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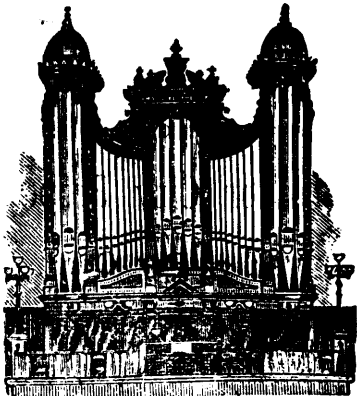
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GINGER CAKE.—One pound flour, one-half-pound brown sugar, half a pint of treacle, one-half pound of fresh butter beaten to a cream, three ounces ground ginger, half a teaspoonful carbonate of soda, five eggs, well-beaten; mix well, fill a buttered mould three parts; bake in a moderate oven for nearly four hours, taking care not to let it burn before it is well done in the middle; let it cool in the tin.

MINCE MEAT.—Mix together four pounds of lean beef chopped fine, nine pounds of apples chopped fine, one and a half pounds of suet chopped fine, three pounds of raisins, two pounds of currants, half a pound of citron sliced fine, five pounds of sugar, three teaspoonfuls ground cloves, ten teaspoonfuls ground cinnamon, five teaspoonfuls ground mace, six tablespoonfuls of salt, two quarts cider, and one quart of molasses. To this add the juice and grated rinds of two lemons.

THE TREATMENT OF DIPHTHERIA.—A correspondent writes: "I have been in practice twenty-eight years, and have seen diphtheria, in all stages. I am satisfied that the only treatment that can be depended on here, at least, is nitrate of silver to the throat, when ulcerated; when not, chlorate of potash internally, with coal oil, or anything else externally that will keep it a little irritated; with mercurial enough to make the secretory organs act, and all the quinine the system will bear."

TO CLEAN FURS.—Ermine and minever can be cleaned with a piece of soft flannel and flour or bran. Rub the fur well against the grain, then dip the flannel into the flour and rub it gently until it is snowy white; shake off the flour and rub it with another piece of flannel until the flour is removed. Sable, chinchilla, mink, and squirrel, can be cleaned by warm bran heated carefully in a pan so that it will not scorch. Rub it well into the fur with a soft brush, then shake it until all the bran is removed. Brush it softly, and repair the moth-eaten holes.

EFFECT OF IMAGINATION.—The records of medical practice are full of illustrations of the influence of the imagination, for good or evil, over the functions of the body; and philosophy finds in them a key to the wonderful persistence of many popular superstitions. The firm belief that any disastrous physiological result, even death itself, will surely follow a given act or occurrence, is very apt to bring about the dreaded calamity; and every repetition of the seeming sequence of cause and effect tends to confirm and strengthen the mischievous belief. As a means of counteracting this tendency of perverted imagination, charms for averting evil often play a really beneficial part. The protection is as imaginary as the dreaded evil; but, assuming a belief in the fictitious danger—a belief strongly tending to make the danger real, the charm substitutes a more hopeful belief, and the danger ceases. A curious illustration of this action of the mind is reported from San Francisco, in connection with a case of transfusion of blood. An aged negro, at the point of death, was saved by this operation, the blood—about eight ounces—being taken from his wife's arm. The man recovered, but the woman went into a curious decline, against which tonics and nourishing food were of no avail. At last the patient confided to the doctor the secret of her ailment, which kept her from resting day or night. "I tell you, doctor," she said whisperingly, "it's that blood of mine the old man is carrying about inside of him; and, doctor, when that old man comes back, I want you to give me my blood back." The doctor, seeing that the woman would not be appeased unless he complied with her request, promised to return the next day, first informing her of the dangers of the operation, and that it was resorted to only in the most urgent cases. She would hear of no explanations, but demanded that the operation be gone through with. It was accordingly done the next day, the doctor taking from the man about half an ounce of blood and transfusing it into the woman's veins. After the operation the woman brightened up perceptibly, saying, "I'll be all right now, doctor." And that the operation did prove a success was fully demonstrated by the sick woman, who began work a few hours afterward, declaring that the "doctor was a wonderful man, and now that she'd got her own blood back again she was all right."

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, APRIL 16th, 1880.

No. 24.

NOTES OF THE WEEK.

A DETACHMENT of the "Salvation Army" from England has made its appearance in New York. And, of course, its members have got into trouble. They have been forbidden to hold their services in the streets of the city. The leaders pronounce woes on New York City.

THE triumph of the Liberals in Britain is complete. They will not be dependent on the Home Rulers, for they outnumber the united forces of the Conservatives and the whole of the Irish brigade. They are consequently in a position to do justice to Ireland without being tempted, in the way all weak Governments are in danger of being, to stretch a point in order to satisfy the unscrupulous holders of the balance of power.

A PROPOSAL for united prayer on behalf of the ensuing General Assembly of the Free Church of Scotland is being adopted in Glasgow. A circular signed by ministers representing different shades of opinion has been issued, calling upon members of Presbytery "to join in common supplication for very special grace and wisdom to be given to the approaching Assembly, and for all needed blessings to our Church in the circumstances of trial through which it has been made to pass."

JOSEPH COOK is going to Europe for a few years. He insists, however, on the continuance of the Boston Monday Lecture, and affirms that there are several gentlemen available who are competent to fill the lectureship. We hope that his entreaties will be heeded. A work similar to that in which Mr. Cook has been engaged is needed in these days. It would not be a bad thing if every city of any magnitude had a weekly lectureship devoted to the consideration of religious matters, and especially of their connection with science, and political and social life.

OUR correspondents will find in the following sentences from a contemporary, a clear and concise explanation which we ask them to kindly consider. It will help them to make all due allowance for us when we are unable to insert their communications, and have not time to write to each the reason for our decision: "A paper receiving such a multitude of communications as the 'Congregationalist' cannot always explain by private correspondence why it does not use certain articles. The editors would be glad to shew all contributors this courtesy, but it would be an unreasonable burden. We receive comparatively few articles that would not be worth using, if we had the space, but it is impossible to crowd a bushel into a peck measure, and we endeavour to select that which on the whole is best adapted to the needs of our readers."

COL. INGERSOLL was airing his peculiar views in Toronto last week. He made little or no sensation, and, we fear, did not pocket the anticipated amount of cash. The Col. lays claim to little learning, less science and absolutely no knowledge of spiritual matters. He does not *know* that there is no God, he merely thinks so. And so on through the whole course of his so-called revelations, discoveries, and exposures. There is besides a ring of insincerity about every word this man utters. He speaks with a leer in his eye, and as if he had his tongue continually in his cheek. He has no depth of conviction, not a particle of genius, and not the faintest approach to eloquence. We are bad enough in Toronto without anybody coming to teach us that morality is a delusion, that right and wrong are mere conventionalisms, with all the other nice little conclusions which necessarily flow from the conviction that man lives in a Godless world, and has nothing before him but a dog-like end. We are not sure that Dr. Johnson's advice about "counting the spoons" upon the visits of such unsavoury dispensers of "intellectual treats" was, after all, so far amiss. The Colonel himself may be to be

trusted, though we don't know. We should be sorry at any rate to say as much for a good many of his admirers.

DR. FRASER, Bishop of Manchester, lately delivered an ordination sermon on preaching, which is considerably talked about. The theological epoch, he said, the epoch of oecumenical councils for framing dogmas and theological formulas, did not arrive till long after the days of the apostles. In the time of St. Paul men were content to be religious, rather than theological; to be experts in godliness, rather than in controversy; and to believe simple truths which they found to help them to lead Christian lives. For himself, he confessed, and he was not ashamed to confess it from that pulpit, that he could not, do what he would—he had not tried, it was true, but he could not get up an interest in many matters which were sorely disturbing the Church just now, and which even threatened to rend the Church in pieces. Somehow or other, he could not bring himself to care much about the colour or the shape of a vestment, or about the posture of a minister, or as to the number of candles lighted or unlighted, or as to whether the bread used in the holy communion was leavened or unleavened, or as to whether the wine in the chalice was mixed or unmixed; those things did not seem to him to concern the weightier matters of the Gospel. He had yet to learn that they were more important than righteousness and mercy toward our fellow-men, and love and faith in God, and peace from God. We cannot see but the periods preceding the creed-making councils were quite as Christian as those that accompanied and have followed them.

WE have a great respect for the "Christian at Work" and for all its words and ways—at least for the most of them. We cannot however, we must acknowledge, see how it finds out that the proposal to tax church property and theological colleges when above the value of \$10,000 is "immoral," and ought to be opposed *vi et armis* by all good citizens. It seems, according to the "Christian at Work," that such a tax "would be a burden on religion and education, and prejudicial to the highest public good." If so, the non-endowment of such institutions must be equally to be condemned, for if it is a sin for the community not to supply all such institutions with well lighted and well-paved streets, protection from fire, robbery, vandalism and all possible municipal evils and inconveniences (all which require money from somebody), *free, gratis, and for nothing*, it must be equally a sin not to supply the wherewithal to build these churches, pay their clergymen, and make even the beadle comfortable. Of course we in these northern regions are very ignorant and we shall therefore be the more pleased if our big brother tell us how to consistently advocate class exemptions from municipal and general civil burthens and yet not be committed to the principle of the State endowing the Church or at least some particular section of it, with all the unpleasant Erastian and compromising consequences inevitably flowing from such a principle. If the "Christian at Work" is in favour of the State endowing the Church, and of Cæsar sitting in judgment and deciding what is truth and what is error, the way is plain enough. But short of this, we cannot see why the owners of a church should not pay their share of the expense incurred in support of the fire and police brigades as they pay their door-keeper's salary and their plumber's bill.

ON the 19th of last month the students of the Free Church College, Glasgow, amid great enthusiasm, presented the following address to the Principal and Professors of the College: "We, the undersigned students at present in attendance at the classes of the Glasgow Free Church College, desire to give expression to our view of the circumstances in which we have been placed by proceedings that have recently occupied public attention in the Church, and particularly by current rumours of a want of harmony between you and us as professors and students. The uneasiness that is prevalent, and which has given rise to

vague suspicions with regard to the character of the teaching given in this college seems to justify our desire to make some statement of what our experience here has been. While this state of matters in general has led to our addressing you, we have been further impelled to do so by the fact that, in the case of one of your number, those suspicions have taken the form of a distinct charge of teaching doctrine that is inconsistent with the dogmatic history of the Church. To those of us who have had opportunities of understanding the spirit and tendency of Professor Candlish's teaching, that charge has appeared as unfounded as it is startling. We feel also that the manner in which it has in various quarters been preferred has been marked by a want of such consideration as has hitherto characterized all intercourse between the members of our Church and her professors. We are well aware that any testimony of ours to the orthodoxy of our teachers would carry with it little weight. At the same time, we feel that while especially expressing our sympathy with Professor Candlish in the painful position in which he has been placed, we are entitled by the intimacy of our acquaintance with the spirit and tendency of the teaching given in this college, to testify to its consistency with the best traditions of the Church. The experience of many of us has led us to feel profoundly grateful that, in the present general unsettling of religious belief, we have come under the influence of teaching so well fitted to confirm our sympathy with evangelical Christianity, as that which is given from the chairs of this college. As members of the Free Church who have her interests at heart, we do not know how we could wish her better than by hoping that, while you continue to discharge the difficult and delicate duties that have been laid upon you, the relations between professors and students here may be marked by such a spirit of mutual confidence and of earnest work as characterizes them now." This address was signed by eighty-nine out of ninety-one students and was responded to by the Professors in eloquent and earnest terms. Among other things Principal Douglas said that ministers and elders had a right at any time to come into any class and see what was doing. If any minister had any suspicion, he would have reason now, more than ever, to come and see, and they would welcome him. They felt it important that he should come as soon as possible. He would conclude by saying that though there were hard things spoken, he felt proud in regard to his country and his Church that such suspicions created such general alarm. In no country but Scotland would such have been the case. He was thankful there was that state of sensitiveness in the Church, and that the Free Church was not a Church in which ministers and students might hold what views they liked. They wished only true liberty, not license. They were thankful that they had a constituency so jealous for God's glory. Professor Candlish whose orthodoxy has been specially under suspicion, said it was of the utmost importance that the theology of the Church should be in cordial sympathy with the religious life of the Christian people—though, of course, their work in the Hall must be thorough and exact, and scholarly, and to some extent technical. The theology, and the spiritual life and practical work of the Church should be carried on together. He might say that he would never have accepted the position of a teacher of systematic theology if he had not thought it possible to combine thorough soundness with perfect openness to receive new light, and if he had not thought that theology had still room for progress and advance, though such an advance could not be an easy matter, and could only be reached after thoroughly mastering what had been already attained. He thought the general principle of the Reformation theology—the testimony of the Spirit, and the self-evidencing character of the Word of God—afforded the only basis on which such a way of carrying on theological study could be prosecuted. What was desirable was not merely to be acquainted with the orthodox modes of expression, but to understand the real essence of the various doctrines, and the principles upon which they rest—the vital facts of spiritual life.

OUR CONTRIBUTORS.

PART OF CHARGE TO MR. ARTHUR W. MARLING,

Missionary designate of the American Presbyterian Board of Foreign Missions to the Gaboon and Corisco Mission, West Africa.

BY THE REV. F. H. MARLING, OF THE 14TH STREET PRESBYTERIAN CHURCH, NEW YORK, AT PRINCETON, N.J., MARCH 31ST 1886.

MY DEAR BROTHER,—In the faith of Christ, and the ministry of His Word—and the son of my brother, by family relationship,

It devolves upon me, at your own request and by the fraternal courtesy of this Presbytery, to say to you some words of counsel in respect to that work to which you have now been solemnly set apart. It is my desire to be simply the mouthpiece of these honoured brethren, from whom you have received ordination, of the great and noble Church of which they form a part, and, most of all, of the Lord Jesus Christ, the Church's King and Head.

By my lips you may also receive the assurance of the interest and sympathy with which a large family circle, in Canada and Great Britain, as well as in the United States, enter into the service of this evening, and contemplate your going "far hence among the heathen." Much love and many prayers will go with you over the sea.

This night constitutes a solemn crisis in your life, the close of many years of preparation and actual entrance on a long-contemplated work, emergence from the pupil into the teacher state, the assumption of the full responsibilities of manhood, and of the ministry of the Gospel. You now take leave of a familiar past, and turn your face toward a new future.

The words which I have to address to you come to me in connection with the fourfold position you are henceforth to occupy, as a man, a Christian, a minister, and a missionary.

1. *As a man*, my brother, *be a man!* in the full, the ideal sense of that grand old word. Not every adult male member of the human family is worthy to be called a man. And there are influences at work in the life of an ecclesiastic, of the emasculating order, against which you need to guard.

The basis of humanity, in "the life which now is," is a body of flesh and blood. "The Lord God made man out of the dust of the ground." It is through the senses of the body that the soul takes in, and through its members that the soul gives out. You will not touch any soul, here or in Africa, except through the body. Then, do not despise the body, through any mistaken ideas of super-spirituality. The laws of your physical being are as much the laws of God as the Ten Commandments given from Sinai, those literally written on "the fleshy tables of the heart," as much as those "engraven on stones" by the finger of God. You have no more right to break one than the other. Morbid conditions of the body, resulting from negligence or misuse, so far from helping the soul, grievously hamper and hinder it. It is your duty to keep healthy, if you can. Especially must we urge this on you, in going to a tropical climate, so trying to the natives of the temperate zones. Your more experienced colleagues must warn you in detail, but in general we must urge upon you the bounden duty, to God and man, of not defying danger, of incurring no needless risk, of acquiring exact knowledge of the conditions of health and the liabilities to disease on your chosen field, and of commanding material forces, not by sheer self-will, but by obeying their special laws, the laws of their and your Creator. With all your care, you may suffer from that torrid heat and that impregnated atmosphere. Do not invite, or leave your door open to "the pestilence that walketh in darkness and the destruction that wasteth at noon-day."

