

THE PRESBYTERIAN

Canada

TORONTO ENGRAVING CO.

Vol. 2.—No. 8. (New Series).
Whole No. 359.

Toronto, Friday, December 20th, 1878.

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

CONTENTS.

	Page
NOTES OF THE WEEK	113
PASTOR AND PEOPLE	114
OUR CONTRIBUTORS—	
Divisions of the Bible—Presbyterian Pioneers	117
MINISTERS AND CHURCHES	117
BOOKS AND MAGAZINES	118
WORDS OF THE WISE	118
SCIENTIFIC AND USEFUL	119
ADVERTISEMENTS	119
EDITORIALS—	
Are You Meant?—Death in the Palace—The Rev. Dr. Robb	120
Central Presbyterian Church—The Kaiser's Return	121
CHOICE LITERATURE	122
BRITISH AND FOREIGN ITEMS	123
Montreal Missionary Meetings	124
SABBATH SCHOOL TEACHER	125
OUR YOUNG FOLKS	126
ADVERTISEMENTS	127, 128

Sabbath School Presbyterian.

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

Golden Hours for the Young.

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

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

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

PLEASE NOTE!

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

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Publisher.

NOTES OF THE WEEK.

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

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

AN exciting controversy has arisen out of an announcement 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 of

Limavady 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 Craighleith. 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 12th 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 10th 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 very 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 afternoon 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. John 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-worn 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 twenty-five 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-religionists who have settled in these lands, you may reckon upon our presence, protection, and earnest co-operation. 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 this southern hemisphere."

THANKSGIVING SERMON

BY REV. W. MOORE, OTTAWA.

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. vi. 33.

PERMANENT CAUSES FOR THANKSGIVING.

We are met to-day to give thanks to God for His great goodness to us as a nation. And we have much to be thankful for. We have the truest liberty: such liberty as by the definition of one of England's greatest jurists, "consists in the power of doing whatever the laws permit." We have a responsible government which is sensitive to the slightest touch of the popular will, the people themselves make and unmake, set up and overturn ministers. We have the fullest freedom to worship God according to the dictates of our own conscience. For while the laws of the land prescribe nothing as to the form of belief or the mode of worship, they declare that the peace and quiet of the Sabbath day shall be preserved inviolate for the common good. This is the inheritance which we have received from our fathers, of which we are meanwhile the custodians, and which it behoves us to pass on to succeeding generations, improved if possible, certainly not impaired. To some these things may appear to be merely the fruits of reason and experience, and therefore things for which we may more naturally take credit to ourselves than give thanks to another. But it is to be remembered that human reason, in this instance, owes its fruitfulness, and the institutions it has devised, and their stability, to the quickening and enlightening influence of that divine truth which is the direct and supernatural gift of God.

TEMPORARY CAUSES.

And besides these permanent causes for mutual congratulation and devout thanksgiving, there are things which belong specially to the current year. It is true that the country still suffers from the severe and long-continued paralysis of trade, and that the present moment is for our city one of great anxiety. But even this pressure and distress will not prove to be an unmixed evil if it teaches us a much-needed lesson of economy, and drives men back to the anvil and the plough, to become producers instead of mere consumers and agents in exchange. In times of inflation or prosperity we insensibly learn to think that money and pleasure are the only things worth living 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 earnest 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 his possessions." There is a life of the soul, a harmonious cultured 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 adventitious happiness can not destroy.

CHEAP FOOD.

But while even in respect of hard times the present season is probably not seriously worse than its predecessors. It has this mitigating circumstance in its favor: food is plentiful and cheap. There have been times and places where the quantity of food decreased in proportion to the demand, and where the price increased in proportion as the power to purchase decreased. Famine prices have ruled when people's pockets were empty, whereas now, if we have but little money to spend, its purchasing power is increased by reason of the abundance and cheapness 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 plentiful harvest. Things are thus mutually adjusted so as that without causing the labor of the farmer to go unrewarded, the privation of those whose wages are greatly reduced may be eased off to an endurable point.

GENERAL 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 we are all liable, and which must come to us in

the course of nature, we may well, as a people, give thanks for deliverance from pestilence and disease.

It is then with good cause that our rulers have called upon us to give thanks in this public assembly to Almighty God, the Father of all mercies and Bountiful Giver of all good for the blessings which have been so richly enjoyed by us during the last twelve months. The fact that we have come together for such a purpose is a public declaration of our dependence on Divine favor, and consequently of our interest and duty to adopt such a course of conduct as may secure the Divine blessing.

HOW TO CONTINUE PROSPEROUS.

National prosperity depends on national righteousness. Nations in their corporate capacity are under law to God, and responsible to Him for their conduct. If, therefore, we wish to secure the blessing of God, or what, in our corporate capacity, is much the same thing, to secure a solid and lasting prosperity, we must be careful to avoid those courses or to amend those practices which, as they are irrational and wicked, inevitably entail upon us disaster and misery.

Corrupt practices cannot prosper. Neither men nor nations can live by lies.

In these circumstances, I am led to-day to direct your attention to what I conceive to be

ABUSES

which seriously endanger the welfare of the body politic. If by the blessing of God I am enabled to trace these abuses to their true causes, and to point out suitable remedies, or at least to arouse you to search for such remedies, I shall have accomplished a work which, as it will tend to secure our future prosperity, will be thoroughly in keeping with the purpose for which this day has been set apart.

DISHONESTY.

I. I think that there has been in the last few years an alarming increase in dishonesty, or to put it otherwise, a falling-off in that sterling commercial integrity and honor which is the secret of genuine and permanent success in trade. There are few men who are prepared to affirm that the vast majority of cases of bankruptcy are those of honest upright men, who have been driven to the wall by stress of misfortune. The real nature of the transaction is too well illustrated by the language which I am told is used by intending bankrupts to their creditors. The creditor asks, "What can you pay?" The cautious and evasive reply is, "What do others pay?" That is to say, the debtor does not want to pay to the last farthing of his ability; but he will give his creditors as little 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 downright 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 time when the very name 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 debauchee. In fact, insolvency was regarded as *prima facie* evidence that a man was a fool 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 money. It is not unfrequently 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 believe. Taking one generation with another, the natural condition, the native, inborn state of man is much the same. If in one generation, or at any particular time, we see a community visited, as it were, with an excess of wickedness—we see vice walking the streets with brazen, shameless face—we may not account for it by supposing an unusual intensity in the morbid conditions of the soul.

