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The **SABBATH SCHOOL PRESBYTERIAN** (monthly) for 1880 will be better adapted for senior scholars. In its columns will be found more frequent reference to the mission work of our own Church; and efforts will be made to awaken and keep alive the interest of our young readers in the great work of spreading the saving truths of the Gospel into all lands.

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Words of the Wise.

I HAVE read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me, all ye that labour and are heavy laden."—*Augustine.*

So far is charity from impoverishing, that what is given away, like vapours emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Horne.*

SOME clocks do not strike. You must look at them, if you would know the time. Some men do not talk their Christianity; you must look at their lives if you would know what the Gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.—*Joseph Parker.*

I CONFESS our later generation appears unjust, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through diaries, letters, and conversation—yes, and into wills and legal instruments also—compared with which our liberation looks a little foppish and dapper.—*Ralph Waldo Emerson.*

RALPH WALDO EMERSON says: "I do not care to classify myself with any painstaking accuracy with this sect or with that, but if I am to have any appellation of a religious kind I prefer to be called a Christian theist;" and also the following: "My ancestry is made up of ministers; in my family the Bible is seen oftener than any other book in the hands of my wife and daughter. I think these facts tell my whole story. If you wish to call me a Christian theist you have my authority to do so, and you must not leave out the word Christian, for to leave out that is to leave out everything."

HAS not the Church almost to learn yet what is the power of prayer? What conception have we of believing prayer, before which mountains depart? What of persevering prayer, which causes us to stand continually upon the watch-tower in the daytime, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfils itself? Let but such prayers be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. James Hamilton.*

DISCIPLINE is a privilege that the Father reserves for his own children. You do not set yourselves to correct the faults of all the young people in the neighbourhood. You keep your efforts in that direction for your own, and only because of your affectionate interest in them do you visit them with chastisement. Even so it is with God, and when we are suffering from His hand, instead of thinking that He has forgotten us, we ought to see in the fact a new evidence of His continued regard for us. Even as the sacred writer has said, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Thus viewed, therefore, all our trials are tokens of our Father's affection.—*Dr. Wm. M. Taylor.*

"THE friendship of the world is enmity with God" (James iv. 4). The state of unregeneracy is a state of friendship with sin and Satan. If it be enmity against God, then it is friendship with Satan. Now it will be hard to make that soul fight in earnest against his friends. Is Satan divided? Will the devil within fight against the devil without? Satan in the heart shut out Satan at the door? Sometimes, indeed, there appears a scuffle between Satan and a carnal heart; but it is mere cheat, like the fighting of two fencers on a stage. You would think at first they were in earnest; but, observing how wary they are, when they hit one another, you may soon know that they do not mean to kill; and that which puts all out of doubt, when the prize is done, you shall see them making merry together with what they got of their spectators, which was all they fought for. When a carnal heart makes the greatest bustle against sin, by complaining of it, or praying against it, follow him but off the stage of duty (where he had gained the reputation of a saint, the prize he fights for), and you shall see them sit as friendly together in a corner as ever.—*William Gurnall.*

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JUNE 4th, 1880.

No. 31.

NOTES OF THE WEEK.

DR. DUNLOP, of Edinburgh, has left \$200,000 to the University of that city.

THERE is a proposition among Reformed Episcopalians, that at the end of ten years, their bishops shall return to the pastorate, if not re-elected.

THERE are now 1,650 native Christians in the city of Calcutta. They contribute annually for religious purposes something over \$1 per member.

THE Bible House at Constantinople keeps on sale 1,082 different books, in eighteen Oriental languages; and an unprecedented inquiry prevails for all.

FRANCE has voted two hundred millions of francs (\$40,000,000) to establish high schools for girls. "No greater victory than this," says a writer, "has been gained by the Republic over 'the Church' since the great struggle between them began."

THE Presbyterian Board of Foreign Missions in the United States has had a wonderfully successful year. Last year the General Assembly passed a resolution asking the Church to increase its contributions to \$500,000. The Church has promptly responded, giving not only the \$500,000 asked for, but \$86,844 more—an advance for the year of more than \$150,000. The debt of \$60,000 has been paid, the loss of \$48,000 met, the work of the Board enlarged, and there is a balance of \$7,048 in the treasury.

THE meeting of the General Assembly which takes place in Montreal, on Wednesday next, promises to be a more than usually interesting and important one. The presence of such men as the Rev. Dr. Steel, of New South Wales; the Rev. Principal Cairns, of Edinburgh; the Rev. Dr. Bruce, of Glasgow, with the Rev. Dr. McKay, of Formosa, and Father Chiniquy, so well known to all, cannot but give peculiar interest to the proceedings.

IN 1846, Father Gossner, of Berlin, Germany, sent out six missionaries to the Kols, of Nagpore, India. In three years four of the six died, and the two men worked on alone, yet without any sign of spiritual success, though the natives had come to shew themselves very plainly. They persevered, and in the fifth year there were indications of religious awakening, and eleven converts were baptized. The next year there were nineteen more, then the conversions were counted by hundreds, and now there are 40,000 Christians among these natives of Nagpore.

PRESIDENT ELIOT, of Harvard University, said recently, that "since 1870 there had been given to the university, in money, over £350,000, and in buildings more than £250,000. One of these benefactors alone had given £46,000 in that time, although the public only knew of £13,000. He had a peculiar way of giving, for, as he was himself one of the professors, he knew well what was needful, and seeing a need, he simply supplied it, and only he (Professor Eliot) knew at the time who was doing it." This was Professor Agassiz, the son of the noted scientist of that name.

AT a recent meeting of the Royal Geographical Society, a paper was read by the Rev. Chauncey Maples, of the Universities' Mission, descriptive of Masasi and Rovuma district, in East Africa, a country lying about 300 miles south of Zanzibar. The Makonde people have a king named Matola, one of whose subjects gave Mr. Maples an old coat, which he said belonged to a white man "whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." The white man was Dr. Livingstone.

LETTERS from the intruding French Catholic missionaries in Uganda, Central Africa, mention that

they were most kindly received by the Anglican missionaries, who had long been in possession of the field. They also describe several conferences with King Mtesa, at one of which, held June 8th, the monarch decided that he would follow the teachings of the Catholics. The writers admit that Mtesa was probably induced to accept the French priests because of his fear that England would seize upon his possessions and subject him to its own authority if he encouraged the English missionaries.

TROUBLE has arisen in the Gallican Catholic Church established at Paris in the Rue Rocheouart by Hyacinthe, whose vicar, the Abbé Bichery, has withdrawn from the organization. It appears that on Palm Sunday Father Hyacinthe affixed to the door of his church a placard indicating that he and his congregation were henceforth to be under the jurisdiction of the Bishop of Edinburgh, as his church, from being Gallican, had become Anglican. This gave rise to great agitation among the faithful, and the vicar openly broke with a man whom he could no longer recognize as the head of the Old Catholics. The difficulty is to be settled in the courts.

THE income of the Church Missionary Society for the past year, if not the largest in the history of the Society, has never been surpassed or equalled but once before. It amounted to the magnificent sum of \$1,108,615, which was sufficient to carry on the great missions of the Society and to pay off the large deficiency which had accumulated in two years. At the anniversary there were some very fine speakers from the mission fields. Among those who were regarded with the most interest was the Rev. C. Wilson, lately arrived from Uganda, on Lake Nyanza, Central Africa. Upon the platform, in company with him, were the chiefs sent by Mtesa to bear a message to the Queen of England. A local report says these sable and savage ambassadors conducted themselves with great propriety and acknowledged with a kind of salaam the cheers with which their appearance was greeted.

IT was stated at the anniversary of the English Baptist Missionary Society that the Congo Mission, which has established its base of operation at San Salvador, is threatened with expulsion. He said, upon hearing of the project of the Society, the Pope communicated with the King of Portugal, and instigated him to demand the expulsion of the missionaries from the dominions of the King of Congo, who owes the king some sort of allegiance. He, the Pope, has also stirred up the priestly missionaries. It appears that some twelve years ago a priest was sent to San Salvador. The Baptist missionaries gave the priest about eleven years' start, and they have beaten him, for he is not there yet. However, he now writes from the coast, at a place not far from the mouth of the Congo, to say that he is, at last, coming. He writes to the king as follows, of the Baptist mission: "Your majesty and your subjects are, without knowing it, without warning, in the presence of a terrible spiritual calamity, seeing that the devil and hell are always where the enemies of our Lord Jesus Christ and his Holy Church are, preparing to fight against this Church in the very kingdom of Congo, to destroy the remnants of the religion of God which yet linger there." At the zenana missionary breakfast it was stated that connected with this work is a staff of 27 lady visitors and 44 native teachers and Bible-women who visit 700 women in the zenanas and give them religious instruction. There are also 600 children in schools.

THE following notice from the May number of the London "Missionary Societies' Chronicle," is suggestive and indicates very clearly how matters are progressing in Madagascar. It says:—"In our number for January, 1879, we announced the return to Madagascar of Rapenoelina, the son of his Excellency Rainilaiarivony, the Prime Minister, after having received in this country the advantages of an English Education. In a recent letter the Rev. B. Briggs

writes from the capital:—"On the 18th of December Rapenoelina was publicly received by the Queen. His reception has been delayed until now on account of the weak state of his health. We are happy to say that his health is very much improved. At the request of the Prime Minister a few of us accompanied Rapenoelina to the Palace and witnessed his reception by the Queen, which was attended by more than the usual honours, and proved the interest which both the Queen and the Prime Minister have taken in him, and their deep thankfulness for his restored health. After the usual formalities we adjourned to the room in the Palace where religious worship is usually conducted, and a short thanksgiving service was held, most of the chief officers being present, and all seeming pleased and thankful that the young man's life had been spared and his health so far restored. The Queen and Prime Minister requested us to communicate their sincere thanks to the Directors for the care they took of Rapenoelina during his residence in England, and for their kind attention in providing for his comfort on his return to Madagascar."

THE ecclesiastical question has come to the front again in Germany. The negotiations between the Government and the Vatican, opened on the accession of Leo XIII., have not produced anything satisfactory, either to the Church or the State. Bismarck, wearied with the protracted and fruitless conference, has resolved to bring the matter to a crisis. On the 17th of March the State notified the Vatican what concessions it was willing to make. To this communication the State received no reply. Bismarck, therefore, introduced, May 20th, in the Prussian Diet, a bill giving Prussia certain discretionary power in administering the ecclesiastical laws, with the expectation that it would bring out a declaration on the part of the Church. The bill contains the following provisions:—"The Prussian Ministry is authorized, with the consent of the King, to dispense with certain specified requirements of the law relating to the training and appointment of the clergy, and further to accord to foreign clergy permission to perform their duties in Prussian territory. Ecclesiastics who commit gross breaches of the laws will be proceeded against on the ground of incapacity. For their offence conviction will entail loss of salary. A bishop expelled from his see may again obtain from the King official recognition as bishop of his former diocese. In case of vacant Catholic bishoprics, the Government is empowered to confer Episcopal rights upon ecclesiastics who can shew that they possess the mandate of the Church. Such persons will not necessarily be required to take the prescribed oath. Government grants which have been stopped may be restored by ministerial decree, which, however, will be revocable. Prosecutions for offences against the May Laws are to be instituted at the instance of the governor of a province only. Ministers of the interior and of worship are empowered to permit the creation of new branches of associations for tending the sick, already existing in Prussia, and also to grant authority (with the same liability to revocation) to sisterhoods, whose present duties are confined to tending the sick, to undertake also the care and education of children who are unfit to attend school." The Ultramontanes immediately declared war against this measure, announcing that they would resist it to the utmost. It is said that the provisions of the bill have been made known to the Vatican, and that the latter is not at all satisfied with them. The Government hopes to be supported by a sufficient majority in these measures, but a general distrust of the Minister of Worship prevails among the National Liberals, and they will only vote for the bill if the powers proposed to be granted by it to the Government be put under control of the whole Cabinet, instead of a single Minister alone. The Ultramontanes will be satisfied with nothing less than the abolition of the May Laws. They have begun to stir up the population, so cable despatches say, against the Government. A meeting attended by 20,000 Catholics has been held at Dortmund, at which the attitude of the Ultramontane party was approved. The Emperor is said to be pleased with the bill.

OUR CONTRIBUTORS.

A FEW REMINISCENCES OF W. C. BURNS.

BY REV. DR. BURNS, HALIFAX.

When Mr. Burns was a student in Glasgow University he used often to visit us, but of these visits I have no distinct recollection. When I went myself to college, in Nov. 1840, his memory was fresh and fragrant there, especially in the Students' Missionary Society, which I joined at the start, and of which he was a prominent member. My first definite remembrances of him date from July, 1839. On the 18th of that month he came to Paisley to attend the funeral of Mr. George Moody, who was a writer there, and who had been married some years previously to my cousin Margaret, a lovely Christian woman, eldest daughter of my uncle William, the pastor of Kilsyth. Mr. Moody was brother to the well-known Rev. Dr. Moody Stuart of Edinburgh, and his only son, the Rev. Andrew Moody, is the devoted McCheyne-like missionary of the Free Church to the Jews, formerly of Prague, now of Pesth. One of the first books I ever had presented to me bears the imprimatur of George Moody in 1834. He was an Israelite indeed. At his grave cousin William received a fresh baptism which prepared him for the Pentecostal scenes through which he was to pass during the weeks that followed. Because of this many were to realize the truth of the saying: "Ye shall be baptized with the Holy Ghost, not many days hence." His own account of it is as follows:

"I was to have preached on the evening of the fast-day at Kilsyth, July 18th, but the burial of my dear brother-in-law, George Moody, at Paisley, was fixed for that day, and I was of course obliged to be present thereat. His death was accompanied with a blessing from Jehovah to my soul. I never enjoyed, I think, sweeter realizations of the glory and love of Jesus, and of the certainty and blessedness of His eternal kingdom, than when at Paisley on this solemn occasion. The beautifully consistent and holy walk of our dear departed brother, with the sweet divine serenity that marked the closing scene of his life, made his death very affecting and eminently fitted to draw away the heart of the believer after him to Jesus in the heavenly glory. This was its effect on my soul through the Lord's power. On the way to the grave I wept with joy, and could have praised the Lord aloud for His love in allowing me to assist in carrying to the bed of rest a member of His 'own body, of His flesh and of His bones,' and when I looked for the last time on the confined body in its narrow, low, solitary, cold resting-place, I had a glorious anticipation of the second coming of the Lord, when He would Himself raise up in glory everlasting that dear body which He had appointed us to bury in its corruption and decay."—(Life, page 89)

On the Saturday following (the 20th) he preached at Barton, on Ps. cxxx. 3, in a manner that so impressed my father, who was uncle's chief assistant at that communion, that he insisted on William taking the Sabbath evening service. "My uncle, Dr. Burns of Paisley," writes he, "seemed to feel that the Lord was with me, and kindly asked me to take his place at Kilsyth on Sabbath evening, leaving him to fill mine on Monday forenoon. He spoke also, I remember, on the point of its not being my duty to go abroad, as I was on the eve of doing, but that I should be a home missionary in Scotland. I myself did not speculate anxiously about the future, but desired to be an instrument of advancing His work at the present time." This was the commencement of the great revivals of '39, which delayed for some eight years his carrying out his cherished idea of going as a missionary to the heathen. My father preached on the Monday evening on Isa. lii. 1, William on the Tuesday evening, the 23rd, on Ps. cx. 3, "Thy people shall be willing in the day of thy power"—one of his memorable topics. This last was a scene never to be forgotten. All through the week there were meetings. On the Sabbath following, the 28th, it was my high privilege to be present. A mere boy, I had come by invitation of uncle and aunt to spend part of my summer vacation with them. Little thought I of the scenes through which I was to pass—which can never be effaced from my memory. Uncle's text in the parish church that Sabbath morning was Heb. iv. 16, "Let us therefore come boldly."

The afternoon service was at three, in the old churchyard which was close to the manse, but about three-quarters of a mile from the church. Beneath the many green mounds with which that time-honoured graveyard was dotted slumbered the dust of many generations.

The year before, August 1838, uncle had had a

similar Sabbath afternoon gathering in that quiet sleeping place, where he stood on Mr. Robe's grave, his predecessor of nearly a century before, who had been honoured with revival trophies in Whitefield's time. The good pastor of Kilsyth made the tombstone of his revered predecessor "cry out," while he being dead did yet speak through the words engraven in Hebrew characters on that stone (Isalah xxvi. 19), which were chosen for a text that day, "Thy dead men shall live; together with My dead body shall they arise," etc. These striking words, spoken from and amid such solemn surroundings, were as "life from the dead" to many.

