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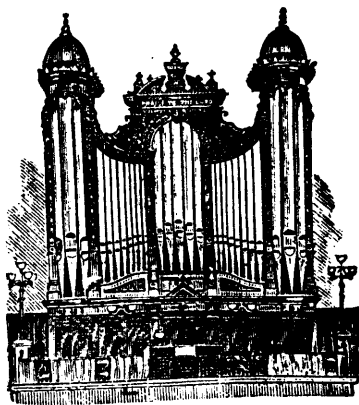
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No books are so legible as the lives of men; no character so plain as their moral conduct.

No man preaches his sermon well to others if he does not preach it first to his own heart.—Owen.

If we are God's children, we need not fear the developments of His providence.—R. Newton.

A **CONTEMPLATIVE** life has more the appearance of a life of piety than any other; but it is the Divine plan to bring faith into activity and exercise.—Cecil.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—Pascal.

"FOR my thoughts are not your thoughts." I have always seen God justify Himself in the long run; I am continually discovering that I misunderstood Him, and murmured when He was kindest.—Lacordaire.

MICROSCOPIC holiness is the perfection of excellence. If a life will bear examination in every hour of it, it is pure indeed. To live by the day and watch each step is the true pilgrimage method.—C. H. Spurgeon.

There is a thousand times more hope in preaching to a sceptical mind than there is to a bad heart. You have only to convince the one that what you say is truth; the other must be changed in feeling and manner of life.

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

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 round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—Lansdor.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply griefs which he proposes to remove.

"**MALEVOLENCE** is misery." Every one who hates another without cause is exhibiting in himself the character and conduct of Satan. Happy they who wipe the falling tear—who feed the hungry, clothe the naked, heal the sick! Happy they who joy in the joy of others.

WHAT are you doing to make this world purer, holier, happier? If nothing, then better had you never been born. If a little, be it ever so little, then you are a fellow-worker with God. He despises not the co-operation and assistance of the weakest child.

It is one of the proofs of the indestructible religious nature of man that it is easier to rob him of his liberty than of his conscience, even though it be a superstitious one; easier to despoil him of his goods than of his gods, though he would so often gain by the loss; easier to enslave his body than to coerce his mind.—Henry Rogers.

"**OUT** of the abundance of the heart the mouth speaketh." True, but also out of the emptiness of the heart the mouth can speak even more volubly. He who can always find the word which is appropriate and adequate to his emotions is not the man whose emotions are deepest; warmth of feeling is one thing; permanence is another.—F. W. Robertson.

"**SIR**," said a young man, who came to Philip Henry, the great divine, "how long should a man go on repenting? How long, Mr. Henry," said he, "do you mean to go on repenting, yourself?" What did old Philip Henry reply? "Sir," said he, "I hope to carry my repentance to the gates of heaven; for every day I find I am a sinner, and I need to repent; and so I mean to carry my repentance, by God's help, up to the very gates of heaven."—Rev. J. C. Ryle.

SABBATH-KEEPING, according to the Jews, consisted in doing nothing; according to Jesus, it consisted in doing good. That man spends his Sabbath best, and best commemorates the Lord of the Christian Sabbath, who is busiest in doing good. This is the well expressed opinion of Dr. James Hamilton, and it is founded on the example of Christ himself who shewed that the Sabbath was not a day for grim looks, silent lips or folded hands, but a day of active beneficence and cheerful devotion.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, APRIL 9th, 1880.

No. 23.

NOTES OF THE WEEK.

PRINCIPAL CAIRNS, of the United Presbyterian Church delivers this year the Cunningham course of lectures. His subject is "English Unbelief in the Eighteenth Century."

THE theological students of the United Presbyterian Church of Scotland have remitted to the Biddle University at Charlotte, N.C., \$6,120 for a fund, the interest of which is to be appropriated to aid students preparing for mission work in Africa.

IN Holland, owing to the strict exclusion of Christian teaching from State schools, a movement has been set on foot by the earnest Christians of the country to establish schools in which shall be given instruction in the Scriptures, and \$4,500,000 has been already raised for this object.

SIR. H. ELLIOT, the English minister in Austria, has asked for explanations from Baron Haymerle respecting the position of the Free Reformed Church in Bohemia. Baron Haymerle replied that the Austrian Constitution guarantees religious freedom, and the Government would enforce the law in the strictest manner.

THE Roman Catholics in Cochin, South India, having lately obtained possession of a church which had formerly been the property of the Syrian Christians, searched the houses in the village for Bibles and other books which the people had bought from a Church Missionary Society colporteur, and made a great bonfire of them in front of the church.

FATHER CHINIQUY has left Australia for New Zealand *en route* for America. A farewell meeting was held which was well attended. In the address presented, several conversions from Roman Catholicism were spoken of as the result of his visit. It was also stated that in the colonies £4,790 had been contributed to his mission in America, of which £2,200 had been given by New South Wales.

WE understand that a unanimous call has been addressed to the Rev. Dr. John Gibson, of Chicago, by the St. John's Wood Presbyterian congregation, London, England. It might be difficult to say whether Dr. Gibson's present position, or that to which he is invited, is upon the whole the more important and influential. We have no doubt that the doctor's final decision on the subject will have been arrived at from an honest and single-hearted desire to do what, on the whole, would be most likely to advance that cause to which he has consecrated his life. Let us hope that the result will be that he remains on this side of the Atlantic.

THE "Christian at Work," from its favourable position of intelligent observation, says: "The Independent Irish Catholic movement is daily strengthening and broadening. The number of Roman Catholic priests who have renounced their allegiance to the Pope, and have accepted Father McNamara as their bishop, increases. Many in the Romish Church are restive under the yoke imposed upon them, and feel that it cannot be endured by men who respect their own reason and conscience. Bishop McNamara tells the Irish in America, if they ever want to be free, they must cut loose from the Italian priesthood, take the Holy Scriptures for their spiritual guide, and obey politically only the Constitution of the United States."

INSTEAD of the concessions confidently expected before the anniversary of the Czar's accession, regarding the position of the Jews, there is increased severity toward them. The Jews are driven to represent themselves as Protestant Christians to escape expulsion by the police from St. Petersburg. In the Governments of Lusa, Orel, and Kharkoff, Jews established in business many years are ruthlessly expelled. Still, the general tendency of Count Melikoff's efforts is de-

clared to be liberal. He has daily consultations with the Czarewitch, from which good is likely to result. The well known barrister Sinnow, who has already been several times arrested and released, has been once more arrested on a charge of complicity with the Nihilists.

THE latest archaeological exploit has been the unearthing of a great Asiatic empire, whose name and existence, until recent excavations in the Asiatic provinces of Turkey brought it to light, were previously unknown. The unearthed empire was called the Empire of the Hittites, and its rule extended from the Caspian to the Ægean Seas. The Hittites were a literary people, and one of their principal cities was called Book City. There are a few scattered notices about this people in the Bible, but archaeologists contend that they were then in their decadence. Some blocks covered with inscriptions in the language of the Hittites have been sent to the British Museum for Oriental experts to ponder over and decipher if they can.

BISHOP COLENZO has published a letter in reply to a statement that he had been deposed by the Bishop of South Africa, after due trial, on his failure to appear according to notice. He denies that he was cited to appear before the Synod of Bishops, at which a sentence of deposition was pronounced against him. The Privy Council, he states, pronounced Bishop Gray's proceedings null and void, and the trial before the Synod of Bishops, he has every reason to believe, was an afterthought, when it was feared that the proceedings under Bishop Gray's letters patent might be declared invalid. If the bishops "formally pronounced sentence against me," adds Bishop Colenso, "they did so against an absent man, who had not only never been heard in his own defence, but had never even had notice that he was about to be tried."

ON a recent Sabbath the Pope received the homage of Catholic philosophers and scientists, of whom many were in Rome from different countries. In the Sala Ducale, where the reception was held, there was a congregation of upwards of 4,000 persons. An address in Latin was read to the Pope, who responded in the same language. He expressed great joy at seeing himself surrounded by such a multitude of doctors and students of true philosophy, and dwelt upon the importance and significance of the event, especially in these days, when science is so highly lauded. He dwelt upon the importance of the philosophy of St. Thomas Aquinas, and especially on its great utility as a means of combating the scepticism of the present century. He pointed out that it was not opposed to the progress of natural science. He strongly exhorted those present to cultivate natural science, but in a Christian manner.

ACCORDING to Herr von Puttkammer, the Prussian Minister of Education, there has been a steady increase of crime and immorality in the great towns of Germany during the last ten years; and the Minister declared in Parliament the other day that this unsatisfactory state of things had not been without effect on the teachers of elementary schools. He had no fault to find with the majority of the schoolmasters; still the tone of the class had degenerated in all the chief centres of industry with the exception of Berlin. This was to be attributed in a considerable measure to the increased facilities for drinking, which had been provided by recent legislation, and which had injuriously affected large sections of the community. Herr von Puttkammer also urged that elementary teachers had lately been spoiled by too much attention, politicians of all parties having vied with each other in the attempt to win their support.

THE Rev. W. T. Stevenson of Rathgar, Ireland, has been delivering a course of lectures to the students of the Free Church in Edinburgh and Glasgow, on Foreign Missions, and that with such success that before his departure from Edinburgh Mr. Stevenson, was presented with a memorial requesting him to re-deliver, at an early date, a portion of the series in the

form of six public addresses, the meetings to be held in the Free Assembly Hall, so that the people of Edinburgh generally, as well as the students, may have an opportunity of listening to the Irish Convener's stirring pleas for Foreign Missions. The memorial itself appears to be a unique document, and rarely has such a request been presented in a manner so honourable alike to the recipient, and to those who prefer it. It is signed by representatives of all denominations in the city, and expresses the most cordial sense of the benefit which the lectures are calculated to confer upon the aggressive work of all Christian Churches. It is signed amongst others by the Lord Provost of Edinburgh. Among Free Church names appear those of the Moderator (Mr. Chalmers Burns), Principal Rainy, Dr. Begg, Sir Henry Moncrieff, Dr. Gould, Rev. Alexander Whyte (St. George's), Rev. J. H. Wilson (Barclay), Rev. Dr. Wilson (Convener Sustentation Fund), together with numerous elders and deacons. Among Established Church names appear those of Dr. Robertson (Greyfriars), Dr. Macgregor (St. Cuthberts), Dr. Herdman (Convener Foreign Missions), etc., etc. Among Episcopal names are those of Dr. Cotterell (Bishop of Edinburgh), Dr. Sandford, etc., etc. Among United Presbyterians Dr. Cairns signs, and among Independents Mr. Cullen.

AN important discovery has just been made in Japan in certain Sanskrit MSS. The Japanese are Buddhists. In China there are many millions of Buddhists, whose religion was, of course, introduced from India. There are, however, no Sanskrit MSS. in China; at least, none have rewarded very diligent search. It has just been discovered that there are Sanskrit MSS. in Japan. Buddhism did not reach Japan direct from China, but from Corea, but it was known that Buddhist priests came from Japan to study in China. Some years ago, Dr. Edkins, the learned Chinese scholar, who had formerly assisted Professor Wilson, sent a small vocabulary printed in Japan to Professor Max Müller. It contained Sanskrit words, explained in Chinese, and transliterated in Japanese. This proved that at one time or other Sanskrit had been studied in Japan. Another piece of good luck followed soon after. One of the greatest Buddhist communities in Japan sent a young Buddhist priest, Mr. Bunyin Nanjio, to Professor Max Müller at Oxford, in order that he might learn Sanskrit and Pali, and thus be able to read the sacred writings of Buddha in the original. Professor Max Müller urged his pupil to make inquiries through his friends at home for Sanskrit MSS., and in December last a learned Buddhist priest, Shunta Tshukawa, sent the Professor a book containing one of the sacred texts of their religion in the original Sanskrit. The Sanskrit was written in the old Nepalese alphabet, each word transliterated with Japanese letters, and translated into Chinese. He requested Professor Max Müller to read the text, correct it, and send it back to Japan. Though the Sanskrit was written in a difficult alphabet and full of mistakes, Professor Max Müller was able to lay a correct copy, with translation and notes, before the members of the Royal Asiatic Society at their last meeting. It turned out to be the hitherto unknown Sanskrit original of a Sûtra, translated into Chinese 400 A.D., possibly 200 A.D., and contained a description of the Buddhist Paradise, which with the Northern Buddhists took the place of Buddha's Nirvâna. It may be hoped that new treasures will be forthcoming from the same quarter. Anyhow, this one discovery has proved two important points—first, that the Chinese translations of Buddhist texts, when compared with their Sanskrit originals, are full of misunderstandings, sometimes affecting the very essence of Buddha's teaching; secondly, that the Buddhism of Japan, being chiefly founded on the Mahâyâna school, is in many points in direct opposition to the original teaching of Buddha, and that no greater boon could be conferred on the 30,000,000 of Buddhists in that country than to have the simple words of Buddha translated for them into Japanese direct from Sanskrit and Pali.

OUR CONTRIBUTORS.

RESTLESSNESS IN THE PRESBYTERIAN CHURCH.

MR. EDITOR,—How do you account for the fact that so very few of the Presbyterian ministers of Canada are satisfied with the positions they occupy, and so very few congregations are greatly satisfied with the pastors set over them in the Lord? That such is the fact is beyond all reasonable question. You will not meet one minister in ten who is not ready, if he is not absolutely anxious, for a change. It is not merely that there are troubles and sources of anxiety of one kind and another, for that will be in the happiest pastorate, but there is the actual eager desire to get away,—to have some change or other, whatever that change may be. The novelty seems soon to wear off, and if the minister becomes eager for a move, the people are not particularly set upon not allowing him to be gratified. The actual changes which take place are numerous enough in all conscience, so numerous that I am not sure that the average length of Presbyterian pastorates in Canada is much greater, if any, than that of the Methodists. But it is not merely the changes that are actually accomplished, and which everyone can see and judge of, of which I speak. I refer especially to those which are *wished*, but never realized, as the most curious and perplexing. An eligible vacancy scarcely ever occurs without any number of candidates being after it. Plenty volunteer to give a day! Wire-pulling is freely resorted to. Presbytery clerks are button-holed, and those functionaries have fully learned to "magnify their office." Influential ministers put in their oar, of course entirely for the glory of God and the good of the cause. "Prominent laymen," understood to have a special faculty for "discerning spirits," and putting the right man in the right place, though their "gifts" are not very manifest to the common understanding,—are duly communicated with. Unsuitable parties for whom some of the congregation are manifesting a most absurd liking are duly "set upon," and it is declared with great emphasis that they would "never do." "Men of men," are consulted, and perhaps a committee is appointed to select candidates, and to recommend one or two of the most likely. Letters come and go. The antecedents of this, that, and the other one, are duly ransacked. Why did he leave his last place? Why is he wishing to leave now? Is he popular? Does he please the "young folks?" How is he about Sabbath schools? What sort of a woman is his wife? Does he read his sermons? Has he any sermons to read? Is he of the "pious weakly" class, or is he "broad?" And so it goes on, with indefinite variety. And the candidates know that all this work is going on, not, we may believe, to their special comfort.

Then some congregations are clear that none of our native ministers are worth thinking of for them. These poor fellows may do well enough for country places, you know, but for the "intellectual," and "refined" saints of towns and cities it is quite different. Is it, after all, surprising that this continual racket should have rather an unsettling effect upon both mind and heart? I, for one, scarcely think so.

Then what about the tyranny and shabbiness of congregations? What stories on these points are flying hither and thither all over the churches! This minister does not "visit" sufficiently. That one does not prepare his sermons, while he goes fiddling and fussing about extra-congregational matters. That other is very "cold," and a fourth does what he can, but "Oh, bless your heart, he's weak, weak." In some cases the poor minister is getting old, and it is being discovered that he has "survived his usefulness," and had better resign, though to resign is in other words, to starve.

Now of what is all this symptomatic? of spiritual health, or the reverse? of people being edified and built up in their most holy faith? of the Word of God growing and prospering? of Christ being increasingly near and increasingly precious? or of what? It is for wiser people than I can pretend to be, to say. One thing at any rate is clearly evident: a general feeling of restless uneasiness, and the comparative rarity of that class of clergymen who "ne'er had changed, nor wished to change, their place." Perhaps it is all a token for good. I don't know, but I should like that I did. A CANADIAN PRESBYTERIAN.

MISSIONS IN INDIA—AHMEDNAGAR.

Bombay is of course headquarters, although there we have only three missionaries and our people are not numerous there either. It is kept up, however, without much rivalry with other missions, as we deal only with Mahrathi speaking people and the majority of missions there work among those who speak Urdu.

Many years ago we had the strongest mission in or near Bombay, but that was in the day of heathen teachers, before Christian teachers had been educated for the work. The Board, after careful consideration and extensive experiments, concluded to close all schools for which Christian teachers could not be obtained. Our work was at once greatly contracted in Bombay, and, as other societies did not adopt the same rule, we have decreased while they have increased. Missionary labour too was found to be more profitably employed in the Deccan, away from the attractions and peculiar influences of a large city.

