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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, DECEMBER 19th, 1879.

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YOUNG LADIES can add a variety of pretty and useful articles to their personal effects, by spending a few hours in canvassing for THE PRESBYTERIAN. It is our own Church paper, and you can work for it as you would not feel inclined to work for any other journal. Read the Premium List, decide what you would like, and go to work. *You are sure to succeed.*

NOTES OF THE WEEK.

AUGUSTINE CHURCH, Edinburgh, has at last secured a successor to Dr. Lindsay Alexander in its pastorate. The Rev. James Gregory of Leeds is the man.

A DEPUTATION from the Evangelical Alliance recently waited on the Emperor of Austria, and presented a petition for freedom of worship for all Christian sects. The Emperor promised to have the subject fully investigated.

BELGIUM and the Vatican do not seem to get on well together. The latest news is to the effect that Cardinal Nina writes to the Papal Nuncio at Brussels that further overtures are inconsistent with the dignity of the Holy See. The cardinal instructs the Papal Nuncio to return to Rome at once if the Belgian Government recalls its ambassador to the Vatican.

DR. TALMAGE has endorsed the withdrawal of his people from the Presbyterian Church on account of the alleged persecution of their pastor. It seems strange that this step should have been taken while the case was pending, but we should suppose that it would not in any degree interfere with the prosecution of the matter to a final issue. The revelations made in the course of the trial have been anything but edifying.

THE state of things in Russia becomes more and more critical. The late attempt upon the life of the Czar has greatly embittered both parties. The policy of repression has, it is said, been fallen back upon, and of course this provokes the other side to indulge in fresh threats and greater restlessness. The Revolutionary Committee has issued a most violent proclamation, avowing that the late attempt against the Czar's life was made by its orders and would be speedily followed by others of the same kind. It is a pity that such things should be, but if the wind is sown either by families or individuals in due time the whirlwind will be reaped.

THE Ontario Legislature meets for despatch of business on Wednesday, the 7th of January. It is believed that a goodly number of important matters will come before the House, but at the same time that the Session will neither be a lengthy nor an excited one. Among other things, it is said, the Government will introduce a measure based on the principle of making all property exempted from ordinary municipal taxation liable for local improvements such as streets, sewers, etc. The reasonableness of this can scarcely well be called into question. And if there is something done in the line indicated, a satisfactory settlement of a very vexed question may in all likelihood be secured.

AS our readers know, the Confraternity of the Blessed Sacrament is a society or order belonging to the Church of England and of the most pronounced Ritualistic character. So much is this the case that the fact of belonging to this order was urged as a sufficient reason for a very prominent Anglican clergyman being inhibited by the late Bishop Bethune from officiating within the Diocese of Toronto. Its object is to advance what the members believe to be the truth with regard to the Lord's Supper. They teach by word and by symbol the dogma of Transubstantiation. There are twenty-five of the Anglican clergy of Canada members and officers of this society. Of these five are located in Ontario.

ANOTHER attempt has been made upon the life of the Czar. It was very nearly successful. Somehow or other the train on which the Emperor travelled went before that which conveyed his attendants and not, as is usually the case, after it. The consequence was that the Emperor escaped and the baggage train was blown up. We are not surprised to be told that the Empress is oppressed with the most gloomy forebodings and is convinced that, some of these days, the life of her husband will be sacrificed. It seems that the Emperor, taking the hint from these occurrences, and from the terrible state of unrest into which the whole country has been thrown, is not only anxious to introduce into Russia the rudiments, at any rate, of popular government, but is preparing a definite scheme with this object in view.

THERE is at last a prospect of permanent peace being brought round in Cuba, by the great bone of contention being removed, through the abolition of slavery. The measure at present under discussion does not provide for immediate emancipation. According to this plan all above 50 years of age are to be liberated on the 17th of September, 1880; from 45 to 50, in September, 1882; from 40 to 45, in September, 1884; from 35 to 40, in 1886; from 30 to 35, in 1888, and under 30, in 1890. It is also proposed to compensate the slave-holders at the rate of 350 piastres per slave. A good deal of opposition is made to the scheme and it is expected that it will be greatly modified before passing into law, if indeed, as was the case with the British West Indies, immediate and unconditional emancipation be not carried.

PROFESSOR SMITH'S case was lately up before the Commission of the Free Church on a memorial from certain members of the Presbytery of Aberdeen. After some discussion, the following motion submitted by Sir Henry Moncrieff was unanimously adopted: "The Commission having heard the memorial, do not judge it expedient to call parties to their bar on the merits of the matter referred to, or to take up that matter on the merits; but the Commission, looking to the gravity of the issues involved in relation to the Church at large, having respect also to the instructions given to them by the General Assembly to advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice that they can prevent, or they will be answerable, and being impressed with the danger of undue delay in the process before the Presbytery of Aberdeen, hereby intimate to all parties concerned in the process their duty to be prepared before the next Assembly for any line of action which the Assembly may take in order to expedite the probation of the libel."

HON. GEORGE R. WENDLING, who has twice lectured in Toronto in reply to Col. Ingersoll's attacks on the Bible and Christianity, says: "The whole trouble with Ingersoll is that he has mistaken Calvin for Christ. He confounds Tertullian laughing at sinners in hell, with St. John proclaiming a Gospel of love. He listens to the theology of Edwards and fancies he is hearing St. Paul, and looks at Roman Catholic inquisition and Protestant mobs and believes that religion has triumphed over human nature, when he simply sees human nature triumphing over religion." Referring to Ingersoll's attacks on theologians and ministers, he says: "The clergy constitute the most humane and self-sacrificing class of men on earth today. I have been, in the last year, in nearly every Northern State from Maine to Nebraska, and everywhere the clergy are doing the most for humanity, not only in the way of religious ministrations, but I mean in caring for the poor, the wretched, the homeless, the sick, the weak, the intemperate. They are the men who are at the front in movements designed to alleviate human suffering, working by sunlight and by starlight; and four-fifths of them half paid, having poor fare, poor libraries, poor homes, and a portion of every community prejudiced against them. The men I say, who are doing this are the same preachers whom Ingersoll would cast out. Robert Ingersoll

may make pretty speeches about humanity, but here is a class of men whose hats neither he nor I are worthy to hold."

THE correspondent of the "London Standard" gives the following outline of the scheme of reform which was blown into the air with the baggage train of the Czar: "Universal suffrage; a Legislature to be created, consisting of two Houses, the Lower House elected by the peasants, and the Upper House composed of nobles nominated by the Emperor; Asiatic Russia—that is the Caucasus, Siberia and Central Asia—not to participate in the representative system, but to form a Viceroyalty under the rule of the Grand Duke Michael, now the Governor of the Caucasus; the Press to have a more independent position, although its entire freedom will not be granted; the independence of the Judges, who are not to be removable by the Government; Provincial Diets to be charged with the duty of administering the affairs of the Provinces; the complete development of a recruiting system; the military colonies of the Don, the Ural, the Azof, the Caspian and the Czernomorian Cossacks, to be abolished as such; the system of taxation to be reorganized, the poll tax repealed, and the universal obligation to pay taxes to be realized; a book of the State debt to be opened, and a department for the control of the debt to be created; Ministers to be responsible to Parliament; the personality of the Czar to be considered holy, inviolable and irresponsible; Lord Lieutenants to be responsible to the Provincial Diets; the autonomy of the Communes to be confirmed; the ill-famed "Third Division" to be abolished; the number of Court officials to be reduced, and the existing thirteen classes of the Civil Service to come to an end." The equality of every Russian in the eyes of the law is not, however, fully established by this scheme of reform, which yet, if adopted, would suffice to fix the attention of Russia upon home affairs for a long time to come.

FROM the paper read at the meeting of the Evangelical Alliance, at Basle, by Professor Christlieb, on "The Present Condition of Evangelical Missions among the Heathen," we learn that the present total number of Christian adherents to the various Protestant missions throughout the world is estimated at 1,650,000, and that the increase for 1878 is put at 60,000, a number larger than the whole adherents at the beginning of the century. Of the 1,650,000 adherents, 310,000 are given to the West Indies; 40,000 to 50,000 to West Africa; 180,000 to South Africa; 240,000 to Madagascar; 400,000 to 500,000 to India and Farther India; 90,000 to the Indian Archipelago; 45,000 to 50,000 to China, and more than 300,000 for the South Sea Islands. Four hundred thousand pupils are taught in 12,000 mission schools, besides hundreds of native-born candidates for the ministry in dozens of higher institutes and theological seminaries. The present total income of the Protestant societies is about \$5,762,000 (or five times that of the Roman Catholic Propaganda) of which England contributes \$3,332,000, America \$1,666,000, and Germany and Switzerland from \$500,000 to \$700,000. In his criticism of the methods and activity of the different churches in missionary enterprise, Prof. Christlieb has to admit that the free churches surpass the established churches in nearly every department, even some large established churches being surpassed by smaller ones in the same country, as in Scotland. Even in England the efficiency of the Episcopal societies does not excel that of the Nonconformists in anything like the proportions which the superior wealth and numbers of the established churches would lead us to expect. The English societies stand first in importance; next are those of the United States. In proportion to the strength of the congregations by which they are backed, the German and Dutch societies are surpassed in liberality by those of France, Switzerland, and Norway, and the Lutherans by some other communions. At the head of all, in proportion to the numbers in the church, are the Moravians, whose contributions average \$1.19 per member, great and small, of their community.

