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THE PRESBYTERIAN

Vol. 2.—No. 6. (New Series).
Whole No. 357.

Toronto, Friday, December 6th, 1878.

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

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Sabbath School Presbyterian.

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Golden Hours for the Young.

PUBLISHED MONTHLY.

In parcels of twenty, and over, 15 cents per year.

The SABBATH SCHOOL PRESBYTERIAN has been received with increased favor during the year, although there are still very many schools in which no copies are taken. It is encouraging to know that the patrons of the paper look with approval upon the efforts made to provide such a publication; and we bespeak largely increased orders for the coming year—promising, on our part, to make the paper more attractive than ever to our young folk.

GOLDEN HOURS, started in January last, will be continued, but as an entirely distinct publication. In reading matter and illustrations it will be quite different from the SABBATH SCHOOL PRESBYTERIAN, so that, if desired, the two papers may be given out to the same scholar alternately—thus forming a fortnightly issue.

PLEASE NOTE!

Superintendents and teachers will oblige us much by sending in their orders for 1879 as early as possible, so that we may know how many copies to print of the January number.

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NOTES OF THE WEEK.

THERE are 70,000 Christians gathered into the churches of Madagascar. Polynesia is almost entirely Christian.

A SABBATH School Conference is to be held at Stratford on Wednesday, the 22nd of January, 1879, under the auspices of the Presbytery.

THE Rev. Wm. Cochrane, D.D., of Brantford, lately presented to each of the students of Knox College a volume of the "Sermons" preached in Zion Church which have been printed, for which he received a hearty vote of thanks. This is an example worthy of imitation, and it is to be hoped that it will be followed by others.

WE are in receipt of the initial number of the "Daily Review," a bright, neat evening paper, published by Messrs. Took & Co., of the Peterboro' "Review." It deserves success, as we feel certain the evening edition will be marked by all the good quali-

ties which for so many years have distinguished the old Peterboro' "Review."

THE Bible Society of Geneva, Switzerland, has undertaken to send a copy of the New Testament to each school teacher in France. It will require about 80,000 copies. The society has already sent about 27,000 copies, and needs funds to complete the work. The society has received many letters of thanks, among them, one from a Roman Catholic nun.

THE American Sunday School Union has received \$10,000 as a legacy from the late Miss Mary B. Danser of New York, and the late Myron Phelps of Lewiston, Ill., who was for many years an earnest friend and a liberal contributor to the missionary work of the same society, has left it a legacy of \$5,000, besides making a generous provision for his own local church school.

MANY of our city readers, especially those connected with the congregation, will doubtless be desirous to obtain a photograph of the new Presbyterian Church on St. James' Square. Messrs. BRUCE & CO. have issued photographs of the building in various sizes, which are beautiful specimens of fine workmanship. They may be had small enough for mailing conveniently, or sufficiently large for framing.

THE "Sarnia Observer" after having been conducted by the Messrs. Gemmill, with considerable ability and great care, for twenty-five years, has changed hands. The new proprietors, one of whom, Mr. George Eyvel, has for some time past been connected with the Toronto "Globe," and the other, Mr. H. Gorman, for a number of years on the staff of the London "Advertiser," are able and enterprising young men, well qualified for the work they have undertaken.

THE young men of the Central Presbyterian Church, Toronto, have formed themselves into an association for the purposes of Christian sociability and work. At a meeting held on Thursday evening, the 28th ult., a constitution and by-laws were agreed upon. The pastor is the President of the Association, and the following gentlemen were elected to fill the other offices: Vice-President, Mr. H. B. Gordon; Secretary, Mr. W. P. Foreman; Treasurer, Mr. James Bryce; Chairman of Entertainment Committee, Mr. C. Murray; Chairman of Yoke Fellows' Committee, Mr. C. A. Coleman; Chairman of Visiting Committee, Mr. Wm. Shields.

THE "Interior" has tracked a delinquent, dishonest, and insulting subscriber, "from one post office to another, clear across the continent," and having finally overtaken him in Oregon, collected the claim by law. It did this "as a means of grace to him," and also adds, "We mean to be a means of grace to all such, as opportunity serves." It is seldom that a case of delinquency occurs among the subscribers of the PRESBYTERIAN, but quite often enough to make us sympathize with the "Interior" and probably induce us to follow its example. Even should it fail of being "a means of grace" to the defaulters, it will contribute to our own means of living.

FURTHER missionary meetings will be held next week within the bounds of the Glengarry Presbytery as follows: At Lancaster, on Monday, 9th Dec.; at Second Con., Lancaster, on Tuesday, 10th Dec.; at

Williamstown, on Wednesday, 11th Dec.; at Martintown, on Thursday, 12th Dec. Deputation—Revs. Donald Ross, Chas. Cameron, J. A. R. Hay, and Mr. D. B. McLennan, Q.C. At Indian Lands, on Monday, 9th Dec.; at Dunvegan, on Tuesday, 10th Dec.; at Alexandria, on Wednesday, 11th Dec. Deputation—Revs. H. Lamont, D.D., Wm. Ross, and F. MacLennan, and Mr. Chas. Mardonald. The hour of meeting in each case will be seven o'clock p.m.

THE Rev. Orby Shipley, an active and conspicuous member of the ritualistic party in the Church of England, has gone over to Rome. He was a prolific author, but never held a living. The "Whitehall Review" has published a list of Anglican clergymen and laymen who have of late years joined the Roman Catholic Church, with the following result: 200 Oxford graduates have gone over, 135 of the number clergymen, the rest laymen; of these, 92 have become Catholic priests. From Cambridge University 112 have gone over, 50 of them clergymen, and 62 laymen. According to the "Review," besides these 185 Oxford and Cambridge men, 145 other clergymen have seceded to Rome, making a total of 330. One seceding clergyman has reached the mature age of seventy years.

ANNIVERSARY meetings will be held in Crescent street Presbyterian Church, Montreal, on the 10th, 11th and 12th inst., for the purpose of giving information respecting the missions of the Presbyterian Church in Canada at home and abroad, in the hope that a review of the work in which the Church is engaged may tend to increased interest, effort, and liberality, on the part of its membership, and also that by this means a wider sympathy may be created in the work undertaken by all other branches of the Church of God who are in like manner engaged in promoting the cause and kingdom of the Redeemer. Addresses will be given by Revs. Dr. Jenkins; R. N. Grant, of Ingersoll; Dr. Pierson, of Detroit; J. S. Black, of Erskine Church, Montreal; Principal MacVicar; Dr. Burns, of Halifax; and Dr. Fraser, lately of Formosa. The chair will be taken each evening punctually at half-past seven o'clock.

WE are now prepared to supply Sabbath School Superintendents and others with the Supplemental Lesson Scheme for 1879, printed on slips for the use of scholars, at sixty cents per hundred. This scheme contains the International Lessons, supplemented by 1. Selected portions of Scripture (of a richly devotional or practical character) to be committed to memory. For the first and third quarters the selections are from the Psalms, and begin where the scheme ended last year. For the second and fourth quarters the selections embrace the "Sermon on the Mount" and the parallel passage in Luke's Gospel. 2. Three questions of the Shorter Catechism which are illustrated by the lesson. These should be asked by the teacher during the teaching of the lesson. 3. The Shorter Catechism in consecutive order for careful analytical study by senior scholars. 4. A topic, for the congregational or teachers' prayer-meeting, suggested by the lesson. Finding that some prefer, instead of the "Prayer Meeting Topic," to have the last column occupied by a list of "Doctrines to be proved," we have had the scheme printed in both ways so as to meet the wishes of all. The credit of preparing this Lesson Scheme belongs to Rev. T. F. Fotheringham, M.A., of Norwood.

PASTOR AND PEOPLE.

A CATECHISM ON THE DOCTRINES OF THE PLYMOUTH BRETHREN.

BY THE REV. THOMAS ROBERTS, M.A., MAGNER COLLEGE, BELFAST.

Q. Who are the Plymouth Brethren?

A. A modern sect of Christians, variously known as Plymouth Brethren, Brethren, or Darbyites. They arose about forty years ago in Plymouth.

Q. What are their views?

A. They hold peculiar views upon Faith, Repentance, Justification, Sanctification, the Sabbath, the Church, the Ministry, the Moral Law, Prayer, and the Holy Spirit. They are also Anabaptists and Millenarians.

THE MORAL LAW

Q. What are their views concerning the Moral Law?

A. That the Moral Law is not a rule of life to believers under the Christian dispensation (many hold that it is still binding on unbelievers); that the believer is not bound to obey it, for he is now under the new and higher law of love, as "love is the fulfilling of the law."

Q. What answer do you make to these assertions?

A. 1. Love was always the fulfilling of the law, even in Old Testament times; for was not the sum of the Ten Commandments love? (Mat. xxii. 40). 2. Love is not a new commandment at all. (1 John ii. 7.) 3. In Romans xiii. 8, 9, quoted by the Brethren, believers are exhorted to love one another on the ground of its being a requirement of the Moral Law. 4. The words "Love is the fulfilling of the law" do not prove the law obsolete; they mean—Love is the principle or spring of our obedience. It enables us to obey the law. The mode of its manifestation is the subject of positive prescription. Love cannot be the rule of obedience; it can be the spring or motive of it. This is to confound the railway track with the steam power which drives the train. Love is the steam-power and not the track. The Moral Law is the track and not the steam-power. Love does not tell me what to do; it tells me how to do it. Love is a motive, not a rule. Love goes to the law to learn the Divine will. The law of love, therefore, includes the Moral Law. (Romans xiii. 8, 9.)

Q. But are we not under the law of liberty, which is not surely the law of Moses—“So speak ye and so do, as they that will be judged by the law of liberty?” (James i. 12.)

A. This law, too, includes the law of Moses, for James says—“If ye fulfil the royal law according to the Scriptures, ‘Thou shalt love thy neighbour as thyself,’ ye do well.” Now this law is not obsolete, for we are commanded to obey it; yet it is part of the law of Moses. (Lev. xix. 18.) Again “He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” Now, no man can be a transgressor of an obsolete law. This, too, was said to *believers*. James quotes two passages from the law of Moses—“Thou shalt love thy neighbour as thyself,” and “Thou shalt not have respect of persons.” To illustrate the law of liberty. Therefore, the royal law and the law of liberty are one and the same law, or, rather, the royal law remains in the Gospel.

Q. But Paul says: “Ye are not under law, but under grace?” (Rom vi. 14.)

A. This has nothing to say to the law as a rule of life. Else why should Roman Christians (Rom. xiii. 8, 9.) and Ephesian Christians (Eph. vi. 1-3) and Christians in general (James ii.) be referred to the law itself as a rule of life and conduct? Law and grace are antithetical in the passage. If the law here means merely a rule, then grace is a rule too; and Paul must mean in that case—“Ye are not under law as a rule, but under grace as a rule.” But grace can be no rule—it is a force, a power. Besides, it makes Paul argue lamely—“Sin shall have no dominion over you; for grace is your rule. The passage means: “Ye are not under the law as a condition of salvation, but under a system of free justification; and “Ye are not under the law stirring up sin, but under grace sanctifying and healing.”

Q. But Paul says you cannot have two husbands at the same time (Rom. vii. 1-5), and Christ being now your husband you are dead to the law?

A. 1. Paul cannot regard the law as altogether obsolete, for he says (v. 25)—“With the mind I myself serve the law of God.” He cannot contradict himself. 2. He holds that the believer is dead to the law as a way of life. He does not say the law itself is dead: it is unchanged; but our relation to it is altered. 3. He is not here speaking of the law as a rule, but of life itself—which we have by Christ and not by the law, and which leads to good works. (v. 4.) 4. If we are under Christ, we are under the law as a rule, for the law of Christ includes the Moral Law. (Matt. v. 17.) We are liberated from the law that we may be able to keep the law. We get the “no condemnation” in order that “the righteousness of the law may be fulfilled in us.” (Rom. viii. 4.) 5. This very chapter (vii.) is intended to show the use and effect of the law in the case of converted men.

Q. But Paul never makes the distinction of modern divines between the law as a way of justification and as a rule of life. The law can do nothing but curse. If, then, a believer is put under it, he is put under the curse.

A. The law can do something else than curse. Paul could serve it—(Rom. vii. 25)—and delight in it. (v. 22.) What rule had David and the Old Testament saints? The law. (Psalm cxix.) Therefore the law can do something else than curse. It can be a guide as well as a condemner. The Lord said in Old Testament times—(Jer. xxxi. 31.)—“I will put my laws into their mind,” referring to Christian times. (Heb. viii. 10) Were these laws to curse? Christ has “redeemed us from the curse of the law,” but not from the law itself as a guide.

Q. But Paul says: “The law is not made for a righteous man, but for the lawless and disobedient?” (1 Tim. i. 9.)

A. This proves (1) that Christ did not absolutely abrogate the Decalogue, for it remains to condemn the lawless: “it is good if a man use it lawfully.” (v. 8.) 2. This proves

that it is to be used. 3. Paul is speaking here of the relation the law bears to the lawless; and what is that? a state of condemnation. In that sense it was not made for the righteous. 4. Paul is here incensed at Jewish teachers for making the law necessary to salvation. Therefore, he is not speaking of the law here as a mere rule of life.

Q. But the law was made for the Jews, and not for us Gentiles?

A. How is it, then, that Paul enforces the duties of the Decalogue on Gentiles? (Rom. xiii. 8, 9.) Is it not the fact that Paul regards Jew and Gentile as one people? (1 Cor. x.) The Gentiles are said to be Abraham's seed. (Gal. iii. 29.)

Q. But the Ten Commandments are an imperious rule of disobedience—they are negative, and Gospel duties have no place in them?

A. Our Lord recognized their perfection in His answer to the question of the lawyer, “Which is the great commandment of the law?” He expounded them in his Sermon on the Mount, and freed them from the false glosses of the Scribes. —2. Baptism and the Lord's Supper are not enjoined in them *formally*, neither are they enjoined in the commandment of Christ “Love one another.” But the question is, whether the Decalogue, as interpreted by Christ, does not require the observance of *all* Gospel duties. All such have their origin in love, and this is the sum of the Decalogue. 3. Even if it were imperfect, it does not follow that it is not binding as far as it goes. 4. Christ never enjoined a greater love than the law. He did not originate one iota of his law: He borrowed it professedly from the Old Testament. Besides, it was the only revealed and written law he had himself. (Psalm xl. 8.) Our new relationship to the law is that of Christ himself to it, and our feelings to it ought to be the same: “Thy law is within my heart.” Surely the believer is not greater than his Lord.

Q. But it could never teach me to love my enemies?

A. It does not say that it is right to kill your enemy any more than your friend. “Love your enemies” is no new commandment. Christ liberates the word “neighbour” from its narrow Jewish sense in Matthew, v. 43. It includes enemies as well as friends.

Q. But I imitate Christ, not the law?

A. But Christ's life was one great law-fulfilling; and he said—“Thy law is within my heart.” (Psalm xl. 8.) Christ is a living model, but that does not supersede the law. If Christ be the end of the law, how is he contrary to it? If Christ and the law could dwell together under the Old Testament, why not under the New?

Q. But the law cannot work grace?

A. Neither can the Gospel itself. It is unfair to take the law *without* the Spirit, and the Gospel *with* the Spirit, and then contrast them.

Q. But the law was written on tables of stone; the Gospel on fleshy tables of the heart?

A. No. To make the analogy fair, the Gospel is written on paper. Surely when David delighted in the law, it was written on the fleshy tables of his heart. (See Prov. iii. 3: Jer. xvii. 1.)

Q. But “the law and the prophets were until John?” (Luke xvi. 16.) The law was to end when John came.

A. 1. But according to your principles, it could not end for three years after—viz., till the death of Christ. 2. See Matthew xi. 13, where the meaning is clearer—“For all the prophets and the law prophesied until John;” showing it to be the typical part of the law. 3. The law means the dispensation of Moses, as Paul often takes it. (Heb.)

Q. But the law is the ministration of death? (2 Cor. iii. 7.)

A. 1. You are here to take the law *nakedly without* the Spirit, and the Gospel *with* the Spirit; for the Gospel without the Spirit would be a ministration of death, too—“the savour of death.” 2. He is not speaking here of the moral law specifically, but of the whole dispensation of the Jews.

Q. What positive evidence can you give me that the Moral Law is still binding on believers as a rule of life?

A. Christ says “He came not to destroy the law, but to fulfil it.” (Mat. v. 17.) He refers here to the *Moral* precepts of the law, for he speaks of “good works” in v. 16, and illustrates the Commandments in subsequent verses. He foresees the Antinomianism of future times in v. 19; and speaks in v. 20 of a righteousness which includes the Ten Commandments for he would not have told them in the same breath to keep them, and then commanded a higher law which *excluded* them. It is strange that his first and longest sermon was to vindicate the law.

Q. But the Kingdom of Heaven was not yet set up, and this sermon does not apply to the Gospel Dispensation?

A. Christ speaks here of the Gospel Dispensation, for he says—“He shall be least in the kingdom of heaven.” (v. 19.) Surely the closing words of the sermon—“Be ye perfect, as your Father in heaven is perfect,”—are applicable to the highest spirituality of the gospel state.

Q. But Christ fulfilled the law, and our legal oneness with him exempts us from all further obedience to it?

A. If so, then we are exempted from all obedience whatsoever to the commands of Christ himself, and of Paul, as well as to those of the Decalogue. But Christ's obedience to law does not exempt us from personal obedience to it, any more than his sufferings and death exempt us from a personal death, or suffering for his sake. We do not suffer and die as he did to satisfy divine justice, so neither do we yield obedience to the law in order to obtain eternal life by it.

Q. What other passage do you refer to?

A. Paul says: “Do we then make void the law through faith? God forbid; yea, we establish the law.” (Rom. iii. 31.) We set it on a firmer basis than ever. It is now for us, not against us. This is the Moral Law, as the Brethren admit. Now, if the law ceases to be binding as a rule on believers, then Christ did come to destroy its authority over them, and faith does make it void.

