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## NOTES OF THE EEK

The distress in Sheffield, England, is so great that the Maybof and the clergy are holding conferences to devise means of relief. A series of public works will be begun iby theieotipbration.

THE" Westminster Question Book" for 1879 has just arrived and can be procured from Mr. James Bain, Booksellef, Torgnto. This is an excellent publication. It is the manual published by the Philadelphia Board of publication to assist Sabhath School teachers and the older pupils jn the study of the International Series of Lessons; and it is admirably suited to its purpose

## AN exciting controversy has arisen out of an an-

 nouncement made at the laying of the foundation stone of the new buildings connected with the Presbyterian College, Belfast. The secretary of the faculty stated that the windows of the college chapel would be stained glass, the gift of a Scotch lady, and that they would be adorned with representations of the "Burning Bush" and an open Bible. The Presbytery ofLimavady a few days after condemned the proposal in the strongest terms, because the use of emblems is ritualistic."

The Philadelphia "Presbyterian" says: "Professor Flint, of the University of Edinburgh, who opened the Presbyterian Council of last year with a sermon, has lately assumed the post of defender of the Scotch Establishment. His theme at his introductory lecture was the 'Unreasonableness of Dissent,' and the proof of the unreasonableness was that Dissent would not let the Establishment alone. We have heard that kind of talk on this side of the ocean, and just at a time when a great upheaval was at hand, when some old institutions perished."

Writing of Mr. Sandford Fleming, the Collingwood "Bulletin" says: "This distinguished engineer paid a short visit to his brother in this town, Mr. David Fleming, last week, and spent last Sabbath with his esteemed father, Mr. A. G. Fleming, at Craigleith. While in town he had a look at our harbour, and promised to do what he could to assist the town deputation in securing a Government grant. We are glad to learn that.Mr. Fleming has.improved in health, and looks exceedingly well. He intends to remain at Ottawa where his family are now residing after a residence of over a year in England."

The annual social meeting of the Bay street Presbyterian Church, in this city, was held on the evening of Thursday, the 12 th inst. After partaking of a rich and well-served repast in the basement, the company adjourned to the body of the church, where, the chair having been taken by the pastor, Rev. John Smith, they enjoyed the privilege of listening to addresses from Rev. Messrs. Poole, of the Methodist Church; Gilray, of College street Presbyterian Church; and Powers, of Zion Congregational Church, Bay street. The pleasantry, the humour, the shrewdness, the wisdom, and the earnestness, that characterized the speeches seemed to be appreciated by the audience. The musical part of the proceedings consisted of a duet by the Misses Jackson, a solo by Mr. Summerfield, and several anthems by the choir-all rendered with skill and spirit.

On Sabbath, the roth ult., the beautiful new brick church which the Presbyterians of Greenbank have built during the past summer, was dedicated to the service of the triune Jehovah. The Rev. R. Leask of St. Helen's preached morning and afternoon, and the Rev. S. Acheson of Cookstown in the evening, to viery large audiences. On the following Monday a grand entertainment was given. An excellent dinner and tea was provided for the occasion. Appropriate addresses were delivered during the afterinoon by Rev. Messrs. Cockburn, Young, Pattison, Leask and Acheson. In the evening the congregation was favoured with a highly interesting and eloquent lecture from the Rev. Johin Smith, of Bay street Church, Toronto. The Greenbank union choir enlivened the entertainment by choice music. There was also a very enjoyable social on the following Thursday.Com.
The Guelph "Mercury" of a recent date has the following interesting item : "There is on exhibition at the Mechanics' Institute Art Exhibition in the Caledonian Hall, a well-wom stone cutter's mallet which was once the property of the great Hugh Miller, but now belongs to a relative of that distinguished person,

Mr. Robert Williamson, of Maplewood Farm, Waterloo. Mr. Williamson states that the little mallet was first made use of by Hugh Miller in hewing an ornate dialstone for his uncle, and the dial stands in a garden where it was first erected. Some years after the death of Hugh Miller, the Duke of Argyll and the Marquis of Lorne, the present Governor-General of Canada, were visiting Cromarty, and went to see the dialstone. This little mallet referred to has in the hand of Hugh Miller left some first class work in the old chapel of St. Regulus, in the burying ground of Kirkmichael, in the churchyard of Nigg, and in the parish burying ground of Cromarty. If the mallet could speak it could tell volumes regarding the life of its original owner. It was with mallet in hand that Hugh Miller first met Sir Thomas Dick Lauder, Professor Pillans, and a host of the most noted men of his day. In "Schools and Schoolmasters," at page 475, mention is made of the little mallet. Mr. Williamson adds: The fact is that the greatest powers and best trials of Hugh Miller's character were to be seen and felt when he had mallet in hand, and for that reason it is the best relic of this great man."
THE Sydney (Australia) "Herald" of October 4th contains the following item :-"Ex-Priest Chiniquy delivered another lecture last night at the Protestant Hall. The room was crowded to overflowing, although the crush was by no means so great as on the previous evening. The subject was: 'Is the Church of Rome a branch of the Church of Christ, or is it old heathenism under a new name?"" On another page the same paper gives a very full report of a lecture delivered on the previous evening-subject: "Why I, with twentyfive thousand of my countrymen, left the Church of Rome;" and states that " an immense number of people were awaiting the opening of the doors; and although the lecture was not to commence until eight o'clock, the building was sufficiently filled, for comfort, shortly after seven o'clock, and was soon crammed in every corner in the galleries as well as below stairs, the aisles as well as the seats. There must have been over 3,000 present-in the estimation of some over 4,000." A glance at the lecture as reported shows that it is in Mr. Chiniquy's usual forcible and unsparing style, so well known in this country. We are glad to find that Mr. Chiniquy has been accorded a most enthusiastic reception in the Southern Hemisphere. Immediately on his arrival in Sydney a public meeting was held which was attended by thousands, and the following address was read by Rev. G. Sutherland: "The Rev. Pastor Chiniquy, French Canadian Reformer. Rev. Sir and Brother,-We cordially welcome you to Australia, and to this city (the metropolis of all the Australias). Your valiant contests with the gigantic power of Papal Rome have long evoked our deepest sympathy; and the glorious Gospel liberty which God has given you, and through you to thousands of your fellow-countrymen, has called forth our fervent gratitude. In your efforts in these great colonies to arouse Protestants to a sense of their privileges and danger, and to liberate from the bonds of superstition the many thousands of your former co-religionitts who have settled in these lands, you may reckon upon our presence, protection, and earnest co-dperation. May the wisdom, power, and grace of the Eternal Spirit attend you wherever you go, and render your addresses the power of God unto salvation to tens of thousands, and a blessing to unborn generations in thousands, and a blessing,
this southern hemisphere."

## Tastor ant meple

## A CATECHISM ON THE DOCTRINES OF THE PL YMOUTH BRETHREN.

## (Continued.) <br> Q. But does not the Scripture say-"The sacrifice of the wicked is an abomination to the Lord ?" <br> A. Yes; and everything else he does. Even "the

 ploughing of the wicked" is sin. But no one would say,he ought not to plough, or to read the Scriptures. Again he ought not to plough, or to read the Scriptures. Again they are required-(i Cor. x. 3I)-to do these to the glory
of God ; but this they cannot do. of God ; but this they cannot do.
Q. What, then, is the meaning of the Brethren's state-
ment? ment?

They say a sinner should not pray for salvation, but take it without praying, as if the things were inconsistent. What is the difference between "praying for" and "tak-
ing" salvation? Is it possible to take salvation without exing" salvation? Is it possible to take salvation without ex-
pressing a desire for it? And is not prayer oftentimes the first utterance of faith? Our Lord, in talking with the Samaritan woman, says-"If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou
wouldst have asked of him, and he would have given thee wouldst have asked of him, and he would have given thee
living water." (John iv. 10.) And did not Peter tell the living water." (John iv. 10.) And did not Peter tell the
unregenerate Simon Magus to "repent of his wickedness unregenerate Simon Magus to "repent of his wickedness
and pray God, if, perhaps, the thought of his heart mightbe
forgiven him." (Acts viii. 22.) Were not the dying thief forgiven him." (Acts viii. 22.) Were not the dying thief and the publican under a law-work when they prayed? Was it not,after the prayer that they were justified? See also,
Isaiah lv. 6,7 "Call ye upon him while he is near." If Isaiah lv. 6, 7-"Call ye upon him while he is near." If when to begin to pray! Is a man's faith always so strong and so tangible that he can be conscious of it before he has used it, and thus sure that he will not be committing sin if he prays? But if a sinner take salvation before he prays,
and does so because he has not faith to pray, then he is saved and does so because he has not faith to pray, then he is saved
before he has faith, and is of coursenot justified by faith. The Brethren counsel the sinner against praying, because prayer implies faith, and yet exhort him to take salvation, which is impossible without faith. According to Plymonth princiter simply stands thus:-Is the sinner, prior to the exercise of a saving faith, in a regenerate or unregenerate state? If regenerated, then faith cannot have been the instrument of
his salvation. If unregenerate, how is it that the faith of an unregenerate man can be acceptable to God when nothing else can be ?
else can be ?
Qut you put prayer in the place of believing? For nothing can ever come before believing? represents itself as a means of conversion: "Being born again, not of corruptible seed, but of incorruptible, by the
Word of God.". (i Peter, i. 23.) Yet it does not follow Word of God." (i Peter, i. 23.) Yet it does not follow
that a man is to believe before he reads the Scriptures, that a man is to believe before he reads the Scriptures,
though he is said to be "begotten by the Word." The Scriptures do not exclude the intervention of means in regeneration.

## REPENTANCE.

Q. What is their doctrine concerning repentance ?
Q. What is their doctrine concerning repentance?
A. It has no place whatever in their preaching, except
"You need not rewhen they warn sinners in this way: "You need not re-
pent--it is not necessary-only come to Christ-repentance pent-it is not necessary-only come to Christ-repentance hinders the sinner from coming to Christ. One calls it like the apostles' style: "Repent and believe the Gospel." Peter ought not to have told the sorcerer to repent of his wickedness.
Q. Are these statements not opposed to Scripture?
A. They are. Repentance in Scripture, so far from
A. They are. Repentance in Scripture, so far from being
hindrance to coming, is the actual way of a sinner coming a hindrance to coming, is the actual way of a sinner coming,
to Christ; whether it be that the sinner "come trembling", "come weeping," or "wept bitterly," or "came to him-self."-Christ never said, "Come to me, you that don't he does say, "Except ye repent ye shall perish." We never read in Scripture of an impenitent believer or a penitent unbeliever.
Q. What, then, is the relation of faith to repentance?
drop in the eye of faith. (Joel ii. 12.) In the order of nature, faith must be first; but in the order of time they spring up together.
Q. But you bring a saved heart to Christ ?
A. No, indeed. The jailor, the dying thief, the prodibut penitent, heart to Christ. Their repentance was the way of their coming, and was therefore no barrier in the way. Not one of them all, nor of the three thousand prickknow I am pardoned."
Q. What, then, do the Brethren make of repentance?
A. It is with them a mere change of mind in regard to
God and the Gospel. "You once thought," they say; "that God is angry with you : that is a mistake; he loves you just as you are, sins and all. Believe this, and it will it is certainly something more than this. The Brethrep make repentance and faith virtually one and the same thing, for sarely faith, too, is a change of mind. The 51 st Psalm
indicates something more ; and Paul had no idea of a re. Indicates something more ; and Paul had no idea of a re-
pentande without sorrow when he wrote ( 2 Cor. vii. 9 . 10 ) concerning a godly sorrow and repentance not to be repented of. There is no repentance for sin in the Brethren's
theology; there is a change of mind in regard to God, and Q. But do the Brethiren really hold that believers ought not to confess their sins or pray for pardon?
A. They do, on the ground that they have no sins to con-
fess, for these have been put away eighteen hundred years fess, for these have been put away eighteen hundred years
agol Consequently, they will not repeat the Lord's Prayer,
which has come to a poor pass; for, according to the Brethren, no unconverted man can say it, as he cannot call
God his Father; and no converted man, as he has no tresGod his Father; and no converted man, as he has no tres-
pass to be forgiven! Who, then, are to use it ? But ff we pass to be forgiven! Who, then, are to use it ? But If we
are not to mourn for sin committed, because it is pardoned, are not to mourn for sin committed, because it is pardoned,
why should we be adverse to committing sin, since it is par doned before it is committed ? How, too, is it that Paul, a converted man, calls himself the "chief of sinners?" What does Jobm moan when he says-_ "If a man see his brother sin a sin which is not unto death, he shall ask for him." (I
John v. I6.) Why should it be right to ask for a sinning John v. 16.) Why should it be right t
brother, and not for our sinning selves?
Q. Do the Scriptures countenance this view ?
A. No ; John says-"If we confess our sins"-speaking (I John v. 16.) Was David not a converted man when he penned the 5Ist Psalm ! Yet it is full of confession.

## justification.

Q. What is the Brethren's doctrine on this subject? from the time of Christ's death, and that faith has nothing from the time of Christ's death, and that faith has nothing
more to do with our justification than merely to bring the fact of it to our knowledge. They deny the imputed righteousness of Christ, which is the ground of our justification ; and
though they hold that Christ suffered in our stead, they deny though they hold that Christ suffered
that he obeyed the law in our stead.
Q. What do you say upon this subject ?
A. With regard to the imputation of Christ's righteous ness, it is clearly taught in Rom. v. 17, 18; iii. 22; Phil. ini. 8,9 ; 1 Cor. i. 30 ; 2 Cor. v. 21 ; Jer. xxiii. 6 . And if
Christ did not fulfil the law for us, what does Paul mean by saying-"For as by one man's disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous." (Rom. v. 19.) This was not obedience to suffering, but to law, for it stands in opposition to the "disobedience of Adam," which had relation only to
law. What, again, does Paul mean by "the righteousness law. What, again, does Paul mean by "the righteousness
of one" (v. 18.)? It cannot be obedience to suffering. Christ himself explained it when he said he must "fulfill all righteousness." (Matt. iii. '15.) Paul says the object of Christ's coming was that "the righteousness of the law
might be fulfiled in us"-(Rom. viii. 4)-i.e., which the might be fulfilled in us"-(Rom. viii. 4)-i.e., which the
law required of us-the duties of obedience. Christ, too was "made under the law" for us-i.e., as Paul explains (Gal. iv. 2I)-not under its curse, but its obligation to obedience. Why, indeed, should a sinless man be put under the law at all, unless he stood for us? If he did not obey the law in our stead, he might have come directly from heaven to the cross of Calvary, and not lived so many years upon earth.
Q. What do you say concerning sinners being justified
from eternity or from the time of Christ's death? from eternity or from the time of Christ's death ?
A. The Brethren speak of our sins as being "put away,"
"laid upon Jesus," "borne away," "a atoned for," as if the sins of all believers-past, present, and future-were actual ly forgiven when Christ died. They will not use the Lord's
Prayer, because they have no "trespasses to be forgiven :" Prayer, because they have no "trespasses to be forgiven : they were forgiven eighteen hundred years ago on the cross. 1. They err by confounding atonement with pardon, for atonement is not pardon, but supplies the ground or reason of forgiveness. 2 If the sins of a believer were actually
pardoned before he was born, in what sense can such an inpardoned before he was born, in what sense can such an in-
dividual ever have been guilty? 3. Besides if he was actually forgiven before he believed, how is faith at all necessary to his salvation? 4. But let us ask, Whose sins cessary to his salvation? 4. But let us ask, Whose sins lievers, or those of all mankind ? If those of all mankind, then all are actually saved. 5. According to this doctrine, a murderer whom God pardons has not broken the sixth commandment. Peter committed no sin in denying his Lord, and Paul in persecuting the saints. Those who hold that the believer is justified from eternity must hold that God was not displeased with Abraham's idolatry before his conversion, or with Manasseh's bloody doings, for their sins were pardoned before they were born ; neither was David guilty of murder and adultery, nor was Nathan justified in re tor Paul says-(Acts xiii. 39)-"By him all that believe are justified from all things." 7. We cannot be justified before we believe, for we are damned before we believe-" He that believeth not is condemned already." (John iii. 18.) Paul says of certain Corinthians, -"Such were some of you; but ye are washed, but ye are sanctified, but ye are justified." (1 Cor. vi. 9.) This implies that at one time they were
not justified." 8. Paul says-"Those whom he called, them not justified." 8. Paul says-" Those whom he called, them
he also justified." The calling always precedes the justifihe also justified. The calling always precedes the justifi-
cation. 9. This doctrine involves the absurdity that a man cation. 9. This doctrine invoives the absurdity that a man
can be born again before he is born at all. Io. It involves, too, the following conclusion-that, as all sin is put away by Christ there can be nothing at any time against any sin-
ner in the Book of God. ner in the Book of God.