AHMEDNAGAR

was fixed upon many years ago as a centre in the Deccan, and the whole district around us for many miles is occupied by native pastors and teachers, scores of these being constantly employed. In 'Nagar we have a Christian population of about 1,600, in a total of 30,000, and a native church self-sustaining, and supporting a missionary teacher. The Christians are principally Mahars—low caste people—only a few Brahmans; but my friends say the proportion is about the same as exists generally in the community, between these castes. We have no idea here of heathenism in its natural state, as Christianity and the influence of a large military establishment for many years (English troops) have produced many marked changes in habits and prejudices. I find a great many shops closed on the Sabbath, and the bazaars are almost deserted, while on other days the latter are always thronged with jostling, bawling people—all this without any law on Sabbath observance.

One can readily see the effects of Christianity on every hand; even on the street I can distinguish a Christian by his pleasant, satisfied face, his cleanliness and neatness. Their houses too, although made like the others are, as a rule, whitewashed, and have a pretence of neatness about them altogether wanting elsewhere. We have

SEVERAL SCHOOLS

in 'Nagar for boys and girls, an orphanage and poor-house. The schools seem well conducted, and are affiliated to the Christian Vernacular Normal School, where young men receive a training for teaching. This institution is supported by English people, and its superintendent, an Englishman, has been absent for two years; but the oversight of the school is undertaken by our missionaries till his return in a year more.

Our Theological Hall is open only six months a year and has but few students—just enough to supply the congregations formed in the districts. The students are graduated first at the Normal School, then are tried in teaching, and finally are received as Theological students, and after a three years' course are licensed, and ordained when called by a church. I am sorry I cannot give you an idea of our strength or growth, but my time is taken up so much with the language that I make but few inquiries about anything else.

We have in 'Nagar

TWO ORDAINED AMERICAN MISSIONARIES,

besides myself—I do not count until I pass my first examination in Mahrathi. At three villages, at distances of from fifteen to thirty miles we have three other missionaries. In Sholapur we have three other missionaries, and individual missionaries elsewhere at intervals. One of those at Sholapur is about to go to America for a rest, but will return. A request for two more missionaries, one a medical man, has been favourably entertained at Boston, and if they can be got we shall speedily be reinforced.

The actual number of communicants does not in any measure indicate the effect which missions have had upon the country. There are thousands who know well enough, and will acknowledge readily, that Hindooism is false and Christianity true, but whose profession goes no further—just like so many at home who live without any interest in Christ, intellectually persuaded, but without any heart religion; with this difference, however, that here, to profess Christianity, if one is high up in the world, means exposure, to untold hardships—hardships which would deter any but

the very boldest, at home, from making a profession; and human nature is not a whit nobler in India than in Canada, nay, it is worse, for one cannot blind his eyes to the thousands of defects to be seen in the professing Christians—defects that would expose them at home to the suspicion of being hypocrites, but here a broad charity takes into account the influence of thousands of years in educating the conscience to regard falsehood, theft, etc., as perfectly justifiable if any personal gain can be temporarily effected thereby. I said "temporarily" for a man will lie to escape detection, now, though he knows you will be sure to find it out in five minutes time. I do not pretend to say that a Christian will do this, but I have caught the heathen in it, and I try to avoid close scrutiny of the others for fear of the consequences to my faith in the effect of the Gospel. Perhaps my statements are a little too strong, but on the whole we have to be very careful, even with many Christians. One thing, however, from which great encouragement can be drawn, is the fact that the children of Christians are a great improvement on their parents, demonstrating the effect of a Christian training in childhood.

THE MAHRATHI LANGUAGE.

is a difficult one. Fancy fifty-four letters with fourteen vowels, and forty or fifty double letters which often have quite a different form from their component parts taken separately. Then think of these vowels with points as in Hebrew. Nouns with seven cases and eight declensions, each case with not only different endings but frequent changes with the union vowel. Nouns too are a bug-bear on account of gender, which is quite arbitrary. No rule whatever can be given except "names of males, masculine; females, feminine." With the thousands of other objects, difficulty is experienced by the most proficient. It is like pronunciation in English. About the verb I know little, except that there are more than a dozen tenses. Adjectives are declined as in German and Latin. The language on the whole has many affinities to the Hebrew, but I think it is more difficult. And this language I have to make my own! "Do not be afraid however," I say, "others have done it, why not you?" I already understand a great deal that is said, and can make myself understood on easy subjects. It is surprising how rapidly sounds associate themselves with certain ideas when you hear no other sounds but these. JAS. SMITH.

REVIVALS.

MR. EDITOR,—Will you kindly permit me to say in reply to "Delta," that it would have been much more conducive to what I believe he seeks to bring about, viz. a serious examination of cause and effect in regard to revivals, had he left out his comparisons. In regard to Rev. E. P. Hammond, he writes: "Now, in each of these localities, mark you, ministers of the different denominations not only now preach the Gospel, but have done so for upwards of half a century, and yet, even there, under the few weeks' ministrations of Mr. Hammond in each locality, far more converts have been made than under all the ministrations of all the ministers for many years past." He does not say how many years past. It may mean the fifty years or nearly. Again: "In short, if Mr. Hammond in five or six months can number five or six times 700 or 800 converts as the results of his ministrations, is it not a strong and a standing reproof to other ministers and their mode of ministrations, that in a given time Mr. Hammond has more converts than those of all the ministers of our Church put together?" My object is not to criticise the form of expression, at the same time I regard it as exceedingly strange. What I desire to offer as an answer to many like "Delta," who may so greatly rejoice in the midst of revivals, is a statement made by our Lord himself in John iv. 37: "And herein is that saying true, one soweth and another reapeth." Again He says in verse 38: "Other men laboured and ye are entered into their labours." Admitting fully and fairly all that may be written in regard to revivals, and particularly in regard to Rev. Mr. Hammond, as affirmed by the letter of G. Bruce, are they not, after all, seasons during which God in His grace is pleased by His Spirit to crown with blessing the labours of patient, godly men in the ministry? The Lord Jesus Christ himself, when preaching to the woman of Samaria, is an illustration of this truth, for had it not been for the seed sown by the prophets, the Samaritan woman could not have said, "We know that Messiah cometh which is called Christ; when He is

come He will tell us all things." Those who have followed up the preaching of the Gospel of the grace of God can, like myself, testify to the fact that many a poor anxious soul recalls, during its anxious moments or hours, the scriptures of God given by a pious mother, a faithful Sabbath school teacher, or a godly minister of Christ. Man may naturally despise the days of small things, but God sets His stamp of appreciation upon them. While I do not in any degree wish to disparage any effort put forth for the conversion of souls, I must confess that there is a great amount of excitement attending every revival. Man naturally loves excitement and novelty. The soul that is truly converted to God will in some degree know what it is to have a hatred for sin. For if he can with joy say my sins were borne by Jesus, he must have some sense of the vilness of sin, and this, as Scripture lays it down has, I am convinced, been held forth by many godly men in London, St. Catharines, Guelph, etc., etc. The time is coming when God will shew what value He attaches to the various labours of the workers in His vineyard. It is only then that the true value of the work can be demonstrated. While I seek not to ignore the fact of revivals, I do from an experience of the past, in a humble way affirm, that it is not all gold that glitters. Wood, hay, and stubble, must be burnt up, and what a surprise will it create to many who may be judging as man judges. W. M.

Toronto, March, 1880.

ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—“The leaders of this people cause them to err, and they that are led of them are destroyed,” Is. ix. 16. We are led to the following reflections on the above passage of Scripture in connection with the late deliverance of the Montreal Presbytery affirming Roman Catholic ordination. What is the teaching of these leaders as brought out in the evidence of those led, when giving testimony in relation to the late horror? Prominently the following: calling them fathers, prostrating themselves on their knees before them, swearing by the mother of God, cursing and denouncing those who do not follow their leading, and apparently thinking that those thus denounced are ripe subjects of destruction, and asking them to renounce their own individual sense of what is right and wrong. Now, in relation to the first of the above, the teaching of the Word of God is “Call no man your father upon earth; for One is your Father, which is in heaven.” Matt. xxiii. 9. In relation to the second, “Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Matt. iv. 10). In relation to the third, “Swear not at all,” etc. (Matt. v. 34). Besides, God has no mother (see John 1st chap. and Heb. vii. 3). In relation to the fourth, “Vengeance belongeth unto Me, I will recompense, saith the Lord” (Heb. x. 30). In relation to the fifth, “So then every one of us shall give account of himself to God” (Rom. xiv. 12). It would be also interesting to know what is the individual experience of those turning to Protestantism. Would they not wish to be ordained as the “ambassadors of Christ?” And in relation to all this turning, would they not wish to be baptized, and have the outward sign of turning to God, and that which typifies the baptism of the Holy Spirit put upon them? The Rev. Mr. Chiniquy did. If there is not a radical change necessary, why make so much ado about French Canadian evangelization? “Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt.”

Warwick, March 20, 1880.

ECCLESIASTICAL TYRANNY.

MR. EDITOR,—An instance of ecclesiastical tyranny and intolerance, worthy only of the time when prelacy struggled to gain the ascendancy in good old Scotland, has caused considerable comment where it occurred. I think it well that your readers should be made acquainted with the facts, that they may learn the spirit of intolerance which is still abroad in certain quarters.

Some time ago a young man, whose name I withhold, was ordained a deacon in the Church of England by Bishop Lewis, of the diocese of Ontario. His health having given away he was obliged to give up active work, and subsequently took up his residence in Picton. Some misunderstanding arose between him and the rector of the parish, and for a time he was in the habit of attending the Presbyterian church, and

on one or two occasions partook of the communion with his mother, who is a member of that body. A short time ago he went back to the Episcopal church, but the rector, Rev. E. Loucks, having heard that he had been guilty of the heinous sin of receiving the communion in the church of a sect, from hands not *Episcopally ordained*, reported the matter to Bishop Lewis, who issued a *fat*, in the form of a royal proclamation, *deposing* the offender from the office of the ministry and from membership in the Church. This edict was read from the pulpit by the rector two weeks ago.

This high-handed proceeding has caused intense indignation where all the circumstances are known, and none are more outspoken than some of Mr. Loucks' own congregation. The “Evangelical Churchman,” published in your city, which is the exponent of the views of a large section of the Church of England, also disapproves of it in no ambiguous terms, and calls attention to the fact that the late Bishop Sumner, the Dean of Canterbury, and other men of note, have been guilty of the same “atrocious crime,” and that in England, where there is an obsolete canon of two centuries ago, which, by the way, is brought forward as a ground of justification for the action of the bishop and rector. We presume that if these worthies could have their way, Her Majesty the Queen, who is the head of their Church, would also be deposed, for has she not frequently been guilty of the same offence?

Such bigotry and intolerance might have done very well in the middle ages, but it is very much out of place in the present day, especially on the part of ministers of that Gospel of Christ which teaches forbearance and charity towards those who may not think exactly as they do. We are glad, however, to know that the spirit shewn by these narrow-minded bigots is not shared in by the members of the Church of England generally. ANTI-BIGOT.

22nd March, 1880.

TEMPERANCE NOTES.

THE END OF IT.

A man may drink moderately but steadily all the days of his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines or drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely the same as scrofula, consumption, or any other purely physical diseases. These are stale truths to medical men, but the majority of the parents, even those of average intelligence, are either ignorant or wickedly regardless of them. There will be a chance of ridding gaols and almshouses of half their tenants when our people are brought to treat drunkenness as a disease of the stomach and blood, as well as of the soul; to meet it with common sense and a physician, as well as with threats of punishment; and to remove the gin shops and gin cellars for the same reason that they would stagnant ponds or unclean sewers.

TOBACCO AND LUNACY.

A very large experience of nearly fifty years has satisfied me, as it has many other observers, that tobacco in every form is a very active factor in numerous derangements of health. Not the least serious of its effects is disordered brain action—lunacy, in fact—in proof of which, besides others, I have very recently had the proud satisfaction of rescuing from a private lunatic asylum a well known case, “passing rapidly into *dementia*” under the narcotising influence of tobacco. But for my diagnosis prompting to active interference, removal from the asylum, and rational treatment, forbidding entirely the use of tobacco, the patient was a doomed lunatic, which the certificates of two eminent alienists foreshadowed; whereas he has been sent back into active public life in six months with restored reason, more perfect, I am told, than it had been when he smoked previous to his illness, which had existed nearly two years when I undertook the case. Except as a dangerous narcotic drug to be prescribed only medicinally, in an appropriate form and under special circumstances, tobacco ought, under a heavy penalty, to be entirely excluded from all public and private asylums; even to sit long in its dense fumes is equally poisonous. We are not only “to make our patients comfortable,” as a suave and wily alienist phrased his reply to my disapproval of tobacco and other improper indulgences, but it is our solemn duty to effect cures, if possible, instead of

lulling those entrusted to our care into *dementia* and “stock” residents.—David Wilson, M.D., of London, in Truth.

PHYSICAL DETERIORATION.

I need not dwell upon the morality-sapping effects of particular diseases, but shall simply call to mind the profound deterioration of moral sense and will which is produced by the long continued and excessive use of alcohol and opium. There is nowhere a more miserable specimen of degradation of moral feeling and impotence of will, than the debauchee who has made himself the abject slave of either of these pernicious excesses. Insensible to the interests of his family, to his personal responsibilities, to the obligations of duty, he is utterly untruthful and untrustworthy, and in the worst end there is not a meanness or pretense or conduct that he will not descend to, not a lie he will not tell, in order to gain the means to gratify his over-ruling craving. It is not merely that passion is strengthened and will weakened by an indulgence as a moral effect, but the alcohol or opium which is carried by it to the brain and acts injuriously upon its tissues; the chemist will indeed extract alcohol from the besotted brain of the worst drunkard, as he will detect morphia in the secretions of a person who is taking large doses of that drug. Seldom, therefore, is it of the least use to preach reformation to these people until they have been restrained forcibly from their besetting indulgence for a long enough period to allow the brain to get rid of the poison and its tissues to regain a healthier tone. Too often it is of little use then; the tissues have been damaged beyond the possibility of complete restoration. Moreover, observation has shewn that drink craving is oftentimes hereditary, so that a taste for the poison is ingrained in the tissues, and is quickly kindled by gratification into uncontrollable desire.—Selected.

YOUNG LADIES' WORK IN TEMPERANCE.

There is no subject of more importance to the young of to-day than that of intemperance. Oh! how much sin and misery might be prevented if they would only come into this work, bringing with them their youthful vigour and enthusiasm. By uniting themselves to fight against this evil, how soon they could change public opinion among themselves with regard to the use of intoxicating beverages. If our young women would but exert the power which they have over the young men of their acquaintance, to make unpopular the use of wine and beer, how soon they would be ashamed to go into drinking saloons or to take champagne with their dinners. We have often listened to gay and bantering talk of young girls with their companions of the other sex, when the subject of temperance has been brought up, and we have wondered what they could be thinking of. A woman's influence should always be good and pure; never, by word or deed, should she encourage aught which is not elevating and refining. Surely, no girl can really believe that any friend of hers is made better or nobler by the use of alcoholic drink, but she often lacks the moral force to express to him her honest opinion when the matter is referred to, and so she loses the opportunity of exerting over him a restraining power for good. The sad consequences of such lost opportunities who can compute? Young women exercise an influence over our brothers and sons, which is often more potent than that of sister or mother; how necessary then, that they should use it for good and not, even *thoughtlessly*, for evil. Now, girls, perhaps you think we have forgotten our own young days, and do not remember how hard it will be for you to run counter to the opinions of the young men you associate with, thereby—as you think—risking the loss of their friendship altogether. No, indeed we have not; we know *just* how you feel; but years have brought to us the knowledge of the value which a young man really sets upon the respect and approbation of a good and principled girl, and how deep and true is the respect he feels for her when she dares to speak against the wrong. He is surrounded by temptations to which you are never exposed, and it *will* help him all the more to resist them if he thinks you will disapprove; but if you assume a careless indifference towards his faults and vices, or overlook them and even find excuses for them, you are *helping* him to do wrong. If he finds that you make no objection, and do not care, can you not see that he will be less likely to resist the evil influences which are brought to bear on him when he is away from you and out in the world?—*Christian at Work.*

PASTOR AND PEOPLE.

ZION, THE CITY OF DAVID.

WHERE WAS IT? HOW DID JOAB MAKE HIS WAY INTO IT? AND WHO HELPED HIM?

Araunah could easily have answered these questions. Unhappily, we have not the spiritualistic power of cross-examining him. So we must be content if we can get conclusive answers by the laborious process of close investigation. The Bible, with various works on Jerusalem, and Captain Warren's remarkable discoveries, will be found to furnish sufficient materials for this end.

While the thrilling incident of the story will attract the general reader, the savans will require full proof of the statements advanced, so that both are given, but separately, to suit different tastes.