The other elements of true manhood, the spirit that dwells within the body, are included in what we shall have to say under the succeeding heads. At this point, we content ourselves with an earnest appeal to cultivate every quality that enters into our conception of manliness—clear intelligence, firm will, courage, self-reliance, knowledge of men, adaptability, constancy to your word, generosity, magnanimity, trustworthiness. Don't be small or narrow, able to run only in one set groove; but be large and flexible. Excel in that uncommon quality, or balance of

qualities, common sense. Be one whom other men can lean upon, and will be glad to rally round and follow. And if you would thus command, first obey, and let the leadership come to you, as it will, if you are worthy of it.

2. *As a Christian*. We would impress upon you, with all possible earnestness, that all your success in the work to which you are going, depends on the reality, the depth and the fervour of your personal piety. After pursuing the appointed studies, and undergoing the requisite examinations, you have been "separated unto the Gospel," and constituted a minister of the Presbyterian Church, in all due order, by the solemnities of this hour. The Church's Board of Foreign Missions has commissioned you to its field on the Gaboon. You will set out with full ecclesiastical sanction; you will be received as a regularly ordained minister. So far, all things are done decently and in order. But you know right well that, in all this, the Church does not pretend to make a minister of Christ, but simply in the exercise of its best judgment and care, to recognize a call coming direct from its Divine Head to one of its members. No more than baptism regenerates, does ordination consecrate. The Church may be mistaken, and may lay its hands upon one whom the Lord has not chosen. By this act of ordination, you are invested with a certain ecclesiastical status, you have an official right to teach and rule and administer sacraments. But the touch of the Presbytery does not convey saving grace to your own soul, or make you a necessary and certain conduit of God's Spirit to other souls. The model missionary says, "Christ sent me not to baptize, but to preach the Gospel." And you are not made a *priest*, but a minister of the Word. Not because you are ordained, but because you are a Christly man, will God's Word open out to you its hidden treasures in your study. Will you "so speak" that man will "believe," and will the "demonstration of the Spirit and of power" accompany your words? At the deepest root, at the central heart of all your labour, lies your life. It is a popular idea, yet a most mistaken and superficial one, that the minister, being always engaged about good things, can very easily, nay, almost must perforce, be good. You cannot have come so far in your preparations without discovering, not only that this is not true, but is the very opposite of the truth; and that herein lies one of the peculiar and subtle temptations of the adversary, who, as he assailed the Master when He entered on His work as a Prophet, and as he "desired to have" the twelve whom the Lord chose and ordained, so, ever since, has laid cunning traps for the feet of preachers. The ministry demands religious utterances from us, at stated and frequent intervals. We *must* pray, or preach, or converse. The habit of using sacred language can be acquired, and the part can be performed by rote. We can "speak because we have to say something, not because we have something to say." Other men may not, always, detect the difference. We may be hardly conscious of it. But when our work is pursued as a "profession," the glory is departed. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and as a tinkling cymbal." No! my brother, your personal piety will not "come," it will not "run of itself," just because you are a minister. The minister will not make the Christian, but the Christian must make the minister.

Not even the missionary service, with its unworldly motives, aims and circumstances, will sustain the Christian life within you. No anchorite ever left the world behind him, when he retreated to his mountain cave or his monastery cell. He carried it thither in his own heart. No missionary of our day escapes the world or the flesh or the devil by going to any Pagan people. Still he remains a man, compassed about with infirmity, open to temptation on every side. Still he is in the world, and in contact with all its evil. And his very work, on the human side, drags downwards rather than draws upwards. An enervating climate, loneliness, an atmosphere reeking with the filth of barbarism, difficulty and discouragement in approaching and influencing these heathen of another race, perhaps ill-health, or even differences with your brethren—ah! you will find that education and ordination, clerical titles and vestments, and even theology and homiletical skill, are poor defences against such ills as these,—a paper-wrapping in a rain-storm, an old wooden hull against the shot of a thirty-ton cannon.

You need the ancient, divinely appointed and well-tried means of grace for sustaining the divine life in the soul, especially the Word of God and prayer, by which, on the one side and the other, your communion with your Father in heaven is to be carried on, He speaking to you and you to Him. Especially helpful will it be, ever to come to God *in Christ*. Never otherwise than as one "accepted in the Beloved," draw you near to God. Let no attainments as a Christian, no labours, trials or successes as a missionary, ever abate one jot of your utter dependence on the atoning sacrifice for every hope of Divine favour. And cultivate, that sacred, reverent, confiding intimacy with the Lord Jesus Christ to which He invites you, in which He will take so much delight, and which will be the light and life of your soul. "I call you not servants, but I have called you friends." To those engaged in such work as yours, He gave the special promise "Lo, I am with you alway." Believe that; remember it; let it be a verity, a *real fact*, in your life.

"Within this temple Christ again, unseen,
Those sacred words hath said,
And His invisible hands to-day have been
Laid on a young man's head.
And evermore beside him on his way
The unseen Christ shall move,
That he may lean upon His arm, and say,
'Dost Thou, dear Lord, approve?'
Beside him at the marriage feast shall be,
To make the scene more fair;
Beside him in the dark Gethsemane
Of pain and midnight prayer.
O, holy trust! O, endless sense of rest!
Like the beloved John
To lay his head upon the Saviour's breast
And thus to journey on."

You will need to "watch and pray, lest you enter into temptation;" to resist the beginnings of evil, plucking it up by the roots while the weed is young; to order every habit of life, thought, word, and deed, after the Christian model. Your life must preach, before you open your lips, and must give weight to every word you speak. When you are thus full of Christ, "Out of the abundance of the heart, the mouth speaketh," your words will flow as from a fountain, instead of being pumped up from an artificial well, and every tone and look will interpret and confirm their meaning.

Do not be afraid to be a bright and happy Christian. Our Father wants all His children to be so, and especially those who are directly engaged in the work of His kingdom. Missionaries generally rank in this respect far higher than the average of Christians, having more of the light of God's countenance lifted up upon them. Take your place in the ranks with that radiant company, and join in their cheerful songs. "Rejoice in the Lord always, and again I say, rejoice!"

[On the third and fourth points "as a minister" and "as a missionary," Mr. Marling's remarks and counsels were equally appropriate. We are sorry our space will not permit their insertion.—ED. C. P.]

DANCING.

While I claim the credit, if not the condemnation, of having for the while set you and your correspondents a "dancing," and while in consequence not a little has been written on the subject, alike wise and otherwise, and while you have now, and I think rightly, issued your editorial *verbum sat*, would you yet permit me to have the last word, seeing I had the first, and I shall be brief?

In as far as I recollect, very little has been said about the untimely hours of the dance and still less in regard to the very questionable character of the more frequent and favourite dances of the day, dances imported from countries where female virtue is none the highest and from associations where social morality is at a discount, while nothing has been said about the unseemly attitudes, unbecoming gestures, and unwarrantable familiarities which so frequently characterize such dances, and which, while devoid or decency, yet seem to furnish, even to women, their highest zest, and form their strongest attraction. True, I have seen these but seldom, yet sufficiently often to know their nature and to deprecate the idea of any of my friends being found in such forbidding positions, positions which if they do not bring the bulwark blush to the maiden cheek, will speedily beget that brazen-faced boldness which betokens the lack of shame, and saps the foundations, more or less surely, of all that is womanly, alike in beauty and virtue.

If such things are so, then "Wherewithal shall a young man [or woman] cleanse his [or her] way? By taking heed thereto according to Thy word." Having already set before your readers the saying of Cicero, a noted heathen, that "no one dances unless he is either drunk or mad," I would now lay before them the very careful, searching, and concise summing up of scripture on the subject, by the celebrated Christian scholar, Dr. Eadie, who has lately gone to his rest, who says that "from a collection of all the passages of scripture in reference to dancing it may be inferred: (1) That dancing was a religious act both in true and also in idol worship; (2) that it was practised exclusively on joyful occasions, such as national festivals or great victories; (3) that it was performed on such great occasions only by one of the sexes; (4) that it was performed usually in the day time, in the open air, in highways, fields, and groves; (5) that men who perverted dancing from a sacred use to purposes of amusement were deemed infamous; (6) that no instances of dancing are found upon record in the Bible in which the two sexes united in the exercise either as an act of worship or amusement; (7) that there are no instances upon record in the Bible of social dancing for amusement, except that of the 'vain fellows' void of shame alluded to by Michal; of the irreligious families described by Job, which produced increased impiety and destruction, and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist." DELTA.

RELIGIOUS CONVERSATION.

MR. EDITOR,—Will you excuse my asking you, or any of your readers, to explain how it comes to pass that among so many professing Christians, what may be called "religious conversation" is comparatively so rare, and when it is entered upon is generally so unnatural and uninteresting as to be speedily put a stop to. I say nothing about "worldly" companies, for with them such a thing may be all right and proper. But what about those made up exclusively of "professors" of religion, and in a good number of cases of leading persons in the Church, sometimes even clergymen? There may be a good deal of ecclesiastical gossip going among these, but is it not a fact that anything like frank, natural, easy and interested talk, about what professedly to them is the most important of all matters, is comparatively rare, and that the person who introduces conversation of the kind is generally voted a very ignorant or a very awkward individual? To refer to, and talk about, the Lord Jesus Christ in the same easy, pleasant, cordial fashion in which any of the prominent persons of the day are referred to and praised or blamed, would generally be thought very *outré*! Yet why should it? To every believer, that Lord Jesus is far more real and far more interesting in every way than all the prominent men and women in the world. Yet let any one talk of Him at an evening party of professed Christians, in this happy, loving, easy, natural fashion I speak of, or let him exult in the coming glory, and speculate with glowing interest on the intense happiness to be enjoyed in beholding His face in righteousness, and being satisfied when awaking in His likeness, and what a look of blank horror, would overspread many faces! how a portentous silence would ensue, and how the poor man, if he were not hustled out of the room as a maniac, would be sure to have all the talking to himself, while his monologue would be regarded as one of the greatest possible outrages on good taste and good manners! Why all this? I'm sure I don't know. I could not explain it when I was a boy, though I often wondered at it, and now when I am a man it is as much a mystery as ever. When a man "talks religion," it would seem as if he thought it necessary to throw on a strange sanctimonious air, affect a *falsetto* tone of voice, and, after making a dreadfully unsuccessful plunge or two, get back as fast as possible to secular subjects and to what our good forefathers were in the habit of calling "carnal conversation."

I don't look upon myself as a prig, or a maw-worm, or a Pharisee, and, so far as I know, my friends and acquaintance don't regard me either as a humbug, a hypocrite, or so ungodly as to be a spiritual swine before whom no religious pearls are to be thrown. I mix in religious circles; I grow daily more interested in the things connected with life and salvation; the thought of being some of these days with Christ, safe and blessed for evermore, makes my heart throb

sometimes in such a fashion that in the very exuberance of my feelings I am ready to say to some of my fellow church members, "Won't it be splendid!" But I know if I were doing so I would at once be pitted as a maniac or sneered at as a weak enthusiast, though the very same persons would think it the most natural thing in the world for me to give vent to my feelings in some such fashion if about to leave for Europe on a summer's trip, or about to have my earthly ambition crowned in the fullest and most satisfactory manner. Why should this be? Mind you, I am not in favour of lugging religion into conversation by the head and shoulders, in a strange, awkward, unnatural, Chadband fashion. All that sort of thing I hate as cordially as any one possibly can. But what I wonder at is, that when professing Christians meet socially, it should so often be that religion is instinctively tabooed, unless there be some heresy on the carpet, or some congregation being rent to pieces over the election of a minister or the introduction of an organ. Surely Christ, and Paul, and heaven, and life eternal, might come in sometimes as naturally and as properly to be talked about, discussed and rejoiced in as the British elections, Bismarck's Church laws, or the Pope's last encyclical, to say nothing of Sir John Macdonald's last joke, Mr. George Brown's attempted assassination, or Bengough's latest cartoon. How is it? I want to know. I may be very stupid. If I am, say so; but at the same time explain. A CHURCH MEMBER.

REV. MR. HAMMOND'S VISIT TO CHATHAM.

MR. EDITOR,—Some very bitter letters have appeared in THE PRESBYTERIAN lately regarding the revival work of Rev. E. P. Hammond. I have no intention to enter into controversy with these men on this matter, but simply to give a few plain facts regarding the result of the revival which took place in Chatham more than a year ago.

1. There was evidently at that time a great quickening among those who were looked upon and justly regarded as the beloved people of God. They became more active and energetic in their endeavours to save the lost and perishing, and wrestled more earnestly with God in prayer for the gracious outpouring of the Holy Spirit. They were led to take a more open and decided stand for Christ, and the same spirit shews itself to this day.

2. There was evidently a deep work of conviction going on, during the revival, in the hearts of those who never gave evidence of love to Christ, who were careless and openly rebellious in the sight of God. I give you no names to substantiate this point, but I tell you there are many in Chatham to-day adorning their profession by consistent, godly lives, who never before entered a church door, but sneered at religion and those who professed it. Some of the hardest cases in town were brought to Christ and are with Him yet. The most moving scenes I ever beheld in my life were witnessed in the inquiry meetings, where the slain of the Lord were on every hand, in the midst of calm, quiet, personal dealing with sinners. There was no excitement there except anxious sinners weeping, earnestly desirous of being led to Jesus. And this work is going on yet, which is another blessed result of the merciful visitation of God.

3. When an opportunity was given to those who had been brought to Christ, to identify themselves with the different churches, they exercised their own judgment and went where they felt inclined to go. About one hundred and three joined my congregation, and took their place at the Lord's table in the beginning of May. Besides these about fifty of the Sabbath school children professed conversion, whose ages ranged from eight to fourteen. Now, of the former, only two have been brought under discipline and expelled from the church for drunkenness, a habit which they indulged in before they professed conversion. The remainder are faithful so far as I know, and I have watched them very closely. Of the children in my congregation, who professed conversion at that time, I have seen nothing in their conduct inconsistent with Christian character. There are very few indeed over fifteen years of age who are not in full fellowship with the Church. In short all the congregations of the town were blessed, and so far as the permanency of the work is concerned, I believe they are in the same position as my own.

Chatham, April 9th.

JOHN R. BATTISBY.

MISSIONARY INTELLIGENCE.

AFRICA.

Another re-inforcement for the important independent mission entering Central Africa by way of the Livingstone or Congo River has been sent out from London. The Livingstone Inland Mission was founded in the year 1877 and is undenominational. There are already nine Europeans on its staff at Stanley Pool, on the Livingstone, 300 miles from the Coast, and five more have just sailed. All the missionaries connected with the mission have been trained in East London Mission Institute, which is under the direction of Mr. H. Grattan Guinness, who also bears an important relation to the mission. The new missionaries include an architect, engineer, and surveyor, Mr. Adam MacColl, who is the leader of the party, a carpenter and joiner, a printer, and a blacksmith. The party will touch at Teneriffe, and take donkeys for the journey up the river, and employ Krumen as carriers. The expenses of the journey are estimated at about \$7,000. Provisions enough for twelve months will be taken, so that, if the natives should refuse to furnish anything, the party will not suffer. The directors of the London Missionary Society have formally approved the plans of the missionaries at Ujiji, which embrace the establishment of a station at Urambo, Mirambo's capital, by Dr. Southon; a settlement on the western shore of Lake Tanganyika, at Uguha; and the formation of a central station at some suitable place on the eastern shore. Last October the Rev. W. Griffith and Messrs. Hutley and Hore made a trip to the western shore in the new vessel, "Calabash." They explored the country in the neighbourhood of Cape Mtowa, with the purpose of selecting a site for a station. Messengers came to them from the Chief of Ruanda, telling them to choose a place where they liked. The message was: "If you want to live at Mtowa, good. If you want to live at Ruanda, good. If you want to go over there—a populous district north of Mtowa—go." The natives of the villages on the north coast of Mtowa, many of whom had never seen white men before, received the missionaries kindly. The country between Mtowa and Ruanda is described as beautiful. The rounded hills, the numerous clear mountain streams, abounding in tropical wealth, and the trees, with rich foliage, "make up a scenery which is seldom equalled in any land or clime." The missionaries chose Mtowa for the new station, and employed natives, who were very willing to work, to help them erect a temporary house. The missionaries propose to call the mission Plymouth Rock. While Mr. Griffith and his party were on the western shore, Dr. Southon was in Urambo, Mirambo's kingdom, erecting a house for the proposed station. Mirambo has been on very friendly terms with Dr. Southon, supplying him with food and materials for the house, and making use of the doctor's medical and mechanical skill in return. The king watches the work going on with great interest, and appears to be very intelligent. Dr. Southon observed the Sabbath very strictly, as he had done at the Lake, always putting on clean, white clothes; and he was delighted to see Mirambo appear on Sabbath morning in a new suit of clothes, which he laid away the next day. The Wangwana at the Lake had copied Dr. Southon in this respect, and others of the same tribe, at other places, seeing the good effect this observance had on their fellows, fell into the same habit of putting on a different dress and refraining from work on the Sabbath. Mr. Hore regards the outlook of the station at Ujiji as very hopeful. Many difficulties have been overcome. The Wajiji chiefs are very friendly and the Arabs are less hostile. He concludes with the following hopeful words: "If Stanley and Cameron opened this country, it was by a door which required re-opening for every entry; our mission has taken that door away, and we await to welcome and assist all true-hearted men who would enter with good intent. This may read rather romantic, but no one will ever, perhaps, properly know of the plots and schemes, not excepting personal dangers, we have encountered, and, I trust, overcome by patient, smiling, obstinacy. One begins to breathe a little freely and look around with some rejoicing and satisfaction, on the fact of three mission stations here in Central Africa."