Eleven months thereafter I was one of the four thousand who hung on William's lips, which were touched with a live coal that day, as he preached in the same spot from Rom. viii. 1, "There is therefore now no condemnation." The pulpit from which he preached in the old village kirkyard had been used by my father and his brothers when they were boys—trying their 'prentice hand at their great life work in the antique God's house at B'oness. It broke down under the pressure of those exciting scenes. But my cousin's preaching that day was calm, clear, commanding. He came "to the grips" with God and men. Therefore had he power with both, and prevailed. The service proper lasted two hours. During it I observed tears silently stealing down the cheeks of several. But there was no excitement. The benediction was pronounced at five, but over a thousand remained, and singing, with prayers and brief addresses, continued till eight. Even then, they were loath to leave. I can never forget William's going off to the manse, pressed on by an eager crowd who were unwilling to let him go, and lifting up his hands in adoring wonder and gratitude, while his mother stood at the door, her face all aglow, her arms extended in joyous welcome, their hearts burning within them. Dear old aunt! Though detained in the wilderness ten years after her son, till she was over ninety years old, he has greeted her again at the door of his Father's house on high. What a meeting that! in presence of Him who said, "Mother, behold thy son. Son, behold thy mother."

On Monday morning, at seven o'clock, two or three hundred had gathered at the church in solemn silence, when uncle (who had been arrested by the piercing cries of an old woman, on the way, and turned aside to counsel and comfort her) appeared, and expounded Song ii. 10-14. All through that day, and many days, vestry and session, house and manse were filled with anxious inquirers.

The church bell rang at half-past six, but the place was "too strait" for the gathering crowd, and they adjourned to the market square, where Mr. (now Dr.) Somerville of Anderston, Glasgow, preached a thrilling sermon from John xvi. 14, "He shall glorify Me, for He shall take of Mine and shall shew it unto you." I stood on the market-house stair near the preacher. What a scene it was! And there were many such in those days. The crowd so compact as to form a living pavement, the sea of upturned faces, now sparkling under the gleams of the Sun of Righteousness, (who rose with healing under His wings), then surging under the swell of deep emotion, for the windows of heaven were opened and the fountains of the great deep were broken up and the Spirit of God moved upon the face of the waters.

On Tuesday, the 30th, we met in the church at eleven, when Mr. Somerville again preached to a crowded audience. He was then a raven-haired young man, full of deep fervour and tender feeling. When at College I attended him two or three sessions in the afternoons, for another uncle (Ilay) was one of his elders. Good old Thomas Brown, of blessed memory, Dr. Chalmers' successor in St. John's, I attended in the forenoon, with his excellent assistant, William Grant, afterwards of Ayr. The meetings at Kilsyth continued every day for a couple of months, and with intensified interest. My stay was only for about a couple of weeks; but they can never fade from my mind. Boy, though I was, I was deeply impressed with cousin William's holiness and zeal, while his love to the Saviour and souls abounded yet more and more in knowledge and in all judgment.

The strain upon him was enough to break down any ordinary man, but his voice then could almost rival the thunder peal, and his muscular strength was remarkable. He liked to relax himself by practising gymnastics, walking and leaping, while praising God. I remember his catching me up in his arms and tossing

me over his head; and, on another occasion, crying, "Mother, stand out of the way," while, with a bound, he vaulted over a gate.

In September a special communion season was held, attended by ten or twelve thousand, in whose services Dr. Malan, of Geneva, Principal Cunningham, Charles Brown, Macnaughton, Somerville, and over a dozen others took part, besides my uncle and cousin—a season much to be remembered. All through this great revival, and others throughout Scotland growing out of it, William Burns was recognized as the leading instrument. After leaving Kilsyth he returned to St. Peter's, Dundee, where he was supplying McCheyne's pulpit, during his absence on the mission of inquiry in the Holy Land. I may note that the handsome gift of valuable books donated to him in acknowledgment of his services in Dundee, together with the greater part of his library, including his numerous prizes, form an important part of the large and well selected library of our Halifax College. From 1839 to 1841 he laboured principally in Dundee, St. Andrew's, Perth, Aberdeen and the Highlands. From 1841 to 1844 he laboured chiefly in Newcastle, Edinburgh and Dublin. During these years he occasionally visited Paisley, preaching much in the open air. I recall his appearance beneath the arch of the bridge at the railway station, near the county buildings, and the open space allotted to the "shows" at the fair time—lifting up his voice like a trumpet.

My father had repeatedly spoken to him about going to Canada, and friends, especially in Montreal, had expressed a strong desire for a visit. When my father came over as deputy from the Free Church, one of the first questions put to him was, "Have you brought your nephew with you." On his return, in June, 1844, father found the proposal had been favourably made to William by the Colonial Committee. My father at once clinched it, and he consented. The excellent firm of James R. Orr & Co. offered him a free passage out and back. He sailed from Greenock for Montreal in the brig "Mary," on the 10th August, reaching Montreal on Thursday, 26th September, 1844. The tenth chapter of his invaluable life, embracing thirty pages, written by my father shortly before his death, gives a very graphic narrative of his two years' sojourn in Canada. Our family crossed the Atlantic some eight months after William, leaving Greenock on the first trip of the good ship "Erromanga" (Captain Kelso), of the same firm, on the 29th March, and reaching Montreal on the 12th of May. One of the first to hail us on our arrival was our good cousin, with whom afterwards I had repeated opportunities of meeting. Wherever he went he left "footprints." In many parts of the backwoods, eyes will yet fill, and hearts heave, and voices become solemn and tender, when his name is spoken. He had been supplying for a season in the old wooden Tabernacle which preceded the erection of Cote street Church, succeeded by Dr. John Bonar, and Somerville, and Arnot, and a host of choice spirits, with whom that congregation was favoured prior to obtaining a settled minister. William gave two or three months to Kingston, ministering principally to the congregation over whom, a year and a half after, I was settled for eight years. They met in the large hall of the city buildings. I found many blessed memories of him there. One scene is never forgotten. Dr. Lachlin Taylor of the Wesleyan Methodist Church, my faithful friend of over thirty years' standing, has told me of it more than once. When a great ball was to be held in the city hall (the large room at the other end of the building) and it was feared a good many of our people might attend, the faithful evangelist held a meeting in the room near by, the solemnity of which was overpowering, though he did little else than pray and read in his inimitably solemn tones the record of Belsazzar's feast. It spoiled the ball, and made many afterwards "join trembling with their mirth."

A meeting with the students of Knox College, in our house in Toronto, ranks also among my *memorabilia*. What burning earnestness, what a sense of the awful responsibilities of the ministry, combined with much practicalness and good sense, some of my old fellow-students will recall! During May, 1846, I paid my first visit to London and the west, sojourning under the hospitable roof of John Fraser, Esq., then manager of the Montreal Bank there (father of Dr. Donald Fraser, of London, Eng.), one of the noblest men I ever knew. It was worth going to London to see his stately form, his beaming, benevolent face, and to hear

him in his ringing clear voice line the Psalms and lead the service of song in his native Gaelic.

At that time I visited St. Thomas, which was just starting. The Rev. J. McKinnon, afterwards of Owen Sound and Beckwith, a truly good man, was pastor. It was the communion season. Cousin William was there. He preached on the Thursday; then we had for over three hours "the speaking to the question" on Friday, a very singular but intensely interesting meeting.

I preached on Saturday and Mr. Gordon Brown drove me up to London thereafter. But William remained over the communion, which proved truly a time of refreshing. At our meeting of Synod, in June thereafter, held in Knox Church, Hamilton, cousin William was present. The lamented and revered Dr. Bayne of Galt, who was Moderator, made some complimentary allusion in introducing him to the Synod. Those present will remember how "bound in spirit" he was. At that time I slept a night in the same room with him in the house of James Osbourne, Esq., who was always a "well-beloved Gaius," and I can never forget the impression of his exceeding nearness to God, of the atmosphere of heaven that encircled him, and the aroma of piety he diffused. He was the holiest man I ever knew. When passing through Ingersoll—then with comparatively few houses—there was pointed out to me the beautiful site he had selected for a church, on which afterwards Knox Church was built.

In Glengarry I found his name specially savoury. Mr. Donald Cattenach, and others like-minded, never wearied speaking of him. Some of his warm friends, either there or in Montreal, presented him with a great buffalo coat, which he wore in many a toilsome journey "amid perils of waters, and perils of the wilderness." He left it, on leaving the country, as a legacy to me, which I highly prized. In August, 1846, after eight two years of indefatigable labour, he left for home, by the sailing vessel that brought him out. Just before sailing he wrote his last letter to my mother in Toronto; which, as it has never appeared in print, I here subjoin:

"DEAR AUNT,—On the point of going down to the 'Mary,' which brought me out and is to take me away again from these shores to-day, I drop this note to go up with Mr. Alexander, a student for Toronto. He will bring up some of my tracts from Montreal, a large part of which I would like sent west, when there is an opportunity, to London (Mr. John Fraser), for Zorra, Stratford, Tuckersmith, Woodstock, etc., the places in which I lately laboured. Perhaps Mr. Alex. Fraser (Mr. Fraser's son) can assist in this. Remember us on the great deep. These many waters cannot quench love. 'When thou passest through the waters I will be with thee.' Blessed covenant of grace. Happy souls that are divinely interested in it and in Him who is its Head. May this be the lot of all of you. Remember me to uncle and my cousins, etc. The rough coat, of course, becomes my cousin's property. It put me in mind of John the Baptist's. May he who shall wear it receive the same spirit."
W. C. BURNS.

"Quebec, Aug. 19th, 1846, three o'clock p.m."

The "Mr. Alexander" referred to, is my dear old friend, the Rev. John Alexander, afterwards of Brantford, now of Brockville, who was then coming up from his native place, Quebec, to join our college in Toronto; the "Mr. Alex. Fraser" another kind old friend, Mr. Fraser of Cobourg, now Assistant Receiver-General in Toronto, the eldest son of the sainted John Fraser, of London. I have very hurriedly jotted down these reminiscences, but they may be of interest to some of your readers.

Halifax, N.S., 12th May, 1880.

THE LATE REV. ALEXANDER MAC-LENNAN, B.A.

This much lamented gentleman died on Amherst Island, of typhoid fever, on Monday the 18th inst., in the fifty-fourth year of his age.

Mr. MacLennan was twenty-five years old when he entered Queen's University, in 1851, but he did not, like some, make his advanced years a plea for shortening, in his case, the curriculum of seven sessions prescribed by the Church to students for the ministry. With characteristic modesty he felt his need of all the learning and culture which the regular curriculum imparts. With a praiseworthy spirit of independence he also declined to be indebted to anyone for pecuniary assistance during his college life, and on this account his attendance at college was interrupted that he might earn a livelihood by teaching school. He did not graduate in Arts till 1857, and in 1861 he completed his attendance in the Divinity Hall and was licensed to preach. In the following year he was inducted into

the charge of Mulmur, where he spent nine useful and happy years. In 1871 he was translated to Scott and Uxbridge, and held that pastorate until he was forced by pulmonary disease to demit it in 1876. After his health had been restored by a few months of rest he resumed the work which he loved, and having received a unanimous call to Amherst Island, was settled there by the Presbytery of Kingston on the 19th November, 1878.

The people of his third and last charge had but a short trial of his gifts and graces, but it was long enough to win for him sincere affection and respect. The esteem with which they regarded him was all the more creditable to him and them because his talents were not showy nor his manners ingratiating. It proved that he had real and solid excellence, not the mere semblance of it, and that they had discerned and appreciated it, although it was never obtruded on their notice, or set off by an address specially bright or winning. In the pulpit his tones were quiet and measured, and he never sought to attract by ornate language or well-turned periods. In private he was reserved if more than one was present and appeared to have little conversational powers. Yet by his own people he was liked, both as a preacher and as a pastor. For his sermons were carefully prepared, were full of plain scripture theology, faithful warnings, and judicious counsels, and were delivered in the solemn, simple, unaffected style of one who forgot himself and felt that he was speaking God's message to needy, suffering men. As a pastor he could scarcely fail to be valued by any who really knew him, for they saw that he was a genuine Christian, who always meant what he said, and who was ever ready to help them in his unassuming way by kind acts and sensible advice.

They shewed how much they cared for him by their many kindnesses to him and to his wife and child while he was going about among them, by their anxiety and their ready offers of service during his illness, and by their unfeigned sorrow at his death. He and his excellent wife will be long and affectionately remembered on Amherst Island. She was a true help-meet for him. Her frank, genial, lively disposition, supplied what was, perhaps, somewhat lacking in her husband. In the Sabbath school and in his visits from house to house she most efficiently seconded his efforts for promoting the interests of the congregation. Their best wishes and prayers will follow her and her little boy to her maternal home.

J. B. M.

May, 1880.

ROMISH ORDINATION.

MR. EDITOR,—It would appear from some of your correspondents a most enormous thing for a Presbyterian to vote in favour of the validity of Romish ordination, and it is not a little interesting to witness the holy horror with which these lift their hands at such unreasonable conduct; the self-complacency with which they can write the Romish communion out of the pale of the visible Church with the greatest of ease, as if it were a self-evident proposition, the proof of which no sane man would think of demanding; and also the censoriousness with which they seem to deal with those who have thought and acted differently from themselves. The letters of "W" and "Layman" are notably characterized by this last feature. In the latter part of "Layman's" letter, advantage seems to be taken of this discussion to get a "sling" at the present respected and able Lecturer on Church Polity in Knox College. I have no doubt the Reverend Doctor is perfectly able to answer for himself, should he think it worth his while to condescend to such personal references. He also seeks to excuse himself from contributing to that institution until he shall be satisfied with the propriety of the doctor's conduct in reference to this question. (By the way, Mr. Editor, it is becoming now a favourite resort of the unwilling-to-give party to find some fault with the particular scheme recommended to their liberality, or with its management, or with some person connected with it, in order to excuse themselves from bearing their share of the Church's burdens; but let these things pass.)

I assume that the chief aim of all is to get at truth and righteousness in reference to this matter now before the Church. I shall put what I have to say in as concise a form as possible. Those who deny the validity of Romish ordination do so for the most part on either or both of two grounds—to wit: (1) The Romish communion is no part of Christ's visible

Church. (2) The ordination is invalid on its own account. These two things should be kept distinctly apart, although your correspondents seem to mix them.

1. "Has the Church of Rome ceased to be a part of Christ's visible Church?" If this can be demonstrated, the whole question is settled as to her ordination. It is for those who affirm that she has ceased to be in any sense a part of Christ's visible kingdom, to demonstrate that proposition clearly. The assertions and opinions even of the Reformers, who often spoke warmly in the heat of controversy and bitterness of persecution, are not *proof*. The history of her abominable idolatries, heresies, sins, and persecutions is not *proof* that the Head has cast her off. The references to prophecies, Pauline and Apocalyptic, are not proof unless it be demonstrated (1) that the interpretation and application of these to the Church of Rome are infallibly correct. (Interpretation of prophecy is always to be undertaken with humility and caution.) And (2) that the threats therein contained to excommunicate have been fulfilled. Those who confidently assert this latter will perhaps be in a position to tell us *when* that important event took place. "Erigena" says, "It was just when the Church of Rome clearly had changed from the true so as to become anti-Christian that the Protestant Church came out and left the synagogue of Satan." I take him to mean that at the Reformation the Church of Rome ceased to be a part of Christ's visible Church. But that is pure assertion. I wait for proof. If it be true, then, since the Reformation there has been "no ordinary possibility of salvation" within her pale according to the Scriptures and our standards. Are "Erigena" *et al.* prepared to adopt this conclusion, and say that during these centuries the heathen were just as likely to be saved (without the Gospel), as a member of the Romish communion? The following sentence seems to indicate a shrinking from such an awful judgment: "Granted that God has to-day His people within that Church in spite of her damnable doctrines and practices; granted, also, that she teaches an iota or two of truth, yet is that enough to constitute her a true Church of Christ? If so, then any organization which teaches a fragment of truth and has some good persons in it, must also be held to be a Church of Christ." If the "good persons" are *saved* persons then the "iota or two of truth" must be *saving truth*. If any "organization" has these two things, we must admit it to be a Church of Christ, or be prepared to accept more absurd conclusions. To prove the contrary, it is not enough merely to be able to shew that there is error and Antichrist within the pale of such an organization. Further, the judgment of the Protestant Church, or of the Presbyterian section of it, would not change Rome's true position in the estimation of the King and Head. The Church of England has dealt thus with the Presbyterian body, but we do not thereby imagine ourselves to be farther away from the kingdom of God. The fact that Rome deserves to be cut off is not proof that she has been. In that case the purest Church on earth must go with her.