THE STORY.

Ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines; that on the west and south was called the King's Dale, that on the east the Brook Kedron. The space thus enclosed was further cleft by another ravine called the Valley of Hinnom. On the narrow ridge running between the "brook" and "valley," and towards its southern extremity, stood, at the beginning of David's reign, the hitherto impregnable fortress of Jebus. On the west side of this ridge, in the "valley," lay the rest of the city, once at least already captured by the Israelites, occupied (perhaps at times in conjunction with them) by the Jebusites. On its east side, near the "brook," was an intermittent fountain, or rather one of irregular flow, called then Enrogel, once Gihon in the "Brook," for a time Siloah, but now the Fountain of the Virgin.

To a stranger, this position of the fortress of Jebus or Zion would not have seemed to be well chosen, for it was built on an inconsiderable hill, while loftier and more precipitous eminences were close at hand.

The founder, however, of this stronghold of Zion was a very subtle man. While the art of erecting and taking fortified places was then in its infancy, water was, of course, as much as ever a necessary of life. An ordinary wall of no great height was enough to baffle the most skilful general and the bravest army, always supposing the besieged kept a sharp lookout. Bethel on its low hill was a match for all the might of Ephraim. Late in David's reign the shrewd Hushai proposed to capture a fortified city by dragging it down with ropes; and if the more practical Joab preferred raising a bank and using a primitive battering ram, still he too would have found considerable difficulty in dealing with the steep sides of Zion. Even perpendicular cliffs, without water to drink, would have been useless, while, after all, the height of walls was but a question of labour. Very wisely, therefore, the stronger positions on the western hill and northern part of the ridge were passed by, and the humbler slopes of the sunny Zion selected as the site of the future fortress, on account of the copious fountain overflowing at its base.

It was not, however, that the damsels of Jebus might have a less distance to go for the water that the stronghold was built on the hill of Zion.

The far-seeing mind of some Hittite or Amorite (perhaps of Melchizedec himself) had another project in view, which resulted in the execution of a monument destined after 3,000 years to be discovered by Captain Warren.

It occurred to this engineer, who had never seen Woolwich, that from inside the city wall a subterraneous passage might be dug through the rock to the spring below, and so in troublous times, when the daughters of Zion could no longer venture outside the gates to draw water from the fountain, the needful supply would by this ingenious device be always obtainable, probably without the knowledge of the besiegers, and not less certainly without risk to the besieged; for what enemy would attempt the all but impossible feat of diving along a watercourse seventy feet, and then climbing fifty feet up the smooth sides of a vertical rock-cut shaft?

This clever scheme was carried out, and though four centuries had rolled on since the conquest of Canaan, the stronghold of Zion was still unsubdued. Jericho had fallen by a miracle, Bethel by treachery, Hebron though defended by giants. In the plains alone, where war chariots could be used, did the ancient inhabitants hold their ground against Israel.

In the mountains but one invincible stronghold remained, and that was Jebus, never once taken—never, the Jebusites thought, likely to be taken; and possibly we may add, one that never would have been taken if Joab, the son of Zeruah, and Araunah the Jebusite had not lived, and that perhaps at the same time.

The first act of David on being made king over Israel was to attack Jerusalem (*i.e.* Jebus) with all his forces. The city in the valley fell into his hands, but the impregnable fortress on the hill above it baffled his most vigorous assaults. So secure, indeed, did its defenders deem themselves that, placing their lame and blind upon the walls, they defied David, saying, "Except thou take away the blind and the lame, thou shalt not come in hither."

Somehow David got to know how the Jebusites obtained their supply of water. There was evidently no chance of taking the stronghold by assaulting its walls. Would any form a forlorn hope and try the desperate expedient of going by one first pushing through the horizontal water channel, at the imminent risk of being drowned, then of scaling the perpendicular shaft, when one stone dropped from the top would probably be certain death, and afterwards of penetrating into the fortress through the narrow passage, which two or three could easily hold against a hundred?

Desperate indeed the attempt seemed, but there was no alternative plan; David therefore issued a proclamation to his army that whoever first got up the "gutter," or Tzinnor, which was the name of this aqueduct or subterraneous passage, and smote the Jebusites, should be commander-in-chief.

Great was the reward offered, but immense was the risk. David had plenty of heroes about him, who were not to be deterred from venturing on the most hazardous exploits; but, eager as they were to grasp the prize, only one attempted this most daring feat. That one (and sacred history justly records his name) was Joab.

He was a man of boundless ambition, who could brook no rival. The supreme command of David's army was the object on which his heart was set. This and his life he now staked on one throw. He made the venture and won.

Sacred history relates but the simple fact that "Joab the son of Zeruah went up first and was chief."

It might seem idle, therefore, to speculate how the deed was performed; how he drew off the water in the channel, or got through it without being drowned; how he scaled the rocky shaft without falling; how he clambered through the low passage (and perhaps at last opened the gates to his comrades); and in all this how he escaped the notice of the Jebusites.

The second Joab, an Englishman, ten years ago found it no pleasant work to follow the track of his predecessor even in time of peace. One cannot read the account of his ascent of the Tzinnor ("Jerusalem Recovered," pp. 244 to 247) without coming to the irresistible conviction that Joab never performed such a feat without aid from within—*i.e.*, that some confederate among the Jebusites helped him in what was nevertheless a dangerous exploit. That such were to be found is clear from the history of Jericho and Bethel, while, again, great as was Joab's valour, his craft was greater. Who, then, was the traitor among the Jebusites? With whom did Joab tamper about the secret surrender of the stronghold of Zion? What "bucksheesh" was given for the betrayal of the impregnable fortress?

Years after this, at the close of David's reign, we find a Jebusite (a man of rank, too, it is probable) by name Araunah, actually in possession (strange to say) of the threshing-floor just outside the city of David; and not only of the threshing-floor, which was naturally the common property of the city, but also of lands adjacent, which he sells to the king for the enormous sum of 600 shekels of gold by weight.

How any Jebusite came to be left in possession of so much valuable property in such a situation, the sacred history does not tell us.

Josephus says "Araunah was not slain by David in the siege of Jerusalem, because of the goodwill he bore to the Hebrews, and a particular benignity and affection which he had to the king himself."

I have no doubt it was something particular, yet not particularly creditable to Araunah, though, fortunately for him, we have no Jebusite account, nor, indeed, any professed account at all, of the transaction, otherwise there might be a revulsion of popular feeling as

to his noble character. Araunah was the (but *nil de mortuis nisi bonum*) one who lost nothing when Zion fell, neither life, nor goods, nor, so far as we know, even character.

One word in the Hebrew (Tzinnor), followed by Captain Warren's wonderful discovery of the secret passage leading from the Virgin's Fount, has enabled us to understand a most obscure and baffling passage in the Old Testament, and to follow the very track by which the adventurous Joab gained access to the stronghold of Zion.

Who will say that a great discovery is not recorded in chapter ix. of "Jerusalem Recovered?" Who will question about the Bible being the most accurate and truthful of all books?—Contributed by Mr. W. F. Birch to a Quarterly Statement of the Palestine Exploration Fund.

"THE CANAANITES DWELT AMONG THEM."

The failure of the Children of Israel to drive out the inhabitants of the land as they had been commanded to do, when, by the help of God, they conquered it, was the great cause of their subsequent idolatries, their constant forgetfulness of, and treason to their divine King, and all the evils that befell them, down to the day of the destruction of their temple and city, and their being carried away captive into the land of Babylon. Did we not know this fact, it would be difficult to understand their constant lapses into evil. There were good kings, statesmen, priests, and prophets, from time to time, who worked heroically to bring back the people to the knowledge of the true God, and for a time they appeared to succeed, but directly the strong binding power was removed, the king or prophet died, the reaction came, and they appear to have sunk to still deeper depths of sin. The idolatries of the dwellers in the land, with their orgies and lascivious rites, were more in accordance with the lowest passions of their carnal nature than was the pure worship of the pure God, and so the Children of Israel fell again and again.

"History repeats itself," it has been often said, not always exactly on the same lines of action, but in the development of like results from like causes; and the Church of God, His covenant people, we, and our fathers, have suffered, and are suffering to-day, because we permit the Canaanites to dwell in our midst, strike hands with them, make affinity with them, and reckon them in when we count up the people of God. In other words, the Church as a whole, and Christians as individuals, have too much in common with the world and its modes of action; they do not, dare not, it would appear, do as did the returned Jews after passing through the fires of the captivity, who when the idolatrous Samaritans said, "Let us build with you?" nobly replied, "Ye have nothing to do with us to build an house unto our God." They did not want, would not have, such help as that. We, on the contrary, not only do not reject such help when proffered, we seek it, and seek it also too frequently on such terms as the world chooses to give. How otherwise are we to understand the giving of theatrical performances, of *tableaux vivants*, and such like things, which we see advertised, from time to time, in behalf of our churches? How otherwise can we explain the presence of church members at the opera, dancing parties, and worldly assemblies; neglecting for these, it may be, the week-night services of their church? Or, how otherwise can we account for the fact that some even of the shepherds of the flock are found in forbidden places?

We need not go back to the history of the Old Testament Church to see the effect of a toleration of worldly practices. Look at the state of religion in England during the profligacy of the Stuarts. What brought about such a departure from the living power of the Gospel? Just that the Church had adopted the looseness of a loose time, and suffered itself to be carried away with it. How is it that in some of the cities of this continent there are scarcely any preachers to be found who dare stand up for pure Gospel truth and practical Christianity, who dare set themselves in opposition to the blatant forms of ungodliness by which they are surrounded—Sabbath-breaking, pleasure-seeking, worldliness? Why, because they know that their people are so permeated with these, that speaking against them means loss of popularity and of position. A pastor in one of these cities said to us, not long

since, that he was the only preacher there who dared, in this respect, to preach the whole truth; he added that because of this there was a strong feeling growing against him in his congregation, and he did not know how long he should be tolerated. Perhaps, like the prophet of old, he erred when he said, "I only am left;" but he did not err in his anticipation of the result, for he has since had to resign his charge. Another example. Some years ago a church in England, of which we knew something, received into its connection a publican; he was a man that had made money, was liberally disposed, and, as a consequence, his accession to the congregation was hailed by many, not by all, however, for there were those who feared for the effect. The story is too long to tell in detail; suffice it, that in five years the pastor had to be deposed for drunkenness, a habit contracted by his visits to the publican; one of the officers of the church had to resign and withdraw to save expulsion, for the same reason; and the feeling produced rent the church in twain, and it is not saying too much that it has never recovered from the results of the admission of that publican.

What then is the moral of this? Simply that Churches, equally with individuals, should have no fellowship with the unfruitful works of darkness; receive, and receive gladly, all who come to them, willing to live as becometh followers of the Lord Jesus; but not to tolerate for one moment the introduction of other than these, and most unmistakably that the face of every church member—of pastor and people alike—should be set as iron against the introduction of worldly practices into their midst, of making affinity with the devil for the service of God, and of offering upon the altar of the Highest polluted and worldly sacrifices.—*Canadian Independent.*

PUTTY AND PAINT.

Stepping into a new building the other day I saw a carpenter finishing some work; but there was one joint that would not go together as he desired. After working with it some time, and not finishing it to suit him, he left it, remarking, "A little putty and paint will make it all right." Ah, yes, thought I, how many defective places in our characters are only covered with "putty and paint;" and when the wear of the years shall remove these, how broken, how defective, and how repulsive will we appear to those who shall then see our sadly disjointed lives.

There is a young man full of noble pride and hope; friends are on every hand to help him, and he makes many earnest efforts; success is within his grasp, but, unknown to those who love him, he is allowing some improper habit, some wrong indulgence to lead him. It may be the sparkling glass that has the adder's sting in it; or the strange allurements of the gamblers' halls, when these are covered by the darkness of the night, and shut away from the sight of all good men, and when warned by his conscience and all the teachings of his better life of the wrong and the danger, he only puts on more carefully the outward look of innocence, and the attitude of goodness, while he does not change his habits; he is only covering them with "putty and paint." Wait until years shall pass, and deep-seated habit shall assert its sway, then all the "putty and paint" of his deception will be worn off, and the black deformity of his vices will stand out so prominently as to mar and destroy all the beauty and excellence of his other attainments. Or, confirmed bad habit disjoins and spoils the whole of life.

There is a young Christian; his soul is burning with intense desire to live a grand life-work; he makes the start, and for the time all is clear and bright before him; but by-and-by discouragements cross his path, he is disappointed in the lives of other Christians, he does not find the helps at hand that he had fondly hoped for and expected to find; duty now demands of him entire faithfulness, but he falters; he makes up his mind to hold on to an outward form of worship and of faith, while his life relaxes into the easy-going, careless life that is like those around him in the church. How my heart saddens when I see him, for I know that his forms of worship and nominal faith are only putty and paint, and they cover and hide for a time a backslidden life; but when the hour of anguish and death comes the "putty and paint" of his formality and dead faith will have all worn off, and the sad spectacle of a backslidden Christian is presented to meet the fearful demands of that dread hour. Is this a picture of your life, reader?

There is one glorious power that can take these lives of ours, and so thoroughly go through and through them that from the centre to the circumference of our being we will be filled with light and might, with truth and righteousness; then we are made so beautiful in life and character that we shall need no "putty and paint" to cover our defects; for the all-healing and all-cleansing blood of the Lamb shall have washed our sins away, and we through Him be made "whiter than snow." Then we stand the tests of life, the trial of death, and the flash of judgment life, and will gain the secure triumph of heavenly bliss forever.—*Rev. T. L. Tomkinson.*

THE DIVINE LIFE.

"Who lived amongst men." (In the original draft of the Nicene Creed—from the Creed of the Church of Palestine.)

Where shall we find the Lord?
Where seek His face adored?
Is it apart from men,
In deep sequestered den,
By Jordan's desert flood,
Or mountain solitude,
Or lonely mystic shrine,
That Heaven reveals the Life Divine?

Where shall we trace the Lord?
'Twas at the festal board,
Amidst the innocent mirth
And hallowed joys of earth,
Close neighbour, side by side,
With bridegroom and with bride,
Whilst flowed the cheering wine,
That first appeared the Life Divine.

What was the blest abode,
Where dwelt the Son of God?
Beside the busy shore,
Where thousands pressed the door,
Where town with hamlet vied,
Where eager traffic plied—
There with His calm design
Was wrought and taught the Life Divine.

What were the souls He sought?
What moved His inmost thought?
The friendless and the poor,
The woe: none else would cure,
The grateful sinner's cry,
The heathen's heavenward sigh—
Each in their lot and line
Drew forth the Love and Life Divine.

Where did He rest the while
His most benignant smile?
The little children's charms,
That nestled in His arms,
The flowers that round Him grew,
The birds that o'er Him flew,
Were nature's sacred sign
To breathe the spell of Life Divine.

Where shall the Lord repose,
When pressed by fears and foes?
Amidst the friends He loves,
In Bethany's dear groves,
Or at the parting feast,
Where yearning host and guest
In converse sweet recline,
Is closed in peace the Life Divine.

O Thou who once didst come
In holy happy home,
Teaching and doing good,
To bless our daily food;
Compassionating mind,
That grasped all human kind;
Even now amongst us shine,
True glory of the Life Divine.

—*Dean Stanley, in Macmillan's Magazine.*

PEACE.

The believer's peace is like a river for continuance. Look at it rising as a little brook among the mosses of the lone green hill; by-and-by it leaps as a rugged cataract; anon it flows along that fair valley, where the red deer wanders and the child loves to play—with the hum of village mill. Harken to its changeful hum as it ripples o'er its pebbly bed, or leaps adown the wheel, or sports in eddies where the trees bend down their branches to kiss the current. Anon the streamlet has become a river, and bears upon its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and grown vaster still, it becomes a stream broad enough to be an arm of old father ocean pouring its broad floods into the mighty main. The river abides the lapse of ages; it is no evanescent, moving cloud or transient rain flood, but in all its stages it is permanent.

"Men may come, and men may go,
But I flow on forever."

Evermore, throughout all generations, the river speedeth to its destined place. Such is the peace of

the Christian. He has always reason for comfort. He has not a consolation like a swollen torrent, which is dried up under the hot sun of adversity, but peace is his rightful possession at all times. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian's heart and mind, through Jesus Christ.—*Spurgeon.*

PROTESTANTISM IN FRANCE.

