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## NOTES OF THE WEEK.

THERE are in France 250,000 men of all ages required for the regular service of the Catholic Church who will be liable, if Gambetta's proposition goes into effect, to proscription for military duty.

WE direct the attention of our readers to the advertisement of the Canada Business College, Hamilton, Ont., which will be found in this issue. The proprietors, Messrs. Tennant & McLachlan, have been successfully engaged for many years in the work of imparting to young men and boys a practical business education.

IT is reported from Calcutta that British troops were soon to attack Ali Musjid, a strong fort in the Kyber Pass. Infantry and artillery are said to have entered the latter highway. It is rumoured that the Russians have occupied Yarkand, the capital of Chinese Turkestan. The Ameer is taking precautionary measures. He expects to find allies among the Indian princes.

AN English paper says: "It is confidently affirmed that a new movement of deep significance is about to be made in the Free Church of Scotland hostile to the views of Professor Smith and Dr. Dods, and those who are supposed to sympathize too strongly with them. The lay element is to take the lead, it is said, and the movement will probably take the form of a protest and petition to be signed throughout the Church and presented to the next General Assembly."

THE report read at the recent anniversary meeting of the American Board of Missions states that ten missionaries died during the year, eighteen retired from the service, eighteen visited the United States for rest and recuperation and health, twenty-one returned to their different fields of labor, and thirty others will leave in a few weeks, leaving fewer foreign missionaries at home in connection with the board than for many previous years; nineteen new missionaries have gone out during the year, including five representatives of the Woman's Board.

DR. HOWARD CROSBY writes to the New York "Tribune" that Governor Robinson has pardoned a liquor dealer lately convicted through the efforts of the Society for the Prevention of Crime. He pertinently asks: "What can this society do for the cause of order when the Chief Magistrate of the State stands ready to thwart all its efforts?" and declares "the knowledge that the Governor will pardon emboldens every Excise law-breaker, and would paralyze the

efforts of those anxious to enforce law if they had not an abiding faith in their fellow-citizens for the ultimate issue."

AT the General Conference of Seventh-Day Adventists just held at Battle Creek, Mich., the secretary reported that more than thirteen million pages of tracts and reading matter had been distributed during the year in this country and nearly 80,000 in Europe, besides 162,198 newspapers. Twenty-five thousand missionary visits had been made and 21,326 letters written. This work had all been done by unpaid missionary workers. The Publishing Association now has a net capital of nearly \$100,000, the net gain for the year being \$19,536. During the year \$19,000 was raised for tract work.

MONSEIGNOR DUPANLOUP, Bishop of Orleans, is dead. He was born in France, in 1802, and became Bishop of Orleans in 1849, after holding various important positions. He was active as an educator, took a prominent part in the politics of the country, and was a strong supporter of the temporal power of the Pope. He opposed papal infallibility in the Vatican Council; but was among the first to accept the dogma when it was promulgated. He was a member of the National Assembly, the leader of the clerical party, and was in favor of a constitutional monarchy. Among his published works was a "Life of Christ."

THE Sultan has received information that the Russians have recommenced marching on Adrianople. All the foreign military attaches have left Constantinople to verify this intelligence. The Turks occupied Babaeski when it was evacuated by the Russians. General Todleben now summons the Turkish commander to withdraw from the place, threatening to take it forcibly. Safvet Pacha has consequently ordered its evacuation and the Russians will reoccupy it. The Turks have mounted guns on the Constantinople lines. Austria proposes to occupy further posts in the Turkish provinces, in spite of the Sultan's protest.

A CABLE despatch from Glasgow says the report of the condition of the City of Glasgow Bank confirms the worst charges against the directors, of neglect of duty and culpable mismanagement, if not malfeasance, for the last five years. The newspapers hope the directors will be called to account. This failure is followed by a succession of financial bankruptcies and general uncertainty, amounting almost to a panic throughout the kingdom. The most serious of the failures thus far reported is that of Balfour & Co., one of the largest India importing houses of Manchester. Their liabilities are nearly \$10,000,000. Added to the apprehensions of a war in India and a possible re-opening of the Eastern question in Europe, this financial uncertainty and peril has had a most disturbing effect upon business.

THE Presbyterian Synod of China, at its recent meeting, considered the question, Is it right or wrong for the women of China to compress their feet in order to render them permanently small? A native pastor moved, "Whereas, foot-binding is contrary to the spirit of the Gospel, we exhort the churches within the bounds of the Synod to use their influence to do away with the evil practice." Then we are told that Mr. Zia, one of the oldest native pastors, in seconding the

motion, remarked that the practice was "sinful, because small feet are so much admired by the opposite sex, and it is placing a temptation in their way." After several hours' debate the resolution was carried. Finally, a native elder, in a telling speech, said that binding the feet was not the only thing of the kind to which exception might be taken. Cutting the hair, shaving the head, piercing the ears, and compressing the waist, might, he pointed out, be put in the same category.

SPEAKING of the Pope's action on the subject of the massacre of Roman Catholics in the Balkans, the "Pall Mall Gazette" calls attention to the fact that Catholics are "the least protected in a temporal sense of any denomination. Protestants in trouble can be sure that one, if not three, first-rate Powers will be ready to take up their quarrel—England, America and Germany having each and all stood forth in our own time as champions of Protestantism. Members of the Greek Church again, as Europe has too much reason to know, never lack the most zealous of defenders. At all events they know that their wrongs, real or imaginary, will always be welcome pretexts for giving employment to Russian generals. There is no Israelitish empire, but the Jew may be said to be under the protection of every Stock Exchange in Europe—no bad protection either. Moslems may, with more or less confidence, look up to the Empress of India; while Buddhists, again, might in perilous times derive some confidence from the fact that Britain is, in one sense, the greatest of Buddhist Powers. But Catholics, as such, have at the present moment no prince or commonwealth particularly eager in their cause. The Eldest Son of the Church is no more; the Catholic King is not powerful; the most faithful King less so; the Austrian Cæsar exercises but a feeble sway over a house divided against itself; and since the last Belgian elections there remains not a single Ministry in Europe which even its enemies could style 'Clerical.'"

ROBERTSON SMITH'S case continues to occupy the attention of the Aberdeen Free Presbytery, all the particulars of the second charge having now been disposed of favorably to Prof. Smith. At the meeting held Sept. 24th, the fifth particular, relating to the Professor's views upon the Canticles, was discussed and finally declared irrelevant by a vote of twenty-five to twenty-two. Two days later another meeting was held, when the three remaining particulars, "sexto," "septimo" and "octavo" were taken up. These charge the Professor with entertaining opinions (6) "which contradict or ignore the testimony given in the Old Testament, and also that of our Lord and His apostles in the New Testament, to the authorship of Old Testament Scriptures. (7) 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. (8) 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 insight analogous to human qualities appears as a popular assumption, not as a doctrine of revelation." They were declared irrelevant after protracted discussion by a vote of twenty-five to seventeen on the sixth particular; twenty-nine to nine on the seventh, and twenty-eight to ten on the eighth.

## PASTOR AND PEOPLE.

### CYPRUS AND THE "OLD DISCIPLE."

This island, which has again been brought prominently before the public by the treaty between England and Turkey, through the diplomacy of Lord Beaconsfield, has associated with it more than ordinary interest.

It is one of the largest islands in the Mediterranean, and next to Sicily in importance. It is about 140 miles in length, and varies in breadth from fifty to five miles. From its numerous headlands and promontories, it was called *Kerastis*, or *the Horned*, and from its exuberant fertility, *Maccaria*, or *the Blessed*. Its proximity to Asia Minor, Phœnicia and Egypt, and its numerous havens, made it a general rendezvous for merchants.

Cyprus was originally peopled by Phœnicia. Amasis I., King of Egypt, subdued the whole island. In the time of Herodotus the population consisted of Athenians, Arcadians, Phœnicians and Ethiopians. Under the Persians and Macedonians the whole island was divided into nine petty sovereignties. After the death of Alexander the Great it fell to the share of Ptolemy, the son of Lagus. It was brought under the Roman dominion by Cato. Under the Emperor Augustus it was at first an imperial province, and afterwards, with Gallia Narbonensis, made over to the Senate. When the empire was divided, it fell to the share of the Byzantine Emperors. Richard I., of England, conquered it in 1191, and gave it to Guy Lusignan, by whose family it was retained for nearly three centuries. In 1473 the republic of Venice obtained possession of it; but in 1571 it was taken by Selim II., and ever since has been under the dominion of the Turks. The majority of the population belong to the Greek Church, and the Archbishop resides at Leikosia.

There is little doubt that this island is referred to in such passages of the Old Testament as Ezek. xxvii. 6. The first notice of it in the New Testament is in Acts iv. 36, where it is spoken of as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of Christianity, first as receiving an impulse among its Jewish population from the persecution which drove the disciples from Jerusalem, at the death of Stephen, and then as furnishing disciples who reached the Gospel to Gentiles at Antioch. Thus when Paul was sent with Barnabas from Antioch on his first missionary journey, Cyprus was the first scene of their labors (Acts xiii. 4-13). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Mnason, called "an old disciple," and, therefore, probably, an early convert, is mentioned (Acts xxi. 16). Mnason was one of the hosts of the apostle Paul. He was a Cyprian by birth, but an inhabitant of Jerusalem, like Josias and Barnabas. If we interpret strictly the phrase rendered "old disciple," we must suppose him to be one of the rapidly diminishing nucleus who, thirty years or more before, had seen Christ in the flesh, and had been drawn to Him by His own words.

"An old disciple!" How suggestive the words! The very fact of Mnason being thus designated, affords proof of the truth of the Christian religion. Had it been a system of imposture, it might have had its disciples, indeed, like many others of a recent date which have not failed to seduce the unwary; but it would have had no "old disciple." The imposture would have been detected and abandoned; but it is the glory of Christianity that its evidences are more deeply felt, and its importance more fully realized, as we draw nearer to an eternal world.

"An old disciple!" The life of such an one attests the reality of vital godliness, while it sheds a lustre upon the profession of the Gospel. If, when a man is told, in his first approach to Christ, that he must deny himself, take up his cross and follow Him, encounter a host of enemies, maintain a perpetual warfare, relinquish the world, and abstain from fleshly lusts, how would he find sufficient fortitude and strength to sustain him amidst such a host of difficulties and trials, if he had no spiritual resources, no treasure in heaven, no communion with the Saviour?

"An old disciple!" Such a character is full of dignity and honor. "The hoary head is a crown of glory

if it be found in the way of righteousness." The aged saint who, like the skillful mariner, has conducted the vessel through a long and perilous voyage without making shipwreck of faith and of a good conscience, is entitled to double honor, both for the success of his enterprise, and the rich and valuable cargo which he has brought from afar.

Behold the *beauty that may dwell in an obscure life!* There is nothing to be said about this old man of Cyprus but that he loved and followed Christ his days. And is not that record enough? It is a blessed thing to live forever in the world's memory, with only that one word attached to his name. What Mnason could do, he did. It was not his vocation to go into the regions beyond, like Paul; to guide the church, like James; to put his remembrances of his Master in a book, like Matthew; to die for Jesus, like Stephen. But he could open his house for Paul and his company, and so take his part in the work. The men in the rear, who guard the camp and keep the communications open, may deserve honors, and medals, and prize-money, as much as their comrades who led the charge that cut through the enemy's line and scattered their ranks. It does not matter so far as the real spiritual worth of the act is concerned what we do, but only why we do it. All deeds are the same which are done from the same motive and with the same devotion, and He who judges not by outward actions, but by the springs from which they come, will bracket together as equals, at last, many who were widely separated here in the form of their service and the apparent magnitude of their work.—*Presbyterian Journal*.

### THE REFORMATION AT GENEVA.—INCIDENTS OF ITS EARLY HISTORY.

One evening in the month of August, 1536, a diligence stopped at Geneva, and a young man of humble mein alighted from it with the intention of resting for a single night only, being on his way to Strasbourg. He was about twenty-seven years of age, slender and frail looking, with a pale face, thin black beard, and feeble but sweet voice. Although he looked somewhat singular and striking, to a casual observer there was nothing attractive about him, nor anything especially to command respect. However, young and sickly as he was, from conscientious notions he had relinquished a good curacy in France and had already gained renown from his learned studies. Recently he had given the Protestants great joy by addressing in their name, but omitting his own, an able and eloquent paper to the King of France, Francis I., in defence of their faith. Such were the characteristics of this man that no one could converse with him a long time without being astonished at his great knowledge, his clear and strong power of reasoning, his profound discourse and marvellous memory. If one undertook to resist him in argument he was soon reduced to silence and compelled in surprise to say, "Behold our master! Whatever he undertakes he will accomplish." But naturally timid, he little thought to seek notoriety, influence or authority. A recluse from taste and inclination, fond of study and repose, he desired only to labor tranquilly, leaving to others the ambition to excel in public debates, at sessions and in the pulpit. With him this was a pronounced taste and fixed purpose.

Now it happened that some one, having recognized this traveller, informed Farel of his arrival, and the latter, thanking God, hastened to him and conjured him to remain and assist him in his charge. The stranger haughtily refused, wishing to devote himself to his studies and repose; and he was inflexible to all supplications. Thinking of the work of the Lord, so pressing and at the same time so retarded, and seeing with indignation such a laborer refuse his aid, Farel, with a burning heart and eye of fire summoned him in a commanding tone not to harden himself against the voice of God. "You quit his work," said he, "to consult your ease and study in peace. Well, may your repose be accursed, and it will be, and your studies also, since these things separate you from Jesus Christ and his vineyard—you whom at this hour God calls by the words of my mouth." The stranger, filled with surprise, was constrained to believe that it was indeed the order of the Almighty that he thus heard, and as he afterwards related, "It seemed as though God from heaven had arrested me with a violent stroke of his hand." He obeyed, and settled in Geneva, consenting not yet to become a pastor, but to give instruction as a professor of theology, commencing his lessons in St. Peter's.

On the 5th of September following, the Secretary of the Common Council, after the session, made the following record:

"Master Wm. Farel has set forth that these lectures, which *this Frenchman* has commenced at St. Peter's, are necessary; he therefore begs that we advise his retention and provide for his support. Whereupon it is so ordered."

"This Frenchman" was John Calvin.

"Geneva then," continues our historian, "knew not his name; now there is no danger that it will ever be forgotten. In a short time he was the professor, the legislator, the guide and the glory of Geneva; the successor of Zwinglius in Switzerland, the equal of Luther in the world. The reformed of France, Italy, Holland, Scotland and Spain recognized him as their chief and called themselves Calvinists."

It would make my synopsis too long were I to give many of the incidents in the life of Calvin; and I may venture to hasten to a close, since the history of his time in Geneva is more familiar to the general reader, no doubt, than is that of the reformers who preceded him in that canton. Suffice it to say that he struggled continually, now against the priests and then against the liberals, who were opposed to restraint, either Catholic or Protestant, and there was no period for many years when there was not more or less of disorder in that city. Our historian frankly admits that Calvin was tyrannical and committed some great wrongs; but he excuses him in view of the times in which he lived and the evils and difficulties with which he had to contend. In 1538 the liberals got the upper hand, and by order of Council both Calvin and Farel, with Corault their colleague, were banished. Calvin retired to Strasbourg, but in a few years was recalled and continued his work in Geneva until his death, on the 27th of May, 1564, at the age of fifty-five. Farel, twenty years his senior, followed him to the tomb eighteen months later. Viret labored many years at Lausanne, returning afterward to Geneva, whence he went to Montpelier, Lyons, and other cities to preach. Sometimes imprisoned, once murderously stabbed in the back by a priest, and once, as we have seen, nearly losing his life from poisoning, always on this account feeble in health, he died at Orthez in the sixtieth year of his age. Froment lived to a good old age, but several years before his death laid off his ministerial robes to engage in other pursuits.

Theodore de Beza, a fine scholar and of mild disposition, was Calvin's young friend and assistant in the latter part of his life, and continued his work in Geneva and France for forty-one years after Calvin's decease. These great reformers and their coadjutors of the Protestant faith were instrumental, under Divine Providence, in completely regenerating Geneva, and their influence is perpetual. Here, in this old city of Geneva, their names will never be forgotten; and so long as the cathedral of St. Peter's stands, it will be an object of the greatest interest to voyagers from all parts of the world, as one of the principal places of Protestant worship here from the time of the Reformation to the present day.—*Hon. Horatio King, in Christian at Work*.

### SILENT WORKERS.

In the realm of spiritual operations as well as in the natural, the silent forces are the most effective. Not by fire, earthquake, or tempest are seeds fertilized, plants nourished, or harvests matured. No man sees or hears the movements of that tide of life which is ever flowing through the animated world. The sunlight comes in noiseless waves, and the dew shapes its crystal spheres without a sound. The splendor of the morning and the glory of the sunset hour are produced without any conspicuous effort. Silent forces have prepared them all.

The history of the Christian Church is two-fold—external and internal. The one gives accounts of controversies, strifes, may even tremendous and desolating wars incited by fanaticism, and carried on with semi-demoniac passions. It tells, too, of the achievements of mailed champions, and the superb benefactions of great leaders, aiming in their way to establish the kingdom of God. Their wrath has often eventuated in praise, and the pursuit of personal honor has been overruled for the advantage of the truth of the sacred Word. Still, it must be remembered that the internal history of the Church, though never to be fully written or read, contains, so far as it goes, an inventory of those forces which have wrought such

widespread revolutions that the world of to-day seems hardly to have any relation to the world of the Herods, the Caligulas, and the Borgias. Silent forces, however, in the Church imply the existence of silent workers, of men and women who are intent on doing good as they have opportunity, and ask not to have trumpets blown on public thoroughfares to proclaim their deeds. They belong to that uncommonly noble class who

"Do good by stealth and blush to find it fame."