A LIFE of carnal ease, a death of stupor and an eternity of horror, are closely allied. In the matter of converting a human soul to God all human power is reduced to zero.—J. W. Alexander.

PASTOR AND PEOPLE.

"TAKING IT EASY."

The grammar of the colloquialism above written is questionable, but the idea it suggests is too often unquestionably bad. We are naturally indolent, self-indulgent and unwilling to take trouble. Stimulus of the right kind, and not sedative, is needed by most of us. Unless in peculiar circumstances, he is an unwise counsellor who bids us "take it easy."

There may be such circumstances in the physical or mental condition of the labourer, or in the kind of work being done. A man's health may render moderation in work desirable, or the work may be of a kind that to "rush things" would spoil it. To hold on to an undertaking with the brain in a chronic fever, or to march a regiment five miles an hour when two hours are available, is folly, and may be mischievous; but setting aside cases of this kind that have to be determined on their merits, we should resist the soft counsels of our own hearts, or of smooth-spoken friends, when they bid us "take it easy."

For—to begin with—we do that usually with the most satisfaction into which we put ourselves most thoroughly. Dreamy, drowsy, half and-half working becomes uninteresting. It is when we are all alive that we have vivid enjoyment. "I like it," a healthy worker will be apt to say, "it so entirely occupies me." And he is a hundred times happier than the man who is condemned to the merest routine, and whose greatest afternoon excitement is the chewing of a toothpick as his eyes lazily follow the passing public. Few positions are less comfortable to a man who has anything in him than that in which he has little or nothing to do. If you want to enjoy your work, do not "take it easy."

For work is not always to be had in many lines of effort. The human race is annually growing in numbers and the world is not growing bigger. Human ingenuity is, moreover, making "hands" of the mechanical sort—hands that do not "strike," or go for shorter hours, which in many directions are superseding the old "hands." Competition is keen wherever there are prizes, and there is hardly any lot more pitiable than his who must live by work and cannot get it. But the chances—if there is any chance in it—are always in favour of the man who puts all his force into what he does, and against him who slumbers over it. It was cool and witty of Charles Lamb to set off against his being the last to come to the office, that he was the first to go away. But Charles was a peculiar man and could take liberties; and every man is not in an easy Government office. If Lamb had been an ordinary clerk in ordinary employment he would have lost his place for "taking it easy."

Excellence is never reached on the plan of taking it easy; what is valuable costs. Cheap things are commonly worthless. Poor pay is often the only thing that could be afforded, for it represents poor work. Here is Captain Carver astonishing London by the rapidity, accuracy, and one may say, the grace, with which he shatters the glass balls in the air. Two or three at a throw going into pieces under his quick and sure bullets, his eye and his fire moving together, even when he has to turn while his ball is in the air. But he did not come to do it by taking it easy. Macaulay did not become a great writer, Thomson a great poet, Bacon a great thinker, Luther a great reformer, Napoleon a great fighter, Whitfield a great preacher, nor Watt nor Stephenson great inventors, by taking it easy. In government, in art, in mechanics, in law, in medicine, the men of mark have been the toilers who put their entire strength into what they did. Young man, when you are resolving to "take it easy," you are making up your mind—however admirable your necktie, or artistic your moustache—to be commonplace. Even strong and vigorous minds have often fallen below the level which they early attained, by taking it easy. How many great names could be indicated in literature that are known mainly by their earliest efforts. Then they were on their mettle. They had to do their utmost, if they were to do anything. Time, pains, care, revision, were given to their writings before they were ventured before the world. Their best things were brought out in the best way. Later they had an assurance of success. Their names were made. But the works they then wrote are not bought as were those that

made their names. Who reads Sir Walter Scott's later poems as he reads "The Lay," or even "Paradise Regained" as he reads "Paradise Lost?" There is no evidence that Burke, or Dr. Johnson, with his great, rollicking, hearty, hard-worked nature, ever sat up all night to read any of Miss Burney's later works; but the former paid that sincere compliment to "Evelina." Great preachers have been described as men who can preach great sermons but rarely do it. If for some cause they fall into the way of "taking it easy," they will do it rarely indeed. And they are not all singular. All great results represent great exertion.

"But," it may be asked, "is there to be no rest, no quiet, no repose in one's life?" Ah! we are not talking about *life*, but about *work*. Take rest, by all means, at proper times, in proper places, in proper ways. But even in taking rest some method is needed, and one may "take it" so "easy" that it will be irksome instead of restful, and the memory of it unsatisfactory. Absolute idleness is poor rest, unless one is sleeping. See new objects, get new ideas, make new exertions, move on new lines, bring a new set of muscles—bodily or mental—into use, and do it heartily, and you rest, and so rest as to be in many ways a better furnished worker when you resume work. To let weeks pass in which—like the man's idea of comfort in church—one sits still and thinks about nothing, is to prepare one's self for that habitual absent-mindedness which has not always the plea of great genius behind it. One would like to see a strong, vigorous worker even resting in character. It is not given to every man as to Professor Wilson to climb mountains and to traverse moors, like a deer, or to be equally at home above or below the waters of the Westmoreland lakes which he so much loved, and where he could amuse himself by falling overboard, giving a ducking to the boatman who jumped after him, and after a gambol with him in the water, setting him back again in his boat—but the great, intense, hearty being that appears in such vehement rest is just the nature to laugh or cry in print with a laughing or weeping reader, or to lecture in the dusk with a fervour and force that stop the students' note-taking, as they sit still and gaze on the face that reflects so vividly the enthusiasm of the poet and scholar.—*Dr. John Hall.*

TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know he said, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know that God could wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found,
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me wait the dark or light;
But I can trust.

I have no power to look across the tide,
To see while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

—*Illustrated Christian Weekly.*

PREACH JESUS.

Preach Jesus, the true sacrifice for sin, offered by Himself, not any miserable substitute offered by men. Distinguish well the visible from the spiritual Church, the outward from the inward man,—so shall you keep separate the shadow from the substance, the semblance from the truth. Preach Jesus, the true Priest for ever, the High Priest in heaven: not the bishops or clergy, weak worms of the earth. Preach Jesus, "the Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." No breathing thoughts or burning words, no tongue of angel or of flaming seraph can tell the treasures of this matchless name. Jesus, the name above every

name, has been preached in city and in country, in cottage and in dungeon, in caverns of the earth, on wildest hillside and on solitary shore; and wherever preached in simplicity, faith, and prayer, grace has been given and power bestowed, sinners have wept and prayed and trusted, while angels sang in ecstasy, and heaven has rung with joy. The poor, the miserable, the lonely and forsaken, the heirs of sorrow and the sons of shame, have been gladdened by His Gospel and cheered by His word. No music to their ears like the music of His mercy; no cordial for their heart like the balm of His blood; no cover for their nakedness like the garment of His righteousness; and no procession for their wonder like the going forth of Jesus to conquer and to save. No structure raised by mortal hands, however stately and however costly, can satisfy their taste or come up to their desire. They look for the "habitation of God" that Jesus is erecting of living stones, hewn out and fashioned by the Almighty's hand, growing and glittering in the sunshine of His power, and resting secure on His everlasting strength. Already in anticipation and contemplation thereof, are they charmed with a beauty such as eye never saw, and regaled with music such as ear never heard.—*The late Bishop of Cork.*

HOPEFUL RELIGION.

If our old religious opinions were somewhat too narrow, there is at least a possibility that in the reaction our present opinions may become too broad. If we formerly erred in condemning all pagan religions as monstrosities of cruelty and superstition, there is a tendency to-day to overpraise them as the peers of Christianity itself. It certainly is true that the same aspirations and desires, which find expression in the religious literature of the Hebrews, find expression in the religious literature of other lands. It is certainly true that the ethical rules of the best pagan writers correspond with those of the New Testament. And if the religion of Jesus Christ were what many of the apostles of Comparative Religion regard it, simply a spiritual desire, or a code of morals, there would be some ground for finding in the best paganism a hint of Christianity.

But, at least in one respect, the religion of the Bible is easily distinguished from all others. It is the only hopeful religion; it is the one which over against every aspiration sees an anticipation of its fulfilment, and over against every law a divine influence potent to secure obedience to it. A broad charity would reasonably expect to find in the longings of the human heart everywhere a certain verisimilitude. A profound philosophy would expect to find in the pronouncements of the human conscience everywhere a certain verisimilitude. It is in what the divine offers to the human that the religion of the Bible transcends that of all other sacred writings.

The burden of sin is as heavy in India as it ever was in Palestine, as it is in Great Britain or the United States. But Christianity is the only religion that even so much as offers to lift that burden from the soul, and give in its place an unfathomable peace. The plaint of David is world-wide, "Oh! that I had wings like a dove, that I might fly away and be at rest." The promise of Christ is unique, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The longing of the warrior's soul for victory over sin, and the fruitfulness of righteousness is expressed in the religious hymnology of India with scarcely less pathos than in that of Christendom. But the song of triumph, that resounds alike in the great cathedral, from a marvellous combination of organ, orchestra, and choir, and from the untrained voices of a negro congregation in the Southern meeting-house has no prototype in pagan experience. "I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son," is a cry that came up from the far country. "Now are we sons of God; and it doth not appear what we shall be; but we know that when He shall appear we shall be like Him," is an assurance never found, except under the shadows of the Father's house. The longing for God is a universal experience. Rest in God is a characteristically Christian experience. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God," is not the solitary cry of a single soul. "The only-begotten Son, who is in the bosom of the Father, He hath declared Him, is the solitary declaration of a single Messiah.

Take a concordance—see how the Bible abounds in

hope; and then look in the ethics of Confucius, the sacred poems of the Brahmins, or the teaching of Buddha for parallels.

"In Thee, O Lord, do I hope."

"Hope in God; for I shall yet praise Him who is the health of my countenance and my God."

"Thou art my hope, O God."

"Let Israel hope in the Lord."

"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God."

There is more hope in the single psalmist than in all pagan sacred writings put together. There is more hope in the Christian experience embodied in a single hymn book like the "Gospel Hymns" than in all heathen hymnology. The voice of paganism is the plaintive or the passionate outcry of the prisoner. The voice of Christianity is the assurance of the Deliverer—or the triumphant song of the Delivered.—*Christian Union.*

THE POWER OF SONG.

In one of the hospitals of Edinburgh, lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O, mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a huggery art, he listened to the Christian's thoughts of death, and in his last moments to his mother's God and the sinner's Friend.—*Witness.*

PLANS OF GIVING.

If wisely trained, children will come to love giving; to find more pleasure in giving than in receiving. The superintendent of a New York city Sunday school—the Mission of the Comforter—reports the success of a plan adopted in his school of marking birthdays by acts of Christian giving. He says:

"From reading an account of a father who gave to his son on every return of his birthday as many dollars as the years of the boy's life, the thought was suggested that, as it is more blessed to give than to receive, our children should give to their heavenly Father a thank-offering on their birthdays; and since we could not give dollars, ours being a mission school, it was felt that the gift of pennies would be as grateful to God, and serve as well to keep alive in the hearts of the givers, the gratitude due to Him for another year added to their lives.

"This plan has worked well with us for many years. A large proportion of the scholars and of the officers and teachers, have gladly brought this freewill offering, year after year, and the parents, too, often send their offerings; and when the baby's first birthday occurs, the infant class brother or sister comes tod-

ding up to the superintendent to announce the important event with the penny gift to God in hand.

"On the first Sunday of each year two or three objects are presented to the scholars for them to choose from as a recipient of the little thank-offering fund.

"Any sum, not less than twenty-five cents, is received from older persons who may have some delicacy about confiding to the record the number of 'the days of the years of their pilgrimage.'—*Christian at Work.*

THE CHARM OF TRUE MARRIAGE.

Our advanced theories of divorce and free love, making the matrimonial relation merely a partnership to be dissolved at pleasure, whatever else may be said in their favour, strike a deadly blow at an element in it which was meant perhaps to be supreme above all others. What is the sweetest charm of all true marriage, what the greatest advantage, what the most priceless happiness, take life through, which it brings to the human heart? Not the flush and splendour of its early love; not the richer development which it brings to the character; not even the children who are gathered around its shrine. No, but the intimacy and reliability of its companionship; the fact that it gives those who enter into it, each in the other, and through all scenes and changes, a near and blessed standby. Marriage in some of its aspects is doubtless the source of an immense amount of unhappiness, crime, injustice, blight and down-dragging, one of the most perplexing institutions society has to deal with; only the blindest sentimentalist will deny that. On the other hand, however—and this is not mere sentiment, but sober fact—of all the evidences of God's goodness to be found in this lower world, all the proofs that He cares for us, not only with the wisdom of a Creator, but with the interest and love of a Father, there is none quite equal to His sending human beings into the arena of life, not to fight its battles, win its victories and endure its sorrows alone, but giving them, as they go forth out of their childhood's home, a relation in which each two of them are bound together with the closest of all ties, live together under the same roof, have their labours, their property, their interests, their parental affections, all in common, and are moved to stand by each other, hand to hand and heart to heart, in every sorrow, misfortune, trial, and stormy day, that earth can bring. It is an ideal, if not always realized in full, which is tasted even now, amid all that is said about marriage miseries, more widely perhaps than any other happiness.—*Sunday Afternoon.*

TEMPERANCE NOTES.

The most carefully prepared statistics shew that there are not less than three hundred thousand drunkards in the United States, and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused by drink every twelve-month, and four hundred suicides; four deaths to one, as proved both in England and the United States, is the awful proportion compared to the non-using population. Magistrates, chaplains, and prison keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons; and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side—and on the credit side, what does the Government receive? A paltry sum of \$50,420,815, in exact figures. What then is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debit side—this is direct—then you have only begun to reckon the real damages. Who can com-

pute the loss from sickness, from squandered time and paralyzed energies; from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have a sum total, the appalling aggregate of not less than \$2,000,000,000 a year lost to this one nation by this iniquity, licensed by Government and tolerated by public sentiment.—*Rev. A. McElroy Wylie.*

I wish to say that the clergymen of the Church of England are positively doing more for the temperance movement than Dissenters; and the same is true of their wives. I was invited to church with a clergyman who is now Bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I; "suppose it does."

"The Bible sanctions the use of wine."

"Very well, suppose it does."

"Our Saviour made wine."

"I know He did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the Marriage at Cana, in Galilee."

"I know He did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then He honoured and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honoured?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well sir," said I; "our Saviour sanctified barley bread just as much as He ever did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterwards.—*John B. Gough.*

IN the Temple of Ten Thousand Ages in China, the idols are suffering from old age, and are about past service. Some have a hand broken off, some have lost a foot, and others are suffering from similar infirmities. In another temple there is a piece of ivory weighing eighteen pounds, which the priest exhibits as one of Buddha's teeth.

SOME persons have often expressed the opinion that the churches of the United States were not increasing in the ratio of the increase of population. A recent number of "The Christian Mirror," of Portland, Maine, overthrows this belief. The writer in that paper brings statistics to shew that while in 1790 there was in the country one church to some 1,800 people, in 1830 there was one church to every 1,150, and in 1870 one to every 532.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 16, 1880.