DEFECTS IN INSOLVENCY LAWS.

We are to look rather to the external conditions of

the times. I think we will usually find that the relaxation of restraint, or the softening or removal of the natural penalty of sin and the abounding of sin are co-relative terms. In other words, *sin and crime* increase just as the restraints are relaxed and the penalties easily escaped. This being the case, we have not far to look for the occasion, at least, of much of what we now deplore. I believe the present practice and feeling in the matter of insolvency may be traced to some defect in our legislation on this subject. I do not need to recount the precise provisions of the law, nor do I know that I am competent to do so. It is enough to say that the present arrangement makes it exceedingly easy to procure a discharge from the disability and inconvenience of insolvency. I believe that in almost every respect the law is as perfect as the wisdom and good sense of its framers can make it. But it is just possible that a tenderness for the debtor may have unconsciously caused them to lean rather much to that side, and that, in their desire to assist really honest and deserving but unfortunate debtors, and to protect them from the exactions of a merciless creditor, they may have made the way out of insolvency so facile as to make it at once a loophole and a temptation to dishonest and incompetent men.

Before bankruptcy laws were passed, I believe a creditor might follow his unfortunate debtor until the last farthing of his lawful claim was paid. In those days it occasionally happened that one stroke of misfortune, or one single mistake, ruined a man for life. Having once failed he could never hope to enter the lists again until by paying over his surplus earnings, through a long term of years, he once more found himself square with the world. Or possibly enough he might be vindictively pursued with vexatious prosecutions, which had but one purpose, viz: to handicap him into such a burden of debt and expenses as would effectually crush him for ever. The terrible hardship of such a position was no doubt in some instances a temptation to dishonesty. But still the very terror of the situation had a wholesome effect. The penalty was so sure and life-long, that incompetent and inexperienced men were afraid to run the risk; and really dishonest men who counted the cost of failure thought it better to keep within bounds rather than run a wild goose chase which might entail such tremendous loss, and thus became practically honest as a matter of policy.

When a man went into business he knew that it was *do or die*, and he would strain every 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, capital or experience* do not hesitate to undertake its responsibilities. They have nothing. If they succeed, they count themselves fortunate. If they don't succeed they have nothing to lose, and they can go into court and get a discharge. Their debts are then paid without inconvenience, and themselves, having a clean sheet, they are soon ready to start again. Meantime, they have had an easy, careless life, and perhaps something more at the expense of their creditors. Not only is this facility of discharge a temptation to men knavishly disposed, but in many instances it becomes a terrible temptation to men who are sincerely and truly honest. They deny themselves and their families, live close and work hard, rise early 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 vexation 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 sterling neighbor's counters are almost deserted. Thus the honest man sees himself placed at a serious disadvantage by his integrity and the action of those very creditors whose 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 easy morality of the times. In this way, I think, the present unsatisfactory state of things is in good measure accounted for. Now, what is to be done? Are we supinely to let things 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 the 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 of discharge, 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, I 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 circumstances, 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 dangerous 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 training, 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 institutions. 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 man, 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 behoves 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 professes to eschew 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 system—as necessary, in order to make it strictly non-sectarian. 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 against godless schools and colleges nor at the demand

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 self-righteousness, 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 law—a 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 develops into pronounced and unmistakable 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

quickenings 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 vamping 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 neighborhood 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 in 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.

OUR CONTRIBUTORS.

DIVISIONS OF THE BIBLE.

MR. EDITOR,—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 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 induced to "search the 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 Ezra 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, 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 convenience of reference in connection with a Latin concordance he was preparing. It was not till two hundred years after this that these chapters were divided into verses, of which there are 23,214, by one Nathan, a famous Jew, in connection with his Hebrew concordance. In the Old Testament the middle book is Proverbs; the middle chapter is Job xxix.; the middle verse is 2 Chron. xx. 17; the least verse is 1 Chron. i. 25, and the word Jehovah or Lord occurs 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 convenient, 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 1 Cor. xii. 31 with xiii. 1; 2 Cor. vi. 18 with vii. 1; Eph. iv. 32 with v. 1, and Phil. iii. 31 with iv. 1. The division of the verses is often also equally injudicious, such as seen in Luke iii. 21, 22; 2 Cor. vi. 6, 7; 1 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. 1. 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. 21 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, 31,173 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. D.

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 time ago, 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 ridge-pole 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, reflecting 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.

MINISTERS AND CHURCHES.

THE anniversary of Zion Presbyterian Church, Orangeville, will be held on the evening of the 25th 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 10th inst. Addresses were delivered by Rev. John Gray, the pastor, Rev. F. T. Bayley and Rev. R. DeWitt Mallary, of Detroit.

ON Tuesday evening, 10th 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 11th 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 10th 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 12th 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 10th 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.

BOOKS AND MAGAZINES.

Belcher's Farmer's Almanack, 1879.

Halifax, N.S.: McAlpine & Barnes.

This annual is now in its fifty-fourth year. It contains a large quantity of useful information.

College Bulletin,

From Princeton, N.J., we have received the first number of a publication called the "College Bulletin." Its object is to promote Christianity in the College by uniting the sympathies of the students in the common cause, and deepening their interest in Bible study and personal work. The number now before us gives promise that the periodical will answer the purpose intended.

Sermon Preached at the Re-opening of St. Andrew's Church, Westminster, B.C.

By Rev. S. McGregor, M.A.

We have received a neat pamphlet of twelve pages containing an appropriate and eloquent sermon preached by the minister of St. Andrew's Church, Victoria, B.C., on the occasion of the re-opening of St. Andrew's Church, New Westminster. The text is Psalm lxxxiv. 1, 2: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

The Scholars' Quarterly.

This publication is intended as an aid to Sabbath 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 circulation. A new feature is to be added to it for 1879, which will make it even more highly valued, as it furnishes an appropriate closing hymn (words and music) for each lesson. It is not proposed to furnish new music; for that must be practised thoroughly before it can be sung well. But it is arranged with the leading publishers of Sunday school music to select from their books the choicest of the well-known hymns. In this selection, the editors of the "Quarterly" have been aided by some of the best judges of Sunday school music in the country. The "Quarterly" for 1879 will contain forty large pages (besides the maps), bound in a strong paper cover. In addition to the lesson-notes and questions, it will contain colored maps, chronological tables, review exercises, opening and closing exercises, choice familiar hymns, Bible dictionary pages, and other helpful matter.