It is most worthy of note that some of the grandest Christian enterprises of our age took their rise in secluded upper chambers, or in obscure stalls, or in unknown and unsought garrets. The Church of the catacombs undermined Pagan Rome, and it was among the dells of Scotland, and in the ravines of Piedmont, and among the reeds of the meadow lands of Holland that the faith was nourished which created a new era in the Protestant Reformation. Kings and queens have been indeed nursing fathers and mothers of the Church, but they are not entitled to the credit of filling the Church with those unnamed deeds of charity which have opened the wide gates of mercy on mankind. Such deeds have been inspirations from the fountain of life, "propulsions from the eternal throne," throbbings of the heart of Christ. They were not calculated deeds. They sprung not from sordid prudence nor from interested selfishness. They had the spontaneity of love to inform and mould them.

Now wherever the grace of the Lord Jesus abounds, and that charity which hopeth all things and is kind rules in the hearts of believers, there a certain steady force is being exerted, the outcome of which in the end will be nothing short of the anticipated millennium. And if this be so, then it follows that noisy busybodies are not after all quite so useful or important as their inflated self-conceit may induce them to suppose. There must and will be fussy people who like to act only on the public stage to be seen of men. But their memorials prove to be bubbles. They are Summer fireflies, without steady light and void of warmth. They have a certain ornamental place on the garments of the night, but in the clear resplendence of the day their light is all put out.

Look where we may, the silent workers are they who instruct the ignorant, care for the friendless, feed the hungry, give water to the thirsty, visit the prisoner, pray with the dying, and thus carry the Christ spirit to the needy and the perishing. What is styled church work is sometimes very deceptive and impoverishing. Fairs and pic-nics, and brilliant conventions, where oratory blazes and reporters fill their horns, may be necessary in a sense to keep up public spirit, but the work of Christ and the salvation of souls has its seeding place in the closet where none but God can hear.

It grows in the obscurity of humble homes, reaches the young, the neglected, the sorrowing, and thus prepares sweet Summer for those who have been in the darkness of bondage or enchained by the rigors of unbelief. It is not for us to speak in censure. Yet it is plain that we have in all denominations far too many who must have flaunting banners, and bands of music, and crowds of admiring spectators to help them on before they will consent to do battle for the Lord or to work in His vineyard. All such forget that they who seek their own honor first cannot be real believers in the only name by which the Church can gather the spoils of victory. Oh, ye who in the strength of humility and in the spirit of self-sacrifice seek to do your Lord's will, do not faint nor grow weary, for ye shall share with the angels in the final reaping!—*N. Y. Christian Intelligencer.*

#### THE TRUE TEST OF PIETY.

What is the true test of piety? Plain, matter-of-fact, unecstatic obedience as of a child to a father; that is the test. The only true joy is born of such obedience. Ecstasies that come from any other source do not belong to the legitimate family circle of heavenly joys. They are the result of that which it does not take heaven to explain. They can be produced at any time and on any occasion by a combination of earthly forces. Singing can produce them. A sympathetic voice can charge the mystic thrill along the nerves till they tingle. Eloquence can produce them. How often under the orator's power men and women weep, groan, and shout in loud acclaim! The mesmeric influence which hovers over a vast audience, as electric

lights hover over marsh-lands during a summer heat, can communicate by subtle and untraceable potency its deceptive and transitory excitement so that the vast multitude shall be charged full of the current whose expression might deceive the very elect. Many suppose that this kind of feeling is legitimate, spiritual, and represents the real power of God. Yea, many gauge their piety by the presence or absence of these feelings; which are feelings that reach no farther than the muscles, and have their home in nothing more divine than the nervous tissues.

The piety of Jesus consisted in obedience. His great aim was to do the will of God. He loved God perfectly, and he loved man perfectly, and so perfectly fulfilled the law; and so had perfect happiness. Obedience to God lies in natural duties as truly as what are known as technically spiritual. The perfect life stands parent to the perfect joy.—*The Golden Rule.*

#### THY WILL BE DONE.

We see not, know not. All the way  
Is night. With thee alone is day.  
From out the torrent's troubled drift,  
Above the storm—one prayer we lift—  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead in times like these,  
The weakness of our love of ease?  
Thy will be done!

We take with solemn thankfulness  
Our burden up, nor ask it less;  
And count it joy that even we  
May suffer, serve, or wait for thee,  
Thy will be done!

Though dim, as yet, in tint and line,  
We trace thy picture's wise design,  
And thank thee that our age supplies  
Its dark relief of sacrifice—  
Thy will be done!

And if, in our unworthiness,  
Thy sacrificial wine we press;  
If from thy ordeal's heated bars  
Our feet are seamed with heated scars,  
Thy will be done!

Strike, thou, the Master, we thy keys,  
The anthem of the destinies!  
The minor of the loftier strain,  
Our hearts shall breathe the old refrain:  
Thy will be done!

—*John G. Whittier.*

#### CHANGING ONE'S MIND.

It was Emerson, we believe, who declared that a man ought not to be a slave of his yesterdays. By this striking expression he indicated his belief in the duty of independence, and condemned that blind conservatism which holds fast to this or that thing merely because it used to be considered good and worthy of acceptance.

The general sentiment of mankind leans rather towards inertia than toward action. "Whatever is, is right," says the old maxim; and certainly there is less trouble in accepting existing circumstances than in endeavoring to change them. A reformer is pretty sure to be both unpopular and disagreeable, when he begins his work. Furthermore, the real reformer must bear the additional unpopularity earned for him by those foolish false reformers who endeavor to overthrow existing institutions merely because they exist, and not because they are wrong. Our world is one in which change and stability are deftly united, but stability must always retain the upper hand. The presumption of excellence is, and ought to be, on the side of what is. The citizen of a republic ought to think twice before he tries to set up a despotism in its stead; while, on the other hand, the subject of an emperor should carefully consider whether, in attempting to establish a republic, he would not create anarchy instead. The same law holds good in family and personal relations. It is no mark of manliness to refuse to do what your father does, merely for the sake of following the lead of somebody else's father. The child does well to go from his own Sabbath school to the church of which it is a part, without first reviewing the history and doctrines of all the other religious bodies of the world. Inheritance, association in families and communities, and local influence, are not mere accidents in God's plan. It is well to consider a thing settled so long as it is approved by a sincere and earnest conscience.

But the man who never changes his mind is of little

use to society. The progress of events must soon leave him in the lurch. Whether in religion, or politics, or general knowledge, one always has something new to learn; and new facts must bring new opinions in their train. Even Christianity, which can never change, gives room for growth in man's perceptions of its truth and beauty. Not all the wisdom of the nineteen Christian centuries has exhausted the treasures of the books of the Bible. The archæologist's hammer and the metaphysician's lamp constantly bring to light some unexpected scriptural beauty, or some divine law as yet too little heeded. Thus, in the most reverent way, a Christian church or a Christian man may change a religious opinion. A candid and fair-minded person is always ready to change his mind, even though he never see any reason for so doing.

Just here lies the strength of a true system, and the sweetness of a true man. The art of growing old gracefully is simply the art of changing one's mind willingly. The wise old man or the helpful old woman is never content to become a passenger in the world, instead of an actor. No loss of influence comes with a candid acknowledgement of error; but a great gain ensues. If a mistake is promptly corrected, or an old opinion is readily acknowledged to have no value in the light of present facts, the whole remaining fabric of knowledge and belief is greatly strengthened. Who has not seen some fierce onslaught of an opponent made not only useless, but absolutely ridiculous, by the quiet "I admit all that," of the person attacked? After all, strength lies wholly on the side of honesty, and it is only dishonesty that is below conviction. Therefore the candid person clings with a strength that is fairly sublime, to the things that are above change. It is alone he who is able to say: "I do not believe, I know."—*S. S. Times.*

#### BRILLIANT PREACHING.

Sir Astley Cooper, on visiting Paris, was asked by the surgeon in chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah, but, monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" "Ah, monsieur, I lose them all; but de operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant. Thousands are attracted and operated on by the rhetorician's art, but what if he should have to say of his admirers, "I lose them all; but the sermons were very brilliant?"—*Spurgeon.*

REAL glory consists in the conquest of ourselves.

ALMOST sweet is unsavory; almost hot is lukewarm. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part, but left a part behind. Almost a Christian is like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would come, and would not.—*Henry Smith.*

MEN sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and of the pulpit are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar, and lock and key, every receipt and check and note of hand, every law-book and court of justice, every chain and dungeon and gallows, proclaim that the world is a fallen world, and that our race is a depraved and sinful race.

THE young people of our country do not usually show the respect for age which is both a duty and a grace. In some countries beyond the sea, there are communities where veneration for old persons is a universal habit. Wherever met by the young, known or unknown, there is a beautiful obeisance toward the bowed form and the trembling step of age, which is a perfect joy to witness. The Gospel inculcates such a spirit everywhere. Parents themselves are largely responsible for the degree of respect which they receive from their children. There needs to be more of the gentleness of love, more endearing confidences, more thorough consecration in every privilege conferred by the religion of Christ.

## OUR CONTRIBUTORS.

### PRINCETON NOTES.

Another vacation has passed, and the winter work has recommenced. The various colleges and seminaries have been open now for some time. The students, to use one of their own expressions, have "got down to work." Princeton Theological Seminary opened on the 4th Sept. with bright prospects for the session. The junior class is quite large, numbering forty or more. It has on its roll the names of three Canadians from Nova Scotia. The middle class retains its size of last year. The senior class has decreased in number by two or three.

The same progressive activity which marked Princeton in the Spring greeted the returning student this Fall. New dwellings completed, and others in the course of erection, are adding to the beauty of an already beautiful town. Among new edifices of interest are the new library and two new dwelling houses, the property of the Seminary. The library building is being erected by Mr. Robert Lenox, of New York, who also intends filling many of the shelves with standard books. Mr. Lenox is sparing no expense to have the building second to none in the country. It is in the design of the Renaissance, built of red brick, relieved with lines of black brick, and faced with light freestone. Mr. Lenox retains it in his own hands until completely finished, when he will present the keys to the Seminary authorities. It, and the new dwellings, which are of the same style and material, are in the same enclosure with the old library. They face Stockton street, the dwellings being close to the street and so far apart as to be on parallel lines passing either end of the library. The library runs parallel with the street, presenting its main entrance, and can be easily seen between the two dwellings. The group presents a very fine appearance. The library building is pronounced by experts to be the finest one in Princeton. Much improvement has been made around Stewart Hall, the new building of last year. The grounds have been graded and laid out in walks. Altogether Princeton Theological Seminary has an air of lively prosperity.

Yet amidst it all there is a feeling of sadness in traversing the grounds, for the thought is ever present that one who was beloved will be seen there no more. On approaching the chapel, one is hushed, or rather awed, into silence, for there are the emblems of mourning in memory of one of Princeton's great and honored ones. But it is that reverential sorrow as for a loss which is continually expected and which is prepared for, but which, it is fondly hoped, may not be very near. Dr. Hodge's death, though expected, was quite sudden. He attended the funeral of Prof. Henry, of Washington, an intimate friend. The journey, and grief at the loss of his friend, seemed too much for him, for shortly after his return home he began rapidly to fail and died on June 19th. His place in the Seminary had already been provided for, and the work of the session goes on as usual. It is proposed to erect in the chapel three tablets to the memory of the three great professors, Drs. Miller, Alexander, and Hodge.

New York, Oct. 8th, 1878. N.

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The first meeting of the session was held in Principal Caven's class-room on Wednesday evening, Oct. 9th. The first Vice-President, Mr. D. M. Beattie, B.A., in the chair. After devotional exercises and the reading of the minutes of last meeting, several of the Society's missionaries presented reports of their summer's work, viz.: Mr. S. Carruthers from Cobocok, Mr. Andrew Henderson from North Hastings, Mr. John Mutch from Maganetawan, Mr. E. A. Macdonald from Nipissing, and Mr. W. H. Ness from Waubaushene. The report from Cobocok and the places in connection with it shows that field to be advancing rapidly both in numbers (there being an increase of twenty during the summer) and in financial strength. The North Hastings people have finished the church which was begun last summer, and are making endeavors to secure a settled minister. The settlements in the neighborhood of Maganetawan are growing very rapidly. The Presbyterians of the village have built a church during the summer, and it is expected that they will soon pass into the care of an ordained missionary. Nipissing, the youngest of our mission-fields, pro-

mises to be a successful one. A congregation was organized at Comanda, and other places will soon follow. The Waubaushene mission has suffered in the death of its missionary, Mr. J. M. Rodgers, who after spending about two months there last spring was obliged by ill-health to return to his home, where he died a few weeks ago, much to the regret of the many friends he made wherever he went. Mr. W. H. Ness took his place at Waubaushene and remained till the close of the vacation.

After the consideration and adoption of these reports, the members joined in singing the missionary hymn, "From Greenland's Icy Mountains," and prayer was offered up by Mr. Urquhart.

A report was read from the General Committee recommending a number of missionary papers and magazines to be placed in the reading room. Carried.

Mr. James Farquharson, B.A., the treasurer, read an abstract of his report, showing that the receipts from the mission-fields of the Society for the past year had been \$748.42, and the receipts from other sources \$721.48, making a total of receipts from all sources of \$1469.90—an increase of \$67.81 over the sum received last year.

A letter was read from Brockton asking that that mission be taken up during the winter. It was agreed to undertake the missions at Brockton and Davenport and also to give assistance to the work carried on in the jail and Central Prison. An application for supply was received from McRae's Settlement, in the Presbytery of Barrie, and Mr. David Findlay, B.A., was appointed to visit the place and to communicate with those interested.

The election of officers for the session resulted as follows:—President, Donald Tait, B.A.; 1st Vice-President, D. M. Beattie, B.A.; 2nd Vice-President, Jas. Farquharson, B.A.; Corresponding Secretary, S. H. Fastman, B.A.; Recording Secretary, Andrew B. Baird, B.A.; Treasurer, A. Dobson; Committee, Duncan McColl, B.A., J. Campbell Tibb, M.A., David Findlay, B.A., John Mutch, Malcolm McGregor, B.A.

The meeting closed with the benediction by the President. ANDREW B. BAIRD, *Re. Sec.*

### "FIFTY YEARS' MINISTRY."

The Rev. Henry Wilkes, D.D., Professor of Theology in the Congregational College, on October 13th celebrated the fiftieth anniversary of the preaching of his first sermon by delivering an address to the members of Zion Church, Montreal, founded on the following text: "But I will remember the years of the right hand of the Most High." Ps. lxxvii. 10.

After a brief introduction, the reverend doctor said. This text is made the motto of reminiscences of a ministry of fifty years' duration. My ministry began with the first sermon delivered to a congregation of my fellow-men, by one who had relinquished commercial pursuits, and had consecrated the remainder of his life to the Christian ministry. Having spent six years in this city in connection with the house of the late John Torrance, first as a clerk, and having reached twenty-two years of age, as a partner for the last year, I left Montreal for Glasgow in the midsummer of 1828, that I might join myself to the University of that city, and to the Theological Academy of the Independents, conducted by the late Rev. Ralph Wardlaw, D.D., and Greville Ewing. In October of the same year I preached at Govan, then a village two miles from Glasgow, a sermon on the text "Therefore if any be in Christ he is a new creature, old things have passed away, behold all things have become new." 2 Cor. v. 17. It may appear to some strange that one in such a position should be urged to preach. But it so happened that I had already enjoyed good advantages of education, and withal of no little practice of public speaking in the Sunday school work of the American Presbyterian Church of this city, of which I had been a member upwards of two years. My memoranda show this preaching ministry was more continuous than I should be disposed to permit to one of my students of the present day. Shortly after I preached at Kilmarnock, Larkhall, Cambuslang, Hamilton, Helensburgh, Greenock, Alloa, Ayr and Dunfermline. The midsummer of 1829 was spent in Ireland, in company with an Irish deacon of one of your churches in Scotland, and I preached at Belfast, then at Londonderry, and then in hamlets, or in the open fields around the last mentioned city. It was a most encouraging service. It would be of little interest to you were I further to recount the details of

this form of ministerial work during the years 18 and 1831, the summers of both of which years were spent in England and that of the last of them in effort for the good of Canada. The result of those efforts were the obtaining the service of the late Rev. Richard Miles, who formed this Church and was its first pastor and also the nucleus of acquiring your present College Library. In 1832, prior to leaving Glasgow for the port in the good brig "Favorite," Captain James Allan, I was solemnly set apart and ordained to the ministry with appropriate services in Dr. Wardlaw Church, West George street. The Sundays of a voyage of five weeks were cheered and improved by divine service on the deck, there being upwards of one hundred souls on board. Captain Allan always cooperated most heartily. One of my hearers on those Sundays, then a young immigrant, told me not two months ago that he had seldom seen me since, but that he remembered well the services on board the "Favorite." After a short stay in this city, the mission I had undertaken called me westward, and kept me busily employed during the summer, lecturing, preaching, and holding public meetings. Meanwhile that dire disease, the cholera, swept away nearly one tenth the inhabitants of this city. On my return of friends were missed, while sadness and sorrow dwelt among survivors. Many years afterwards I was informed by a Christian minister that one of those divine courses by the way had greatly awakened him as a youth, and led him to seek and find a Saviour. Arrangements were made for my entrance during the following summer on a stated ministry at York, now Toronto, where, instead of at Montreal, there was every probability that my life work would be carried on. Had it been so, how different a narrative of experience and effort would have resulted! Much to my own disappointment at the time, the scheme fell through, and I became convinced that we must have systematic British help in order to succeed in the introduction to Canada of Congregational churches and institutions.

