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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

EVANSTON, Ill., twelve miles from Chicago, has no grog-shops. The charter of North-western University which has its seat there, denies to such institutions a foot hold within four miles. There is an irrepressible conflict, or there ought to be, between colleges and rum-holes.

THE Wentworth County Sunday School Convention was held in Ancaster, on January 30th and 31st. The attendance was not very large, but the spirit manifested and the work done were good. We notice that addresses were delivered by Messrs. W. Edgar, D. B. Chisholm, A. J. Mackenzie, Revs. Dr. Stewart, R. J. Laidlaw, J. Griffith and others.

In a note received by us this week from the Rev. R. Douglas Fraser, M.A., dated Richmond, Va., 5th Feb., it is stated that "there is in progress here (there) a very large religious meeting. It had its origin in the observance of the Week of Prayer, and has been held daily ever since from five to six p.m. One of the largest churches in the city is crowded. All (Episcopalians included) the Protestant ministers take part. Already there has been an ingathering of souls, the token, as it is believed, of a magnificent harvest."

EDWARDS County, Illinois, has not licensed a liquor saloon for twenty-five years. And what is the result? The clerk of the Circuit court testifies that during those twenty-five years the jail has not averaged one occupant a year; that this county has sent but one person to the penitentiary, and he got drunk at a licensed saloon in an adjoining county, and killed his wife; that the county has only an annual average of three or four persons to support; that its taxes are thirty-two per cent. less than in license-granting counties, and that the quarrels are so few that the Circuit court completes its work usually in a week.

THE annual missionary meeting of West Church, Toronto, was held on Wednesday evening, 5th inst. It was reported that the sum of \$269.04 was raised for the schemes of the Church, which was distributed as follows. Home Missions, \$95; Foreign Missions, \$55; Knox College, \$50; French Evangelization, \$40; Aged and Infirm Ministers' Fund, \$24.90; General Assembly Fund, \$4.14; (\$17.59 had previously been paid to the Presbytery and Synod Fund.) This was \$62 in advance of the previous year, which, considering the depression in business and the circumstances of the great body of people, is encouraging. Admirable addresses were then delivered on Home and Foreign

Missions by the Rev. R. P. McKay and Rev. Prof. McLaren.

A PUBLIC meeting of the Philosophical and Literary Society of the Presbyterian College, Montreal, was held on the evening of Friday last in the College Library Hall, and was a decided success. In addition to several pieces by the College choir, there was a reading by Mr. T. Nelson, an essay on "English Wit" by Mr. J. F. McLaren, and a debate on the question "Is extemporaneous preaching the best?" The subject was ably argued by Messrs. J. A. Anderson, B.A., and G. D. Bayne on the affirmative, and Messrs. M. D. M. Blakely, B.A., and D. Currie on the negative. After a short address by the Rev. Principal Macvicar, who presided, a most successful meeting was brought to a close by the benediction.

MR. McCOLLUM sends the following correction: "My attention has just been called to an error in my article published January 3rd, which was probably made by myself in the haste of copying. Rev. Samuel Sessions did not write "In the township of Erin, there was not a professor of religion," but "In a neighbourhood in the township of Erin," etc. At the date referred to (1834) and for some time before, Rev. Duncan McMillan had several members in Erin connected with his church in West Caledon, and many of the settlers of the township were Highlanders who were communicants before they left Scotland. Mr. Sessions, too, had preaching stations in other parts of the township than the neighbourhood referred to. This correction is made in justice to Mr. Sessions, and "in vindication of the truth of history."

THE Owen Sound "Tribune" says: "We learn that a call from the Woodville congregation in favour of the Rev. James Cameron, of Chatsworth, has been sustained by the Lindsay Presbytery, and is now in his hands. The call is signed by over 450 members and adherents of the congregation. The salary promised is one thousand dollars per annum, with a comfortable manse and a large glebe attached. This congregation has made several attempts to get Mr. Cameron settled among them. We shall be extremely sorry should they succeed in getting him away from our midst, for North Grey can ill afford to lose a man of such extended influence as Mr. Cameron exerts in every good cause." It is for Mr. Cameron and the Presbytery of Owen Sound to decide, but the large and important congregation of Woodville would form a good centre for the exercise of his ability and influence.

SOME of those modern philanthropists, whose benevolence and unscrupulousness are perhaps equally prominent, recently set on foot a great lottery scheme for the relief of the ruined shareholders of the City of Glasgow Bank. The error was pointed out from the pulpit and in the press, and great was the indignation in some quarters against those obstructionists who objected to the doing of evil that good might come. The promoters of the scheme felt themselves so hardly pressed by the opposition that they bethought themselves of making sure of their legal standing, and for that purpose they consulted the Crown Agent. The reply of that functionary convinced them that, in the eye of the law, their scheme was in no way different from a common lottery, and as such illegal, so the wonderful scheme was reluctantly abandoned. Moral. The moral law is infinitely better than the civil law,

but for all that, the civil law is sometimes exceedingly useful.

WHILE refraining from expressing an opinion upon the coming moderatorship, it is with sincere pleasure we acknowledge the compliment that has been paid to our esteemed fellow-townsmen, the Rev. Dr. Reid, by the Presbytery of Montreal in nominating him as a candidate for the chair of the Assembly. Every one knows that the Dr. would make a capital moderator, as he has already served in that capacity in his section of the Church before the union, while there is no minister in the Church more distinguished by his knowledge of legal lore, and his practical acquaintance with forms of procedure, or with the general working of Presbyterian machinery. But whatever may be the result of this nomination, it is in our view a mark of the high esteem in which Dr. Reid is held by the Church at large, that one of the prominent presbyteries should thus do him honour. Dr. Reid has served the Church nobly and well during his lengthened and distinguished career, and it is a prayer in which all will join, that, whatever may be the honours in store for him, he will be long spared to give the Church he so dearly loves the benefit of his wise counsels and of his valuable experience.

THE Brantford "Expositor" has found the following item in the "Rocky Mountain Presbyterian": "Rev. Dr. Cochrane, Convener of the Home Mission Board of the Presbyterian Church of Canada, is on a visit to England and Scotland. Preaching in St. Andrew's Church, London, he made some remarks regarding the Home Mission work of the Presbyterian Church in Canada." On this startling piece of news the "Expositor" comments as follows: "Our respected townsman has the reputation of being somewhat ubiquitous in his movements, but as he has, with but few exceptions, supplied his own pulpit since last September, we must question the correctness of our contemporary. The difficulty is, however, explained by the fact, that recently he preached in St. Andrew's, London, Ont. As, however, Dr. Cochrane has been urged by his congregation and medical adviser, to cross the Atlantic this summer for rest and change of scene, our contemporary may only be anticipating, with characteristic enterprise, his probable visit to the great metropolis."

THE annual missionary meeting of the St. James' Square Presbyterian Church, Toronto, was held on Wednesday evening of last week in the lecture room, the Rev. J. M. King in the chair. After devotional exercises the report was read by Mr. William Kerr, from which it appears that the aggregate contributions of the congregation, Sabbath school and Mission Board for the schemes of the Church amounted during the year to \$2,545.12. Of this sum \$870 were appropriated to Home Missions, \$369.56 to Foreign Missions, \$330 to the ordinary revenue of Knox College, \$450 to the Debt Fund of the College, and \$110 to the Scholarship Fund, \$93.10 to French Evangelization, \$20 to Manitoba College, \$141 to the Church Extension Association in this city, \$51.70 to the Ministers' Widows' Fund, and to the Assembly and Presbytery Fund \$45.25. The adoption of the report was moved by Rev. Wm. Inglis, and seconded by Dr. Caven. The meeting was afterwards addressed by Dr. Gregg on the subject of Collegiate Education, and by the Rev. Mr. McGillivray on the Home Mission Work of the Church.

## OUR CONTRIBUTORS.

### REVISION OF THE NEW TESTAMENT.

ADDRESS TO THE TEACHERS OF KNOX CHURCH SABBATH SCHOOL, BY  
WM. MOFTIMER CLARK, SUPERINTENDENT.

#### PART II.—REVISION AND REVISERS.

Although the matter of Biblical Revision has been prominently brought under the public notice only within the last few years, it must not be thought that the question is a new one. Among the first contributions to the literature of the subject was "An Essay for a New Translation," by one H. Ross, which appeared in 1702. Bishop Lowth, in 1758, in a visitation sermon, advocated the necessity of Revision; and Secker in a speech at Convocation in 1761 urged it. Dr. Thomas Brett in his "Essay on Ancient Versions" recommended the propriety of comparing them with the received text. Anthony Purvey, a Quaker, in 1764 published a "New Translation of the whole Bible." In 1768 a "Literal Translation of the New Testament" by one Harwood appeared, purporting to be done "with freedom, spirit and elegance." That it was eminently distinguished by freedom cannot be disputed when we find Mark v. 39 rendered: "The young lady is not dead;" and 1 Cor. xv. 51 translated: "We shall not pay the common debt of nature, but by a soft transition," etc.; but the elegance is certainly more doubtful. Worsley's translation "according to the present idiom of the English tongue"—1770—was another attempt at a free translation. Dr. Geddes, a Roman Catholic, in 1786 published a "Prospectus for a New Translation." Kennicott, Barrington, Symonds, and White by their sermons and pamphlets all kept the question alive. Archbishop Newcome in 1792 published a defence of the scheme of Revision, and Doddridge, Wesley, and Campbell favoured the proposal. New translations were from time to time published of the whole or parts of the New Testament by Wakefield, Scarlet, Campbell, and Macknight, and the subject seemed fast ripening. But a check was given in a rather singular way to the progress of the scheme by the French Revolution. At once everything like change began to be viewed with suspicion, and to moot the subject seemed to savour of Jacobinism. Dr. John Bellamy, in the "Classical Journal," was the first after the restoration of peace (1818) to venture on suggesting the need of a new translation. He was furiously attacked in the "Quarterly Review," as also was Sir J. B. Burges, who had issued a pamphlet entitled "Reasons in favour of a New Translation." Mr. Todd in his "Vindication of the Authorized Translation," 1818, Archbishop Lawrence in his "Remarks on the Critical Principles," etc., 1820, opposed Revision. The last quarter of a century has seen the publication of more literature on this subject than appeared for the previous century. We have had such works as Dr. Beard's "A Revised English Bible the Want of the Church;" Prof. Scholfield's "Hints for an Improved Translation;" Archbishop Trench's "On the Authorized Version;" "The Revision by Five Clergymen," (Barrow, Moberly, Alford, Humphry, and Ellicott;) also the writings for, and against, of Stanley, Jowett, Conybeare, Scrivener, McCaul, Malan, Marsh, etc. There has latterly been a vast mass of articles in literary and theological periodicals on this subject, a general interest has begun to be diffused among the community, and a widespread feeling exists that Revision is required. But there has always been a strong conservative body of men who would rather let the version stand, and who regard the proposal for revision almost as an attempt to touch the Ark of the Covenant. The opposition has been carried to great length, and much bitter and unreasoning hostility has been offered to the movement. It is interesting to look back at the times of the publication of the authorized version itself. History seems again to repeat itself. The very version now so vigorously upheld was, when it appeared, received very coldly, and criticised with severity. The translators knew what fate awaited their work from the same class of men in their day as now oppose the Revision in our time. In their "Preface to the Reader" they say that their work "is welcomed with suspicion instead of love," for "there was never anything projected that savoured any way of newness, or renewing, but the same endured many a storm of gainsaying or opposition." And again, "Whosoever attempteth anything for the public (especially if it pertain to religion and to the opening and clearing of

the Word of God, the same setteth himself upon a stage to be glouted at by every evil eye." Those who object to the proposed revision will remember that the very authorized version owes its own merit to, and is the product of, revision; and this very principle it is again proposed to invoke with means and appliances far beyond what was within the reach of the former revisers. The words of the old translators in their "preface" are worthy of remembrance. "To whom ever was it imputed for a falling by such as were wise to go over that which he had done, and to mend it where he saw cause? Truly good Christian reader, we never thought from the beginning that we should need to make a *new* translation, nor yet to make a bad one a good one . . . but to make a good one better. . . that hath been our endeavour, that our mark." The words of Bishop Ellicott on this subject are worthy of careful consideration by every one who feels any doubt on this most important subject. In the "Preface to Pastoral Epistles" in putting the question whether it would be right to join those who oppose revision he says: "God forbid. . . It is in vain to cheat our own souls with the thought that these errors (in the authorized version) are either insignificant or imaginary. There *are* errors, there *are* inaccuracies, there *are* misconceptions, there *are* obscurities . . . and the man who, after being in any degree satisfied of this, permits himself to lean on the counsels of a timid or popular obstructiveness, or who, intellectually unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will . . . have to sustain the tremendous charge of having dealt deceitfully with the inviolable word of God."

After lengthened discussion the Convocation of the ecclesiastical province of Canterbury at its meeting on 6th May, 1870, referred the matter to a committee. This committee presented a report to the following effect:

1. That it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the authorized version.
3. That in the above resolutions we do not contemplate any *new* translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars such change is necessary.
4. That in such necessary changes the style of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work, who shall be at liberty to invite the co-operation of any eminent for scholarship to whatever nation or religious body they may belong.

This report was adopted unanimously by the Bishops, and by a very large majority of the Lower House of ministers. A committee consisting of eight Bishops and a like number of ministers was appointed to give effect to these resolutions. It will be noticed that the Convocation of the Province of York did not *officially* unite in the movement. This was chiefly owing to the influence of the Archbishop (Thomson). Many prominent individual members, however, take an active interest in the work.

The committee of sixteen thus appointed, at its first meeting, under the presidency of Dr. Samuel Wilberforce, Bishop of Winchester, adopted the following rules for the conduct of the Revision:

- I. "Resolved, that the committee appointed by the convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the authorized version of the Old Testament, the other for the revision of the authorized version of the New Testament.
- II. That the company for the revision of the authorized version of the Old Testament consist of the Bishops of St. Davids, Landaff, Ely, and Bath and Wells, and of the following members of the Lower House: Archdeacon Rose, Canon Selwyn, Dr. Jebb and Dr. Kay.
- III. That the company for the revision of the authorized version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, and of the following members from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster and Canon Blakesley.
- IV. That the first portion of the work to be undertaken by the Old Testament company be the revision of the authorized version of the Pentateuch.

V. That the first portion of the work to be undertaken by the New Testament company be the revision of the synoptical Gospels.

VI. That the following scholars and divines be invited to join the Old Testament company. (As the names were afterwards changed, a correct list is given below.)

VII. That the following scholars and divines be invited to join the New Testament company. (The amended list is given below.)

VIII. That the general principles to be followed by both companies, be as follows—(1) To introduce as few alterations as possible in the text of the authorized version consistently with *faithfulness*. (2) To limit as far as possible the expression of such alterations to the language of the authorized and earlier English versions. (3) Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter provided. (4) That the text to be adopted be that for which the evidence is decidedly preponderating; and when the text so adopted differs from that from which the authorized version was made, the alterations to be indicated in the margin. (5) To make or retain no change in the text on the second final revision by each company, except *two-thirds* of those present approve of the same, but on the *first* revision to decide by *single* majorities. (6) In every case of proposed alterations that may have given rise to discussion, to defer the voting thereon till the next meeting. Whosoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting. (7) To revise the headings of chapters, pages, paragraphs, italics and punctuation. (8) To refer on the part of each company, when considered desirable to divines, scholars, and literary men, whether at home or abroad for their opinions.

IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

- (1.) To make all corrections in writing previous to the meeting.
- (2.) To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.
- (3.) To transmit to the chairman in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

May 25.

Chairman.

To those not familiar with the manner of signature used by the English Bishops it may be explained that the above signature is that of Samuel Wilberforce Bishop of Winchester.

The following is a full list of the British committee as originally constituted.

#### I. OLD TESTAMENT COMPANY.

The Right Rev. the Bishop of Bath and Wells, Somerset.  
The Right Rev. the Bishop of Ely.  
The Right Rev. the Bishop of Landaff.  
The Right Rev. the Bishop of St. Davids.  
The very Rev. the Dean of Canterbury.  
The ven. Archdeacon Harrison, Canterbury.  
The ven. Archdeacon Rose.  
The Rev. Canon Selwyn.  
The Rev. Dr. Kay.  
The Rev. Dr. Alexander, Edinburgh.  
R. L. Bensley, Esq., Cambridge.  
Prof. Chenery, London.  
The Rev. Professor Davidson, Edinburgh.  
The Rev. Dr. Davies, London.  
The Rev. Dr. Douglas, Glasgow.  
The Rev. Principal Fairbairn, Glasgow.  
The Rev. F. Field, Norwich.  
The Rev. J. D. Geden, Manchester.  
The Rev. Dr. Ginsburg, Binfield, Berks.  
The Rev. Dr. Gotch, Bristol.  
The Rev. Professor Leathes, London.  
The Rev. Canon Perowne, Cambridge.  
The Rev. Professor Plumptre, Ashford.  
The Rev. Professor Weir, Glasgow.  
W. Aldis Wright, Esq., Cambridge.

