cameron has been three years in this charge and has been most indefatigable in his labors for the temporal and spiritual welfare of the people.

A VERY large and liberal collection was taken up last Sabbath in St. James' Cathedral on behalf of the bereaved family of Rev. Mr. Tilly. It speaks well for the congregation. It also speaks well for the deceased pastor whose memory is so fragrant, and whose works do follow. To this sum will be added a large subscription from London.

AT the last meeting of the Presbytery of Toronto, a committee with Rev. R. D. Frazer, convener, was appointed to arrange for missionary meetings to be held in all the churches within the bounds. The committee have issued a circular containing the various appointments. There is no class of meetings more popular, or more calculated to afford interesting information to the people. We trust that the weather will be propitious, that the meetings will be largely attended, and that the pecuniary results will be satisfactory.

AT a large meeting held in St. Matthew's last Friday evening, Mr. Grant was presented with a handsome silver tea service valued at \$500, in token of the high appreciation of his congregation of his long continued and laborious services in their interests. On Sabbath Principal Grant dispensed the communion for the last time as pastor of St. Matthew's and took kindly farewell of his dear people. Mr. Grant will take part in the missionary meetings to be held this week in Erskine Church, Montreal, on his way to Kingston, where he is expected to arrive on Friday.

THE managers of the Central Presbyterian Church of Toronto, made early arrangements to provide for the north-western section of the city a course of popular lectures and sacred concerts. One of each has already been given—the lecture by Rev. B. B. Usher, M.D., on "Contagious Follies," which we understand gave great satisfaction, and the concert conducted by Mr. C. E. Reynolds, the organist of the church, and assisted by a large choir. The remaining lecturers are Revs. D. J. Macdonnell, B.D., William Ormiston, D.D., David Mitchell, and Principal Grant, and Mr. N. F. Davin, author of the "Irishman in Canada." One concert will be given in December and another in January. The citizens of Toronto we are certain will accord a hearty reception to Rev. Mr. Ormiston on the occasion of his reappearance amongst them. His lecture comes off on Tuesday, the 4th December. With the

array of talent which the Central Church has secured, we are sure the results will be satisfactory in regard to the instruction and enjoyment which it is the object of the managers to furnish, and also as to the pecuniary profits of the course.

THE anniversary services of College street Presbyterian Church, Toronto, were held on the 18th inst., and attracted large congregations. In the morning Rev. B. B. Usher of the Reformed Episcopal Church delivered an instructive and practical discourse representing Christianity as a source of temporal prosperity; at three o'clock Rev. D. J. Macdonnell preached with much acceptance; and in the evening Rev. Prof. McLaren found a fertile field for thought in the long and oft repeated list of the offerings brought by the twelve princes of Israel, as found in the seventh chapter of Numbers.—On the Tuesday evening following a very pleasant and highly successful social was held by the ladies of the congregation for the purpose of aiding the building fund. The chair was occupied by Rev. A. Gilray, the pastor, and addresses were delivered by Rev. Messrs. Brown, John Smith, J. Inglis, etc. These addresses were able—some were brilliant—and were received with evident marks of appreciation. The music was supplied by the choir of the church, with the important addition of Professor Jones, who rendered several solos in his usual expressive manner.