At length in April, 1833, this itinerant ministry came to an end, by my settlement in the Albany street Church, Edinburgh. Having thus spoken of a ministry extending from October, 1828, to April, 1833, one naturally inquires of what sort it was. The subject of the first sermon suggests the tone that pervaded them all. Men must be in Christ if they are to be saved—there is salvation in no other; "there is none other name under heaven" whereby or by whom that boon can be obtained. I do not forget that my urgency, often impassioned entreaty, in calling upon the people at once to turn unto the Lord, forsaking their rebellious attitude, brought upon me not unfrequently the rebuke of grave and reverend seniors, whose theological conceptions were rudely assailed by such appeals. Meanwhile, the Lord added His gracious testimony by giving me seals to my ministry of the time and place. I am reminded of one especially having far-reaching issues. A shrewd, intelligent man was walking aimlessly in the street about ten o'clock on Sunday morning, in a town some twelve miles from Glasgow. He was in much spiritual distress of soul, and knew not which way to turn. Being accosted by a friend he was asked to attend service in the Independent chapel, where a young man from America was to officiate that day. He complied, and the day's instruction was the means of his relief; he found rest in the Saviour, and in due time joined himself to the Church, bringing with him of course his young family. That was the family in which the renowned David Livingstone, the African missionary and explorer, was then a boy, for his father was the man who on that Sunday received the blessing. I did not learn these facts until more than twenty-five years afterwards. In looking back to those early years I have only further to say that I carried with me across the Atlantic a determined opposition to all prevailing use of intoxicants; took occasion to write in the Greenock newspaper on the subject of abstinence from what was admitted to be lawful, but which was not expedient, and throughout those five years the general benevolent objects had such advocacy as I was able to give them. We are not to forget that our Divine Master went about doing good. He lived for it.

On the next period of three years as pastor in Edinburgh, Scotland, I must not dwell. I found in fellowship 140 members and left the number 240. My Bible class contained two men who have since spent their active life as missionaries in China, and are now, in old age, retired from active service. Two others, one

of whom has done the same in India, and the other now occupies a prominent position as pastor in England. During this period the voluntary controversy raged, to which I was called to contribute my quota of information and argument; was editor for two of the three years of the "Denominational Magazine," coming into pleasant relations with certain Quaker friends in England, who were outspoken in a conflict for the Evangelical faith. I sailed for New York, and found myself and family in Montreal early in August, 1836. I was met on landing at the wharf from the steamer from Laprairie by a number of friends; it is doubtful if any one of them survives except Mr. Henry Vennor, with whom from that date I have been on terms of intimate friendship. Though arriving in August, I did not take charge here until the first Sunday in October, for I had to visit leading points in Upper Canada and the townships of Lower Canada, as agent of the Colonial Mission. The design was to furnish that Society with general and local information by which they might be guided in selecting and sending out suitable ministers of Jesus Christ.

Before passing from this second epoch, let me say that one's faith was sorely tried again and again, as the present in Montreal was contrasted with the past in Edinburgh. I left a membership of 240 to find one of less than fifty; and though my hearers in the evening were numerous, they did not reach the aggregate in Edinburgh.

The period to which these memories refer extends from October 2, 1836, to May 14, 1871, during which thirty five years I was the sole pastor of the Church in this city, which for the first ten years met in St. Maurice street Chapel, and the remaining twenty-five years in this building. My beloved friend Rev. Richard Miles left a membership of forty-eight and an average congregation of about 100. There was a debt upon the building not very far from its value. One half the basement was leased to a merchant as cellarage; there were no galleries or vestry. The few people were of one mind and that one mind was to serve the Lord and to promote the interests of the Church. The general attendance upon the ministry grew steadily, as did the membership of the Church. The congregations in the evening frequently filled the little building, for at the time evening service in the churches was not the rule, and members of the Episcopal and Presbyterian congregations frequented my evening ministry. The steady growth of the congregation induced the Church to occupy, for the Sunday school and week night services, the entire basement, to erect a vestry for a retiring room for the minister and for a Bible class, and then to erect galleries, thereby largely increasing the accommodation. During this latter process we united in service with our friends of the American Presbyterian Church and their then pastor, Rev. Caleb Strong. With that Church we have always had the most friendly relations, as also with that so long under the care of the late Rev. Dr. Taylor. As we prospered we paid off our indebtedness, both the original and that arising from improvements and enlargements. The progress alluded to and the need of another congregation with its minister to assist in the general work of the denomination, led to the formation of a second church under the care of Rev. J. J. Carruthers, now, and for the last thirty years, of Portland, Maine. They met for a time in a hall, and then erected a church building. This last was too expensive a movement for their number and means, and ultimately crushed the once hopeful cause. The introduction also of the Free Church of Scotland movement on the visit of the late Dr. Burns, and their choice of an eastern position in the city, naturally though innocently interfered with the progress and success of the second church enterprise. The disruption in Scotland led several families, who deeply sympathised with it, to attend my ministry for a time, and to seek communion with the church until they saw what they could do in our city to promote an object dear to them. Towards the close of our occupancy of the building in St. Maurice street, there was made a very vigorous and persistent effort by means of tracts and printed sheets circulated in offices, warehouses, and other places, especially among young men, to shake their confidence in the great facts of the Trinity, our Lord's divinity, the personality and divinity of the Holy Spirit, human depravity, our Lord's atonement and others which the Church generally regards as of a fundamental nature. Believing it the duty of some one, I announced a series of discourses on the subjects in view of the Arian and

Socinian controversies. The building, seating about five hundred, was packed for nine successive Sabbath evenings with attentive listeners, among whom, be it said to their credit, were many who favored the negative theology. I shall ever bless God for the result. Many waverers were assured, and there followed the turning to the Lord of not a few who had been halting between two opinions. During all this period I was secretary of an auxiliary Bible Society, and from 1839 an active promoter and officer of the French Canadian Missionary Society. It was my custom to make an annual visit to our newly planted churches in the eastern townships, and the north west of the city. As I drove my own sleigh and went alone, I had some rough experience amid our severe winter storms. During several weeks of one summer I was engaged at the instance of the Mission in visiting Nova Scotia and New Brunswick. At St. John I preached in churches of several denominations, and was received with remarkable kindness by, in some instances, crowded congregations. It should also be noted as a feature of the times in Montreal, that the Mercantile Library Association and the Mechanics' Institute came into existence; the first mentioned largely through the energy of the late Hon. John Young. Lectures then began to be desired, and I prepared and delivered free of any charge quite a number on Commerce, and on the elements of Mental and Moral Science. These were delivered in public halls; and I remember one occasion when the Earl of Elgin and his suite were on the platform, and after my lecture on "Freedom of Mind," that nobleman, then Governor General, delivered an elegant address to the Association. About those days the question of our Colleges came up for adjustment, and we held public meetings in advocacy of a liberal, non denominational policy in their management. An amended charter was obtained for McGill College securing this end, and the University of Toronto was placed on a similar basis. Our annual meetings of Bible, Tract, and Sunday school Societies were wont to be held at different periods of the year as their committees might determine. It fell to my lot to suggest an anniversary week, which has been the course for nearly all the years since the erection of the large Methodist Church in St. James street. Our Orphan Asylum, Ladies' Benevolent Society, and other charities demanded and obtained such help as one could afford in the advocacy of their claims. The late Dr. Bethune, Mr. Esson and myself, with a number of lay gentlemen inaugurated the High School. The Ministerial Association of Montreal originated with five of us, of whom I am the only survivor; it was formed about 1837 or 1838, and yet continues in existence. The twenty five years in Zion Church were of the same general nature as the ten years already described. The Church and congregation grew in numbers, in intelligence, and in influence. I suppose it will be admitted that they became a very great power in the community, and that their influence extended for good, far and wide. But the first ten years were very trying financially. The change in the commercial policy of the Mother Country necessarily affecting colossal interests which had sprung up under the former system, produced much distress and disaster in this commercial centre. The ground on which this building had been erected was not paid for, and was, after five years, now becoming due. I went to England with my tale of difficulty and distress, and, as the result of six months' toil, I brought home with me £1,000 stg., and paid for the land which, indeed, had been purchased in my name. But there was still a heavy incubus of debt which was not lifted off for some years, and which necessarily affected unfavorably the ministerial stipend. For fifteen years I received considerably less than my ministerial brethren in the city of the same standing. But I neither starved, nor did I incur debt; hence had no complaint to make. My people began of their own accord to increase the inadequate stipend as the finances of the church enabled them so to do. This was done spontaneously and several times, until at length it became an average amount—paid, let me say to their credit, always punctually.

In the year 1862 leave of absence for five or six months was granted me, and a purse to aid in defraying expenses was put into my hand, that, with my eldest daughter, I might visit England and the Continent. Those months were thoroughly occupied in a most enjoyable manner. Scenes of nature and of art were photographed on the memory, and in the autumn

pastoral work was resumed with fresh impulse and energy.

How can that be done with anything like fitness and power among the same people for a period of thirty-five years? Well, first, they do not really continue to be the same people. The children grow to be men and women, and the middle-aged become aged. Many remove, and in a city like this many are continually arriving. But, second, the Bible is a wonderful book, affording endless variety of the most interesting and instructive teaching. I have 1,600 MSS., for the most part discourses written out, but hardly ever delivered just as they were written. There are biographical sketches from our first parents down to Moses. The parables and miracles of our Lord were examined for purposes of instruction, and so the life and labors of the Apostle Paul. The Epistles of Peter, the first Epistle of John, two chapters in Isaiah, the whole Epistle to the Hebrews were expounded and their lessons enforced. These are but a sample—there was much else after the same manner. Current events were used for illustration and instruction. I was not eloquent, indeed, from a mistaken dread lest I should be found preaching myself rather than Christ, I have never done my very best in elaborating a discourse—hardly ever having written one twice. I have had to fight many a battle against what I regarded as exaggerations and errors in the faith called Orthodox, and have insisted on dealing with difficult questions with common sense, but the grand old verities themselves stand fast as the throne of God! Very many have encouraged me by declaring their indebtedness to the vestry meetings under God for great comfort and strength in the trials and battle of life, and others for a mental and spiritual training in the school of Christ. To Him who helped me and blessed my work be all the praise. I would that more had been done in the way of self-improvement, and that I had used to much greater extent the power of the press. Let my younger brethren take note of this regret and foster by their every effort a healthy literature. Let them cultivate the talent and use it well.

And now age crept on though vigor remained. A three months' holiday enabled me to revisit friends in England and Scotland, to inspect the Exposition in Paris, and to attend the meeting of the Evangelical Alliance in Amsterdam, Holland. In 1869, the death of Dr. Little at the commencement of our College Session, laid on me extra work in the matter of College lectures. In 1870 the brethren in the West and here and in England called me into my present position, and thus in the following May the pastorate was transferred to the Rev. Charles Chapman, and I became merely *pastor emeritus*. I need not speak of my subsequent ministry during the last seven years, it has included no little preaching both in Canada and in England where six months of 1874 were spent, but its main effort has been to bring to bear on the young men who are preparing to enter upon their great and important work whatever of acquirement and of experience I may have obtained by God's goodness during the long ministry.

And now what shall be the conclusion of this imperfect review of a ministry extending over half a century? Before the Lord I bow with humility because of much shortcoming and imperfection; and I lift up my heart with thanksgivings for His unnumbered favors? Whatever planting and sowing I may have done, it was He that gave the increase. Before my fellow-man I bear testimony that self-denial and self-sacrifice in God's service becomes in one's hands a cup of joy and blessing. The choice made fifty years ago is vindicated by the issue. Wealth was not chosen, and it did not come, and sometimes comparative poverty was for the time inconvenient. But usefulness to one's fellow-man was chosen, and through God's goodness it did come abundantly. One exceedingly rejoices not to have lived in vain. One is thankful beyond measure that the ministry has left its impress for good on a great multitude of people here and elsewhere. There is a spiritual force that descends from one generation to another, so that we being dead in due time, yet speak. I have loved this work of ministry in all its parts with a sort of passionate fondness, notwithstanding its trials and disappointments, and to-day I remember with gratitude, homage and joy, "the years of the right hand of the Most High."

THE Rev. Alexander Young, of Napanee, has declined the call addressed to him by the congregation of Picton.

## BOOKS AND MAGAZINES.

*St. Nicholas.*

New York: Scribner &amp; Co.

The November number of "St. Nicholas" begins the sixth volume of the magazine. It contains seventy-two pages and fifty-two pictures, filled with entertainment and instruction for the boys and girls.

*Scribner's Monthly.*

New York: Scribner &amp; Co.

In the November number of "Scribner's Monthly" will be found the beginning of a new story called "Haworth's." It is written by Mrs. Burnett, author of "That Lass o' Lowrie's," and the opening chapters are descriptive of life in English foundries and their neighborhood. Each monthly part of this serial story is to have four illustrations. The contents of the present number is a portrait of the poet Longfellow, of whom the number contains a full critical and biographical sketch. There are also illustrations representing the poet's study, drawing-room, "the old clock on the stairs," the lawn, Charles river, etc. "A Night with Edison" gives perhaps the fullest account yet printed of the life of this interesting man. The rest of the matter is attractive and the moral tone excellent.

*Harper's Magazine.*

New York: Harper &amp; Brothers.

The November number of "Harper" opens with a paper on a "Free Kindergarten" in New York City, which gives an admirable description of the German infant school system. In striking contrast with this article, which may be said to chronicle the last great stride taken by modern civilized society in the work of educating the young, there happens to be in the same number a very interesting and attractively illustrated paper on the "Wild Babies" of North America, describing the initiatory part of the training bestowed upon their children by the Indian tribes from Alaska to the Gulf of Mexico. There is a well-written poem by William Gibson on "The Valley of the Yomouri," in the island of Cuba, accompanied by a very fine illustration. But the illustrations are all fine, and numerous as usual. In the department of Art Criticism the series of papers on "The Old Flemish Masters" is continued, "David Teniers" being the subject in the present number. Those who are fond of the legend and romance of buccaneering times will be delighted to read "The Sea Islands," by S. G. W. Benjamin. This one article is illustrated by no fewer than twenty-four cuts. The Editor's Literary, Scientific, and Historical Records are abreast of the times; the "Drawer" is as full of wit and humor as ever; and the other departments are well supplied with appropriate matter. An hour of leisure time, now and again, spent in reading this publication, passes pleasantly, and at the same time yields no small amount of instruction.

*The American Antiquarian.*

Cleveland, Ohio: Brooks, Schinkel &amp; Co.

No intelligent person can live long on this continent without experiencing a yearning to know something of its ancient history. That it has an ancient history is beyond doubt, although that history has been lost, except in so far as fragments of it can be gathered from the buried relics of centuries long bygone. The Indians who were found here when the Europeans came, and the scattered remnants of which still remain, were not the aboriginal inhabitants. In various places throughout the continent, indications have been found of much more civilized and peaceful races of whom the Indians knew nothing. These mementoes of forgotten nations are not confined to one locality, but are to be met with from the north shore of Lake Superior to the banks of the La Plata, although they are perhaps more numerous in Mexico and Central America than anywhere else. It would seem as if Cortez came to Mexico, and Pizarro to Peru, just in time to complete the work of destruction already so nearly accomplished by the savage forefathers of the tribes we call Indians; for these adventurers found in the cities of Mexico and Cuzco and their immediate neighborhoods a civilization not far behind that of any modern heathen nation. The inhabitants of these cities were well aware of the existence of the Indian tribes, but regarded them as aliens and enemies,

whose attacks they had for centuries repelled by their well-chosen position and their admirable defences. The Spaniards exterminated these people, and their records perished with them. Nothing remains but to gather up a history of the ancient races from the remnants of their works. Of the ancient copper-miners of Algoma, and the mound-builders of other parts of North America an interesting account has been given us by Professor Daniel Wilson, of the Toronto University in his work on "Pre-historic Man." But the knowledge attained on this subject is still exceedingly meagre; and the want has long been felt of a periodical in whose columns the discoveries of explorers in different parts of the continent could be recorded and compared. This desideratum we are glad to see supplied by the "American Antiquarian," a quarterly publication, the first two numbers of which are now before us. It is edited by the Rev. Stephen D. Peet, Corresponding Secretary of the American Anthropological Association and of the State Archaeological Association of Ohio; and from a hasty inspection of these two numbers we find that, so far, it gives good promise of answering the purpose already indicated. We have not space at present for a more particular notice of the contents; but we shall continue to notice future numbers; and we may also, in the form of extracts, from time to time, place before our readers some of the more important discoveries made in this interesting department of historical research.

*Life of John Eadie, D.D., LL.D.*

By James Brown, D.D. London and New York: Macmillan &amp; Co. Toronto: Willing &amp; Williamson.