A very important meeting of the Protestants of Paris was held during the second week of February in the Temple of the Oratoire. The great audience room was crowded. A number of unusually earnest addresses were made. Those by Dr. de Pressensé and M. Fourneau, a converted Romish priest, and M. Riveillaud, were especially impressive. The first, who had just returned from a visit to Alsace, and who has an accurate knowledge of the state of opinion in all France, among other things, said this:

"Without disguising from myself any of the difficulties and obstacles presented to the progress of religion in our day, I am fully convinced that never since the age of the Reformation, was there so favourable an opportunity for the propagation of our faith. Circumstances have aroused us to special activity; an open door is before us; the people are most favourably predisposed to give us a fair hearing. Go where we may, if we can secure a large room for meeting, and call the people together to hear an exposition of the Gospel and a vindication of the principles of Christian liberty, we get eager and crowded audiences. Often when I have been asked to speak in such assemblages, I have felt myself thrilled, electrified as it were, by the sympathetic attention of the throng of earnest faces. This movement, which is drawing the mass of the people towards Protestantism, is to be explained by causes both external and internal. First of all, many thoughtful minds are impressed with the idea that our great democracy needs a ruling principle for its maintenance even as a social institution. There is nothing but religious principle which can have this salutary effect. Men turn to Catholicism, and they perceive at once from its often repeated anathemas, that no union is possible between it and the social conditions of modern democracy. It is vain, therefore, to look to it for the religious direction of the Republic. It is equally futile to appeal to the free-thinking school, which, at least, in its present predominant form—the materialistic—gives no recognition either to liberty or thought. Hence, enlightened and earnest men are drawn to the Gospel, and begin to perceive that religion may be an end, not a mere means and instrument of government.

"It must be ours to give to these inquiring minds the response they seek. Keeping as far as possible from the arena of party strife, we must shew them that here, in the liberty of the Gospel, is the ruling principle they desiderate. We must endeavour to set before them that fundamental principle of all true freedom—the freedom of the soul—justification by faith, the great lever of the Reformation.

"Our nation has been prepared for the Gospel, moreover, by the discipline of suffering. There are furrows in the Gospel field made by the plough which, in God's providence, has been allowed to cut deep into our light soil. And yet the atheism which lends fresh strength to the superstitions of Romanism is more busy than ever in its work of destruction. It is indefatigable in its propagandism, not only among the cultivated classes, but among the ignorant and the poor. Let this be to us only a fresh reason for putting forth all our energy, for the triumph of atheism would be infallibly the ruin of France.

"There is one more influence at work in our favour. We are enjoying, a new, and, in France, an unexampled, freedom of action. We possess for the first time absolute liberty of speech, and the right to assemble ourselves without restriction or restraint. Who can say how long this may last? Let us use the golden hour; let us work while it is day. Every barrier is removed; there is nothing to hinder our progress but our own indolence and cowardice. We must organize our Home Missions on a broad and courageous scale. God himself has opened the way, and He will be our Leader."

FATHER CHINIQUY, who has been lecturing in Australia, has been selected by the Synod of Eastern Australia to represent it in the Pan-Presbyterian Council in Philadelphia.

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, Proprietor.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 9, 1880.

HOME MISSION COMMITTEE.

THE Home Mission Committee for the Western Section held its half-yearly meeting last week, the sessions extending from Tuesday till Friday. We are glad to say that the receipts now exceed \$40,000, with the prospect of several thousands being added before the end of the month. To enable the Committee to meet its entire indebtedness, a sum of \$46,000 is required. It is earnestly to be hoped that there may be no holding back on the part of any of our congregations, and that all liabilities will at once be cancelled.

The claims of Manitoba received special attention. The Rev. D. McCrae, Rev. James Hastie, and Messrs. Copland, McGregor and Lawrence were appointed to the field. As will be observed from the advertisement in our columns, the Committee are still desirous of sending additional labourers. Mr. William Gallagher, of the graduating class of Knox College, was appointed to Sault Ste. Marie, and the Rev. James Duncan to Prince Albert. We hope to publish the minutes in full next week.

THE CHANGE OF THE BRITISH MINISTRY.

AS everyone knows, the result of the English elections makes a change of Ministry at an early date inevitable. The success of the Liberals has been unexpectedly great, and will exercise very wide and far-reaching influences upon the affairs not only of the British Empire, but of the world. The character of the new policy, however, may not be so antagonistic to that which it supersedes as some may imagine. It is even quite possible that the new men may affect a studious moderation, may initiate just as few changes as possible, and make these changes as insignificant as they can. If Mr. Gladstone is to be outside the Cabinet, this is as likely to be the policy as not, and, if so, the Ministry formed will only be one of transition. At no distant day the land laws, primogeniture, cheap and easy transfer of real estate, tenant right, local government, colonial connection, and last, but not least, the whole question of Church establishments will have to be grappled with and settled. If the new Cabinet is found to be either unable or unwilling to look such matters fairly in the face and do its best to their being fully and satisfactorily disposed of, then it will have to give place to some one else which both can and will. Indeed, before all the play is played out, more than either one or two Ministries may have to suffer shipwreck. If so, it cannot be helped. Such changes are inevitable in the long run, and compromises or "masterful inactivity" may delay, but they cannot prevent, their realization. The downfall of the Established Churches in Britain may not be so near as a good many imagine. Indeed, we believe that it is not. But that a mighty struggle over the question is inevitable and imminent is as clear as noonday, and it is equally evident that the present turn of affairs will greatly help to precipitate that conflict and to determine the character and com-

pass of its final result. But the Liberal triumph is substantially that of Gladstone, and it would be Hamlet with Hamlet left out with a vengeance, if the great leader who towers head and shoulders above all his peers should be left in the position of an outside supporter, while it is difficult to see how he could be in the Ministry in any other position than that of Premier. Time will shew. In the meanwhile, it is evident that Beaconsfield's career is closed, and a most marvellous one it has been, while there yet remains to his great rival the opportunity of still further distinguishing himself, and of closing a life of almost unparalleled activity, influence and honour with even more noticeable achievements and still greater and more beneficent victories.

"ECCLESIASTICAL TYRANNY" AND SECTIONAL EXCLUSIVENESS.

WE very willingly give "Anti-Bigot" an opportunity of stating his grievance and airing his indignation without, however, our being at all convinced that the occurrence referred to is of sufficient importance to provoke any criticism, hostile or otherwise, or to give any who are outside of the Anglican Church the slightest reason for being either pained or astonished. It is only of a piece with the ordinary attitude assumed by that denomination and by all its office-bearers and members, so far as they are true to its traditions and formularies, toward all the non-Episcopal sections of the Church visible. In their estimation a Church without a prelate is no Church at all, its ministers are not messengers of Christ, and its members are not within the seal of the covenant, but are handed over to the "uncovenanted mercies of God." No doubt a good many of them are better than their creed, and the warmth of their Christian affection makes their ecclesiastical logic go to the wall. But what of that? The arrogance of their Church system is unchanged all the same, and the very recognition of their "dissenting brethren" is too generally of such a character as to shew how painful has been the effort and how very imperfect is the affected cordiality. For our part we prefer the insolent isolation of the High Churchman with his foolish, unfounded claims to Apostolic Succession, his equally offensive and unfounded affectation of superior culture and acquirement, his meagre preaching powers, his zeal about Church millinery, his clerical histrionics, his priestly assumption and his honestly avowed conviction that he and his are exclusively the "Lord's heritage," to the very imperfect and generally very unsuccessful attempts at fraternal intercourse on the part of others who still hold keenly to a system which unchurches those whom they try to call brethren, and degrades, insults, and dishonours, as far as it can, many whom they affect to regard as the messengers of the Churches and the glory of Christ, though, if they were true to their Church theory, they would hold something the very opposite. The fact is, that so long as the figment of Apostolic Succession and the affectation of diocesan Episcopal superiority are adhered to, there is no probability of clerical or ecclesiastical intercourse between the Episcopal and non-Episcopal bodies of professed Christians, inasmuch as the only terms possible are unequal, and, therefore, necessarily repellent and offensive, so that the sooner this is recognized and acted upon, so much the better for individual comfort and denominational self-respect. Why should Presbyterians feel sore or indignant because their Church order is not recognized and their Church fellowship is unshared? They might as well complain that they had been "cut" on the streets or that their professed friendship had been declined with or without thanks. It is quite true that no man of sense attaches much, if any, importance to all the ludicrous arrangements of "precedence" which have been, some short time ago, graciously provided for us uncultivated provincials; but what man of ordinary self-respect would submit to be found in any one place, or to take part in any one act, where he would necessarily be branded by a civil and social enactment, which has all the force of a law, as the inferior of men, whom, except in the matter of sacerdotal arrogance and clerical pretension, which the State has no right either to recognize or endorse, it would be positively ludicrous to classify, even as his equals, and far more as his superiors, whether intellectual power, scholarly acquirement, or saintly character, were taken as the test. Time was, and that not so long gone by, when the ministers of every

denomination in Canada, except those of the Churches of England and Rome, were branded as suspected and inferior persons, who could not be trusted even to perform the marriage ceremony, except they took the oath of allegiance, though they had been born British subjects and treason had never been associated with their names. That time has passed; but, surely full equality before the law cannot even yet be spoken of as secured, when the most aged, venerable, and learned office-bearer in any non-Episcopal Church cannot take part in any civil ceremonial, or mingle in any social, general gathering, without having to acquiesce in the declaration which the civil authorities have made, that he is officially and socially inferior to some who, compared with him, are in age but boys, and not much otherwise in all which gives a genuine claim to social honour or individual deference.

What is left for any self-respecting man so long as these offensive distinctions, which are merely matters of Church arrangement and ought to have been kept as such, continue, but to see to it that his Church shall not be degraded or insulted in his person. The world is wide. The work is pressing; and the time is short. True men have neither need nor inclination to lie down in the dust and ask others to trample upon them, while those who do thus abase themselves have little reason to complain of treatment which is only what they might have anticipated.

If the young man spoken of is aggrieved by the treatment meted out to him by Bishop Lewis, the remedy is clear and easy. Let him walk out of a Church where such treatment is not only possible, but where it is absolutely necessary if its rules and assumptions are not to become unmeaning formulæ, statements of facts no longer acknowledged to be real, and the regulators of a discipline which has lost its significance and is entirely shorn of its power. The grievance, in short, is not a practical one. There is always room outside of any little piece of ecclesiastical garden ground, and if any of Christ's professing people refuse to acknowledge Presbyterians, either individually as Christians or unitedly as a Church, why, so be it. We shall not break our hearts over the circumstance. The loss will be theirs in the narrowing of their Christian sympathies, not ours in the forfeiture of their countenance and patronage. Presbyterians are as ready as any can be to say to all Christ's genuine followers by whatever name they may be known, "With you if possible;" but they have no hesitation in completing, with all emphasis, the well-known phrase, by adding "but without you if necessary." And it will not be well for their individual comfort or for their denominational prosperity if ever this proviso is not recognized and acted upon: "If with you, then on terms of perfect equality or not at all." Anything short of this makes Christian intercourse impossible, and united action a dream.

HOME MISSION COMMITTEE.

SUMMER APPOINTMENTS—1880.

- Quebec.—Messrs. G. McArthur and J. G. Pritchard.
- Montreal.—Messrs. A. H. Macfarlane, Jos. Allard, S. Carriere, J. P. Grant, Rev. J. Jones.
- Glengarry.—Messrs. G. C. Patterson, C. McLean, P. R. Ross, J. A. Morrison.
- Ottawa.—Messrs. Jas. Cumberland, Arch. McLaren, Arch. Lee.
- Lanark and Renfrew.—Messrs. J. A. Turnbull, P. Pollock, W. Meikle, R. C. Murray, M. D. M. Blakely, G. T. Bayne, J. B. Stewart, S. Duclos, Jas. Robertson, Rev. A. McLean, Rev. M. Turnbull, Rev. S. J. Taylor.
- Kingslon.—Messrs. D. Bickell, Thos. Nixon, D. Kellock, Jos. Andrew, W. S. Smith, Jas. Dow.
- Peterborough.—Messrs. W. H. Hunt, John Currie, D. McCannell.
- Lindsay.—Messrs. A. B. Dobson, A. G. McLachlan, Rev. A. McKay.
- Toronto.—Messrs. Jas. Ross (of Knox), W. A. Hunter, A. W. Baird, Jas. Cameron, R. Y. Thomson, John Neil, J. Mutch, R. M. Craig, Jas. Ross (of Queen's), Jas. Mason.
- Barrie.—Messrs. J. K. Wright, J. Mowat, C. H. Cook, J. S. Hardy, A. Love, Hugh McMillan, John McArthur, J. K. Baillie.
- Owen Sound.—Messrs. A. Henderson, D. Stalker, R. G. Sinclair, D. A. McLean, J. F. McLaren, R. McKibbin.
- Saugeen.—Messrs. Jas. R. Johnson, A. Wilson, John McLeod, W. H. W. Boyle, D. G. Cameron.

Guelph.—Messrs. M. McGregor, W. McKinley, Angus McKay.

Hamilton.—Messrs. Thos. Scouler, Jas. McDonald, S. Carruthers, E. Hutt, H. C. Howard, Jas. M. Farland.

London.—Messrs. D. McColl, John Chisholm, — Willart, — Henderson.

Chatham.—Messrs. D. B. McDonald, R. Nairn, J. Cairns.

Stratford.—Mr. W. Shearer.

Bruce.—Messrs. Jos. Builder, W. Gallagher (to Sault Ste. Marie).

Students will please at once correspond with the Convener of the Home Mission Committee of the Presbytery to whose bounds they are allocated, from whom particulars will be obtained as to the fields to be supplied, etc.

The following are the names of the respective Conveners: Quebec, Rev. A. F. Tully, Sherbrooke (Q); Montreal, Rev. R. H. Warden, Montreal (Q); Gengarry, Rev. D. H. McLennan, Alexandria (O); Brockville, Rev. G. Burnfield, Brockville; Ottawa, Rev. F. W. Farries, Ottawa; Kingston, Rev. Thomas G. Smith, Kingston; Peterborough, Rev. J. Cleland, Port Hope; Whitby, Rev. A. A. Drummond, Newcastle; Lindsay, Rev. J. R. Scott, Cambray; Toronto, Rev. J. M. King, A.M., Toronto; Barrie, Rev. Robt. Moodie, Stayner; Owen Sound, Rev. J. Sommerville, Owen Sound; Saugeen, Rev. J. Campbell, Harriston; Guelph, Rev. R. Torrance, Guelph; Hamilton, Rev. George Bruce, St. Catharines; Paris, Rev. W. Cochran, D.D., Brantford; London, Rev. George Cuthbertson, Wyoming; Chatham, Rev. W. Walker, Chatham; Stratford, Rev. Robt. Hamilton, Motherwell; Bruce, Rev. Andrew Tolmie, Saugeen; Huron, Rev. A. Stewart, Clinton; Matland, Rev. R. Leask, St. Helen's.

N.B.—The attention of Presbyteries and students is directed to the regulation of the General Assembly fixing the salaries of missionaries as follows: *Students of Divinity*, during the summer, six dollars per Sabbath, with board and travelling expenses to the field of labour; *Catechists* (including students in the literary course), five dollars per Sabbath with board.

W. COCHRANE, D.D., Chairman.
ROBT. H. WARDEN, Secretary.

Montreal, 3rd April, 1880.

RECEIPTS FOR CHURCH SCHEMES UP TO FIFTH APRIL.

Home Mission.—Receipts from all sources, \$30,624.65; receipts to same date last year, \$22,965.07: increase, \$17,659.58

Foreign Mission.—Receipts from all sources, \$16,387.71; receipts to same date last year, \$16,435.11: decrease, \$47.40.

College Fund.—Receipts up to date from collections, \$7,807.43; receipts up to date last year, \$7,011.14: increase, \$796.29.

Widows' Fund.—No special collection this year. Amount of contributions, donations, etc., \$1,006.75; amount last year, \$2,922.05: decrease, \$1,916.30.

Aged and Infirm Ministers' Fund.—Amount received from collections and rates, \$4,357.55; amount received last year, \$4,016.20: increase, \$341.35. N.B.—In collections there is a decrease of \$16.30, but an increase in rates of \$356.85.

French Evangelization.—Amount received in Toronto to date, \$3,629.01; amount received in Toronto last year, \$5,422.57: increase, \$206.44.

Assembly Fund.—Amount from congregations to date, \$2,656.63; last year, \$2,879.90: decrease \$223.27.

Total increase, \$19,003.66; total decrease, \$2,186.97: net increase, \$16,816.69.

MISSIONARY INTELLIGENCE.

Steps are being taken by the United Presbyterian Church of Scotland with a view to rendering its mission churches in Jamaica self-supporting. Assistance is gradually to be withdrawn so as to stimulate local effort, and it is expected that in a very few years the object aimed at will be fully secured. In connection with this we learn from the statements of the Foreign Mission Secretary of that Church, that in 1859 the number of congregations connected with the Mission was 25; the membership, 4,193; the attendance on public worship, 8,015; and 2,881 at the Lord's supper. In 1878, the number of churches was 31; the membership had risen to 6,691; the average attendance to

9,622; and at the Lord's supper 3,956. During these twenty years the Home Church expended on its Jamaica Missions \$107,674 9/12, but the yearly outlay had been gradually diminishing. After the present year nothing is to be given for the support of schools, and it is hoped that, say in four or five years hence, the Jamaica Presbyterian Church will be self-supporting, with the prospect of having a full supply of native pastors and teachers and being able to establish and support preaching stations in destitute localities.