CHURCH EXTENSION.

THE Church Extension scheme which has for some time past been in more or less efficient operation in Toronto might with great advantage be adopted not only in the different cities of the Dominion but throughout the whole country. Some such plan is needed to help forward the steady and systematic progress of the Presbyterian Church throughout Canada. It is the natural and necessary complement of our Home Mission scheme. In too many cases in the past new congregations have been started from mere personal pique or as the result of very unworthy and very unchristian sectional quarrels, so that as long as there has been no squabble, and matters have gone on comfortably, the old arrangements have been maintained, though everything may have pointed to the necessity of a "new departure" being taken. Church disagreements have no doubt often been over-ruled for good and have resulted in church extension as well as ultimately in a large measure of spiritual blessing being secured. But they are not desirable as instrumentalities for the advancement of the cause of Christ, and are not to be reckoned on as likely to accomplish all which ought to be done. Nor is it well to leave the work to merely local and individual effort. Much has also in this way been accomplished, but if these local exertions had been encouraged and promoted by general sympathy and timely assistance, it is safe to say that still greater and more blessed results would have been secured.

This is what has been aimed at by the promoters of the Toronto Church Extension scheme. They do not think that the multiplication of Presbyterian churches should be left to the possibility of a quarrel, and by and by of a "split," in any of the existing congregations. The city grows, and they believe that Presbyterianism should advance *pari passu*. In order to this, they aim at securing church sites in eligible localities, starting Sabbath schools as the nuclei of future congregations, and in due time assisting and stimulating local effort by grants for building purposes. Such a plan carried out with wisdom, energy and liberality will do an immense amount of good in the city, while a more general scheme for the whole Church might be devised and carried out with even still greater benefit. If instead of individual ministers or elders being subjected to the labour, and frequently to the great mortification attendant upon a "begging expedition" for some particular church or manse scheme, there were a general church extension fund, out of which, after all the circumstances and necessities of each case had been examined, grants could be made on condition of so much being raised in the locality, a great deal of personal annoyance would be saved, great encouragement given to many struggling yet hopeful enterprises, and a great step taken towards binding the whole Church into one united, living, and homogeneous whole. A little timely help, with wise counsels and brotherly sympathy, would in the past have put life and energy and hopefulness into many small and struggling preaching stations

which, for want of these, have dragged out a miserably languid and unsatisfactory existence for years, and are to-day less likely than ever either to get or to give much spiritual advantage from either their existence or efforts.

If, in short, our Church in Canada is to be the power for good it ought to be, and may easily become, there must be an ever-growing and practical manifestation of the fact that the interests of each congregation are the interests of all, and that nothing short of a vigorous, systematic and liberally supported aggressive system of Church extension will either meet the wants of the country or satisfy the aspirations of all the true friends and adherents of that grand old Presbyterianism which in the past has done so much for the advancement of truth and righteousness and liberty, and is to-day, as in the years gone by, so efficiently and so extensively leading men to stand most erect and fearless in the presence of their fellows, while they bow with the deepest reverence and submission in the presence of their God.

CHEAP AND WHOLESOME LITERATURE.

SOME twenty-five or thirty years ago, a pamphlet was published under the title "The power of the Press—is it properly employed?" In that pamphlet very terrible details were given shewing that the amount of wholesome secular literature circulated, combined with all that could be by any possibility be called Christian, bore a very small proportion to what was distinctly and even ostentatiously corrupt and debasing both in its tone and tendency. Some few of the foulest and most injurious periodicals were proved to be more widely circulated, especially among the young, than all the fairly decent and respectable newspapers and magazines put together. Since that time the power of the press has increased many fold and, we should hope, is relatively more on the side of truth and righteousness than it was then. But will any one say that its influence for good is anything like what it ought to be or anything like what it might be made, if all true friends of the race were doing their best in this department of effort? The enemies of Christian morality are using the press with giant energy and unstinted liberality in order to secure the triumph of their views. On the other hand there is no doubt a praiseworthy amount of effort being put forth to supplant and destroy the evil by supplying the wholesome and the good in a more attractive fashion and at a cheaper rate. The authors and publishers of standard English works have long stood in their own light by issuing only expensive editions for the few, instead of securing popular patronage by such popular prices as could put the best English literature within the reach of all. They are slowly but surely coming to understand the mistake they have made, and in not a few cases are now acting on the good principle that the "nimble dime" is greatly better than the slow-going dollar. We wish all could see this and could be induced to act upon it, for it would do the world a great amount of good, while it would also put a greatly increased amount of money into their own pockets. The people wish to buy, and, upon the whole, would prefer wholesome, high-class literature. "Trash" possibly will always be more or less in demand, but it will be less and less so as the really good is procurable in more attractive forms and at more moderate rates. The state of the copyright law and the limited character of the field may prevent our Canadian publishers going extensively into this work. If so, it is a pity. In the meantime astute and far-seeing individuals in the States are recognizing the want, and supplying it. When such books as "Farrar's Life of Paul" can be had for twenty cents, and much nicer and more attractive editions for fifty, with other and equally important works at similar rates, there is little reason why the humblest cottage homes of our country should not be supplied abundantly with the very best works both of the present and the past.

THE CHATAUQUA LITERARY AND SCIENTIFIC CIRCLE.

WE have been asked to explain in a few words what is meant by the Chatauqua Literary and Scientific Circle. It is a society for the promotion of reading and study among the people who are too old to attend school and whose education may have been neglected in their earlier days or who desire to review the studies of their youth. It was organized in the

summer of 1878, and began with a membership of seven hundred, who all pledged themselves to a four years' course of reading and study as laid down in the programme. Since that time the circle has greatly widened, till now, we believe, the membership is upwards of 17,000, representing all denominations of Christians, a few Jews, and some sceptics. They are found in every State of the American Union, in all the different Provinces of Canada, and in Great Britain and the Sandwich Islands.

The aim of this society is to promote habits of reading and study in the different departments of Science, Art, and Literature in connection with the routine of daily life, so as to secure, to those whose educational advantages have been limited, benefits which could not otherwise be reached, and to develop habits of close and connected thinking.

The course is so arranged that, it is understood, forty minutes reading and study each week day will enable all students to complete the books required for the year. We have no doubt that such a plan, carried honestly and persistently out, will be found exceedingly profitable. It gives definiteness, system and stimulus in the great work of self-improvement, and that is what very many need who are fretting themselves over the foolish neglect of past years, and at the same time losing the present by vain regrets that they have to such an extent lost the past. The time spent in vain, foolish, and weakening self-condemnation, if rightly and honestly improved, would have made thousands happy, intelligent, active-minded, and well-informed persons, who are to-day, as they were years ago, weak, planless, ignorant, and unsuccessful wishers for knowledge which will never come by inspiration, but which a very moderate amount of intelligent and systematic labour would have long ago secured.

AMUSEMENTS.

WE very willingly allow "Delta" a few last words on the subject of dancing, the discussion on which he started some considerable time ago. It is not at all our desire to prevent any from saying what they think on this or any other subject, but our space is limited, and too much of one thing is not for edification. We repeat what we have already said more than once in reference to the whole matter of amusements, that Christian people are never to forget that there is not one law for the pulpit and another for the pew. If a certain course of conduct is becoming in the occupants of the latter, it can't be improper in those who speak from the former. So that if anyone would feel shocked and scandalized at his minister being found in certain places and doing certain things, it may surely be taken as a clear indication to him that he should apply the same standard of judging to his own conduct and to the amount and kind of liberty he claims as his own by right. It does not, of course, follow that any sort of conduct is right and proper because clergymen may sanction it in others, and follow it themselves, nor will anyone be justified in certain courses because he would be quite pleased to see his minister lending his countenance to these both by precept and example. Everyone knows that at certain seasons of great spiritual declension, clergymen have been shamefully prominent in all the follies and excesses of the "world" and that too many members of their flocks have loved to have it so, and have thought it pleasant to be kept in countenance in their debauchery and folly by "his reverence." It will be a sad time for Canada should such a season ever come round in her religious experience and history. Jolly, fiddling, dancing, fox-hunting, carousing clergymen, are not pleasant subjects for contemplation, and most of Presbyterians hang their heads in shame as they read such lives as those of Dr. Carlyle of Inveresk, and a good many others which could be easily mentioned. The present age, however, is too earnest, and the general tone of religious sentiment and feeling too high, we trust, to make the reproduction of such scandalous characters possible, not to say common. But a great way short of this there is the kind of vague, half-defined feeling on the part of too many religious professors, in this and other countries, that the ordinary "member of the Church" may claim and exercise an amount of liberty which would never be accorded to the "minister" and which that "minister" or "clergyman" could neither claim nor exercise without provoking a tempest of indignation and scorn from those very persons who "do the same things," and

therefore, we repeat what may appear almost trivial commonplace, that if every professing Christian in Canada were to condemn and avoid everything in his own conduct which he would be shocked by and ashamed at if seen in his "pastor's," a good many practices and pastimes, only too common, would not be so much as named among those "professing godliness." But this would take a much wider sweep than the one or two things generally thought of and spoken about in such a connection. "Drinking" as well as "dancing" would meet with a heavy blow and sore discouragement, and so would many sharp practices in business, as well as a good many other things which might very properly be called by uglier names.

THE Rev. J. T. Breese seems still in hot water. He writes us a long letter warning us against inserting any communication from his late church in Alton. No such communication has come to hand, but we suspect any church is greatly better without him. We strongly advise this man, Breese, to give Canada a wide berth. He has managed to make himself thoroughly understood here, and nobody wants to see or hear any more about him—except, perhaps, his creditors.

We understand that the appeal of the Anti-unionists in the case of the Rev. Robert Dobie *versus* the Temporalties Fund, from the judgment of Mr. Justice Jetté, dismissing his action and dissolving the temporary injunction, has been argued before the Court of Appeals in the Province of Quebec. The case turns on the constitutionality of the Act of the Legislature of Quebec, and the powers of that body to amend an Act of the old Province of Canada; and as similar Acts have been already held constitutional by the Court of Appeals in Quebec and by the Court of Chancery in Ontario, there is every reason to expect judgment within a couple of months in favour of the respondents who represent the Presbyterian Church in Canada.

FAMINE IN TURKEY.

MR. EDITOR,—At the last monthly meeting of the Kingston Woman's Foreign Mission Society, the letter of the Rev. W. N. Chambers from Erzurum, was read, describing the sufferings endured by the inhabitants of that region from the famine there existing. Feeling much sympathy for the sufferings of the people, especially the women and children, for whom Mr. Chambers so earnestly appeals, a few of the members of the Society present contributed the enclosed amount of \$10, which I forward to you in the hope that it may suggest to others to add their contributions to the same object, so urgently appealing to our Christian humanity. A. M. MACHAR, *Cor.-Sec.*

Kingston, April 12, 1880.

[We shall be very happy to take charge of any other sums forwarded to us for the above purpose, and shall see that they are sent to their destination.—Editor C. P.]

KNOX COLLEGE.

The attendance at the closing exercises in Knox College, on Wednesday, the 7th inst., was very large, and much interest was displayed throughout. Among those present were the Rev. L. S. Reid and Gregg, with Messrs. Smith, King, Kirkpatrick, Hogg, Wallace, Mardonnell, and Cameron, Toronto; Dr. Proudfoot, London; Dr. James, Hamilton; Mr. Murray, London; Dr. Fraser, Bondhead; Mr. McMullen, Woodstock; Mr. Thompson, Sarabia; Messrs. Ball and Torrance, Guelph; Mr. Grant, Ingersoll, etc.

Principal Caven presided. In his opening remarks he said that by God's good hand another session of the College had been brought to a close. The health of the College on the whole had been good. Two students of the graduating class had been seriously ill, and were unable to attend during the last few weeks. The Board of Examiners had, however, been pleased to give the status of graduates to both. In closing Prof. Caven said, "We cannot forget that since the commencement of the session now closing, two highly esteemed brethren, both of whom had close official connection with the College, have been removed by death. Dr. Topp was called away just at the opening of the session. The services rendered by him to the College are too many to be here recounted. As lecturer during a vacancy, as examiner, as chairman of the College Board, his labours were of great

value. He collected funds, and as a member of the General Assembly he did much to advance theological education both in Knox College and in other colleges of the Church. Mr. Breckenridge, a distinguished alumnus, was a very valuable member of the Board of Examiners, and gladly gave his part in all the labours necessary to advance our interests. Too soon has the Church lost these trusted and loved brethren. May we all—may the graduating class especially—catch the spirit of the servants of Christ, such as these, and go forth resolved to work for Christ till He shall call them, and to know nothing save Christ. We follow you with our blessing and prayers."

He then read the following list of

SCHOLARSHIPS AND PRIZES

awarded at the recent examinations:

First Year—Bayne S., Hebrew, examination at entrance, \$50, A. G. McLachlan, B.A.; Alexander (I.), general proficiency, closing examination, \$50, John Gibson, M.A.; Douglas S., Systematic Theology, \$50, John Neil, B.A.; Goldie S., Exegetics, \$50, W. H. Hunt; Gules (I.), Church History, \$40, John Jamieson; Esson (I.), Bible History, \$40, D. McLaren, B.A.; Dunbar, Apologetics, \$50, Angus McKay; Gules, Bible Criticism, \$40, A. G. McLachlan, B.A.

Second Year—J. A. Cameron S., general proficiency, closing examination, \$60, R. Y. Thomson; Bonar S., Church History, \$40, Abraham Dobson; Leighton S., Systematic Theology, \$50, Duncan McColl, B.A.; Alexander S. (II.), Exegetics, \$50, J. A. Turnbull, B.A.; Esson (II.), Bible History, \$40, J. A. McDonald and James Farquharson, B.A.; Heron S., best average student who has not taken special scholarship, \$40, J. Farquharson, B.A., and J. W. Cameron.

Third Year—Hamilton Central Church S., general proficiency, \$60, John Knox Wright; Fisher S. (I.), Systematic Theology, \$60, James Ross and W. A. Hunter, B.A.; Fisher (II.), Exegetics, \$60, A. B. Baird, B.A.; Esson (III.), Bible History, \$40, Jas. Craigie, B.A.; Chey, best average, etc., \$40; James Ross and W. A. Hunter, B.A.

Second and Third Years—Boyd S., Church Government and Pastoral Theology, \$40, J. C. Tibb, M.A.; Smith S., essay on "Love of God" as revealed in the Old Testament Scriptures, \$50, J. R. Johnson, B.A.

First, Second and Third Years—Clark prize (I.), New Testament Greek (Lange's commentary), A. B. Baird, B.A.; Clark prize (II.), Old Testament Hebrew (Lange's commentary), J. K. Wright; Gaelic S., \$40, J. McLeod; Mal. McGregor, Prince of Wales' prize for this year as last.

Students who stand first in the Classes—*First Year*—Systematic Theology, John Gibson, B.A.; Exegetics, W. H. Hunt; Church History, John Jamieson; Biblical History, John Neil, B.A.; Apologetics, Angus McKay; Biblical Criticism, John Gibson, B.A.

Second Year—Church History, R. Y. Thomson and D. McColl, B.A.; Systematic Theology, Duncan McColl, B.A., and Mal. McGregor, B.A.; Exegetics, R. Y. Thomson; Biblical History, R. Y. Thomson.

Third Year—Systematic Theology, James Ross and W. A. Hunter, B.A.; Exegetics, A. Baird, B.A.; Biblical History, J. K. Wright.

Second and Third Years—Church Government and Pastoral Theology, R. Y. Thomson.

The Rev. Professor McLaren then delivered the closing lecture on the "Rule of Faith and Private Judgment." Our space will not allow us to give the Professor's lecture in full, and no synopsis would do it justice. We should be glad to see it published in a separate form as we are convinced that its wide circulation at the present time would do very much good. Anything new on such a subject was scarcely to be expected, but the whole argument was put by Mr. McLaren in a very able and felicitous manner, and it was shewn beyond all possibility of rebuttal, that, while there were difficulties connected with the Protestant theory of the Rule of Faith, these were both few and insignificant compared with those which crowded in upon the Tractarian theory, and still more upon the Romish.