#### NEW TESTAMENT COMPANY.

The Right Rev. the Bishop of Manchester, London.  
The Right Rev. the Bishop of Gloucester, Bristol.  
The Right Rev. the Bishop of Salisbury.  
The Very Rev. the Dean of Westminster.  
The Very Rev. Dr. Scott, Dean of Rochester.  
The Ven. the Prolocutor, the Prebendal, Aylesbury.  
The Rev. Canon Blakesley, Vicarage, Ware.  
The Most Rev. the Archbishop of Dublin.  
The Right Rev. the Bishop of St. Andrews.  
The Rev. Dr. Angus, London.  
The Rev. Dr. David Brown, Alerdeen.  
The Rev. Professor Eadie, Glasgow.  
The Rev. F. I. A. Hort, Cambridge.

The Rev. W. G. Humphrey, London.  
The Rev. Canon Kennedy, Cambridge.  
The Ven. Archdeacon Lee, Dublin.  
The Rev. Canon Lightfoot, Cambridge.  
The Rev. Professor Milligan, University, Aberdeen.  
The Rev. Professor Moulton, Richmond, Surrey.  
The Rev. Prof. Newth, London.  
The Rev. Professor Roberts, St. Andrews.  
The Rev. Dr. G. Vance Smith, York.  
The Rev. Dr. Scrivener, Gerrans, Granpound.  
Dr. Tregelles, Plymouth.  
The Rev. Dr. Vaughan, London.  
The Rev. Canon Westcott, Precincts, Peterborough.  
The Rev. J. Troutbeck, Westminster.

The original intention was to confine the work to British Revisers. The basis was afterwards extended so as to include an American Committee of Revisers. In August, 1870, the Rev. Dr. Joseph Angus arrived in New York, bearing a letter from Dr. Ellicott, authorizing him to open negotiations for American co-operation. The arrangements were concluded chiefly through the Rev. Dr. Schaff, Union College, New York, who was authorized by the British Committee to name revisers from among the scholars of the non-Episcopal Churches. The selection of members from the American Episcopal Church was placed in the hands of their Bishops. As, however, the Bishops declined to take action, not from any objection to the work, but from the difficulty of selection—the nomination from the scholars from the Episcopal Church was also left to Dr. Schaff. The following is a list of the American Revisers:

#### OLD TESTAMENT COMPANY.

Prof. Thos. L. Conant, D.D., Brooklyn, N.Y.  
Prof. Geo. E. Day, D.D., New Haven, Conn.  
Prof. John De Witt, New Brunswick, N.J.  
Prof. William Henry Green, D.D., Princeton, N.J.  
Prof. George Emlen Hare, D.D., Philadelphia, Pa.  
Prof. Chas. P. Krauth, D.D., Philadelphia, Pa.  
Prof. Joseph Packard, D.D., Fairfax, Va.  
Prof. Calvin E. Stowe, D.D., Cambridge, Mass.  
Prof. James Strong, D.D., Madison, N.J.  
Prof. C. V. A. Van Dyck, M.D., Beirut, Syria.  
Prof. Taylor Lewis, LL.D., Schenectady, N.J.

#### THE NEW TESTAMENT COMPANY.

Right Rev. Alfred Lee, D.D., Wilmington, Del.  
Prof. Ezra Abbott, D.D., LL.D., Cambridge, Mass.  
Rev. G. R. Crooks, New York.  
Prof. H. B. Hackett, D.D., LL.D., Rochester, N.Y.  
Prof. James Hadley, LL.D., New Haven, Conn.  
Prof. Charles Hodge, D.D., LL.D., Princeton, N.J.  
Prof. A. C. Kendrick, D.D., Rochester, N.Y.  
Prof. Matthew B. Riddle, D.D., Hartford, Conn.  
Prof. Charles Shortt, LL.D., New York.  
Prof. J. Henry Thayer, D.D., Andover, Mass.  
Prof. W. J. Warren, D.D., Boston, Mass.  
Rev. Edward A. Washburn, D.D., New York.  
Prof. Thomas D. Woolsey, D.D., LL.D., New Haven, Conn.  
Prof. Philip Schaff, New York.

On 7th Dec., 1871, the American Revisers met in the study of Dr Schaff, 40 Bible House, New York, to organize, and adopt a constitution and a system of rules.

The following is the constitution adopted:

I. The American Committee, invited by the British Committee engaged in the revision of the authorized English version of the Holy Scriptures to co-operate with them, shall be composed of Biblical scholars and divines in the United States.

II. This Committee shall have power to elect its officers, to add to its number, and to fill its own vacancies.

III. The officers shall consist of a president, a corresponding secretary, and a treasurer. The President shall conduct the official correspondence with the British revisers. The Secretary shall conduct the home correspondence.

IV. New members of the Committee and corresponding members must be nominated at a previous meeting, and elected unanimously by ballot.

V. The American Committee shall co-operate with the British companies on the basis of the principles and rules of revision adopted by the British Committee.

VI. The American Committee shall consist of two companies. The one for the revision of the authorized version of the Old Testament. The other for the revision of the authorized version of the New Testament.

VII. Each company shall elect its own Chairman and Recording Secretary.

VIII. The British companies will submit to the American companies from time to time such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.

IX. A joint meeting of the American and British companies shall be held if possible, in London before final action.

X. The American Committee to pay their own expenses.

Proof copies of the revised portions are sent out from Britain to the various American Revisers, which are regarded as strictly confidential, and are not to be made public in any way. The wisdom of this resolution of the British and American companies that complete secrecy shall be observed until publication, is very obvious. Were any other rule to be followed, the controversies which would arise would be interminable and tend only to disquiet the minds of the ignorant.

The expenses of the British Committee are borne by the University presses of Oxford and Cambridge, which will receive the manuscript for publication; and the expenses of the American Revisers are to be provided for by private liberality. The mode of operation is thus stated by Dr. Schaff:

"The British companies transmit from time to time confidential copies of their revision to the American companies. The American companies send the result of their labours to the British companies, likewise in strict confidence. Then follows a second revision on the part of both Committees, with a view to harmonize. The two revisions, and the result of the second revision are transmitted in like manner. The work is not distributed among sub-committees, as was the case with the revisers of King James, but the whole Old Testament Company goes carefully through all the books of the Old Testament, and the New Testament Company goes through all those of the New."

A future paper will treat of the object sought to be attained by the translation, and the appliances used by the revisers.

For the *Presbyterian*

#### E PERICULIS LÆTUS.

A pilgrim started down the path of life;  
Nor dreamed he then of sorrow or of strife;  
The road was gay with flowers all the way;  
The moonbeams played by night, the sun by day.

He plucked the bloom, still smiling as he went,  
And rested calmly when the day was spent;  
On mossy bank by river murmuring sweet,  
He closed his eyes and sank in blissful sleep.

Thus on he wandered, heard but pleasure's voice,  
That cried, "be glad to-day, in life rejoice;  
Wisdom is naught, live but to worship me."  
Sudden then came a mournful whisper—"Flee!"

Oh! He who breathed the word was sad and worn;  
His brow was pierced and rent by many a thorn;  
Homeless, without a friend, yet friend of all,  
He came to break the strength of Satan's thrall.

The youth gazed round with horror-stricken eye;  
Again the word seemed falling from the sky;  
Then downward bowed his head in anguish low,  
And darkly cried, "my God where can I go?"

In tender pity thus the Son of God—  
"Dark depths of woe are 'neath the grassy sod;  
The flowers you pluck are planted there by death;  
Poison is lurking in your every breath."

"My God, where can I go?"—again he wept,  
While o'er his spirit terror coldly crept,  
"There is no other way that I can see—  
"Take up thy cross," Christ said, "and follow me."

Then turned the pilgrim down a narrow road;  
Sad was his heart and heavy was his load;  
"Master"—he prayed—"guide Thou my steps this day."  
A voice said kindly, "I'm the life—the way."

The path was marked by blood, as of the feet  
Of one who went before and drenched the steep  
With His own life, and lo! the pilgrim found,  
Where'er he touched the stain, it healed a wound.

At length he reached a gate that opened wide,  
And led him to a place by Jesus' side,  
Where death or hell shall ne'er affright him more.  
He dwells where sin has ceased to wield its power.

The heavy cross which all the way he bore  
Without a murmur, though it galled him sore,  
Is changed into a bright, immortal crown;  
And at the Saviour's feet he lays it down.

Athel Mansie.

MINNIE F.

#### OUR STATISTICAL AND FINANCIAL RETURNS.

MR. EDITOR,—I should like to see the statistical and financial returns of our congregations on the same page. This was the case last year; it is evident however from the schedules sent down to congregations that it is not the case this year. One would like

to see at a glance the actual state of a congregation. Having our statistical returns in one place, and our financial returns in another, makes our Blue Book very bulky. It also renders it more expensive to the Church.

I do not consider it of any great importance that we should know "the number of communicants added during the year," "the number removed," "the number of non-paying members and adherents," "the number of baptisms," "the number of Sabbath School teachers," "the number of elders," or "the stipend promised from all sources," the "arreas due by the congregation," or "the Sabbath school and Bible-class contributions to missions." What we really want to know is the religious and financial condition of our congregations.

I am sorry that the contributions to the Aged and Infirm Ministers' Fund and the contributions to the Widows' and Orphans' Fund are crowded into the same column. These funds are totally distinct. I trust that in the future a column will be allowed for each.

From the statistical and financial returns issued by the last Assembly, I see that twenty two columns of information can be given on a page. Now it seems to me that we could get in twenty-two columns all the facts that can be of any practical use to us. I think we might be satisfied with the information which could be given under the following headings:—

1. Name of congregation.
2. Name of pastor.
3. Number of churches and stations.
4. Number of families in the congregation.
5. Number of communicants on the roll.
6. Number attending weekly prayer meetings.
7. Number in Sabbath schools and Bible-classes.
8. Stipend paid by the congregation alone.
9. Total contributions for strictly congregational purposes.
10. Contributions to College Fund.
11. " " Foreign Mission Fund.
12. " " "Day-Spring" Fund.
13. " " Home Mission Fund.
14. " " Supplemental Fund.
15. " " French Evangelization Fund.
16. " " Aged and Infirm Ministers' Fund.
17. " " Widows' and Orphans' Fund.
18. " " Assembly, Synod, and Presbytery Funds.
19. " " Other religious and benevolent objects.
20. Total contributions for all purposes.

Even these items might without any loss be reduced by two or even by three. The sums given in the Maritime Provinces for Foreign Missions proper and for the "Day Spring" might be put under one heading, so also might the sums given for Home Missions and for Supplements. Then the column for "other religious and benevolent objects" might be omitted. I see indeed that it is omitted from our present schedules. Perhaps it might be useful to have a column headed, Number of persons who take part in the prayer meeting, and also a column headed, Number of families who observe family worship.

Should it be desirable to know the number of communicants added during the year in each Presbytery, the number of elders in each Presbytery, the number of unpaying members and adherents, the number of baptisms, and such matters, information upon these point could be given in the reports of Presbyteries and Synods on the State of Religion. From these reports the Assembly's committee on the State of Religion could easily give on half a page all the facts wanted. I would like to know the number of elders in our whole Church, but I am not particularly anxious to know the number of elders in Kildonan or Cape North. I would like also to know the number of children baptized in our Church, but I have no special desire to know the number baptized in Hamilton or Halifax. I would like too to know the number of bad payers in the Dominion, but I have no wish to know the number of bad payers in any particular congregation.

ATHANASIUS.

#### KNOX COLLEGE HOMILETICS.

MR. EDITOR,—That your correspondent "Anti-Bombast" regards the suggestion of the introduction of the Yale system of lectures into Knox College as "an astounding proposal" is sufficiently manifest from the general tone of his letter and the significant animus of his *nom de plume*. Even if we had a Dr. Hall available as one of the list, the proposal would still be astounding, it is manifest. With the College going deeper and deeper into debt year by year, I

fancy that the reducing of expenditure will be regarded by the Church generally as anything but "an astounding proposal." That the professors of Yale College have a very different estimate of Dr. Hall and his lectures from that of your correspondent is manifest from their joint letter of thanks to him in which they say, "You have been giving in your own style, simple, lucid and forcible—not a theory or science of homiletics deduced from your study of great preachers ancient and modern, but (in accordance with the intention of the generous founder) practical counsels drawn from your own experience through a long and eminently successful ministry" etc. The professors of Yale with one consent here place the practical counsels of Dr. Hall, drawn from his own experience, in contrast to a mere theory of homiletics formed in the ordinary course of study. But the most marvellous feature in your correspondent's letter is the specimen of reasoning which he gives us as to Dr. Hall's incompetency. The self-depreciatory allusions of the apostle Paul might as well be used to prove that Paul was "the least of the apostles," and not "meek to be called an apostle" and that he was "less than the least of all saints!" Almost equally grotesque and morbid is his theory of pulpit popularity. All popular preachers are "frauds," and all the people are fools! "Anti-bombasts" letter, taken as a whole, is very amusing, but we should have anticipated meeting with it rather among the antique curiosities of some old museum than in the periodical literature of the present day. However, it has rendered good service in helping to bring about the change of system in the homiletical training of our students which many throughout the Church have long been anxious to see inaugurated. We should do the very best for our students that we possibly can. Every friend of the college and of the cause with which it is identified must regret a deficient current revenue, and from a sense of duty suggest and urge every measure that he thinks fitted to strengthen the position of the institution, and command the greater appreciation and liberality of our people. In this spirit and with these motives I have written. Your correspondent's main position is that the Yale lectures were never intended to supersede the regular professor. I answer, we have no professor of homiletics in Knox College at present, and instead of one lecturer I want to see three or four, at less expense, and the hearing of discourses entrusted to the regular professors. They can well take charge of the part of the work in homiletics not overtaken by the lecturers, I am convinced, although it may make their work pretty heavy.

His second position is that the Yale system is not the best. I shall neither spend your space nor my own time in refuting such gratuitous assertion.

CLERICUS.

#### VIGOROUS AND SUCCESSFUL PREACHERS—A DREAM.

MR. EDITOR,—In a recent number of the PRESBYTERIAN, I noticed an article on "Public Speaking." The writer proves satisfactorily that the wide diffusion of knowledge by the press has not superseded speakings or teaching from the platform or the pulpit. There are in the article many stimulating and suggestive thoughts. But these last, to my view, are more suitable to the public speaker, so called, than to the preacher. The kind of oration the writer has in view is what Aristotle calls "demonstrative;" that is "an oration intended to excite and gratify the hearers, or spectators, and to lead them to form a high opinion of the abilities of the orator." But such an oration does not seriously contemplate and strive after an ulterior moral end. The orator according to your correspondent, is to surround himself with an eager and pressing auditory, which he is to gratify and electrify. True; but so far as the preacher of the Gospel is concerned, *cui bono?* On this principle, the exposition of the Word of God and the direct practical benefit of the hearers are entirely overlooked. The writer says, "Let such a man come before an audience with a firm and intelligent grasp of his subject, and with an ability to ransack literature, science, and art for illustrations, and let him be in sympathy with all nature, and he will soon surround himself with an eager and pressing auditory." Rhetorically even, he would have been much nearer correct, had he said, "Let such a man come before an audience with a firm and intelligent grasp of some living Gospel truth, with an ability to unfold its true and full meaning, and to reveal

its glory and beauty, and to bring it into contact with some noble principle in his hearers' minds, and he will no doubt, by the blessing of God, be instrumental in converting sinners and in sanctifying and comforting believers, and he will soon be surrounded by many who are thirsting for the word of life, and by others who wish to know what they must do to be saved." The writer may say that he did not specially refer to preaching, but to what Aristotle calls demonstrative eloquence. Well, grant this, although all kinds of public speaking are fairly included in the article and under the principle enforced, which is, that eloquence is not to be found in the moral excellence or in the moral truth which is the subject of discourse but in something *external* to either; but what I fear is that young preachers, and others too, may suppose the writer's words specially intended for them. Now, when first I read the sentence that I have put in Italics, and which indeed contains the pith of the whole article,—it was very late, and I was just about "to turn in" I became completely overpowered and prostrated, and sank into a profound sleep.

Suddenly there was presented to my "astonished and admiring eyes" a scene of transcendent beauty and grandeur. It was a garden with a fine southern exposure, watered with living streams, and having in it "every tree that is pleasant to the sight and good for food." It seemed like Paradise restored. It had one high and most beautiful gate, and several other smaller gates, which were easier of access from the public road. It appears that the Lord of this garden has appointed certain persons to enter at stated times, to walk in its cool shade and enjoy its rich fruits, and also to guide into it as many as they can induce to accompany them.

Soon one of these appointed persons appeared at the splendid gate; he seemed to walk with an elastic step and to be fully conscious of his own importance; and he was followed by a large number of persons very like himself. His followers did not seem to value admission into the garden nor to care for or relish its fruits; but they all had their eyes steadily fixed on their leader, and they seemed most anxious to see how he would act. He did not keep them long in suspense, for he at once descried an apple under a tree, and partially covered with leaves. To this he directed attention. He did not advance near to it, but walked around it, looking at it, and gesticulating in such a manner that the spectators became greatly excited even before he opened his mouth. Then he asked with apparent astonishment, What is this? Amidst breathless silence he said, It is a potato. To verify this, he proceeded out to a potato field and dug potatoes till he found one very like the object lying underneath the tree; but on comparing them, it was evident he had made a mistake. Can it then be a walnut? To settle this question an excursion had to be made to the forest where many objects most beautiful to persons in sympathy with nature were seen, and a walnut was found. This was subsequently ascertained not to be of the same kind as the fruit found in the garden. Can it be a diamond, or some precious stone? As there was no place near where diamonds could be found, it was necessary to describe one, and also the appearance of diamonds lying dark and lustreless in the secret mine; from this it appeared that it could not be a diamond. Can it then be a fallen star? It was confessedly not luminous; still the answer to this question revealed an extensive knowledge of astronomy. By this time the spectators had become greatly excited and electrified. Taking advantage of their state of mind, he approached near enough to touch the object with his foot, and at once declared that it was an apple. This gave scope for an elaborate and learned description of the various kinds of apples, which was concluded with a fine classical allusion to the golden apples of the Hesperides. Amidst the tremendous applause thus elicited, the assembly broke up, all declaring that they would return and bring their friends and acquaintances a week hence, or even sooner if some saints' day or holiday should intervene, in which case a still more interesting performance might be expected.