Q. But Christ established the law by fulfilling it, and through our legal oneness with him we are no longer called to fulfil it?

A. 1. You are not called to fulfil it for your justification; but Paul says, notwithstanding, that he served this very law of God after his conversion. (Romans vii. 25.) 2. Christ's obedience to law for you does not stand as an equivalent to the sum of your whole Christian obedience after conversion.

(See the answer before the last.) 3. You still argue on the false supposition that the law can do nothing but curse.

Q. What other evidence is there on the point?

A. Paul says:—“Being not without law to God, but under the law to Christ”—(1 Cor. ix. 21)—implying that there is no alternative between being under the law to Christ and being without law altogether. It was not an altered law, but the same law put upon a new footing.

Q. But “under the law to Christ” ought to be translated “duly subject to Christ?”

A. It ought not. The word *ennomos* means within the boundaries of the law, as where it is said, “If it be determined in a lawful assembly”—that is, convened according to the law (Acts xiii. 39.) If the Greek word *ennomos* is to be translated “without law to God,” and not “wicked,” as it sometimes is, then the antithesis requires that *ennomos* should be “under or within the law to Christ.” I need not quote other passages in proof of my position. I conclude by referring to only one more—James ii. 9—where “respecters of persons” (and they are addressed as believers) are said to “become transgressors of the law.” The truth is, then, that we must either keep the law or break it: there is no alternative. Brethren say they do the will of God, but not the law of God; and how do they know the will of God but by his law? The sum of the Decalogue is love. If you do not love, are you sinning? Does your being not under the law, but under grace, make the want of love no crime?

THE MINISTRY.

Q. What are the Brethren's objections to Ministry?

A. They hold that we put a man in the place of the Holy Ghost by appointing a minister over us, and that their meetings are held under the presidency of the Holy Ghost. They speak of ours as the “one-man ministry.” They deny the right of a separate class in the Church called elders, or ministers, or bishops, to preach and rule and exercise discipline.

Q. They hold, then, that all Christians have the right of ministry?

A. Yes though Paul asks—“Are all apostles? are all prophets? are all teachers?” (1 Cor. xii. 29.)

Q. What say the Scriptures?

A. If the Scriptures recognize no stated ministry, why should Paul give such minute directions as to bishops, evangelists, and deacons—officers in the Apostolic Church—who, according to the Brethren, were to pass away immediately? Surely there was a distinction at one time between teachers and taught, rulers and ruled, ministers and people? else why should Paul command Christians “to remember them who have the rule over you, who have spoken to them the Word of God?” (Heb. xiii. 7, 17; 1 Thess. v. 12; 1 Tim. v. 17.) Why should a separate class be called elders, bishops, stars, angels, stewards, ambassadors, unless there was a separate class? Where does Paul tell us that the ministry was to pass away—that this separate class was to cease? Will the brethren tell us at what precise period this took place? They are bound to do so. Can they prove that the gifts of ministry referred to in Romans xii. 4, 8, and 1 Peter iv. 10, 11, do not refer to the Church in its continuance? Did not our Lord say to an order of teachers that he would be with them to the end of the world? Why, too, should he be called the Chief Shepherd, unless there were to be under shepherds? And how long is he to be Chief Shepherd? (1 Peter v. 4.)

Q. But Ministers now-a-days are not appointed by the Holy Ghost like the elders of the apostles' days; for they were either appointed by the apostles, or by those deputed by them?

A. 1. The apostles had no other guidance of the Holy Ghost in these appointments—if they alone did appoint them—than the Church now has; else, why should they have appointed Demas? Philip baptised Simon Magus, an unconverted man; and Peter committed mistakes in his public ministry. (Gal. ii. 11.) 2. If the Holy Ghost was to appoint elders in Ephesus and Crete through Timothy and Titus, why should Paul have so carefully sketched the qualifications of elders or bishops in his epistles to them? This was quite unnecessary, on Plymouth principles. Was it not because they were both uninspired men? 3. The apostles did not appoint alone. Even an apostle could not be chosen *without the Church*. (Acts i.) The people in this case appointed two persons, *antecedently* to God's choice.

Q. But the ultimate choice of an apostle rested with God?

A. He selected one of the two; but, to confirm the liberty of the Church, Matthias was afterwards, as the Greek word means, “reckoned by common suffrage among the apostles.”

Q. But Matthias was chosen Jewishly by lot, and before the Holy Ghost was sent down; Peter had no authority for what he did. He showed his usual rashness.

A. Then it follows, of course, that Matthias was no apostle; that the apostles and disciples were all in the wrong; that though they prayed to God to say which of the two he had chosen, they were wrong in supposing that they obtained the divine sanction. Are we to be told that the apostles acted here contrary to the word and will of God? This is the Plymouth position.

Q. But we are told in Acts xiv. 23 that the apostles “ordained them elders in every church;” hence they were appointments of the Holy Ghost, unlike your modern appointments?

A. The Greek phrase is—“They ordained them elders by election.” Besides, this passage proves that in every church there are to be elders—rather unlike the Brethren, who run from church to church over the whole kingdom. Now, if elders were necessary while the apostles were still alive, surely they ought to be much more necessary now; and why were elders appointed at Antioch and other places, when the churches had been established there long before?

Q. But Timothy and Titus appointed elders without the election of the people?

A. How do you know? Why should they do differently in Ephesus and Crete from Paul and Barnabas in Acts xiv. 23?

Q. But the elders were not teachers—they were mere rulers. (1 Tim. v. 17.)

A. There were elders who ruled, and elders who taught and ruled, as your passage proves. But why do you assume that the elders ordained by Paul and Barnabas were the "ruling elders only?" They were teaching elders in Ephesus. (Acts xx. 17-28.) The Cretan elders were to be able "to exhort and convince the gainsayers." (Titus i. 9.) An elder or bishop was to be "apt to teach." (1 Tim. iii. 2.) Peter and John call themselves elders. The Plymouth idea of elders is quite unscriptural.

Q. But all the officers mentioned in Eph. iv. 11 are passed away?

A. No; the extraordinary officers are, yet their epistles remain to us. The apostles thus remain in the church. 1. This very church of Ephesus had only elders or bishops when Paul met them at Miletus (Acts xx. 17-28)—and no other class of officers. Thirty years after the epistle was written there was an "angel" or presiding minister at Ephesus. (Rev. ii. 1.) 2. Your argument proves too much, for it proves that "prophets and teachers" are gone too; and yet you hold that all God's people are prophets and teachers. Let us calmly consider the point. You hold that all are alike passed away. Carry out your principle. In 1 Cor. xii. 8-10, your favourite proof-text, we read—"To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, the gift of healing by the same Spirit; to another, the work of miracles; to another, prophecy." Now, all these are passed away, or none. But it is admitted that the "working of miracles" and "gifts of healing" are passed away; therefore the "word of wisdom," "the word of knowledge," and "faith" itself, are passed away. Your passage proves too much, and therefore proves nothing. 3. Peter says the elders were "to feed the flock of God—until when? Till the Chief Shepherd should appear." (1 Peter v. 4.) 4. Show us a single plain command of Scripture for setting aside the ministry. 5. Is it not a fact that ministry in our sense continued onward from apostolic days? In the days of John the last of the apostles—there were angels or presiding ministers in the seven churches of Asia. This was about the year 95 or 96, A.D. The epistle of Paul to Ephesus was written between 63 and 65, A.D. Clement the companion of Paul, in writing to the Corinthians, blames them for ejecting certain ministers.

Q. But you have no authority for ordination. The apostles ordained elders, but you have no right to ordain them.

A. Timothy was ordained by the laying on of the hands of the Presbytery, or eldership, who were uninspired or ordinary officers. (1 Tim. iv. 14.) 2. If the apostles, and those whom they deputed, were the only persons who ordained elders, and if ordination has passed away with them, then, as the apostles, and those whom they deputed, are the only persons known to have baptized converts, the ordinance of baptism is also passed away with them.) Baptism and ordination thus stand or fall together. But baptism remains; therefore ordination remains.

Q. But Paul speaks of all prophesying in 1 Cor. xiv.?

A. 1. You have just told us that the apostles have passed away leading us to suppose that there are none now to occupy their place. Inspired men have ceased. The special gifts of the Spirit have ceased. Yet you have the boldness to refer to this chapter of miraculous gifts—*gifts that have admittedly passed away* as well as the apostles—to justify your Plymouth idea of every man's right to preach! Surely, according to your argument about apostles and elders having passed away, without leaving any successors in the Church—they having been miraculously and specially guided by the Spirit—the Corinthian prophets can have no successors either. Your argument, if effectual against our ministry, is equally effectual against your own. 2. It is admitted that Paul spoke of a separate ministry in his first epistle to Timothy (iii.) Yet this epistle was written six years after his 1st epistle to the Corinthians. Is it not significant that the brethren—the most sectarian and divisive and quarrelsome sect in Christendom—should found their ideas of ministry upon the practice of a Church like that of Corinth, which was remarkable for precisely these three qualities? There was even a party "of Christ" at Corinth, like the "one assembly of God in London" founded by Mr. Darby.

Q. But if there were elders at Corinth why did not Paul write to them? He wrote to the "saints." (1 Cor. i. 1.)

A. I ask, why did he not write to the elders in his epistle to the Hebrews? For (1 Heb. xiii. 7-17) he said, "Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow." Also, "Obey them who have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." There is not a word of elders in the epistles to the Galatians; yet Peter—(compare 1 Peter i. 1 with Peter v. 1)—says there were elders among them. Again, why did Christ write to the angels of the Seven Churches, and not to the Churches themselves? There were prophesying in the Thessalonian Church, where there were elders. (1 Thess. v. 12.) There were elders at Ephesus, and yet Paul does not write to them in his epistle.

Q. But surely all those Christians whom Paul mentions by name as "fellow-labourers" were really preachers?

A. I answer—1. This proves nothing against us. 2. It is evident from the case of Prisca and other godly women who laboured with the apostle—(Phil. iv. 3)—that there were many labourers in a private way, as women were not allowed to speak in the church. The word "fellow-labourer," applied to a male, cannot therefore imply public ministry.

Q. But we are all teachers now: we are a holy priesthood?

A. So were the Jews—"Ye shall be unto me a kingdom of priests." (Exod. xix. 6.) The Jewish princes taught. (2 Chron. xvii. 7-9; see Mal. iii. 16.) Yet there was a settled ministry among the Jews.

Q. But Paul in 2nd Timothy gave up the idea of ministry which he had enforced in 1st Timothy, on account of the errors to which it had led?

A. Where is your proof? This is one of your baseless fancies. It is an insult to the Holy Ghost to say such a thing. Paul refers to ministry most pointedly in 2 Tim. ii. 2.

Q. But we object to a man-made ministry?

A. So do we. The Holy Ghost must first give a man the call; then the people recognise his gifts, and the elders together ratify the popular choice. If the Holy Ghost appoints the ministry among the Brethren, how is it that they have false teachers, for they are separated from each other by doctrines? Plymouthism is a thing of perpetual schisms. And who are to decide upon false teaching? The people!—and they, forsooth, can set aside the man that is taught by the Holy Ghost!

Q. Who can gainsay a minister whom the Lord sends?

A. Of course, no one, if the minister is known to be such. But how is he to be known?

Q. Every man in the assembly has a right to speak?

A. He has or he has not. If he has, and talks heresy or in a way distasteful to the assembly, would he be silenced or not? If not, would there not be a confusion as well as convivance at heresy? If he would be silenced, you have the intervention of men, and you gainsay ministers who are sent by the Lord! Thus you have the concurrence of the assembly established, and this is tantamount to appointment or ordination.

Q. But you deny the presidency of the Holy Ghost?

A. It is not easy to understand what you mean. We know that Christ promised to be in the midst of his people when they are gathered in his name, although he nowhere says he is to be their president or pastor; but there is no passage of Scripture where the Holy Ghost is said to be the president of the assemblies, or that he is present in any other sense than he is in the hearts of the believers. But what do you make of the presidency of the Spirit when members preach heresy? Does any other member dare to take the seat of presidency and call them to order? Your idea of ministry is wholly unscriptural, fosters self-conceit, leads to endless confusion, and breeds perpetual schisms.

SUPPORT OF THE MINISTRY.

Q. Do the Brethren not object to a fixed support given to the ministry?

A. Yes. 1. But Paul clearly settles the question of support. "They who preach the Gospel are to live by the Gospel." (1 Cor. ix. 14; 1 Tim. v. 17, 18; Gal. vi. 6.)

2. Plymouth teachers do not object to receive support, if it comes privately and in no stipulated proportion, as if, like Elijah, they were fed directly by Providence. But the ordinary mode of supporting the ministry is proved to be both Scriptural and reasonable. Christ says:—"The labourer is worthy of his hire"—a certain specified sum paid publicly—not whatever his employer pleases to give him. "Whosoeth a warfare at any time at his own charges?" The soldier is paid publicly a fixed sum. "Who planteth a vineyard and eateth not of the fruit thereof? (1 Cor. 9.) Often the vine-keepers farmed out their vineyards at a certain fixed sum.

Q. But the ministry should not be supported except by believers? The Jewish law was: "Thou shalt not bring the hire of a whore or the price of a dog into the House of the Lord thy God?" (Deut. xxiii. 18.)

A. This was a command for Jews; but follow it out. Do the Brethren mean to say that none but converted Jews contributed to the support of the tabernacle? All Jews had to give something; but on Plymouth principles they must all have been converted. Did Ezra object to a heathen king beautifying the house of the Lord? (Ezra vii. 11-28.) Are you quite sure that that Corinthian donation which Paul pled for on behalf of the Christians of Judea did not come—at least some part of it—from those errorists and sectaries whom he so severely condemns, some of whom even denied the resurrection. (1 Cor. xv.)

THE CHRISTIAN SABBATH.

Q. What is the Plymouth doctrine on this subject?

A. That the Christian Sabbath is not of Divine authority, and that all the seven days are equally secular or equally sacred.

Q. Is not the Sabbath an exclusively Jewish institution?

A. Not at all. It existed before the giving of the law. It is mentioned in the 16th chapter of Exodus. The Decalogue is in the 20th chapter. What did the Lord mean when he said: "How long refuse ye to keep my commandments and my laws? (Exod. xvi. 28.) The existence of the Sabbath is here pre-supposed.

Q. When was it instituted?

A. In Paradise: "And the Lord blessed the seventh day and sanctified it."—Gen. ii. 3.

Q. But this does not say that man is to observe it: it is merely that God blessed it.

A. What else does it say? Why was it sanctified, except for man? In the fourth commandment man is enjoined to rest on the Sabbath, because God blessed and hallowed it. (Exod. xx. 11.) The words "hallowed" and "sanctified" in the two places are the renderings of the same Hebrew word. Hence the word in Exodus determines the meaning of the word in Genesis.

Q. But Christ never alluded to it in His Sermon on the Mount?

A. Did he not? Surely it was included in that law which "he came not to destroy but to fulfil." He did not allude specifically to other commandments. But he did refer to the Sabbath again and again in his public teachings.

Q. But why have you altered the day from the seventh to the first day of the week?

A. This is a question for you to settle with the apostles. They made the change. It was a change predicted. (Psalm cxviii. 24.) The change did not affect the obligation of the Sabbath. They were inspired; therefore they must have known what was essential to the Sabbath law.

Q. But a moral law is unchangeable in its very nature?

A. The fourth commandment is both moral and positive. It admits, as Christ showed, of works of necessity and mercy; yet these are not specifically included in it. When the disciples rubbed the ears of corn on the Sabbath, Christ did not admit that they had broken the law, but maintained by reference to the Old Testament that these exceptions were part of the law. (Matt. xii. 1-5; 1 Sam. xxi. 6.)

(To be continued.)

OUR CONTRIBUTORS.

REASONS WHY THE GOSPEL MINISTRY SHOULD BE LIBERALLY SUSTAINED.

While much has been heard of late of the failures of merchants, bankers, etc., many of which resulted from dishonest speculations, or profligacy, many ministers of Christ, who neither practise speculation nor indulgence in wasteful expenditure, have been permitted to suffer during the financial embarrassment through which the country is passing. Very many forget that if a minister's salary be not paid and promptly too, he must necessarily suffer, as in most cases it is barely sufficient to meet his current expenses. A double injustice is thus often done to the Gospel Ministry. During times of general prosperity and high prices, they receive no more salary than is barely sufficient to subsist upon, and are then scarcely able to pay their way, instead of being enabled like others who are industrious and economical to lay up something for the future. And when a period of financial embarrassment comes, those who are not under the guidance of scriptural principle, take advantage of the cry "hard times," and fail to pay the share of the promised salary of the minister, and thus cruelly inflict painful anxiety and suffering upon a class of men, who least of all deserve to suffer by causes to which they have perhaps contributed less than any other class of men. Many of those who thus fail to keep the most solemn obligation into which they have entered, do not materially curtail their expenses for matters of self-indulgence, but spend far more on tobacco, the dangerous excitement of the intoxicating cup,—or upon parties of pleasure, than they devote to the service of the Giver of all their mercies. Others who do not indulge in those wasteful habits—because they are too close and avaricious thus to spend their beloved money, take advantage of the crisis, quietly to save all they can, when it is the popular cry—and of course they begin with the cause of God.

Now before men begin to curtail expenses by withholding God's portion, they should consider that the source of all their prosperity is the blessing of the Lord, "it maketh rich and He addeth no sorrow"—and that the chief cause of financial difficulty, may be their already withholding from God that which of right belongs to Him. "God claims the silver and the gold, and cattle upon a thousand hills." Hag. ii. 8; and Ezekiel xvi.