I do not attempt to prove, as "Erigena" demands, that the Church of Rome is a branch of the visible Church. I am not called upon to do that. All I know is that that Church was a true Church. I have failed to find proof for the assertion that she has ceased to be, and until that is found, clear and unmistakable, I hold that as a Church we are bound to give even the Romish communion the benefit of the doubt at the very least, and "a true verdict give," not according to impression, personal conviction, or even widespread opinion, but "according to the evidence."

2. As to the ordination itself. "Layman" has given an account of certain "mummies" in connection with priest ordination. That would have been of some use had he shewn first, that the validity of ordination to any office depended upon the form or ceremony thereof, or that that was even an essential element in its validity. "W" does not put the case fairly when he asks, "can ordination to the office of a priest be in any sense ordination to the office of the Christian ministry?" I am not aware that anybody has said that ordination to a priesthood as such is valid ordination to the eldership as such. But it is to be taken into consideration that besides the functions of the office of the Romish priesthood that are purely priestly, there are others that correspond more to that of the ministry. It is to be considered that the priesthood is the office in the Church of Rome that corresponds to that of Presbyter with us. Ordination to the

PASTOR AND PEOPLE.

VASTNESS OF THE MATERIAL UNIVERSE.

There is a mild and modest form of that implety which takes its rise from the circle of our modern astronomy, and it may be thus described. It admits freely the Divine Existence, and the attributes of wisdom, power, and benevolence, but in musing upon the vastness of the material system, in calculating the incalculable numbers of visible worlds, in adding to those the higher numbers which probably lie quite beyond our prospect; in thus conversing with infinity, and in surcharging the mind with the greatness of nature, man and his destinies disappear, or seem to hide themselves under a veil of utter insignificance. "If," says the sentimentalist, "if when our eyes are confined to earth, and if, when the pomp of human power and the pride of human knowledge are full in our view, we shew ourselves to be great, and assert an immeasurable superiority over the inferior tribes, this exaggerated impression is utterly dispelled when we turn our gaze upward, and bring, as we ought, into our estimate, the real magnitude of the system in which we are moving. It is then that we are taught to think soberly of ourselves, it is then that the apparent distance between man—insult as he is, and the insects he proudly tramples on, sinks into nothing, and we are compelled to confess that no folly can be so enormous as that which attaches any high degree of importance to a being that might with all his millions, be blotted from creation without more loss or notice than is occasioned by the crushing of a moth." If things be so, how preposterous must we deem any religious dogmas which place man in immediate correspondence with the Creator, and imply that the Sovereign Power actually occupies himself with the individual welfare of men, or that they are destined to act a part that shall make them conspicuous among high and intelligent orders! "What is man," says a reasoner of this class, "what is man, when viewed in his just proportions on the scale of the universe?"

This mode of thinking is natural, and the prejudice whence it springs is hard to be entirely dislodged from the mind, but it is a prejudice, and one which peculiarly infests spirits that are at once meditative, modest, and infirm. Nevertheless its influence is of the most pernicious kind, nor will religion of any sort (Christianity especially) adhere to the heart until the illusion be dissipated.

On which side soever we turn, we find some confutation of this false modesty. It is quite evident that the whole (great as it may be) must at length be annihilated or made unimportant, if we annihilate, or reduce to insignificance, one by one, its several constituent parts. And the very reason which would lead us thus to scorn one part, ought to have the same effect in relation to another, and another, until the whole is disposed of. The material universe consists throughout of separate portions, apparently similar to that on which ourselves are placed; nor is this our world, how diminutive soever in comparison with the universe, immensely diminutive in comparison with other worlds. It is not as if, from our remote and petty globe or islet, we looked up to a central and immeasurable continent of matter, wherewith we could place ourselves in no sort of comparison, and which we might suppose the abode of beings as much more excellent and important than ourselves, as that continent was more vast than this world on which we tread. On the contrary, the greatness of the universe is nothing else than the greatness of accumulation. The visible system is indeed immeasurably wide and deep; and it is stocked with innumerable worlds: but (so far as science gives its evidence) the stupendous structure is reared throughout of the same material, and consists of parts which bear a relation of symmetry, one to another.

If, in imagination, we stretch the wing to distant quarters of the realm of nature, and if we take with us the sober expectations which philosophy authenticates, what shall we find—east or west, above or below—but suns and planets, much diversified, no doubt, in figure and constitution; yet nothing more than solid spheres, of measurable diameter, and fraught, like our own, with organization and intelligence. Let us indulge as freely as we choose in prodigious conceptions of magnitude and splendour; still we must (unless we discard all probability, and all actual appearances) keep within

certain bounds. Suns are but suns, planets only planets. This vastness of the universe, therefore, which, when thought of collectively overpowers the mind, reduces itself, when rationally analyzed, to what we have already stated—namely, the greatness of accumulation. Who shall count the stars, or who number the worlds that are revolving around those centres of light? No one attempts this arithmetic, any more than he sets about to reckon the sands of the shore; but the infinitude of grains makes not each grain either more or less important than it would be, if the number of the whole were much fewer than it is.

And certainly, if our earth may retain its individual importance, notwithstanding the countless infinity of the worlds among which it moves, it may do so notwithstanding its comparative diminutiveness. True, its disk is barely perceptible from planets which, by the breadth of their own, gazzle our sight. But no such rule of valuation can ever be assented to; for it is favoured by no analogy. If the earth is to be deemed insignificant, merely because it is vastly less than Jupiter or Saturn, we ought to judge that Greece, Italy, and England, merit no attention, in comparison with Africa and Asia, and yet in fact it is these petty regions, not the continents adjoining them, that have successively concentrated the intelligence of the world.

But in looking more narrowly to this prejudice, and in tracing it to its elements, it resolves itself altogether into a natural infirmity of our limited faculties. What then is this conception of vastness, and what is the emotion of sublimity that attends it, and with which we so much please ourselves? It is nothing more, and it is nothing better, than the struggle or agony of the mind under the consciousness of its ignorance, and of its inability to grasp the object of its contemplation. Whatever far surpasses the reach of the intellectual powers, whatever can be conceived of only imperfectly, and vaguely, is thought of as stupendous, sublime, infinite; and while we entertain the ever-swell-ing but never perfected idea, an emotion that is partly pleasurable and partly painful inflates the bosom. Now the notion of insignificance, or diminutiveness, though it may seem to be independent of any other, is in fact a correlative of the notion of magnitude; and a mind that had no idea of greatness or sublimity, would never form one of meanness. But as the notion of vastness is directly the offspring of the limitation and feebleness of the human mind, its opposite—the notion of insignificance—has nothing in it of reality. It is an *idolum tribus*, or prejudice which, though common to mankind, is so in consequence of the poverty of the human faculties.

But can we for a moment suppose that the Supreme Intelligence looks abroad upon His works in any such manner, as vast in the whole, and petty in the parts? Does He know them as we do—a portion perfectly, and the rest vaguely? Does He think of them, now with ease and familiarity, and now with labour and difficulty? Does He see the universe in perspective, as from a central station? Is He moved, as we are, by the conception of the sublime? or does He, as we, look down at single atoms of the material system, and call them minute, remote, or inconsiderable? Any such supposition as this were most egregious; on the contrary, we may boldly affirm that, as the Divine knowledge is absolute, and extends itself equably and invariably, over the entire surface, and through all masses of the universe, so it utterly excludes the notion (proper to finite minds) of any part being insignificant and unimportant, in consequence of its disproportion to the immensity of the whole. There is perhaps no instance more striking of the influence of those imbecile conceptions which infest the human mind, than this notion of the comparative insignificance of the earth and its inhabitants, because it is a mere point in the vastness of the heavens. The man of frigid and infirm temperament, who, with an affected or a pulling modesty, after gazing upon the sky, turns and contemns his planet, and his species, and says—What is man, that he should think himself worthy to be noticed, or specially cared for, by the Creator? may, on the soundest principles, be charged with making God altogether such a one as himself: the deity he conceives of is finite, not infinite.

If we wanted sensible proof that this prejudice concerning comparative vastness and insignificance, is not at all recognized on high, and enters not into the operative principles of the Creator, we should only have to look beneath us, adown the scale of magnitude. Does it appear then as if the Divine power and

priesthood, therefore, in that Church, is ordination to the office of New Testament Presbyterian as that Church understands the office. Again, the Romish priest is previously ordained to the diaconate, wherein he is distinctly appointed to preach and baptize. When he passes into the priesthood he may not be ordained specifically to these functions, because he carries them with him. The superior office includes the inferior, otherwise it were quite incompetent for a Presbyterian minister to deliberate, much less preside, in a deacon's court. But we do not believe that he is officially incompetent to do that, even though he never was ordained as a deacon. So then, *a fortiori*, the Romish priest not only is appointed to the offering of sacrifice, etc., but also to preach and administer sacraments. Hence if we re-ordain a Romish priest we do it, not so much to give him new functions, as to dismantle him of some of his old ones. Surely if the Church satisfies herself as to the soundness of the views of converted priests, concerning the Christian ministry, if such a man must be called by a congregation before he can act as a presbyter, and if he can then satisfactorily answer the questions of the formula prescribed by our Church for induction to a pastoral charge, and by prayer and the right hand of fellowship by the presbytery, be appointed to the pastoral care of an assenting congregation, have we not done enough to guard the interests of truth, and of the Church? And if we should have erred, is it not better to err on the side of charity than of rashness, remembering Him who said, "with what judgment ye judge ye shall be judged?"

Lastly, "Erigena" has referred to the feelings of converted priests as being favourable to re-ordination. I have only to state that others have as strongly asserted that such a requirement on our part would be a humiliating hindrance to them, and, besides, the Reformers, with all their strong views of Antichrist, etc., were not so enthralled about re-ordination and anabaptism as some of your correspondents seem to be.

H.

May 8th, 1850.

ECCLESIASTICAL COURTESY.

MR. EDITOR,—Is there any rule or order to be observed in the formation of preaching stations? A station, e.g., with preaching supply has been set going just four and a quarter miles from a congregation which forms part of a settled charge in another Presbytery. This is done without the sanction of any authority, so far as I know, and in the absence of a word of communication with those whose interests are directly affected thereby. Is this right? Is this Presbyterian policy?

BENJINCK.

4th May, 1850.

CANADIAN MORALITY.

MR. EDITOR,—In your last is an article entitled, "Is general morality failing, or the reverse, in Canada?" The article so far as it goes is very good, but, I think, one or two important points are overlooked. First, I would mention the unsavory and unwholesome practice of smoking tobacco, to say nothing of chewing it, which is a beastly practice. Smoking has increased very much, and is just about as pernicious in its effects as excess in drinking, except that people don't make quite such fools of themselves. Then there is a sad falling off in common honesty, and embezzling money seems to be quite common now, which it certainly was not some ten years ago. When I was a young man (no doubt, a good many years ago) and a clerk in a merchant's office, a protested note was looked upon with perfect horror; now, such an event is taken quite coolly, and failures in business are thought nothing of, indeed, there is good reason to believe that some people make money out of their own failures. Then, luxury has made a great advance in the country, and I remember reading a speech of an English gentleman on his return from a visit to Canada, in which he stated boldly, that Canada was the most luxurious country he had seen, to be so young a country. I will just conclude this short article by giving you the opinion of a Presbyterian minister of high standing in the United States, who stated that he believed more souls in North America would be lost by the love of money in men, and the love of dress in women, than from drinking and all its baleful effects.

CANADIAN PRESBYTERIAN.

May 17th, 1850.

Intelligence could please itself, or deign to be occupied only with stupendous masses, and that it holds in contempt the minute? Is it true, or does the microscope give this evidence, that nothing more than a rude or hurried finishing is bestowed upon diminutive beings? Is there found, when we pass from the greater to the less, among organized bodies, a regular decrease of ingenuity, and of nicety of workmanship? Everyone knows that the contrary is the fact, and everyone must confess that this puny supposition of the comparative insignificance of the parts of the material system is abundantly refuted by the tints and texture of every petal that drinks the dew, and by the wing and antenna of every gnat that hums in the evening air—*Isaac Taylor.*

SIMPLICITY IN PREACHING

We remember to have met with the following passage from a sermon—we will not be so cruel as to give the reference. The preacher wanted to say that every man has a sense of deathlessness, of immortality in him. He announced his doctrine in this pleasant fashion: "The deep intuitional glance of the soul penetrating beyond the surface and sphere of the superficial and phenomenal to the remote recesses of an absolute being, adumbrates its own immortality in its progressive perceptions." And it was from the same region that we fell in with the divisions of a sermon upon a text whose awful topic ought really to have made the preacher modest, and to have imposed upon his lips the sentiment of holy ground, and a bush burning with fire. Not so, however. The text was—"God is a spirit, and they that worship Him must worship Him in spirit and in truth;" upon which the preacher said—"The text naturally divides itself into three parts—first, we have presented to us the transcendental properties of the divine nature. Second, we have the anthropomorphic relations under which those transcendental properties in the divine nature stand revealed and become apprehensible; and third, we have the appropriate symbolism by which those anthropomorphic relations and illustrations of the transcendental properties in the divine nature constitute worship." This has always struck us as a fair illustration of what may be called "the-house-that-Jack-built" style of eloquence. It has ever seemed to us amazing that there should be men able to talk after this profane fashion; yet even the use of fine words has not always been related to this thoughtless profanity; there have been men-preachers who seemed naturally to think in this odd style of speech, this bombastic phraseology. We take up a volume in which we find a preacher in the course of his sermon has to describe a tear; he speaks of it as "the small particle of the aqueous fluid which trickles from the visual organ over the lineaments of the countenance, betokening grief." And there is a story told of a Rev. John Hamilton, of South Leith, who, many long years since, was in the habit of astonishing his hearers by such marvellous words: the following, with which he introduced a sermon upon the text—"O Israel, thou hast destroyed thyself:"—"I shall not nibble at niceties, nor ingeminate prolixities, but with the sword of brevity shall cut the Gordian knot of obscurity, and so proceed to give you the genuine purport of this mellifluous and aromatic subject, calculated allenarly (only) for the meridian of that microcosm—man?" Perhaps our readers may say, "Too much of this;" it is still true that ignorance has frequently been delighted with these exhibitions, and certain preachers of shallow attainment have been as frequently fond of this verbal pedantry. Even great men have indulged this habit, men like Samuel Johnson, Samuel Parr, Winter Hamilton; they were all great scholars, but they could not apparently take off what must always seem to their readers to be the seven-league boots of language; they neither of them served their reputation by the practice, and each of them, and many others beside them, would have been more popular had they been more simple. Is not the highest eloquence simplicity? Try it by the most impassioned paragraphs from Chrysostom, or from Robert Hall.—*Sunday at Home.*

ANCIENT AND MODERN DENIAL OF GOD.

It is supposed that our age is so wice and advanced that a great gulf yawns between it and that in which the Bible originated, and we can no longer think its thoughts. But the idea that we are so very different from those ages is totally groundless, as the Bible

itself shews. It tells us that away in those distant times there were many distinguished men, who denied God just as our modern philosophers and their friends, who held their denial for the highest wisdom, and who looked down upon others as antiquated, ignorant, and stupid, in sore need of being rescued from their narrow-mindedness and foolishness—men who, while denying Him, lived yet according to all appearance well and happily, who were counted the wisest men of their days, and completely dominated the thought of their age. We know also from the Bible how they endeavoured to establish their denial, partly from the apparent defects and weaknesses of the opinions contrary to their own, and partly from the misfortunes and miseries of those of their contemporaries who thought and acted differently from them, and all this is set before us as plainly as if the Book were describing men of our own time who are well known to us. Our minds are also not a little supported by this consideration, which also the Bible sets before us, that such deniers of God did not appear in the times in which the old religion was the innermost power and highest pride of Israel, but only in those later times when its first pure force was broken and it had begun more keenly to feel the defects of its old economy and the incompleteness of its traditional faith. Still less does such a denial of God reach back into the earliest times of the life of man on earth, for in those there burned the intensest longing for the revelation of God and to obtain perfect certainty of His existence and nearness. But in the later centuries of antiquity a new obscuration of the human mind got the upper hand on this its highest and brightest side, and many learned schools were founded to increase and perpetuate this obscuration, yea and flourished long; so that we can rightly assert that the last centuries, those from 700 or 800 B.C., were exactly like our own time in this proneness to the denial of God and divine things. It is, therefore, a miserable delusion when more recent men of learning suppose they are the first deniers of God, and as scientific men, have just discovered the secret how we can deny God on solid grounds. But the Bible knows not only that God can be denied by men, and knows full well what sort of men they are who deny God, it also witnesses concerning two other facts which constitute the necessary contrasts to that denial, and which we must also consider in this connection. It announces to us that God on His part can withdraw Himself from men, and so estrange Himself from them that they shall scarcely find Him again in all the sorrow that comes upon them, no not when they seek Him with bitterest labour and heavy anguish; yea it acknowledges the possibility that He will deny them who deny Him. The Bible also allows that the most God-fearing and most pious man can, under very heavy and continuous trials of life, fall into the danger of denying God, exhibits before our eyes, in the most affecting and graphic pictures, a hero like Job sinking into this danger, gives us deep insight into the anguish and conflict of pious hearts torn with this despair, yea shrinks not from relating to us how Christ himself with almost His last earthly word complained that God had forsaken Him.—*Translated from Ewald's Lehre Der Bibel von Gott.*

TEMPERANCE NOTES.