## SANCTIFICATION

## Q. What is imputed sanctification?

Il is the dine are sanctified as well as justified in Christ ; that all believers are sanctified sanctification; that they are perfectly holy the progressive believe, and they never become more holy.
Q. What do you think of the doctrine?
A. It is sheer absurdity to talk of intputed santification. You cannot speak even of imputed justification. You can of imputed righteousness. Justification is not imputed-it is Q. But
Q. But Paul says-m" Christ is made of God unto us wisdom, righte
A. He does not say that sanctification is by imputation. You could as readily prove imputed wisdom and imputed redemption. According to this logic, our redemption, which includes our glorification, is as complete now as our justi fication.
Q. But does not Paul say-"By one offering he hath perfected forever them that are sanctified ?" (Heb. x. 14.)
A. I answer-1. He does not say that Christ perfected
their sanctification. He makes a clear distinction between
the "perfecting" and the "sanctification." 2. He is not here speaking of perfecting them in holiness at all. He says the Jewish sacrifices offersd year by year cond not
make the comers thereunto perfect"-in what sense? In make the comers thereunto perfect"-in what sense? In
the sense of taking away their sins, and tha having no.nore conscience for sin. Therefore, the "one offering" of Chris made them perfect in this sense, and in this sense alope. 3 The word "sanctified" always. means in Hebre? not "made holy" but "dedicated or consecrated to God" by Christ's offering of himself. (Heb. $\mathbf{x x} .13 ; \mathrm{x} .10$, 4, 29 ;
xiii. 12.) Therefore, there is no ground in this passage for your idea of imputed sanctification.
Q. How do they fall into this error
A. They use the word sanetification in its Old Testament sanctified when they believe, meaning that pern perfectly ed as perfectly holy for Christ's sake. This is more lik justification than sanctificatiod. We gdmit that, in one justification-that the moment a man believes he become "clean"-(John xv. 3)-that there is a complete consecra tion (like that of the Jewish priest) through Christ's blood It is thus we understand I Cor. i. 2-"Sanctified in Jesus Christ." If this be their meaning, they are playing with words, but if they mean by it a perfect freedom from sin, and that the sins of believers are not sins at all, they are the enemies of godliness and the inciters of crime. We are consecrated by the blood that we may be purified inwardly by the Holy Spirit. The vessels of the sanctuary were at once separated to God's service, but that did not imply that they ly a gradual process the Scripture uniformly affirms. (2 Peter ly a gradual process the Scripture uniformly affirms. (2 Pete Q. What is their doctrine on "the old man and the man?"
ly . That the Holy Ghost creates a newindividual, perfect ly holy, inserts him into us, leaving the whole of our old being untouched and unchan
individual dropped into us.
Q. What is their usual way of putting the doctrine?
prove or sanctify the flesh or the old man-that the flesh in a believer is no better than in an unbeliever, and no better at the end of a saint's life than at the beginning-that the flesh, being crucified, dead and buried with Christ, is not to be exhumed-and that the error of the churches has always been to try the mending of the old Adam nature, which i not to be mended but crucified. They thus deny all person al and progressive sanctification.
O. How do you meet their vi
A. Let us ask, what does the Spirit sanctify ? Not the old man, for he is unchangeable ; not the new man, for he is perfect and sinless. They, therefore, deny the Spirit' sanctifying work. 2. Their views are immoral, for they free the saint from all responsibilfty for sin committed. The new man cannot sin ; and the old man, dead and buried with Christ, is not to be changed. If the old man is accountable for sin, who receives the pardon ? Not the new man, for he cannot sin. Therefore it must be the old man, who confesses his sins and is washed in the blood. 3. There is no
room in this doctrine for "the inward man to be renewed room in this doctrine for "the inward man to be renewed
day by day"-(2 Cor. iv. 16) foot it is as perfect as it can day by day"-(2 Cor. iv. 16) fort it is as perfect as it can
be at conversion. 4. If, as we are told, "the old man was be at conversion. 4. If, as we are told, "the old man was
crucified with Christ "-not in Paul's, but the Brethren's sense-then, as the same person that went down into the grave with Christ also rose with him, it follows that the old man now sits with him in heavenly places.
Q. But does not Paul speak of "the old man being cruci-
cified with Christ"-(Rom. iv. 6)-and also of the man?
A. He does. But Paul tells us that he hionself was cruci-
fied with Christ-(Gal. ii. 20) -not two Pauls, but one that he was buried (Gal. 1i. 20) with him. There were two conflicting elements within him, but still only one responsi ble self. Law and self were nailed to the cross-not to be annihilated, but to come forth in a new form. He was be gotten again-not by a new man being dropped into himbut by his becoming a new creature. The Brethren exr by too strict literality. How could they explaine 2 ' Cor 'Old things are passed away, behold all things are become new? How can the old man pass away? Is he not un changeable, and is he not with us till death? No doubt, in a legal sense he is unchangeable-i.e., the members of the old man-" seeing ye have put off the old man with his deeds," showing in one sense, he is put off at conversion ; in another, he is put off gradually-by mortification.
Q. But does not Paul say-"It is no more I that do it, Q sin that dwelleth in me?"
sin at all. But Paul does not deny his a believer is not personality. This is his way of speaking-(Gal. ii. 20.)10; xv. 10; Matt. Xx. 20.)
sinneth not?" not John say-" Whosever is born of God sinneth not
A. I. John never said the believer could not commit sin
He says the reverse. ( 1 John i. 6, 7.) 2. But that being He says the reverse. (I John i. 6, 7.) 2. But that being
born of God is the only way of deliverance from sin bimilar statements. (Rom. xiv. 7; xiii. 4; John vii. 7; viii
sing 43 ; ix. 4, 12, 39.)

## FAITH AND ASSURANCR.

## Q. What is the Brethren's doctrine of faith ?

A. They hold that "it is just belteving what God has said about Jesus." But this is a mere historical belief-the mere credence of testimony. Tens of thousands believe all
the facts of the Gospel just as they believe the ficts of Rothe facts of the Gospel just as they believe the ficts of Ro-
man 'history, and yet are still unconverted. This is dead man history, and yet are still unconverted. This is dead (James ii. 17, 19.) If this be true faith, then I can believe without the help of the Holy Spirit. The faith of the Brethren is believing "that Christ died for me." A be
liever is wot one who is saved because he believes he is

## saved.

(To be continued.)

## THANKSTIVING SKRBGIN

"Hut seek ye Ant the kinguron of Lorl, nod this itght: cousinese, and all thewe thinga ahall Le Rulifed untie you: Mall. Hi. 33 .

Wo are mel to dany to give thanks to liod for llis grant goodness to us as a nation. And we have murh to be thankful for. We have the trueot hiberiy: such liberty as by the defimition of one of t.ngland ogreat. est jurises, "conasts in the power of dounk whiteies the laws permit." We have n esponatie gerem. ment which is sensitive to the alightest touth of thic popular will, the people themselves make and un make, set up and werturn munsters. Wie have the fullest freedom to worship loud aucording to the da. lates of our own constience. For while the laws of the Intul preseribe nothing as to lice form of belief or the mode of worship, thes declate that the peace and quiet of the Sablath das, hall be presersed inswlate for the commun good. This is the mhersance whe $h$ we have recelved from our fathers, of whelh we are meanwhile the custodians, and whelh il behvere us to pass on to succecling generations, anproved if posvi ble, certainly not impmired. To sume these things may appear to be merely the fruts of reason and experience, and therefore things for which we mois) thure naturally take credit to ourselver than give thanks to, another. But it is to be remembered that human renson, in this instance, owes its frumfulness, and the institutions it has devised, and therr siabilit), to the quickening and enlightening influence of that disine truth which is the direet and siepernatural gift of God

## testroxary causks.

And besides these permanent causes for mutual congratulation and devout thanksgiving, there are things which belong specially to the rurrent year it is true that the country stlll suffers from the severe and long-continued paralysis of trade, and that the present moment is for our city one of great anxicty Hut even this pressure and distress will not prone to be an unmixed evil if it teaches us a murh needed lesson of economy, and drives men bark to the anval and the plough, to become produrers instead of mete consumers and agents in exchange. In times of inflation or prosperity we insensibly learn to think that moncy and pleasure are the only things woth hoing for; and in the race for riches, and the hot pursuit of mirth and laughter, we are in great danger of losing that self-collected power of sober carnest thought which is the true glory of mankind.
In such times as these we see clearly that "a man's life consisteth not in the abundance of has possessions." There is a life of the soul, a harmonous rultured development of the man himself which is a far nobler object of pursuit than material wealth or social distinction, and which yields a satisfaction which the wreck of adventinous happiness can not destroj.

## chear food.

Bat while even in respect of hard times the present season is probably not scriously worse than tis predecessors. It has this mitigating circumstance in us favor: food is plentiful and cheap. There have been times and places where the quantit) of food decreased in proportion to the demand, and where the pree increased in proportion as the power to purchase decreased. Famine prices have ruled when people's pockets were emply, whereas now, if we have but little money to spend, its purchasing power is increased by reason of the abundance and chenpness of the supply of bread. Absolute privation is thus warded off. While the farmer though not receiving so much per bushel, is in a large measure compensated for the lowness of the price by the plenuful harvest. Things are thus mitually adjusted so as that without causing the labor of the fanner to go unrewarded, the priva. tion of those whose wages are greatly reduced may be cased off to an endurable point.

## oEviral good health.

We have also been free from the scourge of epidemic. The plague which has desolated towns and cities, and filled the hearts of multitudes with fear and trembling, and made the air heavy with cries of mourning and distress, has not come near our dwellings. The health of the country has never been better. And while we sympathise with those who have been called to suffer the ordinary ailments to which;iwe are all liable, and which must come to us in
the rourso of nature, wo may well, ns a peopie, give thank for delivenance from pestilenre and disease.

It is then with good ranse that our sulert linve salled upon us in give thanks in thie public nasembly to Almighty (ind, the Father of all merries and IBountiful (iver of all gond for the bleserngs whith have been sn rithly enjoyed by us during the last iwelve months The fart that we have rome logether for surh a purpoac is a pulilie derlatation of our depen. dence on Divine lavor, and ennesequently of our inter. est and duty to adopt sirli a course of condurt as may secure the livine biesang

Hew th covilite likinprants.
Niatinnal prosperits depends on national righteousness. Nathons in then coipurate inpacity are under law todiod, and espensibie b. Ilam lur dien madure 1f, therefore, we wish to secure the bleswing of lind,
 thing, to se are a suind and hanting prospents, we must be careful to mond those cuutses or to amend those pratucs which, as they are uratuonal and wicked, in. cvitabl) entall upon us disaster and musers.

Cuttupt prachices a arinot prosper. Neathef men nur manons a an live by hes.

In there curcumstances, I am led to-day to direct your attention to what I conrelive to be

Ables.s
winch scriousl) endanger the welfare of the bady polati. If by the blessing of cod 1 am elabiled to trace these abuses to there true causca, and to point out sutable remedies, or at least to arouse you to seatch fur such remedies, I shall have accomplished a work which, as it will tend to secure our future prospering, will be thuroughly in keepine will the purpose for which this day has been set apart.

## mbHowestr.

1. Ithank that there has been in the last few years an alarmung inctease in dishonesty, or to put it otherwise, a falling offin that sterling commercinl integrits and honor which is the secret of genume and permanent success in trade. There are few men who are prepared to affirm that the vast majority of enses of bankruptry are those of honest upright men, who have been driven to the wall by stress of misfortuneThe real bature of the transaction is too well illustrated by the language wheh 1 am told is used by intending bankrupts to their reditors. The croditor asks. What can yous pay? The cautious and evasive reply is. What do others pay? That is to say, the debtor does not want to pay to the hast farthang of his ability; but he will give nis creclitors as littie as he can persuade them to take. He will get property from others in the way of fair trade, and then cheat them out of as much of it as he possibly can. Such a transaction is downriglit robbery; all the worse from the fact that it is perpetrated under the customary forms of honest trade, and consummated under the sanction of law. There was a tume when the very naane of bankrupt was a stigma -when men feared insolvency as they feared dishonor; when the disgrace of insolvency was to some extent inherited by the family; when to tell a man that his father "had failed " was as keen an insult as that he had been a drunkard or a debauchec. In fact, insolvency was regarded as promia facie evidence that a man was a foul or a cheat.

But it is not so now. Insolvency has become so common as to have lost its stigma, and rather to have gained a sort of standing and respectability. Men do it and retain their social standing- do it and hold their heads on 'Change as if nothing had happened. Nay, men apparently resort to it as a convenient and clever way of making monev it is not unire. quently the case that when a family moves into a fine house or sets up a carriage, men say : Ah, yes: he has gone through the court! Do I need to put in words the stinging, damning disgrace which such phrases insinuate? Now, how is this to be accounted for? Is human nature worse than it used to be? That I do not belicve. Taking one gencration with another, the natural condition, the native, inborn state of man is much the same. If in one generation, or at any partucular time, we see a community visited, as it were, with an excess of wickedness -we see vice walk. ing the streets with brazen, shameless face-we may not account for it by supposing an unusual intensity in the morbid conditions of the soul.

DEPECTS IN INSOLVRACY LAWS.
We are to look rather to the external conditions of
the times I think we will uatilly find that the relax. atinn of restrams, or the onfenmy or temoval of the natural penaliy of ans and the almumblug of an are co-relative terme. In nther words, sill and arme in. crenso just na the restrainis are relaxed andyhe penalties easily arenjed. I hive being the rase, we have not far to look for the occamion. at leant, of much of what we nuw deplore. I lielieve the present practice and feeling in the mintier of insolvent y mas be traced to some defert in our legistation on this oubiert. I do not need to recoume the precine pruvisuma af tho $\ln w$, nor do 1 knuw that 1 an competent on do an. It is enough to say that the present artangement makes it excecdingly eavy to pro ure a dish harge trom the dis. ability and invonvenience of masisens. I believe that in a'most ever) leapert the law is as perfect as the wishom and gined sense of tis fratners can make ft. But it is just prossible that a tenderness for the debror may have unc onsciousl) rauod them to lean rather murh to that mide, and that, an their desse to assist really honest and deserving but unfortunate debtors, and to protect them from the exactions of a mereless rediter, thes maj hase made the way out of insolvency so faccie as to make it at once a loophole and a sempention to dishonest and incompetent men.

Before bankruptey laws were passed, I believe a creditor mighe follow his unfortunate debior until the last farthing of his lawful claim was paid. In those dnys it oceasionally happened that one stroke of misfortunc, or one single mastake, runed a man for lifellaving once failed he could never lope to enter the lisis agann until by paying oocr his surplus carnings, through a long term of yeare, he once mare found himsell square with the world. Or possibly enough he might be vindietively pursued with vexatious prose. cutions, which had but one purpose, viz: to handicap him into such a burden of debt and expenses as would effectually riush him for ever. The terribic hardship of such a position was no doubt in some instances a templation to dishonesty. Wut still the very terror of the situation had a wholesome effect. The penalty was so sure and hife-long, that incompetent and inexperienced men were afraid to run the risk; and really dishonest men who counted he cost of falure thought at betacr to keep within bounds rather than run a wide goose chase which might entul suchtiemendous loss, and thus became practically honest as a matier of johey.

When a man went into business he knew that it was do or die, and he weuld strain reery muscle to make ends meet and to keep his credit.
But now the way out of debt is so easy that men without either ability, apital or experience do not hesitate to undertake its responsibilities. They have nothing. If they succeed, they count themselves fortunate. If they don't suceced they have nothing to lase, and they ran go imo rourt and get a discharge. Their debts are then pad without inconvenience, and themselves, liaving a clean sheet, they are soon ready to start again. Meantime, they have had an easy, carcless life, and perhaps something more at the expense of their creditors. Nut only is thas facility of discharge a temptation to men knavishly disposed, but in many instances th becomes a tecribic temptation to men who are sincerely and truly honest. They deny themselves and their families, live close and work hard, rise carly and sit up late in order to pay one hundred cents on the dollar. But their next neighbor, whose principles are of softer fibre, saves himself all this rexation by a composition; and then, having got goods for fifty cents for which his honest neighbor pays one hundred cents, he can with an equal margin of profit so greatly undersell him as to have his counters thronged with customers while his sterhing neighbor's counters are almost deserted. Thus the honest man sees himself placed at a scrious disadvantage by his integrity and the action of those very creditors who.e interests he seeks to conserve. When to such a man the alternative is begging or composition, is it any wonder that even at the loss of his own self-respect he falls into compliance with the casy morality of the times. In this way, I think, the present unsatisfactery state of things is in good measure aecounted for. Now, what is to be done? Are we supinely to let thangs drift? If so, we shall destroy mutual confidence between man and man, and thus undermine the very foundations of credit. We shall make the British name, now the synonym for honor and fair dealing, a hissing and reproach among tho nations. Nay, for our own comfort, for the honor and
prosperity of our children, for the honor and weal of the nation, we must bestir ourselves to find a

## remedy.

What, then, is the remedy? If the evil be, too great facility ofdischarge, then the remedy would seem to be to render discharge more difficult. If the granting of discharge were so ordered as to require the unanimous consent of the creditors, great and small; and if it were further encumbered with the unlimited right of the creditors to raise an action for the recovery of their claims, individually or collectively, at any future time in cases where there existed suspicion of fraud, it seems to me that a powerful check would be placed on both inconsiderate incompetency and deliberate rascality-things which are close of kin: generally the fool is first cousin to the knave. If men knew that by venturing into speculation they might be putting their foot into a snare which would probably hold them for life, they would seriously count the cost before venturing on so hazardous an experiment. I take no credit for this suggestion. It was made to me by a gentleman whose name has might in commercial circles. Being neither a lawyer nor a man of business, $\downarrow$ do not pretend to speak with authority. The proposed solution may or may not be of value. But I do most earnestly call upon men who, as professors of law, are bound by the very nature of their calling to protect mankind from the evil fruits of well-intended but defective legislation. I call upon all men who desire their own prosperity and the well-being of the country, to devise some measure of remedy for the present state of affairs. It may be possible that no remedy can be found which will not subject some really deserving but unfortunate men to serious risk and hardship. When a man who by long trial has won a spotless reputation, becomes the victim of adverse, and within reasonable limits, unavoidable cirsumstances, creditors will generally treat him with the respect and consideration due to his character Suppose, however, that in some instances they should not; suppose that some creditor should vindictively refuse to sign off, or should afterward raise troublesome action, what then? Even then it would be far better that a few good men should suffer than that robbery should be rendered respectable, or be perpetrated under cover of law. You may say you cannot make men honest by Act of Parliament. I freely admit it. You can protect honesty from unfair competition. You can make dishonesty so disgraceful and danger¢ eus as to make men honest as a matter of policy. You can throw around them such influences as will tend to repress the native wickedness of their hearts. This is all that can be done short of the grace of God. But this is much, and as rational and accountable men we are bound to work for righteousness.
But perhaps the working of the insolvency laws is but an indication of a more widely-spread and deeper evil - the emasculation of conscience by lack of traiting, or its misdirection by defective instruction. 'That there is abroad in Christendom a fearful deadness of conscience is but too true, whatever be the cause.
Look, for example, at the frequency with which men violate the most sacred trusts. Defalcations and embezzlements are but too frequently reported; and they range from bits of ribbon and occasional half-pence, to millions, and are perpetrated in all ranks, from the shop-boy in a village store to the highly respectable and widely-trusted directors of large banking institutiops., Look at the enormous flood of lies which since the introduction and under the protection of the ballot has fairly inundated the country. In too many cases the independent electors have so little moral stamina, so little self-respect, as readily and complacently to promise to vote for both or all the candidates in the field. Both political parties have had, or are likely to have, reason to complain of such treachery.