OUR CONTRIBUTORS.

MISSION WORK ON THE UPPER OTTAWA —FORT TEMISCAMINGUE AND THE REGIONS BEYOND—

Having said so much about our voyage up the Ottawa from Mattawan to Fort Temiscamingue, I must not dwell upon the Fort itself and its surroundings at present. These will afford matter for another letter at some future time. Suffice it for the present to say that the place has been evidently marked out by nature for such a purpose. Its site is strikingly beautiful and commanding, and the view from it remarkably fine. On Monday morning we again held a service with the family, including the domestics and such of the servants of the Company as could be gathered together. After dinner, in a canoe which was declared to be the fastest on the lake, and bore the classic name of "Stella," with three of a crew, besides Mr. Taylor and myself, the former, however, taking a paddle on this occasion, and I doing the humble part of serving as ballast, with the invariable complement of provisions and cooking utensils, we set off for the head of the lake, twenty-five or thirty miles, to visit some families who had begun to form a settlement there. Above the Fort the lake widens out to about double its average breadth below it. At the head it becomes very broad, shallow and somewhat marshy. Night had come down upon us and the stars shone out brightly in the clear sky. I was much interested in observing a little, tawny-skinned, bright-eyed Indian boy in front of me, gazing up into and scanning the starry heavens, as he kept time with his paddle. While I could not divine, I could not help speculating upon, what thoughts of vague wonder and admiration, and intuitive appreciation of the beauty of the scene were passing through his mind. By the time we got back, I must confess that I had formed a strong liking for Johnny, the name by which our little Indian passed. But a very practical question was, all the while, also occupying our minds—how to find and keep the channel of the river in the darkness, which unless we could do, it was very certain we should have to pass a not very pleasant night. While exploring round for this purpose, the sound of other paddles than ours was heard, and to our salute a salute was returned. Presently a canoe with two men and one woman, half breeds going off to hunt, came alongside, and the operation of shaking hands all round in dumb show, in the night, with people whom we could barely see, had never seen before, and probably never should see again, struck me as rather a comical proceeding, and at the same time showed how a "touch of nature makes the whole world kin." We parted after a few words in Indian between our guides and them, and at last reached our destination after the inmates, or rather the inmate, of the shanty which was to be our headquarters for the night, had gone to bed. He was keeping bachelor's hall, and as soon as roused and fairly awake, bustled about and made supper. I noticed, when I went in, a Bible lying on his table as if it had just been used before retiring. How significant a very small thing may be! After supper, it was again laid down, and worship over, we made our bed on the floor and slept soundly till the heavy but active step of our host preparing breakfast before daylight, awoke us. After washing and combing in the primitive style, which will be still remembered by many early settlers, when there was a great deal more room for such things outside than within their small shanties, and breakfast over, the Bible was again brought out, without being asked for, and with such a hearty, right good will that our hearts were at once enlarged and all a-glow. "O, the depth of the riches both of the wisdom and knowledge of God," which have given us a book whose words so tender, true and strong, whose promises so rich and free, whose appeals and examples so inspiring, find in all places and among all classes an answering chord in every spiritual mind. We visited four other families close by, and one on our homeward journey,—all old Hudson's Bay Company's men, most, if not all of them married to half-breeds, and speaking Indian as well as English. This was one hundred miles, at least, from Mattawan; it had taken us about four days to reach it under most favourable circumstances, and yet was a part of the field of Mr. Taylor. This will serve to shew, in some measure, the kind of work our missionary in these parts has to do. On our return we had to face a

strong head wind, which raised quite a swell, over which our canoe gaily and lightly rode. Wednesday morning we again started on our return, leaving with regret the kind friends at the Fort. The night was spent at a comfortable and well-known "stopping-place," as the country wayside inns are called in this region, and again closed the day with reading the Scriptures, exposition and prayer, with the family. Three o'clock next morning found us on our way, and in good time we enjoyed the exciting pleasure of running the Long Sault Rapid. It is interesting to watch the coolness, skill and ease with which the Indians manage their frail birch bark canoes. Here they and we parted, bidding good-by with mutual kindly feeling. Mr. Taylor and I were to strike off into the Keepaw country, and our fellow-voyageurs to keep on their course down the river. We had no means of conveyance, but trusted to the proverbial hospitality and obliging disposition of the people of the country, and we were not disappointed. We called at a farm worked by three young men who were living here by themselves, and although they had still a good deal of grain uncut in October, and time was most precious, they at once offered us the use of their canoe and one of them volunteered to see us across the river and over the first portage of about a mile on Gordon's Creek, up which we had now to make our way. The creek is very rough, and as the water was low we had now to carry our canoe—at least Mr. Taylor had—now to lead it up among the boulders, and now to push it with our paddles with all our strength. At one point the laborious monotony of our course was varied by a little incident of travel. Owing to the unsteadiness peculiar to so small a craft as that which we now had, it suddenly darted to one side, and when I went to sit down in it the canoe was not there, and so I landed in the creek. Fortunately the water was shallow, and as I did not prolong my sit in the water, nothing worse than a wetting was the result. At last, hungry, tired, and wet, we reached a shanty occupied by two men, and were regaled as soon as possible with bread, potatoes, fried pork and gravy, all of the best quality, and tea innocent of either milk or sugar. When this is the best that can be done for you, and it is given with the most open-hearted hospitality, and the appetite is whetted to its sharpest edge, questions of cuisine are made short work of. Here again we were sent on our way with a man and a canoe, and at last emerged into the Keepaw Lake region. This lake is a very large body of beautiful, clear water, dotted over with islands of all sizes, and having such an infinite number of bays and inlets, large and small, that only those well acquainted with their intricacies are able to thread their way among them. Upon entering the lake you are at once filled with a sense of its largeness, and the extent of the country in which it is, as it were, hidden away. The whole district is well known for the wealth of its resources in timber, and hundreds of stalwart, brawny-armed men are at this moment engaged in turning these to account. The first two places at which we called, both cases of men living by themselves in shanties and farming, we did not find any one at home, and so pushed on some miles to a third place, where lived a young husband and wife, whom I had united in these happy bonds eight months before. Here the usual unending kindness and hospitality awaited us, and evident gladness to see and welcome the ministers of the gospel. Some neighbours were with them, and closing the day after our usual manner, we retired. Next day, Friday, we went still farther on to Hunter's Lodge, a post of the Hudson's Bay Co. We found the agent and his wife at home, a man-servant—an old Scotchman from the Orkneys—his wife, a half breed, and daughter, and after a most bounteous repast and securing every mark of attention and kindness, we had worship with them all, and retraced our course. The evening before, on our way up, we had left a notice written on a card, on the door of one of the houses we called at, of service to be held next afternoon at a house across the lake, and now we had to hasten to keep this appointment. Here again, we found a Scotchman married to an Indian, and all the family and a few others being present, we had service, and as soon as it was over, started onward to visit two other households. At all the places above mentioned there were what are called farms, but which for the most part appeared rather like large rockeries with a little soil among the stones. Nearly all the settlers are talking of leaving, and no wonder. Here, at one time, hay sold at from fifty to one hundred dollars a ton, and oats