HE COULD NOT REACH THE BRAKE.

There is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream he started from the top of the mountain, with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along on the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger from the headlong speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the lines would be to give up all control over his frightened horses, and he made another and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road,

and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Upon one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going, would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage; but alas! it was of no use! He could not reach the brake! Who has not known men who were on the down grade of intemperance, and who could not reach the brake?—whose destinies were freighted with the lives of near and dear friends, whom they were bearing down to lives of misery and disgrace, but who could not reach the brake!—who saw wealth, honour, love, happiness, being left behind them in their flying descent, but who could not reach the brake!—who saw before them the yawning abyss of eternal death for themselves and their children, but still they could not reach the brake!

THE FIRST AND LAST DRAM.

Jesse Loomis was an only son. At the age of twelve he was termed by his father his mother's boy, because of his resemblance to her, as well as their mutual affection. Being naturally of a mild disposition, his mind the more easily received the wholesome advice of his mother, and his heart was the more deeply impressed with her religious thoughts. Through her influence his conscience had become extremely sensitive, and his power of discriminating between right and wrong, acute and correct. With these prominent characteristics, Jesse grew up a boy of seventeen years. It was at this age when, one afternoon, Jesse was returning home from a ride in the country with a new acquaintance somewhat further advanced in years and somewhat initiated in a few of the vices of youth. On the road was a tavern in which liquor was sold. When they had reached it John, his acquaintance, invited Jesse to drink. He was at first so overwhelmed with the thought of entering a bar-room and drinking liquor, that he at once stoutly refused. But Jesse, finding his annoying solicitations were to be stopped only by complying with them, finally consented, and entered the bar-room. His acquaintance called for brandy. Jesse, being timid and unacquainted with the many kinds of liquor, accepted the same, and poured into his glass a very small quantity. While Jesse was pouring from the decanter John perceived his hand slightly tremble, and also an uneasiness of his person and apparent absence of mind. John said nothing, but poured into his glass, with all the air of an accustomed drinker, an accustomed drinker's allowance. Both were now ready to drink. Jesse trembling brought his glass to his lips, and, as if startled, suddenly put it back on the counter, exclaiming at the same time, "John, I cannot drink it!" John looked surprised, and asked the reason. Jesse promised to tell him on the way home, which he did in these words: "John, when you asked me to drink, strange to say, home and all its associations, and the many holy recollections of my childhood came to my mind. I thought of the good advice of my mother about temperance, the thousand immoral results of tipping, as enumerated by her, and the thought of falling into them by means of my first drink. Hence the consequent destruction of my mother's hopes for me, her broken heart and lost love, shocked me. I thought of her astonishment when informed of the act, and, above all, came the question, 'What would my mother say?' Notwithstanding all these thoughts crowding into my mind, for politeness' sake I complied with your request. But, John, when I came to the act of drinking, these same thoughts came back with increased power, and stayed my hand." Reader, cherish the moral courage of Jesse. Let the same thought recall your erring feet, and the question, "What would my mother say?" be as a warning voice against the snares of vice.

We are happy to note a falling off of the consumption of intoxicating liquors last year in Great Britain, and an increase in the consumption of tea and other wholesome beverages. The amount spent in drink in 1879 was £128,000,000, while in 1878 it was £142,000,000. The most marked falling off was in beer.

THE Pope has recently undergone successfully a painful operation, and his medical advisers have advised him that to remain in Rome all the summer is, perhaps, to run an immediate risk of his life and certainly to shorten it.

THE CANADA PRESBYTERIAN.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 4, 1880.

SOME contributions, book reviews, church notices and reports necessarily left over.

TO MEMBERS OF ASSEMBLY.

WE are glad to say that the Committee has arranged with the Richelieu and Ontario Navigation Company to have a steamer leave Hamilton on Tuesday, June 8th, as well as on Monday the 7th, and Wednesday the 9th.

It will *very much oblige* the Committee if members of Assembly, unable to attend the meeting, will notify Rev. R. H. Warden, 260 St. James street, Montreal, on or before Tuesday, June 8th.

OUR HOME MISSION WORK AND PROSPECTS.

WE call attention to the letter of Mr. Bruce, which will be found in another column, and ask the sober and sustained attention of our readers to the facts which it brings forward, the conclusions it draws, and the course of action which it recommends. It is altogether unquestionable that we cannot have periodical and frequently recurring deficits with corresponding spurts to make up lee way. An extraordinary effort which recurs so frequently as to become ordinary soon becomes worse than no effort at all. It discourages the willing, burdens the liberal, humiliates the earnest, and confirms the reluctant and indifferent in their easily adopted persuasion that there is no use in doing more, for the end desired is entirely beyond the ability or the obligation of those appealed to. The Church must realize to the full, the grandeur and the greatness of the work laid to its hand and must brace itself for the accomplishment of that work in the spirit of him who told the pioneers of modern missions that they must aim at great things, attempt great things, and rest satisfied with nothing but great things; while they did all, not as if it were a mere temporary spasmodic effort, but a thing to be persisted in while life should last.

That there are abundant means in possession of the Presbyterians of Canada to meet and overtake the ever growing needs of the Home field as well as all other Church obligations is beyond all reasonable question. According to Dr. Cochrane (and we have no reason to doubt his accuracy), in a paper on our Home Missions in the April number of the "Gospel in All Lands," there are connected with the Presbyterian Church in Canada a population of 335,000, or about a tenth of the whole in the Dominion. Of these we are told there are 110,000 in full communion with the Church—divided into 870 pastoral charges, and ministered to by 637 ordained preachers of the Gospel. It is a matter of unquestionable notoriety that Presbyterians generally are among the most prosperous people in the country—thrifty, industrious and progressive. The average yearly contribution of half a dollar per member for Home Missions would give a great deal more than the entire sum this year raised by the Western Section of the Church, with so much effort, and accompanied by so many and such natural expressions of mutual congratulation. It would be an insult to the common sense and Christian lib-

erality of Canadian Presbyterianism to say that it could not raise at least on an average a dollar annually per member for Home Missions without hurting other Church schemes or injuriously affecting either the home comforts or business liabilities of individuals. If this were done we should at once have a yearly income for this purpose alone of \$110,000, and that to grow with our growth and strengthen with our strength. Is it a mere dream to think that this may be immediately realized? We do not think it is. There are congregations already averaging two or three dollars per member for this department of Church work, and no one who knows will say that with these there are any exceptional circumstances of wealth, etc., which might make them stand by themselves or keep them from being taken either as standards by which others are to be judged, or examples by which others are to be stimulated.

Nor, in looking into the future, can we confess too much even of anxiety, far less of fear. We are persuaded that the Presbyterians of Canada not only *can* do the great work to which the Head of the Church is so evidently calling them, but that they will. What has been as yet accomplished is but small and insignificant compared with what we believe will both be attempted and carried successfully through. The growth and consolidation of the Presbyterian Church in Canada, during the last quarter of a century, have been very remarkable and encouraging. Who shall say what will be accomplished before the century close? If Presbyterians are true to their Great Master, true to the best interests of their country, true to their principles and true to themselves, there will be accomplished much at the contemplation of which men will marvel while they exclaim, "What hath the Lord wrought!" We cannot associate the idea of failure with a Church which has already done so much for the spiritual and material well-being of our great new land. For that Church merely to hold her own would be failure indeed. Her record hitherto has been of a very different character, and every one of her many faithful children will, we doubt not, labour and pray and give in the days which are to come with so much self-consecration, consuming zeal and childlike trust that "to-morrow shall be as this day and much more abundant."

"DIRTY POLITICS."

ALL, both in Canada and the United States, may well pray that there should be more religion and honour introduced into politics by decidedly religious and honourable men taking their full share in the political discussions and proceedings of the hour, and thus not allowing the unprincipled, the reckless, the ignorant and the self-seeking to have it so much their own way, as in too many instances they have had, and have still.

There is perhaps nothing more humiliating and offensive in a free country than to hear not altogether stupid people actually pluming themselves on the fact, that, like Canning's "needy knife-grinder," they never "meddle with politics," whether general or local. For such to say this may perhaps be creditable enough to their piety, though how it can be is not very evident, but that it is the very reverse of creditable to both their intelligence and judgment may well go without saying, for it is a declaration to the effect that no interest is taken in the well being of the community, that there is no desire to have its affairs managed with either honour or discretion, and that in any case there is, on the part of those we speak of, either not sufficient intelligence to know when these affairs are managed in a becoming manner, and when the reverse, or not sufficient public spirit and self-forgetfulness to lead to any effort being made to have wrongs righted and wisdom and uprightness take the place of folly and fraud. Many, however, not altogether foolish, feeble, or withal selfish men, are saying: "Let us alone. Allow us to attend to our own business, and enjoy our own domestic and social comforts, and don't pester us with politics or public affairs. They are too dirty and too uninteresting for us to take any stock in them." To such people it would appear that the public affairs of a country were given over entirely to the management of the Wicked One and his agents, and that the one thing Christian and honourable people had to do, was not to interfere in any way with that which evidently did not belong to them either in one way or other. A more fatal and foolish idea than this could not be indulged in; a more fatuous and

ignoble course could not possibly be pursued. It is exactly what the unprincipled wish and what the wicked will inculcate and commend, for it helps these immensely in their selfish and unrighteous plans; puts money into their purses; and secures and perpetuates in their hands the power and the plunder after which they strive. "Dirty politics!" If politics are "dirty," who are to blame for that? If politicians are false; if statesmen are servile; if so-called patriots are purchasable; if the private record of public men is one of infamy, and their public, one of lies; if popular idols have itching palms and "ring managers" laugh at honour as a poor found-out delusion; who are to be held responsible? The people who have put such persons forward and have honoured and sustained them, and specially the helpless professors of a feeble goody-goodyism, which some call "religion," and others misname "culture," who in their ignorant imbecility have no word for the right and the true and make no effort to put the wise and the good in places of trust and influence, whether in the mighty affairs of an empire or in the petty arrangements of a country town. Those from whom better things might have been expected too often withdraw from public affairs for fear they may be insulted, or under the full conviction that they will be out-voted. Bad men consequently rejoice, for they know that thus they will have it all their own way. The impecunious and unprincipled have thus a fair field for the replenishment of their sadly depleted finances, and the short-sighted lovers of ease and the quasi-worshippers of respectability and religiousness find in the end nothing left for them but to pray and pay as best they can, and very likely to cry out in indignation that they have been plundered by thieves and misrepresented by rogues. Yes, and for all this they have merely to thank themselves. They give up the discharge of their public and social duties. They think only of their own comfort and cannot take time from their own business to inquire into how public affairs are managed, or to think of how they ought to be. Why, then, should they be astonished at the result? George William Curtis, so well known as the editor of "Harper's Weekly" and as a distinguished *litterateur* among our neighbours, recently put the whole matter in a nutshell in the following words: "While good men sit at home not knowing that there is anything to be done, not caring to know, cultivating the feeling that politics are tiresome and dirty and politicians vulgar bullies and bravoos, half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a strong man and a splendid and vigorous despotism, then remember it is not a government mastered by ignorance, it is a government betrayed by intelligence. It is not the victory of the slums, it is the surrender of the schools. It is not that bad men are politically shrewd, it is that good men are political infidels and cowards." We in Canada have not yet gone so far in this direction as our neighbours have, for we are neither so numerous nor so wealthy. We have not allowed ourselves to be plundered on quite so gigantic a scale as have the New Yorkers, for instance, and others who could easily be mentioned. But we are following closely in the same direction, for we, too, have men who are rather pleased than otherwise to have religion divorced from politics, and an increasing number of the cultivated and intelligent who think it a sure proof of their piety or their refinement that they have nothing to do with public affairs, and have never taken so much interest in such matters as to read a newspaper, discuss a public question, or record a vote. The politicians of a country are, after all, but fair average specimens of those who take them as their leaders, listen to their harangues and do their behests. A people's representatives in Parliament, Congress, City Council, or Township School Board, will pretty fairly reflect the average honour and integrity of those who choose them, and if men complain, as they sometimes are doing, that the moral tone of such representatives is low, that their intelligence is small, their ways discreditable, and their words not much to be relied on, they may rest assured that they reflect in this way only the more severely on those who raised such to honour, and asked them to speak and act for them in the gate, and that they condemn themselves only the more surely if, by voluntary disfranchisement and Pharisic isolation, they have made such things possible, and allowed such men to come to the front in places of honour and power.

What then is wanted? Not so much that the Shabbo-

lith of this party or that should be pronounced with due energy and distinctness, but that men of conscience and honour and uprightness should more fully and more generally do their duty to their country, their neighbours, and themselves, at whatever risk of obloquy, or by whatever amount of unthanked toil; that they should remember and act upon the oft-repeated maxim that liberty can only be secured and retained by "eternal vigilance," and that, come what may, it is for them to do their part in making politics anything rather than dirty, and politicians the very reverse of unscrupulous tricksters, or of anything that can be bought and sold either in the market or anywhere else.

TURKISH RELIEF FUND.—Previously acknowledged, \$148.75; a Friend, Oakville, \$2.

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FORMOSA.

LETTER FROM REV. K. F. JUNOR.

REV. PROFESSOR McLAREN—DEAR BROTHER,—I have just returned from visiting our lower stations and thought I would drop you a few lines. The place called Tiong-lek, one day's journey from here, where we always stop on our journeys south, is mostly a Hakka town. They, of course, speak a different dialect from the other people of Formosa; were not this the case, no doubt we would have had a chapel there long before this. These Hakkas are a most industrious people. You meet their women everywhere, in the fields or on the roads, at work. They look always clean and comfortably dressed. They carry all kinds of burdens on their shoulders to the towns for sale.

They wear a black scarf over their heads in the shape of a hood. Their feet are nearly always bare and not bound. I had an opportunity of seeing one of their religious feasts for the first time last week. On starting from Tiong-lek last Monday, the people were holding a feast in honour of *Tsin-Kong*, the god of heaven. One very noticeable difference between them and the people of Fukien province, in their theatricals, is that the actors speak in the language of the people, whereas, in the case of the Fukien people the actors speak in a language unintelligible to the audience.

The Hakka theatricals make their impression by the words and gestures. The others by their gestures and gorgeous dresses.

In the theatricals of the Hakkas which I saw, the actors were all dressed in the ordinary costumes of the people. I had not much time, however, for observation, for it was just twelve o'clock, midnight, and I had to hurry on my journey.

While at Tek-cham there was a pleasing and encouraging incident, shewing how the Gospel spreads among this people. While in the chapel on Sabbath two men came in, in a great hurry, and laid before me two good sized bundles of something or other, accompanied by red cards. These were presents for me which of course I had nothing to do with. I found that the men had come from a place on the sea shore or near it, one day's journey south from Tamsui. They had been to Tamsui, had gone to the hospital, and had also attended worship several times on Sabbath. I recognized the men as having seen them. My first thought was, "these men have some difficulty in which they wish to gain my favour and help." This I found to be correct. They wished us to go to their place on our way back, and preach. We, however, sent them off telling them that just now we could not, but for them to continue going to Tamsui on Sabbath.

Last Sabbath, yesterday, they did come, arriving here on Saturday night and going home to-day. I learn that the trouble in which they wish to gain my aid had been settled by the Tek-cham mandarin, and here is a very important point. This man (of the deputation) had told the mandarin that he was going to enter the Church of Jesus. The mandarin told him that if he wished to do so, that was very good. We have great reason for thankfulness to God that we have a mandarin in such an important city, favourable to the Gospel. In one or two things that

have transpired during the last two months he has shewn himself very friendly indeed. In fact, we have very little to fear from the mandarins at present in office here, I think. The new Hai-koan or Tartar representative of the Tartar government, has spent nearly half a day with me, not long ago, and, like the one that preceded him, he is very friendly.

When one thinks of it, how sad, that now the opportunities are so great, but cannot be taken advantage of for lack of men and means. We have prayers fully answered. The harvest truly is ready, but the harvesters are few. I received word that the Woman's Foreign Missionary Society had made Formosa a subject of special prayer for a month. Let there be constant prayer. There is no fear about the promise we rest upon. That has been fulfilled too often to leave us any room for doubt.