## trades' unions.

Then, too, the rule of trades' unions, that all journeymen must receive the same wage is but another symptom of the same disease. This rule only formulates the knavish desire to get more for a day's work than a mant, considered on his own merits, is fairly entitled to. It is supposed that the really good workmen will rule the market, and that in this way good wages will be secured for all. Practically this rule discriminates against the skilful and industrious to the advantage of the lazy and incompetent. It gives to the better class of workmen only an average wage, which is often less than they could easily earn. It thus represses indus-
try, discourages progress and enterprise, and tends to reduce all to the same dead-level of imperfect performance. But as might have been expected, the rule is of little use to those whom it was designed to serve. In so far as it is of use, however, it is wicked and unjust. If wages are high, those who profit by it rob their employer. If wages are low, they rob their fellow-workman. Thus, in either way, it is a piece of downright wickedness. And yet such legislation represents the average moral tone of the trades' unions. Another example which seems to illustrate the undercurrent of suspicion and uneasiness pervading society is the existence of a company which, for a certain rate, undertakes to guarantee the honesty of employees, and to reimburse employers for the peculations of their servants.
the root of the matter.
All these facts point in one direction. They indicate in many quarters a decay of that fine sense of truth and honor which after all must and does have its foundation in the immaculate holiness and eternal justice of the living God. I am far from saying that today is worse than yesterday, or that the former times were in all respects better than these. I believe there are, to say the least, as many genuinely good men and women on earth now as at any previous period of its history. Nor have I lost one whit of my confidence in the final triumph of righteousness through the Gospel of Christ. My faith in that is unshaken. Much of the present activity may be simply due to the fact that contrasts are usually mutually pronounced. When righteousness is active, sin will be proportionately bold. At the same time I believe that, under God, the final triumph of His kingdom is to be brought about by the use of means. I therefore count it the duty of Christian men to keep a sharp outlook for the signs of the times, that they may adjust their measures to the emergency and bring to bear upon society those aspects of Divine truth best fitted to meet the requirements, and check or cure the evils of the day. I would not regard the future with any degree of anxiety were good men awake and alert. My fear is that it may take something like a day of reckoning to bring people to a proper sense of their duty. Men are apt to let things drift until they become unendurable.
It behaves us, then, to look for the causes which produce the present unhappy state of things.

## defective education.

I.-And first I note the prevalence of a false system of education, which trains the intellect, but neglects the conscience. It is said that knowledge is power. Whether it be a power for good or evil-a power to rejoice in or to dread-depends entirely upon the character of the man who has it. Learning, joined with sterling piety and goodness, makes a man more manly, and vastly increases his power for good. But give learning to a bad man, and you have only made him a devil of more capacious power. If you cultivate the intellect and leave the conscience dormant, you dethrone the regnant power of the soul, and unchain the lower passions, which it is designed to hold in check. Learning thus becomes a power for evil, and enables men to be more skilful and devilish in their wickedness. Mere intellectual training does not improve the morals of a community, and cannot. Yet the tendency of our educational system is beyond question in the direction of pure intellect. It professedly eschews everything relating to morals, and relegates all such teaching to the fireside and the Church. This is by many proclaimed as the glory of the sys-tem-as necessary, in order to make it strictly nonsectarian. As if, forsooth, pure secularism were not as truly sectarian as Christianity. I ask you, has it come to this, that in a Christian land there is no alternative between strict sectarianism and practical atheism? If this is what sectarianism has brought us to, things have come to a sad pass.
My own conviction is, that the work of the schools is being carried to an extreme. Not to mention anything else, the amount of work required from our children so taxes both body and mind that there is neither time, strength nor inclination left to study the Scriptures or to prepare for the Sabbath School. Thus the educational system of the country not only excludes moral and religious instruction from the schools, but almost crowds it out of life. In view of the sad consequences which flow from this attempted divorce of reason and conscience, I do not wonder at the outcry
for separate schools. The advocates of separate schools hold, and hold truly, that religious training is indispensable to the well-being of mankind-that a mere secular education develops one portion of our nature at the expense of another, and is alike injurious to the interests of time and eternity. If, then, as a matter of fact, the nation cannot act except under limitations so injurious to the best interests of mankind, it cannot too soon withdraw from the field and hand over education to the piety and enterprise of the people.

## injudicious preaching.

A second influence which perhaps has favored the recent drift of opinion is derived from the character of much that passes under the name of Gospel preaching. By this statement I do not mean to insinuate that the great Christian churches are unfaithful to revealed truth or have resiled from their recognized doctrinal standards. This I do not believe. But while formally holding and teaching all Scripture truth, it is possible to throw some portions into such prominence as to overshadow others; and to give such frequent and emphatic utterance to certain doctrines as to make them the staple of preaching to the tacit disparagement of the rest. Truth torn from its place and disproportionately taught, may become as unwholesome as positive falsehood.
For example, it is the clear and explicit declaration of the Scripture that redemption flows to us from the infinite love of God; as John says: "For God so loved the world," etc.; that the meritorious ground of our acceptance with God is the sacrifice of the Lord Jesus Christ ; as in Hebrews: "But now once in the end of the world hath He appeared to put away $\sin$ by the sacrifice of Himself." And it is written for the consolation and encouragement of weak and imperfect saints, that His blood cleanseth from all sin, that is, $\sin$ committed after profession of faith as well as before.
And yet the Scriptures also teach that the prime end of redemption is the rectification of the soul unto righteousness: "for He gave Himself that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works;" and that believers must be holy, for without holiness no man shall see the Lord; and hence the value and necessity of good works. Now, it is clearly possible so to preach these doctrines as that free grace will run into antinomian license, and that evangelical obedience may degenerate into a lifeless nonentity and Pharisaic selfrighteousness, both of which are equally perversions of the Gospel and in the end destructive of sound and healthy morals.

If asked for the prominent feature or distinguishing characteristic of modern preaching, I venture to think that it might be described as a too exclusive exhibition of the attribute of mercy in forms which savor strongly of mere humanitarianism.

This form of teaching overlooks the essential and eternal holiness and rectitude of the Divine nature and administration, lowers the sinner's estimate of the heinousness of $\sin$, and leads him to think of himself as an unfortunate victim of circumstances rather than a criminal violator of an intrinsically righteous lawa poor, weak, helpless creature, to be pitied as we pity the subject of St. Vitus' Dance, not a criminal to be punished as we would punish a murderer.
And hence, also, it is apt to be silent on future punishment as revolting to human sensibility, and thus gradually the prime motives for virtue are undermined, the grand safeguards of morality are removed, the conscience is debauched, and the flood-gate of evil is thrown open. The immediate effects are the disregard of parental and family obligations, the neglect of family training and household religion, an increasing spirit of insubordination and irreverence, a tendency to levity, Sabbath breaking, and general looseness, which easily developes into pronounced and unmistakeable vice. For this the remedy is a harmonious and proportionate presentation of Divine truth. We must seek to awaken and strengthen conscience in men, and the only way to do this is to create a living conception of the immaculate and immutable holiness of God, of the absolute rectitude and justice of Divine administration, that sin and death are convertible terms, that moral laws are uniform and irreversible in their operation, that they execute themselves on the sinner and in the sinner by lapse into further sin and deeper degradation and misery. Christian people must shake off the gigantic deadness of conscience which enables them quietly to hold the searching and
quickening truths, and yet disregard and ignore them with the greatest unconcern. We want more work and less talk; more active aggression on the strongholds of vice, and less vaporing enthusiasm. The time has come for sifting discipline-for calling things by their right names-for a revival of holiness which shall burn up the dross of sin as with unquenchable fire.
I know that the sphere of my hearers and mine is limited. I know that we personally can do little to purge the world of its wickedness. But I know, too, that
we can
each of us be, in our own place, living embodiments of the Gospel; that we, as Christians, can show by our attendance on ordinances that we believe in the efficacy of prayer, and that God is really glorified by our songs of praise ; that as parents we can train our own families in the fear of God, respect His Sabbaths, and stand fast in the name of Jesus. We can mortify pride; we can put away vanity and extravagance; we can eschew social rivalries, and be satisfied with peace of conscience and the favor of God; we can keep out of debt and pay to every man his due; we can conduct ourselves with modesty and propriety in all the relations of life, and thus quietly frown down and reform in our neighberhood much that is unwholesome and unreasonable. And, brethren, if by the grace of God we were enabled to do these things-and we would have His help if we were really to try-what a glorious and blessed thanksgiving we would have this time next year. Some of our friends and neighbors might laugh at our quaker-like notions and make a joke at our expense, but we would have the hearty approbation of all good men, the good-will of all who have the sense to see that righteousness works for prosperity, and above all, our life would be to the glory of His grace who hath redeemed us with His own blood unto life everlasting and an inheritance which is incorruptible, and undefiled, and that fadeth
not away.

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## DIVISIONS OF THE BIBLE.

Mr. Edrror,--While we are commanded to "search the Scriptures," not to gratify curiosity, but to gain a knowledge of Him whom to know is life eternal, and to realize that they are "profitable for doctrine, for
reproof, for correction, for instruction in reproof, for correction, for instruction in righteousness," yet I conceive that a brief historical outline of the divisions of the Bible is in no way foreign to this design, while at the same time, the young, if not some of the old as well, may be interested and instructed, and peradventure be attracted to and in-
duced to "seal The word "Bible" Scriptures" thereby.
The word "Bible" we know includes the whole Word of God, and exists in its two grand divisions of the Scriptures of the Old and New Testaments. The former was divided by Erra into the Law, the Prophets, and the Hagiographa or holy writings. These were again arranged by him into twenty-two sections, corresponding with the number of letters in their alphabet; and further, the Law was divided by him into as many parts as there were Sabbaths in the year, so that by reading one of these each Sabbath in succession the whole Law was thus read within the year. The division of the thirty-nine books of the
Old Testament int into Old Testament, into chapters, of which there are 920, is attributed to Cardinal Hugo, who did so about the middle of the thirteenth century, for the greater con-
venience of reference in concordance he was preparing it with a Latin concordance he was preparing. It was not till two divided into verses, of which there chapters were Nathan, a famous Jew, in connection with his Hebrew Nathan, a amous Jew, in connection with his Hebrew
concordance. In the Old Testament the middle is Proverbs'; the middle chapter is Job xxix.; the
middle verse is 2 Chron. middle verse is 2 Chron. xx. 17; the least verse is 1
Chron. i. 25, and the word Jehovah or Lord Chron. i. 25 ,
6,855 times.
The twenty-seven books of the New Testament, divided into 260 chapters, also it is supposed by Hugo, were again divided into their 7,959 verses, by one Robert Stephens, about the middle of the sixteenth
century. None of these divisions are of any, far less of divine, authority. These divisions though very cons of divine, authority. These divisions though very con-
venient, and now all but indispensable, do not neces-
sarily govern the sense, on the contrary, there are instances not a few in which by such injudicious divisions the sense is materially injured if not destroyed. Take for instance a few out of many chapters, such as I Cor. xii. 3I with xiii. I; 2 Cor. vi. 18 with vii. I; Eph. iv. 32 with v. I, and Phil. iii. 31 with iv. I. The division of the verses is often also equally injudicious, such as seen in Luke iii. 21, 22; 2 Cor. vi. 6,7 ; I Pet. i. 3,4 ; while sometimes a part of a subject is separated from its proper place and put where it is without any connection as in Col. iii. 25 with iv. I. The punctuation of the Bible is supposed to be done by some one unknown as late as the ninth century. The middle book of the New Testament is 2 Thes.; the middle verse is Acts xvii. 17 ; the smallest verse is John xi. 35.

The middle chapter as well as the shortest in the whole Bible is Ps. cxvii., and the middle verse is Ps. cxviii. 8, while Ezra vii. 2I has all the letters of the alphabet. Thus in the Old Testament there are 39 books, 929 chapters, 23,214 verses, 592,439 words, and $2,728,100$ letters; and in the New 27 books, 260 chapters, 7,959 verses, 181,253 words, 838,380 letters. In the whole Bible there are then 66 books, 1,189 chapters, $3 \mathrm{I}, 173$ verses, 773,692 words, and $3,566,480$ letters.

The Old Testament Apocrypha, which is no part of the Bible, and should not be bound up with it though it often is, is of no authority farther than Popish pretention and presumption can give it; while the New Testament Apocrypha is of a kindred nature, and should receive as little courtesy.

Dunbarton.

## PRESBYTERIAN PIONEERS.

Mr. Editor,--Will you please to insert in an early number of the Presbyterian the following corrections of two of the statements made by me in a sketch of the history of the United Synod of Upper Canada, published lately in the Presbyterian.

I said in that paper, that, so far as I knew, I was then the only surviving minister of that Church. This was perfectly true as things then stood, but a friend has since informed me that Mr. James Rogers, who was once a minister of that Church, but who went a good many years ago to the United States, was not long since both alive and laboring as a minister of the " United Presbyterian Church of North America." As I had not heard anything of Mr. Rogers since he left Canada a long timeago, I supposed that he was dead. But I am happy to find that in this I was mistaken, and that he is usefully employed. I also understand that a Mr. Porter, who was also a minister of the U. Synod, having joined it some time between 1834 and 1840, when the Synod ceased to exist, is now living in retirement in some part of the Presbytery of Barrie.
.The only other correction that I wish to make is, that there is reason to believe that Mr. Eastman had joined the U. Presbytery, some time-I don't know how long-before 1828 , and that his name should have been put along with the ministers who composed the Presbytery then, and not with those who joined it afterwards.
D. McMillan.

Komoka, 30th Nov., 1878.

## SAWING ONE'S SELF OFF.

We once had a man employed putting up a ridgepole on a crotched pole set in the ground. The pole was somewhat too long, and he went up to saw the end off. It was about fifteen feet in the air, pretty thick, and green hickory. After sawing away for some time we looked up and saw that he was sitting on the piece that he was cutting off. Feeling that it would be improper to raise an alarm on such an occasion, reffecting too that he would gain a new idea in a few moments, we kept still, simply looking on. Pretty soon the stick began to crack; he uttered a scream and made a clutch at the sky, but it was a race between him, the log, and saw which should get down first. His mother earth kindly caught him, but he never tried that trick afterwards, so far as we know.
Reader, did you ever saw yourself off? Well, we advise you not to do it. Are you a bank officer? If so, don't take the funds in your care-you will saw yourself off if you do. Are you employed to take collections? Pay them promptly, or you will saw yourself off. Never cheat in your dealings; if you do, you are sure to be found out, and will then learn that you have sawed yourself off.-Presbyterian.

## 

The anniversary of Zion Presbyterian Church, Orangeville, will be held on the evening of the 25 th inst.

The congregation of Widder street. Presbyterian Church, St. Mary's, are agitating for the erection of a new place of worship.

The Presbyterian congregation of Cromarty have let the contract for a handsome brick manse for the pastor, Rev. P. Scott. It is to be erected next summer, and will cost \$1,310.

The annual soiree of the Presbyterian Church, Windsor, was held on Tuesday evening, the roth mst. Addresses were delivered by Rev. John Gray, the pastor, Rev. F. T. Bayley and Rev. R. DeWitt Mallary, of Detroit.

On Tuesday evening, 1oth inst., Rev. John Laing, M.A., of Dundas, delivered a lecture on "Poetry and Science" in the Presbyterian Church, Cobourg. The lecture was exhaustive and eloquent, and was evidently much appreciated by a large audience.
A SERmon preached on Sabbath evening the 8th inst. by Rev. D. J. Macdonnell, of St. Andrew's Church in this city, from Luke xv. 17: "And when he came to himself," is highly eulogised by the Toronto correspondent of the "Stratford Beacon" for its originality and point.

The annual soiree and concert of St. Andrew's Church, Berlin, was held on Wednesday evening, the uth inst. The programme comprised vocal and instrumental music, readings, and addresses. The entertainment, in all its aspects, was attractive, and a large sum was realized.

ON the evening of Monday, the 9th inst., the Rev. John Smith of Toronto gave a lecture under the auspices of the "Young People's Association" in Knox Church, Harriston. Although the weather was very unfavourable the audience was uncommonly large. . The lecture was very much appreciated. The proceeds amounted to over \$100.

THE deputation of Presbytery, consisting of Rev. Messrs. E. W. Waits and J. W. Mitchell, delivered addresses on missionary work in the Presbyterian Church, Cromarty, on Tuesday evening, the Ioth inst. The chair was occupied by Rev. P. Scott, who made some very appropriate remarks. Although the weather was very unfavourable, quite a number of people were present.
On the evening of the 12 th inst., Rev. T. Goldsmith delivered a lecture in St. John's Church, Hamilton, on "Peter the Hermit." Mr. James Walker acted as chairman, and introduced the lecturer in a few appropriate remarks. The chivalrous character of the great crusade preacher was well brought out in the lecture. At the conclusion Mr. John I. McKenzie moved a vote of thanks to the chairman.

The Rev. Robert Scrimgeour was inducted into the pastoral charge of Glenmorris, in the Presbytery of Paris, on the Ioth inst. Mr. McKay of Woodstock preached an appropriate and able discourse on the occasion, and Dr. Cochrane and Mr. McMullen addressed the minister and congregation on their respective duties. A social meeting was held in the evening, and a very cordial welcome was given to the newly inducted minister.
The Rev. R. J. Beattie was inducted into the pastoral charge of the First Presbyterian Church, Port Hope, on Thursday, the 12th inst. Rev. F. R. Beattie, of Baltimore, preached; Rev. J. Cleland delivered the charge to the pastor; and Rev. P. Duncan, of Colborne, addressed the people. In the evening a very pleasant and successful social was held, at which addresses were delivered' by Rev. Messrs. Smith, Butt, Gourlay, F. R. Beattie and G. Burnfield.
OUR readers will join with us in congratulating the congregation of St. David's' Church, St. John, N.B., on the rebuilding of their church, destroyed by the great fire last summer. The new building was formally opened for divine service on the 8th inst. Rev. Principal McKnight preached in the morning. In the afternoon a service was held specially for the Sabbath school and Bible class, at which addresses were delivered by Revs. Dr. Waters, the pastor, Dr. Hamlin, Dr. Bennet, G. M. W. Carey, Howard Sprague, W. Mitchell and Principal McKnight. The evening sermon was preached by Rev. Dr, Hamlin.