While these things were transpiring, quite a different class of persons had entered by one of the side gates without any pomp or display. Their humble and serious leader could scarcely be distinguished from his companions. All were delighted to enter into the garden, and all were eager to take its nourishing and invigorating fruit. Their leader proceeded at

once to a tree in the midst of the garden, and after speaking of the fruit and its refreshing juices, he plucked an apple and peeled it, and cut it up with care, giving a piece to each. They were all delighted with the fruit. The supply was inexhaustible, as the fruit increased as fast as the guide divided and distributed it. When they were all satisfied, there was enough left of the one apple to carry home for the future use of themselves and friends. With fervent gratitude, they gave thanks to Him who had planted the trees, and permitted them to eat of the fruit. Their leader pointed out many other trees to which in course of time he would conduct them. All were not equally sweet and beautiful; but all were needed to their perfect nourishment and health. He told them further, that after subsisting on these fruits for a time they would be permitted to eat of the tree of life that grows in the midst of the paradise of God. I can never forget the look of satisfaction and gratitude with which they left the garden. They had evidently had meat to eat that the world knoweth not of. I was anxious to join them; I felt my heart beating, and I knew that tears were streaming from my eyes; but I could not move. At last the noise made by the shutting of the gate awakened me; and with deep disappointment and sorrow I discovered that it was a dream. Still the impression made on my mind was such that I could sleep no more that night. I tried to dismiss the whole scene, but I could not. It haunted me day and night so that I could not get rid of it. I began to think it must mean something. At last the thought occurred to me, "These things are an allegory;" the one leader evidently represents some of our "vigorous and successful preachers;" the other as clearly represents "that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season."

VERBUM SAT.

#### PRESBYTERIAN CHURCH GOVERNMENT.

[The following address in substance was delivered by Dr. Cochrane, on the occasion of the ordination and induction of elders in Zion Church, Brantford, on Sabbath Jan. 19th, 1879. It would be well if more frequent reference was made from our pulpits, to the distinctive features of our Presbyterian Church polity.]

It is customary on such occasions, to make a brief statement of Presbyterian principles. Many of our youth are growing up in ignorance of the reasons why they belong to one church more than another. And many adults, so long as their particular church is large and flourishing, care not to enquire into the method of its government, and the special functions of its different office-bearers. This spirit of indifference is to be deprecated. It is not calculated to make an intelligent or reliable membership, or to increase attachment to those fundamental doctrines which have, for ages, received the approval of intelligent men, not only within, but beyond our own denomination.

It is not asserted, save by extremists, that the precise form and order of church government held and practised by any one denomination at the present day is to be found detailed in the New Testament Scriptures. If it were stated in so many words, that Episcopacy or Presbyterianism or Congregationalism, was the only correct form of government, then it would clearly be wrong for any Christian man or woman to belong to any other. But inasmuch as the New Testament contains only general principles, it has been left to the different branches of Christ's Church—who are at one regarding the great essentials of our faith—to model their order of government and discipline as each conscientiously thinks is most in accordance with the simplicity and comprehensiveness of the Apostolic Church.

Episcopalians, Presbyterians and Congregationalists, all affirm that their respective forms of church government, are laid down in Scripture. By this, however, it is only meant that the leading features of this or that system are sanctioned by the word of God. They do not claim direct scriptural authority for its details, nor deny that there are many things of minor importance, connected with the government of the visible Church, which the Church herself may change and regulate, as she sees fit from time to time, in conformity with the requirements of the age. It is in this sense that we affirm, that "the Presbyterian form of church government in its fundamental features and leading principles, is sanctioned by Scripture and apostolic practice," or to adopt the language of our stand-

ards, "is founded upon the word of God, and agreeable thereto." But as Presbyterians we also add, that in our judgment, and without passing any censure upon others who may differ from us, no other form of church government seems so agreeable to, and founded upon the word of God, as that of our denomination.

Wherein then is it asked, do we differ from Episcopalians on the one hand, and Congregationalists on the other?

As Presbyterians we differ from the Episcopal form of church government inasmuch as we find no warrant in Scripture for what is known as apostolic succession, and no warrant for several orders among the clergy. We find, nothing that gives the least colour to the assumption that only those on whom have been imposed the hands of a bishop, coming in unbroken succession from the apostles, are to be regarded ministers of the Lord Jesus Christ. Indeed, no mention is made of apostolic succession either by Christ or his apostles, nor indeed for a very long period subsequent to the institution of the visible Church.

Moderate men in the Church of England, of pronounced evangelical sentiments, are coming over to this view, and are willing to recognise the validity of ordination otherwise than at the hands of bishops of their Church. One says "succession of sound doctrine is the true apostolic succession," and adds, "there is in the Presbyterate an original, inherent power of perpetuating the ministry in all its functions." When such sentiments become general, and are practised by the large and respected denomination of which we are speaking, we may expect closer communion than at present exists between it and the other evangelical denominations of the land.

We hold also as Presbyterians, perfect parity of rank among Christian ministers, and that the New Testament gives no warrant for metropolitans, archbishops, bishops, priests and deacons, superior in rule the one over the other. In official authority all our ministers stand on a level. Respect may and ought to be paid to age, ability, and eminent services rendered the denomination. In virtue of such qualities, the honour of presiding over our ecclesiastical assemblies and synods from year to year is bestowed upon distinguished brethren. But such an honour or office is only temporary. When the moderator's term of office expires, he takes his place among his brethren. We know nothing of an "inferior clergy," nor of grades in the Christian ministry. "One is your master even Christ; and all ye are brethren."

As Presbyterians we differ from our Congregational brethren inasmuch as we hold the unity of the Church—that the representatives of the Church, be they ministers or ruling elders, can act with authority over all the other parts, as did the Synod of Jerusalem, mentioned in the fifteenth chapter of Acts. The result is that the congregations of a district are grouped together, and are subject to the rule and decisions of the assembled elders. If a member of a certain church feels in any way aggrieved, he has just to appeal to the session of the church to which he belongs—composed of the minister and ruling elders. If dissatisfied with their judgment, he can carry his appeal to the Presbytery, composed of the ministers and elders of a certain district. If still dissatisfied, he can carry his case to the Synod, a much larger court, composed of the ministers and elders of several Presbyteries; and if still unsatisfied and unwilling to accept the decision of the Synod, he can appeal to the supreme court, and have the mind of the entire Church, as expressed in its General Assembly. After carrying his case thus far, most people will think that justice has been done, whatever be the result.

This system of government, which gives redress to the poorest member of the Church, is the glory of our Presbyterianism. For surely if in civil courts, a man has the privilege of carrying his case from the lowest to the highest tribunal, he should not be denied such a manifest right in the Church of Christ, where interests are involved far transcending the most important matters of a secular nature.

Time fails us to mention all the prominent features of Presbyterian church government and discipline, but the following may for the present occasion suffice: In every church court, there are equal numbers of the clergy and laity; no minister can be called to any church, nor translated from one charge to another, without the approval of his brethren; no minister can demit his charge, and no church can take any steps towards the dismissal of a minister without the ap-

proval of his brethren, churches cannot be built or mortgaged, without leave of the Presbytery, and all differences arising between pastor and people are settled, not by the individuals immediately concerned, but by the higher courts of the Church. Surely no form of government can be devised better calculated to promote the ends of justice and good feeling between all parties!

Now under Congregational church government, where each society has supreme authority, without reference to higher courts, there can be no appeal. Each church is an independent and separate organization. The same party may be accuser, witness, jury and judge. A member has no redress, and no appeal against what he considers an unjust decision of his brethren. His only alternative is to leave the body, or silently submit to wrong.

It ought however to be stated that, in some things, the practice of Congregational churches comes very near our own. They have their councils and associations and unions, meeting at the call of individual churches, or at stated periods, to advise in the settlement of pastors, and carry on the general work of the Church. But these councils have no authority beyond advice, which the churches may or may not accept, just as they see fit. The council, composed of learned and godly men, may advise and resolve that a candidate for the ministry, called to a certain church, is not a proper person for the ministry; but the Church, if it chooses and at times it does choose—can act directly antagonistic to the opinion given. It is also evident, that where a church can engage any pastor it chooses, with or without credentials, with or without the sanction of the brethren, with or without any public recognition services by the Church at large, there is ample room afforded for the entrance of illiterate and unprincipled men into the office of the holy ministry. In churches where pastors are not amenable to spiritual authority, and where each church can make its own creed, heresies of the most dangerous kind can be preached and promulgated with impunity.

But while, as Presbyterians, we regard our distinctive principles in accord with God's word, we desire to hold fellowship with all Churches holding evangelical views of divine truth. Our pulpits are open to approved ministers of the Episcopal, Baptist, Methodist and Congregational Churches, nor do our principles preclude us from entering theirs. We acknowledge the validity of Episcopal ordination, although that Church may not acknowledge ours, and we receive all members of evangelical Churches to sit with us at the table of the Lord. Nowhere is there a more liberal system of doctrine or discipline, than is to be found in Calvinistic Presbyterianism. Men who know not of what they speak, confounding law and order with bigotry and severity, and repeating the sneers promulgated by freethinkers and free-livers through the press and on the platform, speak of Calvinism as dying—as a system of doctrines out of harmony with the intelligence of the age. It will only die when God's word dies, for we are only Calvinists in so far as the great truths systematised by that mighty thinker are contained in the Bible. If dying, the symptoms of its decline are strange, for it grows in strength with years. Of the one hundred and seven millions of orthodox Protestants in the world, more than thirty-four millions are Calvinistic Presbyterians. Its missionaries belt the globe, and its converts are to be found in every clime. Nor will its mission end, we are persuaded, until the present dispensation ends, and the millennial age merges all faiths and forms of government in the one perfect and triumphant Church.

A few words on the office of the ruling elder, to which these brethren are now to be set apart.

The Scriptures speak of elders and bishops in the early church, these names being used synonymously. They also speak of *Ruling Elders* in contradistinction from those who *both rule and teach*—the ministers of the gospel. The word "elder" includes all, and is applied to those to whom is committed the spiritual training and government of the Church. It is of the ruling elder that we now speak. That the office has existed under the Patriarchal, Mosaic and Christian dispensations cannot be denied. The elders of the Children of Israel, or the elders of Judah, are phrases met with frequently in the Old Testament. The name occurs in almost every book, both of the Old and New Testament. The office was continued during the captivity, and after the return of the Jews from

Babylon. During the life of our Saviour, and in the apostolic age succeeding, and during the early centuries of the Christian Church, it remained in force. The Romish Church, in common with many other doctrines and ordinances of the Bible, rejected the office of the eldership, but it was continued by the Albigenes and the Waldenses during the bitterest persecutions of the middle ages. At the Reformation the Reformers restored this essential characteristic of Protestantism, and it has continued on to the present day in every Presbyterian Church.

The duties of the eldership during the Patriarchal, Mosaic, and Christian dispensations varied according to the age and circumstances in which they lived, but the following among others belonged to the office:—They were judges in the Church and in the State, and representatives of the people in all that pertained to their spiritual welfare, along with the apostles they jealously guarded the purity of doctrine and shared in the discipline and government of the Church; they were constituted, with the teaching or preaching elders, under-shepherds of the Lord Jesus Christ, to feed the flock, and to them was committed the receiving, the rebuking, or the excommunicating, of members, and all other matters connected with the promotion of godliness in the Church. It will thus be seen that there is ample scope in the office of the eldership for fervent piety—sound judgment, intelligent action and tender forbearance—in a word for the highest qualifications that any man can possess. High is the honour, great is the responsibility, of such an office, but to those who honestly seek to discharge its duties there is this promise given, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

#### KNOX COLLEGE HOMILETICS.

MR. EDITOR,— . . . As to the main question itself: I devoutly trust the day is far distant when any regular department of our college will be left to a variety of lecturers, however "successful" and "vigorous" they may be as preachers. How is it possible that any minister can prepare a system of Homiletics in the midst of his pastoral duties, (and if he is a successful minister these will not be light) to be delivered perhaps within a twelve-month's notice? Nor would the same care be likely to be bestowed on a course of lectures that were to be delivered perhaps but once or twice at most, as would be the case if the appointment was understood to be permanent. "Clericus" refers to Yale College. Has he inquired carefully whether the lecturers on preaching go systematically into the subject of *Homiletics*. I do not know what it is at Yale, but at Union Seminary the lecturers such as "Clericus" refers to, do not supersede the regular professors of Homiletics, and do not pretend to set forth a systematic course on that subject. When we can afford to add the plan of "Clericus" to what we already have it will be well, but I should deprecate a substitution. Further, has "Clericus" inquired into the results of the Yale system? Is he prepared to say there are no "failures" among her graduates, or that they are fewer in proportion than those of Knox College? Besides, would he tell us what he understands by "failure," and "success" in preaching and pastoral work? Surely his twenty years experience in the ministry should have taught him to speak less flippantly of success and failure in this calling. There is a day coming when every man's work shall be tried. It would further interest me to know "Clericus's" estimate of the work of Knox College during the last ten or twelve years. How many (for he must have considered all this before writing as he has done) of her graduates have proved what he calls failures? Are the ministers of our Church who have travelled the continent, or even the world, for their theological training, holding as a class, higher positions and with more apparent efficiency than our Knox College graduates?

I earnestly hope the Church will not be carried away with the fallacy that because a man may be a popular preacher and draw crowds, therefore he is successful, or that because a man appears to be successful himself therefore he can teach others to be the same. Every good reader and public speaker cannot teach elocution, and it is not every preacher that can teach sacred rhetoric. Indeed, I am persuaded that there are very few indeed who know how Homiletics and pastoral theology are taught just now at Knox College who would not consider such a change as "Clericus" proposes as most disastrous to these classes.

A. G. O. K.

January 27th, 1870.

## BOOKS AND MAGAZINES.

*Rose-Belford's Canadian Monthly*

The February number of the "Canadian Monthly" contains: "The Fallen Leaves," by Wilkie Collins; "The Reality and Mission of Ideal Characters," by E. Burritt; "Wild Roses," by N. D. Dole; "Something more about Volcanoes," by E. C. Bruce; "The Hadji Said," by H. L. Spencer; "The Political Destiny of Canada," by Sir Francis Hincks; "L'Amour," by W. P. Dole; "Under one Roof," by James Payn; "A Plea for the Militia," by Two Militiamen; "Robert Southey," by Walter Townsend; "Trial by Jury," by D. B. Read, Q.C.; "The Monks of Thelema," by Walter Besant and James Rice. Papers by a Bystander—No. 2; Round the Table; Current Literature. The paper on Volcanoes is accompanied by a number of striking and beautiful illustrations. Sir Francis Hincks does not profess to advance anything new regarding "The Political Destiny of Canada." It will be remembered that Professor Goldwin Smith wrote a sort of an annexationist article on this subject in the "Fortnightly Review," last spring. That article was pretty severely criticised by Sir Francis Hincks in the "Canadian Monthly." Mr. Smith replied through the same medium. And now, we have a rejoinder from Sir Francis. He answers the Professor's arguments at considerable length, insists that to advocate the disruption of the subsisting connection with the mother country is to advocate annexation to the United States, and repeats his charge of disloyalty. In "Papers by a Bystander" we have an exhaustive review of recent events and a sufficiently outspoken verdict on men and opinions, from Lord Beaconsfield and Jingoism to Bob Ingersoll and heterodoxy.