But I must now close. We are now entering upon our hot weather again. Mrs. Junor and I have only occasional attacks of fever now. It is the summer we fear, but we are in good hands. Whatever the Lord sees fit to send us, we are satisfied. K. F. JUNOR.

Tamsui, March 29th, 1880.

REV. G. L. MACKAY, D.D., IN JERUSALEM.

REV. WM. McLAREN—MY DEAR BROTHER,—By travelling second and third class in different places we have been enabled to visit this city and its surroundings. Thank God, I have at last seen Jerusalem, and I feel an indelible satisfaction. You can easily understand how I have not time for writing letters in such a place of *overwhelming* interest, with Bible in hand and other writings too, I am busy night and day familiarizing myself with the sacred spots in and around the Holy City. Thousands have seen these places and have penned their views from different standpoints, I am following no man's opinion, but just looking at things as they appear to me. What shall I say then of the city of David? Just what he said himself: "Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth, is Mount Zion." "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Yes, *beautiful for situation* is Zion's top. I have gazed on cities in the far west and east; I have seen "Edina, Scotia's darling seat," and cities in India's burning plains; but never looked upon a finer site for a palace than Zion, and finer position for a temple than Moriah. Micah said, "Therefore shall Zion, for your sake, be ploughed as a field." Last Thursday morning I walked all around the walls of Jerusalem, and saw men ploughing on Zion. The same prophet said, "and Jerusalem shall become heaps." One walk through it is enough to shew that it was all laid in ashes, for the present city is evidently built on ruins. It does one's soul good to be here and see places mentioned in the Bible, just as there represented. I visited the valley of Jehoshaphat, valley of Gihon, upper pool of Gihon (2 Chron., xxxii. 30), also lower pool, and stood in the valley of Hinnom, and "field of blood," stepped in the pool of Siloam, walked in the bed of the Kidron, wandered around Gethsemane, ascended the Mount of Olives, sat on the hill-side at Bethany, bathed in the Dead Sea, drank out of the Jordan, and slept in Jericho. Through the English consul I got permission to visit the Mosque of Omar and examine the site of Solomon's temple and the "golden gate." I have been through and through the Church of the Holy Sepulchre, saw the reputed tomb of our Lord, and Mount Calvary. Alas! alas! alas! I repeat for Jerusalem. This, you know, is the Greek Easter week, and yesterday, Greeks, Armenians, Copts, and Syrians, all had processions around the tomb, whilst two rows of Turkish soldiers guarded and protected them. Never have I seen in heathen China, fanaticism, ignorance, and superstition run riot to such a degree. O, pray for Jerusalem, don't forget *Formosa*, but remember dark, dark, dark Jerusalem. The Bible is *true*, every word of it, from "In" to "Amen." Thanks for ever to all who remember Zion. O, pray for Formosa. You will see us in June. Farewell. G. L. MACKAY.

Jerusalem, April 26th, 1880.

TOTAL abstinence from alcohol has been proved by thousands to be safe, sound, and sensible practice; always, everywhere, and for everybody.

BOOKS AND MAGAZINES.

KNIIGHT'S HISTORY OF ENGLAND. (New York: I. K. Funk & Co.)—This cheap and excellent reprint of an excellent history is nearly complete. The publishers deserve all credit for their enterprise and we trust that they will find it as profitable to them as it is to the community at large. With such publications at such prices, none need be without abundance of wholesome reading, or without good and more or less extensive libraries of their own. There is nothing sadder or more cheerless than to see homes without any supply of books and yet there are too many such, ay, and these not the homes of poverty either. Even in this Canada of ours one may often stumble upon houses where the furniture is good, nay expensive, where the food is abundant, nay even superfluously so, where all the dwellers dress well if not extravagantly, and where in short there is every indication of moderate well-doing, if not absolute wealth. But when one looks at the books provided, a very different tale is told. In that department all is on the most meagre, mean, and contemptible scale, as if anything of that sort were entirely superfluous. Pity that it should be so. Yet such is undoubtedly the fact. If the members of many a household were to spend on books what they every year expend on whiskey and tobacco, what handsome libraries they would soon have, and how much more cheery and homelike everything about them would become, ay, and how much more contented and intelligent both their children and themselves. For a few dollars even the poorest may provide good and attractive reading for all the year round, as is evident when Knight's History of England can be had for \$2.40.

NORTH AMERICAN REVIEW, for June, 1880. (New York: D. Appleton & Co.)—The "North American" for June, is a fully average number of what has long been justly regarded as one of the best monthlies published in the States. The Rev. Dr. Shoup writes very keenly, nay, even with a good deal of bitterness, in reply to some strictures lately passed by the Rev. D. Swing, of Chicago, upon the past and present of the Southern pulpit, and especially in opposition to the assertion that that pulpit had been substantially a failure as far as all the higher and better ends of any pulpit are concerned. In very strong terms Dr. Shoup characterizes Mr. Swing's statements as resulting simply from his ignorance of the state of matters in the South, combined with a certain amount of prejudice against all the social arrangements, and all the special aspirations, of the Southern people. We cannot say that Dr. Shoup's general defence of Southern ways is a very effective one, while certainly, his apology for the Southern Church and its support of slavery is of the lamest. The Dr. says that that Church did exactly the same thing as the Apostle Paul directed his immediate converts and churches to do, in reference to Roman slavery. He forgets that while the apostle did not directly assail the institution of slavery which he found among the heathen Romans, his teaching had such an effect that in a very few ages slavery disappeared like snow before the sun. On the other hand, the people of the Southern States have always, even when slavery was first introduced, professed to be Christians, but instead of the preaching, teaching and discipline of the Church in that region breaking slavery down, it has been the great instrumentality in riveting its fetters and in making its burden even more galling and intolerable. Had the professedly Christian men of the South been animated by the same spirit which Paul inculcated, the terrible four years of war would not have been necessary to the destruction of slavery. But they were not, Dr. Shoup himself being witness, for though he says his countrymen are all glad that slavery has come to an end, they are not, he adds, conscious of having done anything wrong in fighting for its continuance as long as they could. What they did was done, it seems, conscientiously as in the sight of God, and would, in the same circumstances, be done again. Evidently a good deal of "education" is still needed, when men like Dr. Shoup can allow themselves to indulge in the language of this article. The other articles of this number are all very readable, and all have the great recommendation of being comparatively short and to the point, so that whether or not their readers approve of the line of argument pursued they have no difficulty in knowing what is aimed at, and are in no danger of being lost in mere jungles of involved sentences and cumbrous quasi-argumentation.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE, AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER LII.—EXIT OF LAURA'S FIRST KNIGHT.

Haldane was given but little time for quiet study, for, before the year closed, tidings came from his mother, who was then in Italy, that she was ill and wished to see him. Poor Mrs. Haldane had at last begun to understand her son's character better, and to realize that he would retrieve the past. She also reproached herself that she had not been more sympathetic and helpful to him, and was not a little jealous that he should have found better and more appreciative friends than herself. And, at last, when she was taken ill, she longed to see him, and he lost not a moment in reaching her side.

Her illness, however, did not prove very serious, and she improved rapidly after a young gentleman appeared, who was so refined in his manners, so considerate and deferential in his bearing towards her, that she could scarcely believe that he was the same with the wild, wretched youth who had been in gaol, and, what was almost as bad, who had worked in a mill.

Haldane made the most of his opportunities in seeing what was beautiful in nature and art while in the old world, but his thoughts turned with increasing frequency to his own land—not only because it contained the friends he loved so well, but also because events were now rapidly culminating for that great struggle between the two jarring sections that will eventually form a better and closer union on the basis of a mutual respect, and a better and truer knowledge of each other.

When Mrs. Haldane saw that her son was determined to take part in the conflict, he began to seem to her more like his old unreasonable self. She feebly remonstrated, as a matter of course, and proved to her own satisfaction that it was utter folly for a young man who had the enjoyment of such large wealth as her son to risk the loss of everything in the hardships and dangers of war. He was as kind and considerate as possible, but she saw from the old and well remembered expression of his eyes that he would carry out his own will nevertheless, and therefore she and his sisters reluctantly returned with him.

Having safely installed them in their old home, and proved, by the aid of Dr. Marks and some other leading citizens of his native city, that they had no further occasion to seclude themselves from the world, he returned to Hillaton to aid in organizing a regiment that was being recruited there, and in which Mr. Ivison had assured him of a commission. By means of the acquaintance he had made through his old mission class, he was able to secure enlistments rapidly, and although much of the material that he brought in was unpromising in its first appearance, he seemed to have the faculty of transforming the slouching, dilapidated fellows into soldiers, and it passed into general remark that "Haldane's company was the roughest to start with, and the best disciplined and most soldierly of them all when ordered to the seat of war."

The colonelcy of the regiment was given to Mr. Beaumont, not only on account of his position, but also because of his large liberality in fitting it out. He took a vast interest in the æsthetic features of its equipment, style of uniform, and like matters, and he did most excellent service in insisting on neatness, good care of weapons, and a soldier-like bearing from the first.

While active in this work he rose again in Laura's esteem, for he seemed more manly and energetic than he had shewn himself to be before; and what was still more in his favour, he had less time for the indulgence of his taste as a connoisseur with her fair, but often weary, face as the object of contemplation.

She, with many others, visited the drill-ground almost daily, and when she saw the tall and graceful form of Mr. Beaumont issuing from the Colonel's tent, when she saw him mount his superb white horse, which he managed with perfect skill, when she saw the sun glinting on his elegant sword and gold epaulettes, and heard his sonorous orders to the men, she almost felt that all Hillaton was right, and that she had reason to be proud of him, and to be as happy as the envious belles of the city deemed her to be. But in spite of herself, her eyes would wander from the central figure to plain Captain Haldane, who, ignoring the admiring throng, was giving his whole attention to his duty.

Before she was aware, the thought began to creep into her mind, however, that to one man these scenes were military pageants, and to the other they meant stern and uncompromising war.

The impression had speedy confirmation, for one evening when both Mr. Beaumont and Haldane happened to be present, Mrs. Arnot remarked in effect that her heart misgave her when she looked into the future, and that the prospect of a bloody war between people of one race and faith was simply horrible.

"It will not be very bloody," remarked Mr. Beaumont, lightly; "after things have gone about so far, the politicians on both sides will step in and patch up a compromise. Our policy at the North is to make an imposing demonstration; this will have the effect of bringing the fire-eaters to their senses, and if this won't answer, we must get enough men together to walk right over the South, and end the nonsense at once. I have travelled through the South, and know that it can be done."

"Pardon me, Colonel," said Haldane, "but since we are not on the drill-ground, I have a right to differ with you. I anticipate a very bloody, and perhaps, a long war. I have not seen so much of the South, but I have seen something of its people. The greatest heroism I ever saw manifested in my life was by a young Southern girl, and if such are their women, we shall find the men foemen abundantly worthy of our steel. We shall indeed have to literally walk over them, that is, such of us as are left, and able to walk. I agree with Mrs. Arnot, and I tremble for the future of my country."

Mr. Beaumont forgot himself for once so far as to say, "Oh, if you find such cause for trembling—" but Laura's indignant face checked further utterance.

"I propose to do my duty," said Haldane, with a quiet smile, though a quick flush shewed that he felt the slur, "and it will be your duty, Colonel, to see that I do."

"You have taught us that the word duty means a great deal to you, Egbert," said Mrs. Arnot, and then the matter dropped. But the animus of each man, had been quite clearly revealed, and the question would rise in Laura's mind, "Does not the one belittle the occasion because little himself?" Although she dreaded the coming war inexpressibly, she took Haldane's view of it. His tribute to her cousin Amy also touched a very tender chord.

On the ground of having secured so many recruits, Mr. Ivison urged that Haldane should have the rank of Major, but at that time those things were controlled largely by political influence and favouritism, and there was still not a few in Hillaton who both thought and spoke of the young man's past record as a good reason why he should not have any rank at all. He quietly took what was given him, and asked for nothing more.

All now know that Mr. Beaumont's view was not correct, and as the conflict thickened and deepened, that elegant gentleman became more and more disgusted. Not that he lacked personal courage, but, as he often remarked it was the "horrid style of living" that he could not endure. He could not find an æsthetic element in the blinding dust or unfathomable mud of Virginia.

As was usually the case, there was in the regiment a soldier gifted with the power and taste for letter-writing, and he kept the local papers quite well posted concerning affairs in the regiment. One item concerning Beaumont will indicate the condition of his mind. After describing the "awful" nature of the roads and weather, the writer added, "The Colonel looks as if in a chronic state of disgust."

Suddenly the regiment was ordered to the far south-west. This was more than Beaumont could endure, for in his view, life in that region would be a burden under any circumstances. He coolly thought the matter over, and concluded that he would rather go home, marry Laura, and take a tour in Europe, and promptly executed the first part of his plan by resigning on account of ill-health. He had a bad cold, it is true, which had chiefly gone to his head and made him very uncomfortable, and so inflamed his nose that the examining physician misjudged the exemplary gentlemen, recommending that his resignation be accepted, more from the fear that his habits were bad than from any other cause. But by the time he reached Hillaton his nose was itself again, and he as elegant as ever. The political Major had long since disappeared, and so Haldane started for his distant field of duty as Lieutenant-Colonel.

The regimental letter-writer chronicled this promotion in the Hillaton "Courier" with evident satisfaction.

"Lieut.-Col. Haldane," he wrote, "is respected by all and liked by the majority. He keeps us rigidly to our duty, but is kind and considerate nevertheless. He is the most useful officer I ever heard of. Now he is chaplain, and again he is surgeon. He coaxes the money away from the men and sends it home to their families, otherwise much of it would be lost in gambling. Many a mother and wife in Hillaton hears from the absent oftener, because the Colonel urges the boys to write, and writes for those who are unable. To give you a sample of the man, I will tell you what I saw not long ago. The roads were horrible as usual, and some of the men were getting played out on the march. The first thing I knew was a sick man on the Major's horse (he was Major then), and he was trudging along in the mud with the rest of us, and carrying the muskets of three other men who were badly used up. We want the people of Hillaton to understand, that if any of us get back we won't hear anything more against Haldane. Nice, pretty fellows, who don't like to get their boots muddy, as our ex-Colonel for instance, may be more to their taste, but they ain't to ours."

Laura read the letter with cheeks that reddened with shame, and then grew very pale.

"Auntie," she said, shewing it to Mrs. Arnot, "I cannot marry that man. I would rather die first."

"I do not wonder that you feel so," replied Mrs. Arnot, emphatically. "With all his wealth and culture I neither would nor could marry him, and would tell him so. I have felt sure that you would come to this conclusion, but I wished your own heart and conscience to decide the matter."

But before Laura could say to Mr. Beaumont that which she felt she must and yet which she dreaded, for his sake to speak, a social earthquake took place in Hillaton.

Mr. Arnot was arrested! But for the promptness of his friends to give bail for his appearance, he would have been taken from his private office to prison, as poor Haldane had been years before.

It would be wearisome to tell the long story of his financial distress, which he characteristically kept concealed from his wife. Experiences like his are only too common. With his passion for business he had extended it to the utmost limit of his capital. Then came a time of great depression and contraction. Prompted by a will that had never been thwarted, and a passion for routine which could endure no change, he made Herculean effort to keep everything moving on with mechanical regularity. His strong business foresight detected the coming change for the better in the business world, and with him it was only a question of bridging over the intervening gulf. He sank his own property in his effort to do this; then the property of his wife and Laura which he held in trust. Then came the great temptation of his life. He was joint trustee of

"I cannot refrain here from paying a tribute to my old schoolmate and friend, Major James Cromwell, of the 124th New York Volunteers, whom I have seen plodding along in the mud in a November storm, a sick soldier riding his horse, while he carried the accoutrements of other men who were giving up from exhaustion. Major Cromwell was killed while leading a charge at the Battle of Gettysburg.

another very large property, and the co-executor was in Europe, and would be absent for years. In order to use some of the funds of this property, it was necessary to have the signature of this gentleman. With the infatuation of those who dally with this kind of temptation, Mr. Arnot felt sure that he could soon make good all that he should use in his present emergency, and, therefore, forged the name of the co-trustee. The gentleman returned from Europe unexpectedly, and the crime was discovered and speedily proved.

It was now that Mrs. Arnot proved what a noble and womanly nature she possessed. Without palliating his fault, she ignored the whole scoffing, chattering world, and stood by her husband with as wisely devotion as if his crime had been misfortune, and he himself had been the affectionate, considerate friend that she had believed he would be, when, as a blushing maiden, she had accepted the hand that had grown so hard, and cold, and heavy.

Mr. Beaumont was stunned and bewildered. At first he scarcely knew what to do, although his sagacious father and mother told him very plainly to break off the engagement at once. But the trouble with Mr. Beaumont upon this occasion was that he was a man of honour, and for once he almost regretted the fact. But since he was he believed that there was but one course open for him. Although Laura was now penniless, and the same almost as the daughter of a man who would soon be in a State prison, he had promised to marry her. She must become the mistress of the ancient and aristocratic Beaumont mansion.