## 

## Bricher's Farmer's Almanack, 1899.

Ihalikx, N.s.: Me Alpine a limernes.
This annual is now in its finy-fuath year. It con tains a large quantity of useful information.

## Collegr Bulletin,

Frotn I'rinceton, N J., we have received the firse number of $a$ publication a alled the "College hulietun." Its object is to promote Christinnity in the College by unting the sympathies of the sludents in the common cause, and deeping their merest in Bible study and persolal work. The number now before us ghes promise that the periodical will ninswer the purpose intended.
Sermon Preached at the Re-opening of St. Atdretiv's Church, Westmuster, B.C.
By Rerv. S. Metiregur, Mt.A.
We have received a neat pmuphlet of ewelve pages containing an npproprinte and cloquent semion prenchal by the minister of St. Andrew's Church, Vietoria, B.C., on the orcasion of the re-opening of St. Andrew's Chureh, New Westminster. The text is Psalm lxxxiv. 1,2: "How amiable are thy tabernacles. O Lord of hosts. My soul longeth, yen even fanteth for the courts of the l.ord; my heart and my flesh cricth out for the living God."
The Scholars' Quarterly.
This publication is intended as an aid to Sabbenth school scholars in the preparation of the lessons of the International Series. It has already existed for three years and has now a very large cirrulation. A new fenture is to be nedded to it for 1979 , which will make it even more highly valued, as it furmshes an approprate closing hymn (words and music) for cach lesson. It is not proposed to furnish new music; for that must be practised thoroughly before it can be sung well. But it is artanged with the leading pubs lishers of Sunday school musu to select from then books the choiost of the sivll:Emomen hymens. In this selection, the edtars of the "Quarterly" have been aided by some of the best judges of Sunday school music in the country. The "12uarterly" for 1879 will contain forty large pages (besides the maps), bound in a strong paper cover. In addation to the lessonnotes and questions, it will contain colored maps, chronologital tables, review exercises, epening and closing exerciscs, choice familhar hymns, bible dactionary pages, and other helpful mater.
Sermons ons the International Sunday School Lessons for 1879 .
By the Monday Clut. Mhston: Henty Hoyt. Turonto: John Young, li. C. Tract Suc:ecy.
The names of the ministers now composing the "Monday Club" are Revs. Edward S. Atwood, Salem, Mass.; Joseph B. Clark, Boston, Mass.; Albert H. Currier, Lynn, Mass.; Pericy B. Davis, Hyde Park, Mass; Albert E. Dunning, Boston, Mass; Addison P. Foster, Jersey City, N.J.; Henry M. Grant, Concord, Mass.; Henry S. Kelsey, New Haven, Conn.; George R. Leavitt, Cambridgeport, Mass.; David C. Mears, Worcester, Mass.; Charles M. Southgate, Dedham, Mass.; S. Lewis B. Speare, Bangor, Mc. The sermons have a distinctuve expostory character, holding closely so the texts-the text in every instance being the entire Buble passage which forms the subject of the lesson for the day-expressing in each case the precise meaning of the Seripture, and enforcing the particular lesson contained in it. They embody the zesults of the latest and best Biblical scholarship. Terseness of expression is to be found in them, along with fulness of illustration, and conciseness seemis to have been studied without sacrifiung clearness or in. terest. The treatment is thorough. Many of the sermons in this volume must have cost a great amount of labor in their preparation. Among the many aids provided now-a-days for Sabbath school teachers this book will be found one of the most valuable ; but it ought to be used in advance-some time before, the les. son is due. The paper used in the volume is of superior quaity, and the prinung and binding are good.

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

Tue Scriptures give four names to Christians, tak. en from the four cardinal graces:-Saints, for their boliness; Befievers, Sor their fath, Brethren, for their love; Disciples, for their knowledge.
"I COULD NOT DO IVIYHOUT THEA."

1 could not do without Theen
O Sariour of the liest,
Whose precious blood releemel tme
A! mech iremiendoos evat.
Thy rightwountixes. Thy pardon.
Thy pracious bluod mual be-
My only hone ur pardon,
Miy glory and ney plea.
I could nol do withous Thee.
1 cannel thand abine:
1 have nos strength wer gmadnes,
Ne wislorn ot my ound
No wixlomn ul my arn:
Hut, Thou, iveloved savious,
Att all in all to me,
And weaingeas will le prower
If leaning hafd on live.
1 could nut do without Theo,
For oh! the way is long:
Anil am often weary,
Anil sugh replaces sing.
llow could ido withent Thee?
I do not know the way:
Thou knowest and Thou ieaden,
And will mot let me stray
1 could not do withonst Thee, O Jesus, Savicur deat:
E'en when my eyce are hullen,
1 hnow that Thuse at near.
How dreary anil how lonely
Withous the steel communionThe secret rest with Thee.

1 could not do without Thee :
Nu other fitend ran teall
The spirits strange deep longing.
Interpreling its need.
No human heast coulil entes
Fiach limi recest ol aune.
And mathe, and hush, and raim 1 ,
Oh ble ssed lard, like Thine.
I could not do without llies, Firt yeats are flecting fant, Ath senon in molemn lanelinese The river must les passed:
But how witi werct lavere ule,
And though the waves roll high.
1 hnow Thes wilt be near me.
And whisper "It ail"

## A CONTENTED H.HEE.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thive without land? He wries his history upon his field. How many ties, how many resources he has; his friendships with his cattle, his team, his dog, his trees, the satisfaction in his growing crops, in his improved ficlds; his intimacy with Nature, with bird and beast, and with the quickening elemental forecs; his co-operations with the cloud, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed, out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system.

Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!-Yohn Borroughs, in Scrib. ner's for Noventor.

To a student who asked, "What is virtue?" the late Dr. Archibald Alexander replied.-"It consists in doing our duty in the various relations we sustain to ourselves, to our fellow-men, and to God, as it is made known by reason, revelation and Providence."

Is the assemblage of the Westminster divines they came to the consideration Iof making a definition of the Supreme Being, and the difficulty seemed to be so overwhelming that they were fain to seek the power of prayer. The youngest minister present was called to offers it. Gillespie, the Scotch sage he was, began his prayer by an invocation, which invocation he had hardly uttered when the whole assemblage broke out in exclamation, and in the third article of the Westminster Presbyterian Confession of Faith is to be seen this splendid union of the language of devotion with the aid of the Spirit. The Puritans excelled all others in this union of godliness and grace.

## 

Tila trut way of rorgetitag one's treables is to solace thom a: others.
Tils sta. ant life is to be eref making sactifices for Chriby the bandert lif: a man can lead on carth, the mos nu!l of misery, is to ise always dolag his own will and seek. ing to please himself - $\Delta$ divind Brotriltwh.
Gis where you will, and your woul will find no rest but in Chris'E bomons. Inquire for llimes come 1011 mm , and rasis you in thint, the Simo of (iod. I wought llim and found flim: and I found in 1 IIm all $I$ conld whit or want. - Kinsh. erferd
12h not extore in prayer. Ing ought to pray to Gow, not to the perphe. Eixhortation is goon, luat lai it be in it place. Prujer is no place for fndilrectlon. Address Goil disectly when you pray, and addrase sianeri of salnis, when you wish to exhort thest.
Tuis scemi to we a greal 'ruth, in any exila; or chao whatevever, tha! sorniw was rot piren ua for sorrow's sake hot alwaye and infallibly, as a losson to us, from which we are to learn somowhat, and which, the somewhat once leamel, ceaces is le sortaw. - Corifyis.
If any speak ill of theo, flee hame to thine orn conseience and examune thine heart; 1 f thou be guilty, it is a just correce tion; if not guility, it is a mair instruction; make wes of tooth so shats thou disili honey mut of all, and out of an opers enemy a tecrel filichd. - Owather.
J'oz rs know. and stalesmen ought to hnow, it is by exnif ment when well ditected-sis by sorrow when well usedgreat nationas live. When sentiment dies out, and more progreat nationt hive.
malc calculation of hens and pentiment dies out, and more pro a liymantune epoch, a dectepltude, and slow decay, --.Tings. lov

A uiparkt writer of the olden lime embodies some impor tant rules for munsters in the form of a few simple thymes, which are worth reproducing here:

> Hegin low, procem slow thise higher, take fire:

When must impressel, be solf-powesced.
Sompowf for sin only because it expores to punishment is not true repentance. Ile that sotrows after a goolly sort wroulidnot sn, though excape from the conseqpences were posibic: fort his heart is changel; he is renewed in the spurt of his mund: he loves (iod and llis service, and has last his relish for the pleasures of sin. - W Walder.

I know not what the world may think of my latorn, but tis myulf it aecme that I have leven but a child playing on the seashute; mow limangs some pebble more hightity polish ed, and now some shelf more ngrecally variegatel than another, while the immense ocean of truth extended itself unexplored before we. - Sir /saar Nruepon.
"JizRE is tuom. brother, for the whole kinglom of Goul "wilhin you." In one sence, it is mast true, we ought to abnee, but in another we ought to exalt ourselves. We should reverence ourselves as the most wonderful work of liod within the sphere of our observation. The King, sis well as the kingdom, finds room in a regenerated man liete the lord of glory lest loves to dwell. --Arnop.

1 sulst pray to fiod that somebody cise may do whateret 1 left undone. Hut I shall not have any tight to that praye uniers I do my duty whenever I see if. And oh, to how Huch duty we are blime and doaff Hut at least we may pray that Gud will lighten our eyes and open our cars. anl I believe a sincere sul was never len wits that player un answered. -Edworrd Garrof.
lyive, yet giving llfe; nailet to the cross, yef holding the key of death and heaven; couered with every badge of contumely and scom, yel crowning others with immortal diadems; rohbed of all things, yet giving all his native zight. diadems: solbed of all things, yeigiving all his nasive right
No crent of moral grandeur like this can ever be itagined Truly Christ was the wondeiful, joining in tlis own person the strangest contrasts, the most inexplicable mysteries.

Tiry foolsteps, Lord, I see
Along the shore,
And here I wail for Thee
'Jo guide me o'cr.
lead me, $O$ Saviour dear
To yonder sunlit land:
Let faith not yicld to feari
Take Thou my hand.
TIERE are those to whoma sense of religion has come in storm and tempert; shere are those whom it has summoned amid scenes of reveliy and idle vanity; there are those, 100, who have heard its "s still, small woice" amid rural leisure and placid contentment. But perhaps the knowledge which and placid contentment. But perhaps the knowledge which
causeth not to ers is more frequentiy impressed upon the inind during seasons of affiction; and tears are the soften ng showers which cause the seed of heaven to spring and ng showers which cause the seed of heaven to
take root in the buman bresst. -Sir IF. Sioft.

Pray; though the gift you ask
May never comfort your fears
Mlay never repay your pleading,
Yet pray, and with hopeful tears ;
An answer, not that you long for,
llut choicer, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

## -Adelaide A. Pracfor.

Is proportion, says Dr. Shedd, "as the inspiration and infallibulty of revelation has been conoeded, the doctitiue of an absolute, and therefore endless punishanent, has main. tained itself-is being impossible to eliminate the tenet from the Christian Scriptures, except by mutilation of the canon, or a violently capricious exegesis. The denial of the cter nity of future punishment, in mpdern times, has conse quently been a characteristic of those purties and individuals Who have rejected, eithe: partially or entively, the dogma of infallible inspiration."

## 

LkMON Caxki-One pound silted hour, one pound sugar threequasiers pound of bullerr, teven exgi, uitce of one lemon and peel of two. This mikes two loaresi, lieat and atraln the yolks, cut the whites hart, woik latlat and sugat lo a crearn. Frade If wished. A tumbler and a half of corrants is sufficient.
Arpi, Smoir. - Put twalve very cattapplas into cold water orer a slow fire. When son ake away the shins and oores, and mix in a pint ol sined whito aygar, boat the whites of thalve egge to the apples and sognt. Iut in a des. then to the apples and sogar. Ihut in a des.
welt dish and ormament wifl myrtle and box.
Mxazurino Gxain ix thas Meap.-To find the number of bushels in a hoap of grain multiply the slant height in feat and patis by Itself, the perpendicusar hodight by tualf; then pendleular helpht, and deduct one-sixth from the remslader, If agalastone side olthatiouso ake one half of hat if a malnst two shes, or in a corver, take one. fourth. This nite riil te found correct, ir the heap be firt theown
 up as laty as tan, which can la tone Io the accurstey taken, which can le tone in thit form belter than any other. The contents of box ot bin of groin may be olizained in bushels sufficientif acrarale by multiplying the length, breadith and hejght together and aking one-fint of the product.
Maxima Precit, Marks Indmbiblr.I'eneil marks cie made Indelible, says the "Iapier Zciturg," on paper preparal as forowas Any ordinary urawing paper is alighly narmeu, and then rapidy and carefully lajd
 ald solit one one hol, untithe enitre surface so moistened. I is then dried in a current of hot air. The surface of the paper iecomes smooth, ou readily takes the limpression of a lead pencil. In onder to make the lead pencil maiks in delible, the paper is wamed for a ahort lime on a slove. This methoil may prove valuable for the presciration of working drawings when a lack of time will not permit the draughtsman to finish them in ink.
Medicinal Virturs op Onions.-A mother writes: "Once a week invariablyand generally when we had colld meat minced -I gave the children a dinner that was hailed with dellght, and looked forwarn to; this is a dish of woiled onions. the litte things knew that they were taking the beas of medtcine for expelling what most children sunfer rom-worms. Mint were kept free by this remaly alone. Not only boiled onions for dinner, but chives alsw they were encouraged to cat with their bread and bulter, and for this purpose they had tunts of chives in their litte provens. It was a medical man who taught me to eat boiled onions as a specific for a cold in the chest. IIe did not know at the time, till I tolid him, that they were good for anything clsc."
Hest Molasses Gingerdread.-Onc even tablespoon ginger, a gill and a half of milk, one heaping teaspoon soda dissolved in a tablespoon hot water and put into the milk, hall.a-pint molasses and a small teacup milk, halla.pint molasses and a small teacup butter. Take three pints flour and rub the bulter and ginger into it thoroughly, then make a well in the middle and pour in the molasses and milk, and begin mixing in the Rour, and white doing this put in a table pyoon strong vinegar; if weak, a little more. if not stith enough to roll out add a little more flour. Roll into cards an inch thick and put into buttered equare pans. If the oven is quite hot put the tin pans on a muffinring, to keep from burning on the bollom; allow from twenty-five to thisty minutes for baking. When done set it on edge or on a sieve to cool.
Tickling this "Fiftil Niarvz."-Dr. Brunton mentions it the "Contemporary Review" that there are two netves known as the filth pair, which are distribated to the skin of the head, and to the mucous membrane of the eyes, nose, and mouth. These nerves are closely connected with the hean and vessels, and may ue stimulated so as to infuence the circulation. It is a curious fact that people of all nations are accustomed, when in any diffeulty, to stimulate one or another branch of the fint nerve, and quick. en their mental processes. Thus, some persons, when puznled, scratch their heads; others rub heir foreheads, and others stroke or pull their bearis. Many Germans when thinking have a habit ofstrking their fingers against their noses; in this counir's some take snuff. The late Lord Derby, when tanns. lating Homer, jwas accustomed to eal brandied cherries. One man will cat figs while composing a leading article, another will suck chocolate creams; some will smoke cigarettes and others sip brandy.and.water. By these means they stimulate certain branches of the fint nerve; and thus reilexiy excile the brain.

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TOKONTO, FKIDAY, IECFMHFR 20, 1575.
AKLE IOL' MEANTP

$W^{\mathrm{E}}$E. are near the close of annther year. Many subscriptions for 1878 stiil remain unpaid; and not a few of our subscribers are indebted for two, three, and even four years! This should not be so. The publication of such a paper as The Prespiter. ian is a costly undertaking; and it becomes exceedingly merous when the amounts 'ich should go for paying rent, fucl, printers, papermakers, etc., etc., are in the hands of slowpaying readers, instead of being promptly remitted.
We respectfully request all who are in arrears to remit us the amount duc. $\Gamma$.ot wait until after the New lear to make your payment. Do so now. Examine the addresslabel on your paper, and if it does not indicate payment up to $3:$ Dec., 1878 , make remittance to cover subscription to that date, along with two dollars for 1879.
In the past we have been lenient-too lenient, perhaps-with subscribers; in the future, justice to ourselves will compel us to insist on a settlement at least once a year.

## DEATH IN THE PALACE.

DURING the continued sickness of Princess Alice, the people of the civilized world have by means of the telegraph and newspaper been present with her, and been contemplating with sadness her departing moments. The Princess was a great favorite, not only with the British people, but with those amongst whom she had cast her lot, and was in truth universally beloved. Her carly death has cast the Empire into profound grief, and with lier sister amongst us as the consort of the Governor-General, it has touched the sympathics of the people of Canada. The flags waving at half mast from the public buildings of all our citics and towns is but an emblem of the sorrow which is felt and expressed by all.
Happening upon the anniversary of the death of the Royal Consort "Albert the good," the loss of her daughter will fall as a terrible blow upon the loving heart of the Queen. Her first great bereavement cast its
d o sl. dows upon her domestic life, and her constant and keenly felt sormow as a widow and muther has by its devotion touched the nation and the world at large. Long after the good Queen has passed to her rewned, wer memory will be cherished more as that of the fecling woman, than the noble sovereign which she has proved herself. And non. with the shades of death onec more upon her household, her grief will be deepered, but we truat mellowed and sanctified by the whisproing voices so whith the demise of her laukiter gi as expression, regarding remaion wi a departed friends in another and benter world, and the unalloyed happinces which the samts in glory will experienec. A tenderer feeling towards her Majeaty will be felt by all her subjects, now that death has created another blank in her family circle. While in thas Domimon the layal welcome that will be geven everywhere :o, the (jubernor and the l'rame:ss will be more subidued in itatone eld an it has been me the enthusiastic outbursts which greeted their arrival-we doubt nut their present afliction will be sinct, ned in Lringing them nearer to the hearts of the people, and in establishing them in a closer and kindlier relationship to the country over which they are called to rule.