The Rev. T. R. Sampson, of the United States Presbyterian Church Mission to Greece, is devoting a portion of his busy Sabbath in Athens to supply the wants of a few of the British located at the Piræus. The following extracts from a recent letter from him will be read with interest—"For more than two months the services have been regularly held, at first in one of the public schools, but recently in a large room in a central situation, easily accessible to the sailors also. The seamen who were in the port subscribed quite a little sum to help to purchase lamps, chairs, book-cases, etc., so that the room may be used during the week as a reading-room for them.—There are eleven Scotch and English families resident at the Piræus, with many children, who have no service to which they will go. There is a *very High Church* chaplain to the legation who has a service for two or three persons. Since these services of mine have been commenced, the residents come out regularly, and Mrs. Sampson has organized a Sabbath school for the children. Certainly this is a case which should appeal to your Committee. I feel certain that a good work could be done among these people and the sailors, while the same hall could be used for the Greeks once or twice a week. Last Sabbath twenty-six persons were present. It would need from you the rent of the hall, or about £50 per annum."

The members of the Victoria Nyanza Mission report from Uganda that friendly relations with King M'tesa have been re-established, and that the services at the palace have been resumed. The nervous jealousy entertained by the King regarding Egyptian intrigue, and his suspicion of our missionaries being concerned in it, had happily been allayed. The chief hindrance now arises from the Jesuit missionaries. They have arrived in great numbers, and, notwithstanding a promise made by a missionary belonging to the same Church, though not to the same order, have selected the headquarters of the Church of England Mission as the principal point of attack. They have attended the service at the Court, and, in a very marked manner, have shewn their disrespect by keeping their seats while others, that is, all the court, knelt. On being asked by M'tesa whether they did not worship our Lord, they replied with much vehemence and gesture, that they had no connection with Protestant "lies," and they denounced our missionaries as "liars." These slanderous words seem to have recurred frequently in their discourse. King M'tesa exclaimed in bewilderment, "What am I to believe? Who is right? First I was a heathen, then a Mohammedan, then a Christian; now some more white men come and tell me these English are liars. Perhaps, if I follow these new men, other white men will come and tell me these men also are liars." The English missionaries reply to all accusations of falsehood, as their Lord and Master has taught them to reply, by invariably referring to the Book. They inform M'tesa that he can exercise his own judgment by an appeal to those portions of the Bible which have been rendered into the Waganda language, and point to other passages which can be translated for him at any time. The "Weekly Bulletin of the Missions Catholiques," published at Lyons, gives an account of Père Lourdel's reception at Uganda. He acknowledges the hospitality shewn to those of his brethren who were advancing from the east coast, when, ill and weary, and travel-stained, they reached the Church mission station at Kpwappa. "As regards food, it failed us entirely, and we should have died of hunger but for the generous and kind help of the Anglican Mission. Notwithstanding all that separates us, and the little gratification the arrival of Catholic missionaries must have caused them, they received us as real brothers." Mr. Pearson, one of the Church missionaries, in his last letter, writes: "You may rest assured that the work here shall not be given up while there is a plank to float on." Some of the Church missionaries have retired for a time, but three remain, and an appeal is made for more men.

BOOKS AND MAGAZINES.

Cassell's Family Magazine for March.

Toronto: J. P. Colquhoun.

Excellent as usual, with something to suit almost everybody.

National Quarterly Review, January, 1880.

New York: American News Company.

We must apologize for being so long in noticing the last number of this excellent Review. It has recently been enlarged and greatly improved.

International Review for April.

New York: A. S. Barnes & Co.

This number is even more than usually good. Almost all the articles are of general interest and are of a vigorous and popular character.

The Foundations.

By John Monroe Gibson, D.D., Chicago. Chicago: Jansen, McLurg & Co. 1880.

This new work of Dr. Gibson's consists of twelve lectures on the evidences of Christianity, which were delivered during the past winter to large audiences in Chicago and have been given to the public at the urgent request of many who heard them. We cordially thank Dr. G. for acceding to this very reasonable and proper desire, for these lectures, both in manner and matter, will be found to be just the thing which many thoughtful yet perplexed persons need, to direct their inquiries and resolve their doubts. It is scarcely necessary to say to all who know Dr. Gibson that a fine, healthy, genial spirit is displayed throughout the whole discussion; that there are no harsh, sarcastic or denunciatory remarks indulged in; no insinuations of bad faith or conscious dishonesty against the opponents of Christianity; no contemptuous affectation of superior ability, more accurate scholarship, or more cogent reasoning; no clerical assumption; no weak pietistic grimace. The doctor addresses himself to his work with all the frank brotherly kindness which every man ought to cherish and exhibit towards his fellows, and with all the quiet, modest confidence of one who knows thoroughly the ground he occupies and the arguments he means to adduce. Whether or not in every case the argument may be recognized as satisfactory, we shall not say. Indeed, that would be too much either to expect or affirm. But we think we may assert with all confidence that the least sympathetic reader will be ready enough to acknowledge the transparent honesty of the writer, his manly candour, his vigorous thinking, and his attractive style. The work is popular, but not therefore superficial. It does not enter into those minute details which, however appropriate to the professor's chair, would have been quite out of place on the lecturer's platform. The style is fresh, vigorous and incisive. There are no involved and lengthy sentences, no latinized platitudes, no attempts at what some call fine, but most feel to be bombastic, writing. Dr. Gibson has something to say, and he says it and has done. We are far from affirming that he is equally successful in each of these lectures, but where all are so good in spirit and execution, it would be invidious to make distinctions or raise objections. Many of the author's old friends in Canada will welcome this short, handy, little book, it may be at first for his sake, but on further acquaintance we are sure that welcome will be continued for its own. In these days of bustle and business any work of the kind must be short, in order to reach those for whom it is specially intended. "The Foundations" has this recommendation. It consists of some 200 pages which are of that shape and size which Dr. Johnson said were most calculated to be useful, namely, such as a man can hold in his hand while he toasts his feet by the fireside. We anticipate for the work a large circulation in the States, and our satisfaction will be increased if it also become widely known throughout the Dominion.

WE call special attention to the advertisement in to-day's issue of the Woman's Foreign Missionary Society's annual meeting which is to be held in Hamilton on the 13th inst. The enlightened zeal and energy with which Christian women have entered into all religious and benevolent enterprises have always been among the great factors of success; and in the growing interest in missionary work, so increasingly manifest in the Canadian Presbyterian Church, we thankfully recognize the same fact and bless God for the same powerful and heaven-directed influence.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XLII.—Continued.

Poor Mrs. Haldane seemed destined to be her son's evil genius to the end. When people take a false view of life there seems a fatality in all their actions. The very fact that they are not in accord with what is right and true causes the most important steps of their lives to appear ill-timed, injudicious and unnatural. That they are well-meaning and sincere does not help matters much, if both tact and sound principle are wanting. Mrs. Haldane belonged to the class that are sure that everything is right which seems right to them. True, it was a queer little jumble of religious prejudices and conventional notions that combined to produce her conclusions; but when once they were reached, no matter how absurd or defective they appeared to others, she had no more doubt concerning them than of the Copernican system.

Her motherly feelings had made her willing to take her son to some hiding-place in Europe; but since that could not be, and perhaps was not best, she had thoroughly settled in her own mind that he should accept of her offer and live at her expense the undemonstrative life of an oyster in the social and moral ooze of the obscurest mud-bank he could find. In this way the terrible world might be led to eventually leave off talking and thinking of the Haldane family—a consummation that appeared to her worth any sacrifice. When the morning paper brought another vile story (copied from the "Hillaton Courier") of her son's misdoings, her adverse view of his plans and character was confirmed beyond the shadow of a doubt. She felt that there was a fatality about the place and its associations for him, and her one hope was to get him away.

She cut the article from the paper and enclosed it to him with the accompanying note:

"We go to New York this afternoon, and sail for Europe to-morrow. You send us in parting a characteristic souvenir which I return to you. The scenes and associations indicated in this disgraceful paragraph seem more to your taste than those which your family have hitherto enjoyed as their right for many generations. While this remains true, you, of necessity, cut yourself off from your kindred, and we, who are most closely connected, must remain where our names cannot be associated with yours. I still cherish the hope, however, that you may find the way of the transgressor so hard that you will be brought by your bitter experience to accept of my offer and give the world a chance to forget your folly and wickedness. When you will do this in good faith (and my lawyer will see that it is done in good faith), you may draw on him for the means of a comfortable support.

"In bitter shame and sorrow, your mother,
"EMILY HALDANE."

This letter was a severe blow to her son, for it contained the last words of the mother that he might not see for years. While he felt it to be cruelly unjust to him and his present aims, he was calm enough now to see that the distorted paragraph which led to it fitted in only too well with the past, and so had the colouring of truth. When inclined to blame his mother for not waiting for his versions of these miserable events and accepting of them alone, he was compelled to remember that she was in part awakened from her blind idolatry of him by the discovery of his efforts to deceive her in regard to his increasing dissipation. Even before he had entered Mr. Arnot's counting-room he had taught her to doubt his word, and now she had evidently lost confidence in him utterly. He foresaw that this confidence could only be regained by years of patient well-doing, and that she might incline to believe in him more slowly even than comparative strangers. But he was not disposed to be very angry and resentful, for he now had but little confidence in himself. He had been led, however, by his bitter experience, and by Mrs. Arnot's faithful ministry, to adopt that lady's brief but comprehensive creed. He was learning to trust in Christ as an all-powerful and personal friend; he was daily seeking to grasp the principles which Christ taught, but more clearly acted out, and which are essential to the formation of a noble character. He had thus complied with the best conditions of spiritual growth, and the crude elements of his character, which had been rendered more chaotic by evil, slowly began to shape themselves into the symmetry of a true man.

In regard to his mother's letter, all that he could do was to enclose to her, with the request that it be forwarded, Mr. Ivison's defence of him, which appeared in the "Courier" of the following morning.

"You perceive," he wrote, "that a stranger has taken pains to inform himself correctly in regard to the facts of the case, and that he has for me some charity and hope. I do not excuse the wrong of my action on that occasion or on any other, but I do wish, and I am trying, to do better, and I hope to prove the same to you by years of patient effort. I may fail miserably, however, as you evidently believe. The fact that my folly and wickedness have driven you and my sisters into exile, is a very great sorrow to me, but compliance with your request that I should leave Hillaton and go into hiding would bring no remedy at all. I know that I should go worse anywhere else, and my self-respect and conscience both require that I should fight the battle of my life out here, where I have suffered such disgraceful defeat."

CHAPTER XLIII.—MR. GROWTHER "STUMPED."

About three weeks after the occasion upon which Haldane's human nature had manifested itself in such a disastrous manner, as he had supposed, Mrs. Arnot, Dr. Barstow and Mr. Ivison happened to find themselves together at an evening company.

"I have been wishing to thank you, Mr. Ivison," said the lady, "for your just and manly letter in regard to young Haldane. I think it encouraged him very much, and has

given him more hopefulness in his work. How has he been doing of late? The only reply he makes to my questioning is, 'I am plodding on.'"

"Do you know," said Mr. Ivison, "I am beginning to take quite an interest in that young fellow. He has genuine pluck. You cannot understand, Mrs. Arnot, what an ordeal he has passed through. He is naturally as mettlesome as a young colt, and yet, day after day, he was subjected to words and actions that were to him like the cut of a whip."

"Mr. Ivison," said Mrs. Arnot, with a sudden moisture coming into her eyes. "I have long felt the deepest interest in this young man. In judging anyone I try to consider not only what he does, but all the circumstances attending upon his action. Knowing Haldane's antecedents, and how peculiarly unfitted he was, by early life and training, for his present trials, I think his course, since he was last released from prison, has been very brave;" and she gave a brief sketch of his life and mental states, as far as a delicate regard for his feelings permitted, from that date.

Dr. Barstow, in his turn, also became interested, not only in the youth for his own sake, but also in the workings of his mind and his spiritual experiences. It was the good doctor's tendency to analyze everything, and place all psychological manifestations under their proper theological heads.

"I feel that I indirectly owe this youth a large debt of gratitude, since his coming to our church, and his repulse, in the first instance, has led to decided changes for the better in us all, I trust. But his experience, as you have related it, raises some perplexing questions. Do you think he is a Christian?"

"I do not know. I think he is," replied Mrs. Arnot.

"When do you think he became a Christian?"

"Still less can I answer that question definitely."

"But would not one naturally think it was when he was conscious of that happy change in the study of good old Dr. Marks?"

"Poor Haldane has been conscious of many changes and experiences, but I do not despise or make light of any of them. It is certainly sensible to believe that every effect has a cause; and for one I believe that these strange, mystical, and often rich and rapturous experiences, are largely and perhaps wholly caused in many instances by the direct action of God's Spirit on the human spirit. Again, it would seem that men's religious natures are profoundly stirred by human and earthly causes, for the emotion ceases with the cause. It appears to me that if people would only learn to look at these experiences in a sensible way, they would be the better and the wiser for them. We are thus taught what a grand instrument the soul is, and of what divine harmonies and profound emotions it is capable when played upon by any adequate power. To expect to maintain this exaltation with our present nature is like requiring of the athlete that he never relax his muscles, or of the prima donna that she never cease the exquisite trill which is but the momentary proof of what her present organization is capable of. And yet it would appear that many, like poor Haldane, are tempted on one hand to entertain no Christian hope because they cannot produce these deep and happy emotions; or, on the other hand, to give up Christian hope because these emotions cease in the inevitable reaction that follows them. In my opinion it is when we accept of Christ as Saviour and Guide we become Christians and a Christian life is the maintenance of this simple yet vital relationship. We thus continue branches of the 'true vine.' I think Haldane has formed this relationship."

"It would seem from your account that he had formed it, consciously, but a very brief time since," said Dr. Barstow, "and yet for weeks previous he had been putting forth what closely resembles Christian effort, exercising Christian forbearance, and for a time at least enjoying happy spiritual experiences. Can you believe that all this is possible to one who is yet dead in trespasses and sins?"

"My dear Dr. Barstow, I cannot apply your systematic theology to all of God's creatures any more than I could apply a rigid and carefully-lined-out system of parental affection and government to your household. I know that you love all of your children, both when they are good and when they are bad, and that you are ever trying to help the naughty ones to be better. I am inclined to think that I could learn more sound theology on these points in your nursery and dining-room than in your study. I am sure, however, that God does not wait till his little bewildered children reach a certain theological mile-stone before reaching out His hand to guide and help them."

"You are both better theologians than I am," said Mr. Ivison, "and I shall not enter the lists with you on that ground; but I know what mill-life is to one of his caste and feeling, and his taking such work, and his sticking to it under the circumstances, is an exhibition of more pluck than most young men possess. And yet it was his only chance for when people get down as low as he was they must take any honest work in order to obtain a foothold. Even now, burdened as he is by an evil name, it is difficult to see how he can rise any higher."

"Could you not give him a clerkship?" asked Mrs. Arnot.

"No, I could not introduce him among my other clerks. They would resent it as an insult."

"You could do this," said Mrs. Arnot with a slight flush, "but I do not urge it or even ask it. You are in a position to shew great and generous kindness toward this young man. As he who was highest stooped to the lowliest, so those high in station and influence can often stoop to the humble and fallen with a better grace than those nearer to them in rank. If you believe that this young man is now trustworthy, and that trusting him would make him still more so, you could give him a desk in your private office, and thus teach your clerks a larger charity. The influential and assured in position must often take the lead in these matters."

Mr. Ivison thought a moment and then said: "Your proposition is unusual, Mrs. Arnot, but I'll think of it. I make no promises, however."

"Mr. Ivison," added Mrs. Arnot, in her smiling, happy way, "I hope you may make a great deal of money out of your business this year; but if by means of it you can also

aid in making a good and true man you will be still better off. Dr. Barstow here can tell you how sure such investments are."

"If I should follow your lead and that of Dr. Barstow all my real estate would be in the 'Celestial City,'" laughed Mr. Ivison. "But I have a special admiration for the grace of clear grit; and this young fellow in declining his mother's offer and trying to stand on his feet here in Hillaton, where every one is ready to tread him down, shews pluck, whatever else is wanting. I've had my eye on him for some time, and I am about satisfied he is trying to do right. But it is difficult to know what to do for one of his ugly reputation. I will see what can be done, however."

That same evening chilly autumn winds were blowing without, and Mr. Growther's passion for a wood fire upon the hearth was an indulgence to which Haldane no longer objected. The frugal supper was over, and the two oddly diverse occupants of the quaint old kitchen looked at the red coals in silence, each busy with his own thoughts. At last Haldane gave a long deep sigh, which drew to him at once Mr. Growther's small twinkling eyes.

"Tough old world: isn't for sinners like us?" he remarked.