He braced himself, as had been his custom when a battle was in prospect, and went down to the beautiful villa which would be Laura's home but a few days longer.

As he entered, she saw that he was about to perform the one heroic act of his life, but she was cruel enough to prevent even that one, and so reduce his whole career to one consistently elegant and polished surface.

He had taken her hand and was about to address her in the most appropriate language, and with all the dignity of self-sacrifice, when she interrupted him by saying briefly:

"Mr. Beaumont, please listen to me first. Before the most unexpected event occurred which has made so great a change in my fortunes, and I may add, in so many of my friends, I had decided to say to you in all sincerity and kindness that I could not marry you; I could not give you that love which a wife ought to give to a husband. I now repeat my decision still more emphatically."

Mr. Beaumont was again stunned and bewildered. A woman declining to marry him!

"Can nothing change your decision?" he faltered, fearing that something might.

"Nothing," she coldly replied, and with an involuntary expression of contempt hovering around her flexible mouth.

"But what will you do?" he asked, prompted by not a little curiosity.

"Support myself by honest work," was her quiet but very decisive answer.

Mr. Beaumont now felt that there was nothing more to be done but to make a little elegant farewell address, and depart, and he would make it in spite of all that she could do.

The next thing she heard of him was, that he had started on a tour of Europe, and, no doubt, in his old character of a connoisseur, whose judgment few dared to dispute.

CHAPTER LIV.—ANOTHER KNIGHT APPEARS.

The processes of law were at length complete, and Mr. Arnot found himself in a prison cell, with the prospect that years must elapse before he would receive a freedom, that now was dreaded almost more than his forced seclusion. After his conviction, he had been taken from Hillaton to a large prison of the State, in a distant city.

"I shall follow you, Thomas, as soon as I can complete such arrangements as are essential," Mrs. Arnot had said, "and will remain as near to you as I can. Indeed, it will be easier for Laura and me to commence our new life there than here."

The man had at last begun to realize the whole truth. True to his nature, he thought of himself first, and saw that his crime, like a great black hand, had dragged him down from his proud eminence of power and universal respect, away from his beloved business; and had shut him up in his narrow, stony sepulchre; for what better was his prison cell than a tomb to a man with his tireless mind? The same mind which like a giant had carried its huge burden every day, was still his; but now there was nothing for it to do. And yet it would act, for constant mental action had become a necessity from a life-time of habit. Heretofore his vast business taxed every faculty to the utmost. He had to keep his eye on all the great markets of the world; he had to follow politicians, diplomats, and monarchs into their secret councils, and guess at their policy in order to shape his own business policy. His interests were so large and far reaching, that it had been necessary for him to take a glance over the world before he could properly direct his affairs from his private office. For years he had been commanding a small army of men, and with consummate skill and constant thought he had arrayed the industry of his army against the labours of like armies under the leadership of other men in competition with himself. His mind had learned to flash with increasing speed and accuracy to one and another of all these varied interests. But now the great fabric of business and wealth which he had built by a life-time of labour, had vanished like a dream, and nothing remained but the mind that had constructed it.

"Ah!" he groaned again and again, "why could not mind and memory perish also?"

But they remained, and were the only possessions left out of his great wealth.

Then he began to think of his wife and Laura. He had begged them, and what was far worse, he had darkened their lives with the shadow of his own disgrace. Wholly innocent as they were, they must suffer untold wretchedness through his act. In his view he was the cause of the

broken engagement between his niece and the wealthy Mr. Beaumont, and now he saw that there was nothing before the girl but a dreary effort to gain a livelihood by her own labour, and this effort rendered almost hopeless by the reflected shame of his crime.

His wife also was growing old and feeble. At last he realized he had a wife such as is given to but few men—a woman who was great enough to be tender and sympathetic through all the awful weeks that had elapsed since the discovery of his crime—a woman who could face what she saw before her, and utter no words of repining or reproach.

He now saw how cold and hard and unappreciative he had been toward her in the days of his prosperity, and he cursed himself and his unutterable folly.

Thus his great powerful mind turned in vindictive rage against itself. Memory began to shew him with mocking finger and bitter jibes where he might have acted more wisely in his business, more wisely in his social relations, and especially more wisely and humanely, to say the least, in his own home. It seemed to take a fiendish delight in telling him how everything might have been different, and how he, instead of brooding in a prison cell, might have been the most honoured, useful, wealthy, and happy man in Hillaton.

Thus he was tortured until physical exhaustion brought him a brief respite of sleep. But the next day it was the same wretched round of bitter memories, and vain, but torturing activity of mind. Day after day passed, and he grew haggard under his increasing mental distress. His mind was like a great driving-wheel, upon which all the tremendous motive power is turned without cessation, but for which there is nothing to drive save the man himself, and seemingly it would drive him mad.

At last he said to himself, "I cannot endure this. For my own sake, for the sake of my wife and Laura, it were better that an utter blank should take the place of Thomas Arnot. I am, and ever shall be, only a burden to them. I am coming to be an intolerable burden to myself."

The thought of suicide, once entertained, grew rapidly in favour, and at last it became only a question how he could carry out his dark purpose. With this definite plan before him he grew calmer. At last he had something to do in the future, and terrible memory must suspend for a time its scorpion lash while he thought how best to carry out his plan.

(To be concluded next week.)

EARNING YOUR OWN LIVING.

If your father is so situated that the care of his daughter is a burden upon slender resources, you ought to relieve him by working for yourself. Every woman should be able to support herself, if there is need for so doing. Hundreds would be very much happier if they did so when the need was not pressing. We are so constituted that alternate periods of work and the rest are beneficial to us. Idleness is the bane of existence. The veriest butterfly among girls would live a gayer life if she had something more to do than to flit from flower to flower. I am quite sure that the hard-worked, tired-out shop-girls, who have so few hours for repose, are often happier, because more genuinely self-respecting, than are some indolent, dawdling young ladies, who kill time by reading silly novels, and whose chief aim seems to be the preservation from soil of their soft, useless hands.

A few years ago, teaching and sewing were almost the only vocations open to educated and gently-bred women. Now, all doors open at their light touch, and the lady—not less, but more, a lady if she honourably work—has but to lay her finger on what latch she wishes to choose. Work is not play. If she wishes to earn money, she must give skill, patience and unselfish diligence to her enterprise. The market is crowded, and only the best have a chance.

But the young woman who resolutely and cheerfully takes up a calling, and who pursues it with steadfastness, has as good an opportunity for success as her brother has in his field or profession. If it be her duty to work and earn her own livelihood, she need sacrifice no delicacy of sex nor lay aside any of her beautiful womanly modesty in doing so. She will also have a positive and not-to-be-measured advantage, if, in her self-supporting career, she can live at home. In the best boarding-houses open to working-women there is much which is not home-like.—*Christian at Work.*

THE U. P. SYNOD, SCOTLAND.

During the proceedings of Thursday, the 6th May, it was reported that the capital fund of the Theological Hall had been fully raised. This fund amounts to £40,000, and puts the hall on a permanent footing without requiring any yearly collection for its support. It was proposed to hand over to the English Presbyterian Church the North China mission, but on a vote being taken it was resolved to retain it and to appeal to the Church for the additional funds necessary for its efficient support.

On Friday, the 7th, there was a lengthened conference on intemperance. The resolutions come to shew how much the cause of total abstinence makes progress. Ministers who but a few years ago were coldly indifferent if not positively hostile to the temperance movement, were found to be now zealously forward in moving that the members of Synod discourage in every possible way the drinking usages of society, especially at funerals and ordination dinners and that practical measures should be taken to stop the progress of intemperance; that all public houses be closed at ten o'clock p.m., and that local control over the whole traffic in intoxicating liquors should be extended and made effective. It was also moved and agreed to that Bands of Hope be organized among the young and that every means be employed to save the children from the curse of intemperance. All these are hopeful symptoms, more especially considering the way in which they were proposed and carried. Almost all the ministers of the U. P. Church are now total abstainers. Marriage with a deceased wife's sister was discussed at

considerable length. The present state of the law, as hostile to these marriages, was upheld, but only by a vote of 145 to 118, or a majority of 27.

By a small majority it was resolved to send a deputation to visit the mission stations in South Africa in the course of the present season.

A large portion of the Friday evening sederunt was taken up with a report from the deputies who had visited the mission stations in India. From that report it would appear that there had been a good deal of hard feeling among the missionaries for a good while past, but the commissioners hoped that they had succeeded in removing this and that henceforth everything would go on harmoniously. It is to be hoped so, for these continual contentions among missionaries are certainly not for edification.

The Synod, after disposing of a good many other cases, of no general interest, was closed on the 12th of May, with an address by the Moderator. The next meeting is to be held on the Monday after the first Sabbath of May, 1881.

JAMIE, THE GENTLEMAN.

There's a dear little ten-year-old down the street
With eyes so merry and smile so sweet
I love to stay him whenever we meet;
And I call him Jamie, the gentleman.

His home is of poverty, gloomy and bare,
His mother is old with want and care—
There's a little to eat and little to wear
In the home of Jamie, the gentleman.

He never complains—though his clothes be old,
No dismal whinings at hunger or cold;
For a cheerful heart that is better than gold
Has brave little Jamie, the gentleman.

His standing at school is always ten—
"For diligent boys make wise, great men,
And I'm bound to be famous some day, and then"—
Proudly says Jamie, the gentleman—

"My mother shall rest her on cushions of down,
The finest lady in all the town,
And wear a velvet and satin gown"—
Thus dreams Jamie, the gentleman.

"Trust ever in God," and "Be brave and true"—
Jamie has chosen these precepts too;
Glorious mottoes for me and for you;
May God bless Jamie, the gentleman!
—*Mabel C. Dowd.*

PRESBYTERIAN GENERAL ASSEMBLY OF THE SOUTHERN STATES.

This Assembly met in Charleston, S.C., on the 20th of May. There were 150 commissioners in attendance.

Dr. Wilson of Wilmington, the retiring Moderator, preached. After the Assembly had been constituted, Dr. Hoyt of Nashville, was chosen Moderator by a majority.

The 21st was taken up in receiving and discussing reports of ministerial education, foreign and home missions, and the work of publication. All these reports were more or less of an encouraging description. The incomes of the different schemes all shewed an improvement, and the work was being carried forward with spirit and success. On Saturday a good deal of routine and local work was got over.

On Monday, the 24th, among other matters discussed was that of the employment of female preachers. On this point the Assembly took strong ground, as will be seen in the following minute:—

Resolved, That inasmuch as the public preaching of the Gospel is a branch of the ministerial office to the authorization of which ordination or licensure is essential; and inasmuch as the inspired Scriptures, as interpreted by our standards, nowhere in the case of women sanctions such solemnity, but, on the contrary, does clearly prohibit it; this Assembly does, therefore, declare the assumption of this sacred office by women to be opposed to the advancement of true piety, and the promotion of the peace of the churches, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's Word an irregularity not to be tolerated.

It was resolved to hold the next meeting of Assembly in Covington, Ky., in May, 1881.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

(Continued from last week.)

Saturday 22nd, was largely taken up with considering the report of the committee on Ministerial Relief. The number receiving assistance from this fund were as follows: 162 disabled ministers, 238 widows and 27 orphans. The entire amount at the disposal of the committee for the past year was \$103,271. It was necessary to cut down, for 1879, the small appropriations by 25 per cent., and the complaint of all of the speakers was that the fund was not supported as it ought to be. At the close of the discussion the following resolutions were adopted:

Resolved, That no appropriation can be made to ministers in ordinary cases, simply because they are poor, unless they are disabled by disease or the infirmities of age, so as to be unable to sustain themselves by some suitable employment.

Resolved, That in ordinary cases no appropriation should be made to the widow of a minister who has children able to give her support.

Resolved, That in the case of a minister who voluntarily, and in health, leaves the work of the ministry for some secular employment, and follows that for a series of years and then by failure in business has come to want, such a

course should ordinarily be regarded as a voluntary relinquishment of all claim upon the funds of the Board.

Resolved, That ministers and elders be especially exhorted to remember the claims of the Board of Relief, and the duty of laying upon their respective congregations the necessity for largely increased contributions for its treasury.

On Monday 24th, a large amount of business was transacted. Voluminous reports on the question of reorganizing the synods and enlarging their powers, and on systematic beneficence, were made, and the standing committees on the publication cause, and on the work among the Freedmen also presented their reports, which were followed by lengthy and interesting discussions. A cordial and appropriate resolution of thanks was passed to the President and his good wife for their noble stand, so consistently maintained, in behalf of temperance and the becoming observance of the Sabbath. A fraternal greeting was also ordered to be telegraphed to the General Assembly of the Southern Church, contemporaneously sitting in Charleston. An important report was also submitted from the Committee on Bills and Overtures relative to the privacy proper to be observed in the conduct of ecclesiastical trials.

The evening meeting was devoted to the work among the Freedmen, Gov. Smith presiding and making a few excellent remarks. Several interesting speeches followed.

Tuesday 25th, was chiefly devoted to Home Missions. The income of the Home Mission Fund for the year, was \$345,809.56, of which \$11,882 came from Sabbath schools, and \$22,105 from Women's Missionary Societies. The expenditures for the year amounted to \$326,934. This leaves a balance in favour of the Sustentation Fund of \$23,458, and against Home Missions of \$4,582. Last year the balance against Home Mission Fund was \$26,451. The aggregate income this year is \$20,000 above that of last year. There are employed in the Home Mission field 1,151 preachers, of whom only five have died during the year. Besides these there are 39 teachers.

The committee on the Book of Discipline reported, and were re-appointed in order to complete their labours.

Wednesday 26th, the forenoon sederunt was taken up with the discussion of Foreign Missions. From the report read it appears that the committee commenced the year with a deficit of \$62,532.68 and closes with a balance on hand of \$6,098.18. The total income on foreign account was \$585,844.82 which, after making all payments and allowing for a loss of \$48,850 by failure of Liverpool agents, left the balance on hand as above. The management seems to have been able and economical, as the total expense of keeping the whole machinery in motion (printing, agents' salaries, insurance, etc.), was less than 4 per cent. of the income. The Board has in the various foreign fields 125 American ordained missionaries, 83 ordained and 147 licensed native preachers, 209 female and 11 male lay missionaries and 516 native lay missionaries, 12,607 communicants and 17,791 children in the schools. It is also to be noticed that of the entire income of the Board, \$176,000, or between thirty and forty per cent. of the whole, was raised by the women of the church through their own separate societies, and that the amount thus raised is increasing every year. The afternoon sederunt was taken up with the discussion of questions of Church polity, and the evening was wholly taken up with addresses on Foreign Missions. Buffalo was chosen as the place of meeting for next Assembly.

USE GOOD LANGUAGE.

A writer advising youth to abandon slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which shew rather the weakness of vain ambition than the polish of an educated mind."

So long as men disagree on questions of great moment, they will continue to be men although they may be injuriously inflamed. But allow them to divide and wrangle on trifles, and all will infallibly become frivolous. A century of foolish discord will be found enough to dissipate all the force of mind which the bounty of nature may, at that period, have afforded to the service of the Church.

SPURGEON had preached one of his strongest sermons on the doctrine of election. He was already drawing the discourse to a close, when, stretching his hand toward the gallery, he said, "Perhaps there is now some poor sinner away up there in the gallery who is saying, 'Oh I wish I knew whether I am one of the elect.' I can tell you," said Spurgeon; "if you are willing to be a Christian, you are elected." And Spurgeon was right. Whosoever will let him come.

THE London "Graphic" says: "Every boy and girl in Elizabeth's time had to learn a trade or calling, and the male remained in apprenticeship till twenty-four and the female till twenty-one. Now, in manufacturing towns especially, lads go into the iron works and factories and earn, at thirteen, nine or ten shillings a week. At seventeen or eighteen they are without skill in any one thing. When depression in trade comes they are helpless to do anything, and look to soup kitchens and charity to support them and their wretched offspring. They are not the sort that any emigration agent will accept. In the two or three years of deep depression in trade through which we have passed, thousands of our genuine workmen have earned to America or the colonies the stamina and general reliability which have placed the British workmen foremost in the ranks of international labour."

STATEMENT CONCERNING THE HOME MISSION WORK.

MR. EDITOR,—No more important matter will come before the Assembly, when it meets, than that of our Home Missions. And this is true not merely from the very great moment of the work to the Church, but, this year especially, because it is evident that a crisis has been reached. It is a happy circumstance that the Assembly will find that the debt has been almost, or altogether, blotted out, and that, in consequence of the effort to raise the money, the Church is standing with a feeling of self-respect and generous confidence, which has replaced the former state of perplexity and irritation. But just because of this it is the proper time to consider the question honestly and fearlessly, so that, if possible, the future may be the better for the past. A helmsman may learn much from the log-book and the wake of the vessel.