We should remember that we hold all we possess of God, and for the advancement of His glory in the various ways most likely to attain that object—such as faithfully labouring to provide honourably for our households, and for the cause of God in its several departments—under the latter head we should place first the support of the gospel ministry in our own community or congregation. This we should do liberally if we expect a liberal return of blessing upon our basket and our store, upon our household and upon our souls. The divine mode of procedure in this matter is this—"them that honor me I will honor." May not therefore the avaricious spirit of many professing Christians during the year of plenty, in withholding from God a large proportion of what was his due, be the primary moral cause of the present financial crisis? What saith the scriptures with reference to this principle? "Is it time for you, O ye to dwell in ceiled houses, and this house lie waste?"—Now therefore saith the Lord, consider your ways ye have sown much and bring in little; ye looked for much and it came to little, and when ye brought it home I did blow upon it. Why? saith the Lord of hosts, because of mine house which is waste,—and ye run every man to his own house. Therefore the heaven, over you, is stayed from dew; and the earth is stayed from fruit"—Hag. i. 4, 6, 9, 10. Again in chap. ii.—God promises that from the day of the laying of the foundation of the temple—"from this day will I bless you." Now in this scripture, Israel are reminded that they did not perform their duty to God's cause. He withheld His blessing, which was the cause of their national calamities. The same principle is set forth in other passages of scripture, as Gen. xxiv. 35; Prov. xxviii. 20, 22; Ps. cxii. 1, 13; Phil. iv. 18, 19, Gal. vi. 6, 10; 1 Tim. vi. 9, 10, 17, 19. "There is that scattereth and yet increaseth—there is that withholdeth more than is meet, and it tendeth to poverty."—The divine blessing, and consequent prosperity is promised to those

who give liberally of their substance to the honor of God. Honor the Lord with thy substance and with the first fruit of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine. Prov. iii 9, 10; also Mal iii 8, 12. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts; and if I will not open the windows and pour you out a blessing that there shall not be room enough to receive it," etc. Prosperity is thus traced by scripture to the blessing of the Lord, and scarcity to the withholding of that blessing because of unfaithfulness to His cause. In view of this principle, we ask, was it wise in itself or acceptable to God, that, during the period of prosperity which for several years our land enjoyed, many professing Christians eagerly sought to increase their property, or to build and finish houses in an expensive style, while they did very little for the cause of God, perhaps not more than when they had not the third of the means. Had the people increased their gifts to the service of God in proportion to the increase of their means, for the last few years, the treasury of the Lord would have been abundantly supplied at the commencement of the financial crisis.

The wisdom and goodness of God in the divine appointment of the Christian ministry, is generally recognized by Christians. When the risen Redeemer ascended up on high, "He gave gifts unto men . . . some pastors and teachers for the perfecting of saints for the work of the ministry, for the edifying of the body of Christ." Believers, while listening to the exposition of divine truth from their lips; or when seated at the table of the Lord, have you not often said with Peter, "It is good for us to be here," or with David, "We have loved the habitation of thy house." Now, then, while you recognize with gratitude your obligation to your beloved Redeemer for the institution of the Gospel Ministry, see that you honor His appointment, by liberally sustaining those who, according to His ordinance, *labor among you in holy things*. Ministers who are conscious that they have endeavored to be faithful, may make the appeal of Paul "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" Were it necessary for the conversion of the heathen, or the poor and wretched, ministers might be willing partly to support themselves by the labor of their hands. But the followers of Christ, when living in peace and affluence, cannot without incurring guilt and casting dishonor on Christ, leave His ministers to struggle with poverty. And although ministers in a Christ like spirit of devotedness, may endeavor to sustain themselves by secular employments, it is a great hindrance to their usefulness and efficiency in a work which requires their whole time and strength—namely, the advancement of the truth and kingdom of God on earth, which every true minister of Christ has at heart as the chief object of his life. If Christians disapprove of ministers engaging in secular employment, then let them enable them to "live by the altar," according to the ordinance of God. He has made special provision for the support of the ministry, equally under the Old and the New dispensation. On this topic, both Moses and Paul dwell with fullness, the Holy Spirit thus plainly indicating that the cause of God would have to contend against that carnal selfishness which causes many professors to withhold from God that which He justly claims as His portion of the increase, which His blessing has given.

There are many reasons why the ministers of the gospel should be liberally sustained—a few of these we will briefly specify:

(1) The sacred duty of charity to the poor is one to which the minister is above all others called. Acts of kindness to the poor and the destitute may open the hearts of many to receive from his lips the message of mercy to the sin-sick soul, and be instrumental in leading to the conversion of the sinner. If, on the other hand, he is compelled to "harden his heart or shut his hand from his poor brother," it may occasion prejudice against the message as well as the messenger of God; and may thus cause a poor brother to stumble and fall, through the want of liberality on the part of the members of the church.—John xxix. 11.

(2.) Ministers are commanded to "use hospitality without grudging." But if they are not liberally sustained, they cannot obey this injunction without trampling on another, namely, "Owe no man anything." Indeed, this injunction of hospitality implies the duty of liberality on the part of the people, and such liber-

ality was shown in the early Christian Church, so that the ministers of Christ were enabled to be examples of generous hospitality. But how stands the case with many now? "Even with the strictest economy which accords with a sacred regard to the discharge of the duties of their office, and meeting manfully the many claims which that office entails, they cannot pay their way, unless by neglecting some of those duties enjoined in the Word, or expected in connection with their office.

1.) Ministers must show an example of liberality in supporting the public schemes of the Church. In contributing to the Bible, Missionary, and Tract Societies, the minister has often to take the lead. But this he cannot do without having the means put under his control.

2.) In general intelligence, variety and extent of information, the minister should be qualified to take his place in the front ranks of society, in order to guide public opinion on all moral questions. This the Protestant minister cannot do without the means of keeping up an intimate acquaintance with the current literature of the day. Besides, in the present age of general reading and intelligence, the ministrations of the pulpit should not fall behind the age, which they must do, unless the minister be amply supplied with a choice selection of the many admirable works which have lately appeared on the *exposition and illustration* of Scripture. At very little expense to each member, a congregation may thus get the benefit of many valuable works, which cost years of toil to the authors, and much additional labor to their own pastor.

3.) Ministers should be well supplied with religious periodicals, that they may be informed of the great Christian movements of the age, and not expose themselves to the contempt of others, by their ignorance of the events of the day.

4.) A minister's dress and habits should correspond with his education and position, for he daily encounters men who are not slow to find fault with any defect in this department, and to charge that upon penuriousness or low character, which may be the result of prudence or necessity. Some may point the finger with scorn, and say such a minister does not dress as a gentleman, when it is because his people will not enable him to do so.

5.) The travelling expenses of ministers must be considerable. Besides attendance on Church Courts, the expenses of which should be met by the public treasury of each congregation, they should also have the means to enjoy a little relaxation every summer, and to take an occasional tour for health and information. The benefit of such a tour will more than repay the necessary outlay to the people, in the renovated health and greater freshness, and variety in the minister's discourses, and the increased vigor, constancy and power of his public and private ministrations.

6.) Then it appears that a very large proportion of the salary of our ministers is required to discharge the duties peculiar to their office, and their personal and family expenses have to be met out of the remainder, thus they are often left with *far less* for this purpose than the generality of mechanics though from their position in society requiring more. It should also be remembered that with the same education, energy and mental labor, they could generally obtain a much larger income in other professions. At a meeting of the Scottish Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said, "I am ready without any beating about the bush to say that we are all underpaid for what we do." He then describes a conversation with a merchant of London, during which the merchant asked him what he received as salary and then what work he and other ministers had to do. Dr. Alexander told him he had to compose as much as would make two 8vo. volumes annually, as much as a literary man, who did nothing else—that he had as much speaking as a lawyer in good health—as much visiting as a surgeon in ordinary practice—and lastly, as much correspondence as the great merchants. "Well," replied the merchant, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."

(To be continued.)

NOTES FROM S' JOHN, N.B.

The site of this picturesque city was discovered in 1635. It is the commercial capital of New Brunswick,

contains a population of about 30,000, and is situated in the mouth of the St. John river from which the tourist can have a splendid view of the city and its surroundings. In 1783 it was separated from Nova Scotia, and was incorporated in 1785, at which period it took a fresh start and has grown to be one of the most important cities in the Dominion. There is a large manufacturing and commercial trade carried on, but the principal trade is shipping and shipbuilding.

St. John has been properly called the Liverpool of British North America, and there are probably more ships built here than in any other harbor in the Dominion. In 1825 and 1837 two serious conflagrations occurred, and in 1877 another fire took place which destroyed a vast amount of property and left the city in ruins. Warehouses, churches, schools and private dwellings all fell before the devouring element, causing poverty, disaster and death. But St. John was a wealthy, enterprising city, and merchants and others at once commenced to build; and to-day the traveller will find new streets and blocks of buildings which will compare favourably with those of Montreal, Toronto, or Hamilton. Probably the most noticeable among the interesting things to a stranger visiting this city at present is the large number of new churches which are in course of erection, and which will add very much to the appearance of the new city. For some unaccountable reason the churches which existed before the fire were as regards architectural beauty far behind the age. They were with one exception frame buildings, and whatever might have been thought of them a century ago they were not in harmony with the progress and spirit of the present day. However, they are gone now, and their places will be occupied by edifices which will remain for a long period as a monument of the pluck and Christian enterprise of the citizens of St. John. There are at present eleven churches in course of erection which will be occupied respectively by the Presbyterians, Episcopalians, Methodists, Baptists, Reformed Presbyterians, and Reformed Episcopalians. However interesting it might be to your readers to notice these churches separately, I could not presume so far on your space at present, but will content myself with brief notices of the Presbyterian churches in whose welfare the PRESBYTERIAN takes such a lively interest.

ST. ANDREW'S CHURCH.

This church, which is the oldest Presbyterian church in the Province, was organized in 1784 by U.E. Loyalists; and early in the present century the Rev. Dr. George Burns, brother to late Rev. Dr. Burns of Toronto, was settled among them as pastor. After a pastorate extending over some fourteen years, he was succeeded by the Rev. Mr. Wilson. The next minister was the Rev. Mr. Hackett, and the next the Rev. Dr. McDonald, who was succeeded by the Rev. R. J. Cameron who after a ministry of some six years retired. The present minister is the Rev. William Mitchell. He was inducted in January, 1877, under favorable auspices. A bright future seemed before both pastor and people, when all of a sudden in that memorable fire their church was consumed. But immediately they commenced to build, and in a few hours, the day following the fire, the pastor collected subscriptions to the amount of \$10,000—one man giving \$5,000.

THE NEW CHURCH

occupies a splendid site, and is the finest and most expensive of the St. John churches. The building is of brick with stone front and is 150x78. In the rear of the building are Sabbath school room, lecture room, Young Men's Christian Association room, session room, vestry and school library; with kitchen in the basement and suitable apartments for the janitor. The pews are circular and each pew will be heated by a pipe. There is a gallery round the church which will be lighted by stained glass windows. The church will cost about \$65,000, and is expected to be ready for occupancy about the 1st of January. It is so far advanced at present that the services are being held in the school room which seems well adapted for the purpose, and in appearance and comfort is equal to some churches.

THE REV. WILLIAM MITCHELL,

the pastor, preached at both services to large congregations. The text in the evening was from John vi. 30 "And Jesus said unto them I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The preacher set out by exposing the erroneous doctrines

of Unitarianism and Ritualism, and showed that a strictly moral life and a belief in the perfection of Christ as man would not atone for human guilt, or satisfy the longings of the human soul, that it required more than the absolution of a priest or the elevating of the "Host" to produce faith in the heart and cleanse it from pollution, that the gospel which Unitarians offer is not a genuine article, that it is spurious and must fail to accomplish the end in view. The preacher then proceeded to show that Christ, the true bread of life, could alone satisfy human wants, and to secure this end, Christ must be received into the heart, a religious frame of mind must be cultivated, and that we should endeavour to be surrounded by religious influences. The follies and dangers of an irreligious life were eloquently dwelt upon, and young men (of whom a large number were present) and others, were entreated to eat of this soul-satisfying food and drink of that water of life of which if a man once drink he will never thirst again. Mr. Mitchell was formerly in Millbrook, Ont., and later in Chalmers' Church, Montreal, and was regarded as a popular and attractive preacher. It may be interesting to mention that the communion service of St. Andrew's Church which is of solid silver and which was a gift from the Earl and Countess of Dalhousie, was saved from the fire, it being deposited in the vault of the Bank of New Brunswick.

ST. DAVID'S CHURCH

separated from St. Andrew's at the time of the Disruption in 1845. The Rev. Dr. Thompson was the first minister. He was succeeded by the Rev. Neil McKay of Summerside, P.E.I., who was succeeded by the present pastor, the Rev. Dr. Waters, who is well and favorably known in the West for his learning and eloquence, and was at one time the minister of Port Hope, and at another of St. Mary's. He is brother to Dr. Waters of Cobourg, Ont., who is a leading physician in that important town, and whose valued friendship your correspondent has enjoyed for some years. St. David's is situated on Sydney street, and will be an ornament to that section of the city. The building is of brick, with stone dressings, and is 100x60 feet, with a handsome tower. Some of the members of the congregation are putting in memorial windows in honor of their deceased friends. The church will seat about 1,000 persons, and is to have an organ the cost of which will be borne by one member of the church.

ST. JOHN'S CHURCH,

which escaped the fire, is situated on King Street east, and is a wooden building, left somewhat in the shade by the appearance of the new churches. The first minister of St. John's was the Rev. Dr. Irvine, one of the foremost of Canadian preachers. Dr. Irvine was succeeded by the Rev. James Bennett a licentiate of the Irish Presbyterian Church, who has been the pastor of this church for nearly a quarter of a century, and who, in recognition of his literary and theological attainments, had lately conferred on him the degree of Doctor of Divinity—an honour seldom more worthily conferred.

There are also "Calvin" and St. Stephen's churches, which both escaped the fire. Of the former the Rev. Dr. MacIsc is the minister, and the latter,

ST. STEPHEN'S,

was organized by the Rev. C. A. Kaic, who was for some time tutor to the Marquis of Lorne, the new Governor-General of Canada. The present minister is the Rev. Mr. McRae. The congregation was organized about twenty years ago.

THE REFORMED PRESBYTERIAN CHURCH

I was not a little surprised to find a church in connection with this denomination, which I esteem very highly for their fathers' sakes, but somehow their principles do not seem to grow or spread either at home or in Canada. I understand that at one time there were two Presbyteries in these Provinces which now are reduced to two or three congregations. Whilst I have always respected their scruples, I have for a long time thought that for many years back there was no need for their separate existence, as they did not seem to have a special mission. The Presbyterian Church as at present constituted comprises all the important principles for which the "Reformed" contended, and the reform that is sought for and desired in the present age is in quite a different direction, as many good people of the present day think that our "creed" is even too severe, and would like to

see the "Confession of Faith" remodelled, which day I hope is very far distant, for whilst the "Confession," like every other human production, has faults, still what guarantees have we that what would be given us as a new creed would not have more serious faults. If there is anything above another to distinguish Presbyterians from other denominations it is the soundness of their creed and the purity and simplicity of their worship.

The organizing and sustaining of so many Presbyterian churches in this city we regard as a matter of the very greatest importance. It is a testimony to the fact that our people here have not deserted the faith of their fathers, a faith which was maintained and proclaimed not only in the face of persecution but even of death, and it is also a pledge that these doctrines and principles will be handed down to future generations. "For he established a testimony in Jacob and appointed a law in Israel which he commanded our fathers, that they should make them known to their children, that the generation to come might know them." K.

Part Hotel, St. John, N.B., 13th Nov., 1878.

THE ANXIOUS SOUL COMFORTED.

Poor erring soul! thou art not yet forsaken!
A Father's loving heart still beats for thee;
Renounce the steps in sin which thou hast taken,
And thou shalt have a pardon full and free.

Let not the sins of former days deter
Thy heart from seeking after truth and God,
Thou shalt not seek in vain, do not defer,
Fly to the cross and Christ shall ease thy load.

A Father's arms are open to receive,
A Saviour's blood is freely shed for thee,
Trust not thy erring self, in Him believe
Who bore thy sins upon the accursed tree.

No more in darkness shalt thou doubting tread,
A brighter light shall guide thee on thy way,
No more in sin shalt thou be blindly led,
Nor in the paths of vice be found to stray.

Thy soul shall then in glorious measure feel
The Spirit's power, which changes mind and will;
And thou shalt not be able to conceal
The love which thy enraptured soul shall fill.

Then shalt thou grow in grace from day to day,
And thus be fitted for thy home above;
Till God shall call thy ransomed soul away
To swell the praises of His matchless love.

Toronto. —J. IMRIE

NOTRE DAME CHURCH, MONTREAL.