readily at a dollar a bushel. But these days are past, and at ordinary prices the few and poor inhabitants cannot live by farming. Here we got another guide, and after some miles of sailing, and a walk over a portage, with the help of a lumberer, we reached a "stopping-place," just as our candle was flickering to go out. Here we were feasted on bread and milk, and the rate at which they disappeared, especially under the vigorous and well-sustained attack of our guide, was, in the language of the country, "a fright," but, to be more classical, would have made the "boldest hold his breath." This walk I shall not soon forget. It was through a dense wood, over a narrow intricate foot-path, obstructed by logs and fallen trees of all sizes, stones, roots, and swampy holes; the night was very dark and close, our candle threatened every moment to give out and leave us there or to get through if we could, so we posted on at top speed till we came in sight of a light, and to our call, for we were now in some doubt just where we were, we were answered by the friendly bark of a dog. Never was bark more welcome to me. On we pushed again, and at length, drenched with perspiration, got to the solitary house. We found several men but no woman about the place, and on our arrival all hands wakened up and turned out. After a thorough and most grateful ablution, and the repast spoken of, all reverently joined in worship, and soon "tired nature's sweet restorer, balmy sleep" soothed us to rest and oblivion of all the toil of the day. This was a very lonely place, and, compared with many of the beautiful spots we had seen, unattractive. But there is no accounting for tastes; next day the landlord, a big, warm-hearted Irishman, told me in a confidential tone, which seemed to mean don't tell anybody, "I have not seen any place in Canada where I would like so well to live." He cheerfully set us on our way several miles to the next stopping place. We walked to the next house, a distance of six or eight miles, and from there we were sent on in a very rickety and disreputable-looking log canoe to Fort Eddy, which we reached at dark on Saturday evening. This is what is known as a lumberer's depot, and there is a store, numerous buildings for receiving and depositing supplies of all kinds needed by lumbermen, a farm, farm buildings and quite a number of men. Word was soon sent to all that there would be service next morning at eleven a.m. When that time came we found twenty-five or thirty people seated round the room—English and French, Protestant and Roman Catholic—and to them the glad tidings were preached, all apparently engaging with interest in the service. We were now within sixteen miles or so of the village of Mattawan, and word had been sent down with our Indians that there would be service on Sabbath evening. We were kindly sent on in a waggon about half of the distance, as far as it could be taken; the remainder of the road we walked, calling and reading the scriptures, and engaging in prayer with a family or two by the way. At length we reached our headquarters, within two miles of Mattawan, and were hailed with all kind and loving welcomes by as leal-hearted a host and hostess and family as are to be found anywhere. After rest and amply satisfying appetites not easy to satisfy, almost the whole family turned out, and again we took to our boats down to the village. The church was brightly lighted, there was a good attendance considering the mere handful of Protestants in the place, and so in solemn yet gladsome and united services of public worship, what may be called the properly missionary part of our journey and work closed. Monday was spent in visiting the families which had yet to be called on. Tuesday we travelled ten or twelve miles on foot Pembroke-ward, spending the night and holding service at another lumbering depot. Wednesday morning, took the tidy, swift little steamer, "Mattawan," and failing in our purpose to get as far on as we wished, we left word with the boat hands and others at the head of the Roche Capitaine portage of service that evening at our stopping-place. This was our last, and it was both well attended and apparently enjoyed. Next day Pembroke was reached, after an absence of sixteen days, on every one of which we had the privilege of holding religious service, now in a shanty with from two to half-a-dozen men, then with a family of father, mother and children, now at a lumbering depot, now at a rough wayside inn, then perhaps at a fort of the Hudson's Bay Company, and again at a place dedicated to the worship of God the Father, God the Son, and God the Holy Ghost. From Mattawan upwards and return, our journey extended over three

hundred miles, of which about two hundred and forty were done in a canoe, forty or fifty on foot, and the remaining eight or ten in a lumber waggon. Such is the nature of the work and the circumstances under which it must be done by our missionary on the Upper Ottawa. This is the summer side of it. In winter the lumbering shanties and depots have to be visited, involving long, cold and lonely drives over the same regions, not by any means free from risks from bad ice, losing one's way, or being overtaken by bitter, blinding storms. I think there may well be asked for anyone who does this work, the sympathy, interest and prayers of the whole Church. Wherever he goes, he will meet with the utmost kindness and polite attention, but the material on which he has to work is far from being the most encouraging, and he must be content to sow the seed in the faith that some one will reap, and of a day coming when they who sow and they who reap will rejoice together. He must be content and thankful even to hold forth the light in a dark place, until the day dawn and the Daystar arise in hearts now hardened in many instances with spiritual indifference, or beclouded with the errors of Romanism. Down the river there is no Protestant minister within about sixty miles; to the west, the nearest must be from thirty to forty; to the north, Fort Abitibi, three hundred miles away, is the next place where, except Roman Catholic priests, a minister of the Gospel may be found; to the east, I cannot say exactly where one may be found, I only know that it is not near, probably at Desert on the River Gatineau. Over the whole region where we travelled there are Protestant families, in some places "few and far between," in others more closely settled, nearly all able to understand English, some French, and others Indian better than English, so that a missionary, to be thoroughly equipped for this work, in addition to all needed physical and spiritual qualifications, would require also to know and speak all these languages. I need not add that there is great spiritual destitution, and that the people shew its effects. If our work in these regions does not tell in organized churches and communion rolls, except perhaps at Mattawan, for years to come—and for years yet to come no self-supporting congregation can be expected in all this district—shall we therefore give it up? Shall we be forced ignominiously to retire for lack of funds and leave Rome triumphant, to point boastfully to Roman Catholics, and to Protestants with exultation, or scorn of the apathy or niggardliness, the poverty or want of devotion of heretic churches, who are willing or compelled to leave their people to the care of their deadly enemies? I trust this will not be the case. It is in the power of our Church easily to prevent it, if it but has the will. God has for the present put that work into our hands, and if we prove recreant to the trust, I hope it may, and I cannot but believe it will be taken up by some Church more devoted and worthy than ours. The whole field cannot but be one of deep interest to us because of its very need, and should we for lack of funds be forced unworthily to retire, my humble co-operation will not fail to be given, and my prayers shall not cease to rise for the rich blessing of God to rest upon the labours and labourers of any evangelical Church which will hold forth the light, and sound out the word of the Lord, in all this widespread and needy region. Trusting that your readers will bear patiently with the length to which these jottings have extended, I am yours.

W. D. BALLANTYNE.

Pembroke, Nov. 20, 1879.

ROMAN CATHOLIC ORDINATION.

SIR,—There are two points in connection with this important subject which are worthy of attention in the discussion of it. The first point is in reference to the stating of the question. We are asked to report our "views on the question as to the validity of ordination by the Church of Rome." Now, no one is called on to question the validity of ordination so far as the Church of Rome is concerned. Surely the Church of Rome has a right, as every Church, to ordain her priests as she pleases. And when she ordains a man to the priesthood, and pronounces him ordained in a valid manner so far as her ministry is concerned, no one outside of that Church has any reason to deny her assertion. So far as executing the office of a priest in that Church is concerned, his ordination is unquestionably valid. But the question is, as pointed out in Mr. Laing's report: Is that ordination to the priesthood to be accepted by us as a valid or adequate

setting apart or ordination to the ministry of the Gospel in a reformed Church?

I hold that it would not only be unreasonable, but absurd, to regard ordination to the priesthood as equivalent to ordination to the work of the ministry in the Presbyterian Church, and can hold this without at all calling in question the validity of ordination to the priesthood. It was valid in that Church to that end; but ordination to the priesthood, is a totally different thing from ordination to the office of the Gospel ministry. Without dwelling on this distinction, which is held by all who do not adopt the pernicious error that sacramental virtue is conferred by ordination, it is to be desired that it be kept in view in discussing the question. And the question as sent down should have been more clearly stated. In support of this view let me give a brief quotation from Archbishop Whately. In his work on the "Kingdom of Christ" (note a, page 286), he says, "Nearly similar reasoning will apply, I think, to the case of ordinations. What appears to me the wisest course, would be that each Church should require a distinct appointment by that Church itself to any ministerial office to be exercised therein, whether the person so appointed had been formerly ordained or not, to any such office in another Church. But the form of this appointment need not be such as to cast any stigma on a former ordination, by implying that the person in question had not been a real and regular minister of another distinct society. For any Church has a fair right to demand that, unless reason be shewn to the contrary, its acts should be regarded as valid within the pale of that Church itself; but no Church can reasonably claim a right to ordain ministers for another Church."

In another passage in the same volume, p. 227, he remarks: "On the same principle which has now been set forth in respect of bishops, the acts of a presbyter, or deacon or other minister, of any Church, cease to be valid, as soon as the Christian community in which he was appointed, withdraws its sanction from his acts. If another Church thinks fit to receive him as a minister they have an undoubted right to do so; and he then becomes a minister of that Church. So he does also, when not expelled from the society to which he originally belonged, supposing the Church to which he transfers himself thinks fit to recognize the ordination of the other; which they may do, or refuse to do, entirely at their own discretion. This is a point which every Church has a full right to determine according to its own judgment."

The second point to which, with your permission, I would call attention at another time, is one not clearly brought out in Mr. Laing's able report, namely, that Romish ordination was not regarded as valid for ministry in the reformed Churches by the reformers of Calvin's time on the continent. Mr. Laing might have stated his views on this point more strongly, that is, would have been warranted in doing so, and in claiming the reformers of the time of Beza and Calvin as distinctly supporting his position. The question as to baptism, and as to whether the Roman Catholic Church is a Church of Christ, are questions to be settled on grounds distinct from the question as to ordination.

D. D. M.

THEOLOGICAL DEGREES.

MR. EDITOR,—In my last communication to your valuable paper, upon the subject of University Degrees in Theology, I argued the question upon the higher and abstract ground, from which I think the Church should, in the first place, look at it. Without referring to any of the existing schools of the prophets connected with our Church, I attempted to shew that the establishment of a Theological University in immediate connection with the General Assembly would be at any time extremely unwise, and especially at a time when all the schemes of the Church are suffering from financial embarrassment. I wish now to consider the question from the standpoint of the actual circumstances of the Church in regard to its theological institutions.