Sermons on the International Sunday School Lessons for 1879.

By the Monday Club. Boston: Henry Hoyt. Toronto: John Young, U. C. Tract Society.

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.; Perley 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, Me. The sermons have a distinctive expository character, holding closely to the texts—the text in every instance being the entire Bible passage which forms the subject of the lesson for the day—expressing in each case the precise meaning of the Scripture, and enforcing the particular lesson contained in it. They embody the results of the latest and best Biblical scholarship. Terseness of expression is to be found in them, along with fulness of illustration; and conciseness seems to have been studied without sacrificing clearness or interest. 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 lesson is due. The paper used in the volume is of superior quality, and the printing 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 them.

THE Scriptures give four names to Christians, taken from the four cardinal graces:—*Saints*, for their holiness; *Believers*, for their faith, *Brethren*, for their love; *Disciples*, for their knowledge.

"I COULD NOT DO WITHOUT THEE."

BY FRANCIS HAYDEN.

I could not do without Thee,
O Saviour of the lost,
Whose precious blood redeemed me
At such tremendous cost.
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood must be—
My only hope of pardon,
My glory and my plea.

I could not do without Thee,
I cannot stand alone;
I have no strength nor goodness,
No wisdom of my own;
But, Thou, beloved Saviour,
Art all in all to me,
And weakness will be power
If leaning hard on Thee.

I could not do without Thee,
For oh! the way is long;
And I am often weary,
And sigh replaces song.
How could I do without Thee?
I do not know the way;
Thou knowest and Thou leadest,
And will not let me stray.

I could not do without Thee,
O Jesus, Saviour dear;
E'en when my eyes are hidden,
I know that Thou art near.
How dreary and how lonely
This changeful world would be,
Without the sweet communion—
The secret rest with Thee.

I could not do without Thee;
No other friend can read
The spirits strange deep longing,
Interpreting its need.
No human heart could enter
Each dim recess of mine,
And soothe, and hush, and calm it,
Oh blessed Lord, like Thine.

I could not do without Thee,
For years are fleeting fast,
And soon in solemn loneliness
The river must be passed;
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper "It is I."

A CONTENTED LIFE.

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 thrive without land? He writes 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 fields; his intimacy with Nature, with bird and beast, and with the quickening elemental forces; 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!—*John Burroughs, in Scribner's for November.*

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."

IN the assemblage of the Westminster divines they came to the consideration of 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 offer 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.

WORDS OF THE WISE.

THE true way of forgetting one's troubles is to solve those of others.

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

Go where you will, and your soul will find no rest but in Christ's bosom. Inquire for Him; come to Him, and rest you on Christ, the Son of God. I sought Him and found Him; and I found in Him all I could wish or want.—*Richard Baxter.*

Do not exhort in prayer. You ought to pray to God, not to the people. Exhortation is good, but let it be in its place. Prayer is no place for indirection. Address God directly when you pray, and address sinners or saints, when you wish to exhort them.

THIS seems to me a great truth, in any exile, or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always, and infallibly, as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow.—*Carlyle.*

If any speak ill of thee, flee home to thine own conscience, and examine thine heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shalt thou distil honey out of gall, and out of an open enemy a secret friend.—*Quarles.*

POETS know, and statesmen ought to know, it is by sentiment when well directed—*not* by sorrow when well used—great nations live. When sentiment dies out, and more prosaic calculation of loss and profit takes its place, then comes a Byzantine epoch, a decrepitude, and slow decay.—*Attyler.*

A QUIET writer of the olden time embodies some important rules for ministers in the form of a few simple rhymes, which are worth reproducing here:

Begin low, proceed slow;
Rise higher, take fire;
When most impressed, be self-possessed.

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

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

THERE is room, brother, for the whole kingdom of God "within you." In one sense, it is most true, we ought to abase, but in another we ought to exalt ourselves. We should reverence ourselves as the most wonderful work of God within the sphere of our observation. The King, as well as the kingdom, finds room in a regenerated man. Here the Lord of glory best loves to dwell.—*Arnold.*

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

DYING, yet giving life; nailed to the cross, yet holding the key of death and heaven; covered with every badge of contumely and scorn, yet crowning others with immortal diadems; robbed of all things, yet giving all his native right. No event of moral grandeur like this can ever be imagined. Truly Christ was the wonderful, joining in His own person the strangest contrasts, the most inexplicable mysteries.

THY footsteps, Lord, I see
Along the shore,
And here I wait for Thee
To guide me o'er.
Lead me, O Saviour dear,
To yonder sunlit land;
Let faith not yield to fear;
Take Thou my hand.

THERE are those to whom a sense of religion has come in storm and tempest; there are those whom it has summoned amid scenes of revelry and idle vanity; there are those, too, who have heard its "still, small voice" amid rural leisure and placid contentment. But perhaps the knowledge which causeth not to err is more frequently impressed upon the mind during seasons of affliction; and tears are the softening showers which cause the seed of heaven to spring and take root in the human breast.—*Sir W. Scott.*

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

—*Adelaide A. Proctor.*

IN proportion, says Dr. Shedd, "as the inspiration and infallibility of revelation has been conceded, the doctrine of an absolute, and therefore endless punishment, has maintained itself—it 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 eternity of future punishment, in modern times, has consequently been a characteristic of those parties and individuals who have rejected, either partially or entirely, the dogma of infallible inspiration."

Scientific and Useful.

LEMON CAKE.—One pound sifted flour, one pound sugar, three-quarters pound of butter, seven eggs, juice of one lemon and peel of two. This makes two loaves. Beat and strain the yolks, cut the whites hard, work butter and sugar to a cream. Fruit if wished. A tumbler and a half of currants is sufficient.

APPLE SNOW.—Put twelve very tart apples into cold water over a slow fire. When soft take away the skins and cores, and mix in a pint of sifted white sugar, beat the whites of twelve eggs to a stiff froth, and then add them to the apples and sugar. Put in a dessert dish and ornament with myrtle and box.