The warning that is contained in this event is one which cannot but bring home to every one its solemn lessons. It is the life of a young woman, whose sudden ending we now mourn. ller death, as a wife and mother. rather than as a rojal personage, touches the core of the nation's heart. It is felt that death assails the palace as well as the col. andthat in the grave the rich and poormeettogether. Birth and high rank, culture and refinement, wealth and magnificence camnot kecp away the last enemy any more than lowly origin and an unknown name, than poveity and want. It is a lesson, too, as to the danger which arises from the improved economics of our modern civilization. In the application of science and ars to the convenience and comfort of our dwellings, there is often engendered the dangerors insidious poison that brought the heir-apparent to the brink of the grave, and that has now haid his sister low in the dust. Much has yet to be done by skill and invention to prevent the licating and lighting and cleansing of our comfortable homes being obtained at the cost of safety to human life. And we do hope that carnest attention, being so emphatically directed to this subject, will lead to such im. provements as will combine protection to life with comfort and conven. nce.

THE REV DR RORB.
I 1 was announced some rime ago that a call had been addressed to the minister of Cooke's Church by the congregation at Galway, Ireland. A notice of this kind was of itself sufficiently startling, while the fact of it being almost unknown, or a very rare occurrence, that a minister should be recalled to his native land from the land of his adoption, lent an additional interest to the proposed translation. It is no exaggeration to say that the whole Prestryterian community of Canada, as well as the Protestant peop!' generally, we.c decply exercised about the probable action of the Presbytery in reference to Dr.

Robl's call. The proveriafre mecting of tine l'resbytery of Toronto, held on Tuesday of last werix, was attended wy as many members as could be got together in view of the missionaiy meeting appointmente, nud by a large number of Cooke's Chureh congregation. The.feeling with which we were isnpressed in view of this attendance was one of gratitude for the Galway call, as the means of bringing to light the high esteem in which our townsman. Dr. Rubo, is held by a large circle of friends and admirers. When the papers from Ireland had heen read in due and regular form, the Rev. Mir. Lyle, of Mamilton, who had been delegated by the Irish Presbytery to appear before the Preahytery of Toronto and represent the inturests of the Galiwn. penple was henrd in the "-st instance. Mr. i. .le evidently felt himself placed in an awkward ponition. There was a conllict going on within his breast between feeling and duty. llis hcart said "1)r. Robb must not go." Mhs the mouthpiece of the Galivny congregation his lips expressed in a right manly way ine icasons for translation. The Galway congregation, though not mumerous, was influential. It was the centre of an important district. It was the citadel of Romanism. It was a scat of learning; and Dr. Robb would occupy the double position of pastor and Dean of the Lniversity. Ireland had been depleted of her best ministers, and she asked the recall of one of them. Mr. Lyle personally made a very 〔avourable impression, but sever was there a more striking instance of the login of the liead being defeated by the sentiments of the heart. Professor Gregg and other representatives of the rongregation were lieard, who all testified to the nobility of Dr. Robb's character, to the value of his pastoral inhurs, and his influence in the Courts of the Church, and expressed the unanimous resolve of the congregation to resist the translation of their pastor. It was a moment of keen suspense when Dr. Robb responded to the call of the Moderator, and slowly and with courtcous dignity, but calmly and with great clearness, stated that so far as the kindness of the Presbytery and of the Church, and the position of comfort and influence which he occupied, and the warm attachment of his people, were concerned, he was perfectly satisfied. Still, in view of bise fact that a change of basis was needed for the successful carrying on of his work. and the congregation had resolved upon delaying the matter indefinitely, he thought it would be better that another minister should come in and take up his work, and that he should accept the call.

The words of Dr. Robb fell upon his auditors' cars with a fecling of much disappointment. Still there was hope in his last sentence, a hope that was instantly seized by Professor Gregg, Principal Caven, Dr. Reid, and all the members present, as well as by the representatives of the congregation. This fecling found expression in a motion appointing a committee to confer with Cooke's congregation, and to report at an adjourned mecting of 1resbytery to be held on Thursday afterioon of this week. We trust that this conference will lead to the only conclusion wiich would be satisfactory to Dr. Robb's present congregation, and his many friends in the Church and the country, viz.: his retention in his present charge. It would be
worse than stupid to let such a man gn fmm our midst. Dr. Robb, as nne of the repreaentatives of the ehureh said, is altogether a preculiar man, and his loss to Canada would be irretricunble. Ile stands almost alone in re gard to some things, nad yet he in esteemed and loved through the kindliness of his symvathices and the manliness of lise charncter When the tide is setting in so strangly in favor of organs, and hymns, and other changcs in church services Ur. Ro'sb presents a stubborm fron: agai * innovation, and yel those who hippure him love him most. The minister of Coop-a's Chureh is also the champion vi ueshodoxy, and a' the same time of Protestant liberty, and wheneve: these are assailed or endangered 1 : is ready to do valiant fight for the truth. At the same time, if he had opponents in regard to these matlers, they would take him by the hand whicnever the battle was over. Jr. Xoblbis a grand debater, and his presence would be sadly missed from our Church Conists As a citisen his infuence is always on th- side of reform. He is the warm advocate of ten perance. Ile is the friend of the pour. Fol all these, and many oiher reasons we coulr ad. vance, we do trust that the committee appointed by the l'resbytery will be able to prepare the way for Dr. Robb remaining permanently amongst us. If this result would be gratify. ing to the members of Cooke's Church, it would be no less pleasin ${ }_{6}$ "o the community at large.

## CENTRAL PRESRJTERIAV CHUKCH.

ON Sabbath last the new buildings to the rear of the Central Presbyterian Church were opened, and used for the first time. The Rev. Dr. l'arsurs, of Buralo, preached morning and evening in the church to large conzregations. This gentleman has visited Casada in his public capacity on several occasions. IIc made a favourable impression upon the Toronto people about a year agr, in conncetion with the annual mectings of rec Y.M.C.A. Along with Rev. Dr. Maciray. uf England, he took a proninent part in the Christian Conference, which was recently held in this city, and :rhich created such a large and enthusiastic interest among the evangelical churches. The preaching of Dr. Parsons in the Central Presbyterian Church was highly appreciated by all who heard him, and was very appropriate to the occasion.

The Central congregation is to be congratulated on having reached another stage in its progress. It was organized three years and a-hali ago with about fify members. During the interval ite membership has grown to upwards of two hundred. But the most marked feature of the church has been the success of the Sabbath school, which has now an average attendance of nearly two hundred. This increase has forced upon the management the question of building suitable rooms for the social and Sabbath school work of the church. The result io an addition to the main building of a large two-storeyed structure. In the basement there is ample culinary acconımodation, where the delicate skill of. the ladies will have abundant opportunity of showing itself. On the first floor are Sabbath school library room, pastors study, ladies' and pentiemen's
cloak mome, ladies' and chureh parlons. The acend $n$ wor is the Sabbath echool room proper, which is provided with infant-class and reven other class.rooma and is capnble of contalning between four and five hundred children. The rexms, as a whole, are neatly furnished, while the pastor's study and ladies' parior have been supplied with handsome curtains, carpets, and furniture.

On Monday evening a social was held by the congregation, and, chanks to the ladies, there was a gexel warm house-heating and welenme. After a plentiful tea, the guents adjourned to the church, and were entertainel by Mr. Reymuld and the choir with a variety of approprinte muric, and were inatructed with suitabier adheerees by Rev. Messra. Wallace. Cinneron, Milligan, l'arsons, Monteath. Cosutle, and Macdomell. During the course of the evening a number of those present subseribed $\$ 2,(x 00$, which is expected to be supplemented by friends who were absent to the amnuint of $\$ 5.000$.
? is gratifing to find that the Presbyter$\therefore$ an an is being an widely extended in this coty. and that fur sice most part the new -hurches are filling up not at the expense of the older ones. The Rev. 1)r. Robb said at last meeting of Presbytery that his memberWhip had been not only maintained but increased, notwithstanding the manifest disadvantages commected vith locetion and church buidinigs. Others of our down-town churches have liken se prospered. In the north and east, in the west and north-west, the Presbyterian Church las made marked headivay: Sothat the gmowth of Old $\mathrm{S}_{\mathrm{s} \text {. Andreiv's and }}$ the Central has been natural and healthy. In the case of the latter we believe the inerease liss enme from the families of the Church, and fiom perenns suttling in Toronto from oth.r citics. With the increase of the city, which is steadily going on, all these churches may louk for more cud in, re usefulness, and an advantage will be found in our having made such ample church accommodation alicad of the time and of the population:

## THE KAISER'S RETURN.

TllE return of the Emperor Willian to l3erlin was hailed with rapturous delight. The entire population swarmed the thoroughfares through which the royal cortege had to pass. Such a spectacle was certain to elicit the utmost enthusiasm on the part of all classes in the community.. There was something in the circiomstances wh.ch was calculated to excite the tenderest sympathy. IIad it been an obscure subject, who escaped the murderous bullet of the assassin, he would have been the recipient of warm congratulations. 13ut the case is somewhat altered, when we remember the malignant attack which was made upon the aged and respected King. It is said that royalty enjoys a charmed life, and it is certainly intercsting to think upon the large number of thwarled attempts which have been made upon the lives of sovereigns during the past year; ay, within a fow weeks. How frequently too has our own goud Quecn been delivered from the assassin's bl aw! But the fecling impresses itself upon us, how very nearly successful was the attaick made upon the hoary-headed monarch of Gitrmany. Had
the ahot penctrated further than it did, the highest medical skill and the fondeal devortion could not have saved him froin an untimely grave. As it was. the linperor's life was for $n$ long time hanging upon a alender thread. lior weeks the King lay upin a feverixh bed. The frequent bulletins were rand with throbbing interest, not only by his subjects, but by the whole civilised world. The king was comprelled to resign the public exercise of his high office into the hands of his d dinguished son, and to seek an enfurecel retirement for ress and recuperation. The propple evidently feel that their limperor is given back to them from the dead. and the juy expressed on the oceasion is deep and widely felt.

It says little for socialism that its name is associated with such dastardly decds. Were it a right system, instituted in the interests ol socicty, it could afford to pablish its doctrin as by lawful means. It would resort to reason and experience of men. It would promulgate its principles with the modest humility which is characteristic of all great moral reformers. Jut to resnrt to foree in order io assert itself, is an evidence of its loakni 5s. Toconmit crime for the purpose "Ulis :-ing men from sucial cuils is to make manif itsnwnmalignamsspirit. Tothinkthat by killug off rulers, it will itself govern, is, in the very conception of it, a crime against socicty. All who are loyal to Gud and the truth must rejoice to sec King William in his place once more. But it would be a de. lusion to suppose that this cancerous sore of socialism hans received its death blow because the would-be assassin has suffered capital punishment. It is like a venomous serpent. Let it be cut into parts, each portion lives. Like soxious weeds, it baffes every honest attempt to root it out. It grows from the accretions of slime and poison which it gives forth. The Germanpeoplehavelhereforesomething more to do than welcome their monarch with bonfires and illuminations. They have to uproot the vile system which lias clevelojed in their body corpurate. They lave: not only to do battle against its known and popular agents. They have to meat it by superior influences. They lave to counteract it by education. They lave to overcome it by disseminating the true principles of political science. It is not enough for the King to propose measures for the repression of the evil. There must be genuine reform in every department of social economics. llut above all, the disturbances between capital and labor must be settled before a genuine peace between the conflicting classes can be proclaimed. And what is true of Germany, is also true of Russia, of Amcrica, and of Creat Britain.

The missionary party sent out by the London Society reached Lake langanyika, in Central Africa, on August $23 r d$, in excellent health and without loss of any of their goods. The letter announcing their arrival was seventy eight days wh going from Ujue to London, the quickest communication thus far had with Central Africa.

Rev. Dr. Calrns, who is the oldest resident minister in Melbourne, is about to complete his jubilec, and a fund is now being raised to celebrate the same by founding a scholaras', pin the Presbyterian College. The "Southern Cross" of Melbourne says: "Dr. Cairns came to this country from Scotland in his carly days, and has seen the encampment of tents become a city of palaces."

## 

## FROM JEST 10 EANNEST.

## ny ker. $k$ + nok.

Chafigx Vi.ma sleigit-kidg and sonelming more. Lottie assumed an unusual degree of gaycty during the early part of the meal, but her flow of spirits scemed un. abual, and to hagig sowand the last. She had suduten lits of unwonted frowns. ing before. That unexpected half-hour's talk had shown some sctions in a new laght. She dad not mand doing wick. al thangs that had a syne of handihuod and venturesomee. sss in then! But to do what had been made to appear mean and dishonomatile was nnother theng, and she wasp provoked enough at llemstead fut havang unconsci susly given that as. peet to her actoon and charracter, and still more amnoyed and perpleaed, that her consirence should so positively side with ened, rather than seared and deadened.
As she came to hnow II curstead becter, she found that be was different from what she had expected. The conve ntional idea of a theolugical student had dwelt in her minn; and she had expectel to tind a rather narrow and spititually-con-
ceited man, full of the elcrical mannensms she had onen ceited inan, full of the clecical mannensms she had onen ness would wear away; through fanuharaly with society, and ness woud wear away, hrough fanmiantity winh society, and She had also perceived that chis seclusion from the wortd. which was the cause of his dimdenec, had been employed in training and richly storing his mind. Moreover, to one so training and richly storing his mind, Moreovef, is one so
accustomed to the insineerity of society, his perfect frankness accustomest to the insincerrty of socicty, his perfect frankness ways pleasing. She read his thoughts as she would an open wayse, and saw that he cstermad her as a true, sincere gror, pape, and saw that he cstemmad her as a true, suncere gut, kind and womanly, and that he thad for her the strongest
respect. She feared that when he discovered ther tue self, he would scorn her to loas.hang. Nut thal she cared, except he woald scora her to lea,hing. NBut that she cared, except tha: her pride woult whurt. But 2s she was
than vin, she fearerl this honest man's verdict.
But soon her old reckless self triumphed. "Of course What 1 am doing will scem awful to hin,", she thought; "1 hinew that befure I commenced. Ife shall not preach me out of iny fun th one half. hour. If could make him love me in spite of what 1 an, at would le the greater trumph.
After all, 1 am only acting as all the girls in my set do when

they get a chance. tis nut as baut 2a he inakes out.
Sitif that was an eventiul half-hour, when they looked out upon a trausfigured world together ; and while she saw iven a himpuse int the parre kesutuful world of treth wher Given a gelm
God dwells.
Bua as the momung advanced, good impulses and better feelings and thoughts vanished, ceven as the snow-wreaths Were uroppang from branch and spray, learing them as bare and unsighty 25 belore. by the hane the sleigh drove up to "Westem giani." as the corspiralors had named hima. She "Western giant, as the conspir plors had named ham. She ecause faring, onher. a new hindlanic -hes uwn conscrence, which hienstemi hiad unwumgly awakenet; and it said to day: Loutie were Bel Yarton, she would have leen in a maserably unciecided state. But it war her naxure to casry vil whay she hand she was not one to give up a frolic at any one's scolding; not eren hes own.
As she tripped down the troad stairs in a rich cloak trimmod with fur, she reminded Hemstead of some rate tropical bind, and 1)e Forrest indulged in many notes of admiration. Loltie received these as a matter of course, but seemed to satisfy her, for she turned away io hide a smite seemed to saissyy her
It was quietly arranged that liemstead should sit beside her, and he felicitaicd humself ove: the:r artifice as if it were her, and he feticita
rase good fortunc.
Thuygh the sun and the nsing breexe had shaken off the clustering snow to a preas extent, the crergreens silll bent beneath their beautinal huruens, yome straight cedars semina. nup one of wigorous 2 ge, whe
suggest the gigh: of cars.
sugct the mighat of yart. of death. There wae a scasc of movement and life which was in accord with heir own spirits and rapid motion. Srow-birds funtered and iwillered in weedy thackets by the way-sone, breakfasting on the seeds that fell hake blatk specks
uppn the snow. The tright sualight had lured the foxsquirsels frotn their moss-lined nesis in hollow trees, and their shrill bark was sometimes heard above the chime of the bels.
" "There poes a parson crow," cried Addie Marchmont. inw biark and solemn he looks zazainst the snow! Why are crows called parsons, Ms. Hemsicad ?" asked "Indeod, I doa'i hno
Indeca, 1 donis hnow. For as good a reason, 1 suppose, 28 that some giris are cellicd withes. moan noth, ..m personal:'
mand sothang personal. Mareden, bat I merght with wrichery."
"A distinction withoat 2 differenoc," she sadd, secking to iead him or.
"eat him inexns," cxphained ive Forrest, "that you might be bewitching if you chase,"
skid Lotite, frowningly. " "Look as that farm.jard, Miss Marsden," sald Mematead, are What pieteres of placid content these sumianting cows
ure uniter that sunny shol. See the pranks of that colt tre unitre that sunny shea. See the pranks of that colt
which the looy is inging to lend to waler. I wish I were on his back, with the prairie before me."
"Indecel, are youso anxiousto cseape present company?" Now 1 didn't say that. Hus we have passed by, nad rear youn did rot see the pretty rural picture to which 1 called
your altention. Were your altention.
make a sketch to.day.
make a sink you will find that Mis Namselen's taste differs
"think you will find that Mis Narselet's taste differs
very widely from yours," said De. Forcses, "that is, if you pive us to understand that you would seek you themes in a your pictures and sel your casel upon a muck heap, Though your pictures might not rank high they woukd still tre very
Even loutic joined slightly in the teneral and not complimentary laugh at Hemstead whic:
" 1 ou cannot criticise my picture, Mr. 1)e Forrest, for it does not exist. Therefore I must conclude that your satire is directed against my choice of place and subjects
Hes, as with the offence of Demmark's king, they 'smell
"I appeal to you, Miss Marsden, was not the seent of hweet and wholesome?
"I cannot deny that they were."
"You have fudicial faimess and shall be umpire in this question. And now, Mr. De Forrest, there is a celebrated ing greatyy sdmared picture in a certain gallery, represent-
isene from the koman Saturnalia. You do not object to that, wath tes classic accessorics, as a work of ant ?"
$"$ Nut at all."
"A Ard yet it pourtrays a corruption that docs in truth onto my heaven. al all muck-hcap, which did not enter ture, could I paint one, wiuld have lieen wholesome in conparison. Have I made a point, Judge Marslen ?
$\because$ I think you have.