ON Sunday, the 11th Nov., the Rev. Principal Macvicar opened a new church for the congregation of Edwardsburg, Ont. The pastor of this congregation, the Rev. W. M. McKibbin, is an old pupil of the Principal. He completed his theological course at the Presbyterian College, Montreal—at the end of the session 1874-75; he is also a graduate in Arts of the University of McGill College, and was ordained and inducted to his present charge, Oct 7th, 1875. The church which this congregation now enter, is considered a very handsome edifice. It is built of red brick with trimmings of white in the Gothic style, with a very graceful tower and spire 110 feet in height. The building fronts southward and the tower is to the left of the front, and contains the main entrance. The interior of the audience-room is frescoed in relief in a beautiful and effective manner. The windows are filled with borders of stained glass around centres of frosted glass. The pews can accommodate about 260, but slip-seats, crossing the aisles between the iron pews, can accommodate, when necessary, about 100 more. The basement is yet unfinished, but when this is complete it is estimated that the cost of the whole will probably reach \$6,000. This is thought marvelously cheap by men of experience, some of whom have guessed at \$10,000 or \$12,000 as being the cost. So far as the building is now finished the cost is a little over \$5,000. Of this sum about the half remained as a debt at the time of the opening. It is pleasant to be able to say, however, that this debt was more than covered by cash receipts and subscriptions during the opening celebration. Dr. Macvicar preached twice on Sunday to large and attentive audiences; and the next day gave an interesting lecture on the Pan-Presbyterian Council, and a tour in Britain last summer. It is not unlikely that the Doctor's presence and help will in a few weeks be sought by another old pupil in connection with two church openings. Within each portion of the charge of the Rev. W. J. Dey, M.A., of Spencerville and Ventnor, a church is nearly completed, that at Spencerville being a beautiful and costly structure of stone. Within a radius of seven miles from a point in this vicinity, four churches have been erected by as many Presbyterian congregations during this year. The total value of these buildings will not fall much short of \$20,000. Add to this the fact that a fifth church within the district indicated, the church in the village of Iroquois is not yet three years old. These facts seem to indicate a revival of Presbyterianism within at least a part of a too long neglected region of Central Canada.—*COM.*

INDUCTION AT CHATHAM, N.B.—The Presbytery of Mimimichi met in St. John's Church, Chatham, on the evening of the 15th ult., for the purpose of inducting the Rev. J. A. F. McBain, late of Drummondville, Ont., into the charge of the congregation to which the Rev. John M. Allan ministered until about a year ago. The Presbytery was constituted in the vestry at seven o'clock when report was made that the edict had been duly served. The usual formalities having been gone through the court as constituted entered the church, when the Rev. W. McCullagh preached a sermon

from the words "Whom we preach." Thereafter, Rev. S. Houston, who presided, narrated the steps, and calling on Mr. McBain to come forward put the questions as prescribed by the Assembly, which being answered in the affirmative, prayer was offered up, and he was in the name of the Head of the Church and by authority of Presbytery declared, inducted into the pastorate and admitted to all the rights and privileges thereto appertaining. Mr. Houston then gave the charge to the newly inducted minister, and Rev. J. Anderson addressed the congregation. After the congregation had welcomed Mr. McBain, the Trustees came forward, and through the acting Moderator put two month's salary into Mr. McBain's hands, and declared they meant to pay monthly. The Presbytery and congregation then adjourned to the Sabbath School room where an ample tea was provided by the good ladies. On the wall was the motto in overgreen— "Welcome to our Hearts and Homes." Mr. McBain enters on his work with evidence that he has a warm-hearted people to appreciate his ministrations and to encourage him in his work, and with the best wishes of the Presbytery. May the blessing of God crown the union now formed.—*SIGNA.*

WORDS OF THE WISE.

HOW GREAT WORKS ARE DONE.

We are not here for holidays; our lives are not for dreaming. While toiling hands and busy hands are lab'ring all around: Men are stirring, wheels are whirring, fires gleaming, vessels steaming, There is work on land and ocean, and in regions underground: And full often, as I ponder o'er some lofty pile up-springing, On triumphant deeds accomplished, on some mighty victory won, I find that in my ears a chime of thought has been set ringing: "All great works are made up of little works well done."

We stand upon the shore, we hear afar the people cheering. See the vessel at her moorings, proudly waiting for the launch! In eager flocks from all the docks the workmen are appearing Who laid her planks in busy ranks, with labour true and staunch, The plate-layers, and iron-smiths, the carpenter with hammer, The sawyers and the armourers, and craftsmen one by one, With ready glee give three times three, and swell the joyful clamour, There "great work was made up of little works well done."