MEASURING GRAIN IN THE HEAP.—To find the number of bushels in a heap of grain multiply the slant height in feet and parts by itself, the perpendicular height by itself; then the difference of these two products by the perpendicular height, and deduct one-sixth from the remainder. If against one side of the heap, take one-half of that; if against two sides, or in a corner, take one-fourth. This rule will be found correct, if the heap be first thrown up as high as it will stand, and the measures accurately taken, which can be done in this form better than any other. The contents of a box or bin of grain may be obtained in bushels sufficiently accurate by multiplying the length, breadth and height together and taking one-fifth of the product.

MAKING PENCIL MARKS INDELIBLE.—Pencil marks are made indelible, says the "Papier Zeitung," on paper prepared as follows: Any ordinary drawing paper is slightly warmed, and then rapidly and carefully laid on the surface of a bath consisting of a warmed solution of bleached colophonium in alcohol, until the entire surface is moistened. It is then dried in a current of hot air. The surface of the paper becomes smooth, but readily takes the impression of a lead pencil. In order to make the lead pencil marks indelible, the paper is warmed for a short time on a stove. This method may prove valuable for the preservation of working drawings when a lack of time will not permit the draughtsman to finish them in ink.

MEDICINAL VIRTUES OF ONIONS.—A mother writes: "Once a week invariably—and generally when we had cold meat minced—I gave the children a dinner that was hailed with delight, and looked forward to; this is a dish of boiled onions. The little things knew that they were taking the best of medicine for expelling what most children suffer from—worms. Mine were kept free by this remedy alone. Not only boiled onions for dinner, but chives also they were encouraged to eat with their bread and butter, and for this purpose they had tufts of chives in their little gardens. It was a medical man who taught me to eat boiled onions as a specific for a cold in the chest. He did not know at the time, till I told him, that they were good for anything else."

BEST MOLASSES GINGERBREAD.—One 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, half-a-pint molasses and a small teacup butter. Take three pints flour and rub the butter and ginger into it thoroughly, then make a well in the middle and pour in the molasses and milk, and begin mixing in the flour, and while doing this put in a tablespoon strong vinegar; if weak, a little more. If not stiff enough to roll out add a little more flour. Roll into cards an inch thick and put into buttered square pans. If the oven is quite hot put the tin pans on a muffin-ring, to keep from burning on the bottom; allow from twenty-five to thirty minutes for baking. When done set it on edge or on a sieve to cool.

TICKLING THE "FIFTH NERVE."—Dr. Brunton mentions in the "Contemporary Review" that there are two nerves known as the fifth pair, which are distributed to the skin of the head, and to the mucous membrane of the eyes, nose, and mouth. These nerves are closely connected with the heart and vessels, and may be stimulated so as to influence the circulation. It is a curious fact that people of all nations are accustomed, when in any difficulty, to stimulate one or another branch of the fifth nerve, and quicken their mental processes. Thus, some persons, when puzzled, scratch their heads; others rub their foreheads, and others stroke or pull their beards. Many Germans when thinking have a habit of striking their fingers against their noses; in this country some take snuff. The late Lord Derby, when translating Homer, was accustomed to eat brandied cherries. One man will eat 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 fifth nerve, and thus reflexly excite the brain.

SPECIAL NOTICES.

The subscribers have just received a very complete assortment of the undermentioned

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TORONTO, FRIDAY, DECEMBER 20, 1878.

ARE YOU MEANT?

WE are near the close of another year. Many subscriptions for 1878 still 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 PRESBYTERIAN is a costly undertaking; and it becomes exceedingly onerous when the amounts which should go for paying rent, fuel, printers, paper-makers, etc., etc., are in the hands of slow-paying readers, instead of being promptly remitted.

We respectfully request all who are in arrears to remit us the amount due. Do not wait until after the New Year to make your payment. Do so now. Examine the address-label on your paper, and if it does not indicate payment up to 31 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 early death has cast the Empire into profound grief, and with her sister amongst us as the consort of the Governor-General, it has touched the sympathies of the people of Canada. The flags waving at half-mast from the public buildings of all our cities 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 shadows upon her domestic life, and her constant and keenly felt sorrow as a widow and mother has by its devotion touched the nation and the world at large. Long after the good Queen has passed to her reward, her memory will be cherished more as that of the feeling woman, than the noble sovereign which she has proved herself. And now, with the shades of death once more upon her household, her grief will be deepened, but we trust mellowed and sanctified by the whispering voices to which the demise of her daughter gives expression, regarding reunion with departed friends in another and better world, and the unalloyed happiness which the saints in glory will experience. A tenderer feeling towards her Majesty will be felt by all her subjects, now that death has created another blank in her family circle. While in this Dominion the loyal welcome that will be given everywhere to the Governor and the Princess will be more subdued in its tone than it has been in the enthusiastic outbursts which greeted their arrival—we doubt not their present affliction will be sanctified in bringing 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. Her death, as a wife and mother, rather than as a royal personage, touches the core of the nation's heart. It is felt that death assails the palace as well as the cot, and that in the grave the rich and poor meet together. Birth and high rank, culture and refinement, wealth and magnificence cannot keep away the last enemy any more than lowly origin and an unknown name, than poverty 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 art to the convenience and comfort of our dwellings, there is often engendered the dangerous insidious poison that brought the heir-apparent to the brink of the grave, and that has now laid his sister low in the dust. Much has yet to be done by skill and invention to prevent the heating and lighting and cleansing of our comfortable homes being obtained at the cost of safety to human life. And we do hope that earnest attention, being so emphatically directed to this subject, will lead to such improvements as will combine protection to life with comfort and convenience.

THE REV DR ROBB.

IT was announced some time 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 Presbyterian community of Canada, as well as the Protestant people generally, were deeply exercised about the probable action of the Presbytery in reference to Dr.