"Well, Mr. Growther, I've got rather tired of inveighing against the world; I'm coming to think that the trouble is largely with myself."

"Umph!" snorted the old man, "I've allers knowed the trouble was with me, for of all crabbed, cranky, cantankerous, old——"

"Hold on," cried Haldane laughing, "don't you remember what Mrs. Arnot said about being unjust to one's self? The only person that I have ever known you to wrong is Jeremiah Growther, and it seems to me that you do treat him outrageously sometimes."

At the name of Mrs. Arnot the old man's face softened, and he rubbed his hands together as he chuckled, "How Satan must hate that woman!"

"I was in hopes that her words might lead you to be a little juster to yourself," continued Haldane, "and it has seemed to me that you, as well as I, have been in a better mood of late."

"I don't take no stock in myself at all," said Mr. Growther emphatically. "I'm a crooked stick and allers will be—a regular old gnarled, knotty stick, with not 'nuff good timber in it to make a penny whistle. That I haven't been in as cussin' a state as usual, isn't because I think any better of myself, but your Mrs. Arnot has set me a-thinkin' on a new track. She come to see me one day while you was at the mill, and we had a real speret'ul tussel. I argued my case in such a way that she couldn't git around it, and I proved to her that I was the driest and crookedest old stick that ever the devil twisted out of shape when it was a growin'. On a sudden she turned the argement agin me in a way that has stumped me ever since. 'You are right, Mr. Growther,' she said, 'it was the devil and not the Lord that twisted you out of shape. Now who's the stronger,' she says, 'and who's goin' to have his own way in the end? Suppose you are very crooked, won't the Lord get all the more glory in making you straight, and won't His victory be all the greater over the evil one?' Says I, 'Mrs. Arnot, that's puttin' my case in a new light. If I should be straightened out, it would be the awfulest set-back Old Nick ever had; and if such a thing should happen he'd never feel sure of anyone after that.' Then she turned on me kinder sharp, and says she, 'What right have you got to say that God is allers lookin' round for easy work? What would you think of a doctor who would take only slight cases, and have nothing to do with people who were gittin' dangerous-like? Isn't Jesus Christ the great Physician, and don't your common sense tell you that He is just as able to cure you as a little child?'"

"I declare I was stumped. Like that ill-mannered cuss in the Scrip'ter, who thought his old clothes good enough for the weddin', I was speechless."

"But I got a worse knock down than that. Says she, 'Mr. Growther, I will not dispute all the hard things you have said of yourself (you see I had beat her on that line of argement); I won't dispute all that you say (and I felt a little sot up agin, for I didn't know what she was a-drivin' at), but,' says she, 'I think you've got some natural feelin's. Suppose you had a little son, and while he was out in the street a wicked man should carry him off and treat him so cruelly that, instead of growin' to be strong and fine lookin' he should become a puny deformed little critter. Suppose at last you should hear where he was, and that he was longin' to escape from the cruel hands of his harsh master, who kept on a-treatin' of him worse and worse, would you, his father, go and coolly look at him, and say, 'If you was only a handsome boy, with a strong mind in a strong body, I'd deliver you out of this man's clutches and take you back to be my son again; but since you are a poor, weak, deformed little critter that can never do much, or be much, I'll leave you here to be abused and tormented as before;' is that what you would do, Mr. Growther?'"

"Well, she spoke it all so earnest and real like that I got off my guard, and I just riz right up from my cheer, and I got hold of my heavy old cane there, and it seemed as if my hair stood right up on end, I was that mad at the old curmudgeon that had my boy, and I half shouts, 'No! that ain't what I'd do; I'd go for that cuss that stole my boy, and for every blow he'd given the little chap, I'd give him a hundred.'"

"But what would you do with the poor little boy?" she asks. At that I began to choke, my feelin's was so stirred up, and moppin' my eyes, I said, 'Poor little chap, all beaten and abused out o' shape! What would I do with him? Why, I couldn't do 'nuff for him in tryin' to make him forget all the hard times he'd had.' Then says she, 'You would twit the child with being weak, puny, and deformed, would you?' I was now hobblin' up and down the room in a great state of excitement, and says I, 'Mrs. Arnot, mean a man as I am, I wouldn't treat any human critter so, let alone my own flesh and blood, that had been so abused that it makes my heart ache to think on't.'"

"Don't you think you would love the boy a little even though he had a hump on his back, and his features were

thin and sharp and pale?" "Mrs. Arnot," says I, moppin' my eyes agin, 'if you say another word about the little chap I shall be struck all of a heap, fur my heart jist kinder—kinder pains like a tooth-ache to do somethin' for him.' Then all of a sudden she turns sharp on me agin, and says she, 'I think you are a very inconsistent man, Mr. Growther. You have been runnin' yourself down, and yet you claim to be better than your Maker. He calls Himself our Heavenly Father, and yet you are sure that you have a kinder and more fatherly heart than He. You are one of His little, weak, deformed children, twisted all out of shape, as you have described, by His enemy and yours; and yet you the same as say that you would act a great deal more like a true father toward your child than He will toward His. You virtually say that you would rescue your child and be pitiful and tender toward him, but that your Heavenly Father will leave you in the clutches of the cruel enemy, or exact conditions that you cannot comply with before doing anything for you. Haven't you read in the Bible that "like as a father pitieth his children, so the Lord pitieth them that fear Him?" You think very meanly of yourself, but you appear to think more meanly of God. Where is your warrant for doing so?"

"The truth bust in on me like the sunlight into this old kitchen when we open the shutters of a summer mornin'. I saw that I was so completely floored in the argement, and had made such a blasted old fool of myself all these years, that I just looked around for a knot-hole to crawl into. I didn't know which way to look, but at last I looked at her, and my withered old heart gave a great thump when I saw two tears a-standin' in her eyes. Then she jumps up, and gives me that warm hand o' her'n, and says, 'Mr. Growther, whenever you wish to know how God feels toward you, think how you felt toward that little chap that was abused and beaten all out o' shape,' and she was gone. Well, the upshot of it all is that I don't think a bit better of myself—not one bit—but that weakly little chap with a peaked face, and a hump on his back, that Mrs. Arnot made so real like that I see him a-lookin' at me out of the cheer there half the time—he's makin' me better acquainted with the Lord, for the Lord knows I've got a hump on my back and humps all over; but I keep a-saying to myself, 'like as a father pitieth his children,' and I don't feel near as much like cussin' as I used to. That little chap that Mrs. Arnot described is doing me a sight o' good, and if I could find some poor little critter just like him, with no one to look after him, I'd take him in and do for him in a minit."

"Mr. Growther," said Haldane, huskily, "you have found that poor, misshapen, dwarfed creature, that I fear will never attain the proportions of a true man. Of course you see through Mrs. Arnot's imagery. In befriending me you are caring for one who is weak and puny indeed."

"Oh, you won't answer," said Mr. Growther, with a laugh. "I can see that your hump is growin' wisely less every day, and you're too big and broad-shouldered for me to be a-pettin' and a-yeamin' over. I want just such a peaked little chap as Mrs. Arnot pictured out, and that's doin' me such a sight o' good."

Again the two occupants of the old kitchen gazed at the fire for a long time in silence, and again there came from the young man the same long-drawn sigh that had attracted Mr. Growther's attention before.

"That's the second time," he remarked. "I was thinking," said Haldane rising to retire, "whether I shall ever have better work than this odious routine at the mill."

Mr. Growther pondered over the question a few minutes, and then said sententiously: "I'm inclined to think the Lord gives us as good work as we're capable of doin.' He'll promote you when you've growed a little more."

(To be continued.)

REST.

The origin of much of the nervousness and impaired health of individuals, who are not decidedly sick, is owing to a want of sufficient and quiet rest. To procure this should be the study of everyone. Labouring people should retire as early as nine in the evening, and all others by ten or eleven. Those who are liable to have disturbed sleep should take especial care that their evenings pass tranquilly.

Many are injured by attending theatres, parties, balls, or other meetings in the evening, by which they are so much agitated that their sleep is broken and unquiet. In our opinion, the most frequent and immediate cause of insanity, and one of the most important to guard against, is want of sleep. So rarely do we see a recent case of insanity that is not preceded by the want of sleep, that we regard it as almost the sure precursor of mental derangement.

Notwithstanding strong hereditary predisposition, ill-health, loss of kindred or property, insanity rarely results unless the exciting causes are such as to occasion loss of sleep.

A mother loses her only child, the merchant his fortune; the politician, the scholar, the enthusiast, may have their minds powerfully excited and disturbed; yet, if they sleep well, they will not become insane.

There is no advice so useful to those who are predisposed to insanity, or to those who have recovered from an attack, as to carefully avoid everything likely to cause loss of sleep, to pass their evenings tranquilly at home, and to retire early to rest. Long continued wakefulness disorders the whole system. The appetite becomes impaired, the secretions diminished or changed, the mind dejected, and soon waking dreams occur, and strange phantoms appear, which at first may be transient, but ultimately take possession of the mind, and madness or death ensues.

We wish we could impress upon all the vast importance of securing sound and abundant sleep. If so, we should feel that we had done an immense good to our fellow-beings, not merely in preventing insanity, but other diseases also.

To procure sleep it is important that the mind should not be disturbed for several hours before retiring to rest. Retire early, and when neither very warm nor cold; sleep on a hair mattress, or on a bed not very soft. The bed-room

should be large and well ventilated, and the bed should not be placed near the wall, or near the window, as such an arrangement often exposes the person to currents of cold air. There should be nothing tight about the neck, and the rule of cleaning the teeth before retiring is a good one. Tea or coffee taken late at night is apt to disturb sleep. Strive to banish thought as much as possible, or take up the most dull subject. Study during the evening is improper.

Nervous persons who are troubled with wakefulness and excitability usually have a strong tendency of blood to the brain with cold extremities. The pressure of the blood on the brain keeps it in a stimulated or wakeful state, and the pulsations of the head are often painful. Let such rise and chase the body and extremities with a brush or towel, or rub smartly with the hands to promote circulation and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments.

A sponge bath and rubbing, or a good run, or a rapid walk in the open air, just before retiring, will aid in equalizing circulation and promoting sleep. Some people are able to perform much mental labour, and to study late at night and yet sleep well. Some require but little sleep. But such individuals are very rare.

Sleep seemed to be at the command of Napoleon, as he could sleep and wake apparently at his will.

A writer observes of M. Guizot, former minister of France: "His faculty for going to sleep after extreme excitement and mental exertion is prodigious; after the most boisterous and tumultuous sittings at the Chamber, after being baited by the Opposition in the most savage manner—there is no milder expression for their excessive violence—he arrives at home, throws himself upon a couch and sinks immediately into a profound sleep, from which he is undisturbed till midnight, when proofs of the 'Moniteur' are brought to him for inspection."

"It is an interesting fact," says another writer, "that for many of the latter years of his life Sir Robert Peel was in the invariable habit, at whatever hour he returned from his Cabinet or the House of Commons, of reading for half an hour in some religious book before retiring to rest. It was by this habit he said that he could keep his mind calm and clear after the distractions and irritations of the day."—*The Grand Secret of Success.*

NO TIME LIKE THE PRESENT.

If you're told to do a thing
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

If you're told to learn a task,
And you should begin it,
Do not tell your teacher: "Yes,
I'm coming in a minute."

Waste not moments nor your words
In telling what you could do
Some other time; The present is
For doing what you should do.

Don't do right unwillingly
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

—Phoebe Cary in *Young England.*

GIVE THEM A LITTLE HELP.

In all our congregations there are constantly many persons with whom God's spirit is striving,—who are thoughtful and tender at heart, and who are waiting for Christians to speak a word to them. They only need a friendly word or a stretched out hand. They have not the courage to start alone, and they are waiting for the favourable opportunity. Now, the secret of soul-winning is not to be constantly exhorting and lecturing people, but to be constantly giving them a chance to manifest the higher desires of their souls. We fear it too frequently happens that the unconverted seek God's people, rather than the contrary. There are times when every man's nature cries out for the Gospel, and at such a time all he needs is a touch of the hand, or a look of the eye, or but the opportunity to refuse, in order to come. Have more faith—not only in God, but in the truth and in humanity. Do not shut the gates, but open them and keep them open, that whosoever will may come in.—*Golden Rule.*

THE private voluntary donations for schools and colleges in Japan during the past five years reach nearly \$9,000,000. Upward of 700,000 acres of land have also been given for educational purposes.

COLERIDGE finely said, "The Bible without the Spirit is a sun-dial by moonlight." The saying is just as true of preachers whose sermons are only moral essays. They may cast faint shadows on the dial-plate, but they cannot tell the time of day. They do not meet the deepest wants of souls.

"CLINICAL lectures" are esteemed of special value in the training of young physicians. They are the application of the science in the presence of the student to suffering patients. Theological training cannot be conducted precisely in this way, but the United Presbyterian Church in Scotland has made an effort to approximate it. The Professor of Practical Training superintends the students while engaged in mission work, both during the term and in the summer. In this she is in advance of all the Churches.

BRITISH AND FOREIGN ITEMS.

THE question of the federation of the Australian Presbyterian Churches is being actively discussed.

A CONSIDERABLE religious interest exists among the students at Princeton, and an invitation has been sent to Dr. Cuyler to address them.

MR. GLADSTONE has undertaken to write an article for one of the quarterlies on Dr. Chalmers and his influence on religious life and theology in Scotland.

TWELVE French Catholics, heads of families, have joined the Congregational church at Centre Falls, R.I., having been brought into the light by reading the Bible.

A GENTLEMAN in England, interested in the Bible work of the world, recently gave £1,000 to the British and Foreign Bible Society, for the extension of its colportage in China.

PRINCIPAL CAIRD'S long promised work, "An Introduction to the Philosophy of Religion," is now so far advanced that Mr. Macchese, the publisher to the University of Glasgow, expects to have it ready before the end of this month.

A NEW impulse has been given in Edinburgh to the building of church edifices. The United Presbyterian Church is most active in this work, having no fewer than six churches in course of erection in the city and neighbourhood, all of an ornate kind.

A YOKOHAMA telegram, dated March 10th, says the severest earthquake since the opening of the ports was felt on February 22nd. Many houses in Tokio and Yokohama were badly injured. Much property was destroyed. No lives were lost, but much terror was occasioned.

THE scheme for uniting by a canal the German Ocean and the Baltic has now so far matured that Herr Dahlstrom, a Hamburg engineer, has been furnished with a concession to commence the preparatory operations in accordance with the plan submitted by him to the German Government.

MR. ROBERT ARTHINGTON, of Leeds, the founder of the Tanganyika Mission, has offered the London Missionary Society the sum of \$3,000 for the purpose of completing his scheme by placing on the lake a suitable steamer. With the help of a steamer it is hoped that the best route may be found from the lake to the Nile, and that the population of the region may be brought more directly under Christian influence.

THE world does move, even in Spain. A little child was to be buried in the cemetery at Mallona, near Bilbao. Its father had become a Protestant and was determined that his child, though baptized by the priest, should be buried in the Protestant part of the cemetery. The priest objected on the ground that the child belonged by baptism to the Roman Church. When the coffin reached the cemetery it was seized and placed in the receiving vault. Priest and Protestant then appealed to the Governor, and he to the Minister at Madrid. The latter telegraphed: "Parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried."

DR. SCHMIDT, having been appointed British Vice-Consul of the district of Acre, Syria, has sent to the Foreign Office a report on the German colony of Haifa, which was founded about ten years ago, and occupies a strip of land between Mount Carmel and the Mediterranean Sea, about a mile from the town of Caiffa. The houses are substantially built of lime-stone, and the streets are regularly laid out, adorned with a double row of shade trees. The motive for founding this colony, as well as its three sister colonies at Jaffa, Sharon, and Jerusalem, rests upon faith in the words of prophecy. The society which undertook the work is denominated the "Temple," and the centre of the organization is in Wurtemberg. It has branches in the United States, in Russia, and in Switzerland. The immediate aim is to give a good example to the natives by founding Christian communities, working for the elevation of the people and country. This colony of Haifa numbers about 330 inhabitants, mostly Germans, with some German-Americans, and Russians, and a few Swiss. It is provided with good schools. The colonists carry on various trades and industries, but the greater part of the people occupy themselves with agriculture and vintage, having about 650 acres of land. The Vice-Consul states that the ten years of labour since the founding of the colony have had some good results, which are seen in the improvement of the whole surroundings of the colony and the diligence and perseverance of the colonists in battling against difficulties. The natives have seen what can be attained, and are now following them in many things, by cultivating land which lay barren and planting vineyards, as they observe that it pays in the end. The town of Caiffa is increasing every year, and its commerce is improving. Real estate has risen to three times the value it had formerly. Roads are being built. The colonists constructed a temporary road to Nazareth, but without receiving the least encouragement or aid from the Turkish Government. On the contrary, they were obliged to pay for every foot, even of the most wild and barren land, and to pay their taxes through the medium of Arabs, and to accept and pay all that these say. The Vice-Consul thinks that this useful undertaking should find more support. One of the first things should be, he says, that the beautiful Mount Carmel should be again well wooded, for the trees are being fast used up for fuel. The bay between Acca and Caiffa forms a splendid natural harbour, and could be made very valuable by building a pier for loading cargoes. The commerce is not inconsiderable. A good road to the Hauran district, which is the granary of Palestine, would be of great advantage to the country. Cattle-breeding is carried on very largely, and thousands of sheep and camels are exported to Egypt annually. The colonization work keeps all this in view as being both remunerative and offering a way of improving the country; but the means of the Colonists are too small, and only such things can be done as lie within their reach.