How grew the great cathedral pile, her buttresses and towers: Whose hands laid the foundations deep, and raised the walls on high? While slowly the grey arches rose, long days of working hours, And years of busy working days, in patient toil went by. Not the architects alone, not only earnest master builders, But the men who hewed the timbers, and who quarried forth the stones: The masons and the sculptors, and the carvers and the golders; "The great work was made up of little works well done!"

Be in earnest! be in earnest! our lives are not for trifles, In God's great building army here no efforts can be lost; The victories of our Leader are not won with swords and rifles: But noiseless deeds and secret prayers oft spread the triumph most: Thro' all the land, let ev'ry hand bring service to the Master: They work who best remember that "well prayed is well begun;" Each loving thought with action fraught will spread the victory faster, For "great works are made up of little works well done!"

Nothing will better conceal what you are than silence. To be easy and happy in thy family, observe discipline and method.

No man can be too holy; but when a man says he is sinless, then in place of real holiness he offers a worse than worthless self-righteousness.—*Christian at Work.*

Let us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

He who betrays another's secret because he has quarrelled with him, was never worthy of the sacred name of friend; a breach of kindness will not justify a breach of trust.

Places of difficulty prove man's weakness and want; but they are made great blessings when the Lord comes into them to supply all that is wanting, in the riches of His great love.

There is no life so full as the pastor's, because none so full of sacred friendships and divinest love and most glorious success. It is the most glorious of lives.—*Lyman Abbott, D.D.*

O how many precious moments are wasted in softness and self-indulgence, in frivolous pursuits, in idle conversation, in vague and useless revelry, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory.—*Clarke.*

WHY should those who are able to be up betimes on Monday morning, and never miss "the train," find it so difficult to get to church promptly at half-past ten on Sunday?—*Examiner and Chronicle.*

It does not become us to exhibit elation because we have treated Providence penuriously, and at last have paid the debts into which we fell by lagging behind Almighty God. We are not to be ashamed of missions, for God evidently is not ashamed of them.—*Joseph Cook.*

THE fascination of the dance is not in the music, nor in the congenial company it brings together. These can be secured without the dance. The hidden power that dajadems the dance with sovereignty may not be described, but on it rests the base of God.—*T. G. Addison, D.D.*

"LEARN, my brother, to know Christ—Christ crucified—Christ come down from heaven to dwell with sinners. Learn to sing the new song: 'Thou, Jesus, art my righteousness; I am Thy sin; Thou hast taken on Thyself what was mine; Thou hast given me what was Thine.'"

IN the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly—and opportunities of doing kindness, if sought for, are forever starting up—it is by words, by tones, by gestures, by looks, affection is won and preserved.

MR. SPURGEON has just delivered himself of a very smart thing. He was preaching on the subject of "Confession." "Having searched the Bible all the way through," said he, "I can only find that one man therein mentioned ever confessed. That was Judas Iscariot, and you will remember, my brethren, that immediately he had confessed he went out and hanged himself."

IN reference to selecting Sunday school teachers Rev. Stephen H. Tyng, Jr., recently gave the following practical hints: "We should seek teachers, not among persons who are not Christians, nor among idle Christians, nor worldly Christians. Busy Christians make our best Sunday-school teachers. A sense of personal unfitness is no disqualification. Timidity in self is the compensation of boldness in Christ. The first grace of the true teacher is humility; the second, faith; the third, love; and the fourth consecration. A young Christian makes the best teacher for an infant class. A mature man, of many temptations, who knows what it is to wrestle with sin, makes the best teacher for boys. Let the loving disciple John teach the girls. Paul or Priscilla should have the Bible class."