Robb's call. The *pro-re-ua* meeting of the Presbytery of Toronto, held on Tuesday of last week, was attended by as many members as could be got together in view of the missionary meeting appointments, and by a large number of Cooke's Church congregation. The feeling with which we were impressed 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. Robb, is held by a large circle of friends and admirers. When the papers from Ireland had been read in due and regular form, the Rev. Mr. Lyle, of Hamilton, who had been delegated by the Irish Presbytery to appear before the Presbytery of Toronto and represent the interests of the Galway people was heard in the first instance. Mr. Lyle evidently felt himself placed in an awkward position. There was a conflict going on within his breast between feeling and duty. His heart said "Dr. Robb must not go." As the mouthpiece of the Galway congregation his lips expressed in a right manly way the reasons for translation. The Galway congregation, though not numerous, was influential. It was the centre of an important district. It was the citadel of Romanism. It was a seat of learning; and Dr. Robb would occupy the double position of pastor and Dean of the University. Ireland had been depleted of her best ministers, and she asked the recall of one of them. Mr. Lyle personally made a very favourable impression, but never was there a more striking instance of the logic of the head being defeated by the sentiments of the heart. Professor Gregg and other representatives of the congregation were heard, who all testified to the nobility of Dr. Robb's character, to the value of his pastoral labors, 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 courteous 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 the 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' ears with a feeling 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 feeling found expression in a motion appointing a committee to confer with Cooke's congregation, and to report at an adjourned meeting of Presbytery to be held on Thursday afternoon of this week. We trust that this conference will lead to the only conclusion which 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 go from our midst. Dr. Robb, as one of the representatives of the church said, is altogether a peculiar man, and his loss to Canada would be irretrievable. He stands almost alone in regard to some things, and yet he is esteemed and loved through the kindness of his sympathies and the manliness of his character. When the tide is setting in so strongly in favor of organs, and hymns, and other changes in church services Dr. Robb presents a stubborn front against innovation, and yet those who oppose him love him most. The minister of Cooke's Church is also the champion of orthodoxy, and at the same time of Protestant liberty, and whenever these are assailed or endangered he is ready to do valiant fight for the truth. At the same time, if he had opponents in regard to these matters, they would take him by the hand whenever the battle was over. Dr. Robb is a grand debater, and his presence would be sadly missed from our Church Courts. As a citizen his influence is always on the side of reform. He is the warm advocate of temperance. He is the friend of the poor. For all these, and many other reasons we could advance, we do trust that the committee appointed by the Presbytery will be able to prepare the way for Dr. Robb remaining permanently amongst us. If this result would be gratifying to the members of Cooke's Church, it would be no less pleasing to the community at large.

CENTRAL PRESBYTERIAN CHURCH.

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. Parsons, of Buffalo, preached morning and evening in the church to large congregations. This gentleman has visited Canada in his public capacity on several occasions. He made a favourable impression upon the Toronto people about a year ago, in connection with the annual meetings of the Y.M.C.A. Along with Rev. Dr. Mackay, of England, he took a prominent part in the Christian Conference, which was recently held in this city, and which 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-half ago with about fifty members. During the interval its 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 is an addition to the main building of a large two-storeyed structure. In the basement there is ample culinary accommodation, 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 gentlemen's

cloak rooms, ladies' and church parlors. The second floor is the Sabbath school room proper, which is provided with infant-class and seven other class-rooms, and is capable of containing between four and five hundred children. The rooms, as a whole, are neatly furnished, while the pastor's study and ladies' parlor have been supplied with handsome curtains, carpets, and furniture.

On Monday evening a social was held by the congregation, and, thanks to the ladies, there was a good warm house-heating and welcome. After a plentiful tea, the guests adjourned to the church, and were entertained by Mr. Reynolds and the choir with a variety of appropriate music, and were instructed with suitable addresses by Rev. Messrs. Wallace, Cameron, Milligan, Parsons, Monteath, Castle, and Macdonnell. During the course of the evening a number of those present subscribed \$2,600, which is expected to be supplemented by friends who were absent to the amount of \$5,000.

It is gratifying to find that the Presbyterian cause is being so widely extended in this city, and that for the most part the new churches are filling up not at the expense of the older ones. The Rev. Dr. Robb said at last meeting of Presbytery that his membership had been not only maintained but increased, notwithstanding the manifest disadvantages connected with location and church buildings. Others of our down-town churches have likewise prospered. In the north and east, in the west and north-west, the Presbyterian Church has made marked headway. So that the growth of Old St. Andrew's and the Central has been natural and healthy. In the case of the latter we believe the increase has come from the families of the Church, and from persons settling in Toronto from other cities. With the increase of the city, which is steadily going on, all these churches may look for more and more usefulness, and an advantage will be found in our having made such ample church accommodation ahead of the time and of the population.

THE KAISER'S RETURN.

THE return of the Emperor William to Berlin 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 circumstances which was calculated to excite the tenderest sympathy. Had it been an obscure subject, who escaped the murderous bullet of the assassin, he would have been the recipient of warm congratulations. But 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 interesting to think upon the large number of thwarted attempts which have been made upon the lives of sovereigns during the past year; ay, within a few weeks. How frequently too has our own good Queen been delivered from the assassin's blow! But the feeling impresses itself upon us, how very nearly successful was the attack made upon the hoary-headed monarch of Germany. Had

the shot penetrated further than it did, the highest medical skill and the fondest devotion could not have saved him from an untimely grave. As it was, the Emperor's life was for a long time hanging upon a slender thread. For weeks the King lay upon a feverish bed. The frequent bulletins were read with throbbing interest, not only by his subjects, but by the whole civilized world. The King was compelled to resign the public exercise of his high office into the hands of his distinguished son, and to seek an enforced retirement for rest and recuperation. The people evidently feel that their Emperor is given back to them from the dead, and the joy expressed on the occasion is deep and widely felt.

It says little for socialism that its name is associated with such dastardly deeds. Were it a right system, instituted in the interests of society, it could afford to publish its doctrines 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. But to resort to force in order to assert itself, is an evidence of its weakness. To commit crime for the purpose of delivering men from social evils is to make manifest its own malignant spirit. To think that by killing off rulers, it will itself govern, is, in the very conception of it, a crime against society. All who are loyal to God and the truth must rejoice to see King William in his place once more. But it would be a delusion to suppose that this cancerous sore of socialism has 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 noxious weeds, it baffles every honest attempt to root it out. It grows from the accretions of slime and poison which it gives forth. The German people have therefore something more to do than welcome their monarch with bonfires and illuminations. They have to uproot the vile system which has developed in their body corporate. They have not only to do battle against its known and popular agents. They have to meet it by superior influences. They have to counteract it by education. They have 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. But 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 America, and of Great Britain.

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

REV. DR. CAIRNS, who is the oldest resident minister in Melbourne, is about to complete his jubilee, and a fund is now being raised to celebrate the same by founding a scholarship in the Presbyterian College. The "Southern Cross" of Melbourne says: "Dr. Cairns came to this country from Scotland in his early days, and has seen the encampment of tents become a city of palaces."