The subject of this biography is in some degree known to many of our readers. Some may have known him personally. Others may have heard his good report as to pastoral work. And there is a still larger class who know him as the learned commentator, the clear-sighted expositor of Scripture, whose books have perhaps been fully as useful to them as those of any other recent writer. But this we will venture to say, that those who know anything of him in any or in all of these aspects will be anxious to know more of him; and they will find their desires gratified in the volume now before us. Dr. Brown has succeeded in placing before his readers not only the learned and laborious interpreter of Scripture engaged at his life-work, but the whole man in all his aspects and at every stage of his career. Whether searching for birds' nests among the glens and cliffs of Alva, in Stirlingshire, where he was born; or traveling three miles to the Anti-burgher church with his mother on Sabbath, in preference to going two miles with his father to the Relief church, because his mother carried bread and cheese with her and his father carried none; or exercising his wonderful memory, and his extraordinary talent for the learning of languages, under Mr. Browning at Tillicoultry, where he began to learn that close examination of the language of Scripture and that minute investigation of the meaning and grammatical relations of words, which he afterwards turned to such good account; or struggling with poverty and sometimes with sickness to accomplish his academic course at the University of Glasgow, on one occasion trudging the whole thirty-five miles home without tasting food because he had no money left wherewith to pay for it; or actively engaged in his pulpit work in Cambridge street church, Glasgow, and using all the means within his power, by household visitation and otherwise, to humanize the lower class of the inhabitants of the Cowcaddens; or delivering lectures to his students in the Divinity Hall; or busy at his literary work; or writing playful but instructive letters from abroad to his little daughter at home—in fact all his letters to friends had a playful vein running through them; or visiting, first the far East and then the far West; or occupying his place in the Jerusalem Chamber in London as a member of the Bible Revision Committee—in each and all of these aspects, as the man, the pastor, the husband and father, the friend, the teacher, the author, it is more of a living, speaking, thinking reality than of a dead portrait that is placed before the readers of this volume. To those who had the privilege of seeing and hearing Dr. Eadie on the occasion of his visit to this country in 1873, the account of that journey, supplied by Professor Calderwood, who accompanied him, will be very interesting. Within the limits of a notice of this kind we cannot do justice to the merits of the work, but we will give extracts in future issues. The book is printed and bound in a manner creditable to the publishers.

## SCIENTIFIC AND USEFUL.

**GINGER CAKE.**—Two cupsful of molasses, one cupful of lard, one teaspoonful of ginger, one dessert-spoonful of soda dissolved in a very little hot water, and enough of flour to make a smooth dough; roll them.

**TO RESTORE FROZEN PLANTS.**—Frozen plants will often recover if taken to a room where the temperature is just above freezing and kept from the light, allowing them to thaw gradually. The change to a very warm room would be injurious.

**TO CLEAN GILT FRAMES.**—When the gilt frames of pictures, or looking-glasses, or the moldings of rooms have specks of dirt upon them from flies or other causes, they may be cleaned with white of eggs gently laid on with a camel's hair pencil.

**TOASTED CHEESE.**—Cut the cheese into slices of moderate thickness, and put them into a tinned copper saucepan, with a little butter and cream; simmer very gently until quite dissolved, then remove it from the fire, allow it to cool a little, and add some yolk of egg, well beaten; make it into a shape, and brown it before the fire.

**RECIPE FOR INK.**—Here is a recipe for black ink, quickly made and good: To one gallon of boiling hot soft water take two ounces of extract of logwood and one-sixth of an ounce of bichromate of potash. For practical purposes I take about one-half teaspoonful of logwood and potash as large as a small pea; put in teacup, and pour half full of boiling water; stir till dissolved. A little alcohol put in will prevent freezing.

**BREAKFAST CAKE.**—Two pounds flour, one quart milk, one ounce butter, one teacupful thin yeast, three eggs, one teaspoonful salt; warm the milk and butter together, and pour it lukewarm into the flour and add the other ingredients; mix this at night and put in a pan three inches deep; in the morning, bake in a quick oven three-quarters of an hour. This cake was always on General Washington's breakfast table the last few years of his life.

**BAKED HAM.**—Make a thick paste of flour and water (not boiled), and cover the entire ham with it, bone and all; put in a pan, on a spider or two muffin rings, or anything that will keep it an inch from the bottom, and bake it in a hot oven; if a small ham, fifteen minutes for each pound; if large twenty minutes; the oven should be hot when put in. The paste forms a hard crust round the ham, and the skin comes off with it. Try this, and you will never cook a ham in any other way.

**DUMPLING.**—One pint of flour, half teaspoonful of salt, and a piece of butter as large as a walnut rubbed in dry. Then add one heaping teaspoonful of baking powder, and mix into a very soft dough with sweet milk. This can be dropped into the stew or fricassee about ten minutes before it is wanted for dinner, and then they should boil briskly. We never roll out our dumplings, but just take them up in a spoon. If made after this rule they will be light, tender and universally approved.

**PEANUT CANDY.**—Boil one pint or less of good molasses for ten minutes; then add a heaping teaspoonful of brown sugar; let it boil until it hardens. Stir the most of the time to prevent burning. Test it by dropping a small quantity into a glass of cold water. If it becomes hard and crisp remove it from the fire. Have a square tin pie-pan, well buttered and filled to overflowing with the shelled nuts. Be sure to remove the inner red skin as well as the shell. Pour the scalding molasses very slowly all over the nuts.

**OMELET.**—Six eggs, salt and pepper, milk; beat the egg very well; add a little salt and pepper with one table-spoonful of milk or cream. Put a piece of butter in omelet pan, stir it round till quite hot, and turn in the eggs; stir it for a minute; when it begins to stiffen raise it from the edge of the pan with a knife, let it brown a little, and lap it half over. Slip it on a dish, and send to the table very hot, or it is not good. This is very nice when fine chopped meat, parsley, or any kind of seasoning is either stirred into the egg, or laid on one-half the omelet, and the other half lapped over it.

**TO SMOKE HAMS.**—A writer in the *Husbandman* gives this recipe for smoking bacon: Take a tin pan or kettle of corn cobs and set them on fire so as to make them smoke; then turn bottom side up over the smoking cobs the barrel, or whatever you wish to pickle or salt your bacon in, so as to thoroughly smoke the inside of it. Burn at least two pans of cobs under it, so as to smoke it well. Then pack the hams, shoulders, or other meat that you wish to make bacon of in the cask, and after preparing your pickle heat it nearly boiling hot, and pour it on the meat and let the meat stay until it is pickled, when it is made into bacon, ready for use, and well smoked. I smoked my bacon by this process last fall, and it is well done. The bacon can remain in the pickle until used, and you can watch the pickle, and should it ferment scald it over.

**TOMATOES FOR SUPPER.**—Few people know how to prepare uncooked tomatoes in the way adopted in my family, and incomparably better than any mode I ever tasted. By this mode they are very desirable for supper or for breakfast. For a family of half a dozen persons, take six eggs, boil four of them *hard*, dissolve the yolks with vinegar sufficient, and three teaspoons mustard, and mash as smooth as possible; then add the remaining eggs (raw), yolk and white, stir well; then a little oil to make altogether sauce sufficient to cover the tomatoes well; add plenty salt and cayenne pepper, and beat thoroughly until it frosts. Skin and cut the tomatoes a full fourth of an inch thick, and pour the sauce over and you have a dish fit for a president. Though a little troublesome to prepare, yet if once eaten by people who are blessed with palates to enjoy good things, they will be pronounced to be far superior to any other mode of preparation. We use them constantly in this way for these meals. For dinner they are best stewed, but they should always be strained before sending to table.

## PRACTICAL PAPERS.

## YELLOW FEVER. ITS PREVENTION AND TREATMENT.

The present epidemic of Yellow Fever is exciting, as well it may, the most careful interest and study of physicians. While little may be done to stay its present progress, yet the fact that it so often recurs and is, as shown by statistics, especially apt to recur for several years after a general epidemic, ought to command the most expert investigation.

While it is prominent by its virulence, in most respects it does not differ from what we may call the toxic diseases. As in cholera, typhoid fever, etc., some intense poison enters from without. That there should be such a poison among the disease poisons is no stranger than that strychnine and prussic acid should excel other poisons in rapidity of action. Its study divides itself (a) into a study of its origin, (b) of the laws of its propagation, (c) of the intensifying conditions either in the surroundings or in the individual himself, (d) of its symptoms, (e) of its treatment, and (f) its prevention. As to its origin, it is first agreed that its home is in the West Indies and lands adjacent; just as the home of cholera is in India. Like an exotic plant, it may be transplanted. The question is still an open one whether it ever originates in the United States, most claiming that it can always be traced to an outside source; and even when not traceable the specific germ has been kept alive over a season. It is hard to destroy an invisibility; and yet quarantines, fumigation, etc., render it probable that by such methods it is often limited or destroyed.

(b.) The law of its propagation is between the question of contagion and infection. Most physicians regard it as not contagious—i.e., not communicable from the individual in the sense that small pox is; but that it is infectious in the sense that the clothing and other materials about the person contain the germs of the disease. It is, therefore, said to be propagated by infection so that the person having it may transport it; but in no sense different from that by which his companion, dressed in his clothing, will also transport it.

(c.) The intensifying conditions are some of them quite pronounced. Dry heat and freezing cold will destroy it, while moist heat is probably an indispensable prerequisite. But careful study of all the epidemics and the places of their occurrence also show that the condition of locality has much to do with its spread. There are diseases which, like foul seeds, once introduced, will disseminate. But whether they still flourish or decay, be exuberant and pestiferous or stunted and finally eradicated, will depend very much upon the amount of organic matter or filth found to feed upon. While it is not known that any amount of unsanitary condition can originate yellow fever, any more than a pig-sty can originate the Jimson Weed, yet the dimensions are greatly affected by the soil. Perchance, as it is wafted, it may here and there grow where we would not have anticipated. But the rule of exuberance, and so of malignancy, is nevertheless very definite. So every such epidemic is an argument for the most scrupulous attention to civic cleanliness.

Besides the intensifying conditions outside, there are also some intensifying conditions inside, which, no doubt, make individuals or certain classes more susceptible and more subject to severe attack. While in hasty generalization, we are apt to say that such diseases make no distinction, yet the accurate student, not only of varied municipal conditions, but also of classes as to their habits, rearing, proclivities, is able to detect underlying laws which show purity within and without to be a great resister of epidemics. It has more laws of choice than the laity think.

(d.) Variation of symptoms is no new thing, although so much dwelt upon in this epidemic. The same poison acts very differently in scarlet rash and malignant scarlet fever; and, besides, each epidemic, as a rule, has some variation. Miasmatic or paludial influences seem to join in more at sometimes than others. They are hybrids in disease, and most writers recognize various shadings from the Dengue or break-bone fever to the intense yellow fever, with black vomit in twenty-four hours.

It is generally ushered in by a chill, followed by intense fever. Pain in the back and limbs, headache, a burning skin, and a quick, soft pulse in all severe cases, show at once that profound toxic impression is

being made upon the vitals. The watery eye and the whitish tongue, going on to a "cottony" coat with red border, and the tendency to sick stomach early mark the disease. Where there is puffiness over the abdomen and an irritated stomach the black vomit is often an early indication of blood changes of a serious nature. Sometimes, as in the Memphis epidemic of 1873, not the black vomit, but albuminuria and suspended action of the kidneys are the fatal sign. The yellowness of the skin does not appear in more than twenty per cent. of the cases, and is only one of the symptoms of grave suspension of the functions of vital organs. Treatment in severe cases is hopeless, merely because the patient too often begins to die when he begins to have symptoms. The juices of life are changed, and that blood which Mephistopheles calls the "peculiar juice" has already too ceased to be "the life." Medicine, like other things, must be absorbed, and the system must have the capacity to appropriate it in order to get service from it.

Treatment varies much. Efforts is made by cold to reduce the high temperature; but a succeeding sweat does not often bring relief. The quinine treatment, the cold spray treatment, the cathartic treatment, and the free application of external stimulants and thorough nourishing by broths—all have their advocacy. Having no antidote to the poison and having to deal with a body in which vital forces are already so far deranged, we must meet symptoms more by caring for the skin, cooling the body, nourishing and nursing than by medicine. Some have claimed for iodide of potassium and small doses of arsenic good results. The latter does help to allay stomach irritability. Our chief hope is in sanitary science and preventive treatment. By an intelligent marine service guard the approaches. Keep the Southern cities cleaner. When the epidemic breaks out, isolate as far as possible from the infected house, but cordon the locality, and place all under that treatment by arsenic, chloride of iron, chloride of potassium, quinine, or other of those articles which, if used in advance, are believed to guard the avenues of approach and militate against those changes which the particle of poison seeks to initiate.

## HINTS FOR AUTUMN WORK.

The fresh leaves of mangels and beets will injure cattle if fed in large quantities.

Wheat needs nitrogen at this season, and so does the grass. One hundred pounds per acre of nitrate of soda would be a help to both.

The aim in feeding, now should be to get the stock into good condition before cold weather, remembering that an animal beginning the winter well, is as good as half through it already.

Top-dress the orchard with fine manure this month, or later. Leave no dead weeds, grass, or other rubbish near young trees to harbor mice. Recently planted trees should have a conical mound of earth, about a foot high, around them.

Be prompt now, when the days are shortening and the season for field work is rapidly nearing its end. Utilize every hour for securing the crops yet ungathered. Neglect no chance for putting the ground in order for spring work, but turn every fair day to account, that nothing be neglected.

Corn stalks are no longer to be considered as a waste product, good for nothing but to be trodden under foot. They are worth fully the cost of putting in the crop, if well saved and cured. When cut at the right time, and well cured, six dollars a ton is, by many considered a reasonable estimate of their value for feed, when hay is worth ten dollars per ton.

Provide for a crop of green fodder for next Spring. Rye may be sown any time this month; the sooner the better for early Spring feed. Sow thickly, four bushels per acre, and fertilize well. Where the winters are open, as in the border and Southern States, this will make excellent winter pasture and give a crop of grain or green fodder besides.

There is still need for instruction on the curing and stacking of corn fodder. Let the stalks be thoroughly cured before stacking. Small stacks will not rapidly heat and mould; large ones may. Put a ventilator, if only three or four rails set on end, spread below, and tied at the top, in the middle of the stack. Carefully build, or protect them on top, so as to shed water.

If eggs are expected during the winter, they must be provided for now. Dispose of the old hens; select as many of the best young pullets and feed them well.

Give wheat soaked in hot water, once a day. Barley, buckwheat and corn, in equal proportions, may make the rest of the food; chopped cabbages will help. Provide clean quarters, plenty of water, gravel, old mortar and charcoal. Make the house warm; do not crowd too many into it, and a good supply of eggs will result.

## THE EXPLOSIVENESS OF FLOUR.

Professors Peck and Peckam, of the University of Minnesota, have been making an extensive series of experiments to determine the cause of the recent flour-mill explosion at Minneapolis. The substances tested were coarse and fine bran, material from stone grinding wheat, wheat dust, from wheat-dust house, middlings, general mill dust, dust from middlings machines, dust from flour-dust house (from stones) and flour. When thrown in a body on a light, all these substances put the light out. Blown by a bellows in the air surrounding a gas flame, the following results were obtained:

Coarse bran would not burn. Fine bran and flour dust burn quickly, with considerable blaze. Middlings burn quicker, with less flame. All other substances burn very quickly, very much like gunpowder.

In all these cases there was a space around the flash where the dust was not thick enough to ignite from particle to particle; hence it remained in the "air" after the explosion. Flour dust, flour middlings, etc., when mixed with air, thick enough to ignite from particle to particle, and separated so that each particle is surrounded by air, will unite with the oxygen in the air, producing a gas at high temperature, which requires an additional space, hence the bursting.

There is no gas that comes from flour or middlings that is an explosive; it is the direct combination with the air that produces gas, requiring additional space. Powerful electric sparks from the electric machine and from the Leyden jar were passed through the air filled with dust of the different kinds, but without an explosion in any case. A platinum wire kept at white heat by a galvanic battery would not produce an explosion. The dust would collect upon it and char to black coals, but not blaze nor explode.

A piece of glowing charcoal, kept hot by the bellows, would not produce an explosion when surrounded by dust, but when fanned into a blaze the explosion followed. A common kerosene lantern, when surrounded by dust of all degrees of density, would not produce an explosion, but when the dust was blown into the bottom, through the globe and out of the top, it would ignite. To explode quickly the dust must be dry. Evidently when an explosion has been started in a volume of dusty air, loose flour may be blown into the air and made a source of danger.—*Scientific American*.

## LOOK OUT FOR THE DRAINS.

In every house there is of refuse material a large amount. On washing days many gallons, often barrels of water in which our clothing has been washed, and which contains all the filth that the skin has thrown off during the week, must be disposed of. As a rule, it is thrown into a drain, which is, perhaps, covered only by a board, and carried only a few feet away, when it forks into the ground or spreads out and evaporates into the air. If the soil is pervious, it may soak into it and some of it eventually find its way into the well.

In the course of a short time these slops fill the ground full, and a sort of fermentation takes place, and as the air is more or less excluded, most poisonous gases are generated. It is now positively known that many diseases have their origin in breathing these gases. It does not follow that they always cause disease, because the germs may not always be present, but they frequently do. Diphtheria, that scourge of both city and country, has been traced time and again in the city to sewer gas passing into the house. In the country, where less attention is given to the cause of disease, the drain for slops is not always recognized as a source of diphtheria; but in very many cases it has been proved to be so beyond the slightest doubt.—*Herald of Health*.

I AM convinced that to spend any part of our time in feeding Christ's lambs, or binding the wounds of the weary ones of His flock, is not only our honor and privilege, but our greatest help to advancement in the Christian cause.—*Mary Lundie Duncan*.

## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, OCTOBER 25, 1878.

## CHURCH OPENING.

THE new church erected in St. James' Square for the Gould street congregation will be opened for public worship on the 17th November. The services on this occasion will be conducted by Dr. W. M. Taylor, of Broadway Tabernacle, New York, and Dr. Jenkins of St. Paul's Church, Montreal. Dr. Taylor received his education for the ministry at the University of Glasgow, and at the Theological Hall of the United Presbyterian Church, Edinburgh. After license, he was ordained to the ministry in Kilmaurs, Ayrshire, and afterwards translated to a newly formed congregation in Bootle, a suburb of Liverpool. Under his ministry, the congregation became one of the largest of the body in England. From Bootle, he was called to be the successor of the Rev. Dr. Thompson, in the Broadway Tabernacle. His ministry there has been such, in power and usefulness, as to give him a place second to none in that great city. We are sure that many in all the churches will learn with pleasure of his early visit to our city, and will be glad to hear the old Gospel (for Dr. Taylor preaches no other) from one to whom God has given to speak it with freshness and power. Every one will recognise the propriety of having associated with Dr. Taylor, a minister of our own Church—in the person of Dr. Jenkins, of Montreal; and at present the moderator of its General Assembly. Dr. Jenkins is too well known in our city, and throughout the Church, to require to be introduced to the readers of the PRESBYTERIAN. His presence and services will no doubt add greatly to the interest of the occasion.