PEACE WITH GOD—"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1. "There is no peace; saith the Lord unto the wicked," Isa. xlvi. 22. An unpardoned sinner can have no peace with God. Until his conscience is awakened, he may be careless and secure; but as soon as his eyes are opened, and his heart is made to feel, he must be miserable, till God speak grace to his guilty soul. To be justified, is to be pardoned and accepted of God. Pardon and acceptance are to be obtained only by faith in Jesus Christ, as having atoned for sin by his precious blood. When it is given me to believe that Jesus Christ hath taken away my sins, there is nothing more to distress my conscience; then I have "peace with God." The distress of an awakened man arises from a guilty conscience and a sense of his sins. As soon, therefore, as the poor trembling sinner discovers that Christ died for such as he is; that Christ, being God, is able to save the chief of sinners; that this was his errand into the world; and that he has said, "Him that cometh unto me I will in no wise cast out," John vi. 37; as soon as the poor sinner believes this, he has peace with God; he can call God his Father; he can trust God for everything; he can think of death with comfort, and rejoice in hope of the glory of God. There is no salvation without an interest in Christ. There is no peace with God but through Christ. Unless our sins are pardoned, our life must be unhappy, and our death the entrance on eternal misery. If I am looking unto Jesus as the only Saviour, and in self-despair have fled unto him for refuge, then God is no longer angry with me; my sins, which are many, are forgiven; my person is accepted; and if I die to-night, I shall go to God. O happy state, to have nothing to fear in life or death! To have God for our Friend, Christ for our Redeemer, the Holy Ghost for our Comforter, death our friend, heaven our home, and an eternity before us of peace and joy.

THE Old Testament Scriptures out of date. Not till the nature of things is. I rode once from a noon on the Dead Sea through a moon-light on the Mar Saba gorges to Bethlehem in the morning light; I passed through the scenes in which many of David's Psalms had their origin, so far as human causes brought them into existence. On horseback I climbed slowly and painfully out of that scorched, ghastly hollow in which the salt lake lies. I found myself, as I ascended, passing a gnarled, smitten, volcanic region, and often at the edge or in the depths of ravines deeper than that eloquent shaft yonder on Bunker Hill is high. At a place where, no doubt, David had often searched for his flocks, I found the famous Convent of Mar Saba clinging to the side of a stupendous ravine; and I lay down there and slept until the same sun arose which David saw. I looked northward from above Mar Saba, and saw Jerusalem above me, yet to the north, for I had been ascending from a spot greatly below the level of the Mediterranean. As I drew near Bethlehem, through brown wheat fields in which a woman called Ruth once gleaned, I opened and read the book which bears her name. Johnson, you remember, once read the book in London, and moved a parlor full of people to tears by it, who had curiosity enough to ask who was author of the beautiful pastoral! In my saddle there in Syria I was moved as Johnson's hearers were in London: but when I opened the Psalms, one by one, and looked back over the ravines towards the Dead Sea, and northward toward Jerusalem and upon the hill of Bethlehem, to which all nations, after a gaze of nineteen hundred years' duration, were looking yet, and at that season were sending pilgrims; when I remembered how that terraced hill of olive gardens had influenced human history as no other spot on earth had done, and that in God's government of this planet there are no accidents; when I took the astounding harp of Isaiah and turned through the list of the prophets to

find mysterious passage after passage predicting what would come and what has come; and when I thought of those critics under the western sky who would saw asunder the Old Testament and the New, and put into the shade those Scriptures which Goethe calls a unit in themselves, and which are doubly a unit when united with the New Testament, I remembered him who, on the way to Emmaus, opened the Old Testament Scriptures, and with them made men's hearts burn.—*Joseph Cook.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 9.
1877.

PAUL AT MELITA.

(Acts xxviii.
1-10.)

GOLDEN TEXT:—"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."—Rom. i. 14.

HOME STUDIES.

- M. Mark xvi. 9-20. Miracles promised.
- T. Luke x. 17-28. Power over serpents.
- W. 1 Pet. iii. 12-22. Be not troubled.
- Th. Acts xxviii. 1-10. The father of Publius healed.
- F. John iv. 46-54. The nobleman's son healed.
- S. Matt. viii. 1-13. The centurion's servant healed.
- S. Rom. i. 1-16. Debtor to all.