- Finally. Mr. De Forrest, what are we to do with the fact that sone of the greatest painters in the wotld have employed therr inushes upon just such scenes as these, which perhaps offend your nose and taste more than they do heaven, and
pictures such as that farm-yand would suggest, adorn the best galleries of Europe?
What artists of note have painted barn-yard scenes, asked De Forrest, in some confusion.
"Well, there is Herring, the famous English artist, for
one. $\quad$ yerring, inded. You a:c evidently telling a fish
story," sald De Furrest, contemptuously.
kinier, i is nold, and we tave "heme eng is a famous painict, 1 am told, and we have some engravings of his
" "And I have read sumewhere," continued Hemstead, "that his painting of an English farm-yard is the most celebrated of his works. Moreover, Judge Marsden, 1 must ask of you another decision as to the evidence in this cass. thelf, but to its occupants. Is not that true ?":
"I caunot deny that it is,"
" We all know that many eminent artists have made the painting of animals a specialty, and among them such worldrenowned names as Landseer and Rosa Bonheur. Morcover, th the numerous pictures of the Nativity we often find the paintings of this sacred and favorite subject, which hangs in the gallery of the Louvre, represents two oxen feeding at a rack.

Come, Julsan, hand over your sword. It won't do for You or any one to sit in judgment on such painters as Mr.
Hemsfead has named. You are fuirly besten. I shall ad mire barn-yards in future, through thick and thin."
"That is hardly a fair conclusion from any testimony of mine e stid hemstead, a barn-yand may be all that Mir.
De Forsest says of 11 , but 1 am sure you will always find pleasure in secing a fine frolicsome horse or a group of pleasure in secing a fine frolicsome horse of a group of
patient cattle. The homely accessories may and sometimes may not, add to the picture."
Hhow do you come to know so much about pictures? Theology has nothing to do with art."
"I dissent from Judge Marsden's decision now, most emphatically," replice llemstead. "Is not true art fidelity to nature?"
"And where does nature come from? God is the Divine Artist, and is furmshing themes for all other artists. God is the author of landscapes, mountains, rivers, of scenes like that we sar this morning, or of a hine race and a noble form, as truly as of athapler in the Bible. the manifests
himself in these thinge Now, fine painting, statuary, and
 tore more clearly God's thought. Theology, or hnowledge concerming our Creator, is 3 science to which everyhing can mimister, and surely the appreciation of the beautful stoonld ire learned in conaection with the Author of all beauty.'
"I never thought of God in that light before," sxid yottie. "Ile has always seemed like one watching 10 atch me at something wrong. Our solemn old Sunday-school ieach. cr used to say to us children just betore we went home,

- Now dunng the week whenerer you are icmpted to do any thing wrong, remember the text, Thot, God, seest me." thing wrong, remember the text, "Thot, God, seest me. "
When wasn't I iempted to do wrong? and 1 had for 2 long time the unoomfortable feeling that iwo great ejes were al. time the uncomfortable feling that two great eyes werc al:-
ways staring at me. Inat this isn't sleigh-riding chit-chat," ways stating at me. a mat this isnt sleigh-riding cant-chat,
and the broke into a merr' lithe trill from a favorite opera. Iiemstead, with his sirong love of the beautifu could not help watching her with deepening interest. The rapid motion. the mustic of the bells, the novel scenery of the sunmo:zon, the mustic of whe wells, the novel scenery or the sum-
 her excitable nalure, into keenest enjoyment. From her
red lips came :ipples of laughter, uills from operas, eallies red lips came :ippics of laughter, tinls rom operas, sallies of fun, that kepl the calire party from the thought of heavi-
ness, and to homest-mioded Hemsteal, were the eviderces ncss, and to honest-minded
of a happy, innocent heart.
With secret emultations ahe
aciously the unvary student was passing under the apell of her beauty and wichery.
One must have been cursed with a sluggish, half.dend ences under wide soul, had he not responded to the fitheences under wisteh our gay party spent the next few hours. every particle of lmpulity, and left it sweet and wholesome enough to seem the ellixir of immortal youth. It was so tempered also, that to only braced and stimulated. The raw, pinching colliness of the previcus da; was gone. The suut, undimnind by n cloud, shone geninily, and gone. Tacing the south were dripping, the drops falling like glitiering genss. would cast it into their faces as a mischievous school-boy might.
"Stop that"" cried lottie to one of these sportive zephyrs. less surite-or a nary of wnow? I declate it was a view. pranks upon us."
" 1 prefer farties less cold and cihereal," said De Forrest, with a meaning look at the speaker.
"What do you prefer. Mr. Miemstead?" she asked. " But where we peuple of the world speak of fairies, spites,
and nymphs, I suppose you jermit yourself to think only of angels."
"Were it so," he replice, "I should still be of the same mind as Mr. De Forrest, and be glad thal you are not an angel."
" You might use your wings and leave us."
"Were 1 one, 1 would not leave you aner that speich. But see how far 1 am from it. 1 weigh one hundred and fifteen prounds."
"I wish you were no farther off than that.
" What do you tuean?"
"I's not our weight in avoirdupois that dragsus down. But I am not going to preach any more to day. Listen to the bells-how they echo from the hill-side ?"
"Yes, Julian, listen to Bel." said Lottie to De loorres!, fee wase about to spezk. for so many old and beautuful shapes?
" "To me all the countless forms in nature," smid Ilemsteas, " prove an infinite mind gratifying itself. They are expresas ereavive Grought.
these."
"We do not know what seems small or great to 1 lim . The microscope. reveals as much in one direction as the telescope in another, and the common house-fly, in sire, seems midway in animal life.
"And do you lelieve that the Divine hand is employed in forming surb trifes as these?
"The Divine will is. But these triftes make the ava lanche and the wane:r's protection for next year's harvest." where he was driving
"Do you know, cried Lotuc. "that Mr. IIemstead thinks that everytining we see, cien to nature's smallest trifics, 'an expression: of the Divine creative thought.' a snecring laugh, in which the others joined.
By the road-side there was a small hovel, at the door of which a hald fed, ilf-condnowned pig was squealing. When thry wetc just oppositc, a slatternly, carroty-headed woman opened the door, and rassed her foot to dive the clamorous beast away. Altogether, it was as squalid and repulsive a picture as could well be imagined.
"Yce," replied Luttic, lowing into ths face with twink. ling eyes, "was that swee! pastoral scene an expression of crealive thought?"
" "The woman cer:ainly was not," he ansu ered reddening.
"wought may be greatly perverted.
"Whatever moral qualitics may be asserted of her man-
ners, costumes, and chasacter" sad l Hacount "the is to blame for the cast of her fealutes and the colorof her hair I scarcely know of an artist who would express any such thought, unless he wished to satirize humanity."
"Iou can call before you the portrail of some beautiful woman, can you nct, Mr. Harcourt?
"Let me assist you," cried De Forrest, pulling from his inner pockes a photogiaph or lollie.
hush, Julian. I'm sorry you do not appreciate this prave argument more; I'li take that picture from you, if you gon't behave better.
full." eill ! have a preture before me now, that satisfies me how.
"S Now, suppose that you had panated just such a likeness withou thei 11 . Suppose 1 should conne afterwards, and whose featursesting yous picture utterly, should blend with have just seen, would you not say that your thought was greatly perverted."
" 1 should think I would."
Artists, Mother Eve was the true expression of the Divine Aron's creaite thought, and the wuman we saw the pervergood. Perfection is not the autbor of imperfection."
"i Who does the perverting, then?" asked Lotic.
"E Evil."
"I don't think it fair that one face and form should be perrered into hideousness, and another lef with something of the first perfection.
" Hut is it only evil? I have heard plain children told when resenting their ugliness that it was wicked, for they were just as God made them."
"Can you think of a beiter way to make a young girl hate Goul han to acll her that?"

But suppose it's true. 2nd deformed are as evil has marred thera, and not as God has made them. NI sceking the Divine Artist's aid more has made them. II seking the Divine Arists aid more
than the hrmanitys first perfection can be regained. It is than the humanity first perfection can be regained. It is
powsible for eren that wretcheel crealure we saw to altain an
outwant loveliness exceecling that of any wonnan now living." Itarcourt.

## "Absuril!" muttered De forsest.

"I fear you are not orthodox." said l3el.
-That smeans you do not agree with ine. liut please do not think that becaune I ain a ninister you must talk upon not think that becaume ana ninister you must aikk upon
subjects that are rather grave nud deep for a sleighing party:"
will watt right, Cousin Frank," said Addic. "Ir. Benins will want you to preach for him next Sunday, 1 aivise you
to reserve your thunder till that oocasion, when you may come out as strong as you please."
"Clinese thunder at best," whispered Ilarcourt to Addie: but all heard him.
Hemstead bit his lip and satd nothing, but Lotte spoke up quickly:
only noise under any circumstauces. Isut supprose there is only noise under any circutnstances. Bemstead says?"
"And suppose there is not?" he replied with a shruge.
Hemstead gave Iollie a quich, pleased look, which lict and De Forrest smilingly noted, and the conversation chang. ad to lighter topics.
As they were passing through a small hamiet some miles back from the river, a bare headed man came running out from a country store and beckoncd them to stop, saying: night. Perhaps Mirs. Marchuont will do sometin for us, or likely you'll all like to drive over and help the joung fulks enjoy themselves."
"Capital!"' cried Lottic; " I've always wanted 10 attend a country donation. Do you think we can come Addic?" a country donation. Do you think we can come Addic?
"Oh, oertainly, If you wish, but I fear you won't enjoy it. You will not inect any of our 'set' there."
"I don't wish to meet them. I want to meet the uther 'set ' and have a frolic.

It will be moonlight, and we will have the drive, which will be the lest past of it you will find," said llarcourt. Yes, we will come.
 blood from the other 'set' as they call us, and that pretty young woman wants to come as she would go to a menag. enc," muttered the old man as lie went lack to the store.
"No matter, tet 'em come, they will help us make up the salary."
"Of course, Mr. Ilemstead, you will enter upon this ex-
pedituon with great zeal, as it will be to the advantage of one pedituon with great
"I think, with Mr. Harcourt, that the tide will be the
lest part of it." leest yart of it."

Oh, for shame! Can it be true that two even of your tralle can never agree

- Long ages of controversy prove that," sapd llarcourt.
"I think your prufession has done more to keep the world in hot water than ours, Mr. Harcourt.
"We at least seree among ourselves."
"That's wather severe if you refer to the ..proverb ' When rogues fall out, honest men get their dues, " sad Lotite.

I supposed we were talking in jest, iwas.
"You evidently lelong to the church militant, since you strike back so hard even in jest," said Harccurt. "1 ery well, since you are so able to take care of you
have no compunctions in regard to your fate." bave no compunctions in regard to your fate."
diemsteau did not understand this remark, but the others did, and significant glances were exchanged. He turned inquiringly to Lottic, feeling that in a rertain sense he had an ally in her, but she seemed looking away abstractedly as if she had not heeded the remark. She was tuo quick to le caught easily, and the conviction grew upon him that while the others from his coll ng and difference in views and tastes had a natural aversios. she was inclined to te friendly. What was better still, he believed her mind was unpreju-
diced and open to the truth, if he could get chances to pre diced and open to the truth, if he could get chances to pre sent it to her. And yet she purzled him not alt
"I suppose thereare a great many nice young men at your seminary."
"I never heard them called "tice young men," he replied, lookirg at her keenly.
"Oh, I beg your pardon-good, pious, devotional young men, I mean.'
"Well, yes, I think so, since ihey are to become ministers."
"But not otherwise?
"I didn't say that. There's a hint for you, Julian."
De Forrest's reply was a contemptuous shrug and laugh. It woald be anything but agrecable to him to le thought "good, pious, and devotional -rualities not in demand at lis club, nor insisted on by Loltic, and catirely sepugnan to his tasies.
Do they all she continued.
"Oh no; some no doubt will take city churches, and marry wealthy wires."
"I am not the judge. It's a matter of taste and conscience."
"Would you not marry a lady of wealth?"
"Would you not marry a lady of wealth?"
"I would many the woman I loved-liat is, if I could get her."
"Well
"Yes, sir, I agree with you. Every man had better add that"" "Indeed they had," said Loltic, with a mischicrous twinkle in her eycs.

There is always a chance for a man who will never take 'no' for an an answer," said De Forcest with a light laugh,
but with a significant glance at Lotlic.
"Ho you think so ?" she said, lining her eycbrows questioningly. "I agree with Mir. Hemstead. It's a matter of
taste and conscience", $\because$ Do you intend
asked Bel Parton.
athoren"
"Yes" said Loltie. " just think of it. He is going avay
out to the jumpugrof place out West, where lie wifl have the lrotder ruftians on one sude and the scalping Indians on the other. lous said you would marry the woman you loved, if you could. Do you think any real nice gitl would go with you to such in horible place?"
"I'm sure I Jun't know. If the one I want won't venture, I can go alone."
"Do yuth hink she'll go ?" asked Lottic so innocently that the others had no slight task in controlling their faces.
"Who will go ?" saud " emstead quickly.
" Now I am sure Iou sam you wanted to." stead, blushong nnal laughng.
"Well. you lind not exactly speak her name."
"flow provohing?" pouted tatice. "I thought we were Gumg to have a mine litile tomance."
 luzing atumenc,
on the whet seats.
"But I have lecen toid, sad l.otue, that in emergencies, combuttes have lreen apponated to setect wives lor
missionaries, and that there are excellent women who are missionaries, and that there are excellent women who are
willing to sacritice themselves for the sake of the cause." wilhing to sacrince thenselves fol the cake of the cause.
An explonton of laugher followed these worts, but she bouherl all the obluers in innoxent surprise.
"That', a fumy speech fur yuu domake so gravely," said llemstearl. 1 fear jou are quazzing me. luur minntunary, lore certanny exceeds mine in regard to the commatiecs. surry to have any woman, caceliont or o!herwise, sactitice sury to thave
herself for me."
"I have certainly heard so," said Lontic, positively.
ares and thear works, than aught the then lavor, he satd somewhat gravely.
in hiscar. am waling to hear the uther sule," she whipered in his car.
'iow I protest against that,' sad Ine Forsest.
lll give you the pandeg: of whaspering to licl," sand
siveetly. Lottic, sweetly.

Oh, thank you," replied De Furrest wuh a shrug.
cou can alsu help me ont," she contunued, as the sleigh
stopped at Ars. Mlarchmont's deor. stopped at Mirs. Marehmonts decir.
As he diul withe whingered in her you are a star actress, and a/nays my car, "Capital. Lottir,
" Don't be sertumental, Julian," was her only response.
At this moment. Icotic's brother lan fired a snow-ball that carried off Mr. Hemstead's hat; at which all laughed, and expected to see the young theolonian asume a look of
ciffended dignity. He disappunted them by goxd-naturedly apringing out atter hus hat, and was conn romping with the toy and Ars. Marchmonis two younger chalden. This was too temptang to Latite, who joinet in the frolic at once. Hemsiead laughingly allowed himself to be their victim, and skillfully threw ereat snion-lall, so as justito miss them, while they prelted him thll he was white, and, as if utterly defeated, he leel them a breathess chase up and down the broad prath. Thear cues and laughter brought talt the houschold to the donss and wimbow to watch the sport.
le Forrest ventured dwon trom the pazza wath the
hought that he cuuld thruw a entefus ball or two at one he thought that he cuuld thruw a yntefua ball or two at one he
alrcady dislibed a inde, as weil as despused. Hat Memstead
 tmonematy showel what a self-sacrituing victam he was to
lottie and the children by almost demolishong De Forsest witha huge snow-ball that stung his cat sharply, got down his neek, spouling his colias, and necessutating such a toilet that he was late fu: dinner.
His plight tosok Lottic unt of the field also, for she sank on the lower step of the piaza, her hand upon lres side, helpless with laughter.
Memstead retreated to a side dowr, where he slook him scif as a polar bear might, and cscaped to his room.

## (Tobe continued.)

## A JOMSAN'S LOGIC.

"It is uselese to take medicine. I shall feel better tomorrow, Eesides, I need the money to get that lovely new hat. ily old one is such a fright, and people will iook more at my honnct than they will at my face. I will wait till I
feel worse before I spend any money for medicine." The feel worse there spend any money for medicinc. The in the form of riblons, laces, brooches, etc. Meanurile in the form of riblions, laces, brooches, etc. Meanwhile
the lady's face beommes every day paler and thinner, and the ladys face becomes every day paler and thinner, and
her lody weakes, until discave has gained so tum a foothoid her body weaker, unnil discase has ganet so inm a toothoid in her system, diat the most thnough, and oftimes a long
and tedious, course of treatment is neceseary to restore lier and tedious, course of treatment is necescary to restore her to health. Lathes, attend to your heath belore you even
think of apparel. if fesh, boomure face in a plain bonnet think of apparel. A fresh, bloomung face in a plain bonnet is much handsomer and fat more aliractive to your gentleman friends, than a pain-worn, disecased face in the most
elaborate and elegant hat your milliner could devise. Dr. elaborate and elegant hat your malliner could devise. Dr. Pierce's Favorite Prescripition is everywhere acknowledged
to be the standand remedy for female complaints and weakto be the standaral remedy for femal
nesses. It is sold by druggisis.