This church is often called "The Roman Catholic Cathedral of Montreal" no doubt, on account of its great size—but it is merely the parish church (*L'eglise paroissiale*). It is said to be the largest church in North America. It has two galleries, and can hold ten thousand persons. The towers in front—which catch the eye in every view of Montreal—are very lofty. One of them has steps on the inside, all the way up. From the top, the visitor can, on a fine day, see a great distance all around him. The charge for permission to go up is twenty-five cents, and many avail themselves of the opportunity to do so, thus afforded them. In this tower is the largest bell in America seven feet in diameter at the mouth. Formerly the inside of the church had a very bald appearance. This has, of late, been exchanged for a very tawdry one. New galleries have been put in, and from the ceiling to the floor, the church has been adorned with gilding, and most of the colors of the rainbow, with two or three others. The style of ornament adopted is better suited for an oyster saloon, a railway car, or a theatre, than a church. At one end of the railing in front of the high altar, is a marble statue of the Virgin—the gift of the late Pope, which fact is duly recorded on a pillar beside it. Of course, it is, for the reason just stated, held in great veneration. At the other end, is an image of Peter—no doubt, a copy of the famous one in Rome which, at first, represented Jupiter, but was afterwards made to represent Peter, by simply taking the thunderbolts out of one of the hands, and putting in their place a pair of keys. The toes of the right foot have somewhat of the appearance of gold, while all the rest of the image is of a dark brown. Why is this? Here is "the philosophy of the thing"—they are worn by the kisses of the worshippers! It is said that the toes of the one in Rome just referred to, were worn away in the same manner. On the front of the second gallery, to the right of the high altar, is a cross, on which is an image of Christ

painted like life. Above one of the side altars, is a picture representing, I suppose, the Virgin and Child. For what it is remarkable, I know not. I know that it is not for its beauty, for it is very like some of those which adorn tea-chests. Above it if I rightly remember—is a picture of the Virgin and Child. Before them, on their knees, are a monk and a nun. The Virgin is giving the monk a scapulary, and Christ is doing the same to the nun. In the centre of the left aisle is what is called a "privileged altar," named after some saint, but who he is, I must confess, to my shame, I have forgotten. Above this is a large picture, which I am sure Archbishop Lynch would regard as a most powerful help to devotion. It represents a priest—doubtless the saint referred to saying mass. In front of him. At the bottom of the picture is a pit about the size of a potash kettle, that is in proportion to the surroundings. This is full of flames, in which stand two or three men and women. These, of course, are saints in Purgatory—lukewarm Christians it is true, but still saints, at the top is a young person, no doubt, a saint freed from Purgatory by the priest's prayers. God the Father, who is represented as an old man, is welcoming him to glory. If the priest go on with his masses, the others will by and by be freed too. But while he is praying, their friends on earth must be praying, "It'll ak' them baith" to make matters all right for the third party. In a picture in another part of the church, God the Father again appears as an old man. Between the privileged altar and the front door is a life-size image of Christ on the cross, painted in imitation of the reality. On the right side—where a doctor would say it should not be—is the wound made by a soldier's spear. On different parts of the body are scars, no doubt, representing those supposed to be made by the end of the scourge coming round and taking off portions of the skin when He was scourged. Blood is flowing from them, and they are black at the edges. How such a representation can aid devotion I cannot see. To any person of good taste it cannot but be very disgusting.

In days gone by Chiniquy has preached in this church to a congregation which filled it. T. F.

A SUGGESTIVE LETTER.

MR. EDITOR,—A few weeks ago, I received the following letter, which, with the permission of the writer, I send you, in the hope that it may induce others to make like effort in aid of the mission work of our Church. It is not for the amount realized, nor in the hope that it may induce others to help us here, but with the belief that such a spirit of interest in the work of the Church ought to be encouraged both in young and old:

SIR,—Be kind enough to find enclosed \$5.00, for the building fund of your Church. It is the proceeds of a children's Bazaar. My two nieces heard you preach in Knox Church, Toronto, some months ago, and they thought they should do something for what you asked assistance for. Mentioning the subject to the children next door, their united efforts resulted in netting \$5.00, which I have been requested to forward to you. I remain, etc.

Toronto, Oct. 10th, 1878.

The object mentioned above was the erection of a Presbyterian Church at the Town Plot of Fort William. The building, 30x48 feet, with a small vestry and porch, is in course of erection. It is already enclosed and shingled, and now the work inside is being done. It is not intended, however, to complete it until next spring. It is the first and only Protestant church in the place. On the opposite, or south side of the Kaministiquia river there is a Roman Catholic church and Indian Mission. I have been told that was established about sixty years ago. Our sincere thanks are due to all who have aided us in our undertaking, both in the city of Toronto and in the Presbytery of Bruce. We shall need all the help we can get before the church is completed, and especially as work is stopped for the present on the construction of the C.P.R. to the west of us. Yours, etc., D. MCK.

"Manse," Prince Arthur's Landing, Nov. 20, 1878.

DURING the past season a handsome residence has been erected in the village of Ashburn by the Presbyterian congregation of that place for their pastor, the Rev. W. M. Roger, M.A. On Thursday, the 21st ult., the pastor, having obtained possession, gave a house-warming social to the members of the congregation. Addresses were delivered by Rev. J. Carmichael of Columbus, Rev. Mr. Hogg of Oshawa, and the pastor.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell & Gray.

The frequent issue and well-filled pages of "Littell's Living Age" enable it to present with a freshness and completeness nowhere else attempted, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information, from the entire body of foreign periodical literature, and from the pens of the foremost writers. An extra offer, made by the publishers to all new subscribers for 1879, is worthy of note, viz.: to send them *gratis* the six numbers of 1878, which contain, with other valuable matter, the first parts of "Sir Gibbie," a new serial story of much interest, by George MacDonald, now appearing in "The Living Age" from the author's advance sheets. Other choice new serials by distinguished authors are also announced for speedy publication.

Notes on the Shorter Catechism.

By Alfred Nevill, D.D., LL.D. Philadelphia: Presbyterian Board of Publication. Agent for Canada, Rev. A. Kennedy, London, Ont.

These notes make up a strongly bound and portable volume of 336 pages, which will be found of very great value as an aid in the work of Presbyterian Sabbath schools. It opens with a brief but interesting account of the Westminster Assembly, taking special notice of the Scotch ministerial members of that body, and quoting the verdict of the General Assembly of the Presbyterian Church of the United States "We believe that no uninspired men have ever been able to exhibit in as short a compass, safer and sounder views of the doctrines of salvation than are contained in our Larger and Shorter Catechisms." The plan of the "Notes" is peculiar, and well calculated to attract and engage the attention of the ordinary reader, the explanatory matter being interspersed with short extracts from the writings of eminent men, and interesting anecdotes of Christian life, illustrative of the doctrines taught. For example, the very first thing that catches the reader's eye under Question I. is the following paragraph:

"President Humphrey says: 'For myself, though I confess with shame that when my mother used to give me my little task and teach me *The Chief End of Man*, I would gladly have been excused from both, and wondered what good thing they could ever do me; I subsequently found abundant cause to be thankful for her fidelity and perseverance. I was astonished when I began to read the Bible seriously, and to collect and arrange its doctrines, to find what a fund of definitions and important scriptural truths I had got treasured up for the occasion. And how delightful it is to hear, as we sometimes do, the aged disciple just on the verge of heaven repeating with thrilling interest and feasting his soul upon the definitions of *justification, adoption, sanctification*, and the like, which, three quarters of a century before, were imprinted indelibly upon his memory in the nursery!'"

An anecdote follows this extract, and then the didactic part is introduced. This department is characterized by fulness of matter, brevity of statement and copiousness of Scripture reference. Under Question LXXVI. "What is the reason annexed to the Fifth Commandment, we find the following:

"There is too little respect paid to parental authority at the present day. It is grievous to go into many families and hear the language daily used by the children. There is truth as well as rhyme in a couplet of Randolph:

'Whoever makes his parent's heart to bleed,
Shall have a child that will revenge the deed.'

"One thing is certain—an undutiful son and a disobedient daughter cannot long prosper. For a season they may appear well to the eye of a stranger, but their self-will and stubbornness are soon discovered, and they are despised.

"One day some men who had been condemned to hard labor on the public works for various crimes were occupied in repairing one of the Vienna streets. There passed that way a good-looking, well-dressed young man; he stopped near one of the convicts, embraced him affectionately, and then went on. A state official had been at his window during this scene and was much astonished at it. He had the young man brought to him and said: 'My friend, there is something very peculiar in embracing a convict in the street. What will people think of you? The young man said nothing for a few moments, but soon recovering himself, he replied: 'My Lord, I only followed the dictates of my duty and my heart, for the convict is my father.' Touched by these words and admiring the noble conduct of the young man, the official hastened to tell the emperor what had happened. The sovereign recognized the beauty of the filial act and gave the convict's son an important post. He wished at once to show that the punishment of crime should be individual and not general, and that nothing should inter-

fere with the divine precept, 'Honor thy father and thy mother.'

Farther on, in connection with the question, 'Is any man able perfectly to keep the commandments of God,' we meet with this anecdote:

Dr. Gill once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. 'Pray, sir,' said the doctor, 'what do you think man can contribute to his conversion?' He enumerated a variety of particulars. 'And have you done all this?' said the doctor. 'Why, no, I cannot say I have yet, but I hope I shall begin soon.' 'If you have these things in your power and have not done them, you deserve to be doubly damned, and are ill-qualified to be an advocate of free-will when it has done you so little good.'

TWO WAYS OF USING VICE AS LITERARY MATERIAL.

The question naturally arises whether sins against social purity are legitimate literary material. A critic of "Roxy," in one of the newspapers, objects to the book on account of the relations between Mark Bonamy and Nance Kirtley. The condemnation is quite sweeping, and the only inference we can make is, that sins of impurity are not legitimate literary material in the critic's opinion. Why? we ask. What is there in human life that is not legitimate material? Why should the novelist have the free handling of murder, of suicide, of theft and robbery, of slander, and a thousand cruelties that need not be named, and be forbidden to touch the abuse that is associated with the strongest and holiest affections and passions of human nature? If love has dangers, is it wrong to point them out? Is virtue very much nourished nowadays in an atmosphere of ignorance? Is there any such thing as an atmosphere of ignorance in these days?

We can get at a fair conclusion upon this matter by comparing the effect of these two books upon the mind. We have noted the effect of Bulwer's book. It was the intention of the writer, without question, to excite the prurient imaginations of his readers, and not to place the deed in its proper relations to the peace and well-being of the parties and of society. If any one can rise from the perusal of "Roxy" without realizing that Mark Bonamy went through a terrific degradation, and that a coarse pleasure was purchased by him at a price too terrible to invite imitation, he must be very singularly constituted. One book leaves, or is calculated to leave, the reader in love with vice; the other leaves or is calculated to leave him horrified by it, and disgusted with it.

We might quote the freedom with which the Bible—a book intended for universal use—employs material of this sort; but as we do not intend to appeal to the Bible moralities to make good our position, we simply allude to the matter and drop it. We maintain that all which illustrates human nature and human history is legitimate literary material, the writer being simply bound—not as a moralist, but as a literary man—to represent everything in its proper relation to the scheme of things which he finds established, as it concerns the happiness and well-being of the individual and society. When a novelist represents vice as a thing that in any way "pays," he lies, and is therefore untrue to his art. When he so represents the sin of social impurity that it shall appear more attractive than repulsive, more delightful than blameworthy,—when he represents it shorn of its natural consequences half harmless to the guilty ones, and quite venial in the eye of society, he betrays his untruth to literary art, and reduces and vulgarizes the standard of his own work. This may be said, or pleaded in the way of an *argumentum ad hominem*, that it does not become an editor who spreads before families of readers the details of a hundred adulteries and seductions and other crimes against social purity every year, accompanied with the usual amount of reportorial and judicial jesting, to take to task a conscientious novelist who treats the crime he depicts as God and nature dictate.—*J. G. Holland, in Scribner's for December.*

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I KNOW not what the world may think of my labors, but to myself it seems that I have been but a child playing on the seashore; now finding some pebble rather polished, and now some shell more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me.—*Sir Isaac Newton.*

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HEATED CORN.—This is much nicer prepared with saleratus than lye. Three heaping tablespoonfuls of saleratus will hull as many quarts of corn, and it will be much whiter and more agreeable to the taste than when lye is used.

BREAD PUFFING.—One pint of grated bread crumbs, one teaspoonful of sugar, six eggs, one quart of milk flavored to taste. Save the whites of four eggs, beat to a froth, add three tablespoonfuls of powdered sugar, and when the pudding is done pour over the top, and set in the oven until a nice brown.

TO CURE A COLD. By abstaining from drink and liquid food of any kind for as long a period as possible, the internal congestion, which is in fact, the condition generally known as a cold, becomes reduced. The cause of congestion is the excess of blood contained in the overcharged membranes, and this is removed when the general bulk has been diminished by withholding the usual supply of fluid.

CLEANING SILVERWARE, ETC., WITH POTATO-WATER.—Silver and plated articles should be placed about ten minutes in the hot water in which potatoes have been boiled (with salt) and then be rubbed with a woolen rag, and rinsed in pure water, when the articles will not only be free from tarnish, but perfectly bright. Potato-water that has become sour by standing several days answers still better, and is also excellent for cleaning articles of steel, and glass bottles.

BAITS FOR INSECTS.—Experiments have lately been made in France with a view to establishing the best baits for insect traps. A number of glass fly-traps, filled with different liquids, sweet and sour, were placed under some fruit trees subject to the attacks of flies and other insects. The traps were baited with honey, weak wine and water, beer and water, vinegar and water, pure beer, pure wine, crushed pears and water, and other liquids; then the victims were counted, after the traps had been exposed for three weeks, with the following results: The trap containing beer and water stood at the head, and contained 850 flies and other insects; pure beer stood next, with 631; the crushed pears, weak wine and pure wine coming next, pure honey being at the bottom of the list, with only seventeen victims. The fermentation of the beer and water no doubt attracted the insects by its odor, but it would hardly be safe to assume that it would prove equally attractive in all instances. The tastes of insects may vary with seasons and localities, and experiment alone can decide what is best in a given place.

DIET ON LIQUOR-DRINKING.—Charles Napier, an English scientific man, has been testing the truth of Liebig's theory that liquor-drinking is compatible with animal food, but not with a farinaceous diet. The experiment was tried upon twenty-seven liquor-drinking persons, with results substantiating the Liebig theory. Among the more striking instances of reform brought about by a change of diet was that of a gentleman of sixty who had been addicted to intemperate habits for thirty-five years, his outbursts averaging one a week. His constitution was so shattered that he had great difficulty in insuring his life. After an attack of delirium tremens, which nearly ended fatally, he was persuaded to enter upon a farinaceous diet, which, we are assured, cured him completely in seven months. He seems to have been very thin at the beginning of the experiment, but at the close of the period named had gained twenty-eight pounds, being then of about the normal weight for a person of his height. Among the articles of food which are specified by Napier as pre-eminent for antagonism to alcohol are macaroni, haricot beans, dried peas and lentils, all of which should be well boiled, and flavored with plenty of butter or olive oil. The various garden vegetables are said to be helpful, but a diet mainly composed of them would not resist the tendency to intemperance so effectually as one of macaroni and farinaceous food. From this point of view high glutinous bread would be of great utility, but it should not be sour, such acidity being calculated to foster the habit of alcoholic drinking. A like remark may be applied to the use of salted food. If we enquire the cause of a vegetarian's alleged disinclination to alcoholic liquors, we find that the carbonaceous starch contained in the macaroni beans or oleaginous aliment appears to render unnecessary, and therefore repulsive, carbon in an alcoholic form.

HOW PLANTS PROVIDE FOR THE FUTURE.—Each species of plant must, of course, solve for itself the problem, during the course of its development, whether its energies will be best employed by hoarding nutriment for its own future use in bulbs and tubers, or by producing richly-endowed seeds which will give its offspring a better chance of rooting themselves comfortably, and so surviving in safety amid the ceaseless competition of rival species. The various cereals, such as wheat, barley, rye, and oats, have found it most convenient to grow afresh with each season, and to supply their embryos with an abundant store of food for their sustenance during the infant stage of plant life. Their example has been followed by peas and other pulses, and by the majority of garden fruits. On the other hand, the onion and the tiger-lily store nutriment for themselves in the underground stem, surrounded by a mass of overlapping or closely-wound leaves, which we call a bulb; the iris and the crocus lay by their stock of food in a woolly or fleshy stalk; the potato makes a rich deposit of starch in its subterranean branches or tubers; the turnip, carrot, radish, and beet use their root as the storehouse for their hoarded food-stuffs; while the orchis produces each year a new tubercle by the side of its existing root, and this second tubercle becomes in turn the parent of the next year's flowering stem. Perhaps, however, the common colchicum or meadow-saffron affords the most instructive instance of all; for during the summer it sends up green leaves alone, which devote their entire time to the accumulation of food-stuffs in a corm at their side; and when the autumn comes around this corm produces, not leaves, but a naked flower-stalk, which pushes its way through the moist earth, and, standing solitary before the October winds, depends wholly upon the stock of nutriment laid by for it in the corm.—*Popular Science Monthly.*

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TORONTO, FRIDAY, DECEMBER 6, 1878.

CHURCH EXTENSION.

A PRACTICAL illustration of the objects of the Church Extension Association is to be found in Leslieville, where stands a new and beautiful church, which was opened during the summer. A promising Sabbath School has been gathered into this place of worship, and the young congregation is growing to lusty strength. This church is allied with another new congregation on the Town Line, and the two will soon be in a position to call a pastor. Whenever this desirable point is reached, we may be sure that the church at Leslieville will be greatly prospered. Another illustration of the practical work of the Association may be seen in the handsome Presbyterian Church at Brockton, which will in time prove itself a powerful centre of congregational and Sabbath School activity. Work of an interesting kind has also been commenced in the north-eastern section of the city, which will doubtless in time develop into a new congregation. There are other parts of the city which the Society would like soon to occupy. The people of Davisville are anxious to obtain help in the matter of the erection of a new building. In the north-west there is a great and growing population where it would be a wise thing to acquire a lot in the meantime. But the Association must have funds. Its work is at a stand-still unless it is liberally aided. It does not ask large contributions, though, of course, such would be gratefully received. It only requires the members of our Churches to become its members by paying the annual fee of a dollar each. If this were done to even half the extent of the membership of the Presbyterian Church in Toronto, it would put a large amount at the disposal of the Association, and this would be expended on the important work it has at heart. The dull times have undoubtedly had a depressing influence upon the enterprise of the Association, but it is to be hoped that these will yield to brighter and more promising prospects, and then we may look for a more liberal response to its call for increased funds. On the evening of Friday, the 29th ult., a

social meeting of the ministers and office-bearers of the various Presbyterian Churches in the city was held on invitation of Mr. and Mrs. Blaikie for the purpose of awakening more interest in the work of the Association, of which Mr. Blaikie is president. The company being much too large to be accommodated in a private dwelling, the meeting was held in the school-room of the new church in St. James' Square. Addresses were delivered by Revs. Professor McLaren, Dr. Topp, Mr. King, Principal Caven, and Messrs. Robert McLean and R. J. Hunter. It was a most pleasant meeting. The speeches were hearty and stirring. Much enthusiasm was manifested. And upwards of four hundred dollars were added to the Church Extension Fund on the spot. The vote of thanks to Mr. and Mrs. Blaikie moved by Mr. W. R. Orr, was well deserved. The amount subscribed on the spot is but a tithe of the good done to the Association and to its object by this meeting, and we have no doubt that other meetings of a similar kind would be found beneficial.