## THE Y.M.C.A. OF TORONTO.

THE annual meetings of this association, which were lately held in Shaftesbury Hall, were of unusual interest. The re-election of Vice-Chancellor Blake as president marked the appreciation of his services by all the members. It was a well-earned token of confidence. The hon. gentleman is a tower

of strength to the Y.M.C.A. cause. His great ability as a teacher of Biblical truth, his keen shrewdness and common sense, his kindly and affable manner, his earnest advocacy of Temperance and every other reform, his sympathy with young men in their physical contentions, their intellectual discussions, and their moral and spiritual struggles, peculiarly fit him to be the leader of the Association in this city, and one of the representatives of its cause in the country.

At the annual meeting held on Tuesday week for the reception of reports of committees, the President said some things which were worthy of remembrance. He disclaimed any intention on the part of the Association to do anything which was being undertaken by the churches. For his part, whenever they discovered that the Church was taking up the work of the Association, they would drop that particular work and turn their attention to something else of equal importance it may be, and which had hitherto been left undone. Mr. Blake also called attention to the minute which had resulted from the conference at Hamilton, and in which it was expressly stipulated that no member of the Association shall belong to any sect that holds articles opposed to a standing ministry in the Church. No one could honestly be a member of the Association and hold such views. He hoped that none of the members would ever be guilty of the madness of doing anything to lower the ministry in the estimation of the people, or to oppose the work of the churches. But for the ministry the Christian Church would be at a standstill.

The reports which were subsequently given by the chairmen of their respective committees were interesting and instructive. That on visiting sick members showed that this duty is severely done, and that visitation of the sick is no mere sham. The report on the debt which rests upon Shaftesbury Hall was worthy of attention. There is an indebtedness of about seventeen thousand dollars and this amount paralyses the Society to a large extent. A number of the members present contributed upwards of eleven hundred dollars payable in three years to relieve this debt. Were our citizens to give in like proportion the Young Men's Christian Association would have its mill-stone lifted from its neck and it would be free to go forward to its great enterprises in the cause of truth and reform.

## THE ORANGE PROSECUTION.

EVERY sensible and patriotic citizen felt, while the public prosecution was endeavoring to fix a crime upon the unfortunate Orangemen who were taken into custody on the last twelfth, that the case must break down. The taking of evidence on this matter was a prolonged agony. The evidence itself amounted to nothing but flimsy opinions and loose statements. It was manifest at a glance that the law, under which this prosecution was being carried on, was misinterpreted. It was made to do duty for a possible law that might be at a future time excogitated from the brain of some fiery advocate of St. Patrick's day.

The case has broken down, and the charge of Judge Ramsay to the jury will commend itself as a whole to the intelligent apprecia-

tion of the country, with the exception of that part which white-washed Mayor Beaudry and sought to put him in the honored list of the preservers of human life. Had there been a breach of peace by the Orangemen, there would have been ground for legal prosecution. But there was wanting even the attempt. They were simply doing what they had a legal right to do. They were assembling with no mal-intent. They were exercising a right of citizenship which had never before been questioned. In these circumstances they were entitled to civic protection. According to the Judge's remarks there can be no offence arising from the fact that in the opinion of some the meeting of the Orangemen would have led to a breach of the peace. The offending act was not to come from them, but from their Roman Catholic opponents. It would be a curious reasoning to attach guilt to the innocent, because of the likelihood of an unprovoked attack by their enemies. According to this, a procession that might be formed with the view of worthily celebrating the advent of Lord Dufferin's successor, would be illegal, and those taking part in it would be exposed to prosecution, simply because a few rebellious Fenians were found assailing with stones and other cruel missiles, the loyal processionists. A Temperance procession would be illegal, because some drunkards might attempt to disperse it. Such constructions of law will not hold together for a moment, and the jury could not have acted otherwise than by honourably acquitting the prisoners at the bar. There can be little doubt that those who were thus unjustly held for so long a time have a clear case of damages against their would-be life-preserver. Whether the suit will be insisted on, remains to be seen. Meanwhile, it would be well for the parties that represent the two sides of the Orange question to take a lesson from the recent proceedings. We feel sure that with the victory that has been gained for the Orange cause, none but the most obstinate and evil-minded would attempt to interfere with the rights of our Roman Catholic fellow-citizens in their celebration of St. Patrick's day. Surely it will only be becoming on the part of our Roman Catholic fellow-citizens that they show equal respect to the Orangemen, should they choose to exercise their legal right of holding a procession on the twelfth of July. But we do sincerely trust that our Orange fellow-citizens will feel satisfied with the victory they have gained and henceforth content themselves with less showy methods of keeping their great national battle in remembrance. They must be protected, should they elect to walk on the Twelfth. But it would appear to us that now is the time, after a legal victory so pronounced, for throwing coals of fire upon their enemies' head by graceful acts of conciliation. To whatever nationality we belong or to whatever party we may be attached, let us remember we are all Canadians. This land we have either adopted as our own, or hold by right of inheritance. In either case we are bound to be loyal citizens. Let us build up our own state. Let us develop our own resources. Let us avoid anything that will tend to disrupt our country, or cause hateful dissension. With such a peace well secured, we need not fear for the future. The future

of the Dominion is destined to be a great and distinguished one, and it would be ten thousand pities to mar it by one single feeling or word that would encourage sectional strife.

### THE ART OF PUBLIC SPEAKING.

IT was thought by many that the art of public speaking would fall into decadence in presence of the general cultivation of letters. Goldsmith seemed to imagine that the days of oral instruction were numbered because the facility of writing and publishing books had become a marked feature of his own times. It is customary, in the same way, for many writers of the present age to express themselves disparagingly of the pulpit, the rostrum or the platform, in view of what they esteem to be the superior mode of instruction by books and pamphlets, or the current periodicals and newspapers. Even with the remarkable popularity of the host of public speakers of our day, it is still confidently predicted by many writers that the press will ultimately supersede the pulpit and the platform.

One thing we have to consider is that in point of fact, speaking in public seems to be rather on the increase than otherwise. If it appear to follow as a corollary that the cultivation of letters shall lead to the decadence of oral instruction, surely this would be amply illustrated during a century so distinguished as the nineteenth for the publication of books, and for the development of every conceivable form of writing. For the one book of Goldsmith's period, we are publishing thousands. What a vast amount of brain work is expended to-day on works of fiction, of history, of theology. In place of the "Spectator" and the "Rambler" of the Addison and Johnson periods, we have countless weeklies, monthlies, and quarterlies. In the present generation, what a wonderful, far-reaching and powerful teacher is the newspaper, with its host of skilled writers, with its correspondents accompanying armies on their march, and forming a necessary part of every scientific and geographical expedition; with its reporters gathering up every likely piece of information, and photographing the events and actors of the time; with its regular and occasional contributors whose calling it is to elaborate articles on every given subject that are, for the most part, worthy of a permanent place in literature; with its editors who comment upon passing events with every kind and variety of sparkling wit, incisive humour, or learned criticism. If ever there was an age when public speaking would be deemed useless as a mode of instruction, it is surely the present. If the press were ever to supersede the platform, we think it could not have a better opportunity than in our own age of learning and literature.

It is questionable whether the art of public speaking were ever admired or appreciated more than it is in the present day. If ours is an age of writers, it is also one of orators. There is no lack of distinguished speakers, who, in the pulpit and on the platform are successfully teaching their fellow-men. The making of books has certainly not as yet superseded *viva voce* instruction. On the contrary, with the army of writers, there is a multitude of renowned speakers. Indeed, if

we take more than a superficial view of the matter, we will conclude that the cultivation of letters is the very means of developing public speaking, by the superior education which it brings, and by the appreciative condition which it develops. Without a well recognized literature, speech has many advantages of its own. It can utter its word authoritatively. There is no appeal to the decisive facts of literature. The *ipse dixit* of an orator is accepted generally, without requiring the evidence which is furnished by a widespread system of letters. It speaks for itself as beyond fact and reasoning. In such circumstances a greater scope can be given to the imagination. The platform can speak without the trammels of criticism, to which otherwise it is constantly exposed. But culture of a general nature instead of destroying the province of the speaker, puts him on a higher ground. A superior art of speaking is demanded by the new found circumstances. Taking advantage of all the enlightenment which prevails through a wide-spread literature, resorting to superior devices, addressing an audience which experiences the electrifying condition of thinking and feeling, the speaker may rise into the loftier regions of eloquence. With the general diffusion of knowledge, he gets rid of the necessity of long introductions and statements of dry facts, and he can address himself directly to the reason and imagination of the hearer. Mere declaiming can no longer claim a place in rhetorical eloquence. A speaker in our day to take high rank must be more than merely earnest. He must himself be well educated, possessed of a keen insight, have an extensive experience of men and manners, and be electric with the magnetism of human love and sympathy. Let such a man come before an audience with a firm intelligent grasp of his subject, with an ability to ransack literature, science, and art for illustrations, and let him be in sympathy with all nature, and he will soon surround himself with an eager and pressing auditory. It is the special advantage of the high class orator, that he can easily command hearers of such a type as will catch the most delicate touches of the pen and feel the force of the scholarly allusion to the thoughts of others, and be affected by the most hidden flashes of humor. Surely no higher treat could be enjoyed both by the speaker and his audience than when they are mutually capable of giving and receiving benefit, and when being the exact counterpart of one another there is not a tone of the voice, not a glance of the eye, not a single gesticulation, nor a classical allusion, nor a learned quotation, nor a historical illustration, but what is at once and fully appreciated. Let there be such oratory as that which we have attempted to describe, and whether in or out of the pulpit we make sure it will find its place and be made welcome.

It is our firm conviction then that so long as men are naturally constituted to give and receive oral instruction, rather than cease to be because of the wide-spread increase of books and their readers, it will with the diffusion of knowledge reach higher platforms and find greater scope. The preacher of the gospel may rest assured that he will receive a hearty welcome when he goes to the pulpit

charged with a knowledge that will flood his subject, and with a warm glowing earnestness that will command attention. No one need fear that there will be want of work for such a man. The living preacher must always be better than his sermon, or than the volume of discourses he may publish, and therefore for such there will always be abundance of room. Short work may then be made of those who say they do not go to church, for they can read their Bibles at home or peruse sermons more eloquent than those they are accustomed to hear. Even though they can elucidate the full meaning of Scripture for themselves without the aid of pulpit exposition, they could not have the enjoyment arising from the same truth being presented in an animated and intelligent manner. The book, valuable as it is, cannot speak. It wants voice. It needs the glowing eye and rapid movements of the speaker. For our part, to hear a chapter of Scripture well read impresses us more profoundly than frequent perusals of the very same words in silence and alone. And it is our experience that we derive far more pleasure and instruction from a volume of sermons by some well-known divine whom we have been long accustomed to hear. The look and tone of the speaker are constantly with us when we read his words.

We have, perhaps, occupied too much space with these remarks, but we feel that the subject is all-important, and that too much stress cannot be laid upon it. On some future occasion we shall return to the theme, so as to present some thoughts of a stimulating kind that may prove of advantage to many of our readers, who, both from the pulpit and pew point of view are deeply interested in it.

PRESBYTERY OF LONDON.—The Presbytery of London held their quarterly meeting in St. Andrew's Church, Sarnia, on 24th ult. Mr. George Sutherland, of Fingal, was elected moderator for next six months, but not being present Mr. Thompson continued to occupy the chair. A call to Mr. F. Ballantyne from the congregation of Westminster, north and south, was sustained. They promise \$850 stipend with manse. The Presbytery disposed of a protest and appeal from St. James' Church, London. This occupied the court for a considerable portion of two diets. A call from the congregation of Seaforth to Mr. Mungo Fraser, of St. Thomas, was laid on the table. The clerk reported action in the matter. It was agreed to cite parties to appear for their interests at next meeting. Messrs. McCall, Stalker and Chisholm, students within the bounds, were examined and certified to the College authorities. In terms of a report from the Committee appointed to confer with Mr. McLintock, from the Presbyterian Church in England, it was agreed to ask leave of the Assembly to receive him as a minister of the Church. The Presbytery in terms of recommendation of Committee made the following readjustment, viz.:—I. Separate Bear Creek and Burns' Church, and erect Bear Creek and Bridgen into one charge. II. Separate Moore Line from Mandaumin and unite Moore Line and Burns' Church into one charge. III. Declare Mandaumin an independent charge. Mr. Duncan reported that he had organized a congregation at Arkona. The report was received, and Mr. Duncan was instructed to attend to the election and ordination of elders there and act as moderator of Session. A deputation consisting of Messrs. Abraham, McKinnon, Henderson, N. R. Sutherland, and Thos. Gordon were appointed to visit the congregation of Wardsville and report. Mr. Galloway delivered part of his trial discourses for license. It was agreed to hear the remainder of the trials at next meeting. Arrangements were made for the supply of Napier pulpit for six weeks owing to the illness of Mr. McDonald, pastor. The Presbytery appointed an adjourned meeting to be held in First Presbyterian Church, London, on 29th October, at two p.m.—GEO. CUTHBERTSON, *Clk.*

## CHOICE LITERATURE.

## THE TALE OF TWO TRAMPS.—A TRUE STORY OF YESTERDAY.

BY MARY E. C. WYRTH.

"Discriminating philanthropists, well versed in the ethics of political economy, would doubtless wholly disapprove of the reckless manner in which this family perishes in the encouragement of pauperism," remarked Bluebell, as Precious proceeded to fill an order, as she facetiously styled her frequent preparations for the comfort of the inner man pertaining to one and another apparently able-bodied individuals who now and then—more now than then, in truth—wander into our grounds, and who seem to possess no visible means of support.

The Irrepressible is of tender years, but has his voice in matters, and as he looked up from his creamed oatmeal, he replied to Bluebell in tones that savored somewhat of rebuke.

"All the same, when those philanthropists fellers set out for tramps they wont indulge in any such sarcasm. They'll be precious glad to run across some of those 'encouraging pauperism' families. You'd better give that man a cup of coffee, Precious. It's awful damp this morning, and you say nobody ought to go ranging around in the early morning with an empty stomach. I reckon tramps have s'machs."

"I'm sure they have," quoth Precious droll, as she carefully selected a plated fork from among the silver and adding it to her "order" turned toward the back piazza where there waited, for the "severalth" time this week, a tramp.

Our family is not up with the times—the modern, progressive philanthropy times. Our Zeitgeist is an old, old-fashioned one. He clings to certain superstitious notions, and when the teachings of the modern prudential Zeitgeist are promulgated in the family, and in consequence some members begin to take heed to their ways, and to harden their too soft, silly hearts against all non-productive vagabondage, even as the tri-weekly tramp stands expectant at the gate, this old foggy Zeitgeist of ours is sure to whisper some old legend like "Be not forgetful to entertain strangers," or "Inasmuch as ye have done it unto one of the least of these, my brethren," and away goes every theory of political and social economy, and the tramp is fed and sped. We have aided and abetted the social enemy, we have encouraged pauperism, we have incurred the righteous and wrathful displeasure of every conscientious, far-seeing, wise economist and true philanthropist, even in the very moment wherein we were trying our "level best" to be orthodox. No doubt we have much to answer for, economist and philanthropist being our judges. No doubt, as some of our friends prophesy, we may yet "get come up with" on account of all this harboring of a nuisance. I suppose it is possible. There is more than one philosophy, as there is more than one religion, and if we do, it is quite probable that we shall console ourselves for any loss of spoons and faith in human nature that we may, in consequence, suffer, with the reflection that lightning seldom strikes twice in the same place, and proceed as before, in the old paths. Tramps are public enemies the economists tell us. "If thine enemy hunger, feed him," whispers our incorrigible, old foggy Zeitgeist. And we give heed to our Zeitgeist every time.

But sometimes, so inconsistent is humanity, some one of us wakes up as did the boy who accounted for his being coss, by saying that he got up so early. This morning it chanced to be Pater Familias himself who got up surly. And when tramp No. 2 presented himself close upon the heels of No. 1 and civilly asked if he could have a bite of something to eat, Pater Familias volunteered the information that we didn't keep a free hotel exactly, and rather sarcastically asked of No. 1 how many more there were of him. No. 2 with commendable tact as once explained that had he known there was an applicant for aid already at the door he should not have pre-venied himself, but that being arrived he would simply ask leave to work for his breakfast. He was a stranger, he hailed from P. F.'s native state moreover, and as usual, our Zeitgeist put in his officious dictum, and one more unfortunate had, in consequence, a good hot breakfast.

"They both say they want to work to pay for their breakfast," quoth Precious. "Of course there isn't a thing for them to do."

"There's always the lawn," put in the Irrepressible.

"Let them mow."

"And there are the weeds in the flower-beds," suggested the other children.

So the lawn and the flower-beds were recommended to the respective energies of the two tramps, and each went to his allotted work with an alacrity that, if it were counterfeited, was at least an admirable imitation of the genuine article.

"You may either work until you think you have earned what you have eaten, and then go, or you may work on and earn your dinner also, as you like," said Pater Familias, as he passed down the walk on his way to the office down town.