HELPS TO STUDY.

Paul and every one of the ship's company, both passengers and crew, whom God had given to the apostle, were now safe to land, and they soon discovered that it was the island of Melita, Malta, where they were wrecked (Note 1). They were received with no little kindness by the barbarous people (Note 2).

I. THE GUEST SUSPECTED, Verses 3, 4.
It was both wet and cold, and a fire was kindled. Paul cheerfully bore his part in every labor. He had gathered a bundle of sticks, and laid them on the fire, when a viper, taken up no doubt with the sticks and suddenly aroused from its torpor by the heat, sprang forth and fastened on his hand. It may have been the common viper, which is deadly in warm climates, or the *viperina aspis*, the asp, whose bite is at once followed by sudden collapse and death. The islanders knew this well—see them eagerly watching Paul—no attempt to heal the bite—that perfectly useless—and besides, what do they suppose the reason of so strange a thing, a man escaping sea and then dying another way? verse 4. Were they right or wrong? Right in two things: (a) that 'accidents' come not by chance, but by God's will (Matt. x. 29), (b) that 'evil pursueth sinners' (Prov. xiii. 21). (Note 3.) But wrong in two things: (a) thinking calamities only come on the wicked (Heb. xii. 5-11; see Luke xiii. 1-5), (b) and therefore in thinking as they did of Paul.

II. THE GUEST HONORED, Verses 5-10.
But the calamity expected does not come upon the apostle. God's promises of deliverance are again fulfilled; Ps. xci. 13-15; Luke x. 19; Mark xvi. 18. Not only deliverance, but honor—for what did the islanders think now? verse 6. That he was a god. But would Paul take that honor? What did he say when the Lystrians thought the same? Acts xiv. 11-15.

It is now the governor's turn to show kindness. His name is Publius, and he is called the chief man of the island (Note 4). Heathen as he was, he was fulfilling an apostolic injunction: Heb. xiii. 2; and if he did not literally, like Abraham (Gen. xviii. 2-10), entertain angels unawares, he did entertain a benefactor who was able to recompense him abundantly. His father was sick (Note 5), and Paul healed him. And others who had diseases came also and were healed. Thus did God reward the kindness of these Maltese. But these miracles had another purpose. They were signs. They were wrought by faith and prayer. They showed the people that Paul, though not a god, was God's messenger, and would lead them to listen to him when he told them of Christ.

Three months after the apostle departs loaded with honors and supplies for his wants.

Learn from Paul that man is immortal until his work is done. The apostle must go to Rome, and the Lord preserves him through all dangers.

Learn even from the barbarians the virtues of *sympathy, kindness, and hospitality*. Let us remember that when we entertain any one for Christ's sake, it is not merely a good man, nor even an angel, but the Christ Himself whom we entertain, the Master Himself in the person of His needy ones; Matt. xxv. 40; Luke xiv. 13; Rom. xii. 13, 20; 1 Tim. iii. 2; Heb. xiii. 2; 1 Pet. iv. 9. Christ will without fail remember and reward all that is done for Him: Matt. x. 41, 42; Luke xiv. 14; Phil. iv. 18, 19; 1 Tim. vi. 17-20; Heb. vi. 10.

SUGGESTIVE TOPICS.

The island—modern name—size—history—controversy regarding—proofs in the case—the people—why called "barbarians"—their conduct—Paul's activity—mishap—opinion regarding him—how changed—the governor's name—courtesy—domestic affliction—how removed—the result—the feeling of the people and the lessons we may learn regarding—natural kindness—human fickleness—Christian benevolence and Christian obligations.

EXPLANATORY NOTES.