HOME MISSION FUND.

THE circular recently sent to the Presbyteries of the Church by Dr. Cochrane, regarding the large balance at present against the fund, was read by the clerk, at the meeting of the Guelph Presbytery on the 19th November, and the following resolution adopted:—

"After mature deliberation it was agreed to authorize the Clerk to have the Circular re-printed, and to furnish a copy to each member of the Missionary Deputations, and that said Deputations be instructed to pay special attention to the Home Mission Scheme, and bring it prominently before the Congregations on their visit. Missionary Deputations were directed to inquire in the congregations they were appointed to visit, if Missionary Associations existed, and to urge that they be formed, if not already in operation."

It is to be hoped that other Presbyteries will take similar prompt action, and increase the contributions, so that no reduction may be necessary, of the amounts promised to our missionaries and supplemented congregations.

The resolution passed by the Home Mission Committee at its meeting in October is as follows:—

"Whereas, the indebtedness of the Fund at this date exceeds \$19,000—nearly \$6,000 above the debt at the same period last year; whereas the estimated expenditure of the current year is about \$43,000; and whereas, the Committee are satisfied that only by a strong and general effort the income of the year can be made equal to the expenditure; Resolved, that the Convener be instructed to request all the Presbyteries of the Church to use the utmost diligence to secure liberal contributions to the Home Mission Scheme from every congregation and Station within their bounds, and hereby intimate that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they will be under the necessity of deducting a percentage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half year ending 31st March next, so as to equalize the expenditure with the income of the year."

ST. ANDREW'S SOCIETIES.

THE proceedings this year of the various St. Andrew's Societies have attracted much attention. In Montreal, of course, Scotsmen have had everything their own way. The men of St. Andrew's felt they were under special obligations to treat hospitably the Marquis of Lorne and the Princess Louise. Their ball, while seeming rather out of place as a commemoration of a religious festival, was evidently got up with a view to please the Princess, and as such it passed off very well. The Princess, of course, was the centre

of attraction, and we are glad to know that her bearing and manners called forth the admiration of all. At the New York celebration the Marquis of Lorne was elected an honorary member, though, of course, his absence from the annual meeting could not be avoided. It is interesting to notice that there is hardly a town or city or even village in the United States, but what has had its anniversary of St. Andrew. San Francisco unites with New York in the enthusiasm which is begotten of the occasion. In all the leading cities a variety of pleasurable entertainments have been given; while throughout the Dominion of Canada ample justice has been done to the patron saint of Scotland. It is evidence surely of Scotsmen being found in every part of the globe, and of the deep impression they are everywhere making by their peculiar manners and customs. Indeed, it is a singular fact that while so much is made of St. Andrew in America, his name is not universally known in Scotland as that of Patron Saint, and throughout the country there is wanting the uniform celebration which we have here. If possible Scotsmen in America are more Scottish than they are at home.

It is a curious question, why is St. Andrew the patron-saint of Scotland? In a Protestant country like this the very idea of Saint is scouted as absurd. There is no such thing as appealing to a tutelary saint for protection and guidance. It would be regarded as sacrilegious to offer prayer to any saint in particular. Yet it cannot be denied that the name of St. Andrew has attached to it a peculiar veneration on the part of all true and loyal Scotsmen. The tradition connected with their patron-saint is an interesting one. It is said that after the persecution of the early Christians and their consequent dispersion, Andrew the Apostle chose Scythia, Greece, and Thrace as the sphere of his missionary labours. There he preached the gospel of Jesus Christ, and founded churches. But having by his faithfulness offended the proconsul, he was by him put to a martyr's death. He was crucified on a cross resembling the letter X at Patrae, in Achaia. The St. Andrew's cross is, therefore, distinguishable from all other crosses, and is worn as a badge by the Knights of the ancient order of St. Andrew as well as by the officers of the various societies. The remains of the apostle were said to have been carried to Constantinople, and were there preserved in a chest. In the fourth century a monk named Regulus was favored with a heavenly vision, in which he was instructed to take from the chest certain bones of Andrew's body and to repair to sea with his valuable treasure. Regulus was shipwrecked off the coast of Fife, in Scotland. But he succeeded in landing his treasure, and afterwards he gained the friendship of Huncus, the Pictish king, who was converted by his instrumentality. The king built a church in honor of St. Andrew. In an after age the Cathedral was built whose remains are objects of interest to every visitor of the ancient city. This Cathedral bore the name of the Apostle. Around it grew the city of St. Andrew's, one of the most ancient cities of Scotland, and which, in keeping with its supposed Apostolic origin, has been for centuries the seat of enlightened liberty and literary culture. To-day the city of St. Andrew's

speaks from the centuries to the world, and it is a synonym for Protestant freedom.

Whatever importance we may attach to the notion of a patron-sainthood, it is very evident that there is something underlying this tradition which connects the apostolic Andrew with Scotland and with Scottish character. There must be some truth in the story of Regulus, inasmuch as the name of the monk is still preserved in a famous tower of great antiquity which is still an object of interest in this old-fashioned town. In this way Andrew has some influence upon Scotsmen, and the traits of his character are those which are specially characteristic of the Caledonian. Compared with the Apostles Peter and John, whose character and works so largely bulk out in the sacred history, Andrew occupies a subordinate position in the Apostolic College. There is not much known concerning him. But what we do know of him shows that the best features of the Scottish character were seen in him. He is the type of the shrewd, reserved, independent, generous and liberal-minded man that a Scot is at his best. The first mention that throws much light on St. Andrew's character is in the first chapter of John, where we are told that Andrew first found his own brother Simon and brought him to Christ. There is the element of clanishness that is seen in Scotsmen. It is frequently the case that those who have been converted to Christ, would in the warmth of their enthusiasm desire to convert the whole world at one great blow. But Andrew's is the true, genuine common-sense method, that of brother bringing brother to Christ, of parent bringing his child to Christ, of friends working for their companions' sakes. Andrew is satisfied with bringing one man at a time to Christ, and a kinsman at that. Is it not remarkable to find the Scot man earnestly training his children in religious knowledge? The fire on every domestic altar is a testimony to the value of St. Andrew's example. A nation is bound to be Christian that is built upon the solid foundations of family worship and instruction.

The next passage which throws light upon the character of Andrew is in the sixth chapter of John, where the account is given of the miracle of feeding the multitude. They are in a desert place and without bread. Christ proposes his testing question to Philip, how much it would take to feed such a multitude. Philip says two hundred pennyworth would not suffice. Andrew feels the difficulty, but he says half in doubt and as if there was a ray of hope in his words—Here is a lad with five loaves and two small fishes. But what are these among so many. There is Scotch thrift in the remark. But there is more. There is some degree of faith in Christ taking this small store and blessing it so that it may suffice for the multitude. He unconsciously stumbles upon the great principle upon which Christ works his miracles. The Saviour does not despise the little, but by his blessing it becomes the much. It is the same principle we see in nature. The grain that is sown on the ground, and that would not feed more than a few, is destined to become the waving field of golden wheat that will feed the multitude. Christ does not despise the dead eye of the blind man. He quickens

it into life. He does not treat the withered hand as of no consequence. He works upon it and imparts to it new strength. So he blesses the few loaves and they become sufficient food for thousands. This is the characteristic of St. Andrew's Societies. They are benevolent in their purposes. They seek with a few loaves to do a large and generous work. They are saving and thrifty, and yet their nobly generous spirit leads to the relief of many poor and suffering ones.

Another feature of St. Andrew's character is that of liberal-mindedness. After Christ had been hailed by the multitude with their Hosannas, we are told that certain Greeks came, asking to see Jesus. Philip did not know what to do. These Greeks were alien from Israel. But like a sensible man he took counsel with a wise friend in the person of Andrew. And then we are informed that Andrew and Philip told Christ. Andrew in fact said, it is not for you or me to decide. Here is the Master, let him forbid or welcome them. The reception which Christ gave these Greeks, and the instruction he imparted to them, coming with the pressing throng, showed that Andrew was right. And so we are called to act towards others in the same spirit. We should be liberal-minded in regard to other sects and races and nations. It is not for us to say to any one "stand back."

The character of Andrew, as thus deduced, fittingly represents the national traits of Scotsmen, and how far these are indebted to the Apostle for their leading features is indeed an interesting problem. The resemblance is remarkable, and the St. Andrew's Societies are doing a noble work by practically exemplifying the leading features of the apostle's character. They are so far clannish, but they are largely benevolent. They are benevolent and liberal-minded. It is noteworthy how the name of St. Andrew is enshrined in Canada—in her every town and city—in her churches and benevolent societies. It shows the unspeakable influence of a quiet, reserved, modest, and liberal-minded character. The spirit of Andrew lives to-day in our benevolence and kindly sympathies.

THE WELCOME.

THE welcome which has been given by Canadians to the Marquis of Lorne and the Princess Louise is deeply gratifying to all concerned. The Queen telegraphs her delight at the news of the magnificent reception of her children. The press of Canada is of one mind as to the doings of Halifax and Montreal, and the intermediate towns and cities. The journals of Great Britain are full of appreciation at the unprecedented welcome given to the new Governor and his royal consort. Even Yankee journalists are catching the enthusiasm and sending all sorts of invitations to the youthful pair. Lord Dufferin in one of his humorous speeches said there was danger of the Governor-General being kept on the other side, to do away with the evils of the quadrennial election of the President. We should almost be afraid to let Lord Lorne and his royal wife across the border, for they would be almost sure to be devoured by the people of the United States.

As it is, the reception of the Governor and his consort is an earnest of the success with

which they will pass their appointed term of years in Canada. There can be no doubt about the loyalty of the people. The Marquis cannot fail as a Governor considering his own personal qualities and the warm attachment of the nation. Still he has now to settle down to his difficult task. The grand outburst of festal joy will soon be over. It is for the Marquis and his wife then to settle down to their work of ruling this great Dominion. From what we have seen already, we cannot but look forward to a vice-regal reign that shall prove of lasting benefit to the nation, and of great personal advantage to the illustrious persons concerned.

COLONEL SHORTER is building a female college in Rome, Ga., to cost \$75,000, which he will present to the Baptists of the State.

On Thursday evening, 28th inst., the congregation of St. Andrew's Church, Gananoque, through the pastor, Rev. Henry Gracey, presented to Mr. John McNaughton, elder, a purse of over eighty dollars. This was done as an acknowledgment of his self-denying and successful labours in behalf of the congregation, extending over several years, and in several capacities. He has been the leader of the choir, the superintendent of the Sabbath school, and ruling elder, and in each of these positions he has proved himself a most faithful, painstaking, and successful worker. As a leader in sacred song he has few equals. Yet the congregation has had for some years the benefit of his services free of charge. He has always taken a great interest in the Sabbath school, and as superintendent, aided by a staff of faithful teachers, he has brought this department of congregational work into a state of great prosperity; and in his position of elder he has always earnestly and faithfully striven to promote the highest interests of the congregation. Cost.

A CORRESPONDENT writes to us regarding the list of "Rome's Recruits" recently published in the "Whitehall Review," a list occupying six columns and comprising names of baronets, generals, admirals, esquires, rectors, curates, etc., and greatly rejoiced over by "Mother Church." Our correspondent thinks that if the list were carefully examined, there would not be found the name of one possessing a spark of true religion; and that many of the so-called converts had already been Roman Catholics in their antecedents and training. He instances three or four names familiar to Canadians. One is Viscountess Bury, daughter of the late Sir Allan Macnab. Her mother was a Romanist, her father's Protestantism was doubtful, and the young lady received a Romish education. Others are the two sons and two daughters of Bellew, the Elocutionist, who visited this country a few years ago. He was a Romanist. And another is Miss Head, daughter of Sir Edmund Head, at one time Governor-General of Canada, of whose Protestantism and general character our correspondent seems to have formed a very low estimate.

THE newspapers of Europe are talking freely of the manner of the death of the late Cardinal Franchi, and express their suspicion of foul play. The Cologne "Gazette" has this to say. "The death of Cardinal Franchi occurred with all the symptoms precisely identical with those which were proved in the death of Clement XIV. And here at Rome, in the very highest classes of society, and especially in diplomatic society, the conviction is that his death was hastened by artificial means." The "Popolo Romano" is more specific. "The day," it says, "in which Cardinal Franchi, in opposition to our excellent Signor Conforti, created the Abbot San Felice Archbishop of Naples was certainly an unfortunate day for him. The cardinal, till that day healthy and full of life, was immediately struck by that disease which carried him suddenly to the grave." Rumors of this kind appeared immediately after Franchi's death; that they should not have quickly died away is evidence of deep distrust. Under the law of papal guarantees no *post-mortem* examination can be made by the civil authorities of the body of any official occupant of the Vatican.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. P. ROE.

CHAPTER IV.—A LITTLE PAGAN.

The joke had now taken a phase that De Forrest did not relish. While Lottie's by-play was present, and she was telegraphing him with her brilliant eyes, it was excellent. But to sit with his back to the door leading into the hall, *vis-à-vis* to Mr. Dimmerly's puckered face, and give close attention to the game, was a trying ordeal to one who only consulted his own pleasure. And yet he feared he would offend Lottie, did he not remain at his post. She was a despotic little sovereign, and he felt that he must use all address, until she was safely brought to the matrimonial altar. He comforted himself, however, with the thought that she was generous, and when he acted the role of martyr she usually rewarded him with a greater show of kindness, and so got through an hour with indifferent grace.

But this purgatorial hour to him, was keenly enjoyed by Lottie and Hemstead, though by each for different reasons. "I fear you think me a giddy wayward girl," said Lottie gently.

"In frankness, I hardly know what to think," replied Hemstead.

"Frank is your name, is it not?"

"Yes."

"It seems appropriate. I hope you won't judge me too harshly."

"The danger is the other way, I fear," he said laughing.

"Well, one of your profession ought to be charitable. But I might naturally expect to be disapproved of by one so good and wise as you are."

"Why do you think me 'good and wise'?"

"Because you are a minister, if for no other reason."

"I am also a man."

"Yes," she said innocently. "You are quite grown up."

He looked at her quickly; her demure face puzzled him, and he said:

"I fear you think I am overgrown."

"And I fear you don't care what I think. Men of your profession are superior to the world."

"Really, I shall think you are sarcastic, if you talk that way any more." But she looked so serious that he half believed she was in earnest.

"Are ministers like other men?" she asked, with a spice of genuine curiosity in her question. The venerable pastor of the church which she attended in New York had not seemed to belong to the same race as herself. His hair was so white, his face so bloodless, his life so saintly, and his sermons so utterly beyond her, that he appeared as dim and unearthly as one of the Christian Fathers. A young theologian on the way to that same ghostly state was an object of piquant interest. She had never had a flirtation with a man of this character, therefore there was all the zest of novelty. Had she been less bold and fearless, she would have shrunk from it, however, with something of the superstitious dread that many have of jesting in a church or a grave-yard. But there was a trace of hardihood in her presence, a trace that just took her fancy. From lack of familiarity with the class, she had a vague impression that ministers differed widely from other men, and to bring one down out of the clouds as a fluttering captive at her feet, would be a triumph indeed. A little awe mingled with her curiosity as she sought to penetrate the scholastic atmosphere in which she supposed even an embryo clergyman dwelt. She hardly knew what to say when, in reply to her question, "Are ministers like other men?" he asked:

"Why not?"

"That is hardly a fair way to answer."

"You do not find me a mysterious being."

"I find you very different from other young men of my acquaintance. What to me is a matter of course, is dreadful to you. Then you ministers have such strange theological ways of dividing the world up into saints and sinners, and you coolly predict such awful things for the sinners (though I confess the sinners take it quite as coolly). The whole thing seems professional rather than true."

The tone of deep sadness in which the young man next spoke, caused her to look at him with a little surprise.

"I do not wonder that this mutual coldness perplexes you. If we believe the Bible, it is the strangest mystery in existence."

"You may well put that in. Do the generality of people believe the Bible? But as I was saying, from the very nature of your calling you come to live far away from us. Our old minister knows more about dead people than the living. He knows all about the Jews and Greeks who lived eighteen centuries ago, but next to nothing of the young of his own church. My motives and temptations would be worse than Sanscrit to him—harder to understand than the unsolved problems of mathematics. What does such a man know about the life of a young lady in society? That which influences me would seem less than nothing to him."

"I think you misjudge your pastor. If you became well acquainted with him, you might find a heart overflowing with sympathy."

"I can no more get acquainted with him than if he dwelt on Mount Olympus. If I were only a doctrine, he might stop me up and know something about me. But there is so much flesh and blood about me that I fear I shall always be distasteful to him."

"I assure you, Miss Marsden, I find you more interesting than some doctrines."

"But you are young. You are on a vacation, and can for a time descend to trifles, but you will grow like the rest. As it is you speak very guardedly, and I intimate that I would be as nothing compared with other doctrines."

"What is a doctrine, Miss Marsden?"

"Oh, bless me, I don't know exactly; a sort of abstract summing up of either our qualities or God's qualities. The

only doctrine I even half understand is that of 'total depravity,' and I sometimes fear it's true."

"I think you are a great deal more interesting than the 'doctrine of total depravity,' said Hemstead, laughing.

"Perhaps you will come to think I am synonymous with it."

"No fear. I have seen too much of you for that already."

"What redeeming features have you seen?"

He looked at her earnestly for a moment, and she sustained his gaze with an expression of such innocent sweetness that he said, a little impulsively:

"All your features redeem you from that charge."

"Oh, fie!" she exclaimed, "a pun and flattery in one breath!"