And steadily and deftly they labored on through all the morning hours. At dinner-time, so had they won their way, they were not entertained, as at breakfast, upon the Tramps' Bench, a rustic seat beneath a speaking white oak, to which, from long association, this name has been given, but were seated at the kitchen table, with fresh napery, and daintily and amply supplied.

"There is no discounting their work," said the professor at the family table. "That gardening fellow settled to his weeds like an artist, he took both hands."

"And the knight of the scythe has earned his keep," said the young doctor. "They are an ornament to their guild. For all that, perhaps it would be as well to look after the silver."

The covert imputation at once aroused the Irrepressible, who hastened to vouch for the integrity of the twain.

"They're no thieves. My dog plays with them, and you can't get my dog to make friends with any disreputable characters; my dog knows. And they're going to give us children a turn 'round on the Flying Dutchman after dinner, while they're resting, 'cause one is pretty nearly through the garden-beds and the other mows first-rate, and says he'd rather work for his board than go tramping about, looking for work and not finding any."

"It is a foregone conclusion that they're to make a day of it," laughed the doctor, who informed the men, as he passed through the playground, where he found them actively assisting at the Flying Dutchman whereon rode, with shrieks of delight, six enthusiastic youngsters, that they might as well finish up their jobs, in return for which service they would be lodged and breakfasted in the morning, so as to have a fair start for the next day, "only twenty-four hours behind time."

"Have you then adopted them?" queried P. F. as he returned from the city in the evening, and found the men still at their posts.

"It is more than likely they will clear out the house before morning," grimly suggested our philanthropist friend, who concludes us all incorrigible gulls.

"Or one may rise up in the night and slaughter the other," proposed Precious, piling Ossa upon Pelion of supposition horror. "Anyway, that Irish one cleaned my pig-pen out, and he shall have the same opportunity for the house, so far as one night's lodging goes." Precious' pig-pen is her tender point. She would have it carpeted and curtained, if only the pig would be consenting.

But it is morning and they are gone, our two tramps. I judge they slept the sleep of the just, for they did not waken until Pater Familias went into their room. If one sinner destroys much good, why should not two righteous toilers of the tramp persuasion destroy somewhat of the ill-will nourished and cherished against the order in the hearts of discriminating philanthropists, I wonder. Everybody tells the horrible tale of the tramp. The rude fellows who eat the dinners, knock over the cook and rife the pantry and bureau drawers; the desperate raiders who board railroad trains, steal rides and jam the passenger's hats over their cowardly eyes; the drunken vagabonds who perpetrate outrages of various kinds, have all their chroniclers and their virtuous and orthodox condemners. Nobody tells the quiet, often pathetic story of the compulsory tramp who yet, in spite of adverse circumstances and prejudicial opinion, behaves himself worthily and well. I wonder why. And once again I obey the bidding of our absurd old Zeitgeist, as he whispers, "Tell it, then, yourself."

## WILD BABIES.

A touch of nature makes the whole world kin, so we have chosen a trite illustration of the truth of this statement, and venture to exhibit it by showing to our parents the manner in which certain savage people treat their offspring, because a pleasant and envious notion is entertained here and in other civilized precincts that young Indians grow—just grow as Topsy thought she did. But it is not so: they have sore eyes and bad tempers; they wake up in the night with lusty yells and the colic; they have fits; they raise riots when cutting their teeth; and they are just as much petted and just as mischievous as our own.

The mothers of Pocahontas and Red Jacket worried over them with just as much earnestness as, perhaps, did the maternal progenitors of Mrs. Hemans and George Washington, while quite as much paternal supervision was given doubtless to one as to the other. When the question of love and tenderness is mooted, then it should be said without hesitation that the baby born to-day in the shadow and smoke of savage life is as carefully cherished as the little stranger that may appear here, simultaneously with it, amid all the surroundings of civilized wealth; and the difference between them does not commence to show itself until they have reached that age when the mind begins to feed and reason upon what it sees, hears, feels, and tastes; then the gulf yawns between our baby and the Indian's; the latter stands still, while the former is ever moving onward and upward.

The love of an Indian mother for her child is made plain to us by the care and labour which she often expends upon the cradle: the choicest production of her skill in grass and woolen weaving, the neatest needle-work, and the richest head embroidery that she can devise and bestow are lavished upon the quaint-looking cribs which savage mothers nurse and carry the little ones around in. This cradle, though varying in minor details with each tribe, is essentially the same thing, no matter where it is found, between the Indians of Alaska and those far to the south in Mexico. The Eskimaux are the exception, however, for they use no cradle whatever, carrying their infants snugly ensconced in the hoods to their parkies and otter-fur jumpers. The governing principle of a pappoose cradle is an unyielding board upon which the baby can be firmly lashed at full length on its back.

This board is usually covered by softly dressed buckskin, with flaps and pouches in which to envelop the baby; other tribes, not rich or fortunate enough to procure this material, have recourse to a neat combination of shrub-wood poles, reed splints, grass matting, and the soft and fragrant ribbons of the bass or linden tree bark. Sweet grass is used here as a bed for the youngster's tender back, or else clean dry moss plucked from the bended limbs of the swamp firs; then, with buckskin thongs or cords of plaited grass, the baby is bound down tight and secure, for any and all disposition that its mother may see fit to make of it for the next day or two.

Indians babies, as a rule, are not kept in their cradles more than twenty to twenty-four consecutive hours at any one time; they are usually unlimbered for an hour or two every day, and allowed to roll and tumble at will on the blanket, or in the grass or sand if the sun shines warm and bright. But this liberty is always conditional upon their good behavior when free, for the moment a baby begins to fret or whimper, the mother claps it back into its cradle, where it rests with emphasis, for it can there move nothing save its head; but so far from disliking these rigid coaches, the babies actually sleep better in them than when free, and pos-

sively cry to be returned to them when neglected and left longer than usual at liberty. This fact is certainly an amusing instance of the force of habit.

When the pappoose is put away in its cradle, the mother has little or no more concern with it, other than to keep within sight or hearing. If she is engaged about the wigwam or in the village, she stands it up in the lodge corner or hangs it to some convenient tree, taking it down at irregular intervals to nurse. When she retires at night, the baby is brought and suspended at some point within easy reaching; if the baby is ill, it is kept at her side, or she sits up all night with it in the most orthodox fashion. When the women leave the village on any errand, such as going to the mountains for berries or to the river canon for fish, the cradles with the babies therein are slung upon the mothers' backs, and carried, no matter how far, how rough the road, or how dismal the weather.

Indian babies are born subject to all the ills that baby flesh is heir to, but with this great difference between them and ours—when sick they are either killed or cured without delay. This does not happen, however, from sinister motives; it is not done to avoid the irksome care of a sickly, puny child; it is not the result of lack of natural love for offspring—not any or all of these: it is due to their wonderful "medicine," their fearful system of incantation.

A pappoose becomes ill; it refuses to eat or to be comforted; and after several days and nights of anxious, tender endeavor to relieve her child, the mother begins to fear the worst, and growing thoroughly alarmed, she at last sends for the "shaman," or a doctress of the tribe, and surrenders her babe to his or her merciless hands. This shaman at once sets up over the wretched youngster a steady howling, and then anon a whispering conjuration, shaking a hideous rattle or burning wisps of grass around the cradle. This is kept up night and day until the baby rallies or dies, one doctor relieving the other until the end is attained, and that result is death nine times out of ten.—H. W. Elliott, in Harper's Magazine for November.

## STANLEY'S BOOK.

The difference between the Mungo Park period of African travel and Stanley's is most strikingly illustrated by a single incident in the story of the latter. Stanley began his great journey on the African coast opposite Zanzibar. Through every kind of trial and exposure and peril he pushed on with his large company of about two hundred and thirty persons, and after travelling seven hundred and twenty miles in one hundred and three days, he reached the southern shore of the great Victoria or N'yanza Lake. Upon this vast inland sea, after a short rest for preparation, he embarks, the first white man to circumnavigate it. For more than a month he follows the winding shore, surmounting every danger, and reaches a mid-African empire. The fascinated reader feels as if he had now penetrated a new and vast world of undeveloped humanity, and the sense of remoteness from familiar civilization and the happy world we know is most profound at the very moment when, in this mid-African imperial court, this sole white man, "Stamlee," suddenly encounters—M. Linant de Bellefonds coming south from Cairo! And M. De Bellefonds and Mr. Stanley, one going north from Zanzibar, and the other south from Grand Cairo, meet at a point which, until within a very few years, had eluded all human endeavor of discovery, as a New Yorker meets a Bostonian on the platform of the station at Springfield, and nods and passes on. Nothing in the whole book is a more impressive assurance that Africa is now "opened to trade and travel," and that one of the most jealously cherished secrets of time is at last fully told.

Another of the common impressions—that the single African communities or states are insignificant—is also disturbed by Stanley's story. One of the striking incidents that he describes is a war of the Emperor of Uganda, at whose court he met the Frenchman. He is called Mtesa, and was described by Captain Speke as a wild youth, but, as Stanley sees him in his maturity, he is a remarkable man for an African monarch—a man, indeed, whom Mr. Stanley, in his capacity of Christian missionary, evidently holds that he converted to the true faith. Having made acquaintance with the emperor, and finished the circumnavigation of the lake, which occupied two months of constant travel, Stanley returned to the imperial court of Uganda on his way to the Lake Albert N'yanza. But he found the Emperor at war with some refractory subjects who refused to pay tribute, and as it is the custom of the country that nobody can be permitted to pass through upon his travels while the emperor is at war, Stanley repaired to the camp of his illustrious imperial friend. Instead of finding a few hundred men with spears, which is the common idea of a mid-African army, he found a host of one hundred and fifty thousand warriors, and about fifty thousand women, with as many children and slaves, so that he estimated the number of persons in Mtesa's camp at two hundred and fifty thousand—a mass which, considering the nature and extent of the African's authority, Mr. Stanley thinks not disproportioned to the five and a quarter millions with which Xerxes invaded Greece. We should trust Mr. Stanley's estimates, of which he gives us the grounds, rather than the traditions of Xerxes, and this immense host at once dissipates the common idea of the scanty forces of African kings.

The story of the war which the traveller tarried to see is very amusing. The imperial camp of thirty thousand dome-like huts was pitched upon a cape which was only seven hundred yards from an island on which the insurgents, only twenty thousand strong, were posted. But this enemy was very brave and used to the water, so that they drove back the imperial forces when their navy appeared, and were full of insolent defiance, which sorely tried the soul of the imperial Mtesa, who, with all his enormous force, could apparently do nothing against the insurgents, quick and stinging as wasps. The monarch applied to "Stamlee" for counsel. Stanley, in his capacity of general and shrewd white man, advised him to build a stone dike from the cape to the island, and march his army over. Mtesa was delighted, and forty thousand men were instantly at work. But they began a causeway of a hundred feet in width instead of

ten, and when Stamlee remonstrated, the Prime Minister smiled, and continued to build a hundred feet wide. In five days one hundred and thirty yards of the seven hundred had been made practicable, and the emperor thought that he would try a parley. Stamlee told him it would be fatal, and it was so. The poor envoys were at once murdered. Meanwhile interest in the causeway had declined, and in a few days there were but a hundred men languidly at work, and Stamlee, as missionary, began the conversion of Mtesa to Christianity. But having unsuccessfully tried another naval engagement, the emperor paused in the process of conversion to the gospel of peace and good-will long enough to announce that he should try fighting again, and that during the battle he should watch for the coward, and that the coward he would burn alive over a slow fire. This notification served as a prodigious stimulant. The imperial forces, indeed, were again beaten, but they fought so well that their master was not obliged to roast any of the generals. The rebellion was an exceedingly hard nut to crack, until Stamlee thought of a raft of canoes, upon which a kind of wooden wall was made of laced and twisted trees. Within this a garrison was placed, and the floating fort was moved toward the isle of rebels. A mysterious voice from the interior of the fort then demanded their surrender, under the pain of an explosion of the island and general destruction. This was too awful for the insurgents to endure. They surrendered, and the war was over.

The story of the descent of the Lualaba, or Livingstone, or Congo River from the point beyond which the expeditions from Zanzibar have never penetrated is the most exciting part of the book. It reveals the human life of the hitherto sealed interior of Africa. Stanley followed the river closely, making no expeditions from its banks, and the journey was one of the most desperate and perilous ever known. The river is a huge stream flowing through vast jungles and forests and hills, dashing down rocky slopes in impassable cataracts and rapids, and passing through the lands of cannibals and the lowest grades of humanity. It was one long contest with savage men and nature. Cataract after cataract, fierce tribe and tribe, constantly confronted the voyagers, and at last of the four white men Stanley alone was left. The voyage upon the river lasted from the 22nd of November, 1876, to the 9th of August, 1877. The entire journey across the continent occupied two years and nine months, or about a thousand days, and the distance traversed, which was of course not a direct line, was seven thousand one hundred and fifty-eight (7,158) miles. The expedition contained about two hundred and thirty persons when it started from the east coast. One hundred and fourteen died by disease, or violence, or mishap upon the way, and eighty-nine only survived to return to Zanzibar.

Mr. Stanley is the sole historian, and the wonderful tale rests entirely upon his authority. There was, however, no need of exaggeration or misrepresentation, and there is no reason to doubt the accuracy of the narrative. His journey was one of the great historic feats of human courage and endurance. The fidelity of his companions was repaid by his care of them upon the way, and when the end was triumphantly achieved, he accompanied the survivors back to their homes at Zanzibar, as he had promised, before setting his face toward Europe. There is no "Nile problem" longer. The heart of the African mystery is plucked out.—*Editor's Easy Chair, in Harper's Magazine for November.*

#### EDISON'S EARLY LIFE.

This remarkable inventor, of whom the public has heard so much, is still a young man, having been born in 1847, at Milan, Erie County, Ohio. His mother was of Scotch parentage, but born in Massachusetts; she was finely educated, literary and ambitious, and had been a teacher in Canada. Young Edison's only schooling came from his mother, who taught him spelling, writing and arithmetic.

He lost his mother in 1862, but his father, a man of vigorous constitution, is still living, aged seventy-four. When he was seven years old his parents removed to Port Huron, Michigan. The boy disliked mathematics, but was fond of reading, and before he was twelve years old, had read the "Penny Cyclopaedia," Hume's "England," and Gibbon's "Rome." He early took to the railroad, and became a news-boy on the Grand Trunk line, running into Detroit. Here he had access to a library, which he undertook to read through; but after skimming over many hundred miscellaneous works, he adopted the plan of select reading, on subjects of interest to him. Becoming interested in chemistry, he bought some chemicals, and fixed up a laboratory in one of the cars. An unfortunate combustion of phosphorus one day came near setting fire to the train, and the consequence was, the conductor kicked the whole thing out. He had obtained the exclusive right to sell papers on the road, and employed four assistants, but, not satisfied with this, he bought a lot of second-hand type, and printed on the cars a little paper of his own, called the "Grand Trunk Herald."

Getting acquainted with the telegraph operators along the road, he took a notion to become an operator himself. In his lack of means and opportunities, he resorted to the expedient of making his own apparatus at home. A piece of stove wire, insulated by bottles, was made to do service as the line-wire. The wire for his electro-magnets he wound with rags, and in a similar way persevered until he had the crude elements of a telegraph; but the electricity being wanting, and as he could not buy a battery, he tried rubbing the fur of cats' backs, but says electricity from this source was a failure for telegraphic purposes.

#### OCTOBER.

Autumn's May. The budding-time of snowflakes and frost-flowers. The passion hour that goes before Nature's cold Calvary. These blazing hills are surely the blush of agony preceding sacrifice, the preparation for a spotless robe.

Or is this month the overflow of Summer's generous soul? As if her life had been too short for the dispensation of her whole store of gifts, now that the knell is sounded she has

hastily unlocked her treasure chest and has poured out a month of burnished gold and jasper. What glory was left over from the Summer's gift of wealth is lavished in a final spectacle of gorgeous tints, that seemingly have no purpose in the plan of physical economy. Does it not seem as if the Creator of all good had wished to impress upon His children the idea that beauty is after all the highest good.

There is a little allegorical tradition said to have been held by some of the American Indians, (but bearing the marks of our own writers, as indeed do most of the so-called Indian legends,) to explain the unequalled lustre of a Northern October.

"The Great Spirit having given the earth its mission, departed to another field, but came back monthly to receive his tribute. In the Spring He came and received from her the sweet-smelling violets. In June she brought roses—and said, 'Here is my offering.' And He said, 'It is enough.' In July she brought the golden wheat. And He said, 'It is enough.' In August she said, 'I have spent my labor garlanding the sky with pearly hues and in filling thy abodes with perfumes.' And He said, 'It is enough.' In September she brought the glossy corn and mellow fruit. And He said, 'It is enough.' In October she came reluctantly, with empty hands, and piteously exclaimed, 'I have nothing more for thee.' Then the Great Spirit laid his hand upon her heavily and said, 'Why, then, shouldst thou live longer? I will give thy place to another Earth.' Immediately her life flowed forth and they buried her in snow." The conception is not wholly beautiful or true. We like to think that our Earth is cheerful in its Autumn loveliness, thankful for its little span of life, and determined to serve its Master more abundantly when another resurrection comes. All the gloom that we see in the blushing October foliage is transferred thither from our own forebodings of November's russet and sable cloak and Winter's shroud. Nature never sighs before the time, but smiles even in the face of death.