1. Malta is sixty miles from Cape Passero, the southern point of Sicily, and two hundred miles from the African coast. It is farther from the main land than any other island in the Mediterranean; it is seventeen miles in length, nine miles in its greatest breadth, and sixty miles in circumference; it is nearly equidistant between the two ends of the Mediterranean; its highest point is said to be six hundred feet above the level of the sea.

2. The inhabitants of Malta were of Phoenician origin, and came from the Phoenician colonies of North Africa (of which the famous Carthage was the most important). They would therefore speak a Punic dialect, and on this account would be called 'barbarians' (verses 1, 4); as the Greeks applied this term to all who did not use their own language or Latin (comp. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11). It is worth noting that the part of Africa from which the Maltese came is still called *Barbary*.

3. These men misinterpreted natural law into vengeance; yet there is a proneness in man to judge so. We expect that nature will execute the chastisement of the spiritual world; hence all nature becomes to the imagination leagued against the transgressor. The stars in their courses fight against Siseria; the wall of Siloam falls on guilty men; the sea will not carry the criminal nor the plank bear him; the viper stings; everything is a minister of wrath. On this conviction nations construct their trial by ordeal. The guilty man's sword would fall in the duel, and the foot would strike and be burnt by the hot ploughshare. Some idea of this sort lurks in all our minds. We picture to ourselves the spectres of the past haunting the nightly bed of the tyrant; we take for granted there is an avenger making life miserable.

4. Tradition places the residence of Publius at Citta Vecchia, the Medina of the Saracens, which, though in the centre of Malta, is but a few miles from the coast. Publius is called first, or chief, because he was a Roman governor. Melita was first conquered by the Romans during the Punic wars, and in the time of Cicero was annexed to the praetorship of Sicily. The praetor of that island would naturally have a legate or deputy at this place. The title under which he is mentioned here, has been justly cited as a striking proof of Luke's accuracy. No other ancient writer happens to have given his official designation; but two inscriptions, one in Greek and the other in Latin, have been discovered in Malta, in which we meet with the same title employed by Luke in this passage. It is impossible to believe that Publius, or any other single individual, would be called the "first man" in the island except by way of official eminence.

5. The plural (in the original) is used with reference to the recurrent attacks or paroxysms of the fever. This is one of those expressions which indicate Luke's professional training as a physician. No other writer of the New Testament exhibits this sort of technical precision in speaking of diseases. The disorder with which the father of Publius was affected was dysentery combined with fever. It was formerly asserted that a dry climate like that of Malta would not produce such a disorder; but we have now the testimony of physicians resident in that island that it is by no means uncommon there at the present day.

TO CONSUMPTIVES.

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

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DEATHS.

At Tamsui, Formosa, China, October 4th, of puerperal fever, Jane Eliza, daughter of Jacob Wells, Esq., Aurora, and wife of Rev. James B. Fraser, M.D., missionary of the Presbyterian Church in Canada.

In West Nissouri, on the 10th inst., Mr. Alexander Dunbar, in the 58th year of his age. He came to Canada in 1831, a native of Largo, Fifeshire, Scotland, and was for years a respected elder in the church of Nissouri.

MEETINGS OF PRESBYTERY.

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

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

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

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

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

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

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

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

LINDSAY.—At Uxbridge, on 27th Nov.

PARIS.—At Tilsonburg, on Tuesday 18th Dec., at 7.30 p.m.

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

TORONTO.—In Knox Church, Toronto, on Tuesday, 11th Dec., at 11 a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, on Monday, 5th February, at 3 p.m.

CHATHAM.—In Wellington Church, Chatham, on 18th December, at 11 a.m.

OUR YOUNG FOLKS.

EVENING HYMN.

CLOSE, little weary eyes,
The day at last is over;
To-night no more surprise
Shall they discover,
Nor bird, nor butterfly,
Nor unfamiliar flower,
Nor picture in the sky,
Nor fairy in the bower.

Rest, little weary feet,
The woods are dark and lonely;
The little birds rest sweet,
The owl is watching only;
No buttercup is seen,
Nor daisy in the meadow;
Their gold, and white, and green
Are turned to purple shadow.