MONTREAL MISSIONARY MEETINGS.

In accordance with previous announcements made through our columns and by means of circulars, the Anniversary Missionary Services commenced in Crescent Street Church, Montreal, on the evening of Tuesday, the 10th inst. The subject of the evening was

HOME MISSIONS.

The Rev. Dr. Jenkins occupied the chair, and in his introductory remarks referred to the great importance of the Canadian Home Mission field.

The Rev. R. N. Grant, of Ingersoll, Ont., then spoke to the following resolution.—“That this meeting recognizes the importance of the Home Mission work of our Church, whether regarded from a patriotic, denominational, or Christian standpoint.” His address will be given in full in our next issue.

The Rev. Donald Ross, of Lancaster, who has been appointed a missionary to Prince Albert, in the North-West Territory, was called on to move.—“That the extent of the field given us in the Providence of God to care for, and the success which has hitherto attended our efforts, call for the devout gratitude of the Church.” Gratitude was asked for the extent of the field which God had given this Church to cultivate—a land extending from the Atlantic to the Pacific, with rich soil, generous climate, and peopled with those who glory in freedom of thought and independence of action. No country in the world affords higher scope for Presbyterian principle. The Churches all around are drifting in that direction, and if the day should ever come when the Dominion shall have its own Church, it will be Presbyterian 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 field 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 grateful to it for bringing him down safely than to the gas for sending him up. He intended to be the windlass to bring the audience down from the heights to which the eloquence of the former speakers had raised them. There were 10,000 communicants in the Church in Canada, and 500,000 adherents. The income of the Church for its three great branches of work was \$70,000, but if the subscription could reach \$1.20 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 rural districts, and he could not help saying that the country was to blame. He had read of a whole Church in Scotland which gave only sixty cents. Now in Canada, if a Church could not do more than that it would not give at all, and that was just the trouble. He felt the resolution to be a very sensible one, as it was unwise to trust to the chapter of accidents to make up an amount. Annual collections might fall on a wet night like the present, but if there was the same system in giving that business men used in their affairs, there would never be a deficit.

The Rev. A. T. Pierson, D.D., of Detroit, who had just arrived by the Western train, 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 to leave home. But when the invitation came to him from Montreal he resolved not only to extend across the line the right hand of fraternity, but to come over and look one another in the face. In the great work before the Church, a zeal according to knowledge was necessary. Knowledge 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 little band, as the sifted wheat to be sown in the virgin soil of the New World, and America was never destined 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.

FRENCH EVANGELIZATION.

The second meeting was held on Wednesday evening, the subject under consideration being French Canadian Evangelization.

The Rev. Dr. MacVicar occupied the chair, and in his preliminary remarks referred to the great progress made in this field during the ten years in which French Evangelization work had been carried on, especially the last three years. In these three years the number of mission-fields had increased from nine to thirty-three, and the number of missionaries 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 French congregations in the city of Montreal, while the only French Protestant congregations in the cities of Ottawa, Quebec and St. Hyacinthe, and in the villages of Joliette, New Glasgow, Danville, in this Province, and at Grand Falls, Stellarton and Namur in the Lower Provinces, have been organized under the supervision of this Board. The expenditure last year 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 doctrines taught are only such as were taught by Christ and his Apostles. The work is eminently patriotic, 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 patriotic work may be expected.

The Rev. Dr. Burns, of Halifax, formerly of Cote Street Church, Montreal, moved the first resolution, expressing gratitude to God 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 mayor in Halifax, 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 Marquis 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 dignitaries, yet the old man would not leave his carriage to go in to hear the Governor-General sworn into office. Probably he had serious objections to the oath taken on that occasion. When I heard His Excellency 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 French-Canadian Missionary Society, the Grand Ligne Mission, 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 pieces. 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 first, “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 creature.” First, we are invited to accept the Gospel ourselves, then we are commanded to go and proclaim it to others, and if we have accepted the invitation the command is obligatory on us. Our antagonism to Popery is not political or social, but as Protestants we are bound to protest against the doctrines 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 intercession of the Saviour. He next referred to the great advantage of furnishing the masses with the pure unadulterated Word of God; he also touched upon the advantage of properly training 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 doctrine 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 systematic 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, but 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 principles; 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 Rev. J. Clarke Murray, LL.D., in the chair. There was a fair attendance present to listen to the admirable addresses delivered by Rev. Arthur T. Pierson, D.D., of Detroit; Rev. J. B. Fraser, M.D., missionary from Formosa; and Rev. Dr. Burns, of Halifax.

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 nations.

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 extremely interesting account of the work in China and Formosa. He would like to see on the platform representatives from all missionary fields, the Saskatchewan, the South Sea Islands, from India and from China, for he could tell alone of what was being done in China. He did not believe they were doing what they could, or what they should, for the missionary cause. Dr. Mitchell had remarked that what was being done with the little instrumentality employed was very great, but the Church was doing little 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 had pointed out that they were remarkable for their great patience, great endurance 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 Chinese 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 3,000,000 of people. This island is well cultivated and fruitful, producing two harvests a year. The people are better off in Formosa

than most places, and missions here when fully established will be self-supporting. The people of China are not savage, but highly civilized, having 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 teachings of Confucius, who was born 550 years before Christ. 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 economy. In his writings on ethics he treats of the five relationships to be found in 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 acquaintance 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 Confucius, they neglect to act up to the principles he taught. A religion to be met with in Buddhism, introduced in the first century of the Christian era from India. However, the missionary finds little opposition in this. The real barrier is that arising out of ancestral worship, which arises out of a belief that the spirits of their ancestors in conscious existence are on the earth, and are able to bless or to curse, to use food, and to enjoy the things of this life. The worship of tablets, where the spirit of the fifth ancestor in a direct line back was present, was fully explained. Naturally there was an earnest desire to have descendants on the part of the Chinese that they might be worshipped, and when they had no issue they made arrangements with those who had for their worship, giving them property to continue it. He referred to the fact that there were persons willing to go to the field, and there was not means to send them, and urged increased liberality.