*The Preacher and Homiletic Monthly.*

"The Preacher and Homiletic Monthly" for February presents an interesting table of contents: "Making All Things New," by Theodor Christlieb, D.D., LL.D.; "Christ at Home," by J. P. Newman, D.D.; "The Flight of Time—A New Year's Sermon," by C. H. Hall, D.D.; "Light in the Clouds; or, Comfort for the Discouraged," by Wayland Hoyt, D.D.; "The Astonishment of Nebuchadnezzar as He Looked into the Fiery Furnace," by Rev. Joseph Elliot; "Ingersoll's Attack on the Bible," by S. A. Leech, D.D.; "Weak Points; or, Leakages of Power in State and in Church," by C. Y. Swan, D.D.; "The Relation of Christianity to Intellectual Culture," by C. N. Sims, D.D.; "Sinai Sends Sinners to Calvary," by Theodore L. Cuyler, D.D.; "Destructiveness of Skepticism," by J. L. Burrows, D.D.; "A Translated Bible is the Word of God," by Thomas H. Skinner, D.D.; "Redeeming the Time," by R. S. Storrs, D.D.; Children's Service. "The Best Robe," by Rev. David Winters; Anniversary Service "The Elements of Grandeur in a Church," by J. M. Buckley, D.D.; "Expository Preaching," by William M. Taylor, D.D.; also a "Text Study," by Dr. Geikie, the author of the "Life of Christ." "The Preachers Exchanging Views" Department is of special interest, as several leading clergymen tell how they prepare their sermons, and give other bits of experience. The "Suggestive Commentary on a Harmony of the Gospels," by the Editor, is continued. Under "Sermonic Criticism" we have "Elements of Power in Dr. Storrs' Oratory," and a remarkable interview with a business man, who severely criticizes clergymen. Dr. Taylor's article on "Expository Preaching" is the first of a series, and will doubtless be read by many with interest and profit. By many persons in the United States this kind of preaching is regarded as something new; and we suppose that to be Dr. Taylor's reason for making his introductory paper chiefly of a historical character, showing that it is no innovation, but has been much practised, from the time when Ezra from his street pulpit in Jerusalem, "read in the book of the law of God distinctly, and gave the sense, and caused the people to understand the reading," down to the time when, in Scotland, the forenoon service of every Sabbath was devoted to this practice of "lecturing," as it was called. Dr. Taylor then points out the uses and advantages of expository preaching, not for the purpose of superseding topical sermons, but of alternating with them, and promises in his next article to tell his brethren "where and how to begin."

A JUDICIOUS silence is better than truth spoken without charity.—*De Sales.*

## AMPHITHEATRES AND THEATRES.

The old Romans—I mean the Romans of old—were grand builders. When we put up a rickety wooden building that will furnish seats to five or ten thousand people, we think we have done something. But in the amphitheatre of Milan thirty thousand people could have reserved seats around an arena in which an army could stand. When it was flooded with water, mimic naval battles were fought in the presence of the multitude. Its stone seats, and terraces in which seats were placed, have been preserved, restored indeed from time to time, so that it is now the finest circus ground, perhaps, in the world. Fetes are celebrated in honour of distinguished visitors with as much splendor as when the Auldiers were the masters of Milan. Frederick Barbarossa laid the city in ruins in the year 1162, and whether the amphitheatre was built before or after, I have no means at hand of ascertaining.

At Verona is the best preserved specimen of an ancient Roman amphitheatre. It dates in the reign of Titus, who destroyed Jerusalem. It has, therefore, stood during an entire century of the Christian dispensation. It is an ellipse, five hundred and ten feet long and four hundred and twelve feet wide at the middle of it: forty tiers of solid stone rose, one above the other, on which 25,000 spectators sat, every one of whom could see the whole of the wide arena below. It was open to the sky: and in this delightful climate there is less need of a roof than in colder regions where there are more frequent rains. Beneath the tiers of stone seats, which rise 20 feet from the arena, there are dens and dungeons for wild beasts, and captives and convicts, and all the preparations necessary for "a Roman holiday." In this arena the city was regaled with sports that met their tastes, and these were such as required the shedding of blood. The gladiators who fought to the death made the play in which the people most delighted. A convict sentenced to contend with wild beasts, as Paul did, would get praise for himself, and please the populace, if he fought bravely with a lion from the African desert. In the dens of this old theatre beasts were held, and the alleys are as perfect now as they were when the hungry lions rushed through them, leaping into the arena for the Christian martyrs whom they tore limb from limb. The sand drank up the blood of the saints, and a modern circus or a troop of mountebanks now make a few hundred people merry where thousands once applauded to the echo when some brave fellow's life-blood oozed upon the ground.

The Colosseum at Rome had seats for eighty thousand. It is the most imposing monument remaining of Old Rome. Its history is a part of the church and of the world. Its dedication cost the lives of 50,000 beasts and 10,000 men who were killed in the games that amused the people and consecrated the theatre, in the first century of the Christian era! What hecatombs of human sacrifices were here offered! How often the martyrs went up to heaven from this arena in sight of a heathen multitude amused with their dying struggles, but unconscious of the joy that martyrs knew in the midst of agonies unspeakable.—*Dr. Irenaeus Prime.*

## FOR THE JOURNEY OF LIFE.

The following rules from the papers of Dr. West, according to this memorandum, are thrown together as general waymarks in the journey of life.

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury till you know the views and motives of the author of it.

Always take the part of an absent person who may be censured in company, so far as truth and propriety will allow.

Never think worse of another on his differing from you in political and religious subjects.

Never dispute with a man who is more than seventy years of age, nor with a woman, nor any sort of enthusiast.

Never affect to be witty, or to jest so as to hurt the feelings of another.

Say as little as possible of yourself and those who are near you.

Act with cheerfulness without levity.

Never to court the favour of the rich by flattering their vanities or their riches.

## TEMPERANCE NOTES.

ENGLAND has a standing army of 600,000 drunkards, 60,000 of whom die annually.—*British Quarterly Review.*

ON one Sunday 7,663 children, under 14 years of age, entered the public houses of Edinburgh for intoxicating drink.

"We shall make no national conquest of the vice and ungodliness of the people until the Church of God faces in right earnest the drinking question."—*Dr. Guthrie.*

WOMEN were allowed to vote on the question of selling lager beer at Plymouth, Massachusetts, the other day, and the sale of liquor was prohibited by a two-thirds majority.

INDIANA laws prohibit the selling or giving away vinous, malt, or other intoxicating liquors on Sundays, New Year's day, Christmas, Thanksgiving, Fourth of July, or election days.

THIRTY men that traffic in ardent spirits, and sell to all who will buy are poisoners general. They murder His Majesty's subjects by wholesale, neither do their eyes pity or spare.—*John Wesley.*

GOVERNOR TALBOT, of Massachusetts, in his message says: "Disclaiming evasion or concealment, I add my deliberate judgment that any permanent advance must be secured by prohibitory enactments.

"I CHALLENGE any man who understand the nature of ardent spirits, and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."—*Lyman Beecher, D.D.*

SINCE the Sunday Closing Act went into operation in Ireland, by which liquor shops are closed on the Sabbath, the arrests for drunkenness in thirty-nine towns have fallen off sixty per cent. as compared with last year.

So far as drunkenness depends on open temptations to it, the interests of trade and politics require the shutting by law of all the public doors to vice, and in furtherance of this work the Church may well put forth its best energies.—*Rev. Joseph Cook.*

THE Mayor of Maquoketa, Iowa, which city has prohibited the sale of intoxicating liquor, reports less than half the prosecutions for this crime this year as compared with last, a reduction of 40 per cent. in donations for relief of the poor, and a decided improvement in general trade.

DR. BUCKWELL, a fellow of the Royal College of Physicians, one of the leading authorities in Great Britain in reference to insanity, has made a strong attack upon the disease theory, and insists that practical Christianity is the best and only certain effective remedy for habitual intemperance.

THERE are 70,000,000 bushels of grain used annually in the United States for the manufacture of liquor. Were this to go into bread, it would give every man, woman, and child in the country 200 pounds per annum. In Great Britain, statistics show that 80,000,000 bushels are used every year in making liquors.

IN 1837 the cases of murder and aggravated assault in Ireland numbered 12,096; in 1838, 11,059; in 1839, 1,097; in 1840, 173. The diminution in a single year was over ninety per cent. Why? Because in the interim Father Mathew, the apostle of temperance, had secured two hundred and fifty thousand names on his pledges of total abstinence.

IN a recent sermon Dr. Thomas of Chicago said: "Intemperance is spreading waste and want and sin and death on every hand. We must unite to arrest this destroyer of homes and happiness, and I want to see women, our wives and mothers and daughters, have the right to vote for home protection against the giant evil that falls upon them with such crushing weight.

"I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his heel."—*Dr. J. G. Holland.*

MISS MITCHELL, the English authoress, says: "It is ever a question, seeing how deeply rooted and widely-spreading in every class is the curse of our country,—not, perhaps, bestial drunkenness, but the slow, consuming habit of perpetual drinking—it is a question, I say, whether the next generation may not act upon the principle that the only means of stopping this will be by legal compulsion, namely, to make the sale of alcohol in every form subject to the same penal restrictions as the sale of poison."

IN Connecticut under the prohibition law of 1854 crime diminished seventy-five per cent.; on the restoration of the license system crime again increased fifty per cent. in a single year; and yet again under its present local option law in the city of New London, where the inhabitants have decked against all liquor, the arrests for drunkenness have suddenly diminished from thirty-five in a single night to five, and the gambling houses are said by a reporter who is no friend to total abstinence to be doing a losing business.

IN New York City there are 8,000 licensed and unlicensed places for the sale of liquor. Put all these shops in a line, allow them each twenty feet front, and make allowance for streets of standard size, and your grogshops make a solid line thirty-five miles long. Church property in the United States, all massed together, is worth only three hundred and fifty-four millions of dollars. The drink bill of the United States is seven hundred millions of dollars a year. That is an estimate of the National Bureau of Statistics.

IN Vineland, N.J., where by a local prohibition all sale of intoxicating liquors is prohibited, one constable suffices for a population of ten thousand persons; and the poor fund reaches the enormous sum of \$4.00 a year. In Greeley, Colorado, where the same policy of prohibition is pursued, there is not a single police officer to a population of three thousand, and the poor fund reaches the sum of \$7.00. Bavaria, Ill., another total abstinence town of the same population, reports not a single pauper and not a single crime, because not a single drunkard.

**Scientific and Useful.**

**PICKLED TONGUE.**—For one dozen tongues make a strong brine sufficient to cover, add one teaspoonful pulverized saltpetre and half pound sugar, keep a weight on them so that they may be covered with brine. Let them remain two weeks, then hang up to dry or smoke if you like.

**QUEEN'S TOAST.**—Cut thick slices of baker's bread into rounds or squares and fry to a nice brown in butter or lard. Dip each piece quickly into boiling water, sprinkle with powdered sugar and cinnamon, and pile one upon the other. Serve with sauce made of powdered sugar dissolved in the juice of a lemon and thinned with a glass of wine.

**BEEF STEAK (A LA FRANCAISE).**—They take the best cut from the inner side of the sirloin, but any prime part will do. Place two pounds of steaks in a dish with a little of the best Lucca oil, and let them steep in it for eight or ten hours; add to them pepper, salt, and a little finely minced parsley, and fry them until they are brown; what remains in the pan may be thrown over the steaks. Butter may be substituted for oil, if preferred, and the steaks served up around the dish with olive sauce in the centre.

**PLASTER OF PARIS.**—It is a good plan to keep a box of plaster of paris in the house. Be sure and set it where no water can be spilled upon it. If the burner of a lamp becomes loosened, mix up a little with water and put it around the glass top of the lamp, then put the brass on. The whole operation should be performed as quickly as possible, for the plaster hardens or sets almost instantly. A board or some dish you will not need to use again, will be the best thing to mix the plaster on, as it is almost impossible to remove it after it sets. Where there are cracks or large, unsightly nail-holes in a plastered wall, plaster of Paris may be used to fill them up.

**HOW MUCH DOES A COW EAT?**—Dr. Robert Dundas Thomson, some years ago, carried out a series of experiments on feeding cows, in order to determine the value of milled grain as a food; and from his tables we derive that two Ayrshire cows, weighing 607 lbs. and 994 lbs. respectively, consumed in fourteen days 2,853½ lbs. of grass, about 102 lbs. each per day. These same cows when fed on barley and grass, ate 95 lbs. of barley and 1,000 lbs. of grass in eleven days, or 4.3 lbs. of barley and 90 lbs. of grass per cow daily. In this experiment 4.3 lbs. of barley seemed to replace about 12 lbs. of grass; this is not exact; but the grain and loss, under the different systems of feeding were but slight, although there was a slight gain in the first series and a slight loss in the second.

**IVY IN THE ROOM.**—The use of English ivies for the purpose of decorating rooms is becoming more extensive every year, and cannot be too highly recommended. Being very strong they will live through any treatment; but study their peculiarities, and manifest willingness to gratify them, and they will grow without stint. Many houses are too hot for them, as indeed they are for their owners. Neither plants nor people should have the temperature over 60° Fahrenheit. Take care and not enfeeble your ivies by excessive watering or undue heat, and you will see they will not seem to mind whether the sun shines or not, or in what position or direction you train them. Indeed, so much they will do themselves to render a room charming, that we would rather have an unlimited number of them to draw upon than anything else in nature or art. Do you wish the ugly plain doors that shut off your tiny entry from your parlor to be arched or curved like those in the drawing rooms of your richer neighbor? Buy a couple of brackets, such as lamps for the burning of kerosene are sometimes placed in, and screw them in the sides of the doors. Put in each a plant of English ivy, the longer the better; then train the plants over the top, against the sides, indeed any way your fancy dictates. You need not buy the beautiful, but costly pots the flower dealers will advise; common ones will answer every purpose, for by placing in each two or three sprays of coliseum ivy, in a month's time no vestige of the pot itself can be discovered through their thick screen. The English ivy, growing over the walls of the building, instead of promoting dampness, as most persons would suppose, is said to be a remedy for it, and it is mentioned for a fact in the *Fafer-Hanger's Companion* that in a certain room where damp had prevailed for a length of time, the affected parts inside had become dry when ivy had grown up to cover the opposite exterior side. The close overhanging pendent leaves prevent the rain or moisture from penetrating to the wall. Beauty and utility in this case go hand in hand.—*Journal of Horticulture.*

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TORONTO, FRIDAY, FEBRUARY 14, 1879.

## THE CONGREGATIONAL PRINCIPLE.

IN criticising a sister Church, we do so, not with any purpose of unduly exalting the Presbyterian system, or of laying bare the weak points of a neighbour; but rather to aid in bringing two bodies, which are in some respects essentially alike, into nearer relations with one another. There is much, we confess, that is worthy of admiration in the Congregational Church. In her historical development, in her protests against the evils of a State Church, in her doctrinal principles as originally promulgated and her general maintenance of these, in her love of civil liberty, and the encouragement she has given to learning and literature—in all these and other aspects we esteem this Church for her own sake. If we had learned to overlook what we regard her constitutional defects, it was from the hope that, by cultivating friendly relations and co-operating with the Presbyterian Church in this country, such evils would be almost entirely avoided and overcome.

It has fallen to the lot of this Province to illustrate the failings of the Congregational principle in two opposite directions. In the one, we see how a congregation can take into its own hands the settlement of a pastor, how it can call a man whether he is in ecclesiastical standing or not, how it can defy and set aside even the traditions of the congregational Church as to the ordination and induction of ministers, and how—when pushed to the extreme—it can leave the main body and maintain a defiant attitude by holding and using property which presumably was deeded with the intention of its being kept in connection with its own denomination. In an opposite direction to this, we have a painful illustration in the case of a minister who has served for many years, and with remarkable fidelity and zeal one of the Congregational churches, who is highly esteemed in the community as an able and earnest preacher of the Gospel, and whose character and Christian

work have commended themselves to his brethren in the ministry both of his own and all the other evangelical churches. This pastor had recently sent to him a document purporting to be from the deacons of his church, which requested, or rather demanded, his immediate resignation. There was no charge made against this minister. There was no meeting of the congregation. No opportunity was given for mutual explanations. There was some bare insinuation about the collections not coming up to the required standard, implying that the minister is responsible for the financial condition of his congregation, and making no proposals or suggesting any efforts to put matters right in this respect. There were some hints thrown out about visitation—a part of a clergyman's duty, which, in this case, we believe to have been discharged in an exemplary manner. So that we have before us the instance of a minister suddenly deprived of his office through the action of a body of men to whom he is not ecclesiastically responsible. The grand principle of a clergyman being tested or judged by his equals is in both of these cases ignored and trampled under foot.

Of course, it is possible for a congregation to call a man, not in orders, who might prove eminently qualified for the ministerial office. But there is no vestige of such a method in the times of the apostles. These invariably taught, and acted upon, the principle of the right to ordain being vested in the ordained. This has been the principle of every one of the great historical churches. It is the recognized principle of the Congregational Church herself, though her fundamental maxim of Congregational rule makes it possible to violate her own constitution. With the Presbyterian Church, in any part of the world, it is matter of rigid practice that congregations shall have the right of calling only such as have been licensed to preach, or ordained to the office of the ministry, by a duly qualified Presbytery. A call, if made to any person "without papers," or without a regular standing in the Church, would of course fall to the ground. We do not say but that a congregation might of itself make a good enough choice. Indeed, this is evident when we consider that very rarely does a Presbytery feel constrained to reject, after examination, either licentiate or minister who has received a call to a church. But it is surely a common-sense principle that some church court should first pronounce a party eligible for the ministry before he becomes a candidate for any vacant pulpit; as lawyers license law-students; as medical doctors determine the standing of candidates for the healing art; as all trades enforce an apprenticeship before the position and wages of journeymen can be enjoyed. Without this principle being observed in the Church of Christ, there would be the constant danger of the illiterate, or of men of uncertified character, being allowed into the ministry and placed over congregations.