Fold, little busy hands,
Day is the time for doing;
The boats lie on the sands,
The mill-wheels are not going.
Within the darksome mine
Are hushed the spade and hammer;
The cattle rest supine,
The cock withholds his clamor.

Still, little restless heart,
Be still until the morrow;
Till then thou hast no part
In either joy or sorrow.
To new and joyous day
Shall little birds awake thee;
Again to work and play,
With strength renewed betake thee.

THE THREE MISTAKES.

CHAPTER IV.

NO remark was made on the subject that night, nor for several days; and except that Lewie involuntarily kept at a respectful distance from her, it might have been supposed that the whole thing was forgotten.

Finding her misconduct so gently treated, she became more and more convinced that she had not been in fault, but that the true offenders had been Wellington and Lewie.

Mrs. Colchester perceiving this to be the case, told her the truth, and what her impression was of her conduct; she immediately began to vindicate herself, saying they had no right to tell stories.

"Nay," said Mrs. Colchester, "if you think they did, you are greatly mistaken; your hair is red, as Wellington told you; and you are decidedly plain, as Lewis told you; and always must be so, while you allow your temper to bring that scowl upon your face."

This was very mortifying; the more so, because she was sure that Mrs. Colchester wouldn't say what she didn't think; and she began to cry.

"We can none of us help being plain," said her kind friend, "but we can help being foolish; you are surely not crying because you are not handsome!"

It was some time before Beauty would allow herself to believe that there was any flaw in her; and she didn't give up her faith in her personal appearance till she was forced to make a still greater confession.

"I can't think how it is," she said one day to Helen, "that you all remember history so well; when you play in those puzzle games, Liny has answers directly, before I can think of one."

Lewie was on the point of saying that Liny's capacity for learning was greater than hers; but a wholesome remembrance of past experience kept him silent. The matter, however, was soon set straight by Uncle Winford, who came to make one of his occasional examinations of his nephews and nieces for Mrs. Colchester's satisfaction.

"Come, come," he said to Beauty, who was retiring from the group, "I shall take you with the rest; you haven't been here long, so I'll make allowances."

Beauty's colour rose; hadn't she always been told that she was wonderfully clever? hadn't her father and mother listened to her smart sayings as if she were an oracle?

She came off, however, very poorly in the examination, which was not confined to things of memory, but embraced also those of understanding. What mortified her more than anything else, was, that Lewie, nine times out of ten, could answer where she was deficient.

At the close she looked very gloomy, and her eyes were filled with tears.

"Now, my dear," said Uncle Winford, drawing her to him, "don't be discouraged; remember that we are not all equally gifted. It isn't the possession of talent that we should care so much about as the improving of what little talent it may have pleased God to give us; if you will only do your best, you will do very well, though you may not be so sharp as Lewie the philosopher."

The children had gone off when Uncle Winford began to talk to Beauty; so that her feelings were not tried by their hearing this very humbling address; still it was very much more than she could bear, and once more she longed for home, where, and where only, she believed that justice was done to her.

But home she was not to see for a long—long time. Scarlet fever raged there, and it was pronounced quite unsafe for her to return till every trace of it, and fear of the infection, had disappeared.

Two of her mistakes had however been dealt with; she was convinced that people did not think her perfect within and without; and although she would scarcely allow it to herself, she had doubts as to whether she had any right to expect that they should do so.

What greatly helped her with regard to the latter case, was the entire absence of conceit among her companions, although she was on the alert to take offence at any assertion of superiority on their part, after the examination that placed her so far below them—their genuine humility prevented her from doing it. They never seemed to be thinking of what they were; their thoughts were directed to what their mother and Uncle Winford wished them to be; their conduct and their spirit gradually made an impression upon her; she began to feel thoroughly alone among them all; she was no longer quarrelsome, for none would quarrel with her.

CHAPTER V.