But in the sounds of Autumn there is the essence of real melancholy. The voice of Nature is grown hoarse and husky. The earliest notes of Spring—the pæan of the frogs at twilight—have in them a certain childhood freshness, a twinkling of sounds. The last articulation of animal life in October is the voice of decrepitude, the shrill, juiceless piping of the katydid. It is the frog-tone leached of its mellowness. And all the strings of Nature's harp are worn and rusted. The mild May zephyr that used to glide melodiously o'er the plump, pulpy, waxy verdure, is now sending forth from the stark, crisp, wrinkled leaves and brittle grasses a grating, wailful, disappointed tone.

#### VAGARIES OF WILD ANIMALS AT SEA.

It is a fact perhaps not widely known that most of the wild animals procured for the menageries and Zoological gardens of Europe and America are brought from Africa mainly by way of North Germany. It seems they are collected in Africa (mainly cubs) and brought to Trieste, and thence to North Germany, and from there are distributed to the countries where they are needed. It thus happens that the North German steamers frequently carry these animals to the United States; and it is interesting to hear about their habits on shipboard. The lions, tigers, and hyenas are great cowards in a storm. They also suffer a good deal from seasickness, and whine about it. The elephant has little to say when he is seasick, but he sways his head from side to side, and looks "unutterable things." It has been described by Charles Read how the sagacious elephant in storms at sea saves himself from being washed off the deck by throwing himself flat upon his belly with all his four legs and his trunk spread out with suction power upon the planks. Captain Neynaber being interrogated upon this point, remarks that no ship-master would undertake to carry a loose elephant on deck. A loose elephant tumbling about in a gale would be a more dangerous object than the loose gun told of by Victor Hugo. The elephant and all the other wild animals transported by steamer are confined in the strongest kind of boxes, and the boxes themselves are secured in the firmest manner. The horse, it appears, is the most nervous and sensitive animal that goes to sea, and a hen shows the most utter disgust with life when seasick.

#### THE HOTTEST SPOT ON EARTH.

One of the hottest regions on the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrive to live there, thanks to the copious springs which burst forth from the bottom of the sea. The fresh water is got by diving. The diver, sitting on his boat, winds a great goat-skin bag around his left arm, the hand grasping its mouth; then takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver, after taking breath, plunges again. The source of these copious submarine springs is thought to be in the green hills of Osman, some five or six hundred miles distant.

#### POMPEII.

Excavations at Pompeii prove the city to have been one of the most fashionable and beautiful of Roman summer resorts, and but for the eruption it might have remained so to this day. As with Pompeii, so with thousands of people who have beauty of form and feature. They might always be admired but for the eruption, that makes the face unsightly, and betrays the presence of scrofula, virulent blood poisons, or general debility. There is but one remedy that positively cures these affections, and that remedy is Dr. Pierce's Golden Medical Discovery. It is the best known tonic, alterative, and resolvent. It speedily cures pimples, blotches, liver spots, and all diseases arising from impoverished or impure blood. It also cures dyspepsia, and regulates the liver and bowels. Sold by druggists.

## BRITISH AND FOREIGN ITEMS.

TEN thousand people attended a temperance meeting at Lincoln, Ill.

SCARLET FEVER has made its appearance in many parts of Ohio, and in some places has assumed a very malignant form.

ONE of the unexpected results of the local elections of Connecticut is the voting of "no license" in a large number of towns.

DISSENTERS in Scotland may now be married in their own churches without previous publication of the banns in an Established Church.

THERE were 696 deaths from cholera at Casablanca, Morocco, between the 7th and 24th of September. The epidemic is now decreasing.

SINCE the first May 600,000 portions of the Bible, in twenty-two languages, have been issued from the Bible stands of the French Exposition.

THE money contributions of New York city to the yellow fever sufferers now amount to about \$400,000. Truly a magnificent charity, and worthy of the empire city.

A RESIDENT of Paisley, Scotland, announces his intention of offering prizes amounting to \$300, to those Sabbath-schools which after examination show distinguished excellence in singing.

TWO thousand three hundred and eighty applicants for admission to the public schools of New York city are excluded this term for want of room; the number of scholars attending is 102,749.

ITALY is working gradually and surely toward the light of day. The Government has undertaken the building of 2,000 new school-houses and the repair of 20,000 old ones. There is unlimited hope in this.

THE Supreme Court of Virginia has decided that white and colored persons cannot lawfully intermarry, and has recently fined a colored man \$500 for marrying a white woman in the District of Columbia in 1874.

THE parish of Yelford-Hastings, in Oxfordshire, contains a population of eight, which is exactly half what it was in 1842. The church will accommodate forty. The living, which is worth about £100 a year, has recently become vacant.

A DISPATCH from Kingston, Jamaica, says: "The insurrection in Santa Cruz has been quelled, and the ringleaders have been captured. The cause of the insurrection is said to have been a disagreement between the negroes and the planters regarding labor contracts."

THE United Presbyterian Synod, of New York, at its recent session, took action suspending the Theological Seminary at Newburg, N. Y., on the ground of want of support for the professors, and want of students to justify the expenditure. The students have gone to Allegheny, and the professors have resigned.

RECENTLY a lady bequeathed to Mr. Spurgeon several thousand pounds for his own personal use. Mr. Spurgeon was induced to enquire into the circumstances of the relatives of the donor, and finding they were needy, and that nothing had been bequeathed to them, he very generously divided the legacy among them.

IT is feared in England that an accident has happened to Eddystone Lighthouse during the storm now raging, as no light is visible at Plymouth. The foundations of the lighthouse were recently reported becoming unsafe. A later report says the lighthouse is safe, but communication is cut off by the tremendous seas now running.

THE new law of Massachusetts with regard to the employment of children in factories provides that no children under ten years shall be employed in any manufacturing or mercantile establishment. No children under fourteen shall be employed except in vacations, unless they have attended school five months during the year.

THE Chinese of San Francisco have contributed twelve hundred dollars for the relief of the yellow fever sufferers. For sweet charity's sake no one who receives a dollar of such offerings should ever lift his voice against any fellow-man who seeks protection and a home and an opportunity for honest labor under the same skies with himself.

THE death of Brigham Young and the interference of national courts with Mormon affairs which has preceded and followed it may have been heavy blows at the Church of the Saints, but Mormonism is by no means dead, or even stagnant. Nearly 600 European converts to the delusion, mostly Danes, have just arrived in New York, on their way to Salt Lake City.

A LETTER from Mr. Muirhead, Secretary of the Chinese Famine Relief Committee, speaks encouragingly of the prospect in that country, and says there has been rain, and there is a well-grounded hope for a good harvest this year. After several years of drouth and famine, in which millions have perished and multitudes have suffered terribly, a change has taken place.

MR. GEORGE MULLER's work at Ashleydown, Bristol, is still in a flourishing condition. The annual report just issued states that after meeting the year's expenses, amounting to \$200,000, the accounts have been closed with a small balance in hand. Since the founding of the institution, nearly \$4,000,000 have been received without any one having been appealed to personally, and 66,000 children and adults have been taught in the various schools.

THE revision of the New Testament is almost completed, and will probably be presented to convocation in England next year. Already it is nearly all printed, the two universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. Bishop Ellicott, the chairman of the revisers who has presided for six hours daily for four days every three weeks, is said never to have once lost his temper or failed to carry his colleagues with him. The revision of the Old Testament will require about three years longer.

## MINISTERS AND CHURCHES.

THE annual meeting of the congregation of St. Andrew's Church, Chatham, was held last week, when the following statement was read: Ordinary income of the congregation, \$2662.09; raised by special effort for church improvement, \$300; for all the missionary and benevolent schemes of the church, \$372.70; making a total of \$3334.79. The membership of the congregation was also increased ninety-six during the year. Of these sixty-five were received on profession of their faith, and thirty-one by certificate. There were also twenty-two baptisms during the year.

A VERY successful tea-meeting was given by the ladies of Chalmers' Church, Keady, on Friday, the 11th of October. Addresses were delivered by the Revs. Wm. Blain, of Tara, A. H. Scott, of Owen Sound, Alex. McKenzie, of Kilsyth, and James Bremner, Esq. The pastor, Rev. Hugh Currie, occupied the chair. Excellent music enlivened the proceedings of the evening. A social meeting was also given on the following Wednesday, when interesting addresses were given by Rev. John Moodie and others. At its close a hearty vote of thanks was tendered Mrs. Currie with the assurance that to her untiring efforts the success was mainly due. Proceeds amounted to about \$120, which will be applied towards seating the church.

THE Rev. R. D. Fraser preached his farewell sermon in Charles Street Church, Toronto, on Sabbath evening, the 13th inst., to a large congregation, from the text, Acts xx. 32. On Monday evening Mr. Fraser was presented with an address from the members and adherents of the congregation. The address was read by the Rev. W. Reid, D.D., who handed to Mr. Fraser a well-filled purse, as a token of the kindly feelings and good wishes of the congregation. The retiring pastor made a suitable reply, referring to the friendly relations which had existed between himself and the office-bearers and members of Charles Street Church, and to the substantial progress made during the past three and a half years, and expressing his gratitude to the congregation for their sympathy, and his extreme regret at the severance of the pastoral tie. At a recent meeting of the Mission Band in connection with this congregation, Mrs. R. D. Fraser, the President, was presented by the members of the Band, on the occasion of her departure, with a fine copy of the Oxford Bible.

TUESDAY, the 15th inst., was a great day in the quiet little village of Orono. The Presbytery of Whitby met in the Presbyterian Church in the forenoon and heard the trials of Mr. Fraser, and in the afternoon the church was crowded with a deeply interested congregation. Mr. Atkinson, of Enniskillen, preached an excellent sermon, and Mr. Little ordained Mr. A. Fraser to the office of the ministry, and addressed the minister, and Mr. Kennedy, the father of the Presbytery, tendered to the congregation some excellent counsels, which from his long experience he could well do. Immediately after, refreshments were served up in the Town Hall to hundreds of people, who afterwards repaired to the church, and the evening was pleasantly and profitably spent by hearing addresses from Rev. G. Lawrence, the first minister of the congregation; Hansom, Episcopal Methodist; Atkinson, Spencer; Willoughby, Bible Christian; Cuthbertson, Fairbairn, and Drummond. Between the addresses the well-trained choir of the congregation sung some beautiful pieces of music that were highly appreciated. The chair was ably filled by Mr. Little. Altogether the occasion was deeply interesting, and the welcome given to Mr. Fraser augurs well for his future usefulness in Orono.

THE new Presbyterian Church at the village of Belmore was opened and dedicated to the service of God on Sabbath, the 13th of Oct., by the Rev. J. Gardner Robb, D.D., of Toronto. The church at both diets of worship was filled to its utmost capacity, doors and windows being crowded with an eager throng. Many not being able to find standing room near by, had to leave. The Doctor in the morning took for his text John xiv. 6, and clearly set before his audience Christ crucified as an all-sufficient, and at the same time the only, foundation of the sinner's hope of acceptance with God. In the afternoon his text was taken from Heb. 7th chap., 24th and 25th verses, from which he deduced the doctrine of the intercession of Christ, showing that, since he ever liveth to make intercession for his peo-

ple, He is able to save to the uttermost all those, and only those, who come unto God by Him. Both discourses were delivered with much earnestness, listened to with unabated attention, and no doubt an impression for good was left upon the minds of all present. The building is of white brick, of Gothic architecture, neatly finished inside, with aisles and platform carpeted, and well lit up with a chandelier and ten side lights. The cost of building is covered by subscription save about \$400. All this speaks well for the Presbyterians of Belmore, who were only organized as a station in connection with McIntosh congregation some three summers ago, and only have had regular services since the induction of the Rev. A. C. Stewart as pastor in July, 1877.

THE new church erected by the Presbyterian congregation of Mount Pleasant, under the pastoral care of Rev. Thos. Alexander, was duly opened for public worship on Sabbath, 13th instant. Appropriate and stirring sermons were delivered by Rev. Dr. James, of Hamilton, in the forenoon; Rev. D. D. McLeod, of Paris, afternoon; and Rev. Dr. Cochrane, of Brantford, in the evening. Mr. Paterson, of Brantford, kindly led the singing. The church, at all the services, was crowded to excess, many having come from a distance to be present on so auspicious an occasion. The utmost attention was given by the audience, and not a few were deeply solemnized. On the Monday after, supper was served in the basement, where the tables were loaded with provisions of every description prepared by the ladies. Three several times were the tables filled before all were served. After supper, the church was filled to overflowing—many having to stand the whole time. The pastor having taken the chair, appropriate addresses were successively delivered by Rev. Mr. Lowry, Rev. Mr. Stobbs, Methodist, Rev. Mr. Watson, Church of England, and Rev. Dr. Cochrane. A reading was also given by Dr. Nichol, of Brantford,—all interspersed with beautiful pieces of music by the Zion Church choir, whose services were kindly offered for the occasion. Votes of thanks were moved by Mr. Thos. McLean, seconded by Mr. Bryce, to the speakers, the choir, and the ladies, after which a verse of the Queen's anthem was sung and the benediction pronounced. The sum realized from the collections, supper, and subscriptions at the time, was considerably over \$300. The weather on both days was all that could be desired, and the happy occasion will not soon be forgotten by those who were present. To God be all the glory.—COM.

THE opening services in connection with the new Presbyterian Church in Queensville were concluded on Tuesday evening last. These services had their beginning on Sabbath morning, Oct. 6th, when Rev. Prof. McLaren of Knox College, Toronto, preached to a large and appreciative audience. The house was again filled in the afternoon, when Rev. William Frizzell, of Newmarket, officiated. The rev. professor preached again in the evening, when no abatement either of interest or attendance was discernible. On the following Friday evening an excellent tea was served in the spacious hall connected with the church. After ample justice had been done to the good things there provided, the company repaired to the church where they were entertained, and we hope profited, with appropriate speeches from Revs. Gilray, Toronto; Loder, U.S.; Amos, Aurora; Frizzell, Newmarket; together with some local brethren of other denominations. It would be unfair to pass over this meeting without stating that the choir of the church contributed largely to the enjoyment of the evening. The opening services were continued on the following Sabbath, the 13th inst. The pulpit was occupied both morning and evening by Rev. A. S. Loder, U.S., a young man who did good service in the Queensville field during his college days. The interest manifested in these services showed that the people had not forgotten him during his stay on the other side of the lines. In the afternoon, Rev. Alex. Gilray, of Toronto, whose name has become a household word in this locality, preached with much acceptance to a congregation filling aisles as well as pews. The concluding service was held on Tuesday evening in the form of a social. The congregations were well represented, and their numbers were largely increased by friends from the Newmarket congregation who embraced the opportunity of congratulating them on the completion of their new church and hall. The church is a neat brick edifice, capable of holding three hundred, and erected at a cost of three thousand dollars. The hall over the shed cost

\$400. It is quite spacious; and will be appropriate for Sabbath School purposes and for other religious meetings. Seeing that the Queensville congregation is quite young, and the membership a mere handful, the erection of a commodious place of worship reflects great credit on the friends of Presbyterianism in that locality. It will not be deemed invidious for a non-member to state that one family contributed \$400 towards the above object. But notwithstanding all the efforts which have been put forth to dedicate the church free from all embarrassments, there is still one thousand dollars remaining unpaid. It is the intention of the worthy elder, Mr. Peter Crann, to make a canvass of some of the more wealthy congregations in the province with a view of wiping out this liability. If the lovers of Zion knew what labor, what self-sacrifice, what anxiety the erection of this church cost the friends in Queensville, they would not wait for Mr. Crann to call on them, but would remit without delay. Many sympathizers from a distance have already contributed towards this object. May God put it into the hearts of many more to do likewise.—COM.

### OBITUARY.

Our feelings were deeply saddened by the following telegram, received on the 26th ult.: "Dugald McNeil died to-day; funeral, to-morrow, two o'clock." A brief narrative of Mr. McNeil's life and labors may be interesting to many of our readers.

He was born in North Knapdale, Argyleshire, Scotland. His parents came to Canada when he was three years old, and settled in the township of Metcalfe, Ont. In 1863 he was one of thirty-three applicants who were admitted by the Kirk Session of the congregation of Mosa to the Lord's Table for the first time. He was then about twenty-one years of age. His conversion was very remarkable—many of his neighbors observing what a wonderful change came over him. Soon after this he expressed to his pastor a strong desire to devote himself to the ministry, but feared he might not be able to succeed with the required studies. He was encouraged to begin. At first he spent some time in the common school, and took Latin and Greek lessons at the manse. He found these early studies very irksome, and at one time became so discouraged that he resolved not to proceed any further. On being told that if he really desired to preach the gospel from pure motives the Lord would open up the way before him, he took courage, made a fresh effort, and, gradually, his chief difficulties vanished. While prosecuting his studies at home he was always actively engaged in some good work—a leader in the Sabbath-school and in the temperance cause. When he left home for college we missed him very much.

His college studies were prosecuted in Toronto, with the exception of one session—his second year in Theology—which he spent in Princeton. He completed his curriculum in Knox College the first year the new building was occupied. During his theological course he had frequent opportunities of preaching Christ, the object most dear to his heart. He labored one summer for the Students' Missionary Society in some of the back townships north of Peterboro. In that field he had very hard work, and had to put up with many of the inconveniences incident to new settlements, but he was glad to endure hardship in the service of his Master. He was also privileged to preach in some of the mission-stations and congregations in the older parts of the country. He labored most within the bounds of the Presbytery of London. He was always well received—indeed, was popular. His style of preaching was clear, earnest and practical, and the truth preached by him found access to the hearts of many, where more labored efforts would have fallen on listless ears. In private he was social, kind, and always cheerful. He was very fond of what he deemed innocent amusements, but scrupulously shunned sinful levity. Very few, indeed, could associate long with him without becoming fondly attached to him. If he was severe in aught, it was in denouncing sin; and in this matter he spoke his mind plainly, even at the risk of giving offence.