Exclusive of the Manitoba College, which is not fully equipped, there are now five institutions recognized by the Church, at which intending ministers can receive a theological education. These institutions are located at Toronto, Kingston, Montreal, Quebec and Halifax, respectively. We have now nothing to do with considering whether there are too many of such institutions or not. As a matter of fact they

exist; it has been found impracticable to combine them in any way; and it seems impossible, even were it desirable, to abolish any one of them. The Church, therefore, may be supposed to be in perpetual possession of these five institutions for the training of the ministry. But when we look more closely into the matter, we find that these institutions are not all of the same character. In Toronto, Knox College has only a Theological Hall, and what is called a Preparatory Department, in which students in exceptional circumstances may receive a somewhat imperfect training in literature and science before entering the Hall. In Kingston, besides the Theological Hall, and the Preparatory Department instituted last year, there is a University having by Royal Charter the privilege of granting Degrees in Arts, Medicine, Law, and Theology; there is also a fully equipped Arts' College in which students are prepared for taking Degrees in Arts; and, in affiliation with the University, there is a Royal College of Physicians and Surgeons. The Presbyterian College in Montreal and the Theological Hall in Halifax have the same position and character as Knox College, Toronto. Morrin College in Quebec, is slightly different, having an imperfectly equipped Arts Faculty in addition to the Theological Hall, but without University powers. The above 's, I take it, an accurate statement of the relative position and character of the different institutions connected with our Church.

Now, we must bear in mind, that each of these institutions is now exactly what it was originally intended to be. Queen's University and College is the eldest of them all, being founded about forty years ago especially for the purpose of giving a full course of instruction in Arts and Theology, but also to meet a demand for a liberal education in the general community. The other so-called Colleges, but properly Theological Halls, were founded at a later period, specially for the purpose of giving theological education. The founders of them, I presume, never dreamed of the idea of investing them with University powers. They are, therefore, now exactly what they were originally intended to be, and Queen's is now exactly what she was originally intended to be. But, in their relations to one another they differ, because all of them are now brought into connection with the same Church, which originally they were not. And the Church as a whole is now possessed of a University of whose Royal Charter it may take full advantage if it pleases so to do.

It appears, however, that the authorities and friends of two of the Theological Halls, think that their institutions are placed at a disadvantage, because their founders did not see fit to invest them with University powers, whereas the founders of Queen's did do so. And now they call upon the Church to found a University in connection with the General Assembly, simply for the benefit of their Theological Halls, as distinguished from and in competition with the Theological Hall of Queen's College. Apart from the motive which prompts such a scheme, I desire to point out the unreasonableness of it. As a matter of fact, the Church has already a University for conferring, amongst others, Theological Degrees. And the governing body of Queen's University, last June, represented "to the Assembly its willingness to take any steps necessary to modify the constitution of the Senate so as to secure the representation on it of the different Theological Halls of the Church, for the purpose of conferring (Theological) Degrees. No one can say that this is anything but an honourable offer made by Queen's University to the Church; and certainly the institution which made the offer is sufficiently ancient and honourable in its origin to justify it in having done so. But we are told that for the other Theological Halls to put themselves in affiliation with Queen's University would be placing them at a disadvantage. How so? Queen's University as such is quite distinct from Queen's College, and from the Theological Hall of Queen's College. The Theological Halls established in Toronto, Montreal, and Halifax, would, if they affiliated, hold exactly the same relation to Queen's University that would be held by Queen's Theological Hall. An equitable system of representation in the Senate would be adopted, and none of the Halls would have an advantage over the others, except what might arise from the superiority of its equipment or the popularity of its professors. As to Knox College, or the Presbyterian College, Montreal, giving up their past history in becoming affiliated upon equal terms with Queen's University, such an idea could be the result only of

an utter confusion of thought. These Colleges would neither give up their past history nor their present position; their individuality would be perfectly preserved. They would not be expected to subordinate themselves to Queen's College. But, along with the Theological Hall of Queen's College they would hold an equal relation upon the same level in reference to one another and a *mutual* relation in reference to the common University. The above, I maintain is an accurate statement of the position which the different Halls would hold in relation to Queen's University should the General Assembly respond to the offer made by the authorities of that institution.

Let us now suppose, upon the other hand, that the proposed General Assembly's University is established. The first result will be a very serious division in the Church which no member of the Church can look forward to with equanimity. The authorities and the friends of Queen's University will, *to a man*, consider that the Church has treated them and the institution in whose welfare they are interested in an extraordinary manner. In the first place the Church will have declined to consider the honourable offer which the University has made to it. In the second place, the friends of Queen's will be expected to join along with the other members of the Church in the support of a University which they cannot by any possibility be supposed to approve of, if they have ordinary feelings of loyalty to their own University, and if they regard Degrees, as everyone has hitherto done, as academical and not ecclesiastical. And in the third place, the Theological Hall of Queen's College, in being expected to affiliate with the new University would be asked to cut itself off from all their past history and to ignore the existence of that which is its chief external glory. The other Theological Halls in becoming affiliated to Queen's University would be giving up nothing whatever of their past history, because they never have had any connection with a University. Instead of denuding themselves of anything that they now have, they would be attaching themselves to an institution which has the prestige of being the most ancient of the kind in our Dominion. And they would be doing so in such a manner as to preserve their separate individuality and character, and to acquire in addition everything that is attainable by a connection with the most ancient University within their reach.

Again, the principle of this proposed Assembly University appears to be that all our Theological Halls should be placed upon an equal footing, none of them having an undue advantage over the others. Let us see how this works. At present Knox College has four professors paid by the Church. In Queen's Theological Hall there are only two, and the authorities of that institution have never asked the Church for two additional ones although they deeply feel the want of them. They are content to wait until, by their independent efforts, they are able themselves to secure the establishment of additional chairs. In Morrin College the Theological Hall has hitherto been conducted, without asking the Church for a cent, by men who in addition to their duties as Professors of Theology have other duties laid upon them sufficient to tax all their energies. If the new University is established upon the principle of putting all the Theological Halls upon an equal footing, is the Church prepared to carry out this principle and give to all the Theological Halls as many professorships as are now established in Knox College, Toronto? If the Church is not prepared to do this, in the name of common sense and consistency, let us hear no more about the so-called principle. J.

If you like a man, he may jump into water all over and not be wet; but if you dislike him, the very way he carries his food to his mouth will look ugly to you. *Arthur Helps.*

THE wish often falls warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

DR. CULLIS tells in one of his reports of an aged Christian who, lying on his death-bed in the Consumptives' Home, was asked the cause of his perfect peace in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied: "When I am able to think, I think of Jesus; and when I am unable to think of Him I know He is thinking of me."

BOOKS AND MAGAZINES.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.
The December number of the "Preacher" contains many admirable and suggestive specimens of pulpit work—none more so than the epitome of Mr. Spurgeon's Sermon on "Christ the Smitten One."

The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication.
The December number of the "Westminster Teacher" contains several good papers on subjects connected with Sabbath school work, besides the usual carefully prepared expositions of the month's lessons.

The Scholars' Quarterly.

Philadelphia: John D. Wattles.
"The Scholars' Quarterly" is published in connection with the "Sunday School Times" and contains three months' lesson matter of the International Series, with a coloured map, beautiful pictures and appropriate hymns and music.

The Eclectic Magazine.

New York: E. R. Pelton.
The December number of the "Eclectic" is embellished with a portrait of the Rev. Richard S. Storrs, D.D., and in the letterpress is a detailed sketch of his life. The remaining contents of the number consist of a judicious selection from the foremost secular periodicals of Britain.

History of the City of New York.

By Mrs. Martha J. Lamb. New York: A. S. Barnes & Co.

Part No. 2 of the second Volume of the Messrs. Barnes popular illustrated "History of the City of New York" is out, bringing the annals of the commercial capital of the United States down to the epoch of the "Declaration of Independence." Mrs. Lamb's narrative of the events of these stirring times is rich in details, skilfully arranged.

Children's Treasury of Bible Stories.

By Mrs. Herman Gaskoin. Part II. Toronto: Willing & Williamson.

Written in a very simple, attractive fashion. It is chiefly taken up with the history of Christ, and may greatly help, while it can scarcely hinder parents and teachers in making the little ones acquainted with that wondrous life, which, in a way none else ever could, has so put its mark upon innumerable lives during centuries past, and has never done so to a greater extent than it is doing now.

The Boy's Own Paper.

London: The Religious Tract Society. Toronto: Wm. Warwick.

In selecting a Christmas present for a boy, the difficulty is to find something that he will like, and that is also good for him. Perhaps there are not many things so well calculated to meet both of these requirements as a receipt for a year's subscription to "The Boy's Own Paper." Those who doubt this might try one of the monthly parts as an experiment. The yearly subscription is \$1.50, and the price of a monthly number is fifteen cents. Part 10, Vol. II., is now ready.

The Canadian Methodist Magazine.