We have room merely for the closing sentences of the Professor's remorseless and unanswerable argument in support of the assertion that the Rule of Faith according to the Church of Rome is so extensive that it can never be fully gone over, so intricate that it can never be understood, and so impalpable that it can never be applied:

"It may be admitted, that could the mass of Christians listen to the words of a living infallible teacher it would place them in an advantageous position for knowing his mind and learning the truth. But even this would not free them from liability to error, inasmuch as speakers are frequently misunderstood by those who hear their words. But even this advantage is denied to those who adhere to the Romish rule of faith. The vast majority of them can never listen to the voice of the so-called infallible teacher, and they have no absolute assurance of his real teaching. They never come in direct contact either with the infallible teaching or the organ of infallibility.

"The Pope, who has recently been discovered to be the organ of infallibility, writes in a dead language which only few of them understand. For what they know of his teach-

ing they are entirely dependent on translations made by fallible men. And what reaches them is not the supposed infallible utterance of the Pope, but the fallible representation of it made by his translators. Romanists urge this objection from translations with great vehemence against the Protestant rule of faith, but they fail to observe that it applies with increased force to the Romish.

"Only those who visit Rome and receive instruction directly from the lips of the Pope can, according to the Romish theory, feel absolutely assured that they have received infallible religious teaching. They cannot go to priests for they are admitted to be fallible. Martin Luther was a priest. They cannot apply to bishops, for they, too, may err. Did not eighty-eight bishops vote against the Pope's infallibility? To the Pope himself they must go, for if infallible instruction comes to them filtered only through fallible translations or fallible priests and bishops, how can they tell how much error has been mingled with the instruction which they receive?

"But the great mass of Romanists have neither the time nor the means to visit the Eternal City. And did they go, the Pope has not time to teach them. Any one given to calculation can easily satisfy himself that, however willing the Bishop of Rome may be to give his 170,000,000 of people the benefit of his infallible instructions, a physical impossibility stands in the way of their receiving personal instruction from one man. Did he devote ten hours per day to the work, he would require to live 3,881 years in order that each of this multitude, once in his lifetime, might get the benefit of five minutes' personal instruction from the organ of infallibility.

"We have seen how clearly Cardinal Manning has shewn that Tractarians who are separated by twelve hundred years from the infallible, undivided Church are thrown necessarily upon Protestant ground, and are compelled both to ascertain and interpret their rule of faith by private judgment. It does not appear to have occurred to him that the objection which he urges so powerfully against the Tractarian rule is equally fatal to his own. Separation by reason of space may be as insuperable a barrier to our contact with infallibility as separation by time. I can as little hear the voice which speaks at a distance of a thousand miles from me as the voice which spoke a thousand years before I was born. I may, no doubt, by the exercise of my individual reason, upon testimony, attain a moral certainty of what was spoken in distant parts of the earth. And, by like means, I may attain a moral certainty as to what was spoken or written a thousand years ago. By a similar exercise of my reason also upon the data which are within my reach, I may attain a moral certainty that the books of Scripture are not only historically trustworthy, but were written under supernatural guidance.

"But Romanists like Manning insist on something more than moral certainty. They tell us that in matters of faith we must have infallible certainty. This, however, we have seen, cannot be attained by those even who have access to the organ of infallibility, for they are liable to misunderstand his words; but without such direct contact with an infallible teacher it is clearly impossible that they can have any such infallible assurance of his teaching.

"For with slight modification of the words, and none of the argument, we may apply to Romanists the language of Manning in reference to the Tractarians. 'Such reasoners fail to observe' that those who live at a distance from Rome have no infallible certainty of what has been taught by the Pope *ex cathedra*. To affirm that this or that doctrine has been taught by the Bishop of Rome when it is disputed in Quebec or Mexico is to beg the question. The infallible Pope is infallible to those who live near him and hear his voice, but he is not infallible to us. He speaks to them, to us he is silent. His infallibility does not reach to us, for the translations through which his words are made known to us, and the bishops and priests who report and expound them to us, are by the hypothesis fallible, and may therefore err in delivering to us the teaching of the organ of infallibility. And it is certain that they must err in this, for they contradict each other as to the faith of the infallible Church.

"In calling your attention to the rule of faith and the relation which it necessarily sustains to private judgment, we have passed under review the three theories which are advocated in our day. We have seen that no rule of faith can be discovered which does not in some measure depend on the exercise of the individual reason, and that the Tractarian and Romish theories call for a much more extensive exercise of reason both to ascertain and interpret the rule of faith than does the Protestant. We have seen especially that the Romish rule when it does not rest on a vicious circle, or on the mere negation of thought, rests on mental processes vastly more complicated than any which is demanded of the Protestant. It does not, therefore, lie either with the Tractarian or with the Romanist to taunt us with the uncertainties imported into our faith by human reason. Within its legitimate sphere reason is a light which God has given for our guidance. And while it cannot teach us all we require to know, it can make known to us our need of higher teaching. And when that higher teaching has been enshrined in divinely inspired books, it enables us, by a careful examination of the data supplied, to reach a moral certainty that these books are the supernatural record of a supernatural revelation.

"And those who, by divine grace, yield themselves to the practical guidance of this moral certainty, attain speedily something higher and better. The words of the Great Teacher are fulfilled in their experience, 'If any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of Myself.' To the man who is thus receptive of the truth, the Word shines in its self-evidencing light, and his full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the truth in his heart."

THE success or failure to be a good and true man depends largely upon one's obedience or disobedience to the convictions of duty which every man at times feels.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. F. ROE, AUTHOR OF "FROM TEST TO BARNST."

CHAPTER XLIV.—GROWTH.

The next morning Haldane received a message directing him to report himself at Mr. Iverson's private office during the noon recess.

"Be seated," said that gentleman as the young man, wearing an anxious and somewhat surprised expression, entered hesitatingly and diffidently. "You need not look so troubled, I have not sent for you to find fault—quite the reverse. You have 'a friend at court,' as the saying goes. Not that you needed one particularly, for I have had my eye upon you myself, and for some days past have been inclined to give you a lift. But last evening Mrs. Arnot spoke in your behalf, and through her words I have been led to take the following step. For reasons that perhaps you can understand, it would be difficult for me to give you a desk among my other clerks. I am not so sensitive, now that I know your better aims, and it is my wish that you take that desk there, in this, my private office. Your duties will be very miscellaneous. Sometimes I shall employ you as my errand boy, again I may entrust you with important and confidential business. I stipulate that you perform the humblest task as readily as any other."

Haldane's face flushed with pleasure, and he said warmly, "I am not in a position, sir, to consider any honest work beneath me, and after your kindness I shall regard any service I can render you as a privilege."

"A neat answer," laughed Mr. Iverson. "If you do your work as well I shall be satisfied. Pluck and good sense will make a man of you yet. I want you to distinctly understand that it has been your readiness and determination, not only to work, but to do any kind of work, that has won my good-will. Here's a check for a month's salary in advance. Be here to-morrow at nine, dressed suitably for your new position. Good-morning."

"Halloo! What's happened?" asked Mr. Growther as Haldane came in that evening with face aglow with gladness and excitement.

"According to your theory I've been promoted sure," laughed the youth, and he related the unexpected event of the day.

"That's jest like Mrs. Arnot," said Mr. Growther, rubbing his hands as he ever did when pleased; "she's allers givin' some poor critter a boost. T'other day 'twas me, now it's you agin, and they say she's helpin' lots more along. St. Peter will have to open the gate wide when she comes in with her crowd. 'Fears to me sometimes that I can fairly hear Satan a-gnashin' of his teeth over that woman. She's the wust enemy he has in town."

"I wish I might shew her how grateful I am some day," said Haldane, with moistened eyes; "but I clearly foresee that I can never repay her."

"No matter if you can't," replied the old man. "She don't want any pay. It's her natur' to do these things."

Haldane gave his whole mind to the mastery of his new duties, and after a few natural blunders speedily acquired a facility in the diverse tasks allotted him. In a manner that was perfectly unobtrusive and respectful he watched his employer, studied his methods and habit of mind, and thus gained the power of anticipating his wishes. Mr. Iverson began to find his office and papers kept in just the order he liked, the temperature maintained at a pleasant medium, and to receive many little nameless attentions that added to his comfort and reduced the wear and tear of life to a hurried business man; and when in emergencies Haldane was given tasks that required brains, he proved that he possessed a fair share of them.

After quite a lapse of time Mr. Iverson again happened to meet Mrs. Arnot, and he said to her—

"Haldane thinks you did him a great kindness in suggesting our present arrangement, but I am inclined to think you did me a greater, for you have no idea how useful the young fellow is making himself to me."

"Then you will have to find a new object of benevolence," answered the lady, "or you will have all your reward in this world."

"There it is again," said Mr. Iverson, with his hearty laugh, "you and Dr. Barstow give a man no peace. I'm going to take breath before I strike in again."

In his new employment Haldane, from the first, had found considerable leisure on his hands, and after a little thought decided to carefully review the studies over which he had passed so superficially in his student days.

Mr. Growther persisted in occupying the kitchen, leaving what had been designed as the parlour or sitting-room of his cottage to dust and damp. With his permission the young man fitted this up as a study, and bought a few popular works on science, as the nucleus of a library. After supper he read the evening paper to Mr. Growther, who soon fell into a doze, and then Haldane would steal away to his own quarters and pursue with zest, until a late hour, some study that had once seemed to him utterly dry and unattractive.

Thus the months glided rapidly and serenely away, and he was positively happy in a mode of life that he once would have characterized as odiously humdrum. The terrible world, whose favour had formerly seemed essential and its scorn unendurable, was almost forgotten; and as he continued at his duties so steadily and unobtrusively, the hostile world began to gradually unbend its frowning aspect toward him. Those whom he daily met in business commenced with a nod of recognition and eventually ended with a pleasant word. At church an increasing number began to speak to him, not merely as a Christian duty, but because the young man's sincere and earnest manner interested them and inspired respect.

The fact that he recognized that he was under a cloud and did not try to attract attention worked in his favour. He never asks the alms of a kindly word or glance, by looking

appealingly to one and another. It became his habit to walk with his eyes downcast, not looking to nor speaking to anyone unless first addressed. At the same time his bearing was manly and erect, and marked by a certain quiet dignity which invariably characterizes all who are honestly trying to do right.

Because he asked so little of society it was the more disposed to give, and from a point of bare toleration it passed on to a willingness to patronize with a faint encouraging smile. And yet it was the general feeling that one whose name had been so sadly besmirched must be kept at more than arm's length.

"He may get to heaven," said an old lady, who was remarking upon his regular attendance at church, "but he can never hope to be received in good society again."

In the meantime the isolated youth was finding such an increasing charm in the companionship of the gifted minds who spoke to him from the printed pages of his little library that he felt the deprivation less and less.

But an hour with Mrs. Arnot was one of his chief pleasures, to which he looked forward with glad anticipation. For a long time he could not bring himself to go to her house or to take the risk of meeting any of her other guests, and in order to overcome his reluctance, she occasionally set apart an evening for him alone, and was "engaged" to all others. These were blessed hours to the lonely young fellow, and their memory made him stronger and more hopeful for days thereafter.

In his Christian experience he was gaining a quiet serenity and confidence. He had fully settled it in his mind, as Mrs. Arnot had suggested, that Jesus Christ was both willing and able to save him, and he simply trusted and tried to follow.

"Come," said the lady to him one evening, "it's time you found a nook in the vineyard, and went to work."

He shook his head emphatically as he replied, "I do not feel myself either competent or worthy. Besides, who would listen to me?"

"Many might, with profit. You can carry messages from Mr. Iverson, can you not take a message from your divine Master? I have thought it all over and can tell you where you will be listened to at least, and where you may do much good. I went last Sunday to the same prison in which I visited you, and I read to the inmates. It would be a moral triumph for you, Egbert, to go back there as a Christian man and with the honest purpose of doing good. It would be very pleasant for me to think of you at work there every Sabbath. Make the attempt to please me, if for no better reason."

"That settles the question, Mrs. Arnot," said Haldane, with a troubled smile. "I would try to preach in Choctaw, if you requested it, and I fear all that I can say out 'o' my own head, as Mr. Growther would put it, will be worse than Choctaw. But I can at least read to the prisoners; that is," he added, with downcast eyes and a flush of his old shame, "if they will listen to me, which I much doubt. You, with your large generous sympathies, can never understand how greatly I am despised even by my own class."

"Please remember that I am of your class now, for you are of the household of faith. I know what you mean, Egbert. I am glad that you are so diffident and so little inclined to ask on the ground of your Christian profession that the past be overlooked. If there is one thing that disgusts me more than another it is the disposition to make one's religion a stepping-stone to earthly objects and the means of forcing upon others a familiarity, or a relationship, that is offensive to them. I cannot help doubting a profession of faith that is put to such low uses. I know that you have special reason for humility, but you must not let it develop into timidity. All I ask is that you read to such poor creatures in the prison as will listen to you a chapter in the Bible, and explain it as well as you can, and then read something else that you think will interest them."

Haldane made the attempt and met at first, as he feared, with but indifferent success. Even criminals looked at him askance as he came in the guise of a religious teacher. But his manner was so unassuming, and the spirit, "I am better than thou" was so conspicuously absent, that a few were disarmed, and partly out of curiosity, and partly to kill the time that passed so slowly, they gathered at his invitation. He sat down among them as if one of them, and in a voice that trembled with diffidence, read a chapter from the gospels. Since he "put on no airs," as they said, one and another drew near until all the inmates of the goal were grouped around him. Having finished the chapter, Haldane closed the Bible and said:

"I do not feel competent to explain this chapter. Perhaps many of you understand it better than I do. I do not even feel that I was worthy to come here and read the chapter to you, but the Christian lady who visited you last Sunday asked me to come, and I would do anything for her. She visited me when I was a prisoner like you, and through her influence I am trying to be a better man. I know, my friends, from sad experience that when we get down under men's feet and are sent to places like these, we lose heart and hope, we feel that there is no chance for us to get up again, we are tempted to be despairing and reckless; but through the kindness and mercy of that good lady, Mrs. Arnot, I learned of a kindness and mercy even greater than hers. The world may hate us, scorn us, and even trample us down, and if we will be honest with ourselves, we must admit that we have given it some reason to do all this—at least I feel that I have—but the world can't keep us down, and what is far worse than the world, the evil in our own hearts can't keep us down if we ask Jesus Christ to help us up. I am finding this out by experience, and so know the truth of what I am saying. This Bible tells us about this strong, merciful One, this friend of publicans and sinners, and if you would like me to come here Sunday afternoons and read about Him, I will do so very gladly, but I don't wish to force myself upon you if I'm not wanted."

"Come, my hearty, come every time," said an old sailor, with a resounding oath. "Tain't likely I'll ever ship with

your captain, for sech as I've come to couldn't pass muster. Howsumever, it's kind o' comfortin' to hear one talk as if there was plenty of sea-room, even when a chap knows he's drivin' on the rocks."

"Come, oh, come again," entreated the tremulous voice of one who was crouching a little behind his chair.

Haldane turned, and with a start recognized the fair young girl, whose blue eyes and Madonna-like face had, for a moment, even in the agony o' his own shame, secured his attention while in the police court, more than a year before. She was terribly changed, and yet by that strange principle by which we keep our identity through all mutations, Haldane knew that she was the same, and felt that by a glance he could almost trace back her life through its awful descent to the time when she was a beautiful and innocent girl. As a swift, dark tide might sweep a summer pinnace from its moorings, and dash it on the rocks until it became a crushed and shapeless thing, so passion or most untoward circumstances had suddenly drawn this poor young creature among coarse, destructive vices that had shattered the delicate, womanly nature in one short year into utter wreck.

"Come again," she whispered in response to Haldane's glance, "come soon, or else I shall be in my grave, and I've got the awful fear that it is the mouth of the bottomless-pit. Otherwise I'd be glad to be in it."

"Poor child!" said Haldane, tears coming into his eyes.

"Ah!" she gasped, "will God pity me like that!"

"Yes, for the Bible says, 'The Lord is very pitiful and of tender mercy.' My own despairing thoughts have taught me to look for all of God's promises."