"I do not mean to flatter. Although in some respects you puzzle me, I am very clear and positive as to my feeling of gratitude. While my aunt feels kindly toward me, she is formal. It seemed to me when I came out of the cold of the wintry night, I found within a more chilling coldness. But when you gave me your warm hand and claimed something like kindred, I was grateful for that which does not always accompany kindred—genuine kindness. This feeling was greatly increased when instead of making my diffidence and awkwardness a theme of ridicule, you evinced a delicate sympathy, and with graceful tact suggested a better courtesy to others. Do you think then, that, after this glimpse down such a beautiful vista in your nature, I can associate you with 'total depravity'?" It was plain to you, Miss Marsden, that I had seen little of society, but you acted as if that were my misfortune, not fault. I think the impulse that leads one to try to shield or protect another who for the time may be weak or defenceless, is always noble."

If Lottie had shown a little before that she had a heart, she now became painfully aware that she had a conscience, and it gave her some severe twinges during this speech. For a moment she wished she deserved his commendation. But she was not one to do things by halves, and so, recklessly throwing aside her qualms, said laughingly:

"I don't think a gentleman of your inches at all an object of pity. You are big enough to take care of yourself."

"And I mean to as far as I can. But we all need help at times. You know a mouse once served a lion."

"Thank you. Now you have counterbalanced all your fine speeches and compliments. 'A mouse serving a lion!' Well, roar gently if you please."

"I'm afraid I appear to you like another animal that once donned a lion's skin, but whose ears, alas, protruded."

"That is rather a skillful retreat; but I imagine that you think yourself a veritable lion."

"If you insist on my being a lion, I must refer you to ancient mythology, where one of these over-rated beasts is held a crouching captive by Diana."

"Well, that is quite a transition. First compared to a mouse, and then to the moon. I fear that if you did not visit 'questionable places' you have permitted your mind to dwell on the 'questionable' myths of the past."

"Oh, that was in the regular order of things," he replied. "Before coming to the study of theology, we are put through mythology; that is, under the guidance of reverend professors we make the acquaintance of a set of imaginary beings, who had they veritably lived, and in our day, would have soon found their way to the penitentiary."

"At the door of which the 'lion' and 'Diana' would part company, and so I would lose my gentle 'captive' and become as disconsolate as auntie would have been had you trodden on the reverse extremity of her pet."

"Oh, pardon me, but Diana was an exception to the rest."

"Better or worse?"

"Better, of course. She was a trifle cruel though, was she not?"

"You have been proving me very tender-hearted."

"So every woman should be."

"I doubt whether you know much about us."

"I cannot imagine a being—not even an angel, more pure, unselfish, and true than my mother; and she is a woman."

"Miss Lottie," here broke in De Forrest, "I've played whist to the utmost limit of my conscience. You will not keep me on the rack any longer."

"Oh, no, Cousin Julian," she replied, *sotto voce*, "only on the sofa with our dear cousin Bel. See, she sits there alone. Good-by," and she swept by, with a malicious twinkle in her eyes at his blank expression.

But Belle saw and understood the scene. With a cynical smile she went to the piano, and commenced a brilliant waltz. Under its spell Addie and Mr. Harcourt came whirling up the hall, and Lottie, who had been under restraint so long, could not resist the temptation of letting De Forrest carry her off also.

"It's only with my cousin, you know," she whispered apologetically to Hemstead.

He stood in the door-way for a few moments and watched her graceful figure with a strange and growing interest. Whether saint or sinner, this being so emphatically of flesh and blood was exceedingly fascinating. The transition from the cloister-like seclusion of seminary life to this suburb of the gay world was almost bewildering; and Lottie Marsden was one to stir the thin blood and withered heart of the coldest anchorite. The faint perfume which she seemed to exhale like a rose-bush in June, was a pleasing exchange for the rather musty and scholastic atmosphere in which he so long had dwelt. As she glanced by as lightly as a bird on the wing, she occasionally beamed upon him with one of her dangerous smiles. She then little thought or cared that his honest and unoccupied heart was as ready to thaw and blossom into love as a violet bank facing the south in spring. He soon had a vague consciousness that he was not doing just the prudent thing, and therefore rejoined his aunt and uncle. Soon after he pleaded the weariness of his journey and retired. As he was about to mount the stairs Lottie whirled by and whispered:

"Don't think me past paying for."

The slang she used in just came to him, with his tendencies and convictions, like an unconscious appeal and a divine suggestion. He was utterly unconventional, and while

readily unbending into mirthfulness, life to him was an exceedingly serious thing. As the eye of artist and poet catches glimpses of beauty where to others are only hard lines and plain surfaces, so strong religious temperaments are quick to see providences, intimations, and leadings.

Hemstead went to his room with steps that deep thought rendered slower and slower. He forgot his weariness, and sat down before the fire to think of one known but a few brief hours. If there are those who can coolly predict "awful things" of the faithless and godless, Hemstead was not one of them. The young girl who thought him a good subject for jest and ridicule, he regarded with profound pity. To his mind, accustomed to Bible figures, it was as if a lamb had strayed from the fold, and was sporting while the sunlight lasted in a wilderness where it would shrink, cower and die in terror amid the horrors of coming night. Her utter unconsciousness of danger had to him the elements of deepest pathos.

While perplexed by contradictions in her manner and words, he concluded that she was what she seemed, a girl of unusual force of mind, frank and kindly, and full of noble impulses, but whose religious nature was but slightly developed. He at that time would have been shocked and indignant if he had known the truth. Her natural tendencies had been good. Her positive nature would never waver weakly along the uncertain boundary of good and evil, as was the case with Belle Parton. She was one who would be decided and progressive in one direction or the other, but now was clearly on the sinister side of truth and moral loveliness. Surrounding influences had been adverse. She had yielded to them, and they had carried her farther astray than one of a cautious and less forceful temperament. While therefore full of good impulses, she was also passionate and selfish. Much homage had made her imperious, exacting, and had developed no small degree of vanity. She exulted in the power and pre-eminence that beauty gave, and often exerted the former cruelly, though it is due to her to state she did not realize the pain she caused. While her own heart slept, she could not understand the aching disquiet of others that she toyed with. That it was good sport, high-spirited excitement, and occupation for her restless, active mind was all she considered. As she would never be neutral in her moral character, so she was one who would either do much harm or good. Familiarity with the insincerities of fashionable life had blurred her sense of truthfulness in little things, and in matters of policy she could hide her meaning or express another as well as her veteran mother.

And yet there were great possibilities of good in her character. She had a substratum of sound common sense. A wholesome averseness for meanness, cowardice, and temporizing. Best of all, she was not shallow and weak. She could appreciate noble action, and her mind kindle at great thoughts if presented clearly and strongly.

She could scarcely be blamed severely for being what she was, for she had only responded to the influences that had ever surrounded her, and been moulded by them. Her character was rudely forming, but not as yet fixed. Therefore her best chance of escaping a moral deformity as marked as her external beauty was the coming under an entirely different class of influences.

However earthly parents may wrong their children by neglect, or by permitting in themselves characters that react ruinously upon those sacredly intrusted to their training, the Divine Father seems to give all a chance sometime in life for achievement of the grandest of all victories, the conquest of self. Whatever abstract theories dreamers may evolve secluded from the world, those who observe closely—who know humanity from infancy to age—are compelled to admit, however reluctantly, that the inner self of every heart is tainted and poisoned by evil. The innocence of childhood is too much like the harmlessness of the lion's whelps. However loftily and plausibly some may assert the innate goodness and self-rectifying power of humanity, as Tom Paine wrote against the Bible without reading it, not having been able at the time to procure one in infidel Paris, those who take the scientific course of getting the facts first, shake their heads depondingly. It is true that parents discover diversities in their children. Some are sweeter-tempered than others, and seem pointed horizontally, if not heavenward, in their natures. Many bud fair to stand high, measured by earthly standards. But the approving world can know nothing of the evil thoughts that haunt the heart.

What mother has not been almost appalled as she has seen the face of her still infant child inflamed with rage, and the passionate desire for revenge. The chubby hand is not always raised to caress but too often to strike. As mind and heart develop, darker and meaner traits unfold with every natural grace. There is a canker-worm in the bud, and unless it is taken out, there never can be a perfect flower.

But Mr. and Mrs. Marsden thought of none of these things. The mother received her estimate of life, and her duty, from current opinion on the Avenue. She complacently congratulated herself that she kept up with the changing mode quite as well, if not better than most women of wealth and fashion. She managed so well that she excited the admiration of some, and the envy of more; and so was content. As for Mr. Marsden, between his business, his newspaper, whist, and an occasional evening at the club or some entertainment or public meeting that he could not escape, his life was full and running over. He never had time to give a thought to the fine theories about his children, nor to the rather contradictory facts often reported from the nursery. But as year after year he paid the enormous and increasing bills for nurses, governesses, Italian music masters, and fashionable schools, he sincerely thought that few men did as much for his children as he.

Of course, a lady from whom society expected so much as from Mrs. Marsden, could not give her time to her children. In the impressive period of infancy and early childhood, Lottie and her brother, and an invalid sister older than herself, had been left chiefly to the charge of servants. But Mrs. Marsden's conscience was at rest, for she paid the highest prices for her French and German nurses and governesses, and of course "had the best," she said. Thus the children lived in a semi-foreign atmosphere, and early caught a "pretty foreign accent" which their mamma delighted to ex-

hibit in the parlour; and at the same time they became imbued with foreign morals, which they also put on exhibition disagreeably often. When through glaring faults the stylish nursery-maid was dismissed, the obliging keeper of the intelligence office around the corner had another foreign waif just imported, who at a slightly increased sum was ready to undertake the care, and he might add the corruption, of the children in the most approved style. She was at once engaged, and to this stranger and alien the children were committed almost wholly, while Mrs. Marsden would tell her afternoon visitors how fortunate she had been in obtaining a new nurse with even a "purer accent." The probabilities were that her doubtful accent was the purest thing about her. Sometimes, as the results of this tutelage grew more apparent, even Mrs. Marsden had misgivings. But then her wealthiest and most fashionable neighbors were pursuing the same course with precisely the same results; and so she must be right.

If Lottie had been born pellucid as a drop of dew, as some claim, she would not have remained so long, even in the nursery, and as she stepped out farther and faster in the widening sphere of her life, surrounding influences did not improve.

Her extreme beauty and grace, and the consequent admiration and flattery, developed an unusual degree of vanity, which had strengthened with years; though now she had too much sense and refinement to display it publicly. While generous and naturally warm-hearted, the elements of gentleness and patient self-denial for the sake of others, at this time could scarcely have been discovered in her character.

Indeed this beautiful girl, nurtured in a Christian land, a regular attendant upon church, was a pagan and belonged to a pagan family. Not one of her household worshipped God. Mr. and Mrs. Marsden would have been exceedingly shocked and angered if they had been told they were heathens. But at the time Paul found among the multitudinous altars of Athens one dedicated to the "Unknown God," there were many Grecian men and women more highly cultivated than these two aristocrats of to-day. But in spite of external devoutness at church, it could easily be shown that to this girl's parents the God of the Bible was as "unknown" and unheeded as the mysterious and unnamed deity concerning whose claims the Apostle so startled the luxurious Athenians. Like the ancient Greeks, all had their favorite shrines that, to a greater or less degree, absorbed heart and brain.

Lottie was a votess of pleasure, and the first, and about the only article of her creed was to make everything and everybody minister to her enjoyment. She rarely entered on a day with a more definite purpose than to have a "good time;" and in the attainment of this end we have seen she was by no means scrupulous.

She was as cruel a little pagan, too, as any of her remote Druidical ancestors, and at her various shames of vanity, pleasures, and excitement, delighted in offering human sacrifices. She had become accustomed to the writhing of her victims and soothed herself with the belief that it did not hurt them so very much after all. She considered no farther than that flirtation was one of the recognized amusements of the fashionable. What the "ton" did was law and gospel to her mother; and the same to Lottie, if agreeable. If not, there was no law and gospel for her.

She had no more scruple in making a victim of Hemstead, than a Fiji Island potentate would, in ordering a breakfast according to his depraved and barbarous taste. And when even society-men had succumbed to her wiles, and in abject helplessness had permitted her to place her imperious foot upon their necks, what chance had a warm-hearted, unsophisticated young fellow, with the most chivalric ideas of womanhood?

Quick-witted Lottie, on seeing Hemstead and hearing his table-talk, had modified Addie Marchmont's suggestion in her own mind. She saw that, though unsuspecting and trusting in his nature, he was too intelligent to be imposed upon by broad farce. Therefore, a religious mask would soon be known as such. Her aunt also would detect the mischievous plot against her nephew and guest, and thwart the whole thing. By appearing as a well-meaning unguided girl, who both needed and wished an adviser, she might more safely keep this modern Samson blindly making sport for herself and the others, and at the same time not awaken the troublesome suspicions of her aunt and uncle. In the character of one who was full of good impulses—who erred through ignorance, and who wished to be led and helped to better things, she was nearer the truth, and could act her part more perfectly.

But what could Frank Hemstead, coming from a home in which he breathed the very atmosphere of truth and purity, know of all this? To him Lottie was the most beautiful creature he had ever seen, and in his crystal integrity he would have deemed it a soul insult to her, to have doubted that she was just what she seemed. To his straightforward nature, believing a woman the opposite to what she seemed was like saying to her:

"Madam, you are a liar."

The world would be better if women did more to preserve this chivalric trust.

"Past praying for!" His creed taught him to pray for all the world, and already a subtle, unrecognized impulse of his heart led him to plead before the Divine Father for one who seemed, in outward grace, already fitted for heavenly surroundings.

When a block of unusually perfect marble falls under the eye of a true sculptor, he is conscious of a strong impulse to bring out the exquisite statue that is distinctly visible to his mind. Hemstead was an enthusiast in the highest form of art and human effort, and was developing, as the ruling motive of his life, a passion for moulding the more enduring material of character into moral symmetry and loveliness. Humanity in its most forbidding guise interested him, for his heart was warm and large and overflowed with a great pity for the victims of evil. In this respect he was like his Master, who had "compassion on the multitude." His anticipation of his life-work was as non-professional as that of a mother who yearns over the children she cannot help loving. Lottie appeared strong and lovely by nature. It seemed to him that the half-effaced, yet still lingering image of

God rested upon her beautiful face more distinctly than he had ever seen it elsewhere. The thought of that image becoming gradually blurred and obliterated by sin—of this seemingly exquisite and budding flower growing into a coarse, rank weed, was revolting to his mind.

There is a phase of depravity that leads some to delight in alluring and debasing the innocent and pure. The reverse of this malign spirit was the motive that led Hemstead toward the ministry, that he might employ all his energies in fostering every germ of good, and in sowing the seed of truth where otherwise there would be hopeless barrenness.

(To be continued.)

JUVENILE LITERATURE.

Few persons, who have occasion to visit news-offices, can have failed to notice the periodical literature for boys, which has been growing up in our midst during the past few years.

It contains, stories, songs, mock speeches, and negro minstrel dialogues. The literary material is either intensely stupid, or spiced to the highest degree with sensation. The stories are about hunting, Indian warfare, California desperado life, pirates, wild sea adventure, highwaymen, crimes, and horrible accidents, horrors (tortures and snake stories), gamblers, practical jokes, the life of vagabond boys, and the wild behavior of dissipated boys in great cities. The dialogue is almost entirely in slang of the most exaggerated kind, and of every variety,—that of the sea, of California, and of the Bowery; of negroes, "Dutchmen," Yankees, Chinese, and Indians; to say nothing of that of a score of the most irregular and questionable occupations ever followed by men.

The heroes are either swaggering, vulgar swells, of the rowdy style, or they are in the vagabond mass below the rowdy swell. They are continually associating with criminals, gamblers, and low people who live by their wits. The theatre of the stories is always disreputable. The persons who are held up to admiration are the heroes and heroines of bar-rooms, concert-saloons, variety theatres, and negro minstrel troupes.

We may generalize the following in regard to the views of life which these stories inculcate, and the code of morals and manners which they teach:

The first thing which a boy ought to acquire is physical strength for fighting purposes. The supposed code of English brutality prevails, but it is always mixed with the code of the revolver, and in many of the stories, the latter is taught in its fulness. These youngsters generally carry revolvers and use them at their good discretion.

A boy ought to cheat the penurious father who does not give him as much money as he finds necessary, and ought to compel him to pay. A good way to force him to pay literally, and at the same time to stop criticising his son's habits, is to find out his own vices (he always has some) and then to levy black-mail on him.

As to drinking, the bar-room code is taught. Quiet home-life is stupid and unmanly. Boys brought up in it have to work hard and to bow down to false doctrines which persons and teachers in league with parents have invented against boys. To become a true man, a boy must break with respectability and join the vagabonds and the swell mob.

No fine young fellow, who knows life, need mind the law, still less the police. If a father is rich the son can easily find smart lawyers who can get him out of prison, and will dine with him at Delmonico's afterward.

It is impossible that so much corruption should be afloat and not exert some influence. Great harm is done to boys by the nervous excitement of reading harrowing and sensational stories. These papers poison boys' minds with views of life which are so base and false as to destroy all manliness. They are within the reach of all. They can be easily obtained and easily concealed, and it is a question for parents and teachers how far this is done. Persons under those responsibilities ought to know what the character of this literature is.—Prof. W. G. Sumner in *Scribner's Monthly*.

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.

A SUDDEN DEATH.

There is something terrible in the thought of having our friends stricken down at our side, without a parting word of endearment or consolation—one moment at our side in the flush of vigorous life, cheering our hearts with their loving sympathy; the next at our feet, pale with death, deaf to our cry and heedless of our tears. Every excessively fat person is in instant danger of such a death. Seven-tenths of the victims of obesity die of heart-disease or apoplexy. Allan's Anti-Fat, the only remedy for obesity, reduces the weight by regulating the digestion and assimilation of the food. It is perfectly harmless, and its use will insure, in every instance, a reduction of weight from two to five pounds a week.

I KNOW not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and His salvation are very sweet to one, and very tasteless to another.—William Arnold.