## CONSUAIPTION CURED.

An old physician, retired from practice, having had placed in his lands by an Einst Indian missionary the formula of a simple vegetable remedy; for the speedy and permanent eure of consumption, bronchitus, catarrh, asthma, and all throat and lung altections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested
its wonderful curative powers in thousands of cases, its wonderful curative powers in thousands of cases, has felt
it his duty to make it known to his suffering fellows. it his duty to mate it known to his suftering fellows. Act-
uated by this motive, and a desite to relieve human suffering, uated by this motive, and $₹$ desite to relieve human suffering,
I will send, free of charge, to all who desire at, this recipe, I will send, free of charge, to all who desire it, this recipe, Fith full directions for preparing and using in German, French, of English. Scn by mail ay addrescing with stampo naming this paper, W. W. Shetar, t.49 Power's Block

## 

Trinity Metholist Church in Chacago has diseiplined one of Its members for leasing' ground to be used for a lyquar saloon.

Ths southern part of llayll has been swept with a fearful cyc
itition.

Or course, there is nolhmg hex, and o.. we are not surprised to leam that the telephome his hing leen used in the archouses in Japan.
Tus latest news from New Iritnin confirms the sad ieprort
 nibals in April last.
Kt.v. InR. Mescoknit, of Philadelpha, recenely preached ith the Areli Sitiect ficsiogatian (huich, where he preached precisely fifty years ago.
Is the last Kaffir war in South Alrica, cone large trile was kept lack fium fighting afounst lingiand by the mfluence of the German misstunaries.
Tins closing of bat-rioums on Sunday is enfored in lillsbum, nend the l, quat Jeakery Asuctatuan retaliates by bringng sult against horse-car drivers who work on sunday
Ir was stated at the late Social Science Congress in Eng.
land that the deaths by intenuperance, direct and indirect, in land that the deaths by intemperance, direct and indirect, in
the I'nited Kingdum cannot be less than 120,000 annually.
Sinct the starting of the fund fot l'reshyterian Church Extension in Ifeland, alout forts jears ago, and greatly owing to it, the number of their churches has increased from 330 in 559.
A Trest af Mr. Palisun's caztun telcphune has been made in Eiugla, d. by wheli a conversaduon, aimust in a whoper, between persons in hondon and
was cat eed on without difficuity

anish priesthonal, has lieen set free from his unjust amament and the Eiangelical Alhatace.
Tur Bibic Commutiee of the erystal fratace stand at the Fteach Exposathon prexented an reciant copy wf the bible in
 the prermision to chatate it during the lixhatition.
 crected at a cost of 570,000 , was inaugurated by a public meeing. Noveminer iS. It iv to be the heariquarters of the 1.A.C․A. Its halls will accommodate $4,0 \infty$ persons.

KkE. IR ANHENW HoNAR, in an adilress at the Dublin Chrmian Convention on the "Crace of (inving," said that King lavid wavagreat met, and that he gave as much
gold alone as there was bullion at present in the Bank of England.
Rev. S. (;. M.FaRI MIb, of the l'reshyterian mission to Siam, has loen muustel lis the hing with the charge of a Chistian C...liege fid the chunation of ) wuth in the Siamese and Englist: languages, is whiuh tie hing has given a large
ernine.
Italias peditics are in a very dasturbed condmon, and the Government in as suni dea: cooubiced by the demands of
 and taxes are burdensome.

Tile provident Kincherbockers who gave as a pasture for theit dumanes cow the lut bounded ty Arn, felton and
William sirects, would have been astomished if they could William sirects, would have been astomshed if they could
have furesecn the ummense revenue that property would now have foreseen the ummense revenue that
bring: to the Collegrate Ilutch Church.
Priner Bismarek says that his whole course in life has life beyond the pressm. "If 1 were nol 2 Cluistian" te says, "I would not remain at my post a single hour. Take says, I would not remain at my yost a smale hour
away my faith, and you iake away my patriotism.

Tilis Sew Orleans "Times" offers a gold medal, or $\$ 100$ in gold, for a poem of Southern origin, expressive of the South to the Corth for the kindness shown during the yellow fever epidemic. lhe pocms are to be submited to critics,
and the one they select will be published on the ist of Janand the
uary;
Thit Jews first settled in Amenca about the year 1610. Fiom tha' time until the begimning of the present century only six congregations had been established. At present it is estimated that there are at least 300 congregations and between 250,000 and 300,000 Jews in the U'nited States alone:
Mr. Collilarn, of the French Basuto Mission, Suuth Afica, whit a party of native coangelists, intends to estabRev. Mr. Tyler, of the Zulu Mission, is confident that the wisest route to the interiot of the continent is from the south with Natal as a base of operations.
1 ur original Mormon Bible is in possession of a Mr. Smith, the two dienutanes of Salt Lake, Heve and Hiram Smith, the two dignutants of salt Lake, have been visiting
Mr. Whitaker for the purpose of purchasine this preciots Xr. Whitaker for the purpose of parchasing this preciots relic of Mormon history. They find the wolume well preserved, and writen in a beaunful, cl
refuses to part with it at any price.

Wiaes Mr. Moody was in 1)ablin, in $1 \$ 74$, he held Christian Conveniton, similar to those many Amencan cuties. Each succeeding year its anniversary has been ohscrved by a convention of like cilaracter and purpose- The fifth was held last month in the new Chris
ian Union Bulding, and lasted several days: about 500 tian U'nion Bualding, and lasted several days; about 500 ministers of all denominations were present, and thousands attended the mectings.

## gUST RUBLISHED-SENT FREE.

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## MOA'TRE.AI. MISSIONANY MEETINGS.

In accordance with previous announecments made through nur columns and by means of circulars, the Anmiers.ar! Misstonaty Services commenced in Cres. cent strees Chursh, Montreal, on the evening of 'Tuesday, the sothinst. The subject of the evening was hune misstons.
The Rer. Dr. Jenkins ocrupied the chair, and in his introductory remarks referred to the great importance of the Camadian Home Mission tield.
The Rev R N Grant, of ingersoll, Ont., then spoke to the following resolution. -" That this meeting recognizes the mportance of the Home Mission work of our Church, whether regarded from a patiotic, denominational, or Christian standpomt." His address will be given on full in our next issue.

The Rev. Domald Ross, of laneaster, who has been appointed a missinnary to Prince Albert, in the NorthWest Territory, was called on to mote. -"That the extent of the field given us in the Providence of God to care for, and the surcess which has hitherto attended our efforts, wall for the devout gratitude of the Church." (iratitude was asked for the extent of the field wheh God had given this Church to cultivatea land extending from the stlantic to the Pacific, with rich soll, generous clamate, and peopled with those who glory in freedom of thought and independence of action. No country in the world affords higher scope for l'resbyterian primeiple The Churches all around are drifting in that direction, and af the day should cver come when the Dommon shall have ths own Chifech, it will be Presberterian in its polity, purity, and principle With such a field and prospects the Church may well give thanks and take courage. He then referred to his future ficld of labor, 2,250 miles west of this city and 500 miles north of it.
After the collection had been taken up, a hymn was sung, and
The Rev. J. S. Black moved.--"That this meeting urges upon congregations and individuals the importance of adopting some method of systematic giving to this and the other schemes of our Church." He began by relating his experience in a captive balloon, -how after ascending several hundred feet the windlass let them slowly down again, and he felt more gratefulto it for bringinghim doun safels than to thegas for sending humup. Heintended tobe the windlass to bring the audience down from the heights to which the eloquence of the former speakers had raised them. There were to,0so communicants in the Church in Canada, and 500,000 adherents. The income of the Church for its three great brauches of work was $\$ 70$,000 , but if the subscription could reach 51.20 per member, it would raise the aggregate to $\$ 120,000$, which would be ample for all present need. It would be impossible to get it in the shape of $\$ 1.20$, but it might be got as ten cents a month. He had always been a city minister, but he knew something of how things were done in the raral districts, and he could not help saying that the country was to blame. He had read of a whole Church in Scotland wheh gave only sixty cents. Now in Canada, if a Church could not do more than that it would not gre at all, and that was just the trouble. He felt the resolution to be a very senstble one, as it was unwise to trust to the chapter of accidents to make up an amount. Annual collections might fall on a wet mght ike the present, but if there was the same system in gwing that business men used in their affairs, there would never be a deficit.
The Rev. A. T. Pierson, D.D., of Dettoit, who had just arrived by the Western tram, was asked to say a few words. He said that at home he had seven engagements a week, and had denied himself the gratification of accepting other invitations so leave home. But when the invitation came to hm from Montreal he resolved not only to extend across the line the right hand of fraternity, but so come over and look one another in the face. In the great work before the Church, a zeal according to knowledge was necessary. Knowiedge means an awakened mind, and zeal an awakened heart. This great land was not thrown open to the world when Columbus discovered it, but when the mainland was to be colonized God had prepared, by persecution, a litule band, as the sifted wheat to be sown in the virgin soll of the New World, and America was never destinca for the crescent or for the crucifix, but for the cross alone. The Church of Christ should be up and doing, for Rome was active, and even before Christian missionaries had been sent
forth Rome had her maps of the points which were to be the future centres of population, and there she had planted her banner. He set forth in a striking manner the great work before the Church, and referring to a visit he had made through Mormondom, he said he believed that if one hundred Christian families were to go as a colony, the power of Mormonism would be broken in twenty-five years. The meeting closed with the benediction.

## frencll evancelization.

The second meeting was held on W'ednesday evening, the subject under consuderation being French Canadian hvangelization.
The Rev. Dr. MacVicar occupied the chair, and in his prelummary remarks referred to the great progress made in this field during the ten years in wheh French Levangelization work had been carried on, especally the last three years. In these three years the number of mission-fields had mereased from pane to tharty-three, and the number of missionarics from twelve to forty-four. There are now fourteen places of worship in the field under the charge of the Board. There are also two regular 1 rench congregations m the city of Montreal, while the only French Protestant congregations in the chuts of Utawa, Quebee and St. Hyacinthe, and in the villages of Joltette. New Glasgow, Danvalle, in the Prownce, and at Grand Falls, Stellarton and Namur in the Lower Provinces, have been organzed under the superiston of thas Hoard. The expenditure last) ear was over $\$ 30,000$. There are at present eighteen french students attending the college in this city. This work has no connection with any secret or political societies, and the doctrmes taught are only such as were taught by Christ and his Apostles. The work is eminently patrotic, as the men we seek to enlighten are our own countrymen, and the work is being carried on without hope of earthly rewards or public approbation, while scorn and opposition, as well as many other hardships in the prosecution of this truly patrotic work may be expected.

The Rev. Dr. Burns, of Halfax, formerly of Cote Strect Church, Montreal, moved the first resolution, expressing gratutude to liod for His blessing on the past efforts of this Church in the evangelization of the French Canadians. The rev. gentleman then referred to the many high offices held by Roman Catholics in this Dominion, as follows." The lieutenant-governors of the Provinces of Ontario, Quebec, and Manitoba, are Roman Catholics, we have also a Roman Catholic major in Halfax, stephen Tobin, a good sort of a fellow; and you have a Catholic Mayor Beaudry here in Montreal, but I can't say whether you think him a good fellow or not. At the procession in Halifax lately, when the Marquas of Lorne was going to the Government House to take the oath of office, the Roman Catholic Archbishop of Halifax took precedence of the civil as well as the religious dignitartes, yet the old man would not leave his cartage to g , in to hear the Governor-General sworn intoothe e. Irobably he had serious objections to the oath taken on that occasion. When I heard His Exccilency take that oath in a clear tone of voice, I could not help but thank God that we had a Governor-General in whose veins flows the blood of martyrs." The speaker then referred to the work done by the Board of French Evangelization, the Erench-Canadian Missionary Societ, the Grand Ligne Misston, the mission of the Methodists and the Church of England as being like the boring into a large rock and the placing of explosives there, which a spark of fire from Heaven may soon ignite, when the whole mass of popish superstition will be broken to preces. He showed the special advantage of training French students on the spot where their future labors are to be.
The Rev. Dr. A. T. Pierson, of Detroit, moved the second resolution, expressing the necessity laid on all who have found salvation to proclaim the Gospel to others. He said that Christ gave to mankind two universal and perpetual commissions. The firss, "If any man thirst, let him come unto me and drink." The second was, "Go ye into all the world, and preach the Gospel to every crenture." First, we are invited to aceept the Gospel ourselves, then we are commanded to go and proclaim it to others, and if we have aecepted the invitation the command is obligatory on us. Our antagonism to Yopery is not political or social, but as I'sotestants we are bound to protest against the doctnnes of a church which has abandoned the great doctrine of justification by faith, and
taught the infallibility of the Church instead of the infallibility of God's Word, and the intercession of the saints instead of the interecssion of the Saviour. He next referred to the great advantage of furnishing the masses with the pure unadulterated Word of God; lie also touched upon the advantage of properly tmining the young, and said, "It is utterly impossible for me to understand how intelligent Protestants can send their children to nunneries for their education, for they are almost certain to imbibe more or less of the doctrines taught there." He next referred to the benefit of teaching to children the Westminster Shorter Catechism, as he had never known of a person who was well trained in the Scripture cioctrine in the Shorter Catechism to afterwards become a pervert to Rome.
The Rev. R. N. Grant, of Ingersoll, moved the third resolution to the effect that with a view to the discharge of our duties, this meeting recognizes the necessity of systematir giving in support of mission work. Mr. Grant said the subject of his remarks would be Giving; its measure, its manner and its mode. The measure of our giving is expressed by our Lord when he said of one, "she hath done what she could." If Christians were to make this their measure of action it is wonderful what they could accomplish, but we must not measure our actions by the doings of others, bu: by this Gospel-standard. It makes all the difference in the world the manner of our giving, whether wisely or otherwise. The speaker illustrated this fact by several anecdotes. Especially should we avoid giving on general principies; we want to use sanctified common sense in all we do for God. The mode of giving was also of considerable importance, as by this others were enabled to judge pretty correctly of our character.
A collection was then taken up, and the meeting adjourned with the benediction.

## foreign missions.

The third, and last, meeting was held on Thursday evening, the Kev. J. Clarke Murray, LL.D., in the charr. There was a fair attendance present to listen to the admarable addresses delivered by Rev. Arthur T. P1erson, D.D., of Detroit; Rev. J. B. Fraser, M.D., missionary from Formosa; and Rev. Dr. Burns, of Hahfax.

The Rev. Mr. Pierson referred to the magnitude of the mission work, and the comparatively feeble efforts which were, however, fruitful in their results, put forward to convert the heathen inations.

The Rev. Dr. Murray referred to the late period at which the Presbyterian Church entered the mission field, propositions to engage in the mission work having been voted down previously by their Synod, and the wonderful results which had flowed from their labors in the mission field in so short a period.
The Rev. Dr. Fraser moved a resolution to the effect that they extend thanks to God for the success of their missions in heathen lands, and pledge themselves in view of the past to enlarged liberality in the future. The speaker gave an exiremely interesting account of the work in China and Formosa. He would like to see on the platform representatives from all massionary fuelds, the Saskatchewan, the South Sea Isiands, from Inda and from China, for he could tel! alene of what was being done in Chma. He did not beheve they were doung what they could, or what they should, for the missionary cause. Dr. Mitchell had remarked that what was being done with the little instnumentality emplojed was very great, but the Church was doing hitte comparatively in providing instruments for the great work. He had laboured three years in the Chinese Empire, which had within its borders one-third the population of the world-a population of $400,000,000$ souls. He warned the audience against believing reports circulated in newspapers of the inferiority of the Chinese people. Dr. Williamson lad pointed out that they were remarkabie for their great patience, great endyrance and great perseverance, and were characterized by business capacity and enterprise. Dr. Douglas had been among them twenty-five years, and he spoke of them as being a most active, intelligent, industrious people, and at the same time a well-educated people. He (the speaker) believed the Chincse were destined to occupy the most prominent place in the world's history. Formosa, belonging to the empire of China, was an island occupied by $3, \infty 0,000$ of people. This island is well cultivated and fruitful, producing two harvests a ycar. The people are better off in Formosa
than most plates, and missions here when fully estab. lished will be self-supporting. The people of china are not savage, but highly civilized, laving a form of constitutional government which provides for the minutest detail, and an excellent school system, but their doctrines are heathenish. Reference was made to the tenchings of Confucius, who was born 550 years before Clirist. This man did more to form the national mind and mould the national character than did any other. He was a wise man among wise men. His writings relate to ethics and political conomy. In his writings on ethics he treats of the five relationships to be found til life. That of the emperor to the subject; that of the parent to the child; that of the man to his wife: that of the elder to the younger brother; that of arquaintance to acquaintance. Then there were the five virtues, etc. But this constituted no religion, and however much the Chinese appear to revere the name of Confurtus, they neglect to act up to the principles he taught. A religion to be met with is Buddhism, metrodue ed in the hirst century of the Christian era from India. However, the missionary finds littic oppostion in this. The real barricr is that arising out of ancestral worship, which arises out of a belef that the spirits of their ancestors in conscious existence are on the carth, and are able to bless or to carse, to use food, and to enjoy the thangs of thas life. The worship of tablets, where the spirit of the fifth ancestor in a direct line back was present, was fully exphined. Naturally there was an earnest desire to have descendants un the part of the Clunese that they might be worshpped, and when they had no issue they made arrangements with those who had for their worship, giving them property to contunue it. He referred to the fact that there were persons willing to go to the fied, and there was not means to send them, and urged increased liberalty.
The Rev. Dr. Burns briefly touched upon the missions to China, India, New Hebrides, Africa, Coromandel and Trinidad. The labors of one man in India, a converted thef, the son of a professtonal thef, were marvellous in their results. After his converston and entry into the mission-field he and another went to India and struck back into a district removed entirely from Christanazing influences. There they met with great success, and shortly, as a result of their labors, thinty stations were formed, thirty churches built, forty schools estabhshed, and six thuusand souls converted. He urged more liberal givang, and saggested that as in the case of the Baptust who went down to be baptized with his purse in his pocket, their means should be baptized to this cause.
After collection, singing, and the benediction, the mecting closed.