"You know nothing of the depths into which I have fallen," she said, in a low tone; "I can see that in your face."

Again Haldane ejaculated, "Poor child!" with a heartfelt emphasis that did more good than the longest homily. Then finding the Bible story which commences, "And behold a woman in the city, which was a sinner," he turned a leaf down, saying,

"I am neither wise enough nor good enough to guide you, but I know that Mrs. Arnot will come and see you. I shall leave my Bible with you, and until she comes, read where I have marked."

Mrs. Arnot did come, and the pure high-born woman shut the door of the narrow cell, and taking the head of her fallen sister into her lap, listened with responsive tears to the piteous story, as it was told with sighs, sobs, and strong writhings of anguish.

As the girl became calmer and her mind emerged from the chaos of her tempestuous and despairing sorrow, Mrs. Arnot led her as it were to the very feet of Jesus of Nazareth, and left her there with these words:

"He came to seek and save just such as you are—the lost. He is reaching down His rescuing hand of love to you, and when you grasp it in simple confiding trust you are saved."

Before the week closed, the poor creature forever turned her face from the world in which she had so deeply sinned and suffered; but before she departed on the long journey, He who alone can grant to the human soul full absolution, had said to her, "Thy sins are forgiven; go in peace."

As Mrs. Arnot held her dying head she whispered, "Tell him that it was his tears of honest sympathy that first gave me hope."

That message had a vital influence over Haldane's subsequent life. Indeed these words of the poor dying wail were potent enough to shape all his future career. He was taught by them the magnetic power of sympathy, and that he who in the depths of his heart feels for his fellow creatures can help them. He had once hoped that he would dazzle men's eyes by the brilliancy of his career, but he had long since concluded that he must plod along the lowly paths of life. Until his visit to the prison and its results the thought had scarcely occurred to him that he could help others. He had felt that he had been too sorely wounded himself ever to be more than an invalid in the world's hospital, but he now began to learn that his very sin and suffering enabled him to approach nearer to those who were, as he once was, on the brink of despair or in the apathy of utter discouragement, and to aid them more effectually because of his kindred experience.

The truth that he, in the humblest possible way, could engage in the noble work for which he revered Mrs. Arnot, came like a burst of sunlight into his shadowed life, and his visits to the prison were looked forward to with increasing zest.

From reading the chapter merely he came to venture on a few comments. Then questions were asked, and he tried to answer some, and frankly said he could not answer others. But these questions stimulated his mind and led to thought and wider reading. To his own agreeable surprise as well as that of his prison class, he occasionally was able to bring, on the following Sabbath, a very satisfactory answer to some of the questions; and this suggested the truth that all questions could be answered if only time and wisdom enough could be brought to bear upon them.

He gradually acquired a facility in expressing his thoughts, and, better still, he had thoughts to express. Some of the prisoners, who were in durance but for a brief time, asked him to take a class in the Guy street Mission Chapel.

"They will scarcely want me there as a teacher," he said, with a slight flush.

But the superintendent and pastor, after some hesitation and inquiry, concluded they did want him there, and with some ex-prisoners as a nucleus, he unobtrusively formed a class near the door. The two marked characteristics of his Christian efforts, downright sincerity and sympathy, were like strong far-reaching hands, and his class began to grow until it swamped the small neighbouring classes with uncouth and unkempt looking creatures, that were drawn by the voice that asserted their manhood and womanhood in spite of their degradation. Finally, before another year ended, a large side-room was set apart for Haldane and his

strange following, and he made every one that entered it, no matter how debased, believe that there were possibilities of good in them yet, and he was able to impart this encouraging truth because he so thoroughly believed it himself.

As he stood before that throng of publicans and sinners, gathered from the slums of the city, and with his fine face lighted up with thought and sympathy, spoke to them the truth, in such a way that they understood it and felt its power, one could scarcely have believed that but two years before he had been dragged from a drunken brawl to the common gaol. The explanation is simple—he had followed closely that same Divine Master who had taught the fishermen of Galilee.

(To be continued.)

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

SHORT RULES FOR LONG COMFORT AT HOME.

Put self last.
Be prompt at every meal.
Take little annoyances out of the way.
When any good happens to any one, rejoice.
When others are suffering, drop a word of sympathy.
Tell of your own faults rather than those of others.
A place for everything and everything in its place.
Hide your own little troubles, but watch to help others in theirs.
Take hold of the knob and shut every door behind you without slamming it.
Never interrupt any conversation, but wait patiently your turn to speak.
Look for beauty in everything and take a cheerful view of every event.
Carefully clean the mud and snow from your boots before entering the house.
If from any cause you feel irritable, try the harder to do little pleasant things.
Do not keep your good manners for company, but be equally polite at home and abroad.
When inclined to give an angry answer, press your lips together and say the alphabet.
Always speak politely and kindly to your help, if you would have them to do the same to you.
When pained by an unkind word or act, ask ourselves "Have I not often done as badly and deserved forgiveness?"

THREE GOOD LESSONS.

"When I was eleven years old [said Mr. S., an eminent American merchant], my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

"After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said, 'make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. G., the old tea merchant, called to congratulate me, and he said, 'You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are? Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.—*New York Observer.*

CHARLES THE FIRST'S AUTHORSHIP.

The eminently impressive work, "Eikon Basilike," which did more to make a "martyr" of King Charles than the headman's axe, is still, it appears, to continue a source of learned dispute. A gentleman connected with the British Museum is said to be about to publish evidence strongly confirming the royal authorship of the famous book. To prove this would go far to prove that Charles really was something of the saint which the popular judgment so generally pronounced him to be after he had been brought to the scaffold. To prove the contrary, however—to prove that he was not the author, that is to say—would not only rob him of his only claim to sainthood, but convict him of an act of hypocrisy and duplicity which would go far to substantiate some of the worst charges that his enemies have preferred against him. What may be the nature of the evidence Mr. Scott is about to adduce we do not know; but it is to be feared that it will scarcely be strong enough to upset the testimony on the other side. The evidence which Professor Masson, in his "Life of Milton," brings together in favour of Dr. Gauden as the author of the book which Charles no doubt intended should be palmed off, and which eventually was palmed off, upon the world as his own *bona fide* production is too weighty to be upset by anything short of a very remarkable disclosure on the other side. The fact that the doctor distinctly lays claim to the authorship, in words which cannot be misunderstood, would not of itself be sufficient evidence on the point, of course; but, supported as that claim is by a good many other circumstances, it would seem to leave no room for doubt that it was, as he says, "wholly and only my invention." There can be very little more doubt that before his death Charles was privy to this work, which Gauden must long have had in hand, and that he contemplated the issue of it "in order to vindicate his own wisdom, honour, and piety." Gauden distinctly says in a letter, which Professor Masson quotes, that, "His Majesty graciously accepted, owned and adopted it as his sense and genius, not only with great approbation but admiration." Yet it was this adopted bantering that threw around the King such a halo of sanctity, and for nearly two centuries after his death made him "Charles the Martyr."

A BERLIN despatch says that Prince Reuss, German Ambassador to Vienna, is here on a furlough; from which it may be inferred that negotiations with the Vatican are not progressing speedily.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace;
So shall they be fulfilled in thee;
God never yet forsook in need
The soul that trusted Him indeed.

—From the German.

DR. HENDERSON of Galashiels, in the course of one of his pastoral calls, came to the house of a woman who had lost her husband a short time before, and had been left with a large and non-productive family; naturally the minister inquired after the health of the household. "Weel," said the woman, "we're all richt, except poor Davie, he's sair troubled wi' a bad leg, and not fit for work." The doctor could not recollect who Davie was, but, as in duty bound, he prayed that Davie's affliction might be blessed to him, and also that it might not be of long duration. But going home, and consulting his wife, he said, "Davie, Davie! which of the boys is Davie?" "Hoot, hoot! you ought to ken wha Davie is," she replied. "Davie is nae son, Davie is just the cuddy" (donkey).—*Leisure Hour.*

A POOR old deaf man resided in Fife; he was visited by his minister shortly after coming to his pulpit. The minister said he would often call and see him; but time went on, and he did not visit him again until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and could therefore do no other than inquire for her husband. "Well, Margaret, how is Tammas?" "None the better o' you," was the curt reply. "How! how! Margaret?" inquired the minister. "Oh, ye promised twa years syne to ca' and pray once a fortnight wi' him, and hae ne'er darkened the door sin' syne." "Weel, weel, Margaret, don't be so short? I thought it was not so very necessary to call and pray with Tammas, for he is sae deaf ye ken he cannot hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's no deaf!" And it is to be supposed the minister felt the power of her reproach.—*Leisure Hour.*

THE responsibility of city churches in watching the coming of the young men from the country, and taking them under their fostering care, cannot be over-estimated. Hundreds of young men, well trained at home, ready for active Christian service, come to the city every year. They are strangers to city life; having no conception of its dangers; entirely unfitted to meet its temptations; easily led into its paths of virtue or vice. If they are met at the threshold of their city experience with a warm, earnest Christian welcome, and made to feel that their coming was expected and their services wanted, they will shun the glitter of evil, and at once become active helpers in temperance and religion. But if they are left to find their own way into city society, the chances are that runners of the different agencies of destruction will secure them. The churches should unite more earnestly with the Christian associations to protect the young men, and so keep them unstained, rather than wait until their ruin is well nigh accomplished before holding out the hand of helpfulness.

BRITISH AND FOREIGN ITEMS.

A ST. PETERSBURG despatch says the return of a Liberal Government in England is considered a serious pledge of peace for Europe.

INTELLIGENCE is received that Theebaw, King of Burmah, died of small-pox at Maudalay. There are fears of civil war in Burmah.

IT is rumoured at St. Petersburg that 15,000 Chinese have crossed the eastern Russian frontier at Ussuri, south of the Amoor, and that 30,000 are concentrated on the western frontier.

THE German expedition fitted out by the Geographical Society has started for Central Africa, to establish a permanent station of the Society on the banks of Lake Tanganyika.

A CAPE TOWN despatch says that Paul Kruger and Piet Joubert have been deputed by the Boers to visit Cape Colony and urge their claims. A peaceful settlement of the Transvaal question is expected.

BISMARCK'S sixty-fifth birthday was celebrated on the 1st inst. His palace was flooded with birthday offerings from all parts of Europe. The Emperor and many distinguished persons visited him.

AN Athens despatch says the King warmly thanked Charles Tuckerman, formerly United States Minister, for his paper on the Greek frontier question prepared for the consideration of the mixed commission.

A LETTER from Aleppo, of March 18th, says that in consequence of the famine 4,000 Koords descended from the mountains, plundered the town of Marden, in Asiatic Turkey, murdered a number of priests and nuns, and some European merchants.

AN envoy of the King of Siam is expected in the middle of May. It had been arranged that the King should come himself and invest Queen Victoria with the Order of the White Elephant, but his visit is postponed in consequence of the indisposition of the ex-Regent, who would, in the King's absence, have had the reins of government.

THE dispute about Bishop Colenso's deposition being legal is again arising. Bishop Jones having asserted that Bishop Colenso was cited to appear before the Synod of the Bishops of South Africa, and, failing to answer, was tried and deposed, Bishop Colenso declares that he never was so cited, and never was given the opportunity to be heard in his own defence.

A PARIS correspondent says the unauthorized religious communities in France number 389 for men, with 7,444 members; 602 for women, with 14,003 members. But the bulk are not Jesuit, and will be summoned to submit their statutes to the Government for authorization if their statutes are unobjectionable. Paris and its suburbs contain 123 Jesuit communities, and Jesuit colleges throughout France number 27.

AN American engineer in China is making a fresh examination of its "Great Wall." The dimensions have been given so often that we need not repeat them; but the structure for a distance of 1,728 miles is carried from point to point in a perfectly straight line, across valleys and plains and over hills, without the slightest regard to the configuration of the ground, sometimes plunging down into abysses a thousand feet deep. Brooks and smaller rivers are bridged over by the wall, while on both banks of large streams strong flanking towers are placed.

A CONSTANTINOPLE correspondent of the "Times" mentions the re-erudescence of Mussulman fanaticism and the efforts there of the newspapers to excite hatred against the Christians. The correspondent cites an article published in a newspaper, known to be on intimate relations with the Grand Vizier, denouncing Europe in bitter language as the author of the outrages and persecutions against the Mussulmans in Eastern Roumelia, and venting a million curses against such civilization as that of Europe. The correspondent thinks such incitements are sure to increase the assassinations of Christians, which are already frequent and not punished.

AN extraordinary but well authenticated instance of belief in witchcraft comes from St. Blazey, Cornwall. A woman named Keam, who died the other day, was believed by her neighbours to be a witch, and great difficulty was experienced in getting any one to bear her to her last resting-place. It was feared, in fact, that the funeral would have to be postponed; but at the last moment several bricklayers, who happened to be at work in the neighbourhood, were induced to lay down their tools and carry the coffin to the church in their shirt sleeves. After the service a like difficulty was experienced in getting the coffin to the grave, and that duty had at length to be done in a very irregular way. The decease of the witch, it is said, had apparently lifted a weight from the minds of many weak persons, one cripple asserting that he shall now recover, and should never have been a cripple had she not ill-wished him.

THE following paragraph in a Michigan newspaper indicates a variation from the usual lottery church fair, and suggests some reflections as to the appropriate means for raising funds for religious purposes: "The great moral French drama entitled 'Married Life' will come off Friday evening of this week at the Baptist Church. The dramatic company have made arrangements whereby the net proceeds will be given to the Baptist building fund, and it is hoped that all who feel an interest in the upbuilding of public improvements will be present to give in their mite. The popularity of this play is too well-known to give greater praise. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fix.' The whole exercise to be interspersed with some choice instrumental music. At the close of the concert exercises, the friends of the pastor are invited to tarry and have an oyster supper and a general good time. The Elder and lady will be there to make it pleasant for you."

BOOKS AND MAGAZINES.

Leisure Hour, Sunday at Home, and Boy's Own Paper, for April.

Toronto: Wm. Warwick & Son.

Good as usual.

Girl's Own Paper.

Toronto: J. Young.

Improves as it proceeds. Mothers with girls will make a mistake if they do not take it regularly.

Harper's Magazine.

The readers of "Harper" will find the April number fresh and brilliant.

The Life of Christ.

By Dr. Farrar. New York: I. K. Funk & Co.

A cheap and good reprint of a popular book. It is one of the cheap "Standard Series" we have already noticed and commended.

The Westminster Teacher.

Philadelphia: Presbyterian Board. Toronto: James Bain & Son.

The April number of the "Westminster Teacher," in addition to the expositions, contains several valuable articles having a bearing upon the lessons for the month.

A Day with Christ.

By Rev. Samuel Cox. New York: E. P. Dutton & Co.

The plan of this book is to take the narrative of a day's work of Christ as given by the different evangelists and study it consecutively, so that it may be the more clearly perceived how full of gracious activity that life was from which come all the energy and joy by which so many lives have been and are characterized. In this way, the healing of the paralytic, the dispute with the doctors, the call of Matthew, and much else, pass under review. There is no very marked ability displayed, but the loyalty and love to the Master, which are uniformly exhibited are as touching as they are attractive.

Ingersoll and Moses.

By Rev. Samuel J. Carter, D.D. Chicago: Jansen McLurg & Co. 1880.

This is a short but very effective reply to the very widely-travelled lectures of Mr. Robert Ingersoll. We cannot say how much such an answer was needed in Chicago and the West generally. Here, Ingersoll's whole mode of talk was so much against him that any reply was scarcely necessary. The ignorance, not to say the illiteracy, of the man was so great, while his showman buffoonery and light, jaunty insincerity were so manifest that no one could mistake him for anything but a sort of declaiming negro minstrel who affected the particular *role* of shallow profanity just as his bogus brother of the banjo blackens his face and rolls up his eyes the more effectually to make people stare, and bring in the coppers. There is not a single objection urged by Ingersoll which was not old, years, if not ages, before he was born, and which has not already been answered with indefinite frequency. The work of Dr. Carter, however, is timely, and affords within manageable compass, and in a clear, calm, effective style, a reply to what may have had more attention given to it from its ignorant flippancy and the ostentatiously profane and mercenary spirit by which it is characterized, than by any breadth of view, seriousness of purpose or vigour of argument which can be met with in any or every part of its so-called indictment and demonstration. Poor, foolish, foul Thomas Paine, some hundred years ago, closed his attack upon the Bible by representing himself as a woodman who with his keen axe had gone through the wood of ignorant superstition and laid all its trees flat forever. The state of the world to-day is the best answer to the foolish and unfounded jubilation. Ingersoll has taken a lower *role* even than Paine, for he coins his doubts into dollars, and turns his broad grins of ignorant profanity into his contribution to the world's work in return for a living. The world cannot live on negatives, cannot long be even amused by stale jokes, and wants to be informed, not of the extent of a professed teacher's ignorance, but of the character and compass of what he *knows*.