BRITISH AND FOREIGN ITEMS.

A GOLD dollar in Buenos Ayres is worth \$31.95 in its paper money.

THE Mennonites expel any of their ministers or members who take out insurance policies.

THE first Sunday-running "tramway" cars in Scotland have been started between Glasgow and Partick.

AUSTRALIA is importing ready-made and furnished houses from Japan, thanks to its exhibit at the Paris Exposition.

THE peal of twelve bells in the tower of St. Paul's Cathedral, London, was dedicated with religious services, November 1.

As a result of the Anti-Socialist law passed by the German Reichsrath, 102 societies, 28 newspapers, and 88 books have already been prohibited.

MR. ALEX. DENOVAN, an aged merchant of Glasgow, who for sixty years has conducted an open-air preaching service on Glasgow Green, has recently died in that city.

THE original inventor of the telephone was Dr. Elisha Gray, of Chicago, who filed his caveat at the Patent Office, February 14, 1876, nearly a year before Prof. Bell made his application.

REV. DR. WILSON, presiding at one of the sessions of the Missionary Conference, said that of every three persons walking on the earth two have never heard the name of Christ nor seen a Bible.

PASTOR BENOLIE, the latest victim of the hatred of the Spanish priesthood, has been set free from his unjust imprisonment, thanks to the remonstrances of the British Government and the Evangelical Alliance.

A NEW oil-well was opened last week near Clintonville, Pa., which, when struck, sent a huge volume of oil fifty feet in the air, and which it is thought will make 1,000 barrels a day. If it does it will be the largest well in the oil country.

THE "Congregationalist" quotes from old historical records the punishment of a body-stealer in London in 1717, who was fined 40s. and sentenced to be whipped from Newgate to Smithfield Bars. We can in our day learn wholesome lessons from the past.

A CORRESPONDENT of the London "Standard," referring to the fruits of Afghanistan, says that there is one kind of vine of which the grapes are the size of a large walnut, and the bunches are often so long that a tall man cannot hold them clear of the ground. Was Echol over there?

A CONVENTION of delegates from thirty-five Methodist Churches of Brooklyn was held last week, to consider the question of the present limitation of the term of service of their pastors. A motion that the General Conference restore the two years' term of service was amended by a motion to remove all limit and make the pastor at term indefinite. The Convention adjourned without action.

THE Pope has just received, and, it is said, approved, a plan of campaign in the approaching elections, which includes the active interference of Roman Catholic priests in them and in Parliament, and the defeat of the Jesuit opposition to himself. The effect of the former part of this movement cannot but be most injurious to everything that is tolerant, liberal and good.

THE Italian Government is about to lay before the Parliament a bill regulating the institution of marriage in the kingdom. Under the law as it now stands only civil marriages are recognized as valid and binding, but marriages by a priest are not, as in France, prohibited where a civil marriage has not already been contracted. Deplorable results have followed from this anomalous condition of things in the provinces, the priests having encouraged religious ceremonies without preliminary civil marriages.

THE "Examiner and Chronicle" says:—"Chicago has an evangelist who imitates the Apostle in the matter of making voyages, if in nothing else. He is Captain Henry Bundy, and each year he makes a tour of the lakes in his 'gospel ship' 'Glad Tidings.' He does not work among sailors exclusively, but touches at the various ports, and visits the small towns and villages where there are no pastors, and in many cases no churches. He comes in contact with many French Catholics, and not a few of them are converted under his preaching. The people everywhere receive him gladly, bid him Godspeed, and supply his vessel with provisions for further cruises. This is the kind of evangelistic work that is needed—the kind that was done by the early preachers of the gospel throughout the Roman Empire. Give us more of these evangelists to do pioneer work like this, where churches and settled pastors are not only unknown, but at present out of the question."

RELIGIOUS physicians are getting into public notice just now in various parts of the United States. Joel Mayn, a free Methodist exhorter in Wisconsin, professes ability to cure all diseases by the simple laying on of hands. He is followed from place to place by sick persons, and marvelous stories of his powers find believers. A party of zealots in Mirabile, Mo., attribute all disease to the possession of devils; but in trying to cast the evil spirits out of John Balingier, a typhoid fever patient, in spite of the opposition of his doctor and brother, they wrought him into such a frenzy that he died before they were through with their incantations. William Pinckney, a Charleston physician, has been arrested for making a lunatic of Estelle Swinton, aged 14. Pinckney usually lances his patient over the affected part, and applies a plaster of tar and soot; but in trying to cure the Swinton girl of weak-mindedness, he covered her head and body with scars, and made her a hopeless maniac. A man in Alabama advertises a salve that he says is made under divine guidance. Each box—price 25 cents—is made the subject of a separate prayer by the manufacturer that it will prove effective; and for double the regular price he will make a prayer especially suited to the case for which the salve is purchased.

MINISTERS AND CHURCHES.

THE Presbyterian congregation of Seaforth enjoyed the privilege of hearing the Rev. Mr. Coull, of Nova Scotia, last Sabbath.

ON Friday evening, 8th ult., the Rev. Mungo Fraser of St. Thomas was presented by his Bible class with a very handsome chair accompanied by an address.

THE anniversary services in connection with the Presbyterian Church, Seaforth, will be held on the 15th inst., on which occasion the Rev. A. D. McDonald of Elora is expected to preach.

ON Wednesday evening, 27th ult., Rev. Mr. Fraser of Orono was visited by a large deputation from his congregation who presented him with a number of articles such as cutter, robe, dining-table, etc., to the value of \$65.

A SOCIAL was held in the Presbyterian Church, Dundalk, on Wednesday evening, the 27th ult. It was quite successful, and its success is enhanced by the fact that the greater part of the entertainment was contributed by the children.

PREVIOUS to the departure of Mr. Joseph Builder, student, of Knox College, from Manitoulin Island, where he has been laboring during the past season, the Ladies of the Manitowaning congregation presented him with a purse of fifty dollars and an address warmly expressing appreciation of his work.

THE induction of the Rev. John Pringle into the pastoral charge of the united congregations of Georgetown and Limehouse took place on Tuesday, the 26th ult. In the evening addresses were delivered by Revs. Dr. Robb and Messrs. Milligan; Pringle, Brampton; Masson, Galt; Cameron, and several ministers belonging to other denominations.

ON the evening of Monday, the 25th ult., Rev. Alex. Bell delivered a lecture in St. Andrew's Church, Peterboro', to the Young Men's Presbyterian Association of that town, on the question, "Why am I a Presbyterian?" The answer to this question included a full description of church polity in general and of Presbyterian Church polity in particular, with scriptural reasons why the latter should be preferred.

AT the annual social meeting of the St. Thomas congregation on the 25th ult., the chair was occupied by Dr. McLarty, Mayor of the town, and addresses were delivered by Rev. Mr. Fraser, the pastor; Rev. Dr. Cochrane, of Brantford; Colin McDougall, Esq., ex-M.P.; and the Rev. Geo. Simpson. In the course of the evening an address from the congregation was read by Mr. James McCrone and presented to Mr. Fraser along with a handsome set of drawing-room furniture.

THE indefatigable Convener of the Home Mission Committee, the Rev. Dr. Cochrane, conducted the anniversary services of the Hyde Park Presbyterian Church on the 24th Nov. The congregations in the country are indebted to such brethren as represent important interests of the Church, and also to their congregations for sparing them, while they seek thus to awaken interest in the church's work. His address to the children in the afternoon was pleasingly instructive, and will not, it is hoped, be soon forgotten.—**COM.**

A CORRESPONDENT writes that the village of Henfryn, in the county of Huron, containing about fifty families, enjoys neither preaching nor Sabbath School work, and is even without a day-school. The village is situated on the line of the Wellington, Grey & Bruce Railway. The people generally are poor, depending largely for support on one or two saw-mills in the neighborhood. There is at present a proposal on foot to build a "Union church," that is, a church that will be open to all evangelical denominations. But in order to do even this the inhabitants will need aid from without. It is to be hoped that the required assistance will be forthcoming and that a place of such present and prospective importance will not be left long without religious ordinances.

THE congregation of Chalmers' Church, Kingston, has during the past season built a very fine manse on the lot adjoining the church. This movement was inaugurated by the Ladies Aid Society, who recommended it to the annual congregational meeting and offered to head the subscription list with \$1,200. The matter was taken up in earnest by the congregation. In a few days the whole amount necessary was subscribed, and in nine months the manse was finished,

occupied, and nearly all paid for. On Monday evening, the 18th inst., a social was held to welcome the pastor, Rev. F. McCuaig, and his family into the new manse. The following day several members of the congregation sent some useful and valuable articles of furniture, and a committee of the Ladies' Association called and presented Mr. and Mrs. McCuaig with a sum of money to assist in completing the furnishing. These are only some of the indications of the marked prosperity of the congregation since the induction of Mr. McCuaig some fifteen months ago.

IN the communication regarding mission work on Manitoulin Island, which appeared in our issue of 15th Nov., Mr. McKay stated that not having taken notes of the report presented by the treasurer he was unable to give statistics of the amounts received in aid of the Manitowaning church. A correspondent furnishes the required figures as follows: The congregation and Sabbath school of Agincourt, Scarborough, per J. Milnie and Rev. R. P. McKay, \$56; J. O. Anderson, of Montreal, formerly of Toronto, \$25; A. McGill, Chatsworth, one stove, \$14; the Chatsworth congregation, \$5; G. M. Butchart, Owen Sound, \$6.97; Francis Law & Co., Meaford, \$5; S. J. Dawson, M.P., \$5; Robert Little, Acton, \$3; Col. Rankin, \$2; W. S. Williamson, \$5; James Kilgour, \$5; Arch. McDonald, \$2; W. G. Reid, \$5; Ogilvy & Co., \$10; — Johnston, \$5; Wm. Kerr, \$5; A. Nairn, \$2; James McLennan, \$2; James Michie, \$5; O. Mowat, \$5; A Friend, \$2; A Friend, \$2; Creaser and Morrison, \$2; Passengers on steamer "Celtic" at Little Current, per A. McKay, \$9.25; Little P. S. Inspector, \$3; Robert Kilgour, Toronto, \$10; Presbyterian congregation of Georgina, \$17.45; Mrs. John McKay, Thamesford, \$5; Captain Foote, \$2; Robert Stone, \$2. Our correspondent further states that there is still a debt of \$200, and that any sums sent will be thankfully received.

THE annual soiree of the West Church, Toronto, was held on the evening of Thursday, the 28th ult. After tea, addresses were delivered by Revs. Mr. Hunter, Dr. Castle, and Dr. Robb. On the following evening the Sabbath school anniversary was held, when about 350 children assembled besides a large number of their parents and friends. The pastor, Rev. R. Wallace presided and gave a short address, after which the superintendent, Mr. W. B. McMurrich read the report for 1878 which showed that the attendance was largely increased and that much progress had been made otherwise. The monies collected were then distributed to various objects. On motion of Hon. John McMurrich, late superintendent, seconded by Mr. John Kennedy, deputy superintendent, the report was adopted. Addresses were afterwards delivered by Messrs. John Gordon and John Winchester, teachers. About fifty volumes, provided by the superintendent, were awarded as prizes, chiefly for attendance every Sabbath. A medal was presented to Miss Muirhead for gathering the largest number to the school, and another to Miss Wylie for being second in this good work. These presentations were made by Mrs. Harvie. Honorable mention was made of several who missed only one or two Sabbaths. A delightful evening was then brought to a close.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 26th November. Present, seventeen ministers and four elders. Among the items of business were the following: A committee was appointed to prepare a circular setting forth the measure of giving in each congregation as compared with the average of the whole Church and that of the Presbytery, and to send the circulars to the sessions and congregations of the bounds. Steps were taken towards the settlement of long standing difficulties connected with the Mulmur Glebe, by instructing the Session of Mulmur and Tosorontio to enquire how the terms of the deed as to the appointment of trustees have been complied with, and by agreeing to refer to an arbitrator the question of the ownership of the property. Dr. Fraser addressed the Presbytery on behalf of the Assembly's Foreign Mission Committee and enforced the claims of the Committee to more liberal support. The necessities of the Home Mission Committee also were presented by a circular, showing the indebtedness of the fund, and giving warning that the claims for supplement would not be fully met in the spring unless larger contributions than in the past were made. The Presbytery's Home Mission business engaged its consideration for a considerable time. Arrangements were made for meeting

the deficiencies of the stipends of missionaries laboring in the stations during summer; and the deputies holding missionary meetings were instructed to obtain pledges from the stations as to the amount they will give for the support of ordinances among them. A committee consisting of Dr. Fraser, Messrs. Gray and Leiper, ministers, and Mr. D. Carmichael, elder, was appointed to confer with Mr. Alexander McDonald, of Nottawasaga, and Mr. Rodgers, of Collingwood, to effect, if possible, a more satisfactory arrangement than the present for supplying the district with ordinances. Mr. Rodgers was instructed in the meantime to arrange supply for Nottawa, to be given by members of Presbytery. Another committee was appointed to confer as to the expediency of a more extensive re-arrangement in another part of the Presbytery's field, comprising the Townships of Innisfil, West Gwillimbury and Tecumseth. The members of this committee are the ministers whose congregations are affected by the proposed changes, namely, Dr. Fraser, (Convener), Messrs. W. McConnell, J. A. McConnell and E. W. Panton. They are to meet on call of the convener, and to report to next meeting of Presbytery. Mr. T. B. Roy, a native of India, appeared and intimated a desire to be educated as a medical missionary for service in his native country. Messrs. Leiper and W. McConnell were appointed to examine his papers, and to aid him in preparing a statement of the object of his application to the Presbytery. Next regular meeting, Tuesday, 28th January, 1879.—**ROBERT MOODIE, Pres. Clerk.**

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met in Carleton Place on the 19th ult. Twenty-seven ministers and seven elders were in attendance. Rev. R. Campbell read the Home Mission Committee's report. Special attention was called to the state of the Home Mission Fund, and a resolution was passed that the missionary deputations meet and confer with sessions and boards of management of the congregations visited to secure, if possible, larger contributions to the fund; and that student missionaries be required to take up collections for home missions in their fields. Leave was granted to moderate in calls at Ross and Bristol whenever the congregations are prepared. The committee appointed to visit Middleville and Dalhousie reported and was re-appointed, with instructions to report the Presbytery's belief that a division of the charge would be for the general good. The following students were certified to the boards of their respective colleges, viz., Messrs. McKenzie, Fitzpatrick, Somerville, Brownell, McArthur, and Blakely. A committee was appointed to prepare an overture to the General Assembly on the qualifications of student-missionaries. It was agreed that a rate of ten cents per family be raised for the Synod and Presbytery funds. The subject of employing qualified teachers to train preceptors, and also how best to improve the service of praise in the Sabbath schools, was remitted to a committee, of which Mr. Burns, Perth, is convener, to mature a plan to be submitted at next meeting. Notice of motion for the formation of Women's Foreign Missionary Associations was given, the same to be considered at next meeting. The times for the regular meetings were again considered, and in consequence of the nearly equally divided state of opinion, it was agreed to defer final action till next meeting; meanwhile it was agreed to hold the next meeting at Almonte, in St. John's Church, on the third Tuesday of January next, at 1.30 p.m.

ELOPEMENT OF A NUN.

The "Italie" relates that a young French Sister of Mercy, Madlle R—, attached to the hospital of the Santo Spirito, in Rome, has just eloped under romantic circumstances. She entered the order of St. Vincent de Paule five years ago, at the age of fifteen, and at the commencement of August last was sent to tend the sick in the above-named hospital. Her youth and beauty soon attracted the attention of the doctors; the Lady Superior became disquieted on remarking that she lent a willing ear to the compliments addressed to her, and had more than once occasion to reprimand her. This only irritated the young nun, and caused her to become disgusted with her life. "I cannot remain here," she said; "I am resolved to recover my liberty." About ten in the evening of Friday last, the gate-keeper of the hospital was awakened by a woman dressed all in black who wished to go out, showing a pass signed by the house doctor. He at first refused, as this was not sufficient; but he allowed himself to be persuaded. A carriage had been waiting near for an hour and a half. The female, who was no other than Sister R—, entered the vehicle, in which a male companion was already seated, and they were driven off rapidly. No traces have yet been obtained of the fugitives.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

Dec 15. } THE WALK TO EMMAS. [Luke xxiv. 13-32.]

GOLDEN TEXT.—“And they said to one another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures!”—Verse 32.

HOME STUDIES.

- M. Matt. xxvii. 57-66. The sepulchre made sure.
- T. Matt. xxviii. 1-15. The resurrection.
- W. John xx. 1-10. Peter and John at the sepulchre.
- Th. John xx. 11-18. Mary at the sepulchre.
- F. I Cor. xv. 1-20. Christ the first-fruits of them that slept.
- S. Luke xxiv. 13-32. The walk to Emmaus.
- S. Col. iii. 1-15. Risen with Christ.

HELPS TO STUDY.

The sacred body of Jesus had been hastily taken down from the cross and laid in the tomb of Joseph, on the eve of the Sabbath. But when at the dawn of the first day of the week, the women hastened to the sealed and guarded sepulchre, to complete the last offices of affection, lo! they find the stone removed and the tomb empty. But one, Mary Magdalene, remains to weep, while the others depart to tell what they have seen. And, to the weeping Mary, the risen Jesus first of all reveals himself. Next he appears to the other women, and then to Simon Peter. Our lesson sets before us the fourth revelation of Himself which Christ made—and what a difference this coming of Jesus, and the revealing of himself makes. He finds hearts that are sad; He leaves hearts that burn.