He died of consumption. While at Princeton, towards the latter end of the session, he caught a cold, which resulted in an obstinate cough, and this was intensified by exposure on his way home from college. A few months afterwards, he was told by his medical adviser that one of his lungs was deeply diseased, and that his final recovery was very doubtful. He then

WORDS OF THE WISE.

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

CHRIST'S Yoke is like feathers to a bird; not loads, but helps to motion; without them the body falls.—*Jeremy Taylor*.

WE want all our young people to bear in mind that there are two hard things to do: to talk of yourself without being vain; and talk of others without slandering them.

When we are out of sympathy with the young, then I think our work in this world is over. That is a sign that the heart has begun to wither—and that is a dreadful kind of old age.—*George MacDonald*.

THE wish falls often warm upon my heart, that I may learn nothing here that I cannot continue in the other world, that I may do nothing here but deeds that will bear fruit in heaven.—*Richter*.

NONE shall be saved by Christ but those only who work their own salvation while God is working in them by His truth and His Holy Spirit. We cannot do without God, and God will not do without us.

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Rickersteth*.

CHEMISTS tells us that a single grain of the substance called iodine will impart color to several thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole of life and character.

THE general end of both Old and New Testaments is one, the only difference between them being this, that the Old has made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—*Hooker*.

CHRIST descended to us that he might unite us to God; until we have reached that point, we are, as it were, in the middle of the course. We imagine to ourselves but a half Christ, and a mutilated Christ, if he do not lead us to God.—*John Calvin*.

A LEARNED man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

I MUST pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And Oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open our ears, and I believe a sincere soul was never left with that prayer unanswered.—*Edward Garret*.

WHEN may a person be charged with cowardice? When he fears to tell the truth when he should do so; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

On the 15th inst., at the residence of the bride's father, by the bride's brother-in-law, the Rev. A. Dawson, Mr. Peter T. Servos, to Miss Effie M. Whitmore, second daughter of P. Whitmore, Esq., Niagara, Ont.

MEETINGS OF PRESBYTERY.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.  
 PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.  
 LONDON.—In First Presbyterian Church, London, on 29th October.  
 LINDSAY.—At Lindsay, on the last Tuesday of November.  
 LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.  
 SAUGEEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.  
 TORONTO.—In the usual place, on the first Tuesday of November, at 11 a.m.  
 GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.  
 BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.  
 BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.  
 PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.

Nor did they look in vain. Jesus bade them show themselves unto the priests. In the case of the leper recorded in Matt. viii. 4 this command followed the cure. Here it preceded it. This was done to test their faith. The law directed (Lev. xiii. and xiv.) that lepers, when they were cured, should show themselves to the priest and get a certificate of their cure. This direction, therefore, to go to get a certificate of being cured before they were cured required great faith. They might have objected, "Why send us without the healing that is requisite? Why not cure us first?" And so many want to be cleansed before they go to Christ. But they must go as they are, or they never can be healed.

It is in the act of going in the "obedience of faith" that the healing is made. So they set out to go, but as they went, "perhaps in the village itself," as Trench suggests, they were cleansed. While they were obeying the Lord's command the Lord's mercy came to them, simply because of their faith. So Naaman was healed. And so it was in every cure the Lord wrought, however varied in other respects His methods. So is it in the case of the spiritual leprosy. There is only needed personal faith in the love and suffering of a personal Christ. To every one healed by Jesus it can be said, "Thy faith hath made thee whole."

II. ONE (vers. 15, 16) perceiving the wonderful and instantaneous healing is not only glad but grateful. At once he returns to Jesus. No longer in husky tones, but in a loud voice, clear and strong, he glorified God. There can be little gratitude or love to Jesus where God does not receive the glory. He falls at the feet of Jesus in reverent homage, and gives Him thanks. It is the expression of personal indebtedness to Jesus. So also it is in the Christian life, all true obedience is the expression of gratitude. This distinguishes it from mere trying to do right, from the slavish obedience prompted by the spirit of bondage. It is the outgoing and manifestation of a spirit of adoption in a service which is perfect freedom.

This grateful man was a Samaritan, one from whom least would have been expected, one who had not the privileges of the others, and who belonged to a despised race. Thus those who come to Jesus in heathen lands often shame, in the fervor of their devotion and love, those who have been blessed with all the privileges of Christianity from their youth. Here is encouragement to work on in the least hopeful fields. Away from the centres and in the frontiers you may find people less gospel-hardened, freer from prejudice, more eager to hear the Glad Tidings.

III. THE NINE (vers. 17-19). Jesus asked, Where are they? The question is full of sadness. Mere ceremonial obedience was nothing in comparison with grateful love. The Jews in their scrupulosity forgot their benefactor; while the stranger by his grateful love proved that he had obtained a spiritual deliverance greater than any bodily healing. The first had reached but to the healing of his body, and that he had in common with the unthankful nine; but gratitude for a lower mercy obtains for him a higher, a peculiar blessing, which is singularly his; which reaches not merely to the springs of bodily health, but to the very fountains of his spiritual being. These also are healed. That which the others missed, to which their bodily healing should have led them up, he has obtained; for to him, and to him only, it is said, Go thy way: thy faith hath made thee whole. As contrasted with the nine, "their's was merely the beholding of the brazen serpent with the outward eyes, but his with the eye of inward faith; and this faith saved him—not only healed his body, but his soul."

Thus gratitude gives continual access to higher and higher blessings. The more we realize the claim of Jesus to personal gratitude and devotion, the greater will be our endeavor in the Christ-like life.

Just as leprosy sets forth the nature of our sin, its loathsomeness and misery; so the dealings of Jesus with the lepers illustrates his way of saving us, and its simplicity. "Believe on the Lord Jesus Christ and thou shalt be saved."

EXPLANATORY NOTES.

I. Leprosy.—The scab comes out by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes disappear; the nose, the eyes, the tongue, the palate, are slowly consumed. Medicine has no power to stay the ravages of this fell disease, or even to mitigate sensibly its tortures. The nature or cause of the disease is a mystery. The opinion of one who has observed it closely is that "it is caused by living and self-propagating animalcule, which eat up their victims in one remorseless meal."

"Sauntering down the Jaffa road on my approach to the Holy City, in a kind of dreamy maze, I was startled out of my reserve by the sudden apparition of a crowd of beggars—'sans eyes, sans nose, sans hair, sans everything.' They held up towards me their handless arms; unearthly sounds gurgled in their throats without palates—in a word, I was horrified. They have been perpetuated about Jerusalem from the remotest antiquity. When not obliged to live out of the city, they have a separate abode assigned to them, and they are shunned as unclean and dangerous.—*Land and Book*.

2. A Samaritan.—It gives a special significance to this miracle, and to its place in the Gospel of St. Luke—the Gospel for the heathen—that this thankful one should have been no other than a Samaritan, a stranger, therefore, by birth to the covenants of promise, while the nine unthankful were of the seed of Abraham. Thus there spoke out in this circumstance, that the Gentiles (for this Samaritan was no better) were not excluded from the kingdom of God, nay, rather might find a place in it before others who by nature and birth were children of the kingdom; that the ingratitude of these might exclude them, while the faith of those might give to them an abundant entrance into all its blessings.—*Trench*.

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wanted one more session to complete his course, and was most anxious to attend Knox College the following winter, but was dissuaded from his purpose. During the following year, under careful nursing, he recruited considerably, and made up his mind to join his classes, in order to finish his curriculum. It was, however, too much for him, for he was more than once prostrated during the session. He often spoke with gratitude concerning the leniency and kindness of his professors. When the session closed he came home in weak health, and though he was most anxious to prepare for license, he was never able. Indeed, he was now fully convinced that his course on earth was nearly finished. He lingered for eighteen months longer,—at times well enough to preach occasionally, and visit his friends, at other times laid low. During his last illness he suffered much, but was always cheerful, frequently repeating some of his favorite lines, such as—

"My son, saith He, with patient mind  
Endure the chast'ning rod."

His mind was full of the Word of God. Did space permit, we could quote from his letters many of the sweet promises on which his soul was feeding in his last days. He never repented that he studied for the ministry. D. L. Munroe, B.A., who was much associated with him during his early walks of usefulness, called to see him a few days before he died. He could then only whisper a few words at a time. Mr. Munroe asked him, "Had you known this at the beginning of your studies, after your experience, would you have followed the same course?" He answered, "Yes, most willingly." In parting, he took Mr. Munroe's hand, saying, "Be faithful." His faith was strong to the last, and he passed away peacefully. Both his parents, four brothers, and two sisters survive him—all of whom are exemplary communicants in the Presbyterian Church. The Rev. N. McKinnon, who visited him frequently during his last illness, writes: "We have buried him close to the gate of the graveyard. There was a large procession of carriages. I preached at the house before we started. A deep solemnity pervaded the meeting. My text was: "Precious in the sight of the Lord is the death of His saints."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIV.

Nov. 3, } THE TEN LEPERS. { Luke xvii.  
1878. } 11-19.

GOLDEN TEXT.—"And Jesus answering said, Were there not ten cleansed? but where are the nine?"—Verse 17.

HOME STUDIES.

- M. Lev. xiii. 38-46.....The law of leprosy.
- T. Lev. xiv. 1-29.....The law of cleansing.
- W. 2 Kings v. 1-14.....The Syrian leper.
- Th. Mark i. 35-45.....The leper of Capernaum.
- F. Luke xvii. 11-19.....The ten lepers healed.
- S. Zech. xiii. 1-9.....A fountain for uncleanness.
- S. Ps. li. 1-19.....Whiter than snow.

HELPS TO STUDY.

Jesus was on his way to Jerusalem. The most direct way was through Samaria. But the Samaritans were not on good terms with the Jews, who, in turn, hated and despised them. Hence it was that those who went up to the feasts often met with annoyances as our Lord Himself did (Luke ix. 52-56), and even violence when they passed through the unfriendly land that lay between Galilee and Judea. Our Lord, therefore, avoided it, and went along the frontiers between Samaria and Galilee. He thus travelled due east towards the Jordan; and, on reaching the river, either crossed it at Scythopolis, where there was a bridge, recrossing it again near Jericho, or He kept along the western bank.

And on His journey, as He was entering into a village, unknown to us, there met Him

I. TEN LEPERS: vers. 12-14.

Cut off from all intercourse with their fellow-men, shunned and loathed, their common misery had drawn them together, and caused even the fierce antipathy between Jew and Samaritan to be laid aside.

The exclusion of the leper from people and the temple of God was not based upon sanitary grounds, for leprosy was not contagious.

All the ordinances relating to it were typical and symbolical; utterly loathsome and incurable (Note 1), it was chosen to represent the effects of sin. The leper was a type of one dead in sin, and his separation set forth the exclusion of the abominable and polluted from the true City of God—Rev. xxi. 27.

Out of their misery these men cried to Jesus. They were conscious of bodily distress and loathsomeness. They had heard of Jesus, of His power to heal, His willingness to receive. They believed this. They had faith enough to go to Him for relief.

## OUR YOUNG FOLKS.

## THE QUARREL.

Two little kittens, one stormy night,  
Began to quarrel and then to fight;  
One had a mouse, the other had none,  
And that was the way the quarrel began.

"I'll have that mouse," said the biggest cat.  
"You'll have that mouse? We'll see about that."  
"I will have that mouse," said the eldest son.  
"You shan't have that mouse," said the little one.

We told you before, 'twas a stormy night  
When these two little kittens began to fight;  
The old woman seized her sweeping broom,  
And swept the two kittens out of the room.

The ground was covered with frost and snow,  
And the two little kittens had nowhere to go;  
So they laid them down on the mat at the door,  
While the old woman finished sweeping the floor.

Then they crept in, as quiet as mice,  
All wet with snow, and cold as ice;  
For they found it was better that stormy night,  
To lie down and sleep than to quarrel and fight.

## JOHNNIE'S ORATION.

"GOT your speech ready for Friday, Johnnie?" asked a school-boy.

"No," said John.

"Well, I have. You'd better hurry up."

"Pshaw! what's the use?" asked John.

"You see, a speech for Friday isn't just like lessons that a fellow ought to learn. Ever so many things may happen, so that I shan't have to speak at all. Visitors may come in, or some other boy may recite something real long, so that there won't be time for me. I shan't bother. Maybe I'll go out in the country that day, and then if I learned anything it would be of no use. I'll wait till the time comes."

John waited, but he did not go to the country. The other boys chose short declamations, and Friday morning was so cloudy that there was no prospect of company. At noon John was in a state of desperation. He flew here and there about the house in search of something that would answer his purpose. Uncle Jack gave him a book of old dialogues and orations, but before he could learn more than a line or two it was school time.

The others spoke, but John listened without hearing much; and when his own name was called, he walked across the floor with a bewildered feeling, staring at the ceiling, leaning against a post in the centre of the room. Mr. Gray would not accept excuses; John knew that perfectly. He put his hands in his pockets and looked at the clock; then he began, confusedly:

"My name is Norval. On the Grampian—Hills my father feeds his—his—name is Norval—"

"Runs in the family, that name does," slyly whispered a boy near him.

The others began to laugh, for they all knew how grandly John had talked of not taking any trouble. Mr. Gray began to look curiously over his glasses, and John knew that something must be done; so he suddenly said:

"I don't know much about Norval, but I know something about industry; so I'll talk about that."

"Industry is a good thing to have; it's better than luck; it may not turn out as he expects, and then he gets into trouble. If a boy is real industrious, and gets ready for things, why, he's ready. If the man that invented telegraphing had waited for luck, I

don't suppose there'd have been any messengers sent yet. Boys, be industrious; get ready beforehand and don't wait till the time comes."

John bowed and sat down, and the boys applauded heartily. Mr. Gray, who did not understand the matter so well, hesitated a moment, but finally said. "This address seems to be original, and I suppose we may judge it leniently on that account, though it is very imperfectly prepared. There is some valuable truth in it, however, which the speaker himself may profit by. Whatever is worth doing at all is worth doing well. Or, rather," he added more seriously, "there is a better motto still that I should like to give you: 'Whatever ye do, do it heartily as unto the Lord, and not unto men.' That will prevent all shams and careless work."

The boys thought John had escaped wonderfully well; but he was certain of one thing—that if he had not learned anything to recite, he had learned something else that day.—*S. Visitor.*

## THE GARRET HOME.

A GENTLEMAN was visiting some destitute families in one of the poorest parts of London. After climbing a number of stairs, which conducted to the top of one of the houses, he observed a ladder leading to a door close upon the slates. He thought it most unlikely that any human being would be found dwelling there; but in order to satisfy himself he resolved on ascending the ladder. On reaching the door he found it so low that he was obliged to stoop before he could enter. "Is there any one here?" he inquired.

"Come in," answered a feeble voice.

He entered, and found a little boy the solitary tenant of this wretched home. There was no bed—no furniture of any kind. Some straw and shavings in one corner formed the poor little fellow's seat by day, and his couch by night.

"Why are you here?" inquired the kind visitor. "Have you a father?"

"Yes, sir."

"Have you a mother?"

"No, sir; mother is in the grave."

"Where is your father? You must surely weary very much for his coming home in this dark solitary place?"

"No, sir," replied the boy, sorrowfully.

"My father gets drunk. He used to send me out to steal, and whatever I stole he spent in drinking."

"Does he not make you do so still?"

"I went," replied the boy, "to the Ragged School, and I was there taught the words, 'Thou shalt not steal.' I was told about heaven and hell—that Jesus Christ came to save sinners—that God punishes the bad, and loves the good: and I resolved from that time I would steal no more. Now," continued the little sufferer, "my father himself steals, and then gets tipsy; and then he gets angry at me, and is cruel to me, and whips me, because I will no longer steal."

"Poor little boy!" said the gentleman, deeply interested in the sad history. "I am sorry indeed for you. You must feel very lonely here."

"No," said the other, with a smile on his face; "I am not alone!"

The gentleman took out his purse and gave

him a small trifle, promising that he would come back again and see him on the morrow:

"Stop!" said the little fellow, as his kind visitor was preparing to go down the ladder, "I can sing." And so saying he commenced, in simple strains, the beautiful hymn with which he loved to cheer his solitude:

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to Thee.

"Fain would I to Thee be brought,  
Gracious God! forbid it not;  
In the kingdom of Thy grace,  
Give a little child a place."

## ONE DROP OF INK.

"I DON'T see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it."

"O mother, who would have thought one drop would blacken a glass so!"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training—many drops of which will make no impression on him."—*N. Y. Weekly Witness.*

## NED'S LESSON.

"POLLY wants a cracker! Polly wants sugar! Hurry up! hurry up! Polly is hungry!" screamed the parrot, from the top of her perch. Mabel and May fed her with bread and fruit, and filled her cup with fresh water; and while Polly chattered her thanks the little girls turned to watch Ned at his play.

He was building a fort out of sticks and stones. "Now, girls, this is the way to make the roof. You lay the sticks so!"—but the pieces of wood dropped, and the fort fell into ruins before his eyes.

Then Ned stamped upon the ground in his anger, and a word, a dreadful word, fell from his lips. It was the first time in his life he had ever spoken such a word, and Mabel and May cried out, "Oh, Ned! how could you!"

Quick as a flash Polly caught the word, and in her loud harsh voice sent it ringing out through the garden. It had a dreadful sound when it fell from Ned's lips, but when Polly screamed it out the girls covered their ears, and Ned, full of grief and shame, ran to the bird. "Oh, Polly! hush, do hush! I'll never say it again! Mabel, give her some candy, cake, anything to make her forget that dreadful word!"

Ned is a big boy now, but he never forgot Polly's lesson. It was the last time he ever soiled his lips with an unclean word.

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