MINISTERS AND CHURCHES.

THE sessions of the Presbytery of Glengarry are earnestly requested to forward returns immediately to the Rev. D. L. McCrae, Woodlands, Convener of the Presbytery's Committee on the State of Religion.

THE annual missionary meeting of the First Presbyterian Church, Brockville, was held on the 12th ult. The Rev. Geo. Burnfield, pastor, occupied the chair. The Rev. Principal Grant, of Queen's College, Kingston, gave a very effective and practical address on the subject of missions. On the Sabbath following the learned Principal preached to very large congregations both morning and evening. In the morning the Lord's Supper was dispensed; the sermon in the evening was a powerful and clear exposition of the principles on which all missionary efforts rest. The services were greatly enjoyed by all the people.

ACCORDING to previous appointment, the Presbytery of Brockville met in Kempville, March 30th, at three p.m., to induct Rev. Mr. McIntyre into the pastoral charge of the congregation of Kempville and Oxford Mills. Rev. Mr. Leishman presided at the induction. Rev. Mr. Richards preached from 1 Cor. i. 17, 18. Mr. Canning addressed the minister, and Mr. Stewart the people. Seldom does any minister receive so unanimous a call as that extended to Mr. McIntyre. Not a dissenting voice was heard in either section of the congregation. The call was more than unanimous, it was enthusiastic. The meeting at induction service was the largest ever held in Kempville, all denominations being largely represented. Grand results are anticipated from this settlement.

A MISSIONARY meeting was held in Knox Church, Hamilton, on the 30th ult. The attendance was respectable, and the proceedings were of a very interesting nature. The Rev. Dr. James presided, and after singing and prayer, introduced Rev. Mr. Little, of Princeton (formerly pastor of St. John's Presbyterian Church), who delivered an excellent address on the subject of "Foreign Missions," which contained a great deal of information concerning the work which was being done by the Church in foreign lands. Rev. Dr. Cochrane, of Brantford, followed with an instructive address on "Home Missions," after which a collection was taken up in aid of the Missionary Fund. Votes of thanks to the speakers and choir were passed and the meeting was brought to a close with the benediction from the Rev. Dr. James.

THE published report of St. Andrew's Church, Guelph, for 1879, tells the following gratifying story. The families connected with the congregation at the close of the year were 178; the communicants after the roll had been purged, 361; and the Sabbath school children on the register, 254. The mission funds raised during the year amounted to \$405.36, against \$358 for the previous twelve months. For so large a congregation this seems rather small, but no doubt next year will shew a larger increase. The following is the financial summary for the year: amount controlled by the Managers, \$3,285.09; amount controlled by the Missionary Association, \$405.36; amount controlled by Trustees, \$71; Sessional Fund, \$83.99; Sabbath school collections, less \$50 to Missions, \$103; Queen's College Endowment Fund, \$195; total, \$4,143.44. Average per family, \$23.27; average per communicant, \$11.47.

IMMEDIATELY after the Union of the Churches a small congregation of Presbyterians numbering some thirty-three members and a few adherents, was formed at Morrisburg by the Presbytery of Brockville. They met for public worship in an "upper room," known by the name of "Meikle's Hall," and were supplied from time to time by probationers and students, until they had a pastor ordained over them. But as two flights of stairs were trying to the strength of some and the faith of others in ascending to the place of worship, it was unanimously decided that a church should be built for divine service. And, though the congregation was small, they faced the good work with manful courage, and, by dint of indomitable perseverance and the good hand of God upon them, they have been enabled to complete the necessary building—less the spire—in a satisfactory and creditable manner. The place of worship was dedicated to divine service on Sabbath, 21st ult. Rev. Principal Grant, D.D., of Queen's University, Kingston, preached very acceptably in the morning, from Galatians vi. 14; and in the evening, from Acts

xx. 35—last clause. The pastor, Rev. Hugh Taylor, led in the devotional exercises. A collection was taken up at each diet, which, with the net proceeds of a sumptuous tea on Monday evening, gave to the building committee the handsome sum of \$230. The programme for Monday evening was a good one. The tea provided by the Ladies' Aid Society is deserving of the highest praise, and the lecture delivered by Rev. Jas. Mackie, M.A., from St. Paul's Church, Montreal, was one which fully established his reputation here as a popular lecturer. Excellent speeches were also delivered by Rev. Messrs. Stuart, of Prescott; McKibbin, of Edwardsburg; Fishburn (Lutheran) and Campbell and Hodgins (Methodist), of Morrisburg. Subscriptions were taken up at the close to the amount of \$371, and a handsome church clock was presented to the congregation by James Chalmers, Esq., an active adherent of the same. A balance of \$630 still remains to be provided for. The church, which will be known to this and future generations by the name of "Knox Church," is built of brick trimmed with cut stone, resting on a stone basement. The roof is slate covered, and the style of the building pure gothic. The size is sixty-six by thirty-three feet, and it affords comfortable seating for 250 adults. The interior is fitted with ash pews which are finished in oil. The platform and vestibule door are covered with crimson, and the whole interior effect of the church is greatly enhanced by handsome stained glass windows presented by the ladies of the congregation. The roof is an open-timbered one, filled in with tracery—stained and oil finished. The basement, which affords ample accommodation for the large Sabbath school, is provided with suitable rooms. The whole cost of the building, including lot, will be \$6,500.

THE new Presbyterian church at Carlisle, Presbytery of London, was opened for public worship on Sabbath, the 21st of March. The roads and weather being fine, the attendance at each service was so large that many were unable to find admission. Excellent and appropriate sermons were preached in the forenoon and evening by the Rev. John Smith, of Erskine Church, Toronto, and in the afternoon by the Rev. D. B. Whimster, of Vanneck. The collections amounted to \$102.50. On Monday evening a soiree was held, when the church was again filled to overflowing. After refreshments had been served by the ladies of the congregation, the Rev. Mr. Smith delivered a most interesting and practical address on "The Sins of the Pews" which was listened to with marked attention. Short addresses were likewise made by D. McDougall, Esq., of Berlin, Rev. John Wells, of Nairn, and Rev. E. Dodson, of Brecon. The church choir, under the leadership of Mr. Edward Shipley, gave a number of appropriate anthems. The proceeds of admission at the door amounted to \$103. During the evening subscriptions amounting to \$500 were made for the purpose of liquidating the debt. The entire financial proceeds of the opening services thus amounted to \$705.50. About \$250 more which it is believed will be immediately subscribed, will make the building free, and erect a neat fence in front of it. The congregation of Carlisle is part of the pastoral charge of the Rev. John Rennie, of Ailsa Craig. It consists of only thirty families, and has done credit to itself in the erection of the above church. The edifice is built of white brick, and measures 50 feet by 34. It has a basement which is nicely fitted up for the Sabbath school. The roof is surmounted by a small but very pretty spire. The interior is handsomely furnished. The windows are of ground glass, with stained glass border. The heating is by a hot air furnace placed in the basement. Altogether, it is an exceedingly neat and conveniently arranged church and presents a very handsome appearance. The entire cost is \$3,200.

PRESBYTERY OF TORONTO.—At a *pro re nata* meeting of the Presbytery of Toronto, held on the 30th ult., it was resolved to meet in Knox Church, of this city, on Thursday, the 15th inst., at three p.m., for the induction of Rev. Henry M. Parsons, of Buffalo, who had accepted of the call from Knox Church congregation. Rev. J. Kirkpatrick is to preach; Rev. Dr. Reid to preside, put the questions, and deliver the charge to the minister; and Rev. E. D. McLaren, B.D., to address the congregation. On behalf of a committee previously appointed to confer with and advise the congregations of Orangeville in regard to a union between them, Mr. King reported that the com-

mittee had gone to Orangeville and held a meeting with said congregations, that the meeting was well attended, and that resolutions were moved and harmoniously agreed upon in favour of a union of the two congregations. The resolutions, of course, were read, and these, forming the basis of union, were adopted by the Presbytery; and agreeably thereto the congregations of Bethel Church and Zion Church were declared to be united as one congregation, under the inspection of the Presbytery. Also Rev. A. McFaul was appointed to preach to the people of Orangeville on the 18th of this month, to inform them of the Presbytery's decision in regard to them, and to constitute the two sessions as one session, with Rev. W. E. McKay as moderator.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF PETERBORO'.—This Presbytery met in Port Hope on the 23rd of March; there were thirteen ministers and nine elders present. Much attention was given to the consideration of Home Mission business. It was resolved to ask for a grant of \$350 per annum from the Home Mission Committee on behalf of the mission-fields of Minden and Haliburton. The Presbytery's Home Mission Committee were appointed to visit this field. Grants were also asked for on behalf of the mission fields of Harvey, Round Lake and Chandos. The students of Knox College were asked to take charge of Cardiff and adjoining townships. One hundred dollars each was asked for on behalf of the supplemented congregations of Bobcaygeon and Dummer, and \$120 on behalf of Perrytown. The usual steps were taken towards the licensing of Mr. W. A. Hunter. The delegates to the Assembly are:—ministers: Messrs. McWilliam, Ballentine, and Hodnett, by rotation; Messrs. Bell, Cameron, and Cleland, by ballot. The elders chosen by ballot were: J. F. Clarke, Port Hope; J. Sutherland, Cobourg; L. Carnegie, Peterboro'; W. E. Johnston, Grafton; John Ballagh, Port Hope; and Sheriff Hall, Peterboro'. The remits of Assembly ament Romish ordination and the scheme for the reception of ministers from other churches were ordered to remain on the docket until the meeting to be held in Toronto by permission of the Synod.—WM. BENNET, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 23rd March, at eleven a.m., and sat, with the usual adjournments, till noon of next day. The election of Commissioners to the General Assembly resulted in the appointment of the moderator, Mr. D. McDonald, Dr. Fraser, Messrs. G. Craw, W. Anderson, E. W. Panton, and E. W. B. Millard, ministers; Messrs. J. McL. Stevenson, George Stewart, J. Cerswell, jr., R. Little, James Gow, and George Hodgetts, elders. The Home Mission business of the Presbytery was considered at length. Claims on the Home Mission Fund, for the last six months, including the twenty-five per cent. deducted in April, 1879, were agreed on. The total amount is \$1,700. Mr. E. W. Panton, resigned the charge of Bradford and Second West Gwillimbury, with the view of facilitating the rearrangement of these congregations and others adjacent. The resignation was laid over, and the Clerk was directed to cite the session and congregation of Second West Gwillimbury to appear at next meeting for their interests. It was hoped that the rearrangement, which has for some time engaged the attention of the Presbytery, would be completed at this meeting, but the resignation of Mr. Panton made another postponement necessary. The congregations of Singhampton and Maple Valley were temporarily reduced to the status of mission stations, and Mr. J. K. Wright was appointed to the charge of them for the following six months. The Home Mission Committee was instructed to procure supply for Second Innisfil congregation for the same time. It has been long felt by members of this Presbytery, in whose bounds so many student missionaries are employed every season, that the college terms might be changed with great advantage to the missionary work. The Presbytery resolved to give expression to its desire for a change by overture to the Assembly to make the opening and closing sessions of Knox College and of the Montreal Presbyterian College a month later than under existing arrangements. A resolution in connection with the resignation of Mr. J. A. McConnell was adopted. It testified to the regret of the brethren in parting with him, to their esteem for him, and their hopes that his labours may be eminently blessed in whatever part of the Lord's vineyard his lot may be cast in the future.—ROBT. MOODIE, *Presby. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham, on the 23rd March. There was a full attendance of ministers and elders. Rev. J. R. Battisby gave in a full report of his visit to Elmira, Illinois, whereupon, on motion duly made and seconded, the call to the Rev. Neil McDiarmid was sustained as a regular Gospel call, and his inunction was appointed to take place on 21st April. Rev. W. C. Armstrong read the annual report on Sabbath schools, which was received, and ordered to be forwarded to the Convener of the Synod's Committee on Sabbath Schools. The congregation of Dresden petitioned for a dissolution of the union with Knox Church, township of Chatham. A committee was appointed to visit both congregations with a view to the maintenance of the union. Rev. Wm. King laid on the table his resignation of the charge of the Buxton Mission. The clerk was instructed to cite the congregation to appear for its interest at a meeting of the Presbytery, to be held at St. Catharines, at the time of the meeting of the Synod of London and Hamilton. On inquiry it was found that with one or two exceptions all the congregations and mission stations within the bounds had held missionary meetings or had had missionary sermons preached. Those that had not, were ordered to comply with the instructions of the Church at an early day. Wilkesport and Sydenham, in the Sombra mission field, presented petitions praying that Mr. Adam Moffat, catechist, be continued with them for a year. The prayers were not granted, and the clerk was instructed to procure the services of a student for the summer months. The following were appointed Commissioners to the next General Assembly: Rev. Messrs. A. Currie and F. Smith, by rotation, and Rev. Messrs. Battisby and Becket, by ballot; and Messrs. McKerricher, McLaren, Linton and Callum, elders, by ballot. The remit anent retired ministers was approved of *simpliciter*. The following motion was agreed to in regard to the remit concerning Roman Catholic Ordination: "That re-ordination is not necessary on the part of those who have been already ordained according to the rules and usages of the Church of Rome." The Presbytery agreed to the overture or *interim* Act in regard to the reception of ministers from other churches. The kirk session of Knox Church, Galt, having declined to deal with Mr. John McGregor according to the laws of the Church, it was resolved to refer the case to the Synod for advice. It was agreed to petition the General Assembly for leave to continue to superintend the studies of Mr. J. Cairns, catechist. Mr. McKechnie reported in reference to the Presbytery Fund, and recommended that in future the Treasurer of the Presbytery Fund be appointed from year to year from among the elders of the court, and that the elder so appointed with his minister be the committee to strike the rate and collect the money, and that at the last regular meeting of each year a full statement of the state of the Fund be laid before the Court, and the defaulting congregations, if any, be dealt with according to the wisdom of the Presbytery. The report was received, the recommendations adopted, and Mr. McKerral, Chatham, was appointed Treasurer. Reports on the State of Religion were ordered to be sent to Rev. J. Gray, Windsor.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster, on the 9th ult. The Presbytery considered such of the remits sent down by the Assembly as had not been previously disposed of. Remit No. 1: Moved by the Rev. J. Ferguson, seconded by the Rev. R. Binnie, "That the names of ministers, who have received leave from the Assembly to retire shall be retained on the roll of their Presbyteries, with the understanding that they have liberty to take part in the deliberations of the Court, but not to vote." The second remit was fully discussed on its merits. The Rev. Wm. Ross moved, seconded by the Rev. Dr. Lamont, "That this Presbytery, without expressing any opinion on the principle of a Presbyterian University in present circumstances, strongly recommend that steps be taken to procure the necessary legislation for bringing Queen's University, Kingston, entirely under the control of the General Assembly, for affiliating all the Theological Halls of the Church thereto, and for their formation into a Board, for the purpose of conferring Degrees in Theology." The Rev. Finlay MacLennan moved in amendment, seconded by the Rev. J. Matheson, "That the Presbytery approve of the principle for establishing the Presbyterian University of Canada." It was moved in amendment to the amendment, by the Rev. D. H.