Toronto: W. Briggs.
The December number of the "Methodist Magazine" contains two illustrated articles—one on "Montreal, Past and Present" and the other on "China and its People." Mr. Withrow continues his series of papers on "Great Preachers, Ancient and Modern," his present subject being "George Whitefield." These, along with a variety of other articles make up a very readable number. The success of this magazine shews that the Methodists of Canada duly appreciate the advantages of a home denominational literature.

American Health Primers.

Philadelphia: Lindsay & Blakiston. Toronto: Hart & Rawlinson.

The complete series of these convenient little volumes, several of which we have already noticed, will form a most useful library of health. We have just received No. VII., which treats of "The Mouth and Teeth." The author, Dr. White, of Philadelphia, editor of the "Dental Cosmos," bringing his literary skill to the aid of his professional knowledge, has succeeded in producing, within the compass of 150 pages, an admirable compendium of this universally important subject in all its details.

Littell's Living Age.

Boston: Littell & Co.
To buy and read all the Magazines, Reviews, etc., that claim the front rank, and are generally regarded as the leaders or exponents of modern thought, would overtax the means and the leisure of most people. The "Living Age" brings to its subscribers, every week, a selection of the most note-worthy articles that appear in the leading English secular periodicals, and thus enables them, with little detriment to their time and still less to their purse, to keep themselves well posted in current literature.

Christmas Annuals.

Glasgow: MacLure & Macdonald. Toronto: Clougher Brothers.

"Christmas in Picture, Song and Story" consists of two gorgeous chromo-lithograph pictures, 15 by 22 inches; two finely executed tinted engravings, 11 by 15 inches; and quite a quantity of reading matter in prose and verse, compiled by Robert Cochrane, editor of "English Essayists," etc., and specially adapted to the merry Christmas time. "Our Young Folks Christmas Pictures and Tales" is made up of two chromo-lithographs and two photographs, with a selection of tales, etc.—just the sort of present likely to be acceptable to a boy or girl. The price of either of these beautiful annuals is fifty cents.

The Baptist Review.

Cincinnati, December, 1879.
The concluding number of the first volume of this "Review" has just come to hand. It is beautifully got up and its articles are all of a high character so far as we have examined. Of course when baptism is referred to, the tone of the "Review" is keenly denominational, as it is perfectly right that it should be, though we notice in one article in this number, rather too much of such phrases as "the assumptions of affusionists and sprinklers" being "simply ridiculous," "far fetched," "puerile," "burlesque," "un-scholarly twaddle," to be quite compatible with good taste and scholarly rigour, to say nothing of anything higher. But contributors cannot be always kept within due bounds.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.
The "Canadian Monthly" for December opens with an article on "The Powers of Canadian Parliaments," the aim of which is to draw the line between the legislative powers of the Dominion and Provincial Governments. A careful study of this subject by politicians would tend to prevent possible complication. Mr. Stone's historical critique on "The Diary of Samuel Pepys, Esq.," is continued. There is an appreciative review of Herbert Spencer's "Data of Ethics," but after a desultory investigation it closes somewhat abruptly, and the reader must sadly pass on, leaving both philosopher and reviewer still in search of something whereon to rest their morality. The number contains Mr. Goldwin Smith's famous "Atlantic Monthly" article "all about" the "Moral Interregnum," followed by an antidote in the shape of a pretty vigorous critical notice. The usual liberal allowance of fiction is provided, and there is some good poetry.

Life in a Look.

By Maurice S. Baldwin, Rector of the Parish of Montreal and Canon of the Cathedral. Montreal: Dawson Brothers. Toronto: S. R. Briggs. Price fifty cents.

Among all the new books issuing from the press in these years it is difficult to meet with a compendium of Gospel truth in all its bearings—brief, clear, orderly, and well fitted to instruct the inquirer as to the way in which God saves sinners. Such books are much needed. It is ignorance of the true scriptural doctrine in all its parts, and of the manner in which these parts fit into each other, that leaves so many people at the mercy of the errorist. The author of "Life in a Look" seems to have realized this fact, and his little book will be more effective in promoting true religion, and in opposing false doctrine, than many a bulky volume of controversy. It is cheering to find a presentation of truth, so earnest, lucid and scriptural coming from the pen of such an influential ecclesiastic as Canon Baldwin. The first chapter is occupied with "The Necessity of the New Birth," the second explains "The Nature of the New Birth," the third treats of "Regeneration in Connection with Christ on the Cross," and the concluding chapter is headed "Looking unto Jesus; or Growth in Grace."

PASTOR AND PEOPLE.

THE GOSPEL'S GOOD WORKS.—III.

As a third good work which the Gospel has wrought, I name the inauguration of efforts for the amelioration of the condition of what, for want of a better word, I am compelled to call the masses of mankind. The Lord Jesus has taught the universal brotherhood of man. He has given every other, and so He is the founder and leader of all the benevolent and missionary movements of the modern world. "He that is greatest among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These are some of the sayings of our Lord on this subject. His parable of the good Samaritan, illustrated and enforced by His own infinite sacrifice, has put the benevolence into our modern life. I am aware, indeed, that benevolence is manifested now among us by many who repudiate His right to their loyalty and allegiance, and deny that He is God. And I gladly make this admission. But, even while making it, I contend that these friends, unconsciously to themselves, and even in spite of themselves, have absorbed much of the Christianity that is in the moral atmosphere by which they are surrounded. They have obtained a great deal from the Gospel without knowing it, for that Gospel, thanks to the nobleness of the founders of this nation, has saturated all our institutions, and so, even though they do not receive it with their intellects, they have taken in much of its influence by involuntary and unconscious absorption. They are by so much better than their creed, even as, unhappily, some professing Christians are a great deal worse than theirs. The ancient philosophers did not concern themselves about the lower orders of the people. They never thought of going out into the streets and lanes of the cities to mitigate the miseries of their fellow-men. They were content to deal with what one has called "the intellectual aristocracy of mankind." They required a test of fitness for admission to their schools like that which one of them blazed over the entrance to his academy, in the words, "Let no one ignorant of geometry enter here," and they affirmed that their special mission was "to those of mankind who have a natural tendency and disposition toward virtue." But Jesus came not to call the righteous, but sinners, to repentance, and high above all philosophy stands forever His precious invitation, "Come unto Me all ye that labour and are heavy laden and I will give you rest." Nay, more, His Church has been His representative in this regard. Even in mediæval times, before it had become utterly corrupt, through the selfish ambition of those who, without the Spirit of Christ, had filled themselves by His name, the Church of Rome was the great mediator between the highest and lowest. It stood as a living breakwater between the selfishness of the feudal lords and the weakness of their dependants, and was, in the darkest age, the only influence of a refining and humanizing sort that existed throughout Europe. Then in the wake of the Reformation came a grand revival of benevolence, which is going on still, and irrigating the lands with blessing. If then it be worthy of reprobation to remember the poor, to seek to lessen their sufferings, to attempt to lift them into self-respect and self-support, to give them the hand of sympathy and the help of brotherhood, then let the Gospel be stoned for teaching men thus to bridge the gulf between rich and poor, between employers and employed, between the comfortable and the suffering. If the Howards, and the Frys, and the Nightingales, and the Joneses of our modern benevolence have been curses to the world and not blessings, then let the Gospel be made the execration of humanity, for by it were these characters inspired and moulded. But if—contrary-wise—these are the names which stir men's hearts to their depths, and waken the enthusiasm of the multitude to deafening applause at their very mention, then with what consistency shall we stone the Gospel, of which their lives were the bright efflorescence and delightful fruit?—*Rev. W. M. Taylor, D.D.*

FATHER AND SONS.

"If you wish to train up your child in the way he should go, just skirmish ahead on that line yourself," said wise Josh Billings, and if he was not addressing fathers and thinking of boys, he ought to have been. The writer was present once at a social religious meeting, when a very large man with a very large nose, and no doubt a very large heart, also, arose and used his space of time to tell what a good mother he had and how her influence had guided him, and finished with an exhortation to all mothers to make good men of their boys.

The divines followed in a similar strain and ended with the same exhortation. All the brethren settled themselves more comfortably into their seats, and all the sisters bowed their heads with meek faces as if sweetly taking up the heavy burden thus flatteringly laid upon their frail shoulders. No, not all; for one sat bolt upright, too indignant for speech, to see those great broad-shouldered men thus calmly shirking the greatest responsibility God ever called them to bear.

Because some mothers, blessed with mighty faith and powerful will, have borne their sons triumphantly over the quicksands of youthful temptations and planted their feet firmly on the pleasant upland of righteous manhood, shall it be demanded of every frail woman to whom God has given a son, that she do the same? No, with equal justice it might be demanded of every woman that she write books like Mrs. Stowe, entrance large audiences like Miss Willard and Anna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer.

What weight has a mother's word when weighed against a father's example? The mother says, "My son, do not smoke, it is bad for your health, bad for the purse, bad for the morals, and the pleasure it affords is trifling compared to the evil it works."

"What does mother know about smoking?" reasons the boy, "she never smokes, father smokes, and I am going to."