ACKNOWLEDGMENTS.—Dr. Reid has received for Foreign Mission, \$4, from a friend at Mount Forest, and \$5 from a friend in Chatham, for the same Mission—China; also from a friend, \$2, for the Home Mission.

MINISTERS AND CHURCHES.

THE financial year of the various Church funds closes on the 30th inst. It is exceedingly desirable that the receipts should be of such a character as to allow the varied machinery of the Church to be carried on without incurring debt. This can easily be managed if all good Presbyterians do their duty in the matter of contributing as God has prospered them. As we formerly mentioned, the Home Mission receipts, if the work is to be accomplished efficiently, must amount by the 30th to at least \$46,000. On the 13th inst., \$42,164.83 had been received. A comparatively small number of "liberal souls devising liberal things" could easily make up the balance. The state of the other funds we have not learned.

It will be seen from the advertisement in another column that the new and handsome church which the West Presbyterian congregation, Toronto, has just erected is to be opened for public worship on Sabbath first. The names of the preachers announced for all the services ought to be sufficient to draw very large audiences, while the array of speakers secured for the social gathering on the following Monday is such that we should think the church would be filled to overflowing. The people of the West Church have shewn a great deal of spirit, energy and liberality in this new enterprise, and we are sure they have the cordial sympathy of all the Presbyterians in the city and of a goodly number of others, as we trust will be manifested in a most practical and satisfactory manner at the coming inaugural services.

THE annual missionary meeting of the congregation of Knox Church, Woodstock, was held on the 30th ult. The Ladies' Missionary Association having presented their report, the meeting was addressed by the Rev. Patrick McF. McLeod, of Stratford, and by the pastor, Rev. W. T. McMullen. Thereafter the congregation adopted the following division of the funds collected during the year, viz: Home Missions, \$178 19, being \$125 for current expenses, and \$53.19 for the debt on the Fund. Foreign Missions, \$115; College, \$80; French Evangelization, \$26; Aged and Infirm Ministers' and Widows', etc., Fund, \$26.36; Assembly Fund, \$17. The contributions from the Sabbath school are as follows: India, \$28; Formosa, \$28; Foreign Mission Committee's work among the Indians in the North-West, \$13.75; French Evangelization, \$28; Debt on Home Mission Fund, \$12.50. Total, \$552.80.

AN adjourned meeting of the Presbytery of Ottawa was held at Carp village on the 5th of April, for the ordination and induction of Mr. J. W. Penman into the pastoral charge of the congregation of Carp and Kinburn. After examination by the Presbytery, and services preparatory to his ordination, conducted by the Rev. Wm. Moore, D.D., Mr. Penman was duly ordained and inducted into the pastoral charge of the aforesaid congregation. Although the season of the year was unfavourable on account of the state of the roads, there was a good representation of the congregation present. At the close of the services the managers paid their pastor a quarter's salary in advance—an arrangement hereafter to be followed. In the evening a soiree was held when addresses were given by Dr. Moore, Rev. Mr. Codd, Church of England; Rev. Mr. Leitch, Methodist; and Rev. Mr. White. The choir in attendance discoursed sweet music. All seemed well pleased with the proceedings. Mr. Penman enters upon a wide and interesting field of labour. Our earnest desire is that he may be abundantly prospered in his work and abundantly blessed to the people of his charge.

MR. ARTHUR W. MARLING, B.A., of Toronto University, and subsequently of Knox College and Princeton Theological Seminary, N.J., having completed his studies at the latter institution, was ordained by the Presbytery of New Brunswick, N.J., on the 31st ult., and designated missionary of the Presbyterian Foreign Mission Board of the United States, to the "Gaboon and Corisco" Mission, West Africa. The venerable Dr. Albert Bushnell, who had laboured in this Mission for thirty-five years, visited the seminaries of the Church in the United States last year, and very earnestly pleaded the necessity of additional labourers for this field. Disappointed at the time, he returned to die, as it proved, at Sierra Leone, not being permitted again to see the loved scene of his labours.

Since his death, his words have borne fruit, and three missionaries have offered themselves and been accepted, of whom Mr. Marling has already sailed. The prayers and sympathies of many will follow the young missionary as he ventures among the perils of the western coast, and adds one more to the band of labourers who, on various sides of the "Dark Continent," are attacking its vast systems of barbarism and heathenism, and subduing its interesting populations to our King. Part of the "charge" to Mr. Marling on the occasion referred to was delivered by his uncle, Rev. F. H. Marling, of New York. It will be found in another column.

THE social gathering of the Alumni of Knox College, on the evening of Wednesday, the 7th inst., was in every way pleasant and profitable. The chair was taken by Dr. Ure, of Goderich, who was supported on both sides by the professors and many of the more prominent ministers of the Presbyterian Church. All seemed to enjoy themselves thoroughly, and all, we doubt not, went away, resolved, in dependence on divine grace, to labour more earnestly and with greater singleness of heart for the advancement of that great cause, for the defence and propagation of which Knox College was at first called into existence, and with which it has ever since been identified. Some seem to fancy that Presbyterians are almost half ashamed of their peculiar tenets and more than half afraid either to state or defend them before the world. There never was a greater mistake. Calvinism, with all which that word implies, was never dearer to Canadian Presbyterians than it is to-day, and there is nothing about Knox College which indicates the coming of a change. At the close of the meeting the following office-bearers for the year were elected: President, Rev. W. T. McMullen; Vice-President, Rev. J. M. Cameron; Secretary, Duncan McColl; Treasurer, Rev. Robt. Wallace; Executive Committee, Rev. Messrs. Pettigrew, R. M. Grant, W. Burns, W. D. Ballantyne, E. Cockburn, and Messrs. A. Dobson and Jno. Gibson, students.

THE social lately held at the Presbyterian church, High Bluff, Manitoba, for the purpose of raising funds for the purchase of a library for the Sabbath school in connection with the above church, was a great success. The building at an early hour was filled, and there was some very close packing ere everyone could be accommodated. The good ladies who had undertaken the catering for the company performed the work to perfection, and after everyone had been satisfied with cakes, pies, tarts, and various other toothsome nick-nacks, there was sufficient left to supply two three or more gatherings. After the remnants had been cleared, and the audience had got shaken down comfortably, the Rev. Mr. McKellar opened the programme in a short address, setting forth the object of the gathering, etc., after which the anthem "Wake the Song of Jubilee" was rendered by the choir in a very excellent manner. Addresses were also delivered, between the pieces, by the Rev. Messrs. Jukes, A. Bell, Halstead, Harrison and Turner, and an excellent humorous Irish reading was given by Mr. Drummond, M.P.P., that was thoroughly enjoyed by the audience. The whole programme, which was a very lengthy one, was carried out to perfection; and we may confidently assert that for the population, there are few places in the Dominion where better singing and music can be heard than in the settlement of High Bluff.

THE congregations of Uxbridge and Leaskdale were united to form a pastoral charge in 1864, and continued in that relationship up to the 18th of last month. Then they were separated, and Uxbridge was erected into a separate charge, the services of the Rev. E. Cockburn to be confined to it in the future. A preaching station is to be opened in Zephyr in connection with Leaskdale, and it is confidently expected that they will soon be in a position to call a minister. During the summer they are to be supplied by Mr. A. B. Dobson, a student who has completed his second year in theology. Uxbridge during the last few years has made rapid progress. Seven years ago, when Mr. Cockburn was ordained as pastor, the membership was about fifty; now it is one hundred and twelve. Then they were able to pay \$350 as their share of salary, without a manse; now they promise, under the new arrangement, \$850, with a valuable manse which was built about four years ago. In addition, they contributed last year over \$170 to the schemes of the Church. About a year ago a branch of the Woman's Foreign

Missionary Association was formed in the congregation, which is in a healthy and vigorous condition. They recently sent to the treasurer in Toronto about \$54 in aid of Foreign Missions. Up to the middle of last month the congregation had service but once on a Sabbath. Now, under the new arrangement, there will be services morning and evening, the want of which has always been much felt in a place of nearly two thousand inhabitants. The spirit and liberality of the congregation are highly commendable, and, doubtless, the progress will be even more marked in the future than it has been in the past.

THE Toronto Church Extension Association held its annual meeting on Monday evening last in St. James' square Presbyterian Church. The attendance was not large, indeed considering the importance of the work of the Association to the best interests of Presbyterianism in the city, it was discreditably small. J. Lang Blaikie, Esq., President of the Association, occupied the chair. On the platform were several of the city ministers. After devotional exercises the annual report was read by the secretary, C. B. Robinson, Esq. From this it appeared that the work of the Association had been greatly hindered from want of funds. Resolutions, strongly urging an increased amount of interest in the objects of the Association, were moved and duly seconded by Rev. Messrs. Smith, Cameron, Inglis, Kirkpatrick and Hogg, with Alexander Fraser, Esq., and cordially adopted by the meeting. The following are the office-bearers for the coming year: President, J. Lang Blaikie; Vice Presidents, J. M. King, M.A., and Rev. W. Reid, D.D.; Treasurer, W. Rennie; Secretary, C. B. Robinson; Committee: John Kerr, W. Mortimer Clark, Arch. Macdonald, T. Kirkland, M.A., R. J. Hunter, James Allison, John Leys, John Mackie, Alex. Fraser, R. J. Wylie, H. B. Gordon, A. N. Creelman, Jas. Brown, S. C. Duncan-Clark, A. McMurphy, M.A., Robert McLean, John Young, Geo. C. Robb, Geo. Gall, Jas. Mitchell, John Harvie and John Winchester. To the Presbyterians of Toronto there is perhaps no more important and pressing scheme of united action than that which is aimed at by this Association. It will not be creditable either to their zeal or liberality if it is not prosecuted with ever-growing energy and success.

THE following are the statistics of membership, finance, etc., of Knox Church, Embro, for the ecclesiastical year ending March 31st, 1880. In reckoning the number of families, single individuals are not included, though they must be visited pastorally. Three single individuals are regarded as a family. On this basis the returns are as follows: Number of families connected with the church, 180; number of households to be visited pastorally—in Embro corporation, 63; in the townships, 165; total number of households, 228. The number of souls (as near as can be estimated), reckoning men, women and children—in Embro, 275; in the townships, 687; total, 962. The number on the roll on August 19th, 1873, was 130; number added to the roll since 1873, by profession of faith, 125, by certificate, 38; number removed from the roll by death and by certificate, 62; number on the roll at present, 231. Since 1873 the average addition by profession of faith, each year, has been (almost) 21. About \$300 a year has been contributed to missions. The financial and statistical returns made for the present year are the following: Number of members added during the year, 31; number of baptisms during the year—of adults, 2; of infants, 22; total, 24. Number of baptisms since August, 1873—of adults, 8; of infants, 150; total, 158. Contribution for the year: to Home Mission debt, \$100; to Home Mission ordinary revenue, \$100; to Foreign Mission by congregation, \$72; to Foreign Mission by Ladies' Foreign Missionary Society, \$21; to French Evangelization, \$57; to Colleges, \$49; to Infirm Ministers' and Widows' Fund, \$21; to Assembly, Synod and Presbytery Funds, \$21; total, \$441. Total paid for all other congregational expenses, including building of sheds for horses, \$2,722; total, \$3,163.

PRESBYTERY OF MONTREAL.—The regular quarterly meeting of Montreal Presbytery was held in St. Paul's Church, Montreal, on the 6th and 7th April, 1880. There was a good attendance of members. On motion of the Rev. A. B. Mackay, the city ministers and elders were appointed a committee, with the Rev. R. H. Warden as Convener, to make the necessary arrangements as to the approaching meeting of the General Assembly to be held in the city. A com-

mision from Knox Church, Montreal, appointing Mr. W. D. McLaren Presbytery elder, was approved. The Home Mission report was submitted by the Rev. R. H. Warden. It shewed encouraging progress. Its recommendations were adopted, including the re-appointment of the Rev. J. Jones to Taylor Church, and the designation of \$250 (of the \$500 of special contributions to be sent to the Assembly's Home Mission Fund) to the Presbytery of Barrie, to aid in paying in full the missionaries of that Presbytery from whose grants a deduction was made a year ago. The Revs. Prof. Ferguson of Kingston, Messrs. W. M. Black of Scotland, Dewey of Richmond, Q., Amaron of Three Rivers, Munro of Manotick, McLennan and Mathieson of Glengarry, and Dr. McNish of Cornwall, being present, were invited to sit with the Presbytery as corresponding members. The committee appointed for the purpose reported that \$8,000 of the debt on Stanley street Church had been paid off, subscriptions promised for a considerable portion of the balance, and the interest of the whole remaining amount guaranteed for the next five years. The Presbytery expressed their gratification with the result. The following commissioners to the General Assembly were elected by rotation: The Rev. Messrs. Johnston, Forlong, McKerracher, Doudiet, Halley, and Scrimger; and by ballot, Principal Macvicar, Dr. Jenkins, the Rev. Messrs. R. Campbell, J. S. Black, J. Patterson, and the Rev. R. H. Warden, Messrs. A. C. Hutchison, D. Morrice, Alexander McPherson, Dr. Christie, J. Stirling, W. D. McLaren, G. S. Spence, Wm. Darling, W. King and Jas. Brodie, elders. A report was presented by the Rev. J. S. Black on behalf of the Sabbath school committee, giving interesting information and statistics as to the schools within the Presbytery. The report was received and adopted, and ordered to be transmitted to the Synod's Committee on Sabbath schools. The Presbytery held a Conference in the evening with Sabbath school teachers, when two subjects were discussed, viz., "Sabbath School Libraries," and "The Relation of the Sabbath School to Missions." The following were appointed a committee on Sabbath schools for the ensuing year: Messrs. J. S. Black, P. Wright, W. R. Cruickshank, D. Morrice, J. L. Morris and W. Paul. The Rev. J. A. Vernon was, on application, received as a catechist of the Church. The report of the committee on the State of Religion within the Presbytery was submitted by the Rev. C. A. Doudiet. It was on the whole encouraging. An interesting discussion took place as to the best means of advancing the spiritual interests of the congregations within the bounds, and a special committee was appointed to consider and take action in regard to the matter. The following students—graduates of this session of the Presbyterian College of Montreal—were examined, and the Presbytery agreed to apply to the Synod for leave to license them as preachers of the Gospel: Messrs. J. A. Anderson, B.A.; J. K. Baillie; C. McLean; M. D. M. Blakely, B.A.; T. A. Bouchard; A. H. Macfarlane, B.A.; T. A. Nelson; J. F. McLaren; P. R. Ross, and W. Shearer. On motion of Mr. R. Campbell, the Presbytery resolved to petition the Legislature to take no further action in regard to the Bill relating to marriage with a deceased wife's sister, until an opportunity was given the General Assembly of the Presbyterian Church in Canada to express an opinion upon it.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 25. } CONFESSION AND CROSS-BEARING. } Mat. xvi.
1880. } } 13-28.

GOLDEN TEXT.—"If any man will come after Me, let him deny himself, and take up his cross and follow Me."—Matt. xvi. 24.

HOME STUDIES.

M. Matt. xiii. 44-58. Jesus again Rejected.
T. Matt. xiv. 1-12. Death of John.
W. Matt. xiv. 13-21. Five Thousand Fed.
Th. Matt. xiv. 22-36. Jesus Walks on Water.
F. Matt. xv. 1-20. The Disciples Defended.
S. Matt. xv. 21-39. Syro-phenician Woman.
Sab. Matt. xvi. 13-28. Confession and Cross-Bearing.