MacLennan, seconded by the Rev. J. Ferguson, "That the Presbytery, without expressing its views in reference to the establishing of a Presbyterian University, recommend that the Assembly take steps necessary to put all the Theological Halls on an equal footing in reference to the conferring of Degrees in Divinity." At this stage the Rev. F. MacLennan asked and obtained leave to withdraw his amendment. The second amendment was put against the motion, and carried by a vote of twelve to eight. Remit No. 3: The Rev. Wm. Ross moved, seconded by Rev. F. MacLennan, "That reformed priests, received into this Church, when appointed to a professor's chair in any of our Theological Halls, or called to the pastorate of any of our congregations, be set apart in the ordinary way, by prayer, etc." G. H. MacGillivray, Esq., moved in amendment, seconded by the Rev. J. S. Burnet, "That, whereas it is not quite clear in what light our Presbyterian Church looks upon the rite of ordination, or the virtue attendant upon its administration, it is, therefore, recommended to the General Assembly, that the whole question of the validity of ordination by the Church of Rome, be referred to a committee consisting of the Theological Professors of the Church to consider and report."—The motion carried. Remit No. 6: The Presbytery adopted the Draft Act, sent down by the Assembly, unanimously. The Presbytery now proceeded to appoint a Home Mission Committee, whereupon it was moved by the Rev. Dr. Lamont, seconded by Mr. C. Cameron, "That the Presbytery's Home Mission Committee, except the mover, be reappointed with the addition of the name of Rev. Wm. A. Lang thereto." The Rev. Wm. Ross moved, seconded by Mr. Cameron, "That the Rev. Dr. Lamont's name be retained on the Committee." The motion thus amended was carried. The following members were elected, by ballot, Commissioners to the General Assembly: Rev. W. A. Lang, M. A., J. Ferguson, R. Binnie, and Dr. Lamont, ministers; and Messrs. Donald Ferguson, J. Simpson, F. D. MacLennan, and George H. MacGillivray, elders. The Rev. R. Binnie gave notice, that at next meeting, he would introduce a motion anent the election of Commissioners to the General Assembly. A committee consisting of the Moderator, Clerk, and Rev. Wm. Ross, was appointed to watch the bill for legalizing marriage with a deceased wife's sister. Session records were ordered to be produced at next meeting. The following committee was appointed with a view to visit the various congregations, and mature a scheme of questions to be put to sessions and managers, and to report at next meeting, the Revs. John Fraser, J. S. Burnet, A. MacGillivray, and J. Ferguson.—HUGH LAMONT, *Presby. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 18, 1880. } **THE WHEAT AND THE TARES.** { Mat. xiii. 24-30; 37-43.

GOLDEN TEXT.—"The harvest is the end of the world."—Matt. xiii. 39.

HOME STUDIES.

- M. Matt. xii. 1-13.....The Lord of the Sabbath.
- T. Matt. xii. 14-37.....Blind and Dumb Healed.
- W. Matt. xii. 38-59.....Pharisees Seek a Sign.
- Th. Luke xi. 37-54.....Pharisees Denounced.
- F. Matt. xiii. 1-23.....Parable of the Sower.
- S. Matt. xiii. 24-30, 37-43..Wheat and Tares.
- Sab. Luke viii. 19-31.....Christ's Relatives.

HELPS TO STUDY.

In this lesson our Lord, by means of a parable drawn from some of the most familiar incidents of home life, teaches us the nature and condition of His kingdom on earth.

This parable and its interpretation, given also in the text, furnish the only theory on which the problem of human life can be solved; and he will certainly fail who, without this key, tries to understand the history of the world or its present condition.

To avoid a double division, we take the parable and its explanation together, step by step, under the following heads: (1) *The Source and Development of Good*, (2) *The Source and Development of Evil*, (3) *Their Final and Permanent Separation*.

I. THE SOURCE AND DEVELOPMENT OF GOOD.—Vers. 24, 25; 37, 38. Holiness is not indigenous to the soil of fallen human nature; its seed must be brought from afar.

1. *The Sower—Christ.*—Vers. 24, 27. He sowed good seed, and nothing else. The evil in the world cannot be attributed to Him.

Christ identifies Himself with us, and expresses His sympathy, by almost always calling Himself the *Son of Man*.

2. *The Field—The World.*—Vers. 24, 38. Jesus claims the world as His Field. The usurper strives hard for the mastery, but

"Jesus yet shall reign victorious,
All the earth shall own His sway."

See Rom. x. 18; Mark xvi. 15, 20.

3. *The Wheat—the Righteous.*—Vers. 25, 38. True Christians will be the means of converting others—the children of the Kingdom are here compared to good seed, and good seed is productive.

II. THE SOURCE AND DEVELOPMENT OF EVIL.—Vers. 26-28; 38, 39. Once fallen, evil is natural to man, and besides that, the enemy that sowed it first in the garden of Eden is still busy at the same work.

1. *The Tares—the Wicked.*—Vers. 26-38. The word translated *tares* does not mean the useful plant sometimes called by that name and otherwise known as "vetches." The plant indicated by the Greek word *zizania* is a noxious weed, abundant in Palestine, and closely resembling wheat in appearance until the good grain is in the ear. Its botanic name is *Lolium temulentum*, and it is known in Britain as the "darnel."

No amount of argument would suffice to persuade the eastern farmer to take this poisonous grass for wheat, once its black heads appeared; and equally vain is the attempt, so frequently made in the present day, to explain away the distinction which God makes in His word, and which actually exists, between the children of the kingdom and the children of the wicked one. Their character reveals their parentage, sooner or later. See 1 John iii. 8, 10; John viii. 44.

2. *The Enemy—the Devil.*—Vers. 28, 39. Dr. C. S. Robinson, writing in the "S. S. Times," says: "No point in the parable is more remarkable than the clear acknowledgement of this great adversary's existence, personality, and power. Two vast kingdoms, now in close contact and in mortal conflict, divide the world,—Immanuel's and Satan's. The first of these might crush the other in an instant; but the final triumph mysteriously waits. There is among men a keen, fallen angel, with his wits sharpened by six thousand years of strife with all good, on the alert to deceive even the elect of God. Christ for a while is content to meet his foe in a struggle for dominion in the human heart. As He views men, the difference between them lies simply in their allegiance; to which kingdom do they belong?"

III. THEIR FINAL AND PERMANENT SEPARATION.—Vers. 30; 39-43. We are called upon, and it is quite possible for us, under the teaching of God's Word and Spirit, to distinguish between good and evil; to separate the evil from the good in our own character, and get rid of the former; but it is not so easy, neither are we called upon, to point out definitely who are children of the "kingdom," and who are not.

For the accomplishment of His own wise purposes, God allows these two classes to remain together. Ten righteous men would have saved Sodom from destruction. A wicked family of to-day may owe their temporary preservation and prosperity to some righteous descendant who will live in a future century.

1. *The Harvest—the End of the World.*—Vers. 30, 39. In this world persons and things are often found out of their places. The wicked disguise themselves and take the place of the righteous. The "darnel" stoutly asserts its claim to be regarded as the finest of the wheat. Judas seemed to be a disciple of Christ. But we are told that Judas "went to his place" when he died. This is the great work that death is engaged in—putting people in their own places; and the judgment will complete that work. Disorder in God's universe is only apparent and temporary; order is real and permanent.

In the day of judgment there will be no difficulty whatever in distinguishing the righteous from the wicked. Of all the disguises, not a shred will remain.

2. *The Reapers—the Angels.*—Vers. 30, 39. "Another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. xiv. 15).

3. *The Tares Buried—the Wicked Punished.*—Vers. 30; 40-42. "It will strike every thoughtful reader," says the writer already quoted, "that no feature of this parable is more suggestive than the account given of the tranquil conversation between the master of the field and his servants: 'Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

"These are the words of a husbandman who has so many patches of cultivated ground that he can afford to lose one of them without dismay. These are the words of a Master who has eternity for his patience, and need not worry over one of our wretched seasons. It fairly arrests the imagination just to think of Jesus Christ, to whom this world belongs, coming, possibly at hours unknown to us, and looking over our part of the ruined field. There he sees you and me; and perhaps he murmurs to himself, 'Tares, every one of them! but let them alone for a while till the harvest.'"

4. *The Wheat Gathered—the Righteous Glorified.*—Vers. 30, 43. "He will thoroughly purge His floor, and will gather the wheat into His garner" (Luke iii. 17). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. xii. 3).

To whom is this solemn warning addressed, and whom does this plain revelation of the future concern? It is addressed to all; it concerns all; it concerns you and me: **Who bath ears to hear, let him hear.**

We regret to hear that reports as to the relations of the natives with the Blatyre (Church of Scotland) Mission have become unfriendly, are now confirmed, the station, it is said, having been attacked, with the loss of six lives.

OUR YOUNG FOLKS.

WILLIE'S RULE.

Little Willie has invented
Just the oddest sort of rule
For the tasks that do not please him,
Given him at home or school.

So absurd a rule as his is
Never yet was found in books;
Here it is, and you'll acknowledge
How ridiculous it looks.

"Always say you cannot do it
Long before you've really tried;
Pout a little, cry a little,
Think of everything beside.

"If it still does not come easy,
Pout and frown a little more;
Cry considerably harder,
Also longer than before.

"Should all this be insufficient,
There is nothing else to do
But to give it up entire;
It is quite too hard for you."

Oh! the hours that he has wasted,
And the tears, at home and school,
Trying to do tasks assigned him
By this very silly rule.

And it seems a thing the strangest
That he keeps on using it,
When he knows as well as can be
That it doesn't help a bit.

Will the bright idea, I wonder,
Ever come into his head,
That 'twere well to drop this poor rule,
And use helpful ones instead?

PAID IN ONE'S OWN COIN.

PETER'S mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go. He felt sure he should not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy favourably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you will be treated kindly; love, and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he was used at grandmother's, and came down stairs, where every thing being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself; "I know I shan't; I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

LITTLE PILGRIMS.

The way to heaven is narrow,
And its blessed entrance strait;
But how safe the little pilgrims
Who get within the gate!

The sunbeams of the morning,
Make the narrow path so fair;
And these early little pilgrims
Find sunny blessings there.

They pass o'er rugged mountains,
But they climb them with a song;
For these early little pilgrims
Have sandals new and strong.

They do not greatly tremble,
When the shadows night foretell;
For these early little pilgrims
Have tried the path so well.

They know it leads to heaven,
With its bright and open gates,
Where for happy little pilgrims,
A Saviour's welcome waits.

"BRIGHTING ALL IT CAN."

THE day had been dark and gloomy, when suddenly, toward night, the clouds broke and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones, "Look! O look, papa! the sun's brighting all it can."

"Brighting all it can? so it is," answered papa; "and you can be like the sun if you choose."

"How, papa? tell me how!"

"By looking happy and smiling on us all day and never letting any tearful rain come into the blue of those eyes; only be happy and good; that is all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love; and, when asked why she was so happy, the answer came laughingly, "Why! don't you see, papa, I'm the sun? I'm brighting all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day, "brighting" all they can? Try it children.

HOLD OF PAPA'S HAND.

THE patter of little feet on my office floor, and a glad voice exclaiming, "Papa, I've come to 'scort you home!" made known to me the presence of my little six-year old darling, who often came at that hour to take me home," as she said. Soon we were going, hand in hand, on the homeward way.

"Now, papa, let's play I was a poor little blind girl; and you must let me hold your hand tight, and you must lead me along, and tell me where to stop and how to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on until we had safely arrived, and the darling was nestling in my arms saying—

"Wasn't it nice, papa? I never peeped once!"

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of pure, trusting love came the answer—

"Oh, no, mamma! I had tight hold on papa's hand, and I knew he would take me safely over the hard places."

We can lie without saying a word. If a man sells me a basket of apples that has the good ones all on top, and the bad ones underneath, he lies to me. He says by his acts that all the apples are as good as those I can see, I do not know that the man lies, until I empty the basket, but God knows it all the time. A boy lies if he makes believe he has learned his lesson when he has not learned it.

COMING TO JESUS.

"MOTHER, what does it mean to come to Jesus? I cannot see Him, and how can I go to him?"

"You cannot see Him, but you can speak to Him, you can pray to Jesus."

"If He were on earth, as He once was," said the child, "there is no trouble I would not take to go to Him. I would set off at once. I would travel hundreds of miles. I would push my way through the biggest crowd, and fall down before Him and cry, 'Oh Lord, give me a heart to love and serve Thee.' But now, how can I go to Jesus?"

"Without all this trouble you can come to Jesus. *Coming to Jesus is the desire of the heart after Him.* Call to Him as the blind man, who, though he did not see Him, cried out, 'Jesus, Thou Son of David, have mercy on me!' You are really better off than those men who lived when He lived on the earth. They often had to travel very far. They sometimes could not get near Him for the crowd. But you may have Him as much to yourself as if there was no other person but yourself in the world. He is always within your call. He sees you, knows all you feel, and hears all you say. If you feel a desire for His forgiveness, for the support of His friendship, for the comfort of His love, and pray, 'Jesus, save me; Jesus, help me; Lord, I am ignorant, teach me; my heart is hard, soften it; help me to love, believe, and obey. Save me from sin, and fit me for heaven'—this is coming to Jesus. Can you not do this?"

"A SOFT answer turneth away wrath, but grievous words stir up anger."—*Prov. xv. 1.*

TIME lags when we are young and hurries when we are old. It was Southey who said, "Live as long as you may, the first twenty years are the longest half of your life."

"THIS little fellow," said Martin Luther of a bird going to roost, "hath chosen his shelter, and is quietly rocking himself to sleep without care for to-morrow's lodging, calmly sitting on his little twig, and leaving God alone to think for him."

THE Japanese are proposing to adopt the English language instead of their own! It takes an educated Japanese ten years to acquire a thorough knowledge of his own language, but in one or two years he can obtain a corresponding knowledge of the English.

Scientific and Useful.

TO RESTORE SOUR MILK.—Milk which has become sour may be sweetened or rendered fit for use again by stirring in a little soda.

HAIR WASH.—The yolk of an egg rubbed thoroughly into the hair, and then washed out with soft water, cleanses the scalp and hair remarkably.

TOMATOES AS A MEDICINE.—The tomato is a strong aperient, and has been proved to be a wonderfully effective curative agent for liver and kidney affections.

WARTS can be removed by dissolving one-fourth of an ounce of sal-ammoniac in one ounce of soft water, and wetting the wart often with the mixture. Never cut warts.

To clean brass, immerse or wash it several times in sour milk or whey; this will brighten it without scouring; it may then be scoured with a woolen cloth dipped in ashes.

FELON.—It is said that the painful sore finger known as the felon may be effectually cured in three hours with a poultice, of the size of a bean, made of quick lime slacked with soap, bound on the spot, and renewed every half hour.

CAMPBOR SALVE FOR CHAPS.—Spermaceti, two drachms; white wax, two drachms; pulverized camphor, two drachms; washed lard, half an ounce; pure olive oil, half an ounce. Melt in water bath, and stir with it, while cooling, two drachms glycerine. This may be used for hands, lips, etc.

AN EXCELLENT BREAKFAST DISH.—Pound together in a mortar half a pound of cold fish, three ounces of suet, shred fine, a small lump of butter, a teacupful of bread crumbs, pepper, salt, and nutmeg, two teaspoonfuls of anchovy sauce. Mix with an egg, divide into small cakes, and fry them a light brown.

CURE FOR EARACHE.—Take a small piece of cotton wool, and pressing a portion of it, fill this with as much ground pepper as will lie upon a sixpence, gather it into a ball, tie it up, and dip it into sweet oil. Insert the ball in the ear, covering the latter with cotton wool, and placing a bandage round the head to keep it in its place. Almost instant relief will be experienced, and the application is so gentle that an infant will not be injured by it, but experience relief as well as adults.

SICK-ROOM.—The importance of sunshine in rooms devoted to the sick is beyond all calculation. This has been proved in hospitals by experiments again and again. If the bed can be so placed that the patient can see a good reach of blue sky, it will do him or her more good than any drugs. Never enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapour. Preventives are better than any pills or powders.

TEA MAKING.—A writer in the "Girl's Own Paper" advises "young housekeepers never to be careless in tea making. Warm the teapot and cups; wait till the steam puffs from the spout of the kettle, or lid of the urn, before you pour the boiling water on the tea. Half fill the cups, and then add more water to the teapot before filling them up, unless quite sure that it holds all that will be required without being replenished. Also, never forget the 'cosy' cap, which, should there be none, as yet, amongst the other appliances of the breakfast table, I advise you to manufacture forthwith for yourselves."

WHAT SHALL WE DO WITH OUR DAUGHTERS?—Teach them self-reliance. Teach them to make bread. Teach them to make shirts. Teach them to add up bills. Teach them not to paint or powder. Teach them to wear a cheerful smile. Teach them to wear thick, warm clothes. Teach them to wash and iron clothes. Teach them how to make their own dresses. Teach them that a shilling is only forty-eight farthings. Teach them how to cook a good meal. Teach them to darn stockings and sew on buttons. Teach them to say no, and mean it; or yes, and stick to it. Teach them to regard the morals and not the money of beaux. Teach them to wear calico dresses, and do it like a queen. Teach them to wear their own hair, and to dress it neatly. Teach them all the mysteries of the kitchen, the dining-room, and the parlour. Teach them to cultivate a garden, and drive a road team or farm wagon. Teach them to have nothing to do with intemperate and dissolute young men. Teach them that the more one lives within his income the more he will save. Teach them that the more one lives beyond his income the nearer he gets to the poorhouse.

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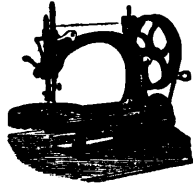
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MEETINGS OF PRESBYTERY.

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. HAMILTON.—At St. Catharines, on 13th April, during meeting of Synod. MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m. SAUGSEY.—At Harrison, on the 13th of April, at three p.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.

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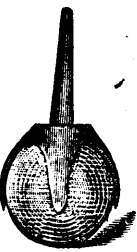
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