"Don't spend your evenings about the bar-room and village store," pleads the troubled mother; "the conversation there is not such as I wish you to listen to."

"What does mother know about bar-room talk?" questions the boy; "she is at home rocking the baby or darning stockings; father is there and I'm going."

One outspoken ten-year-old boy said, "I like my mother well enough, but I think father is a great deal smarter," and he expressed the feelings of the average boy when he enters his teens. Now, which parent is likely to have most influence in forming the character of that son?

"I'll take what father takes," said the boy at the hotel dinner table, and boys are taking what their fathers take, all the world over.

A father and son were clambering up the rough, steep sides of a mountain. When the father paused to decide which of many paths to take, the boy said, "Be sure to choose a good path, father, for I am coming right behind you."

Fathers, upon the hillside of life, be sure you choose a "good path," for your sons are just behind and almost certain to follow in your footsteps. If the bewitching voice of pleasure entices you into the by-paths of self-indulgence and sin, remember that where you trip he will stumble, and the same foul mire that soils your raiment will engulf him. But if you choose, to walk the pleasant highways of temperance, virtue and Christian manliness, he shall keep even step with you, and at last dwell in peace at your side.

"The just man walketh in his integrity; his children are blessed after him."—*Bessie Barton, in the Christian Standard.*

"DON'T WORRY."

It is doubtful if there is philosophy enough in the world, even if it were impartially distributed, to put a stop to worry. Some people would begin to fret, the next day after such a distribution of the antidote, that they hadn't got their share. And then some things are as much stronger than philosophy as blood is thicker than water. Temperament is one of them. Inherited mental traits, or habits that have crystallized into disposition, are more of the same sort. A man who has the elements so mixed within him that he naturally borrows trouble, and crosses bridges before he gets to them, and permits things small or great to fret him, is bound to worry. He may as well attempt to alter his complexion, or change the thickness of

his skin, as to stop worrying. The most he can do is to control the expression of his mental state within himself,—and that is often more wearing to him than to give vent to his feelings. Speech is the safety-valve for constitutional worriers, and they are truly blessed if they have a friend with a willing ear and a buoyant nature, on whom their poured-out troubles have no more effect than a summer shower on a silk umbrella.

To this class of unfortunates it is quite useless, and sometimes little short of impertinence or cruelty, to keep forever saying: "Don't worry." One might as well say to the wind, "Don't moan," or to water exposed to zero weather, "Don't freeze." The only thing to do, is to remove the cause of the worry,—or, if that be impossible, to divert the attention to more pleasant subjects for a time. The worrying of the world is not wholly in vain, it is well to remember. The troubled and perplexed people, other things being equal, often have the foresight to perceive and the prudence to avert troubles over which the care-free and merry-hearted might stumble and fall. Until we get our millennium in something more tangible and universal than spots and slices, it won't do to be too uncharitable toward worry.

But if there ever should be organized a Society for the Prevention of Worry, we think it might find a field for useful and hopeful labour in combating the habit of idle and pointless complaining, and chronic fretfulness, which blights so many homes. It could warn young people to beware of forming the habit. It could encourage the victims of it to stop and count ten before uttering a fretful word—as some people have to do to prevent outbreaks of temper. It would teach over-wrought mothers and over-active fathers to take more sleep—to breathe a better air—to stop over-loading their stomachs and thus abolish many of the strictly physical causes of a disagreeable habit of unamiableness. An ounce of prevention is worth a pound of cure, in this matter; for the descending steps of the scale are worry, fret, growl, bite. And when one has reached that depth, philosophy won't save him. Reform has as hopeless a job in tackling him as it has in dealing with an old hack politician. Conversion—the real, old-fashioned conviction of sin, repentance, and a new birth—will alone do the job. —*Golden Rule.*

A MERRY HEART.

I'd rather be poor and merry than inherit the wealth of the Indies with a discontented spirit. A merry heart, a cheerful spirit, from which laughter wells up as naturally as bubble the springs of Saratoga, are worth all the money bags, stocks and mortgages of the city. The man who laughs is a doctor, with a diploma indorsed by the school of Nature; his face does more good in a sick-room than a pound of powders or a gallon of bitter draughts. If things go right he laughs, because he is pleased, if they go wrong, he laughs because it is better and cheaper than crying. People are always glad to see him, their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic, who speaks in the groaning key. He laughs you out of your faults, while you never dream of being offended with him. It seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in until he points out the sunny streaks on its pathway. Who can help loving the whole-souled, genial laugh? Not the buffoon, nor the man who classes noise with mirth, but the cheery, contented man of sense and mind! A good-humoured laugh is the key to all breasts. The truth is that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous, you want to be told of it in a pleasant manner, not sneered at. And it is astonishing how frankly the laughing population can talk without treading on the toes of their neighbours. Why will the people put on long faces, when it is so much easier and more comfortable to laugh? Tears come to us unsought and unbidden. The wisest art in life is to cultivate smiles, and to find the flowers where others shrink away for fear of thorns.

HAVE you never observed how entirely devoid is the Lord's prayer of any material which can tempt to subtle self-inspection in the act of devotion? It is full of an outflowing of thought and of emotion towards great objects or desires, great necessities, and great perils.—"After this manner, therefore, pray ye."—*Prof. Austin Phelps.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 19, 1879.

NOTES TO OUR CORRESPONDENTS.

WE have one or two things to say to our correspondents and contributors and we wish to say to them once for all, so that there may be no mistake on the subject and no need for again recurring to them.

1. Everything intended for insertion in THE PRESBYTERIAN, and all correspondence in reference to such matters, with all books and magazines intended for review, should be addressed to the Editor, while all business communications, in reference to subscriptions, advertisements, etc., etc., ought to be sent to the Publisher, Mr. Robinson.

2. We repeat that we cannot guarantee the preservation of any MS. not used, nor its return, unless a request to that effect be made.

3. It is our interest as much as it can be that of our correspondents that their communications should be published as soon as possible; but our space is limited, and there is always room for diversity of opinion as to the relative importance of different papers.

4. It is as useless as it is foolish to talk of "unfairness" or "prejudice," etc., because some not very important letter is not printed forthwith; or to threaten in such a case the most direful consequences in the shape of having the formidable missive printed elsewhere. Such foolish talk will not secure or expedite the publication of one item, but it may prevent the insertion of what would otherwise have appeared in due course.

5. THE PRESBYTERIAN will always afford, to those who wish to discuss matters of either general or denominational interest, in a becoming Christian spirit, the opportunity of doing so, through its columns. But there is a limit even to that, and the ultimate decision as to what shall appear and what shall not, must necessarily remain with the responsible Editor.

Finally, would all our correspondents and contributors be kind enough to leave their communications open by merely folding in the envelope, and writing on the cover "Printers' Copy," without enclosing any private letter. They could thus send the matter, up to the weight of four ounces, for a cent, and with equal safety. We have had, more than once, papers forwarded to us, the postage on each of which, paid by the sender, amounted to as much as twelve cents, while even that was not sufficient, so that we have had to pay six or eight cents additional, while all could have come for a cent.

"STAY AT HOMES."

MANY a minister in Canada will fully appreciate the following remarks lately made by "The Christian at Work," on the careful students of meteorology, and sometimes ladies at that, to be found in all congregations who can go to late parties, eat suppers in the early hours and brave the rigours of a winter's morning in coming from their favourite dissipations, but who cannot be coaxed out to church if there is a cloud in the sky though no bigger than a man's hand or a breeze blowing though no stronger and no colder than, on any other day, would be regarded as

merely sufficient to put the blood into a pleasant glow while it quickened the step, brightened the eye and apparently made life for them all the more worth living:

"Ah! how discouraging these stay-at-homes are! If they knew how depressing their absence often is upon the minister, would they not find themselves more regular attendants upon the church services? It is related of Dean Swift that when the Dean's congregation was so small as to include only the sexton and himself, he began the service by saying, 'Dearly beloved Roper, the Scripture moveth us in sundry places to acknowledge,' etc. Many a preacher has preached most effectually to the few—just as the Great Teacher preached to but one at a time. The minister, then, can but do his duty to those who remain, and, if he choose, pray as we once heard a minister pray—'Not, O Lord, for those only who are providentially prevented from being with us, but for those who have stayed away because of this shower, which would not have kept them from business or a kettle-drum.'"

Too many are found who rather seem to glory in these stay-at-home tendencies and who of course excuse their conduct by alleging that there is little inducement for them to go to church for all the good they receive there. Such talk is all well enough for those who make no pretensions to religion, but surely on the lips of such as profess to know God and to worship Him, it is strange and inconsistent indeed. We cannot do better for the benefit of all such than give another paragraph from the paper we have already referred to:—

"There are Christians and Christians;—those who always may be seen in their places in church; and there are fair-weather believers, who stay away—we had almost said whenever there is a heavy dew. May the Lord bless the sermon addressed to the gathered few on these rainy Sundays; and may He bestow His richest blessing upon the dainty stay-at-homes, who are either not sufficiently interested in religion to attend church on a stormy day, or have so much of the article at home that they can get their full there, and consequently have no occasion to expose themselves to the inclemencies of a humid atmosphere by going to church when umbrellas and waterproofs are in demand."