I. HEARTS THAT ARE SAD:—Vers. 13-24. Two disciples, one named Cleopas (Note 2), (ver. 18), the other unknown, (some think it was St. Luke himself) were in complete ignorance of the wonderful things which had taken place, walking together from Jerusalem to Emmaus, (Note 1). They, as they went, communed and reasoned. It is plain what was the subject of their thoughts. It was Christ Himself. Ought He not to be more than He is, the topic of our conversation? Mal. iii. 16. Doubtless they recalled all that they had seen and heard, while with Him; His mighty acts, His words of grace, and the glowing anticipations which they had formed, but which they now think have failed, and they are left with but the bitterness and desolation of blighted hopes. But even while the disciples speak and think of Him, the Master is present. So now He drew near to them. He will not leave them comfortless, John xiv. 18-19. But their eyes were holden, John xxi. 4. Yet only for a time, and for a gracious purpose, that He may reveal Himself at length more plainly and gloriously.

But He knows them, and reads their inmost thoughts. But still He would have them tell these thoughts, therefore He questions them. So, although He knows our desires and thoughts, He would have us open our hearts to Him in prayer. Their sorrow (John xvi. 6) fills them with concern. Why are ye sad? Troubled disciples will not long remain unnoticed and uncomforted. What was it that especially drew Jesus to these unknown ones? Was it not their sorrow? Why was it He revealed Himself to Peter first of all the apostles? Was it not because it was he who had first sinned against Christ and was filled with bitter sorrow? Thus misery and need have a most powerful attraction for the gracious and compassionate Saviour.

By skillful questioning the Lord draws out all that was in their hearts. They, however, impute His inquiries to ignorance, at which they marvel. Art thou only a stranger, and not know the things which are come to pass? Evidently, then, the events connected with the trial and death of our Lord were matters of public notoriety. “These things were not done in a corner.”

How well known to Jesus was the story they tell. He Himself was the subject of it all. They relate with wonderful simplicity the facts, the might of the prophet, the cruelty of the rulers, whom, however, they judge not; the disappointment of their hopes. Two things are to be noticed here—the strong influence which Jesus had acquired over those who had been with Him, who even now recognize in Him a great prophet and are not ashamed to confess their love and reverence; and the vast difference there often is between our ideas of the way in which God ought to work and His own plans, which are a continual surprise to our feeble understandings. God often finds His victories in what we set down as defeats.

Christian communion is a blessed solace and source of strength and comfort for hearts that are sad. Where even two or three are gathered together in Christ's name, there will He reveal His presence. Communion with one another will draw us nearer to Him—Ps. xlii. 1-5; cxlv. 18; Isa. lviii. 8; Mal. iii. 16; Matt. xviii. 20; xxviii. 20; John xx. 19; Jas. iv. 8.

Only they are to be pitied, whose eyes are overholden by worldliness, and upon whose hearts there is a veil so that they cannot see the King in His beauty. 2 Cor. iii. 14, 15; iv. 4. Let us pray God to open our eyes that we may see Him, or hearts that we may receive Him, and He may dwell with us.

II. THE HEARTS THAT BURN; vers. 25-30. O fools, is the burden of Christ's reproach. They were without understanding, Mark vi. 52. Unbelief is a mark of folly, not of wisdom. Sluggishness of heart was the real cause of their dulness of comprehension, and how often does a slow comprehension brighten up when the heart is touched “Great thoughts,” said Pascal, “come from the heart.”

Jesus shows them there is a divine necessity for the sufferings of the Christ. The very things which had convinced these two disciples that their Master was not the Messiah—

his arrest, condemnation, and death—were the very things that proved that He was.

Observe the succession here, suffer . . . enter into glory. First, the cross, then the crown, Heb. xii. 2. Or, as Peter (1 Eph. i. 11), puts it, “the sufferings unto Christ,” “the glories after these.” And in this, the disciple is not above his Master.

And beginning with Moses, the sacrifices and the paschal lamb, He expounded unto them all in the scriptures (see Ps. xxii; Isa. lvi.), the things concerning Himself. This is the very purpose of the Old, as well as the New, Testament, to set forth the Person and Work of Christ. All testify of Him. John v. 39.

Observe here how Christ sets His seal to the truthfulness of the Old Testament Scriptures. Both stand or fall together. We should study the Bible in order to find Christ in it.

And when they drew nigh to Emmaus, Jesus made as though He would go further. He will not stay uninvited. He loves to be entreated. And if we would have Him tarry with us, we must urge Him. “Every gift of God is an invitation to claim a greater.” We want Him not to be as a wayfarer, but an abiding Presence and power in our hearts and lives, and where He comes to be a guest, he is Host and Master. He breaks the bread, and in the act some gesture or word familiar of old, is recognised, and at the very moment of recognition, He vanished out of their sight. It was expedient for them that He should go away, John xvi. 7. They must still walk by faith, not by sight. The time of full communion with the Lord is not yet, but shall be, when we shall see Him as “He is.”

Two lessons are of great importance here. The disciples were not weak, credulous men, easily satisfied with any evidence of any event to which they had already made up their minds. On the contrary, they had no thought that Christ would rise, they refused to believe it, they were most difficult to be convinced. The apostles did not credit the story of Mary—Mark xvi. 10, 11. Nor did they believe the two disciples who now saw the Lord—Mark xvi. 13. Christ's enemies it seems, feared more than His friends hoped.

Christ's presence took away the chill from these hearts and made them burn. Is this an experience? How often is it that the mention of Christ casts a chill over those who profess to be Christians. Let us take our cold hearts to Him, and in the reading of the Scriptures and in prayer and worship commune with Him, until our hearts begin to burn.

EXPLANATORY NOTES.

1. Emmaus (hot springs). The opinion has prevailed among Christian writers, that the Emmaus of Luke was identical with the Emmaus on the border of the plain of Philistia, afterward called Nicopolis, and which was about twenty miles from Jerusalem. A tradition of the 14th century identifies Emmaus with Kubeibeh, about three miles west of ancient Mizpeh, and nine from Jerusalem. Dr. Thomson (“The Land and the Book,” vol. ii. p. 549) is inclined, with others, to locate Emmaus at Kuriet el Aineh, which he says, “would be the proper distance from Jerusalem.”

2. Cleopas.—This is different from the name in John xix. 24, and is shortened from Cleopatros, according to Alfred and Olkhausen.

3. O fools.—The word rendered fools is more properly, without understanding. Unbelief is not a mark of wisdom: it is a mark of folly. Unbelievers in the New Testament are often spoken of as without understanding (see Gal. iii. 1), “their mind and conscience defiled” (Tit. i. 16).

4. Constrained him.—Let it be noted that we have several instances of expressions like this in Scripture. Abraham (Gen. xxxii. 26), Gideon (Judg. vi. 18), Manoah (Judg. xiii. 15), all show that God loves to be entreated of His people, and that those who would have much must ask much, and even use a holy violence.—Kyle.

We must never think our work for God done, till our life is done, and, if he prolong our days, it is because he has some further service for us to do.

MEETINGS OF PRESBYTERY.

PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.

HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, 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.

LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.

KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.

BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.

TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, (17th,) at 11 o'clock a.m.

SALGLEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.

MONTREAL.—This Presbytery meets in St Paul's Church, Montreal, on Tuesday, 21st January, 1879.

GUELPH.—In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.

CHATHAM.—This Presbytery will meet on Tuesday, the 17th December, at Chatham, in Adelaide Street Church, at 11 o'clock a.m.

LANARK AND RENFREW.—On third Tuesday of January, 1879, at half-past one, p.m.

BARRIE.—On Tuesday, 28th January, 1879.

WORDS OF THE WISE.

LEARNING is pleasurable, but doing is the height of enjoyment.—*Novalis*.

THE greatest difficulties are always found where we are not looking for them.—*Goethe*.

THAT laughter costs too much which is purchased by the sacrifice of decency.—*Quintilian*.

MAKE but few explanations; the character that cannot defend itself is not worth vindicating.—*F. W. Robertson*.

THOUGHT clouds and darkness encircle God's dispensations, yet faith relies on the assurance that all his procedures are uniformly regulated by unerring wisdom and infinite goodness.

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 Bickersteth*.

THE intellect has only one failing, which, to be sure, is a very considerable one; it has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain, he had been one of the greatest men in all history.—*Lovell*.

SORROW for sin only because it exposes to punishment is not true repentance. He that sorrows after a godly sort would not sin, though escape from consequences were possible; for his heart is changed; he is renewed in the spirit of his mind; he loves God and His service, and has lost his relish for the pleasures of sin.—*Walker*.

A WELL-BALANCED mind, a well regulated heart, and a well-ordered life, manifest the power of divine grace, the presence of the indwelling Saviour. Then it may be said, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.” What a precious truth! Christ loved me, and gave Himself for me. Heartily accepted with child-like trust, it secures peace with God, and a holy life. There is power enough in it to save a world.

RUTHERFORD says: “We love well summer religion, and to be that which sin has made us—even as thin-skinned as if we were made of white paper—and fain would be carried to heaven in a close-covered chariot, wishing from our hearts that Christ would give us surely and his hand-writing and His seal for nothing but a fair summer, until we be landed in at heaven's gate.” We have many such religious summer disciples satisfied with a measure of grace, sustaining them in seasons of summer prosperity, but failing them in hours of wintry temptation. What we need, and ought to have, is a vigorous, symmetrical, whole-hearted Christianity, growing, not only under the rays of the summer sun, but holding bravely up its head amid the blasts of winter; finding a living atmosphere for itself alike in the torrid and the frigid zone.

WHY do men put windows in their houses to let in the sunlight? Why don't they have gaslight? The sun has been shining so many years. Why don't they say, “It is so old we don't want it?” Why don't they say, “Let us have a new light. Let us shut out the light of heaven by boarding up our windows?” There would be just as much reason in that as in their talk about the good old Bible. We have not outgrown it. It is what we need. Take all the books in the world, and that Bible will outweigh the whole of them. Let these men who talk about the Bible travel into some country where they have no Bible, and they would not stay in such a place. Take a town with five or ten thousand inhabitants, and no Bible and no ministers, and see if these infidels that are talking about the Bible will live there. They would go out of it as Lot got out of Sodom.—*D. L. Moody*.

JOHN JANEWAY, in dying, exclaimed: “More praise still! Oh, help me to praise Him! I have nothing else to do. I have done with prayers and other ordinances.” Such are often the ecstatic realizations of dying saints; and not a little of it in life, too. Praise is the Christian's sweet employ in earth and heaven. The hymn says,

“He learns to pray when first he lives.”

Aye, and he learns to praise, also. Praise signals his entrance into the kingdom of grace, dispels the tedium of his pilgrimage to the celestial city, and heralds his triumphant passage of “the crystal ports of light.” Saints, be full of praise in darkness and light, by day and night, in prosperity and adversity! This being your life-atmosphere, it will surely be so in the valley and the shadow of death. Yours will be a Janeway-like passage.

RECEIVE thankfully the marvels of grace; but at the same time cultivate assiduously the modest virtues, and be attentive to the minor and humble duties of the Christian calling. The silent forces of a religious life are the more important. The thunder storm is occasional; the sunshine, the dew, the breezes, are perpetual. A marvel does well as dessert, but damages digestion when served as a stated article of diet. People who are ever straining after the wonderful, are usually little prepared to appreciate those ordinary means on which, nevertheless, a healthy and symmetrical religious development so greatly depends. The attempt to ascend by the aid of some sign to a higher level, usually results in landing the parties in a lower place than that occupied by the less pretentious. The fact is, your religion is given to be used in this common sense world, and will never be improved by being drawn into the sphere of marvel.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Kilsyth, on Sabbath, the 24th ult., the wife of Rev. A. F. McKenzie, of a son.

OUR YOUNG FOLKS.

CAN YOU?

CAN you make a rose or a lily,—just one?
Or catch a beam of the golden sun?
Can you count the rain-drops as they fall?
Or the leaves that flutter from tree-tops tall?
Can you run like the brook and never tire?
Can you climb like the vine beyond the spire?
Can you fly like a bird, or weave a nest,
Or make but one feather on tobin's breast?

Can you build a cell like the bee, or spin
Like the spider, a web so fine and thin?
Can you lift a shadow from off the ground?
Can you see the wind, or measure a sound?
Can you blow a bubble that will not burst?
Can you talk with echo and not speak first?

Oh, my dear little boy! you are clever and strong,
And you are so busy the whole day long,
Trying as hard as a little boy can
To do big things like a "grown-up" man!
Look at me, darling! I tell you true,
There are some things you never can do.

—Mary E. Felton, *St. Nicholas* for December.

KING ALFRED'S LANTERN.

DID you ever try to imagine, when you were studying the beginnings of English history, what kind of people those old Anglo-Saxons were, and how they lived? They were our far-off ancestors, and our language for the most part was made from theirs, in fact, we are called Anglo-Saxons ourselves; so we ought to be interested in them.

They were a rude people in many respects, and lived in a rude way, compared with ours. How would you like windows which had no glass in them,—very small windows, too,—but had oiled paper or sheets of horn instead? Of course the rooms must have been dark and dismal, you will say. And what would you think of houses without chimneys, or anything *we* should call chimneys? But matters were really not much better, even in king's houses, about ten hundred years ago.

The most important room in those days was called the hall; and it was large enough to accommodate the family, the great company of servants, and all the guests who chose to come. They ate there, sat there, and most of them slept there, on rough benches, or rolled up in skins on the floor. It was open to every chance traveller, to the wandering harpers, to beggars, and everybody else.

The fire was built against a clay or stone arrangement, answering for a fire-place, at one end, or on an immense stone hearth in the middle; and the smoke, after floating up overhead, found its way out through an opening or a kind of turret in the roof. At dark they heaped high the logs and fagots; and happy was he who on a stormy night could get near the blaze. When supper-time came, servants stood behind those at table and held torches over their heads till the meal was over; and when bed-time came, the guests who had any other place than the hall to sleep in were lighted to it in the same way.

As for the king, he was more privileged than that; though just what they first used for lights, and just when lamps became common among the Anglo-Saxons, it is not easy to find out. We see in some very old pictures a simple little lamp, shaped perhaps like a saucer, hung by chains at the side of the room, and holding, no doubt, a piece of wax or some kind of oil, with a strip of cloth in it for a wick. Sometimes, in the royal chambers, for a very long time after King Alfred's day, a light was kept by means of a cake of wax in a silver basin.

They knew how to make candles, however; but instead of putting one *in* a candlestick, it was put *on* it. The candlestick had a point at the top, called a spike, and the candle was made hollow at the bottom, and slipped down over the spike; one so fixed was known as a "pricket."

There is, among some illustrations of old customs, a picture of a candlestick, which is very queer though very elegant, and looks like a little piece of furniture. It is a tall stem rising from a three-footed, three-cornered stand, very much ornamented; it comes to a point at the top, and a little way below is a plate to hold the tallow or wax that might run down. We do not know that King Alfred had anything like this; but he had what nobody had ever seen before in that country, for he invented it himself, and that was a *lantern*.

This good king was a very busy man; the people around him might be willing to idle away their days over the fire, listening to the harpers, telling stories, and playing with the hounds, but he felt he had a great work to do. He wanted to make his subjects more civilized, to teach them useful arts, and he had not an hour to waste. He built towns, he built ships; he read, and studied, and wrote,—and that was wonderful, indeed, in those days when there were but few books, and when even princes could not write their own names. He was the best, the wisest, and the most learned king that the Saxons had ever had.

He used to carry in his bosom "memorandum leaves, in which he made collections from his studies," and this journal he was in the habit of examining so much that "he called it his *hand-book*." And, perhaps, this is where the word "hand-book" came from. Of course, he read far into the night, but he soon found two troubles,—there was no way to mark the time, for there were no clocks nor watches then, and he could not keep a steady light, because the houses were so open that the wind came in from every quarter. He had noon-marks, but those amounted to nothing on rainy days; and everybody knows what a country England is for rain.

However, when such a man as Alfred makes up his mind to do a thing, he is almost sure to find a way. So he had a quantity of wax prepared, took enough of it to weigh down seventy-two silver pennies, and of it had six candles made, all weighing the same, and each twelve inches long, and marked off into twelve divisions. He planned so nicely that these six would burn twenty-four hours; and he always kept one lighted day and night before some holy relics and images of saints which he had, and which, being a very pious man, he carried about with his luggage wherever he went.

He would now have had not only tolerable light, but a very good way of marking the hours, if the candles had always been sure of burning a given time. But if the wind blew, the flame would flare, and perhaps go out; and the king made up his mind that there could be something done to remedy this,—and he did it. He made a frame-work, and fixed into it little plates or windows of horn, scraped so thin that the light could shine through, set his candle inside, and shut it in,—and the thing was done. He had a lantern, sure in all weathers. A very small affair it

may seem to *you*, but it was a great one to *him*.

I once saw a picture of a rude Saxon lantern somewhat like his, perhaps, though it was probably an improvement on it; for no sooner does one man invent a thing, than another finds a way to make it better. This, in shape, made me think of a bird-cage without the tray or railing. It had a kind of cupola-like top, and was much ornamented; there were bands with bosses on them, looking like metal, around the bottom, the middle, and next to the roof; and there was a pretty arched door. Altogether, it was a very curious, but a rather clumsy and rather dark lantern.—*St. Nicholas* for December.

POWER OF A SWEET VOICE.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart.

But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the hearth what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Youth's Comrade*.

A WRITER tells us that Scottish mothers used, when their children disagreed and were unhappy, to say to them, "Ye'll a' agree better when ye ha' to gang in at the different kirk doors;" that is, when this hearthstone is cold, and the lamp of a mother's love is quenched, when you are scattered far and wide, you'll forget little differences, and look back lovingly to those days when you might have been so happy, and wish them back again. No love then will be like the love of sisters and brothers, which you now esteem so lightly. Let those of us who are sheltered in happy homes cherish our blessings, for the days must come when we shall be scattered, and "go in at different kirk doors" never again to be a united band.

CANCERS CURED.

Don Mount, October 2nd, 1875. O. C. Wood, Esq., M.D. Dear Doctor, - You enquired after my health and views relative to your treatment of the cancerous affection in my lip - now just eleven years ago - in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation - everything indeed but the surgical knife - and in vain, for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system; and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, Methodist Minister.

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