A slight incident showed her what it was. Uncle Winford had desired them all to choose a favourite historical character, and write an essay upon it. Beauty was quite at a loss whom to choose and how to write. Moreover, she didn't relish the idea of being subjected to a further comparison with her young associates. She saw Lewis composing most vigorously up in a corner of the room on his slate, making what he called his rough copy, and transmitting paragraph after paragraph to paper. With something like melancholy, she went up to him and asked him whom he had taken.

"We are not to tell one another," he answered; "but I don't mind telling you, if

you will promise me not to take the same. "Why shouldn't I take the same?" she asked.

"Oh, because you are so much older than I am!" he said with great simplicity, "and, course, you'll do it better."

This gratified Beauty, though she knew wasn't the fact.

"Should you mind my doing it better," she asked.

"No, it wouldn't be any disgrace," said: "of course, only you see, if it were written on the same person, one would be the other."

He was sitting on a stool, and he held the bottom of his slate upon his knee, his chin resting on the top of it, the writing being turned inwards; and he looked very earnest at her as he spoke.

"Well, I won't take yours," said Beauty, "who is it?"

Lewie didn't like to tell; but he was afraid to refuse for fear of making a dispute. So he answered in a whisper, "Tis a lady; beautiful, noble, rich, learned and good: all, very much every one of these. Can you guess?"

"No; but I should think she was very happy; you ought to put that at the end," said Beauty.

"Every body would know that," said Lewie; "because I said good, you know."

"I wish I were the lady," said Beauty.

"Do you?" said Lewis. "Well, I was just going to put, when you interrupted me, that she is now much more beautiful, and noble, and learned, and rich than ever she was."

"Who is she?" asked Beauty, impatiently.

"She was queen for a few days; and the —was beheaded," said Lewis seriously.

"I musn't say her name; can't you guess?"

"Oh, you mean Lady Jane Grey," said Beauty, having wavered for a few moments between that princess and Mary Queen of Scots.

Lewie nodded and looked as if he would be glad to be left in peace to go on with his composition.

"But how do you know that she is all you say now?" asked Beauty without any pity for his authorship perplexities.

"Because she was good," he replied, with much surprise; "don't you remember what she said in her letter to her sister. 'Rejoice in Christ as I do; follow the steps of your master Christ, and take up your cross; lay your sins on his back, and always embrace him; and as touching my death, rejoice, as I do, good sister, that I shall be delivered from this corruption and put on incorruption.' The child's eyes glistened, and his face glowed as he repeated this, saying at the close, 'Isn't it beautiful?'"

"Ah, yes," said Beauty, turning away.

"You see her beauty, and her being a peeress and a wonderful scholar were not the things that were of most consequence to her. They are all at an end now, and it doesn't matter to her about them; but because she was a true Christian, she has more happiness now than all of them ever gave her on earth; she is as beautiful as an angel: and all the Queen Marys in the world can never hurt her any more!" Lewie was so excited by his subject that the tears fairly dropped on his slate, as he said this; adding, "I was just going to put that when you came."

(To be continued.)

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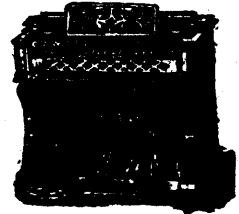
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With these and other inviting features made known on application to the Head Office or to any of its agencies, there will be no cause for surprise that during the past twelve months of unparalleled depression in trade the Company has done MORE THAN A MILLION of new Life business besides Accident. TORONTO BOARD: Hon. John McMurrich, Jas. Bethune, Esq., Q.C., A. M. Smith, Esq., M.P.P., John Fiskin, Esq., Warring Kennedy, Esq., Hon. S. C. Wood, M.P.P., Angus Morrison, Esq., (Mayor). MANAGER FOR TORONTO, R. H. HOSKIN. \$12 A DAY at home. Agents wanted. Outfit ad terms free. TRUE & CO., Augusta, Maine.

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