On the other hand, without Presbyterial, or some corresponding authority, the position of a minister may be rendered one of very uncertain tenure. It is quite a supposable case that a pastor may be eminently efficient as a

preacher, thoroughly zealous and attentive in general visitation or in tending the sick and dying, well adapted for feeding the lambs of the flock, and be in every way qualified for the multifarious duties of a minister of Christ, and yet because of an imaginary slight given to some influential person, or a too exacting demand made in the matter of visitation, or the over indulgence of a hypercritical spirit by one or more of his hearers, this gifted and earnest pastor might be rendered very uncomfortable in a moment. With the Congregational system,—at least as it has been lately carried out—two or three ring-leaders have only to get their heads together, and coolly request the pastor's resignation. In the Presbyterian Church this could not be done. If there were any persons so disposed, they think twice before they act. There is the uncomfortable feeling of having to face a Presbytery, which is sure to probe a matter of complaint to the bottom, in the interests both of their brother and of the truth, whenever it is competently laid upon its table. They know that, if they have ground for action, it will receive conscientious treatment. They feel it is not pleasant to go before such a court with frivolous gossip. All this begets a high-toned principle of fair dealing between minister and people. The pastor feels there is a power above him to which he is responsible. The people appreciate the fact that their minister, in order to reach his ordination, has set aside the inducements of other professions—of commerce, of the sciences or arts—has resolved upon a life of denial and sacrifice in the cause of Christ, and has prepared himself laboriously and expensively at school and college for the work of the ministry. Rather than complain, even when minor defects appear in his character and work, the good folks in the congregation will proceed in the correction of these upon the principle of not letting the right hand know what the left hand doeth, and will seek to turn their minister inside out, and make a new man of him, by prayer and kindly sympathy and generous treatment. This is the sovereign remedy for minor defects—defects of temper, of habit, of speech. This is the Christ-like method of dealing with one who does not in all respects come up to our lofty ideal. Heap upon his head coals of fire—earnest prayers, hearty wishes, warm shakings of the hands, kindly smiles. If this were adopted, we make bold to say that there would hardly ever be an instance of pastoral resignation, except from causes which could be at once recognised.

It is very evident to us that the Presbyterian and the Congregational Churches are not essentially far from each other, although they are opposite poles as regards polity. The former has in recent times allowed more congregational liberty than before; but while doing so, she has retained all the machinery by which the independence of the clergy, and the rights of congregations, are secured. In the latter Church, there is too much power in the congregation, that is not checked and regulated by superior authority. In such circumstances, there cannot be any guarantee for regular order on the one hand, nor for ministerial independence on the other. The Con-

gregational Church, that she may retain the respect of her own members, and the co-operation of other churches, must adopt and carry out some practical plan of ecclesiastical control. She must aim at a central authority. She must no longer spill the water on the ground. She must consolidate all her forces. She must respect law, and even her own sacred traditions. In fact, if she could see her way to put the Presbyterian spoke in her wheel, she would prove herself to be all that is wanted—a church having an individuality with an historical development, and preserving and fostering a liberal and enterprising spirit. No doubt the conclusion will be drawn by some who read these words, that the sooner the Congregational Church is incorporated with the Presbyterian on fair and honourable terms the better for the great cause which we all have at heart. That is our own opinion in the premises, but we will be glad to learn what are the feelings of others regarding this matter.

#### WHAT IT IS TO BE A MISSIONARY.

IT is something to be a missionary. These words form the first sentence of a remarkable paper on "Missionary Sacrifices," written many years ago by the late Dr. Livingstone, but only recently published. It appears in the first number of the "Catholic Presbyterian," having been placed at the disposal of the Editor of that magazine by the family of the great explorer. It is supposed to have been written during his first visit to Britain, after having spent several years in missionary and exploratory work in Africa. But though it may have been written at this comparatively early period in his life, no one who reads it can doubt that the convictions and aspirations expressed in it formed part and parcel of the man's mind, and ruled it to the last; that he regarded himself as a missionary more than anything else during the whole of his remarkable course; that he valued his work of exploration chiefly as preparing the way for throwing the African continent open to missionary operations; and that even after his wonderful geographical discoveries had carried his fame over the world, and made his name familiar in the king's palace and in the labourer's cottage, he would still have said, "It is something to be a missionary." The world lost sight of the missionary in the discoverer; but he did not do so himself. The greater number of his admirers would have said, "It is something to have penetrated an unknown continent, discovering great lakes, tracing the course of mighty rivers, and finding multitudes of inhabitants where only a barren desert or a howling wilderness was supposed to exist; it is something to have accomplished, almost single-handed, what the armies of some of the most powerful empires of antiquity tried to do and could not." And so it is; but that is not what Dr. Livingstone said—he said "It is something to be a missionary." More than once in the course of his article he repeats the sentence; and then he changes it into "Who would not be a missionary?" which he also repeats. He seems to have written with

the view of giving an impulse to the missionary spirit among young men, especially among young men of education. He strongly recommends that missionaries should be thoroughly educated; he ridicules the ideas of those who thought that "any pious man who could read his Bible and make a wheelbarrow was good enough to be a missionary," wrongly supposing that the work at home required more learning and ability than the missionary work; and he says they might as well believe "that household troops need more ability than those who must rough it in the field, and that Field-Marshal Prince Albert requires more talent than Field-Marshal the Duke of Wellington." As to the matter of "sacrifice," he says:

"Hundreds of young men annually leave our shores as cadets. All their friends rejoice when they think of them bearing the commissions of our Queen. When any dangerous expedition is planned by the Government, more volunteers apply than are necessary to man it. On the proposal to send a band of brave men in search of Sir John Franklin, a full complement for the ships could have been procured of officers alone, without any common sailors. And what thousands rushed to California, from different parts of America, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer and toil and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifice there—And why should we so regard all we give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish. . . . We talk of 'sacrifices,' till, we fear, the word is nauseous to Him. It ought not so to be. Jesus became a missionary and gave His life for us."

We present in a condensed form, some of the reasons given by this great and good man for his statement that it is something to be a missionary: 1. He is sent forth as the messenger of the churches, after close scrutiny, and may thus have full confidence in his fitness for the office. 2. He is not forgotten. More prayers ascend for him in public and in private than for anybody else. 3. He experiences many special providences. Of these the Dr. mentions some remarkable instances. 4. He has the promise "Lo, I am with you." "Is that presence a thing of naught?" 5. "No higher honour exists than that of being fellow-workers with God;" no greater privilege than that of being messengers of mercy to the heathen; no greater glory than, after having our chains knocked off, to be sent forth to proclaim liberty to the captives." 6. The missionary is not so much troubled with denominationism as the ministers who remain at home are. His "heart is expanded and filled with generous sympathies; sectarian bigotry is eroded, and the spirit of reclusion which makes it doubtful if some denominations have yet made up their minds to meet those who differ with them in heaven, loses much of its fire." 7. The difficulties encountered prevent his faith from growing languid. 8. His enterprise is in accordance with the spirit of the age, which is one of benevolence. Modern missionaries "do not live before their time." 9. He "goes forth having all the aids the arts and sciences can furnish. It would have been different, had God in His providence permitted heathen nations to make the discoveries which now belong to the lands from which alone missionaries emerge." 10. God is preparing the world for missions which will embrace the whole human family. By exploration, and improvements in means of travel, the world is "getting closer, smaller—

quite a compact affair." The promise will soon be fulfilled, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea," and it is something to take part in bringing it about. 11. "The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Mode Missionary that ever appeared among men."

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, the 28th day of January. Present eighteen ministers and seven elders. Amongst the items of business were the following: Some discussion having arisen in the congregation of Cook's Church, in Muskoka, respecting the name of the Church, a memorial on the subject was left over till next meeting, and Mr. Findlay was requested to take measures in the meantime for settling the difficulty and restoring harmony. The circular of the Assembly's Sabbath School Convention was received, and a committee, consisting of the Rev. Messrs Rodgers and D. McDonald, ministers, and Mr. Thomas Dallas, elder, was appointed as a standing committee on Sabbath Schools to issue the blank forms, receive the returns, and prepare a report thereon for transmission to the Synod's Committee on the same subject. It was intimated in a former report of proceedings of this Presbytery that Mr. T. V. Roy, a native of India, appeared and intimated his desire to be educated as a medical missionary, and that a committee was appointed to assist him in making a written statement of what he wished the Presbytery to do. This assistance was deemed necessary to avoid discourtesy to Mr. Roy on the one hand, and to avoid loss of time on the other; but, the Presbytery by giving it did not, in intention, or in fact, commit itself to anything more than help to lay his statement in a proper way before the court. The committee reported on the 28th inst, and the Presbytery resolved to take no further steps in the matter. It was found that the stations of Minesing, Hunter's and McCrae's settlements desired to be united with Craighurst, a portion of the charge of Flos and Medonte. Messrs. Leiper and Crow, ministers, and Mr. J. Brown, jr., elder, were appointed a deputation to meet with interested parties at Craighurst, and see what arrangements may be made for effecting the object desired. The Sessions of Barrie and of Flos and Medonte were to be notified of the meeting. Mr. Rodgers, Convener of the Home Mission Committee, tendered his resignation of the Convener'ship. The Presbytery expressed regret to learn of the resignation, and laid it over till next meeting. Circular letters from Presbyteries of Brockville and Stratford, intimating their intention to apply to this General Assembly for leave to receive Revs. Messrs. George Blair and John Kay, as ministers of the Church, were received. The committee on re-arrangement of Congregations in Innisfil, West Gwillimbury, Tecumseth and Adjala, reported that no changes in pastoral relation for the present are possible, and recommended that a student be procured to labour in Bradford, St. John's Scotch Line, and Scotch settlement, under the direction of Rev. Mr. Panton. The recommendation was adopted, and Messrs. Acheson and Leiper were appointed a deputation to these congregations to ascertain whether they approve of the proposed arrangement. The Rev. Dr. Fraser tendered resignation of the charge of the First West Gwillimbury. The resignation was laid over till next meeting, and the Clerk was directed to cite the session and congregation for their interest. The brethren view this resignation with very deep regret, but they desire, should the resignation take effect, to retain the presence and counsels of one whose character and large experience would render him an honour to any church court, and they appointed a committee to ascertain in what way the full status of Dr. Fraser may be continued. Messrs. W. Sutherland of Scotch Line and Wm. Smart of Second Tecumseth, elders, were appointed assessors with the session of First West Gwillimbury in the matter of electing and ordaining elders. The Rev. John Grey, M.A., addressed the Presbytery on behalf of Queen's and Knox Colleges, and urged their claims to more liberal support. Very cordial thanks were tendered to him for his able advocacy of both institutions and their claims.—ROBERT MOODIE, *Pres. Clerk.*

## CHOICE LITERATURE.

## FROM JEST TO EARNEST.

BY REV. E. P. ROE.

## CHAPTER XVI.—HOW WOMAN MAKES OR MARS.

In the changes that occurred after leaving the supper-room, Miss Martell took Harcourt's arm and said in a low tone :

"I was glad to see that you did not take any wine."  
"And I am glad you cared to see. But how could I, after your gentle hint? I know my weakness. If I had indulged in one glass I might have taken too many, as I am sorry has been the case in more instances than one to-night."

"You admit, then, that it is a weakness?" she said gently, fixing her eyes, that were no longer cold and expressionless, upon him.

"In truth, I must admit that I have many weaknesses, Miss Martell."

"You certainly possess one element of strength, in that you recognize them. Knowledge of danger is often the best means of safety. But how is it that you are so ready to acknowledge weakness of any kind? I thought that men scoffed at the idea that they could be weak or in danger from any temptation."

"If they do, they either do not know themselves, or they are not honest. I do know myself, to my sorrow, and it would seem like sacrilege to me not to be truthful and sincere with you. And yet it is when I am with you that I most despise myself."

"How, then, can you endure my presence?" she asked, with a shy, half-mischievous glance.

He flushed slightly, and tried to disguise a deeper meaning with a slight laugh, as he said :

"If I were shut out of Eden, I should often be tempted to look over the hedge."

She did not reply at once, nor lift her eyes to his, but the color deepened upon her cheek; and if he had seen the expression of her averted face, his might have appeared more hopeful.

After a moment she turned and said, with a smile, "I think the fact that you would like to look over the hedge, a very promising sign. It proves that you regret our lost Eden purity, and would like to possess it again. If you will only let your wishes develop into right action, instead of looking wistfully over the hedge, you may be welcomed within the gate of the better Paradise."

He looked at her searchingly, but she again turned away her face, and would not meet his eye. After a moment, he said :

"I do not think you used the pronoun 'our' correctly. There is nothing akin between my moral state and yours."

"Yes there is," she replied earnestly. "If you struggle as hard to do right as I do, you are trying very hard indeed."

With a quick glance of surprise he said, "It has ever seemed to me that you were developing as naturally and inevitably as a moss-rose."

"Nonsense!" she answered, a little abruptly. "I am as human as you are. I have doubtless had advantages over you in being more sheltered and less tempted. But in a world like ours, and with natures like ours, everyone must struggle hard if they would live good lives. Even then we need Divine help."

They had now passed into quite a large conservatory, where they supposed they were alone. He took her hand and said, with a manly sincerity that made his face almost as noble as hers was beautiful :

"Miss Martell, you are holier than I am. You are as much above me as heaven is above the earth. And yet, because you have not said to me, 'Stand aside, for I am holier than thou;' because you have made a claim, which I can scarcely understand, of kindred weakness—of like need of effort to do right—you have given me a little hope that possibly at some distant day I may find a way out of my doubts and weaknesses. I would like to be a true and believing man."

"Please do not think that I have it in my heart to say 'Stand aside' to any one. Such a spirit is most unchristian, and in me would be most unwarranted. Do not think I meant that when I repulsed Mr. Brently. He has forfeited every right to the title of gentleman. I believe he is utterly bad, and he shows no wish to be otherwise; and I was disgusted by the flattering attentions he received from those with whom he had no right to associate at all. When will society get beyond its vulgar worship of wealth! But, Mr. Harcourt, please don't talk about a 'possible way out of your doubts and weaknesses at some distant day.' You paid me the highest compliment in your power, when you refrained from wine at supper to-night. I am going to ask a personal favor. Won't you let it alone altogether? Mr. Harcourt," she added, her eyes filling with tears, "I cannot bear to think of a nature like yours becoming a slave to such an appetite and it does seem to master those who are naturally the noblest."

He turned away to hide his own feeling, while she, with clasped hands, stood looking at him, as his good angel might. When he turned to her, he spoke calmly, and almost humbly :

"I will not protest too much, Miss Martell. I will make no loud and absolute promises, but it seems to me, while I stand here in your presence, I could not do a mean or ignominious thing again. But in that degree that I revere you, I distrust myself. But I pledge you my honor, that I will try to do what you ask, and more."

"You give me just the kind of promise I like best," she said, giving him her hand with a happy smile. "But I cannot tell you how much I wish you could seek God's help, as simply, as believingly, as I do."

"Ah, there is the trouble," he replied, in deep dejection. "My mind is tossed upon a sea of doubt and uncertainty."

Then, as from a sudden impulse, he said, "But I could worship you. You are the most beautiful woman here to-night, but instead of making your beauty the slave of contemptible vanity, and employing it, like Miss Marsden and others, merely to win flattery and attention, you turn from all, and forget yourself and your own pleasure, that you may keep a man that is hardly worth saving, from going to the devil. If I go, after your kindness to-night, it will be because I ought."

Here her father called her from the door. The character of the entertainment was becoming such that he was anxious to get away. As they left the conservatory, she said in a low, hasty tone :

"I am not so unselfish as you think; for it would make me very unhappy, if you did not become what you are capable of being."

"Since you care personally what becomes of me, you have given me double incentive," he answered eagerly, as they passed out.

As they disappeared, Lottie Marsden stepped out from behind a large lemon tree, with an expression upon her face quite as acid as the unripe fruit that had helped to conceal her. How she came to witness the scene described, requires some explanation. As they left the supper-room, she shook De Forrest off for a time, and when Miss Martell parted from Hemstead, she joined him. After the attention he had received, she was not in as patronizing a mood as before.

"Are you willing to take a short promenade with such a guy as I am, Mr. Hemstead?" she asked.

"Yes, if you are willing to link yourself with so much awkwardness."

"I wish I had your grace of mind, Mr. Hemstead."

"You have no occasion to find fault with nature's gifts to you."

"I fear you think I should find much fault with myself, if not with nature. But I can hardly find fault with you after your kindly tact in the supper-room. I wanted to join your breezy, sprightly chat, and you gave me a chance so nicely."

"Because I wished you to join it. It was not a deed of charity, and you well repaid me. Indeed, I saw so much thought in your face, that I wanted more of the same kind."

"I think you see more than we give you credit for," she said, looking doubtfully at him.

"We," who are 'we'? Yes, I am seeing a good deal here to-night. As you went to see the 'other set' a few evenings ago, I also am seeing some new phases of character."

"And some new phases in one that you had a pretty good opinion of that night. I imagine you no longer consider me 'capable of the noblest things.'"

"I have not changed my mind on that point at all, but—" and here he hesitated.

"But you are discovering that I am also capable of just the reverse."

He flushed, but said gravely, "You put my thought too strongly, Miss Marsden. It would be nearer the truth, if you care for my opinion at all, to say that I do not understand you."

She also flushed, but said a little coldly, "I am not surprised, I scarcely understand myself."

"I find you full of puzzling contradictions," he added :

"Since I cannot contradict you, I will seek some fallible creatures like myself;" and she vanished, leaving him as uncomfortable and puzzled as ever he had been in his life.

She had scarcely entered the parlor, before both De Forrest and Brently sought her hand for a waltz. The latter had disgusted her before, and now he was too tippy for even the willing blindness of girls like Addie Marchmont, so she escaped with De Forrest, but soon found that his step was out of tune with the music, or her own mind so pre-occupied that their feet made discord with the notes. Therefore she led her subservient attendant into the conservatory, and got rid of him for a time by the following ruse.