The Rev. Dr. Burns briefly touched upon the missions to China, India, New Hebrides, Africa, Comorand and Trinidad. The labors of one man in India, a converted thief, the son of a professional thief, were marvellous in their results. After his conversion and entry into the mission-field he and another went to India and struck back into a district removed entirely from Christianizing influences. There they met with great success, and shortly, as a result of their labors, thirty stations were formed, thirty churches built, forty schools established, and six thousand souls converted. He urged more liberal giving, and suggested that as in the case of the Baptist 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 meeting 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 heirs, and her property, consisting partly of shares in the unfortunate bank, would have passed to the Queen. Had this happened a few days earlier, Her Majesty 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 patients who are shareholders have lost their reason, while several others connected with the bank have been completely prostrated by illness induced by the effects of the calamity.

SAYS Mr. Moody. "If I see a Sabbath school teacher five minutes late, he falls fifty 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 little Mary how they are at home. Getting to Sabbath school or church late is simply a habit. Apportion the hour at ten o'clock, and some will go five minutes late. Apportion it at half-past ten o'clock, and at twenty-five minutes before eleven these same persons will reach their places. Their besetting sin is to fall that much behind, and nothing but grace will expel and cure it." The most important part of Mr. Moody's remark is the fact that it suggests so much vigor and enterprise. He says in effect: "If you are not earnest, cordial, prompt, you are not doing your duty. Be filled with the Spirit." And it is good counsel for Sabbath school teachers and other Christians.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

REVIEW.

{ Psalm xiv. 1-10.

HOME STUDIES.

- M. Luke xiv. 12-24 The gospel feast.
- T. Luke xv. 1-32 The Prodigal Son.
- W. Luke xviii. 1-17 The Pharisee and publican.
- F. Luke xxi. 1-22 Judgments foretold.
- Th. Luke xxii. 1-30 The Lord's Supper.
- S. Luke xxiii. 33-40 The cross.
- S. Luke xxiv. 13-53 The risen Saviour.

Repeat in each lesson the Title, Golden Text, and Outline.

1. Warning against Formalism: Luke xiii. 22-30. — What question was asked of our Lord? How did He answer it? What will many do? What will they begin to say? What answer will be given them? What will be the feelings of those who are excluded? What important truths are taught by this lesson?

2. The Gospel Feast: Luke xiv. 15-24. — What was the occasion of this parable? What did a certain man do? What excuses did those invited give? How were guests secured? What does this represent? What important truths are taught by the whole parable?

3. The Prodigal Son: Luke xv. 11-24. — What was the object of this parable? Who are represented by the two sons? What by the departure of the younger son? By his want in the far country? By his return? By his reception? What great lessons are we taught by the whole parable?

4. The Rich Man and Lazarus: Luke xvi. 19-31. — What two persons are here contrasted? Describe each in this world. The death of each. Their state after death. What requests did the rich man make? Vers. 24, 27, 28. How was each answered? What is the important lesson from all this?

5. The Ten Lepers: Luke xvi. 11-19. — Where was Jesus at this time? Who met Him? What did they request? How did He answer them? How many were cleansed? How many gave thanks? Of what people was he? What did Jesus say? The important truth of this lesson?

6. Whom the Lord Receives: Luke xviii. 9-17. — To whom did Jesus speak this parable? Who went to the temple? For what purpose? Give the prayer of each. What did each prayer show? Which was accepted? Who were brought to Him? How did the disciples treat them? What did Jesus say? What two important truths from this lesson?

7. Zaccheus the Publican: Luke xix. 1-10. — Through what place did Jesus pass? Who was there seeking Him? How? What did Jesus say to him? What did Zaccheus do? What did the people say? What did Zaccheus do and say? What did Christ reply? What did He say of His work? What are we taught by this lesson?

8. Judaism Overthrown: Luke xxi. 5-21. — On what occasion was this lesson spoken? How did Jesus warn them? What predictions did he utter? How were all these predictions fulfilled? When and by whom was Jerusalem taken? What became of the temple? Of the Christians? Of the Jewish people? What does this lesson teach us?

9. The Lord's Supper: Luke xxii. 10-20. — What did Jesus direct Peter and John to do? Give an account of this last Passover? What did He institute in its place? Of what is the bread an emblem? The wine? Who should observe this ordinance? Why? How? What are the teachings of this lesson?

10. The Cross: Luke xxiii. 33-46. — Where did Jesus go after the institution of the Lord's Supper? What took place there? By whom was He betrayed? Describe His trial. Where was He crucified? Who were crucified with Him? Describe His death. What wonders attended it? Why did He die? What important truths are taught by this lesson?

11. The Walk to Emmaus: Luke xxiv. 13-32. — Give an account of the burial of Jesus. Describe His resurrection. Who joined two of the disciples as they were walking to Emmaus? Why did they not know Him? Describe their talk to Jesus. How did He answer them? How did He make Himself known 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 two disciples find gathered together? What was told to them? What took place while they were speaking? How did Jesus reveal Himself to them? What instructions did He give them? What promise? Describe His ascension? What is the great lesson here taught?

Recapitulation — What part of the Lord's ministry do the lessons of this quarter cover? What places did He visit? What parables did He speak? What miracles did He perform? Who were His constant opposers? By whom was His death finally effected? How long after His resurrection was His ascension? What is predicted concerning His second coming?

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

It is a great thing, when our Gethsemane hours come, when the cup of bitterness 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.—*Chapin.*

WHAT STANLEY DID FOR GEOGRAPHY.

Stanley gave nine months to the exploration of the Luabala, or rather to the Livingstone, as he called it, and as it must be called for all time. Before he went out on this mission we knew there were two rivers—the Congo and the Luabala. We knew that the Congo ran into the Atlantic Ocean, but its source was lost in cataacts. The Portuguese were content to scatter a few settlements about its mouth, and trade for gums and ivory along its banks. But it was an unknown river beyond the cataacts. We knew there was a river in the middle of Africa called the Luabala; we knew it had a swift current, that it was a river of large volume. But beyond that we knew nothing. Some had one theory, others had another. Livingstone was convinced that it ran into the Nile, was really the source of the Nile; and who would question even the theory of so great a master? What Stanley did was to show that the Congo and Luabala were one and the same; that the Congo, instead of losing itself among the rapids, was to force itself into the very heart of the continent; that the Luabala, instead of going north and submitting to the usurping waters of the Nile, was to turn to the west and force its way to the sea; that these two rivers were to disappear from the map, and be known as one river—the Livingstone; that this river was to be 2900 miles in length; that for nearly ten degrees of longitude it was to be continuously navigable; that its volume was 1,800,000 feet a second; that the entire area it drains is 800,000 square miles—in other words, that here was an immense waterway 3000 miles into the centre of Africa, navigable with the exception of two breaks, which engineering science can easily surmount,—a waterway into a tropical empire, rich in woods and metals and gracious soil, in fruits and grains, the sure home of a civilized empire in the years to come. As Petermann, the eminent German geographer, puts it, Stanley's work was to unite the fragments of African exploration—the achievements of Livingstone, Burton, Speke, Du Chaillu, Baker, Cameron, of all the heroic men who had gone before him—into one consecutive whole, just as Bismarck united the fragments of the German people, lying about under various princes and dukes, into one grand and harmonious empire. Even as Bismarck had created imperial Germany, so Stanley created geographical Africa.—*John Knudell Young, in Harper's Magazine for October.*