There is so little opportunity for one to consider a question of such magnitude, and containing so many factors, in the time which can be given to the reading of a report, that, unless the subject has been considered beforehand by members, it is scarcely possible that the full value of their judgment and experience can be secured. And I believe that a short analysis of the past four years will be of some interest, and, perhaps, of some value to many who otherwise might not find the opportunity to look into the matter so as to satisfy themselves with regard to our position and our duty. I believe that the analysis will shew that we have been carrying on a work which has been beyond our contributions, and which is now beyond our ordinary contributing power; that the work, though well done and large for our Church, has been very much hindered; that it has had to force its way in a manner which it is not pleasant to think of in connection with the cause of Christ; that we shall either have to find means to largely extend our contributions or confess that we are not equal to the work. The distance between the limit of our resources, and the requirements of the mission field is already quite as wide as the Church can span with outstretched hands. She may let go the mission field and be at rest. She may try, as she has been doing, to care for the spiritual wants of her children out of a too slender income and fall into embarrassment, and thus, in her affection, set an ill example before the world which knows too well how to buy what it cannot pay for; or, she may find a way—and may God grant it—whereby her ability may become equal to her duty, and whereby the work of the Lord may be accomplished now without embarrassment.

FINANCIAL STATEMENT.

In 1876 it was found that a debt of over \$9,000, nearly \$10,000, had accumulated—\$883 of actual debt past due, and over \$8,200 due Presbyteries on the 1st of April. The Assembly decided that the debt should be allocated to Presbyteries, and directed that every effort should be made to have it cancelled by the meeting of Committee in September. The result was that nearly \$9,000 (\$8,791) was raised by the special appeal. This left nearly \$1,000 of debt unpaid. The whole revenue of the year, including this, was \$34,498, which shewed the ordinary income to be nearly \$26,000, apparently an income about equal to that of the previous year; and yet the debt at the close of the year was over \$3,000, *i.e.*, the ordinary expenditure of the year exceeded the ordinary revenue by about \$2,000.

In 1877 and 1878 the ordinary revenue was about \$30,434, more than \$4,000 less than the total revenue of the previous year, but over \$4,000 larger than the ordinary revenue of that year, and yet the reported debt at the close of the year is \$5,867, nearly \$6,000.

In 1879 the reported income is \$29,688—not quite up to that of the year before—and the debt reached the large amount of \$11,000. At this point the case again became desperate, our credit failed, and necessity, as well as prudence and honesty, rendered it absolutely imperative that the debt should be cancelled. Another special appeal has been made on an estimate that \$46,000 will be required to pay this \$11,000 and carry on the work of the year. This shews an estimate of \$35,000 for the ordinary expenses of the year.

In tracing these efforts and their results one becomes aware that of the two forces represented by income and expenditure the latter is much the greater. The successive financial statements are like the story of a campaign in which the original army is dislodged

from one position after another in spite of the help of the successive auxiliary detachments. A superior power is in the field which gains strength with alarming rapidity and with a steadiness which points to only one result. So far that result has been postponed by several desperate and spasmodic efforts which could scarcely be repeated. The sketch which we have thus made of these four years must be taken in connection with certain facts and under certain conditions which vastly increase the significance of the lesson we are to learn.

Glancing back to the effort in 1876 to liquidate the debt, we find that from that point a systematic effort was made to approximately equalize the income and the expenditure. This effort has been made with the following result: In 1876 and 1877, the year in which the special appeal was made, the ordinary income fell short of the ordinary expenditure by nearly \$2,000, besides the \$1,000 of debt which the special appeal failed to meet. In 1877 and 1878, while the ordinary revenue advanced on the ordinary revenue of the previous year by over seventeen per cent., the debt increased during the same year over eighty per cent.; an advance of nearly twenty per cent. in revenue was accompanied by eighty per cent. of increase of the indebtedness. We may note here that such an extraordinary result following immediately after the effort to cancel the debt, and the consequent lightening of the burden, shews the pressure on the fund, or in other words, the necessity of the work. The strands of a girding cord had been, not severed, but relaxed, and the vigorous life at once, not only occupied every crevice in the exercise of its newly-found liberation, but, by its momentum, pressed beyond the limit, until the cinch cut deeply into the soft wood oncemore. In 1878 and 1879 the revenue was somewhat below that of the previous year, no doubt partly owing to the discouraging result of the past years. The debt increased nearly ninety per cent.; it had become \$11,000.

Taking up the line at 1876, once more, we find the revenue, which was \$25,700 + \$8,700, should have been \$28,000 + \$8,700, or about \$2,000 greater than it was, to meet the expenditure apart from the remaining debt.

The income of 1877 and 1878 which was over \$30,000 should have been over \$33,000, or over \$3,000 more than it was, to equalize income and expenditure, supposing the year to have opened free from debt.

Again the income of 1878 and 1879, which was nearly \$30,000, should have been nearly \$5,000 more to equalize income and expenditure supposing, as before, nothing but current revenue and disbursements considered; and for the present year 1879 and 1880, although, under the extreme pressure \$35,000 has been put in the estimate for current expenditure, the actual need of the work would not be more than met by \$5,000 more. Indeed, it is safe to say that while the amounts named would have been required to cancel the actual debt, or, rather, to prevent it, there would still have been debt, even had these amounts additional been advanced. Seeing that even then the revenue would not have met the requirement of the work, there is no doubt that from \$2,000 to \$5,000 per annum, beyond the amounts represented by the annual deficits, should have been expended on the mission field. The following statement may give some idea of the growth of the work:

	Income.	Deficit.	Income as it should have been.	Increase of expense each year.
1876-77	\$25,700	\$2,000	\$28,000	\$2,000.
1877-78	30,000	3,000	33,000	5,000.
1878-79	30,000	10,000	40,000	7,000.
1879-80	46,000		46,000	6,000.
				\$20,000.

In 1878 and 1879 the amount actually appearing in the second column, deficit, is only \$5,000; but, besides this, there were contributions by ministers of, say \$1,500, and deduction from grants \$3,500, in all \$5,000, which makes a total deficit of revenue for the year of \$10,000, as above. The first column shews, in round numbers, the annual income; the second, the amount by which that income fell short of the annual expenditure. These both together shew in the third column the revenue which would have met the expenses of the year; and the fourth column shews the increase in the expenditure, actual and required, of each year over the corresponding expenditure of the previous year. As observed, the successive increments are \$2,000, \$5,000, \$7,000, and \$6,000, or \$20,000 in the four years, or, an average of about \$5,000 per annum; *i.e.*, if this estimate be correct, the past four years shew that the income should have become larger every year

by about \$5,000 to meet the growing requirements of the Home Mission work. The actual increase in ordinary revenue has been not much more than an average of \$2,000 per annum. The leeway has been made up by what boatmen call *spurts*, ministers' contributions say \$1,500, deduction from grants \$3,500, and extraordinary effort this year \$11,000. The matter of the \$3,500 deduction is not yet finally disposed of, however.

Knowing that these three special sources, and, we may say, all similar sources of revenue, are virtually closed, and hoping that we may never need to look towards any of them again, we may hazard a rough estimate of the future. Supposing the work to have been satisfactorily overtaken in the past, and supposing that it will not expand any more rapidly than it has done, with an advance, annually, of \$2,000 in our income we should accumulate debt, or leave work undone, at the rate of about \$3,000 every year. But the work has not been satisfactorily overtaken, for, although a very large amount of work has been done, and well done, we have not been able to do what we should have done, as almost every Presbytery knows full well. We should have had, at least, \$2,000 more each year to expend on the various mission fields to do them anything like justice. And, on the other hand, it is certain that the work will expand before us in the future with very great rapidity, and that the pressure on the fund will increase in proportion.

Suppose, however, that in place of an advance of \$2,000 per annum, the Church can increase the income of each year by \$4,000 over that of the previous year there would still be an annual arrearage of about \$1,000. But we shall not be satisfied to do just the amount of work we have done even if the field remained the same, for the work of many Presbyteries is now hampered and almost paralyzed for want of means. The income should have been at least \$2,000 larger, for the work as it now is. Supposing then, the Church to expand her contributions by \$4,000 every year, which will be doubling her present increase, there will remain \$1,000 of arrears every year. There will be required annually say \$3,000 more if we are to do the work we have now in hand as we should do it. And there will certainly be an expansion of the mission field and an increased demand for labourers which cannot be satisfactorily represented by anything below an increase of \$5,000 annually.

Taking three years as an illustration, a period which will probably have brought the crisis as between limitation of resources and rapid extension of work, on our supposition we should have,

1880-81.....	\$35,000,	increased by \$4,000:	or an income of \$39,000.	
1881-82.....	\$39,000,	"	"	43,000.
1882-83.....	\$43,000,	"	"	47,000.

And surely we may with good confidence hope for such an advance as this. But there still remain the additional amounts mentioned, \$1,000 per annum arrearage on the \$4,000 increase, the \$2,000 per annum which should be given for work such as we have been engaged in apart altogether from the question of the extension of the field, and at least \$5,000 per annum for the extension of the field and consequent additional expense.

This will require \$5,000 the first year, \$10,000 the second year, and \$15,000 the third year, together with the \$3,000 additional each year on the two items named. This would give a total revenue of \$47,000, \$56,000 and \$65,000 respectively for each of the three years. More than this could be wisely expended, but to expend much less would, it seems to me, be something deeply to be deplored, in the presence of such opportunities; but, where are we to get the money? How are we to secure the highest liberality of our own Church on which the weight of the responsibility and honour of this work must fall? And where and how shall we secure the additional amounts which *must* be found for this work, above what our own Church can raise?

One thing is very encouraging. The experience through which we have passed, although painful and in some sense humiliating, has done us good. The Church has responded nobly in a time of severe depression. The channels thus enlarged will surely never be allowed to contract again. Many congregations which had scarcely done anything have felt and owned the thrill of anxiety for the mission field, and it may be hoped that the contributions of the past year are but the first waters of a steady stream which shall flow from a re-opened fountain. Our Church has a warm, true life. It is not easily stimulated to increased

exertion, but when it is, the results are splendid and enduring.

In view of these facts, for such, after careful thought, I believe them to be, I would respectfully submit for the thoughtful consideration of the ministers and members of the Church into whose hands this statement may fall, especially the members of the coming Assembly, the momentousness of the question which is before us, and the best methods for its solution. Evidently, every effort must be put forth *systematically* to stimulate and cultivate the liberality of our own Church, but along with this it will be absolutely necessary that we bring the magnitude and need of this work before the Churches in Britain, in a way more in keeping with the gravity of the issues involved than we have ever done. A motion contemplating this was before the Home Mission Committee and the sub-committee were instructed, as you will have seen, to prepare a deliverance for the Assembly.

To sow a field or to not sow it, is a matter which a few weeks of spring or autumn will settle for the farmer, while he hesitates and doubts where he can get the seed and the time and the help. There will be no catastrophe attendant on his indecision. The heavens will not fall, the field will mutely appeal to him with its rich, soft soil; the genial showers will remind him that they are ready to give fertility to his ground; the sunbeams will tell him that they come to vitalize the seed. But he may be hindered, he may delay. His difficulties, or delays, or earnest thoughts, will make no difference to the messengers of heaven's bounty nor to the wild luxuriance of thistles. The harvest will tell the story. G. BRUCE.

St. Catharines, May 28th, 1880.

ROMISH ORDINATION.

MR. EDITOR,—I hope you will give me a little space in which to reply to "Why." His arguments seem to me splendid examples of fine spun theories, which any practical case will explode. Here is a Roman Catholic girl converted in a Presbyterian family, who leaves us because she wishes to enjoy what is to her Christian baptism. "Why" will say, let such go, while we all know that we cannot afford such losses.

I affirm that the true Church cannot be seen to be in the Church of Rome to-day to the same degree as it was previous to the Reformation, else why does the list of Presbyters within it which Porteous gives in his "Government of the Kingdom of Christ" fail at the Reformation and pass over to Protestantism? Shew us to-day a single Claude of Turin or such like men of evangelical tone and spiritual power. Had there been ten righteous men in Sodom God would have spared it. There comes a line in the degeneracy of a Church where charity on the part of both God and man must cease. Let the righteous not only come out of this modern Sodom but also acknowledge it as such, for the Lord will assuredly destroy it, and is even now destroying it. Let us labour and pray earnestly for the conversion of Rome, but not fraternize. This will be true charity, and the charity that "never faileth."

I infer from "Why" that the Church of Rome under the cognomen of detective is doing one-half at least of her Church work to the satisfaction of Christ the judge. My idea is that she makes more criminals than she detects, that she is the hold of every unclean spirit, and how will we get the Church catholic together to try Rome, and what need of it? The judgment is already pronounced. The fraternity of evangelical bodies gives the decision demanded. The ignoring of Rome by the Evangelical Alliance decides the same way. Our own creed should be a third decision to us. When the Jesuits went to India they degraded the Hindoos notwithstanding they taught the doctrine of the Trinity and called themselves the Church of Christ. "By their fruits ye shall know them." According to this rule and "Why's" abundant admissions we must prefer Mohammed and Buddha to the Pope.

Now, Brother "Why," if we Presbyterians had all the truth, and no other denomination an approach to our supposed amount, we might afford to stand on our dignity as you recommend, but there is a certain amount of bend in the Presbyterian body. It is very awkward for a man to be so stiff that he must either stand up straight or else fall prostrate. There is such a thing as courtesy among the denominations, and it is needed. Now, honestly, could you not relax a little and jump out of that "ecclesiastical corner;" but if

afraid of being termed a mountebank for such seats, then choose the other alternative which in my first letter I offered. ERIENA.

[The discussion on this subject must now close, as far as our columns are concerned.—ED. C. P.]

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, May 25th, and was constituted by Rev. D. McGregor. There were eleven ministers and six elders present. The minutes of 9th March, as also those of meetings held during the Synod in Toronto, were read and sustained. Some time was occupied with a reference from Leaskdale on the manse property. Representatives were heard, and it was finally moved and carried that the parties be advised to abide by their own minute, and have recourse to a re-valuation of the property if necessary. Delegates from Kirkfield and Victoriaville were heard in regard to arrears, and shewed considerable success. The Presbytery expressed satisfaction with report and addresses. It was agreed that members of Presbytery supply these congregations in present circumstances, and arrangements were made to the end of June. A case of appeal from Fenelon Falls was sent back to the session. A request from Cambray congregation supported by Mr. R. Irwin, for permission to make a change on loan on the manse, was granted. A committee was appointed to confer with Rev. Mr. Fleming, applying to be received into the ministry. Having given in a very favourable report, said report was received, and Mr. Fleming was recommended to join the Church and take employment as a missionary till the General Assembly of next year. Considerable time was spent in connection with the north mission field work for the summer, a deputation recommended to visit the field, and parties appointed to administer the Lord's supper in the various stations. Dr. Reid's paper on contributions to the schemes of the Church was discussed, and the Clerk instructed to prepare full statistics for next meeting, when the subject will be resumed. The next meeting of Presbytery was appointed to be held at Lindsay, on the last Tuesday of August, at eleven a.m.—J. R. SCOTT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 13, } AFTER THE RESURRECTION. { Matt. xxviii. 1880. } 8-20.

GOLDEN TEXT.—"Lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 20.

HOME STUDIES.

- M. Matt. xxviii. 51-66..... The Burial.
- T. Matt. xxviii. 1-20..... The Resurrection.
- W. John xx. 19-31..... The Salutation of Peace.
- Th. Luke xxiv. 44-53..... The Saviour's Last Words.
- F. Acts i. 1-12..... The Ascension.
- S. Eph. i. 1-23..... Head over all Things.
- Sab. Heb. x. 1-14..... On the Right Hand of God.

HELPS TO STUDY.

The crucified Redeemer expired shortly after three o'clock on the afternoon of the day before the Jewish Sabbath.

That same evening Joseph of Arimathea went to Pilate and begged that the body should be given him in order that he might bury it.

Pilate granted this request, but, on the demand of the chief priests and Pharisees, sent a guard of soldiers to watch the sepulchre, lest the body should be stolen.

At daybreak on the third day—reckoning the day of the crucifixion as one—certain believing women, among whom were Mary Magdalene and Mary the wife of Alpheus, going to the sepulchre with spices, found it empty, and saw an angel who announced to them the Saviour's resurrection.

It is of these women that Matthew speaks in the first verse of our present lesson.

The topics of the lesson are as follows: (1) *The Risen Saviour*, (2) *The Soldiers Bribed to give a False Report*, (3) *The Great Commission*.