"I dropped something in the supper-room. Please find it, and look till you do."

De Forrest's ideas were too confused to ask what she had lost; and once in the supper-room again, the champagne was so inviting, that he with Brently and others, finished another bottle.

With thoughts dwelling on Hemstead's words, she strolled to the further end of the walk, and around into another aisle, wishing to be alone for a few moments. It was then that Harcourt and Miss Martell entered, and before she was aware, she heard the uncomplimentary reference to herself, and understood the significance of the unexpected scene.

"That is what Mr. Hemstead thinks me capable of," she thought, with tingling cheeks—"making my 'beauty, the slave of contemptible vanity,' and employing it merely to win flattery and attention for myself. You put it very plainly, Mr. Harcourt. I know what is your opinion of me certainly. I wish I cared as little what Mr. Hemstead thinks; and why I should care any more, I'm sure I don't know. Yes I do, too. He's a true, good man, and is the first one that ever treated me as if I were a true, good woman. But now I have made it clear to him, as well as to Harcourt and Miss Martell, what I really am. I knew what Brently was as well as the rest, and yet I smiled upon him because the others did. By this time, both of my most ardent admirers are typsies. What is their admiration worth?"

As she entered the parlors she saw at a glance what would be the character of the remaining hours. The sensuous spirit of wine would inspire the gayety and intensify the natural excitement of the occasion. Heretofore she could join in a fashionable revel with the keenest zest, but she could not to-night. Unconsciously Miss Martell had given her a stinging rebuke. She had been shown how a beautiful woman might employ the power of her fascinations to lure men into purer and nobler life, as Hemstead had suggested the morning after his arrival. As she remembered that she had used her beauty only to lure men to her feet, that she might enjoy a momentary triumph soon to be forgotten in other conquests, she was already more than dis-

satisfied with herself—an unusual experience with Lottie Marsden.

She refused half-a-dozen invitations to dance, and was about ascending to the dressing-room, when Harcourt met her in the hall and said :

"I think I had better send De Forrest home. Hemstead will go with him."

"What is the matter with Julian?"

"Well, they say he mistook a decanter of brandy for wine. At any rate he is under the table 'looking for something of yours,' he says; though what, he does not say or does not know. What's more, we can't get him up, for he says you told him not to leave the dining-room till he found it. I fear we will have to use force, unless you can manage him."

Then, with a burning flush of shame she remembered how, in her wish to be alone, she had sent him into temptation, instead of trying to shield and protect, as had Miss Martell in the case of Harcourt, whose abstemiousness had excited the surprise of more than one. But without a word she went directly to the supper-room; and there witnessed a scene that she never forgot.

The elegant De Forrest was crawling about the floor, uttering her name continually in connection with the most maudlin sentiment, and averring with many oaths that he would never rise till he had found what she had lost.

Brently, almost equally drunk, sat near, convulsed with laughter, saying with silly iteration :

"He's looking for Miss Marsden's heart."

Mrs. Byram and her soon stood helplessly by, their manner showing that their wish to be polite was almost mastered by their disgust. Hemstead, who was trying to get De Forrest up, had just given a stern rebuke to one of the giggling waiters as Lottie entered.

It did not take her over a moment to comprehend all. While her face was crimson, she acted decidedly and with a certain dignity. Going directly to De Forrest she said :

"Julian, I have found what I lost. Get up and come with me."

His habitual deference to her wishes and words served him now. Her tone and manner were quiet but very firm and positive, and he at once sought to obey. Hemstead and Harcourt helped him to his feet.

"I am going home, Julian, and wish you to go with me," she continued in the same tone.

"Certainly (hic) my dear (hic) I'll do anything (hic) in the world (hic) or any where else for you."

A look of intense disgust fitted across her face, but she turned, and said emphatically to the others :

"I am more to blame for this than he. I sent him here some time since, when I knew, or ought to have known, that he should have been kept away from temptation. May I trespass so far upon your kindness as to ask all present to remain silent in regard to this scene."

"I know little of etiquette," said Hemstead, but surely any one would fall utterly in true courtesy, did they not accede to that request."

"Thank you, Mr. Hemstead," said Lottie, with a look he did not soon forget. "Will you order the sleigh to the door. Mr. Harcourt, will you get Mr. De Forrest's hat and coat?"

The door leading into the parlor had been closed and locked as soon as the trouble commenced, and thus the guests were ignorant of the disgraceful scene.

"Julian, I wish you to sit quietly here till I return," said Lottie, in the most decided manner.

He had sense enough left to know that something was wrong, and that his safest course was to yield to her. So, muttering, maudlin, and dishevelled, he sat almost helplessly in the chair where he was placed, with not a trace of his former elegance left.

Lottie looked at him a second, with a strange expression, then taking Mrs. Byram one side, asked :

"Will you be so kind as to have the doors of the parlors leading into the hall closed, as if accidentally, when we pass out?" Adding, "I think if Mr. Byram can get Mr. Brently to his room now, it would also be well."

Mrs. Byram commenced many professions of regret, but Lottie merely said :

"I cannot think about it now. I can only act," and she hastened away to prepare for the drive home.

A moment later De Forrest was steadied through the hall and helped into the sleigh.

"Shall I sit by him," asked Harcourt.

"No," said Lottie, in the same decided voice. "I will take care of him. I was the cause of his trouble, and will not leave him till he is safely home. You will greatly oblige me if you will remain with Addie and Bel, and disarm their suspicion and that of others. Mr. Hemstead will accompany me, and we will send the sleigh back immediately."

"Miss Marsden," said Harcourt, "you are a noble-hearted girl. I will do whatever you wish."

"Thank you for what you have done. That is all."

"The horses are restless, I will sit with the coach-man," said Hemstead, surmising that Lottie would desire all the seclusion possible under the circumstances. He was correct, for as Harcourt retired she said in a low tone :

"You are right. I would be glad to escape now even from your eyes, that are friendly, I trust."

"Yes," he replied with an emphasis that did her good, "most friendly," and they drove away through the cold white moonlight and colder and whiter snow, and to Lottie, with her burdened conscience and heavy heart, the calm night seemed more than ever like a face regarding her with cold and silent scorn.

(To be continued.)

FAITH is the key-note that unlocks the cabinet of God's treasures; the King's messenger from the celestial world, to bring all the supplies that we need out of the fulness that there is in Christ.

BLESSED is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules. One monster there is in the world, the idle man.—Carlyle.

## DECAY IN THE BELIEF IN WITCHCRAFT.

A doctrine, the denial of which two centuries ago in New England would have been considered proof positive of infidel tendencies and a long stride towards atheism; a doctrine which the most revered divines identified with a standing or falling Bible; which was commended to favour by the almost concurrent voices of the learned of preceding Christian ages; which bishops and councils had stamped with a solemn approval; on the ground of which death had been inflicted on thousands upon thousands of men and women, especially from the thirteenth century onwards—this doctrine has now disappeared. It is alien to our consciousness. It is no longer included in the stock of religious beliefs. The first skepticism respecting it was resented and deplored by good men as an evidence of the degeneracy "of the present age,"—that had "present age" which good men in every generation have pronounced worse than any other before it. The first signs of the obsolescence of this ancient belief were observed with dismay by sincerely pious men, who rallied for the defence of the faith, and grasped the ark more tenaciously the more they saw it to be in danger. They hurled their proof-texts—"Thou shalt not suffer a witch to live;" they spurned the novel interpretations which made the "witch" to be a mere juggler; they shouted, "Sadducee;" they scattered their sarcasms on the effrontery of the new lights who fancied themselves on a loftier pinnacle than the generations before them. All was in vain. The obsolescent belief soon became obsolete. The eighteenth century smiled at the credulity of the seventeenth; and the nineteenth century does the same. Witchcraft, along with faith in it, has vanished. The devils who helped their human allies to pinch and prick sleeping children, sometimes to poison cattle, and upset milk-pails, have taken their flight. Salem is quiet from the incursions out of Tartarus; it is actually, as well as nominally, a city of peace. Gradually, and yet rapidly, men came to disbelieve what they had before believed. Emancipated from the old tenet, they began to deride it as a weak superstition. Spasmodic efforts to save the decaying doctrine proved useless. Even the potent voice of Wesley fell on listless ears.—*Prof. Geo. P. Fisher in Sunday Afternoon for January.*

## ANCIENT FURNITURE AND MANNERS.

Half a century ago there was among us a real respect for aged people, outside of the circle of near kinship. Boys and girls on the roadside were not ashamed to "make their manners" to their elders, who, in turn, had the politeness to return their courteous thanks for this youthful civility. That was a good symptom of the social sentiment. But the movement of the spirit of the age has left this mostly behind; and with this respectful feeling for those whose years and position entitle them to an honorable regard, has gone, to a perilous extent, the reverence of many for the authority of the parental rule, for the authority also of the State and the statute-book. It is very difficult to break down a proper habit of esteem for one object, and not involve a weakening of respect for others. It is very difficult to bring up that lad into a trusty, law-abiding citizen, who has cultivated the vice of a contemptuous disregard for his elders and his betters. Sometimes there has been a servile deference to these, which is the leaning over of a virtue to the other side. That is not our danger. Now and then a passion for the antique in the fashion, and the hunt becomes ludicrous in its eagerness after almost anything which has an ancient look and odor. That is not to be laughed at as a folly except in its excess. But if, while we are polishing up and restoring these relics of our fathers' furniture and wardrobes with so much zest, we would revive, at the same time, and re-enthroned some of their sound and righteous principles of honor to whom honor is due, our dwellings and persons would not only receive adornment, but our land would be toned up with a return of stable, healthful public sentiment much needed to allay the fever, and to purge off the impureness of our general social and civil life.—*Sunday Afternoon.*

## CONSUMPTION CURED.

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

## JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

THE Great Council of Geneva has accepted the principle of the separation of Church and State and appointed a Commissioner to examine the bill designed to carry this project into effect.

THE trial of the Glasgow Bank directors has resulted in the conviction of Lewis Potter, of the Glasgow shipping firm of Potter, Wilson & Co., and Robert Sumner Stronach, the manager of the bank, of the offences as charged. The other directors were found guilty of uttering false abstracts of balance sheets. Robert Sumner Stronach and Lewis Potter, convicted of fraud, theft and embezzlement, were sentenced to eighteen months' imprisonment. The five other directors—John Stewart, Robert Salmond, William Taylor, Henry Inglis and John Innis Wright, convicted of uttering false abstracts of balance sheets, were sentenced to eight months' imprisonment.

## GLEANINGS FROM THE PRESS.

CHRISTIAN AT WORK. "Looking over any of our great congregations, one is not struck with any evidence of hard times in the appearance and dress of the people, and in going from house to house we do not observe many symptoms of poverty; but when the offering plates are handed round, there, where true Christian spirit would let the pinching appear last, it is seen first, and it remains longest."

UNITED PRESBYTERIAN: "Complaint is often made that teachers of public schools are not fit for their positions, and especially that they will not remain at work for a lifetime. A moment's thought would suggest the reason: their compensation is too small. Pay them better salaries and they will show immediate improvement. In many country places the man who has charge of the minds, morals and manners of the children is paid less than the man who feeds the sheep and drives the oxen."

GUELPH MERCURY: "We have received from the office of the *Canada Presbyterian* this handy little 'Year Book,' giving the fullest and most reliable information regarding the Presbyterian Church in Canada and Newfoundland. It is compiled by the Rev. James Cameron, of Chatsworth, who is admirably fitted for the work. In addition to the calendar and blank memoranda it supplies all needful information respecting the Colleges, Assembly, Synods, Presbyteries of the Church, giving the names and places of residence of every settled minister in the body, together with much other useful matter. It also gives some interesting details about the Presbyterian churches in the United States. To every Presbyterian who takes an interest in his church the 'Year Book' is indispensable."

LONDON CHRISTIAN WORLD: "Notwithstanding all the protests that have been uplifted against it, there can be little doubt that the next few days will see the lotto scheme for the relief of the City of Glasgow Bank shareholders fairly floated. The Rev. G. Robson, Inverness, hopes that the scheme "will be publicly reprobated by the Church of God in the land," and a Free Churchman unknown has strongly advocated the exercise of church discipline on all those who countenance the nefarious plan. Rather awkward results would ensue from the adoption of the Free Churchman's suggestion, for among the chief promoters of the lottery are to be found Sir James Watson, Dr. Anderson Kirkwood, and Sir Peter Coats, who may be regarded as fairly representing the lay element in Established, Free and United Presbyterian churches respectively."

N. Y. CHRISTIAN INTELLIGENCER: "Still we plead for honest money. Gold and silver have come back again. Now let the coins be made worth their face as nearly as possible. Years ago, before the discovery of gold and silver deposits in the Sierras, and when those metals were scarce with us, the coin of the United States was debased in order to keep it in the country. But a great change has occurred, and we are now one of the chief gold and silver producing nations in the world. We have gold and silver to sell. Let the alloy in our coins be reduced and their bullion value be raised. English sovereigns circulate everywhere. They contain 916 2/3 parts of gold in one thousand. Our coin has 900 parts of gold in one thousand. Why should they not be as good as the British? Cross the line and go into Canada, and our silver quarter is worth only twenty cents, the dime only eight cents. Let us make our coins as pure as possible, introducing only as much alloy as may be necessary to prevent excessive wear. Let us be honest."

NOT in great historical churches, not in elaborately organized politics, has the strength of Christianity resided, but in its power to awaken in individual hearts a sense of personal responsibility, and to place the soul alone with God. It would have been, but for this, long before now a fossil faith and a lifeless tradition.—*Christian World.*

We are like southern plants taken up to a northern climate and planted in a northern soil. They grow there, but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which has not the strength to make in the half-chilled but still genuine juices of its southern nature. That is the way in which the ideal life, the life of full completions, haunts us all. Nothing can really haunt us except what we have the beginning of, the native capacity for, however hindered, in ourselves.—*Rev. Phillips Brooks.*

In order that the pulpit may reach all classes with its influence, the preaching should be Biblical. The Bible is the only absolutely non-partisan, non-sectarian book in the world. Philosophical preaching reaches one class, rhetorical address pleases another, the hortatory method suits a third; but the pure Gospel, expounded with simplicity, beauty and force, has charms for every ear, instruction for every mind, and inspiration for every heart. This preaching will exhibit to the world, as the model life, Jesus Christ, who, by offering Himself once for all, forever abolished caste, and established a religion suited to all the wants of all classes in all ages.—*The Methodist.*

THEOLOGICAL students reason that if there be counterfeit money, their must be genuine; so, if there be infidels, there must also be Christians. If this be true of money and religion, will not the same rule apply to "put up" medicines? Do not the cheap and worthless nostrums prove that there are genuine and meritorious "put up" medicines? The great popularity of Dr. Pierce's Golden Medical Discovery has resulted in the manufacture of many shoddy alterative and tonic remedies, but one after another these have disappeared, the proprietors having found that, no matter how loud they advertise, success depends upon merit. In South America, as well as in this country, the Discovery is the standard remedy for all scrofulous and eruptive diseases. It acts promptly on the stomach, liver and blood, toning up, regulating and purifying the system. It speedily allays all bronchial irritation, and cures the most stubborn cough or cold in half the time required by any other remedy.

## BRITISH AND FOREIGN ITEMS.

THERE are 401 Unitarian ministers in the United States. On the gold coast, Africa, last year, were baptized 330 converts.

A new Lectionary was introduced by law in the English Established church on the 1st of January.

THERE are in Great Britain, twenty-one archbishops and bishops of the Roman Catholic church, 2,175 priests, and 1,386 churches.

REV. R. S. STONE, D.D., is to give eight lectures on Bernard of Clairvaux, at Princeton Theological Seminary School.

THE sheep farmers in Scotland estimate their loss by this winter's storms at more than one hundred thousand head of sheep.

THE fact that there was no death sentence pronounced in Ireland during the year past is very creditable to the people of the Emerald Isle.

It is said that a steamer has been chartered in London to take Henry M. Stanley and party to Zanabar for another exploring expedition in Africa.

THE American Presbyterian church reports for last year thirty-seven synods, 178 presbyteries, 5,232 ministers and licentiates, 5,269 churches, 567,855 members.

A commercial collapse is imminent in Sweden. Further failures are daily expected, and thousands of persons have been thrown out of employment.

A manufactory of paper bricks has been opened in Wisconsin. The bricks are said to be exceedingly durable and moisture proof. They are also larger than the clay bricks.

ADVICES from Yeddo, it is telegraphed from St. Petersburg, state that the Japanese are apprehensive that the Russians intend to annex Yesso, one of the largest islands of the empire.

THE Liberal party of Belgium supports a scheme for an exclusive secular education by the State. And the Roman Catholic Bishops are out in a joint pastoral letter denouncing such a scheme.

"George Arthur," the little boy who in "Tom Brown's Schooldays," showed his colours by saying his prayers in spite of the jibes of his companions, has become Arthur Penrhyn Stanley, Dean of Westminster.

FATHER HACINTHE desires a recognition of the old Catholics in France by the Church of England. The Archbishop of Canterbury is disposed to grant his request, but wants further information.

THE General Assembly of the Presbyterian church of Victoria, Australia, has recently been in session in Melbourne. The congregations were reported at 125, with twenty-five unattached ministers.