THE "Sunday School Times" pertinently remarks: "Of books and periodicals unsuitable for young persons' reading, there are two great classes, the *bad* and the *vulgar*. A bad book 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 adopt or excuse wrong thoughts or evil practices. A vulgar book is one whose whole character is commonplace and unrefined; which deals with low not necessarily indecent subjects in a manner lacking delicacy and gentleness. Sometimes a vulgar book, as thus defined, 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 guide of youth should feel that his duty in aiding them to choose good reading includes the selection of books both of a high literary grade, and of those not pernicious in moral teaching. Many of the trashy "story papers" are quite careful not to admit into their columns matter which violates propriety, and theatrical managers say that "moral plays" best suit their lower-class patrons. But an intelligent parent would hardly wish his child to read sensational papers, or to witness plays 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 issued by the most fastidious publishers, ought to 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 see to it that his own books and those of his dependants be both righteous and well-written."

AT a mass meeting held in New Orleans, recently, resolutions were passed expressive of gratitude to the generous people of the Union who came to the succor of the South in the time of general distress, and deprecating any attempt on the part of politicians to stir up sectional animosity.

MEETINGS OF PRESBYTERY.

- HURON. — This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.
- PETERBOROUGH. — In St. Paul's Church, Peterborough, on the third Tuesday of January.
- KINGSTON. — In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.
- LANARK AND RENFREW. — On third Tuesday of January, 1879, at half-past one, p.m.
- BARRIE. — On Tuesday, 28th January, 1879.
- GUELPH. — In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.
- MONTREAL. — This Presbytery meets in St. Paul's Church, Montreal, on Tuesday, 21st January, 1879.
- TORONTO. — On the second Tuesday of January, 1879, at 11 o'clock a.m.
- OTTAWA. — In Bank Street Church, Ottawa, on the 1st Tuesday of February, at 3 p.m.

OUR YOUNG FOLKS.

I WONDER WHY.

I wonder why
The white clouds stay up in the sky!
The birds light low that fly so fast;
The downy thistle falls at last;
But the fair clouds are always high.
I wonder why!

I wonder how
The little bird clings to its bough!
Sometimes at night when I awake
And hear the tree-tops moan and shake,
I think, "How sleep the birdies now?"
I wonder how?

I wonder why
We leave the fair earth for the sky?
I wish that we might always stay;
That the dear Lord might come some day,
And make it heaven! Yet we must die.
I wonder why!

THE STORY OF CHUB.

EVERYBODY about the depot knew Chub, the basket-boy, for he was always limping through the rooms crying—"Apples! Peanuts—peanuts—ten 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 early 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. Yet everybody liked him! His pale face and withered limb were sure to appeal to their sympathies. 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 used 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 sweetest 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 rosebud lips. He reached her a handful of peanuts, which she took and placed in her little sack pocket.

"Ise loves oo, poor 'ame boy," she said, softly, "tause oo was dood to me."

"Come here, Birdie," called the lady.

"No, mamma, no! Ise doing with poor '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 whistle. '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" answered. 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, "Will no one save her! will no one save her!"

"Yes," shouted a voice. I saw Chub limp wildly 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 crushed 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 eyes once and whispered, "Is she safe?"

They brought her to him, but he did not heed. She stroked the still, white face with her tiny hands, and cooed in sweet baby-fashion as she looked around upon the crowd:

"Poor 'ame boy done fast seep! done fast seep!"—*Detroit Commercial Advertiser.*

THE KING AND HIS JUDGMENTS.

THERE 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, to-morrow at noon."

No sooner was this said, than there came a scribe and a muleteer, with a woman whom each 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 belongs to you." The man obeyed. Then the king addressed the like command to the judge; and he obeyed. Thereupon 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 she is his wife, and give the muleteer 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, he recognized you, and from the tips of his ears downwards he was all over smiles. Then as to the purse; I ordered 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 made him stay with him ever after, to help him in his judgments.

BIRDS AND FISHERMEN.

IN a certain lake region of Lapland, there is a very curious joint-company consisting of men and birds. They have organized for fishing purposes. Every morning early, the hungry birds come out and sing, so to speak, though a more correct term might perhaps 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 swallows "strike out." The men guide their movements entirely by the course of the swallows, who very likely have been out scenting early 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 easy 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 association 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.—*Goethe.*

MOST of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we are asked to recount the sorrows of our lives, how many could we remember?

CANCERS CURED.

DON MOUNT, October and, 1875
O. C. WOOD, Esq., M.D.
DEAR DOCTOR. You enquired after my health and views relative to your treatment of the cancerous affection in my lip—now just eleven years ago—in reference to which I have to express my gratitude to an overruling Providence that I was led to an acquaintance with you, and became a subject of treatment by you. My lip had been sore at least seven years (7) years, exceedingly painful, and for two or three years before you took it in hand, almost unendurable. All sorts of experiments had been submitted to by me, embracing caustics, excoriation—everything indeed but the surgical knife—and in vain: for it always returned, and worse than before. Your treatment effected a speedy, complete and permanent cure. The cancerous humour seems thoroughly expurgated from my blood. I have now for a long time used nothing antagonistic as at first, nor any stimulant or tonic to keep up my system, and yet my health is perfect, and, at the age of sixty-six, I am laboring with a vigor equal, if not superior, to any other part of my laborious life. You are at liberty, to make any use of this you may judge proper. Yours gratefully, JOHN CARROLL, *Methodist Minister.*
Address, DR. WOOD, 167 and 169 Maria street, Ottawa.

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