FASHIONABLE RELIGION.

OUR cotemporary, the Halifax "Witness," is rather exercised, though in a good, pleasant way, over the tendency of wealthy and fashionable people to go off to fashionable churches and leave the one their fathers loved to struggle on as it best may. It says:

"It is all well for John Brown to be a Puritan, or a Presbyterian while he has to walk to church and to dine at one o'clock. His wife is not in 'society.' His children belong unmistakably to the 'lower orders.' It is all well enough for austere people, your philosophers, your hard-headed divines, your enthusiastic devotees, who inherit the martyr spirit of Reformation times, to make an ado over church forms and old connections,—'The Church of our Fathers,'—'Sound Doctrine,'—'purity, simplicity, a plain Gospel,' and such like. This is all very well. But wait till John Brown becomes a millionaire, and his daughters become fashionable, and his sons ambitious. Wait till John is the Honourable John Brown, M.P. or P.C., or something else grand and mysterious, and high above ordinary mortals. Neither he nor his family can afford to worship God with an old-fashioned Presbyterian congregation,—where there may be within sight of them, mechanics, farmers, grocers, domestic servants, and all grades of the social fabric. There must be a 'West End' for all the noble spirits who have risen to wealth and honour. It is absurd to think that they can mingle with common clay, and sing the Psalms of David in metre. There must be a court religion—religion with a special drone or whine in it,—for all such mortals. Far better not go to church at all than go to an unfashionable one."

Now all this is quite true. The process indicated is one which has been long going on and will continue to do so, in one way or other, let people protest against it as they may. Wherever the Church comes to be regarded as a more or less convenient club-room and church fellowship a more or less handy passport to "good society," defections of the kind complained of will always take place. The worldly prosperity of many a poor creature can easily be traced by the changes he makes in the church or denomination which he happens to patronize. He can't help himself. Every creature after his kind. Everyone naturally and necessarily goes "to his own place." We must acknowledge, however, that we can see very little reason for mourning over the defection of such. In general they have all but ceased to worship God and have taken to the service of a new divinity called "respectability," or something in that line. If their one felt want cannot be supplied in the Church to which they have belonged, far better for them to go elsewhere. If they have become moral icebergs, their continued presence will only lower the spiritual temperature all round. Why regret, then, when they remove to more congenial regions? When the living faith in Christ has ceased, and a faith in fashion and fine clothes has taken its

place, it is a matter not in the least to be regretted that a change of front should take place; and we can scarcely see why any one should allow himself, even in a vein of more or less quiet bitterness, to mourn the change or to condemn the changeable. It is long since it was said that Presbyterianism was not a religion for a gentleman. In the best of all senses this is the very reverse of truth. Still it is to be confessed that our form of worship has always figured but poorly in a court dress and has learned but very imperfectly the accommodating language and easy ways which many of the rich and the fashionable so dearly love. It can't be helped. To have our ministers or people struggling for precedence in the circles of fashion, figuring as adepts in courtly etiquette, or spreading themselves as connoisseurs in church millinery has never been either edifying or encouraging. The strength of the Presbyterian Church has never lain in that direction, and never will. That it has not, is not a matter for regret, while any attempt at such changes as would make it more presentable in what some call "good society" would but precipitate its ruin instead of securing its triumph.

CHURCH SOCIALITY.

OUR correspondent, "A Church Member," last week complained grievously of the want of sociality among the members of the same congregation, especially in Toronto. It may very possibly be that he has had no experience of other places and so comes down rather too severely upon the Christians of the Queen City. We cannot say that we have particularly noticed the peculiarity he complains of as specially marked and offensive among Torontonians, though we must add that we have before this heard the same complaint made more than either once or twice. It is quite the fact, however, that in general the comparative absence of geniality and friendliness, at least as far as the outward expression of these is concerned, is often regarded as the weak point among Presbyterians. That this arises either from indifference or pride we do not believe. Sometimes, no doubt, it does, but oftener it flows from a strange sort of shyness and occasionally from a fear that overtures in that direction would not be well received. Nor is the fault always with the wealthy or well-to-do. Very often it is exactly the reverse. Those in a comparatively humble position are, in spite of their Christianity, often surprisingly touchy, and even diseasedly on the watch for anything that looks like condescension or can be construed into anything like patronage. They often resent and recoil from any overtures of friendliness from their better-off fellow church members as a deadly insult and associate all manner of evil intentions with what was prompted by the greatest kindness and carried out in the veriest singleness and simplicity of spirit. What is to be done in such cases? Well it is difficult to say. A larger outpouring of God's Spirit apparently is the one thing necessary to deliver from this diseased self-consciousness which often like Diogenes tramples on Plato's pride, and with greater pride.

While we say this we do not by any means wish it to be understood that the fault always lies with the less prosperous members of a church. Very much the reverse. Absolute non-intercourse is to be preferred to that which may sometimes be sought to be established when the poor brother or sister is regarded and treated more as a humble dependent than as an heir of God and a joint heir with Christ. But apart from this altogether, the complained of want of sociality among fellow church members who are comparatively, in a worldly point of view on an all but equal footing, may often be accounted for as much from the peculiarities of those who think they are slighted as from the coldness and indifference of those who are said to keep them at a distance. Is it not possible that a good many who feel themselves in an atmosphere of isolation have themselves very much if not altogether to thank for it? Have they always received the "formal call," which our correspondent seems to dislike so much, with that cordiality which might be thought natural in the circumstances? Have they responded to such friendly overtures with any great measure of warmth? Have they met advances, we shall not say half-way, but even a quarter or a tenth way? Have they always remembered that the man who would have friends must shew himself friendly? Have they always kept distinctly in view that complaints of "coldness" to those who don't want to be

cold, and of general unfriendliness to those who rather desire to be friendly, are not the most likely means to thaw out the ice and secure the friendship? May there not also be cases in which other influences are at work to account for, if not to justify, the comparative isolation in which individuals find themselves in their church life? Is it not possible to meet with persons in church fellowship, and who, even in the judgment of charity, are to be regarded as sincere followers of Christ, who from some unhappy twist of disposition, or some permanent acidity of stomach, are exceedingly disagreeable in their manners and exceedingly uncharitable and outspoken in their judgments. They are always apparently on the outlook for something either mean or dishonest in other people, and are apparently very successful in this favourite work of discovery. They plume themselves on being "honest and outspoken," when they are simply insolent and ill-bred. They are continually saying nasty and uncharitable things, and are quite astonished that the people operated upon should not like the remarks and should also fight shy of those who make them. The chronic grumbler can be found in the church as well as in the world, and is quite as disagreeable in the one case as in the other. By and by he is left severely alone, and then he begins to think that he does well to be angry because his fellow church members prefer not to listen to his uncharitable criticisms, his more or less covert exaltation of self, and his general and repeated intimations that if he were the preacher he would shew them sermons worth while, and if he "ran the whole establishment" it would all be soon on a far healthier and more prosperous footing.

Now we are very far from saying that "Church Member" is one of those who think that everybody should go fussing about them and be ready to be their humble servant, and get little but covert insolence, disagreeable sneers, and bitter fault finding, in payment for all their cordiality. We don't say that he is a self-glorified egotist who takes all kindness shown as his due, without giving back much, either in reciprocation or acknowledgment. We, further, don't deny that there is too often a good deal of ground for complaint as to the manner in which new comers are treated in some churches, and that there may be as much occasion for ministers preaching on the mutual recognition of saints in *this* world as in the next. What we wish to hint at is simply that the fault may often not be all on one side, and that it is possible for new comers to be too stand-offish as well as for the older members to be too reserved or even too indifferent. There is at any rate something wrong somewhere when people can sit from Sabbath to Sabbath not only in the same church, but in the neighbouring pew without interchanging words with each other. In all such cases they had better, without delay, set about comparing notes, and trying, if not duly to apportion the blame for the past, at least to make quite sure that the future shall, in the matter of church sociality, be both different and better.

A LATE despatch from Berlin says that the German Government has decided to allow the Roman Catholic clergy to superintend the religious instruction of Catholic children in the Prussian schools. The statement is somewhat vague, and one would need to understand what is meant by such a provision or superintendence before the extent of the alleged concession to the Roman Catholics could be ascertained.

A GOOD meeting in the interests of the Presbyterian Church Extension Association was held in the Charles street Church on Wednesday evening, the pastor, Rev. John Hogg, in the chair. After devotional exercises, interesting and telling speeches were made by Messrs. J. K. Macdonald, W. Mortimer Clark, J. L. Blaikie, Rev. J. M. Cameron, Principal Caven, and Dr. Reid. A resolution pledging the congregation to effort to greatly increase the membership of the Association, was unanimously carried.