HELPS TO STUDY.

The conversation between Christ and His disciples, recorded in our present lesson, took place probably about six months before the crucifixion.

In the time—nearly a year—that passed since the day by the Sea of Galilee, described in last lesson, the people of northern Palestine had determined to make Jesus an earthly king against His will (John vi. 15); His enemies had become more embittered, and He had not attended the passover, but had remained in Galilee (John vii. 1); He had delivered the discourse contained in John vi., about eating the flesh of the Son of Man and drinking His blood, and many had fallen away from Him (John vi. 66).

In this lesson we are taught: (1) *Who Christ is*, (2) *What Christ was to do*, (3) *What was to be done to Christ*, (4) *What Christ's Followers are to do*.

I. WHO CHRIST IS.—Vers. 13-17. In answer to the question, *Whom do men say that I, the Son of Man, am?* the Saviour draws from His disciples a brief statement of the world's opinions regarding Him—not for His own information, but in order as usual, to place the false side by side with the true, so that they could be the more easily distinguished when apart.

These opinions are as numerous and as various now as they were when the question was asked. Some say that Jesus was a good and wise man—nothing more; some, that He was partly deceived and partly a deceiver. But a much more important question for each of us is, *Whom say ye that I am?*

A recent writer says: "It matters less to you and to me what others think of Jesus, than what *we* think of Him. If everybody else is in error on this point, and we look at Jesus in a proper light, all is well with us, however sad we may be over the failure of others. And if everybody else holds a correct belief, and we are in error, it is as bad for us as if there were no truth in the universe. If you believe that you are not a lost sinner, you will not—you cannot—look to Jesus as a Saviour; for there can be no Saviour if there is no danger to be saved from. Or, if you believe that you are lost, but that Jesus cannot be trusted to take you just as you are and save you absolutely, you will not—you cannot—look upon Him as *your* Saviour. In what light do you look at Jesus? Do you look upon Him as a needed Saviour? Do you look upon Him as a sufficient Saviour? Do you look upon Him as *your* Saviour? Whom do you say that Jesus, the Son of Man, is?"

In answering this question, Peter, as usual, occupies the position of spokesman for the twelve; and the Saviour recognizes the answer, *Thou art the Christ the Son of the living God*, as the teaching of the Holy Spirit.

II. WHAT CHRIST WAS TO DO.—Vers. 18-20. He was to establish His kingdom on earth, to build His Church (see Zech. vi. 12, 13; 1 Pet. ii. 5; Eph. ii. 21, 22; 1 Cor. iii. 9), founding it upon a rock.

Was this rock Peter? The Church of Rome says it was. Many of our modern Protestant commentators are of the same opinion; and they may certainly hold that opinion without becoming Papists, for what Peter gets does Rome no good; but is Peter the "stone which the builders rejected" and which has "become the head of the corner?" Is Peter the "foundation" other than which "no man can lay?" The whole teaching of Scripture is against the view that the Saviour would speak of any mere human being as the foundation of His Church. There is no violence done to the text by taking the words *Thou art Peter (petros, a rock, masculine) and upon this rock (petra, feminine) I will build My Church*, to mean that the Church would be built on the doctrine, or fact, proclaimed in Peter's confession, viz., the divinity of Christ. In any case the most that can be accorded to Peter is a place among "the apostles and prophets" upon whom the Church is said to be built, "Christ Himself being the chief corner stone" (Eph. ii. 20).

Tell no man. This prohibition was only temporary, and was removed when the apostles were commanded to "preach the Gospel to every creature."

III. WHAT WAS TO BE DONE TO CHRIST.—Vers. 21-23. We now find the Saviour beginning to prepare His disciples for the events of the near future, and to teach them that His way to the accomplishment of the great work in which He was engaged lay through suffering and death. The disciples did not, as yet, know enough to enable them to reconcile the two apparently contradictory facts of the establishment of the kingdom and the death of its Lord; and so Peter took Him and began to rebuke Him. He began, but he was not permitted to finish his rebuke, for, as Dr. Alexander says, he "was cut short by one of the severest answers ever uttered, which effectually taught him his mistake and brought him to his senses."

IV. WHAT CHRIST'S FOLLOWERS ARE TO DO.—Vers. 24-28. Christ offered no false inducements to followers. He placed no delusive hopes before them. Neither does He now. He calls us to a course of self-denial, and hardship, and suffering, and death if need be, but He calls us to glory and to honour and to immortality as the end of that course.

Whosoever will save his life shall lose it. We give Dr. Alexander's exposition of this passage, or rather of the corresponding passage in Mark: "*Whoever will* (is willing, wishes to) *save his life* (i.e. his natural life or the life of his body, for its own sake, as the highest good to be secured or sought) *will* (by that very act not only lose but) *destroy* it. He cannot perpetuate his life on earth, and by refusing to look higher forfeits heaven. The converse is then stated as no less true and important. *Whoever loses or destroys* (i.e. allows to be destroyed if needful) *his life* (in the lower sense before explained) *for My sake, in My service and at My command, not only now while I am present upon earth, but even after my departure, for the sake of the Gospel, the diffusion of the truth and the erection of My kingdom, he shall save his life in losing it, or only lose it in a lower sense to save it in the highest sense conceivable. The difficulty of distinguishing precisely between life and life in this extraordinary dictum only shews that the difference is rather of degree than of kind, and instead of weakening strengthens the impression."*

For what shall it profit a man, if he gain the whole world, and lose his own soul. Again we find that the best we can do with our limited space is to give Dr. Alexander's short but comprehensive exposition; "*What will it profit a man* (what will he gain on ordinary principles of value or exchange) *if he gain* (acquire in the usual commercial sense) *the whole world* (i.e. all that it can offer as an object of attraction or desire, the aggregate sum total of enjoyment, whether sensual, ambitious, intellectual, pecuniary) *and lose* (a most emphatic passive form—be made to lose, be injured, ruined with respect to) *his own soul* (the word before translated 'life' but here denoting rather that which lives, enjoys and suffers). What are enjoyments if there is no one to enjoy them, if the man himself is lost, i.e. lost to happiness forever?"

OUR YOUNG FOLKS.

JESUS.

Let us sing to Jesus,
Let us bless His name;
For to seek and save us,
To our world He came.

Let us pray to Jesus,
He will hear our cry,
And will send to help us,
From His throne on high.

Let us all love Jesus,
For He loved us so
That He died to save us,
From our sin and woe.

Let us trust in Jesus,
He alone can save,
And He waits to give us
Life beyond the grave.

Let us follow Jesus,
In the path He trod;
This will upward lead us,
To the throne of God.

There we shall see Jesus
Sitting on His throne;
He will smile upon us,
Calling us His own.

FIELD-BLOSSOMS.

ONE morning, early, Ida and Gerty had permission to go to the woods; and after some time they came back, loaded with a heap of flowers. And what were they going to do with these flowers? Come with me, and I will tell you.

In a large room near the railway station we find a number of ladies very busy with their work. Great baskets of flowers stand in the waiting-room. Some of them contain flowers from gardens and hot-houses; others, flowers from the woods and fields. All these flowers have come this morning by rail from the country. The ladies tie up all these flowers into little bouquets or bunches, and on every one they tie a little strip of paper with a red edge, on which a text of Scripture is written. Immediately they go out, and take with them these beautiful little bouquets, each bound together with a verse from the Word of God. And where do they go with them? To the different hospitals of the great city.

There was once a poor crippled girl, whose name was Anna; she had lost both parents, and they had now brought her into the hospital of the work-house. There she lay, the poor child, in great suffering. One day a lady came in with a bunch of fresh flowers in her hand, and reached it out to the poor crippled Anna. "Oh, how beautiful!" said she; "are they for me? I never in all my life saw such beautiful flowers." The poor orphan child had lived with her parents in a dark attic room of a great tenement house, and because she herself could not go down, and her parents were sick too, she had hardly ever seen a flower.

"Yes, Anna, this bunch of flowers is for you; and see here, there I have some glad news for you, too." The child turned the bunch of flowers around, and read the text which was fastened to it: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"But is that for me? I thought that was only for the great and wise."

"My dear Anna, it is for you, that great

saying; for it is there for all; so that all who believe it have a part in it. All you have to do is to believe it from your heart, and take it to yourself. God has given His only begotten Son to die for you, since He desires you to live, and to be happy and saved."

Anna was quite astonished as the lady said this to her and added some more cheering words. But she could not now speak much with her, for there were many other sick ones there besides her, to whom the flowers were to be distributed.

About fourteen days later the lady came again to the sick-room. Anna was expecting her, with great longing, and was very glad indeed, as she came to her, and said:

"I have brought with me another bouquet."

"O, how good!" said the child; "and is there another verse with it, too?"

"Yes, indeed, dear Anna, and one that will please you very much."

The little girl received her bouquet. But she hardly smelled it before she turned it around, so as to read what sort of a message God had sent her to-day. The verse read in this way: "Jesus called a little child to Himself." She thought to herself, as she read that, "that word Jesus has sent just for me," and said:

"Yes, Jesus calls me."

"Yes, dear Anna, that is true; Jesus calls you, and just with this little verse from His Word, for you to give Him your heart."

I cannot relate here all the rest they said; but it was a happy day for the little sick child. The lady came often afterwards to her, and always found her happy and pleased. She believed on her Lord and Saviour, heard His voice, and knew that He had suffered and died for her. The dear Lord and Saviour had made her His child.

In the same sick-room lay also a little girl whose name was Grace, about eleven years old, likewise an orphan child, and a cripple all her life long. She had had a foot taken off, and much to endure. But she had also come to the knowledge of the Saviour; and now it was a great source of enlivenment when the two children talked with each other of the love of the Lord Jesus, and repeated to one another the verses which they had received. Young as these children were, they were a shining light for our Lord Jesus in that dark place where much sin and godlessness prevail. There were many old women there, sick and feeble, but full of envy and malice, who gave the children many bad nicknames, and made sport of them, when they talked with each other of our Saviour. Even there it was not easy to be a Christian.

But the children did not allow themselves to be frightened at that; they were all the more good and accommodating to these old women, whenever an opportunity presented itself at the different meal-times or other little occasions; and it is quite a remarkable thing how the opposition of the old women was quite broken down by the quiet behaviour of the children; and two or three of them were glad to let them tell them of Christ, and were converted to Him.

You dear little children who read this, you too can do much for your Lord and Saviour,

if you are always obedient, and keep away from every strife and quarrel, and walk in love. Yes, you can help very much, too, in sending flowers. If you pick flowers, tie those together in bouquets, and give them to those who collect such bouquets and send them to the great cities, where they will be carried to the hospitals for the sick and infirm, to bring joy to the sick ones.

Yes, you can also hunt up suitable verses and write them on slips of paper, so that they can be distributed with the bouquets, and tell those who lie sick and sorrowful of Him who is their true physician and friend. The poor invalid, as he looks at his flower, is reminded of the giver's thoughtfulness; and, as he reads his text, he thinks of the loving-kindness of the Giver of all good things.

A SILENT SERMON.

MR. HARVY was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might refresh his tired, thirsty horse with a draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable looking farmhouse, and at the same time a boy ten or twelve years old came out into the road with a small pail, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy, respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing, of course, that the boy earned a few pennies in this manner; and therefore he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child, and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one. I am lame, and my back is bad, sir, and mother says no matter how small a favour may seem, if it is all we are capable of, God loves it as much as he does a very large favour; and this is the most I can do for others. You see, sir, the distance from Painsville is eighteen miles to this spot, and I happen to know there is no stream crossing the road that distance, and the houses are at some distance from the road, and so, sir, almost everyone passing here is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes that were kindling and glowing with the thought of doing good to others, and a moment later he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.

GOOD-NATURE, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flowers.

THE new year's plans and purposes may bring to mind failure in carrying out the old year's plans and purposes, to discourage us from renewed effort; but we shall all the more need to "try, try again."

Words of the Wise.

THE Church has creed enough and orthodoxy enough; what she wants is to fill up the measure of her creed with a clear, clean, Christ-like life.—*Ormiston.*

THERE are three things which the true Christian desires with respect to sin: Justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

I SLEEP most sweetly when I have travelled in the cold; frost and snow are friends to the seed, though they are enemies to the flower. Adversity is indeed contrary to glory, but it befriendeth grace.—*Richard Baxter.*

AN old mystic says somewhere, "God is an unutterable sigh in the innermost depths of the soul." With still greater justice, we may reverse the proposition, and say the soul is a never-ending sigh after God.

THE damps of Autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

HE that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistake in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Bradbury.*

ALL cannot become great scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

IF we rush into a constant round of working, without a corresponding increase in prayer, the work will wane away like the flame of a lamp when the oil is expended. "Still spiritual contemplation," says Dr. Arnot, "soon runs to seed when practical duty is neglected."

WE cannot remove social evils nor relieve great social wants by the very methods that have brought these upon us. Communities, like individuals, must obey the laws which God has written in our nature. Society must care first and last for its own moral condition.—*Doolittle.*

INNATE politeness and nobility of character shew themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on these high qualities, though it be clad in purple and gold and be housed in a palace.

ALL truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

FOR a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, "the Lord is my Shepherd. What is there that can harm me?" And as I look forward into the future, I exclaim, with David, "I shall not want."—*Tholuck.*

O! HOW vain a thing is man, even in his best estate, while he is nothing but himself,—while his heart is not united and fixed on God, and he is disquieted in vain. How small a thing will do it! He needs no other than his own heart; it may prove disquietment enough to itself; his thoughts are his tormentors.—*Leighton.*

THERE is more quiet work done for the Saviour and his suffering people, and other poor, than the world knows of. The men and women who go about on quiet missions, reading the Bible, praying, talking, providing material help in food and clothing, and otherwise distributing their charities, are more numerous than even Christians imagine. They get no mention in the newspapers—it is part of the glory of their work that they do not.—*Anon.*

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the result is the same; and it is for each man to decide for himself, and do that which happens to be easiest. If you are idle or sick or poor, however hard it may be for you to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young and in good health, it may be easier for you to augment your means than diminish your wants. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Benjamin Franklin.*

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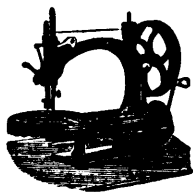
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PRESBYTERIAN
YEAR BOOK
FOR 1880.

Edited by Rev. James Cameron.

Now in the press, and soon to be published the PRESBYTERIAN YEAR BOOK FOR 1880, containing full information about the Presbyterian Church in Canada, and a large amount of varied intelligence with regard to the present condition of the Presbyterian Churches of the United States, Great Britain and the Continent of Europe.

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BIRTH.

On 1st April, the wife of the Rev. Thomas Bennett, Chateauguay, Que., of a daughter. On the 10th inst., the wife of Mr. James Burns, Tuckersmith, of a son.

MEETINGS OF PRESBYTERY.

WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m. TORONTO.—At the usual place on the first Tuesday in May. LINDSAY.—At Woodville, on Tuesday, May 26th, at eleven a.m. BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m. HURON.—In Clinton, on the second Tuesday of May, at eleven a.m. KINGSTON.—At Belleville, on the first Tuesday of July. GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m. LONDON.—In First Presbyterian Church, London, on Tuesday, the 18th May, at one p.m. 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. PARIS.—At Norwich, on first Monday of July, at half-past seven p.m. OWEN SOUND.—In Knox Church, Owen Sound, on first Tuesday of May, at half-past one p.m. BARRIE.—Adjourned meeting will be held at Barrie, on Tuesday, 20th April, at eleven a.m. GLENGARRY.—At Alexandria, on 22nd Tuesday of July, at ten a.m. CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at twelve o'clock.

ADDITIONAL MISSIONARIES FOR MANITOBA.

The Home Mission Committee are prepared to receive applications from ministers and licentiates desiring appointment to Manitoba. Applications with testimonials to be sent on or before the 1st May to the Convener, REV. DR. COCHRANE, Brantford. Brantford, April 6th, 1880.

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REV. DR. COCHRANE, Of Brantford, at seven p.m.

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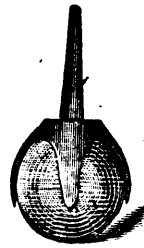
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