THE prime minister of England is a Jew, not in religion, but in race; in Catholic France the most important departments of the government are under the control of Protestants; in Turkey the Minister of Foreign Affairs is a Christian.

AN important religious awakening is reported from the City of Mexico. It originated in the Presbyterian mission, and all the Protestant churches in the city are stated to be enlisted in earnest work. A number of prominent citizens are among the converts.

THE Board of Trustees of Oberlin College propose to bring up the endowment to \$500,000. It is a wonder what work this institution has done with comparatively little money. The expenses of the college last year exceeded its regular income by \$11,000.

NINETY-NINE Unitarian churches are without pastors, and not more than twenty-five of them are able, says the "Year Book," to support a minister. "Twenty have given no signs of life for several years, and are probably dead." The number of ministers in the denomination is 401, which indicates an increase of thirteen.

THE fearful plague which for several weeks past has been prevalent in the south-eastern districts of Russia is reported to be spreading with great rapidity. Railway cars from Russia are not admitted into Germany, and severe quarantine measure are enforced on the frontier of the Black Sea and Danube ports.

SEVEN thousand miners are idle in the county of Durham, England. The distress there has not been equalled since the great strike of 1844. A general strike of the iron-workers, numbering 3,500, and the brass founders began on Saturday at Liverpool. Two thousand boiler-makers and shipbuilders are also considering the advisability of striking.

THE forthcoming Baptist "Year Book" for 1879 will show that there are now in the United States 1,102,034 Baptists, an increase of nearly 78,000, with 1,075 associations, 24,499 churches, an increase of about 600, and 14,954 ordained ministers, an increase of 388. The baptisms for the year numbered 102,736.

THE Saxe-Meiningen Legislature has passed a law enabling persons of full age to leave the State Church on going through certain formalities. They may form Dissenting churches on satisfying the Government that their doctrines are not counter to civil order and morality, and are entitled to burial in the churchyards on payment of a small fee.

THE American Board has sixteen missions, seventy-nine stations, 529 out-stations, 1,549 labourers (144 being ordained missionaries from America), 248 churches, 13,854 church members, 1,223 added during the year (the figures in these two items are approximate), 15 training and theological schools, 612 common schools, with 23,982 pupils.

THE municipality of Paris, by a vote of 63 to 3, has resolved to reduce the salaries of the Romish clerical instructors in the schools to the lowest point allowed by law, namely, to 250 francs for males and 150 francs for females. The motive openly avowed is to induce them to resign, and to bring the government to agree to the substitution of lay teachers.

## MINISTERS AND CHURCHES.

THE choir of Caven Church, Exeter, have lately secured a Beatty organ.

REV. J. STEWART of Pakenham, by the latest reports, had not decided to accept the call from Prescott, but his answer was expected without further delay.

REV. COLIN FLETCHER, M.A., has accepted a unanimous call extended to him by the congregations of Thames Road and Kirkton. The stipend promised is \$900, payable half-yearly in advance, with manse.

A PLEASANT social in connection with the Presbyterian Church, St. Thomas, was held at the residence of Mrs. James McAdam, on Tuesday evening, 4th inst. The entertainment consisted of vocal and instrumental music.

A SABBATH School Convention in connection with the Presbytery of Huron was held at Blyth on Tuesday, the 4th inst. Various subjects connected with the management of Sabbath schools were discussed. The next convention will be held at Goderich.

THE Presbyterian congregation of Point Edward has given a unanimous call to Rev. J. J. Cameron of Shakespeare. The Presbytery of London sustained the call and appointed Rev. Mr. Thompson of Sarnia to prosecute it before the Presbytery of Stratford.

THE Rev. George McKay, recently of Laguerre, has received a unanimous call from Farnham Centre in the Presbytery of Montreal. We understand that Mr. McKay has also been called by the congregations of Inverness and of Leeds, both in the Presbytery of Quebec.

ON Thursday evening, 6th inst., the Rev. John Smith of Bay street, lectured at Laskay in Rev. Mr. Warrender's church, to a crowded house. Few public speakers can hold and sway an audience as the lecturer did, evoking the most enthusiastic applause and unflagging attention throughout.—COM.

THE annual meeting of Melville Church, Fergus, was held on Monday, the 27th ult. The pastor, Rev. Mr. Smellie, having taken the chair, Mr. Michie, Secretary-Treasurer, read the annual report, showing that \$1,545.34 had been contributed during the year for congregational purposes and \$240.70 for the schemes of the Church.

A VERY successful tea meeting was held in Knox Church, in the Township of Chatham, on the 28th ult. The treasurer read a report from which it appeared, that though the church is only a mission station, organized eighteen months ago, the debt had all been paid except \$170, and that sum, we understand, will be paid in a short time.—COM.

AT the annual meeting of the Presbyterian Church, Brampton, held on the 28th ult., it was decided to erect a new church. A suitable site has already been purchased; and steps are being taken to secure the requisite subscriptions to building fund. One very agreeable feature of the meeting was a vote of \$75 as an addition to the Rev. James Pringle's salary for the past year.

The annual meeting of the Presbyterian congregation of Orillia was held on Wednesday evening, 5th inst. The reports were encouraging, showing an increase of ten in the membership and a prosperous condition financially, a balance of \$260 remaining on hand after paying some \$600 of indebtedness and all current expenses. The "envelope system," introduced three years ago, has worked very satisfactorily.

ON Sabbath, the 26th ult., Rev. N. Paterson, of Bayfield, who is raising funds for the building of a manse in connection with the church of which he is the pastor, preached, morning and evening, in the Presbyterian Church, Clinton, to good audiences. The collections taken up were very liberal. On Monday evening he delivered a lecture on the "Life and Writings of the Poet Cowper."

THE annual missionary meeting of the congregation of St. Andrew's Church, Perth, was held on the evening of Wednesday, the 5th inst. Rev. Dr. Bain, the pastor, presided, and read a statement showing the amount collected for missions last year to be \$397, of which \$25 was contributed by the Sabbath school. This is an increase on the previous year's contributions. Addresses were delivered by Rev. Messrs. Stewart, Edmondson, Mylne, Burns, and Crombie.

KNOX Church, Paisley, held their annual meeting

on the 23rd January. The Session reported that during the past year seventy-four had been added to the communion roll, fifty-two of whom were admitted on profession of faith. Twenty-seven were removed by certificates and by death, leaving a net increase of forty-seven. In the previous year eighty-one members were added, with a net increase of fifty. The number now on the communion roll is 370. Somewhat over \$2,600 had been collected during 1878 for congregational purposes and the schemes of the Church, and nearly the same amount expended.—COM.

ON Monday evening the 3rd inst., the teachers and officers of the Sabbath school in connection with the First Presbyterian Church, Port Hope, met at the residence of Mr. D. Chisholm, the late superintendent of the school, and presented him with an elegant silver ice-pitcher, accompanied by an address conveying to him an expression of their esteem, and of their appreciation of the punctuality, courtesy, liberality, and unwavering fidelity to the best interests of the school which he had always manifested. To this address Mr. Chisholm replied in fitting terms.

THE annual meeting of the congregation of St. Gabriel Church, Montreal, was held on Wednesday evening, the 29th ult. The Treasurer's statement was found to be eminently satisfactory, considering the greatly depressed state of the city financially, the income for the year about equalling the expenditure. In other respects the affairs of the church were never in a more prosperous condition. It was resolved to have recourse to the system of weekly offerings in future, in lieu of pew rents and ordinary Sabbath day collections. It is expected that this will be more convenient for the bulk of the people.—COM.

THE anniversary missionary services of Knox Church, Waterdown, were held on Sabbath and Monday of last week. The Rev. Thomas Goldsmith of Hamilton preached at both services to large congregations. Thomas Stock, Esq., Warden of Wentworth, presided at the meeting on Monday night. Addresses were delivered by the pastor, Mr. McMechan, and by Messrs. Fisher of Burlington, and Goldsmith. Good and appropriate music was supplied by the choir. An excellent spirit prevailed. Collections and subscriptions amounted to \$63.00 which will be largely supplemented by the efforts of the lady collectors.

THE annual festival of the Sabbath school of St. Paul's Church, Peterborough, was held on Thursday, 30th ult. After due attention had been given to the well-covered tables supplied by the ladies of the congregation, the Superintendent, Mr. J. H. Roper, took the chair, and the report was read, showing a balance on hand of \$213, which, by the votes of the children, was distributed among the various schemes as follows: Home Missions, \$90; Foreign Missions, \$50; French Evangelization, \$50; Sabbath School Association of Canada, \$13; reserving \$10 to assist Sabbath schools within the County of Peterborough. A very pleasing programme of speeches, recitations and music followed, after which Rev. Mr. Torrance closed the meeting with the benediction.

THE opening of the new Presbyterian Church at Egmondville took place on Sabbath the 2nd inst. Rev. Mr. Sieveright preached in the morning and evening, and Rev. Mr. Graham in the afternoon. On Monday, the 3rd, Rev. J. McCoy was inducted to the pastoral charge of the congregation. At the induction services Rev. M. Barr presided, Rev. Mr. Stewart preached, Rev. Mr. Cameron addressed the pastor, and Rev. Mr. Musgrave the people. In the evening a tea meeting was held, at which addresses were delivered by Rev. Messrs. Graham, McCoy, Sieveright, Fletcher, McKay, McNaughton, Thomson and Musgrave. The Sabbath School entertainment took place on Tuesday evening. The whole amount realized, including the collections at the several services, was \$370.

ON Tuesday evening of last week the Rev. Jas. McCaul was inducted into the pastoral charge of the Stanley street Church, Montreal. The Presbytery was represented by the Rev. Messrs. Wright and Nicholls, of Montreal; Rev. J. Patterson, of Hemmingford, and Rev. J. Mackie, of Lachute. The attendance of the congregation and their friends was large. Rev. P. Wright presided, and preached an appropriate sermon from Rom. iv. 4, 5, after which he in the usual form inducted Mr. McCaul as pastor of the church. The minister was suitably addressed by Rev. J. Mackie, and the congregation by Rev. J. Nicholls. On Tuesday of this week a welcome festival

was held in the church, when addresses were delivered by several ministers representing the various Protestant churches of the city.

AT the annual meeting of Knox Church Palmerston, the financial statement as per printed report, showed that \$1,538.99 had been raised by the congregation for Church and Sabbath school purposes during the year 1878, and \$1,530.10 paid out. The "envelope system" introduced a year ago has worked most successfully in Palmerston. The board of managers for 1879 are Messrs. H. Hyndman, J. Nicol, J. McKinlay, G. Melville, W. Reid, W. Smart, and J. Gracie,—J. Nicol Secretary, and J. McKinlay Treasurer. Mr. H. McEwing, under whose able superintendence the Sabbath school has been exceedingly prosperous was by the meeting requested to continue superintendent, but for satisfactory reasons, though to the regret of the congregation, he pressed his resignation and is succeeded by Mr John Gracie.—COM.

THE annual missionary meetings of the two Presbyterian congregations of Huntingdon, Que., were held last week. In addition to the resident clergymen and R. Sellars, Esq., of the "Gleaner," addresses were given at both meetings by the Rev. J. S. Black of Montreal. These congregations take an active interest in the mission schemes of the Church, and contribute accordingly. At the meeting in the Second Church—Rev. J. Watson's—the collection exceeded \$50, which was appropriated to French Evangelization. Though numerically small, this congregation during the past year raised \$153 for the schemes of the Church—\$1.60 per member—in addition to the support of ordinances among themselves, and a handsome purse recently presented to their faithful and long-tried minister Mr Watson, if spared till the ensuing summer, will have completed the twenty-fifth year of his pastorate over this people,—a fact worth noting in the age and land in which we live.

THE Presbyterian Young People's Association of Brampton, gave a very successful entertainment on the evening of Friday, 31st ult. The programme was a very lengthy one, and was given entirely by members of the Streetsville Presbyterian Young people's Association, a reciprocal exchange of talent having been arranged between the two Associations. The entertainment was made up of readings and music, the latter consisting of solos, duets, quartettes, etc., which were well rendered. The readings were very good and the music excellent, the singing of Mrs. Cotter being particularly fine. The Streetsville Association is to be congratulated upon the amount of talent developed among its members which certainly augurs well for its future success. At the conclusion, the Streetsville friends and a number of others were very hospitably entertained by Mr. and Mrs. James Fleming, and a very pleasant time spent. The proceeds amounted to \$21.75.—COM.

THE report of Knox Church, Ottawa, for the year ended 31st December, 1878, submitted to the annual meeting of the congregation on the 9th ult., and now published, indicates improvement, numerically and financially. During the year twenty-five names have been added to the communion roll—nine by certificate and sixteen on profession; and there have been removed from the roll three by death, and seventeen by certificate to other churches. The number now on the roll is 239. There have been thirteen baptisms—one adult and twelve children. The debt incurred in the erection of the church has been more advantageously placed, so that the annual charge connected with it is much lessened. From the treasurer's report it appears that the amount contributed for all purposes was \$7,121.14, whereof \$388.78 was apportioned to the schemes of the Church. The Sabbath school is in a prosperous state, and besides paying its own running expenses, continues to support a pupil at Point aux Trembles.

AT the last meeting of the General Assembly's Home Mission Committee the Rev. D. Ross, of Lancaster, received and accepted an appointment as missionary to Prince Albert on the Saskatchewan. He purposes leaving for his distant field of labour on the opening of navigation. Anxious to incite an interest in his mission and to induce emigration thither, Mr. Ross has had prepared from the most recent surveys a large map—about seven feet square—of the North-west Territory. With the aid of this he has delivered lectures on the country in various districts, and has collected several hundreds of dollars in Montreal and elsewhere so as thoroughly to equip the

mission. He is at present in the Maritime Provinces paying a farewell visit to relatives, and at the same time endeavouring to incite an interest, in the Eastern Section of the Church, in the North-west Territory as a good field for emigration. He preached in Chalmers' Church, Quebec, on his way east, and we see it reported that that congregation are about to extend him a call. We trust that before his departure Mr. Ross may be able to visit some portions of Western Ontario in the interests of his mission.

THE annual meeting of Fort Massey congregation, Halifax, (Rev. Dr. Burns, pastor) was held on Wednesday evening, the 15th ult. The financial statement showed the following amounts raised from 1st January to 31st December, 1878: For ordinary congregational expenses, \$4,533; Missions and Schemes of Church, \$1,426; Presbyterian College, Halifax, \$2,190; making, with some other small items, a total for strictly church purposes of \$8,433. The congregation is composed of some eighty-eight families, so that the rate of giving per family is very high. The "envelope system" has been recently adopted for the congregational income, and yielded last month (the first of its being tried) over \$500. The Sabbath school, which is still under the efficient management of J. S. Machar, Esq., gave more to mission purposes than in any previous year. It supports a catechist in Trinidad. A single class of young men supports a young teacher, and raised \$60. The Ladies' Association does a good deal for the poor, giving work and money, and contributing, along with the Bible class, \$200 a year towards the salary of a city missionary. There is also a fifty dollar Fort Massey Bursary. The congregation maintains the high character it has hitherto borne for systematic working and liberal giving.—COM.

PRESBYTERY OF PETERBOROUGH.—In our recent report of the meeting of this Presbytery, we omitted the following report which was presented by Mr. Fotheringham and adopted:—

The Sabbath School Committee of the Presbytery of Peterborough beg to report that a Convention of members of Presbytery and Sabbath School workers was held under their auspices at Port Hope, on Wednesday and Thursday, July 3rd and 4th; and that although the attendance was not so large as might have been reasonably expected, yet those who did attend, spoke in the highest terms of the general tone of the discussions, and of the amount of practical assistance they had derived from it. The results of the deliberations of the Convention were summed up in a series of resolutions, which are hereto appended. Your Committee would now beg leave to supplement the report presented at the last meeting of Presbytery, and respectfully recommend: That the Treasurer be authorized to pay the expense of issuing the circular collecting statistics of Sabbath Schools—amount, \$5. That the thanks of the Presbytery be given to the Rev. John McEwen of Ingersoll, and Mr. D. Fotheringham of Aurora, for their very efficient assistance at the Convention, and to Sheriff Hall for his liberality in defraying the expense of printing the resolutions of the Convention. That the Presbytery instruct ministers and sessions, within its bounds, to hold public conferences with Sabbath School teachers, parents, and the congregations under their care, regarding the work of the Sabbath School and training of the young; and that the Sabbath School Committee be instructed to give all the aid in their power to Ministers and Sessions desiring their assistance in arranging and carrying out such congregational conferences. That in accordance with the instructions of the General Assembly, (minutes p. 28), the Presbytery direct the Sabbath School Committee to organize, if possible, one or more training classes for teachers, to meet at such time and place as may be found convenient. The expenses of the classes to be borne by the members of the classes. That the name of Sheriff Hall be added to the Sabbath School Committee. All of which is respectfully submitted.—T. F. FOTHERINGHAM.