Whosoever hath Christ cannot be poor, whosoever wants Him cannot be rich.
The Scotch subscription in aid of the shareholders of the City of Glasgow Bank amounts to $\$ 850,000$. A lady died recently having no ascertainable herrs, and her property, consisung partly of shares in the unfortunate bank, would have passed to the Quecn. Had this happened a few days carlicr, Her Slajesty would have been a shareholder at the time of the collapse. A doctor in Glasgow is said to have stated that since the stoppage of the bank two of his patents who are shareholders have lost their reason, while several others connected with the bank have been completely prostrated by allness mduced by the effects of the calamity.
Says Mr. Moody. "If I see a Sabbath school teacher five minutes late, he falls fitty per cent. in my estimation at once. If he doesn't shake hands with his scholars, I take off the other fifty. He isn't worth anything, at all. There's a good deal of gospel in shaking hands. Get acquainted with the children. Ask littic Mary how they are at home. Getting to Sabbath school or church late is sumply a habin. Appoint the hour at ten o'clock, and some will go five minutes late. Appoint it at half-past ten o'clock, and at ewenty-five minutes before eleven these same persons will reach their places. Their besetung sin is to fall that much behind, and nothing but grace will expel and curc it" The most important part of Mr. Moody's remark is the fact that it suggests so much vigor and enterprisc. He says in effect: "If you are not carncst, cordinl, prompt, you are not doing your duty. Be filled with the Spirit." And it is good counsel for Sabbath school teachers and other Christians.

## 

INTERNATIONAL LESSONS.
LESSON LII.
REGTEIV.

NSTELIV.


## homk stuint.s.

 Reprent
Outline.

1. Warning against Formalism: l.uke xith. 22-30. -
 swer "? What whl many du? What will they lowgin to
say? What answ will tre guen them? What will bue the feclugs withose who are excluted? What minortant truths are tampht thy tha lesson?

The Gospel Feast. l.uke xiv. 1524 - What wasthe orciasion of this parable? What lut a certain man du? What excuses did those invited phon? How were guests secured? What dekes thas represent? What mpesitant truths are taught by the whoie prabale?
3. The Prodigal Son: l.uke xr. 11-24, -What was the oliject of this parable? Whu are represcntel by the two smos' What by the trparturt if the s oungee win? lly his What great levonsare we taught ly the while farable? 4. The Rich Man and Lazarus: I.uke aw. 19-31.-

 What requests did the tich minn mahe ${ }^{2}$ Vers. 24, 27. 25 .
How was each answered? What is the ungotant lesson How was cact
from all this?

The Ten Lepers: I.uke xna, it 19.-Where was Jesus at this time? Who met Wim? Wlat did they reyuest? How did He answer them? How many were
cleaused? How many mave thanks? Of what poople was cleaused? llow many gave thanks? Of what people was lie? What did lesus say? Ihe mportant truth of this lessun?
6. Whom the Lord Reccives. Luhe xwiii. 9-17.-To whom did Jesus sjreak this prable? Who went to the temple? For what purpose? Give the prayer of each. What dhi each prayer show? Which was accepted? Who were
 of Zaccheus the Publican: lahe xix. 1 to. Thruugh "hat place dul Jesus jass? Wbo was there secking llint? How? What dal Jenus say to him? What dral Zacchrus do? What did the perpie say? II hat dhd Zoccheus duand ay? What dad Chist reply? What dad ile say of llis worh? What are ne taught by this lewen?
S. Judaism Overthrown Luhe xxi. S 21. - On what occaviun was thas lesson ypohen? How did Jesus warn them? Ithat predictions dad he utter? llow wete all these presictuons fillillel? When and lis whum was Jerusalem taticn? What became of the temple? Of the Christians? Uf the Jewish people? What does this lesson teach us?
9. The Lord's Supper: Luke xxii. $1020-$ What did \}esus durces l'eter and John to do? Give an account of this last lassuvet What did lic masume an us piace? Uf what is the bread an cenllem? The wans" Whe should olserve this ordinance? Why? Huw? What are the teachings of this lesson?
10 The Cross: I.uke xxus. $\mathbf{3} \mathbf{3}$-46. - Where did Jesus so alter he instimtion of the latus bupici? What took phace there? Iy whom was lle lerirayed? Descrabe ils
irial. Where was lle crecified? Who were crucified with tial. Where was he crecilied? Who were crucified with
Ilin? Descralse llis death. What sooders attended it? Whoy did lle die? Nhat impurtant truths are taught by this lesson?
11. The Walk to Emmaus: Luke xxiv. 13.j2.-Give an acroumt of ilic burial of Jesus. liescribe lis resurrection. Who joined two of the disciples as they were walking to limmaus? Whydul they not know llim? Ilescrike thent taik to Jesus. Dluw did lie answer them? Ilow did Iic nake Hiniself hnown to them? What did they then do? What is the great lesson here to be learned?
12. The Saviour's Last Words: Luke xxiv. 44-53.Whom did the wo diseiples find gabhered together? Wha was told to them? What took ylace winle they were speak ing? How dil jesus reveallimiself to them? What instruc-
tons did He mive them? What promiec? Deseribe His as tions did He give them? What promise? Deseribe His 25 -
cension? What is the ereat lesson here taught? Recapitulation -.. What part of the lurd?
Recapitulation -. What part af the Lord's ministry do the lessons of this quarter cover? Wha: places did lie visit? What parables didille speak? What miracles did lle perform? Who were Ilis constant opposers? IBy whom was His death finally effected? How long after liss resurrection was Ilis ascension? What is predicted conccrning Ilis second coning?

Tuti dajs shorten, but time is not abbreviated. There are as many hours for prayer and other worship as during the long days of Junc. Indeed, there are more, for the tume for business is curtailed by the slowly rising and hastily scting sun.

IT is a great thing, when our Gethsemane hours come, when the cup of butterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine
love for good ends working upon us.-Ckapiz

## WHAT' STANLEY DID POR GEOGRAPHY.

Stanley gave nine months tos the expleratoin of the Lera. Jaba, of rather to the lavingesture, as he called it, and as it must be called for all tmes. defore he weot ont on this mis. sion we knew thete wate twonvers-the (ango and the l.ualabs. We knew that the Colgo inn into the Athantic ()cean, lut its source was lost in cataiacts. The l'ortuguese were content to scatter a few settlements aloout its mouth, and trade for gums and tvory along lls lanks. Jut it was an unknuwn river liegund the catanacts. We hnew thete was a ruver in the middle of Afuca calli,i,ine ladalan: we knew it had a swift curreht, that it was a mom of hirge wolume. But beyond that we hnew nothing. Some had one theory, others had anuther. livingitone was comvinced that it ran intu the Nite, was realiy die woutce al the late: and who Would question cren the theory of ser gereat a master? It hat Stanleg did nas to show that the Cong" and latala were one and the same; that the fongon intead of lownt welf amone the rapuls, "as to force haself inte, the verg theat of the rimtinent; that the laalata, instead of gurng north and sulniting to the usurping waters of the Sile, "Nas to tuan to the west and force its way to the sea; that these two sivers were lo disappear from the map, and lue hoswn as one river the livingstone: that thes noter uan to lee 2900 miles in length: that for neaty ten deptees of hangitude it was to be continuously navigable: that its volume "as $1,800,000$ fee: a second; that the enture area it drains is 800,000 spuate moles - in uther worls, that here was an immense waterway 3000 miles into the centre of Afraca, navigat le wath the exception of two lireaks, wheli enginecring scretice a a carly sumbunt, -a waterway into a irrpical empite, rich in woots and metals and gracious soil, in fiunts and grans, the sure home of a civilized empue th the years to conice. As P'eterinann, the eminent German geongaphes, put, at, Stany y work was to unite the fragments of $\lambda$ frican exploratien- the acheve. ments of Lavigstone, Burtun, Speke. Ita Chailiu, laker, Cameton, of all the hewne men who hail gone before himshtu whe woseculise whome gust as bsismation unted the tragments of the German pepic, fang aluat undet varmues princes and dukes, into one giand and harmonious compire. Fiven as Bisinarck hnd created imperial Germany, so Stan-
 fiarger's sfasa:ine for Vitiour.

Tur. "Sunday School Times" pertinently remarks: Of books and periodicals unsuitable for joung persons' reading, there are two great classes, the bad and the zulgar. A bad bouk is one which is positively injurious in tendency; one which, for instance, inculcates false notions of morals, and which, by example or precept, leads the reader to idnpt or extuse wrong thoughts or cal practaces. A vulyar buok is one whuse whole chatacter as commonf.atec alad unrefined; which deals with low not necessarily indecent subjects in a manner lacking dediolt) and gentleness. Sometimes a sulgar buoh, is thus defiracd, is not a bad one; just as a bad book may not be a vulgar one. The reading of either is to be deplored. The gude of youth should feel that his duty in ading them to choose gocd readisig includes the selection of books both of a high literars srade, and of those not pernicious in moral teaching. Many of the trashy "story papers* are quite careful not to adnut into their columns matter which volates prupricty, and theatrical managers say that "moral plays" best sut their lower-class patrons But an intelligent parent would hardly wish his child to read sensational papers, or to witness play's in low theatres, on this account. On the other hand, some of the most eminent writers, of unquestioned merit as far as literary ability is concerned, write books which, though printed in the most refined periodicals or issucd by the most fastidious publishers, ought io be banished from the family. The evil work of the bad book is worse than that of the coarse grained one; for the former slays, where the latter stupefies. Let the reader and the guide of reading sce to it that his own books and those of his dependants be both righteuus and well-writien."

At a mass meeting held in Xew Urieans, recently, resolutions were passed expressine of gratitude to the generous people of the Umon who came to the succor of the South in the tume of general distress, and deprecating any atempt on the part of politicians to stir up sectunal anmmosity.

## MEETMNGS OF PRESBYTERY.

## Ilvion. - This Presbjery meets at Cliaton, on fith Jan.,

 1S79, at 11 a.m.'hakrionotigh. - In St. Paul's Church, Peicrborough, on the third Tuecday of January.
Kinsston. - In John Strect Church, llelleville, on first
Tuesday of Januar;, iS79, at 7 jo p.m. Tuesday of January, iS79, at 7.30 p.m.
Lanark ann Krifrew. -Un third
1879, at half-past onc p.in.
BARRIK. -On Tucsday, 2 Sth Ja..uary, 1 S79.
Guelrit. - In Knox Chirch, Galt, on the third Tuesday of January, iS79, at 10 o'clock a.m.

Alontwfalm $\rightarrow$ This I'reshyter' meets in St laul's Church, Montreal, an Tucsilay, =1st Jantiary, $1 \$ 79$.

Toronito. - On the sccond Tuesday of January; $\mathrm{SO}_{79}$, 2 t 1 o'clock a.m.
Otrawa.-In Iank Strect Church, Ottawn, on the rst Tucsday of Echruani, at 3 g.m.

## QUR <br>  <br> 1 wonder why <br> The white rlouls stay up in the sky! <br> The burds light low that ny sol fast: <br> The downy thisite fnlis al last; <br> But the farr cluyds ner alwnys hugh. <br> I wonder why! <br> 1 wonder how <br> The little bind clings to tis hough: <br> Sometimes at mught when 1 nwake <br> And hear the treetups mann nud shake. I thank, "llow sleep the birdies now?" <br> 1 wonder how? <br> 1 wondel why <br> We leave the fnir eath for the sky? <br> I wich that we mighe always stay: <br> That the dent burd mitht cone some day, And make it henven! tet ne must die And make it heaven! let ne must die. I womler why: <br> THE STORY OF CHVB.

EVERYBODY about the depot knew Club, the basket-boy, for he was always limping through the rooms crying"Apples! Peanuts-peanuts-ion cents a quart! Apples-two for a penny! Right this way; Mister, for your fresh-baked peanuts and ripe red apples!"

Where Chub came from, or to whom he belonged, seemed a mystery. He was always at his post, from carly morning till nine at night. Then he would disappear, but only to return punctually the next day.

He wasn't at all communicative, and said but little to any one in the way of general conversation. let everybody liked him! His pale face and withered limb were sure to appeal to their sympathics. I used to like him myself, and it always pleased me to see him get a good day's custom.

But it's over a year, now, since Chub sold apples and peanuts at our depot, and I miss him yet. There is a real lonesome place over in the corner, here he uscd to sit and eat his lunch at noontime. It was his favorite seat, and it never seems filled now.

I often hear our agent and Simons remark, when they glance in that direction,
"It seems kind o' lonesome not to see Chub around."

I remember, as if it were but yesterday, the lady coming in leading that little witch with a blue silk bonnet crowning her curls. It was the swectest baby I ever saw. As she ran about the depot, laughing and singing, she happened to espy Chub limping his rounds. She ran right up to him, and putting out her tiny hand, touched his crutch.
"Oh, oo poor 'ame boy," she cooed, "Ise dot a tiss for oo."

Chub's face fairly glowed with delight as he bent his head to receive the kiss from the roscbud lips. He reached her a handful of peanuts, which she took and placed in her little sack pocket.
"Isc loves oo, poor 'ame boy," she said, softly, " tause oo was dood to me."
"Come here, Birdic," called the lady.
"No, mamma, no! Ise doing with pour 'ame boy," she said resolutely, sticking close to Chub.

But the lady came and took her away, and Chub hobbled into the other room.

The lady was busy with her book, and didn't notice her child slip out; but I did, and every now and then caught stray glimpses of the little figure as she ran up and down the platform.

By-and-by I heard a whistlc. 'Twas the fast mail going up, but it don't stop. I thought of the baby, and so did her mother.
" Birdie," she called; but no "Birdie" answored. Just then I glanced out, and there stood the little one in the silk bonnet right upon the track.

I fairly stopped breathing from very terror. The mother ran shrieking forward, "llill no one save her! will no one save her!"
"Yes," shouted a voice. I saw Chub limp widly out and snatch the little form from its perilous position, and throw it on one side just as the train thundered by.

The baby was saved; but upon the track was a cruslied and mangled form. They lifted him sadly, and laying him down upon one of the seats, went for help.

It was too late; for he only opened his cyes once and whispered, "Is she safe?"

They brought her to him, but he did not heed. She strolied the still, white face with her ting hands, and coocd in sweet babs:fashion as she looked around upon the crowd :
"Poor 'ame boy donc fast scep! done fast seep!"-Dctroit Commerital Adicriser.

THE KING AND HIS $\mathscr{J} U D G M E N T S$.

TIIERE was a certain king who was reputed to be very wise. There came a judge from a far country to see him, and to prove his wisdom. As the judge rode towards the city of the great king, he passed a poor man upon the road, who was sick and very weak; and he made the poor man ride behind him upon his horse, as he found they were going to the same place.

But when they reached the city, the poor man claimed the judge's horse, maintaining that it belonged to him. The judge was much displeased with this; but he was also very glad, because he thought he should now be able to test the wisdom of the king, and to know whether what he had heard of it was true.

The two went to the king with their case. The king said: " Leave the horse here; and return, both of you, to-morrow at noon."

While they yet stood before the king, there came into his presence also a butcher and an oil-dealer, disputing about a purse of money, which the butcher said was his, and which the oil-dealer said was his. The king said, "Leave the purse here, and return, both of you, tomorrow at noon."

No sooner was this said, than there came a scribe and a muletecr, with a woman whom cach of the two men claimed as his wife. The king said to the men, "Leave the woman here, and return, both of you, to-morrow at noon."

Noon of next day came, and all the men stood a second time before the king. First addressing the poor man, he said, "Go and point out which of all those horses belungs to you." The man obeyed. Then the king addressed the like command to the judge; and he obeyed. Thercupon the king said, "Give the horse to the judge, and give the beggar forty stripes." He said also, "Give the purse to the butcher, and give the oil-dealer forty stripes. He said finally," Give the woman to the scribe, for slie is his wife, and give the mulctecr forty stripes."

After this the judge, being permitted to speak privately with the great king, asked him how he had been able to judge as he had done ; for in each case it appeared that the judgment was just. The king said, "When the poor man went up to the horse, the animal did not recognize him-he knew the horse, but the horse did not know him ; but when you went, lie recognized you, and from the tips of his ears downwards he was all over smiles. Then as to the purse; I orclered it to be boiled for a time : and by-and-by there were seen clear signs of fat, but no signs of oil. And in regard to the woman, she was ordered by me to provide barley for a lot of mules, and she could not do it; but she succeeded beautifully in arranging the papers and other writing materials of a scribe."

The judge was greatly pleased with the wisdom and justice of the king; the king, too, was greatly taken with this judge who appreciated him, and nade him stay with himeyer after, to help him in his judgments.

## BIRDS AND FISHERMEN.

IN a certann lake region of Lapland, there is a very curious joint-company consisting of men and birds. They have organized for fishing purposes. Every morning carly, the hungry birds come out and sing, so to speak, though a more correct term might per-: haps be, come out and scream at the fishermen, telling them plainly enough that it is time to get up. The sleepy fishers leave their huts at the summons of these faithful servants, and need no other alarm-clocks. The boats are unmoored, and then the sivallows "strike out." The men guide their movements entirely by the course of the swallows, who very likely have been out seenting carly that morning. When they pause and hover over a spot, redoubling their cries, then the fishermen know that is the place for them. They hasten forward and cast in their nets, and are well rewarded by finding them well filled.

When the game begins to get thin, the birds hasten on to a new fishing spot. It would be a churlish fellow who did not reward such faithful service. Many a fish is tossed up in the air which the birds swoop down upon and catch with an casy grace. After they become tame, they do not stand on such little ceremony, but just step aboard and help themselves.

As evening comes, both men and birds make for the shore, and after the best fish are taken out, they have only to leave the inferior ones in the boat, and they will be cleaned out for them in short order.

You will not find a better ordered associntion even where the parties are all men, nor one where more mutual benefit is bestowed, Yet each one acts out the instinct God has given him, and that is his guide. How perfectly adapted to the ends designed are all His works!

The greatest difficulties are always found where we are not looking for them.-Gocthe.
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