I. THE RISEN SAVIOUR.—Vers. 8-10. From the account given by John (chap. xx.) it would appear that Mary Magdalene, finding the stone rolled away and the tomb empty, immediately ran and told Peter and John, not that Christ had risen, but that His body had been removed. It must, therefore, have been after her departure that the other women saw first the angel, and then the Saviour Himself.

They departed quickly. The angel had said to them, "go quickly, and tell His disciples that He is risen from the dead." This is glorious news to believers, for it shews that the work of redemption is complete. The Saviour's sufferings and death shew that He was the sin-bearer; His resurrection shews that He fully satisfied justice and put away sin. He "was delivered for our offences and raised again for our justification" (Rom. iv. 25). Perhaps these believing women were now beginning to understand the scheme of redemption in its fulness; whether this be so, or whether they merely rejoiced in the fact that their loving Friend and

Teacher was alive again, they hastened to make others sharers in their joy.

Jesus met them. It was only an angel that had given them the instructions upon which they were acting, but in following out these instructions they found the Saviour Himself. It is always so; those who give heed to Christ's messengers may expect that He will ere long reveal Himself to them; and those who act up to the light they have may shortly expect to receive more light.

This was probably our Lord's first appearing after the resurrection. When Mark says (xvi. 9) that "He appeared first to Mary Magdalene," He evidently uses "first" in relation to the other appearances which he records; and he mentions only three appearances in all between the resurrection and the ascension. Mary Magdalene returned to the sepulchre with Peter and John, remained in its vicinity after their departure, and then saw the Saviour.

The following is a list of the Saviour's various appearances after the resurrection:

1. To the women returning from the sepulchre—*Matthew*.
2. To Mary Magdalene, at the sepulchre—*John* and *Mark*.
3. To Peter, perhaps early in the afternoon—*Luke* and *Paul*.
4. To the two disciples going to Emmaus, towards evening—*Luke* and *Mark*.
5. To the apostles (except Thomas) assembled at evening—*Mark*, *Luke*, *John* and *Paul*.
6. To the apostles (Thomas being present) eight days afterward, at Jerusalem—*John*.
7. To seven of the apostles, on the shore of the Lake of Tiberias—*John*.
8. To the eleven apostles, and to five hundred brethren besides, on a mountain in Galilee—*Matthew* and *Paul*.
9. To James, probably at Jerusalem—*Paul*.
10. To the eleven at Jerusalem, immediately before the ascension—*Luke* in the *Acts*, and *Paul*.

All hail: literally "joy to you;" and He meant it. "Because I live ye shall live also" (John xiv. 19).

II. THE SOLDIERS BRIBED TO GIVE A FALSE REPORT.—Vers. 11-15. What were the soldiers who guarded the sepulchre doing when these women came and looked into it, and why did they not interfere with them? They had been struck dumb and motionless with astonishment at the strange events that had happened a short time previous to the women's arrival: "There was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." It was only after the women had departed that some of these keepers recovered somewhat from their terror, went into the city, and

shewed unto the chief priests all the things that were done. A writer commenting on this passage says: "The chief priests could think now only of lying and bribery. The statements of the guards satisfied them that there was no need of searching for the body, or investigating the case. They did not think of possible collusion. And now if He had risen the last point was harder to kick against than the first (chap. xxvii. 64). What a gross absurdity was involved in this falsehood. If the guards were asleep how could they know of the body being stolen away by the disciples?"

If this come to the Governor's ears we will persuade him. By the Roman laws it was death for a soldier to sleep at his post; so the bribe had to be very "large," and an assurance of safety had to be given. The false report was for Jewish ears; the truth would be told to the Governor privately if necessary, and a further expenditure of "secret service" funds would do the rest. This gross lie, made to order, for cash, and carrying its own contradiction along with it, was in circulation among the Jews thirty years after the events occurred (ver. 15).

III. THE GREAT COMMISSION.—Vers. 16-20. As instructed, the eleven disciples, probably accompanied by many others, and joined by still more in their progress, went away into Galilee, (not into a mountain but) into the mountain where Christ had appointed them, and there they met their risen Master.

They worshipped Him. So did the women (ver. 9), and there is no fault found with this act on either occasion. If Christ were not God, to worship Him would be idolatry. In ver. 19 also He places Himself on an equality with the Father.

All power is given unto Me. As God, it was not necessary that power should be given Him. But He here speaks of Himself in His character of Mediator and as the representative of humanity.

Go ye therefore and teach all nations. The word "teach" in this verse means *make disciples of*; this is to be done by the proclamation of the Gospel and by the manifestation of the Christian life.

All nations. Jews first, but not Jews alone. There is no restriction. Christians are called upon to propagate the Gospel, by their walk and conversation, and by supporting those who are set apart to the special work of the ministry. They are encouraged to persevere in this work in all circumstances on the ground of Christ's all-sufficiency and of His continued presence, as intimated in the closing words of this Gospel of Matthew: Lo, I am with you always, even unto the end of the world. Amen.

LONELINESS is swallowed up in Love.—*Vaughan*.

"FATHER, I will that they also . . . be with Me; that they all may be one—I in them, and Thou in Me, that they also may be one in us."

THOMAS CARLYLE pronounced a grand eulogium on his father, who was a Scotch Presbyterian elder, when he said:—"He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the glory of God. Like Enoch of old, he had walked with God; and at the last he was not, for God took him."

OUR YOUNG FOLKS.

DAISY'S REASON.

Our Daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut, to their gain.

Then foolish, absurd
To utter a word,
I asked her the question so old,
That wife and that lover
Ask over and over,
As if they were surer when told.

There close at her side,
"Do you love me?" I cried;
She lifted her golden-crowned head,
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you," she said.

MAKE YOUR MOTHER HAPPY.

CHILDREN, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear:
And she wears 'neath her burdens,
Can you not these burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a wilful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

"BIDDY-SKIN."

"MAMMA, mamma, see my arms; they are all biddy-skin," cried little Ellen Wilks, one cold, frosty morning; and she pulled up her sleeves, and displayed her little fat arms, all covered with little fine points.

"Goose-flesh, you mean," said mamma, laughing heartily at her little girl's mistake. "It always comes when we are cold; do you know what makes it?"

"Will it always stay so?" asked the child, ready to cry.

"No, indeed, dear; when you are warm your little arms will be as smooth as ever. These little points are the ends of the nerves; and when the nerves are suddenly affected by the cold, or, as they sometimes are, by fright, they start up, and make the skin look rough, like the skin of a goose or other fowl. That is why we call it goose-flesh."

"What are nerves, mamma?" asked little Ellen, looking up from her play that same forenoon.

"The nerves are the little fine telegraph wires that run all through the body, to carry messages back and forth, between the thinking part, which is up here in the head, to the ears and eyes, the arms and legs, the fingers and toes, and every part of the body. If you stick a needle into your finger, you would not know it but for the little nerve that at once carries the message up to the brain. Then the brain sends word back, 'Take it out, take it out.' You see a pretty picture, or smell a flower, or hear lovely music, and the nerve of the eye, the nose, the ear, tells about it to the brain, and the brain says, 'How sweet! how charming!' And if you want to move your arm, or your foot, to sew, to play the piano, or to walk, you can't do it till the order comes

down by the little nerves. These little messengers are very, very busy all the time."

"Do they go to sleep when I do?"

"Most of them do," said mamma, "but some of them have to be busy all the time. You must take good care of your little telegraph wires, dear, for if they get broken or lame, it is very hard work to mend them."

SHINING.

JESUS bids us shine,
With a pure, clear light;
Like a little candle
Burning in the night.
In this world of darkness,
So we must shine,
You in your small corner,
And I in mine.

JESUS bids us shine
First of all for Him;
Well He sees and knows it
If our lights grow dim.
He looks down from heaven
To see us shine—
You in your small corner,
And I in mine.

GO AWAY SATAN! GO AWAY!

A LITTLE girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine's all gone."

"Not now; wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it; but he was too honest for that.

At last it dropped from his hands, rolled into the gutter, and was borne away.

His cry brought the eyes of the little girl upon him. The blood mounted to her brow; she was at once upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form shewing the struggle within, I prayed that she might not be too strongly tempted.

A moment more, and her voice fell on my ear—

"Go away, Satan! go away!"

The mother within the door heard the words too, and coming out asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping head she answered: "Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms, and kissed her, saying: "That is right, my child; resist him, and he will flee from you."

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit!

Truly, the world would be better for it.

"HE that hath no rule over his own spirit is like a city that is broken down, and without walls."—*Prov. xxv. 28.*

HOW FRANKIE SMITH PRAYED.

ONE night, when Frankie was three years old, he said his prayers, and went to bed. He was not sleepy, so his sister began to talk. "If you did not speak your prayer right out of your heart truly, it was not any prayer at all," said she. "Wasn't it?" asked Frankie. "Well, then I have not prayed. I'll begin now." So Frankie folded his hands, and "spoke truly" to "heavenly Jesus;" for so he called the Lord. Now, Frankie had been a very wilful child. His high temper had made his friends afraid. But, only think! from that time he became good and gentle; and he grew up to be as sweet as he was bright and cheerful. Jesus helped him as soon as he prayed truly. Try that way of prayer. It is the one right way, which God answers.

From "only one word" many quarrels begin;
And "only this once" leads to many a sin.
"Only a penny" wastes many a pound;
"Only once more," and the diver was drowned;
"Only one drop" many drunkards has made;
"Only a play," many gamblers have said,
"Only a cold," opens many a grave,
"Only resist," many evils will save.

"LOVES TO DO RIGHT."

"JOHNNY loves to do right," said Mrs. Hale. "I can always trust him."

What kind of a man do you think Johnny will make? An upright man, like the good king who "did that which was good and right." Yes, Johnny will make such a man if he keeps on loving to do right, and it is a great deal better to be such a man as that than to be a king.

WORTH TRYING TO DO.

I WILL always obey my mother and father.

I will try to have my lessons perfect.

I will try to be kind, and not get cross.

I will try to behave like God's child.

I will ask God to help me to live thus.

"I CANNOT do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of my Maker's plan,
And I'll cheerfully do the best I can."

MAMMA, ARE YOU A CHRISTIAN?"

AN influential lady, the wife of a prominent lawyer in C—, who had been under deep conviction for several days, gave the following account, at a prayer-meeting, of her conversion:—

"Last evening my little girl came to me, and said, 'Mamma, are you a Christian?'"

"No, Fannie, I am not."

"She turned and went away, and as she walked off I heard her say, 'Well, if mamma isn't a Christian I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then and there I tried to give myself up to Christ."

Mothers who read this, in the language of that little child, "Mamma, are you a Christian?"

"A FOOL'S mouth is his destruction, and his lips are the snare of his soul."—*Prov. xviii. 7.*

EARLY to bed and early to rise

Is the way to be healthy, wealthy and wise

Scientific and Useful.

NICE CAKE.—One cup sugar, half cup butter, three eggs beaten well together, level tea-spoon soda stirred in half cup sour milk, two small cups flour; flavour with lemon, pour in small dripping-pan, bake half an hour, and cut in squares.

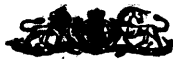
ORANGE CREAM.—Make a custard with the yolks of eight eggs, four ounces of pounded sugar, a quart of milk, and the thin rind of two oranges. Stir in a *bain marie* till it thickens. Dissolve one ounce of gelatine in a little warm water, and add to it the juice of one orange, add this to the custard, strain, put it into a mould, and place it on the ice to set.

FRIED CHICKEN.—Prepare your chicken by cutting it in small pieces, have ready frying pan with a few slices of salt fat pork, frying until the fat is extracted, but not brown; have your chicken rolled in fine cracker crumbs, lay them in the fryingpan, keeping your pan covered to keep the steam close. When tender let them brown nicely, then take them from the pan and put them upon the platter. Pour into the gravy left in the frying-pan a cup of milk (cream is better), thicken with a spoonful of flour, boil up and pour over the chicken; add salt and pepper.

THE USE OF A BROOM.—As simple as the advice may seem, but very few people handle a broom properly, although they are accustomed to sweep more or less every day of their lives. There is science in handling a broom, as well as in many other kinds of labour. Always draw your broom, by leaning the handle forward, because the position of the broom will take the dirt along more gently; it will sweep cleaner; it will not wear out the carpet so fast. Your broom will be kept in proper shape and not half so much dust will be raised to be afterwards wiped from your furniture. Most careless sweepers thrust their broom forward of them in a sort of digging way, with the handle inclining towards them. This way, you will find, breaks your broom, flirts up more dust, and makes the process of sweeping much more laborious.

EFFECTS OF THE PERFUME OF FLOWERS ON HEALTH.—"Contrary to a popular belief," says a writer in "Cassell's Magazine," "it has been recently found by an Italian professor that fine vegetable perfumes exercise a positively beneficial influence on the atmosphere by converting the oxygen of the air into that powerful oxidizing and, therefore, purifying agent, ozone. The essences found by him to produce the most ozone are precisely those which usage has selected as the most invigorating, such as cherry, laurel, cloves, lavender, mint, juniper, lemon, fennel and bergamot, several of which are ingredients in the refreshing eau de Cologne. Anise, nutmeg, thyme, narcissus and hyacinth flowers, wignonette, heliotrope and lilies of the valley also develop ozone; in fact, all flowers possessing a perfume appear to do so, whereas those having none do not. This interesting intelligence will be gratifying to all lovers of flowers, and the cultivation of these lovely disinfectants of nature should be promoted in all marshy or foul places.

THE TIME FOR MEALS.—In a paper read at a domestic economy congress at Birmingham, England, not long ago, Dr. Wilson gave the following hints on the proper times for eating for different classes of workers:—For the active out-door labourer and artisan, an early breakfast before work, a mid-day dinner, with an interval of rest, and supper after the day's work is over, have long been proved by experience to be the most conducive to health. For the business man, a later breakfast, a mid-day luncheon, and a late dinner after the day's work is over, is the best arrangement. For literary men who write more in the evening than during the day, an early dinner and a light supper will be found to be the most advantageous for steady work. Idlers, to enjoy life, if they possibly can, should dine early if they intend to spend the evening at theatres and the like; but if they accept dinner invitations freely they should be careful not to eat too much at the mid-day meal. The breakfast hour should be determined in a great measure by the hour of rising; but in any case food should be partaken of before the material business of the day is commenced. Those who like to take a "constitutional" before breakfast would find their appetite whetted and their walk made all the more enjoyable if they took a little milk, with bread or biscuit, before starting. Walking before breakfast is always irksome and fatiguing, and on that account is very likely to be badly done. The last meal should be sufficiently late for the whole not to be absorbed before retiring to rest. To a person in health three meals a day ought to be quite sufficient, and the practice of continually "taking something" is sure to bring on indigestion.



WELLAND CANAL.

Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on **TUESDAY**, the 15th day of **JUNE** next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after **MONDAY**, the 31st day of **MAY** next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of *five per cent.* of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within *eight days* after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
OTTAWA, 20th March, 1880.



Canadian Pacific Railway

TENDERS FOR ROLLING STOCK.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:

- 20 Locomotive Engines.
- 16 First-class Cars (a proportion being sleepers.)
- 20 Second-class Cars, do.
- 3 Express and Baggage Cars.
- 3 Postal and Smoking Cars.
- 240 Box Freight Cars.
- 100 Flat Cars.
- 2 Wing Ploughs.
- 2 Snow Ploughs.
- 2 Flangers.
- 40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of **MARCH** next.

Tenders will be received by the undersigned up to noon of **THURSDAY**, the 1st day of **JULY** next.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 7th February, 1880.

CARPETS.

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JOHN KAY'S STOCK

Where they will find the

LARGEST VARIETY

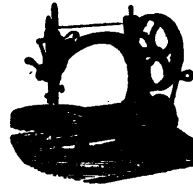
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186 Yonge Street.

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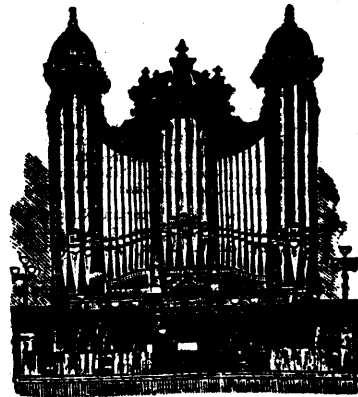
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BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.
WHITBY.—At Bowmanville, on the third Tuesday of July.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HAMILTON.—At Burlington, on 1st of June.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m.
VISTATION of congregation at half-past seven p.m. In Peabody on day following at ten a.m., and in Desboro' at half-past seven p.m.
GLENGARRY.—At Alexandria, on 2nd Tuesday of July, at ten a.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.
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