The following overture to the General Assembly, unanimously adopted by the Presbytery, was also left out: "Whereas in the return to the remits on the status of retired ministers presented to the last Assembly, twenty Presbyteries, out of twenty-nine reporting, recommended the placing of the names of such ministers on the rolls of their respective Presbyteries with power to vote as well as deliberate; and whereas the Assembly has, notwithstanding, declared that such ministers shall not have the right to vote; and whereas the effect in most cases will be the same as though permission to put the names on the roll had not been given; and whereas the Church will in consequence be deprived of the benefit of much good counsel and valuable experience by the exclusion from her judicatories of some of her wisest and best ministers; it is therefore humbly overtured by the Presbytery of Peterboro that the General Assembly would reconsider her decision of last year in giving liberty to Presbyteries to place the names of retired ministers on their rolls with power to deliberate but not to vote."

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VIII.

Feb. 23. } Psalms, 11.  
1879. } THE KING IN ZION. } 1-12

GOLDEN TEXT.—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36.

#### HOME STUDIES.

M. Dan. vii. 1-14.... Messiah's kingdom.  
T. Psalm ii. 1-12.... The King in Zion.  
W. Acts ii. 25-36... Both Lord and Christ.  
Th. Acts iv. 23-33... Against the Lord and his Christ.  
F. Acts xiii. 26-35.... The promise fulfilled.  
S. Psalm cx. 1-7.... The Priest-King.  
S. Psalm xlv. 1-17... A right sceptre.

#### HELPS TO STUDY.

This Psalm is attributed to David, in Acts iv. 24. Its primary reference was, without doubt, to the series of events recorded in 2 Sam. v. 9-12; vii. 1-17; viii. 3, 12; x. Shortly after the elders had anointed David at Hebron, he captured Zion from the Jebusites. There he built his house, and there he received the Divine Promise of abiding dominion. Further, we find that he subjugated the Syrians and Ammonites, and that these rose ineffectual revolt against him. This is a combination of circumstances nowhere else found, and one which corresponds most remarkably to the language of the Psalm. But while the basis of the Psalm is the Promise of 2 Sam. vii. 13-16, both Promise and Psalm find their true fulfilment only in the reign of Messiah. Jesus is the King whose conquests are herein celebrated.

The Psalm is divided, with unusual distinctness, into four strophes of three verses each.

#### I. THE KING'S ENEMIES—Verses 1-3.

Their attitude excites the astonishment of the seer, which expresses itself in abrupt questions. The heathen were all the nations beside Israel; so Christ's enemies are those not of the true Israel. Why, he asks, have they raged, like the sea in its fierce, aimless tossing? And in their proud hostility, blinded by passion, they have imagined a vain thing—vain, for it is without a cause, unreasonable; the God of love, just and true in all His ways, has given neither occasion nor excuse for this enmity; and the rage is vain, because it is useless, utterly impotent. The Psalmist describes the vain thing which the kings and rulers have planned. It is against the Lord and His anointed (Note 1) that they have set themselves and taken counsel. Foolishly, defiantly, they give utterance to their impious purpose: "Let us break the bands asunder." They would throw off all the restraints of divine authority. God's laws are a grievous yoke to them. What they call liberty is license. Picture Christ's enemies arrayed against Him. It is first Herod, Pilate, the people of the Jews and Gentiles Acts iv. 25. In the next age it is brute force, cruel persecutions, the lions. Later the hostility assumes another form, anti-Christian superstitions and sacerdotalism, the Bible sealed, the Church assuming Christ's place.

Then rationalists, like Straus and Renan, trying to prove Jesus a fanatic and a mere man, or to make out contradictions between science and revelation, all these try to wrest the kingship from Jesus, but in vain. All their counsels will come to naught. Nothing which is arrayed against Christ can stand.

Every one who loves sin and abides in it, who puts self first, is the enemy of Christ. Are we for Him or against Him?

#### II. GOD'S THRONE—Verses 4-5.

At once we are lifted up from the tumults of earth to the calm of the heavens, where above the waste floods, God sitteth a King forever. There is something unspeakably awful in His laugh and derision. It is the figurative expression, drawn from our human emotions, of God's perfect security and conscious power, and His righteous contempt for the folly and mad rebellion of puny man. In reply to these rebellious words, He speaks out of the intensity of His indignation; and to speak is to confound (not "vex") He will surely bring to naught every device which is formed against Him. There is terrible reality in God's wrath. How little we fear it, and yet how we dread the displeasure and ridicule of men—Isai. li. 22, 13. Let us seek for the fear of the Lord which is the beginning of wisdom.

Yet, that is in spite of all rebellion and opposition, God says, my purpose will stand. I have set, established, my King, who is to reign for Me and with Me, upon Zion, the Church of which the earthly Zion was the type. So far from the wicked counsels of sinners hindering God's purpose, He overrules them to establish it. They killed Jesus, sealed the tomb, posted a guard. Yet "vain the stone, the watch, the seal." By death itself death was overcome; the guilty deed becomes love's sacrifice and the salvation of the guilty.

#### III. THE MESSIAH'S KINGDOM—Vers. 7-9.

The Lord's anointed Himself speaks and declares the divine purpose. Jesus is the eternal Son of God—2 Sam. vii. 14. P's lxxxix. 26; Heb. i. 5. In Acts xiii 33, the words of this verse are treated as bearing special reference to the Resurrection, when Christ is "declared to be the Son of God with power." Rom. i. 4; Then that which was always true was openly manifested. God in His love delights to honour His Son. Ask of me, He says. Jesus has but to ask and to have. What power have the intercessions of our great High Priest—Heb. vii. 23. Let us seek to have Him as our advocate—1. Jno. ii. 1.

I will give them the heathen: A hint here of the ingathering of the Gentiles. They were the Son's inheritance, He has a right and a title. They shall be His possession, when by conversion they become His submissive, trustful and beloved people. It is thus Christ conquers His

enemies, as He did Saul of Tarsus. But they who will not be won by His love, will be overwhelmed by His wrath, the terrible "wrath of the Lamb." He shall break them with a rod of iron. Utter and terrible will be their destruction, like the breaking of a potter's vessel. The illusion is to the custom of grinding up the broken crockery to a fine powder used for making cement. See Jer. xix. 11; Isai. xxx. 14. It implies not merely the breaking of the vessel in fragments, but the complete grinding up of it into powder. The thought of so awful a doom leads to—

#### IV. THE PSALMIST'S WARNING—Vers. 10-12.

Now, therefore, in view of these judgments, be wise. As rebellion was folly, so submission is the truest wisdom. Let them serve—His service is perfect freedom. His yoke easy—Matt. xi. 30. Let them fear—not as cowards and as enemies, but with respect and reverence as children. Let them rejoice in the Lord, on His side, under His care, sharing His triumph, there would be every reason for joy. Not the joy of presumption, but of holy and reverent fear. Kiss the Son in token of submission, as a pledge of allegiance, as loyal vassals. If the beginning of His anger be so dreadful, what will be the day of His wrath?

Beware of His anger. To escape from God, fly to Him. The only refuge from Him is in Him and with Him. Blessed are all they that put their trust in Him. There are no exceptions to this beatitude. Is it ours? He that trusts and loves Christ is blessed; but he that loveth Him not, is anathema, accursed—1 Cor. xvi. 22.

#### EXPLANATORY NOTES.

1. His Anointed. The one whom He anointed. The original word here is "Messiah," the Anointed One, to which the word "Christ" is the Greek equivalent. Anointing is the form of consecration to a sacred use or office, especially to that of king or high priest. Oil denotes the Spirit of grace, and anointing signifies the sanctifying and qualifying of the person by the Holy Spirit for the discharge of any duty.

2. A Vain Thing. A medal was struck by Diocletian, which still remains, bearing the inscription, "The name of Christians being extinguished." And in Spain two monumental pillars were raised, on one of which was written, "Diocletian, for having extended the Roman Empire in the East and the West, and for having extinguished the name of Christians, who brought the republic to ruin;" on the other, "Diocletian, for having everywhere abolished the superstition of Christ, for," etc. A modern writer has elegantly observed: "We have here a monument raised by Paganism over the grave of its vanquished foe; but in this the people imagined a vain thing. So far from being deceased, Christianity was on the eve of its final and permanent triumph, and the stone guarded a sepulchre as empty as the urn which Electra washed with her tears."

"If I could be heard to-day by the people of the land, by the patriotic young men of the country, full of life, vigor, and hope, I would say that among the first, the highest and grandest duties which the country, God, and the love of humanity impose upon us, is to work for the cause of total abstinence."—Vice-President Wilson.

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#### MEETINGS OF PRESBYTERY.

PARIS.—Will meet in Dumfries street church, Paris, on the first Tuesday of March, at 11 o'clock, a. m.  
WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.  
HURON.—Meets in Clinton, on third Tuesday of March, at 11 a. m.  
QUEBEC.—In Quebec, on the third Wednesday of April.  
STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9 30 a. m.  
GUELPH.—In Knox church, Guelph, on the third Tuesday of March at 10 o'clock a. m.  
PETERBOROUGH.—At Port Hope, on the last Tuesday in March.  
LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p. m.  
KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 15th, 1879, at three p. m.  
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.  
BROCKVILLE.—At Edwardsburg, on Tuesday the 16th March, at 7 o'clock p. m.  
OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.  
LINDSAY.—At Woodville, on Tuesday, 25th February, at 11:30 a. m.  
OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m.  
BARRIE.—At Barrie, on Tuesday, 25th March, at 11 o'clock a. m.  
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 1st April, at 11 a. m. A Sabbath School Conference will be held in the evening, to which all the teachers in the Presbytery are invited.

#### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### DIED.

At Madison, Ind., on 31st January 1879, of diphtheria, Anny L. daughter of Rev. W. H. Simpson, aged 3 years and 1 month.

## OUR YOUNG FOLKS.

### "SIXTY MINUTES MAKE AN HOUR."

"SIXTY seconds make a minute,—sixty minutes make an hour," sang a brown-haired Nellie, on the afternoon of the very last day of the year, as she rocked to and fro in her small rocking-chair,—a gift from Santa Claus,—beating her breast with her little fist as if to beat the lesson so firmly in that it could never get out again by any chance (I think it would have been far more sensible to have pounded on her head for that purpose)—"sixty seconds make a minute,—sixty minutes make an hour," over and over again, until the childish voice grew fainter and fainter, and the last "hour" never got farther than "ou."

Then Nellie ceased rocking, and her head fell back against the pretty scarlet and green "tidy" which she had found on her Christmas tree, and the dark brown curls fell over the dark brown eyes, and she began to think of nothing at all. And while she was quietly thinking of nothing at all, she suddenly heard, to her great amazement, a tiny voice—as clear and sweet as the tinkling of a silver bell that hung from the necklace of "Snow-and-cream," her favourite cat,—repeat the words, "Sixty minutes make an hour," and peeping through the cloud of hair that veiled her eyes, she saw a wee figure standing before her, dressed in white, with a daisy in its bosom, and a snow-drop clinging to its pale, golden curls.

It had a round, cheery, baby-face, with a dimple in one rosy cheek, and another in the rosy chin, and its eyes were as blue as the eyes of a kitten when it is only a few weeks old.

Dancing in at a hole in one of the window-panes, and thence to the floor on a long, slanting sunbeam, came other wee figures, followed by still smaller ones, and the smaller ones followed again by comical mites no higher than Nellie's thimble.

"Oh, you darlings!" cried Nellie, "how glad I am to see you! Are you fairies?"

"No, dear," replied the baby-faced one, with a bright smile. "We are Hours, Minutes, and Seconds, and we belong to the year that is almost gone. I don't suppose you can remember the Minutes and Seconds, your acquaintance with them was so very slight; they stay such a short time, no one can become well acquainted with them, sixty minutes and three thousand and six hundred seconds coming and going during the visit of one hour; but I am sure you can remember me and my sisters and cousins,—that is, some of us. It would be impossible for you to remember us all."

"Why, how many sisters and cousins have you, you cunning tot?" asked Nellie.

"Twenty-three sisters, and eight thousand seven hundred and thirty-six cousins."

"Good gracious! and my stars!" exclaimed Nellie. "What a awful,—a very awful large family! I never heard of such a thing. It stands to reason"—Nellie borrowed this expression from her papa—"that I couldn't remember—such a young memory as I have—

only six, going on seven—the half or quarter of so many hundreds and thousands, even if I'd met them all, which I don't believe I have."

"That's just what I was about to say," said the Hour, shaking its light curls softly, "We don't expect you to remember very many of us, and you are right in thinking you have not known us all. In fact, but half of our number have been introduced to you. The other half glided silently by, while you were sleeping, and some of us were so much alike that you couldn't tell us apart, and a few of our relations have yet to visit you,—that is, if you stay up long enough to receive them. The last will fly away as the clock strikes twelve, and the midnight bells ring merrily to welcome the birth of the New Year."

"Oh dear, no," said Nellie; "I shan't see that one. I go to bed zackly eight 'less on par-tic-u-lar 'casions, and then nine; but I don't think this is a par-tic-u-lar 'casion for me. But you haven't told me who you are, yet?"

"I am the hour that was with you the morning, nearly a year ago, when your baby brother broke the beautiful wax doll Santa Claus had brought you, and you forced back the tears when you saw his rosebud mouth begin to tremble, and taking him in your arms told him 'Baa, baa, black sheep,' until he fell asleep."

"I remember," said Nellie, her face all aglow, "and Mamma kissed me as she took baby Willie and called me her 'own brave little daughter.'"

"And I am the Hour," said a small, grave body in a plain, dull, gray dress that hadn't even a bow on it,—with marks of tears on its cheeks, and a funny red tip on its nose, "that stayed with you when you were being punished for telling—"

"Don't mention it please," interrupted a bright-faced, pleasant-looking Hour, in a sky-blue robe with a wreath of the tiniest chrysanthemums around its head. "What's the use of talking about it? It isn't a cheerful subject, and I've no doubt Nellie always told the truth after that. I heard her sobs of repentance, and her vows 'never—never—never' to do so again, and saw the smiles come back and chase away the clouds, when all was joy and peace once more."

"I danced with her in the meadow," sang a graceful elf standing on the tips of its toes, and holding its arms above its head as though it were about to fly, "one Summer day, the day she gathered the daisies and dandelions, and sang a sweet and joyous song in answer to the bird that had a nest in the apple tree. In that nest were four baby birds, and they peeped out and twittered when they heard Nellie sing."

"Yes, yes, indeed!" cried Nellie, "and what big mouths they had!"

"And I, Nellie, dear," said a queer sprite, with a pointed cap, and on the point a jolly little bell, "fell into the brook with you one August afternoon when you were trying to catch a frog. Kerchunck! how scared the frog-folks were when you tumbled in among them!" and the sprite laughed, and the jolly little bell laughed and Nellie laughed loudest of all.

"And I," cried another, tossing its head and trying to pout, "sat by your side when you were sent from the supper table because you were naughty and would not say 'please.'"

"And I," lisped a roly-poly, cunning wee thing, "when you said 'Please—please—please,' and grandma gave you a slice of bread and butter, but you couldn't see the butter for the apple-jelly."

"I remember, I remember," said Nellie; "I wish I had some now."

"I was with you, dear one," murmured an Hour, with kind, gentle eyes, and low pitying voice, "when your poor head ached with a terrible pain, and between your moans, you prayed to the good God for help."

"I am the Hour," said a merry, twinkling bird-like spirit with the hollyberries hanging all over it, "that looked on when you played games with your brothers just before you hung up your stocking on Christmas Eve."

"And I saw you take it down the next morning filled almost to bursting with good things to eat," said another, with a face like a doll's plum pudding, and little black currants for eyes.

"And I—," but at that moment Nellie's arithmetic fell from her lap with a bang! and away flew the Seconds, and Minutes, and Hours, up the long, slanting sunbeam, and out of the window.

And when Nellie in a great hurry leaned out to look after them, she saw nothing but the snow, and two street-sparrows picking up crumbs, and chattering noisily to each other.

—*St Nicholas.*

### A CURIOSITY OF NUMBERS.

THE multiplication of 987654321 by 45 gives 444444445. Reversing the order of the digits and multiplying 123456789 by 45 we get a result equally curious, 555555505. If we take 123456789 as the multiplicand, and interchanging the figures of 45, take 54 as the multiplier, we obtain another remarkable product, 666666606. Returning to the multiplicand first used, 987654321, and taking 54 as the multiplier again, we get 5333333334—all threes except the first and last figures, which read together 54, the multiplier. Taking the same multiplicand and using 27, the half of 54, as the multiplier, we get a product of 2666666667—all sixes except the first and last figures, which read together give 27, the multiplier. Next interchanging the figures in the number 27, and using 72 as a multiplier, with 987654321 as the multiplicand, we obtain a product of 7111111112—all ones except the first and last figures, which read together gives 72, the multiplier.

DON'T call one of your schoolmates ugly, another stingy, another cross, behind their backs. It is the meanest sort of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell *all the good* you know about them, and carry their sins in your own heart; or else tell them to God, and ask Him to pardon them.

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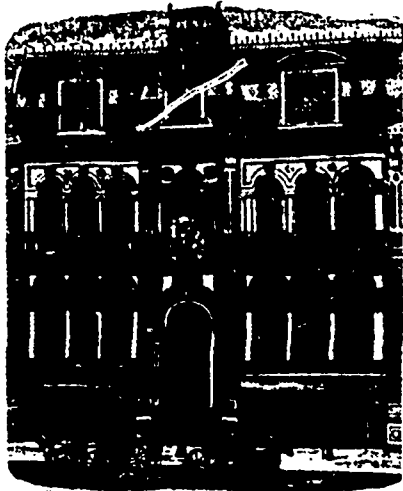
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