IN the course of a missionary sermon preached by the Rev. D. H. Fletcher, in Central Church, Hamilton, on the evening of last Sabbath, the necessity for increased contributions to the Mission Funds of the Church was stated and enforced with great earnestness and effect. The preacher said there were in the western section alone three hundred and nine mission stations. Last year \$241,000 were spent on missions,

and in all church matters a million and a quarter dollars were expended. These figures shewed that the Presbyterian Church was not stingy, but some of its members were certainly not as liberal as they should be. Persons with incomes of \$3,000 to \$4,000, who gave \$200 a year, are rightly, the preacher said, charged with robbing the Lord. The debt of last year on the Home Mission was \$10,000, and the expenditure must increase in consequence of the great expansion of the work in the Northwest. It was apparent that the great fertile belt of the Saskatchewan would soon be populated by teeming millions, and as this great work of colonization was going on it was all important to give it a religious complexion, and, if possible, a Presbyterian one. The rev. gentleman stated that several members of the congregation had already subscribed large sums.

ANNIVERSARY sermons were preached in the St. James' square Presbyterian Church, Toronto, last Sabbath, by the Rev. Dr. Ormiston of New York. In the morning, the Dr. took for his text Philipians ii. 15 "Among whom ye shine as lights in the world." On this he discoursed with all his old fire and eloquence to a very large and delighted congregation. We have not space to give a full report of the sermon, but the following points will give some idea of the course of thought pursued: A lighthouse has two objects—to give light and to save life. Every Christian is or ought to be a lighthouse. Men are not born infidels; they are trained such. A friendship in which you are doing your friend no good, nor getting good from him, is unprofitable and should be discontinued. A man cannot warm himself in an ice-house. Wherever Abraham pitched his tent, there he also built his altar. Business life is full of risk to young men, because so many of the old men are rotten. The Wall-street of to-day is the child of the last generation. The most Christian Sabbath that ever dawned on this earth is the last one. The Church has creed enough and orthodoxy enough; what she wants is to fill up the measure of her creed with a clear, clean, Christlike life. A feeble light in the pulpit is more out of place than in the pew. It is not position but character that gives light. The farthing candle of the widow in the Gospel is often a brighter light than the millionaire's millions. A saint in church and something else at home is a not uncommon character. Put a saint at home is sure to furnish a genuine saint to the sanctuary. The family is a severe test of Christian character. A Christian can no more hide his character than the sun can hide his shining. If a Christian goes to the theatre, he must take Christ with him. If he cannot take Christ with him, he must not go. If he leave Christ at the door, he is no longer a Christian. The grace that saves a man will save another through him. If it does not, it is a kind that will not likely save either. The sphere of Christian duty is not there nor yonder; but here, just where you are. When you give alms there are two that know all about it—the Master of the Treasury and the giver. In seeking aid for a Christian purpose, seek the man more than the money. If you get the man, you get the money too. In the evening the church was again filled to its utmost capacity, while a good many had to go away, unable to get even within the door. The Dr. preached on the prayer of Moses, "I beseech thee shew me thy glory," and with, if possible, even greater power than in the morning. Altogether the services were highly successful in every respect. In connection with the above services, there was on Monday evening a musical entertainment, in the lecture room, accompanied by an address from Dr. Ormiston. The attendance was very large, and was, to a certain extent, made up of representatives from many of the different congregations of the city, including several of the more prominent ministers. The music both instrumental and vocal was of a very high character, and seemed to be greatly appreciated by the audience. Dr. Ormiston's address on certainty in religion and the weakening and dangerous influence of doubt when it becomes chronic, was singularly able, practical and appropriate. Some might be inclined to think that it was rather long and serious for such a meeting, but we are quite sure that this was not the general impression. On the contrary all felt that the music alone was worth more than what was charged, and that the Dr.'s address was still more so. We believe that the collections on Sabbath amounted to \$270, and the proceeds of the Monday evening could not be far from an additional hundred at least.

SUBSCRIPTIONS FOR KNOX COLLEGE PART.

The following list of subscriptions (mostly paid) for debt on ordinary Fund of Knox College has been forwarded to us for publication by the Rev. John Blaikie, Harriston.

VAUGHAN PRESBYTERY.

Palmerston.—John Yates, \$5; Rev. D. M. Cameron, \$3; Mr. Bent, \$2; Jas. Martin, \$2; Mr. Laybourne, \$2; Malcolm McMasters, \$2; Wm. Dillan, \$2; smaller sums, \$2; in all, \$20.

Clifford.—Rev. S. Young, \$5; J. B. Robinson, \$2; Mrs. Adie, \$2; J. E. Boyd, \$2; G. McDonald, \$2; John Hillhouse, \$2; A. Allan, \$2; smaller sums, \$6.50; in all, \$23.50.

McIntosh and Belmore.—Mrs. Fleming, \$2; John Connell, \$2; smaller sums, \$16; in all, \$20.

Ayton.—Noah Wenger, \$2.50; Aaron Wenger, \$2.50; Thomas Croil, \$4; smaller sums, \$7.10; in all, \$16.10.

Knox Church, Harriston.—D. Wilkinson & Bros., \$5; J. Henderson, \$4; J. Smith, \$2; Neil White, \$2; M. Ferguson, \$2; T. Russell, \$2; R. McEachern, \$2; Alexander Morrison, \$2; C. F. Ming, \$2; Rev. J. Campbell, \$2; smaller sums \$25; in all, \$50.

Cataraugus.—Rev. C. Cameron, \$2; Wm. Douglass, \$2; smaller sums, \$11.50; in all, \$15.50.

Guthrie Church, Harriston.—Formerly reported, \$50.50; Mr. Calderwood, \$5; Jac. Connell, \$2; Joseph Lavery, \$2; small sums, \$2; in all, \$11. The above \$11 should have been reported June, 1878, but was forgotten. Also, from the same congregation, for the deficit in the Home Mission Fund, \$42.32, in response to the Moderator's appeal.

MONTREAL PRESBYTERIAN COLLEGE STUDENTS' MISSIONARY SOCIETY.

The third monthly meeting of the present session of the Students' Missionary Society of the Presbyterian College, Montreal, was held in lecture-room No. 3, on Friday, the 12th inst., at seven p.m.

The meeting was opened by singing the hundredth Psalm, after which prayer was offered up by Mr. J. Stewart. The Secretary read the minutes of previous meetings, which were approved.

Mr. J. Mitchell, of the News Committee, then gave some very interesting information concerning the Indian Missions of the U. P. Church of Scotland. These Missions were reported to be flourishing, being owned of the Master in the conversion of that heathen people. The idols were cast to the moles and to the bats, and the censers that used to smoke with incense to false gods, were to be seen strewn around, broken and neglected. Copies of the Bible were gladly purchased by the natives, and now they whose minds were darkened drank of the fountain of light. They heard in their own tongue the sound of the everlasting Gospel, and many of the natives were themselves engaged in telling what great things the Lord had done for their souls, and pressing others into the kingdom.

Mr. J. McLaren followed briefly on the Indian Missions of the Church of Scotland, which is doing a noble work for the advancement of Christ's kingdom.

Prayer was offered up by Mr. Blakely for the success of the missionaries in India, especially for Rev. Messrs. Wilkie and Smith who have so lately left our shores for that country—the former a graduate of Knox College, and sent thither by *our own Church*; the latter also a graduate of Knox, sent out by the American Board of Missions.

The next business taken up was the consideration of the report of the Executive Committee. It was proposed to add another station to the three already worked by the Society in the city of Montreal. There was considerable discussion on this item, some of the members stating that the students had their hands full with the meetings already kept up in the city; others urged that we take up another station. Upon being put to the meeting, it was resolved to add another station to the list already connected with the Society.

The supply for the mission stations in the Eastern Townships was then considered. A student was sent to the fields of Massawippi, Richby and Coaticook for the Christmas vacation. A Committee was appointed, consisting of the President, Rec-Secretary, Cor-Secretary, and J. Mitchell, to revise the Constitution of the Society.

The meeting then closed by singing the doxology, and the pronouncement of the benediction by the President.

J. A. TOWNSEND, Rec. Secretary.
Presbyterian College, Dec. 13, 1879.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XVII. — AT ODDS WITH THE WORLD.

Haldane kept his promise to spend an hour with his mother. While he told her the truth concerning his folly, he naturally tried to place his action in the best light possible. After inducing her to take some slight refreshment, he obtained a close carriage, and saw her safely on the train which would convey her to the city wherein she resided. During the interview she grew much more composed, and quite remorseful that she had not shewn greater consideration for her son's feelings, and she urged and even entreated him to return home with her. He remained firm, however, in his resolution, and would receive from her only a very small sum of money, barely enough to sustain him until he could look around for employment.

His mother shared Mrs. Arnot's distrust, greatly doubting the issue of his large hopes and vague plans; but she could only assure him that her home, to which she returned crushed and disconsolate, was also his.

But he felt that return was impossible. He would rather wander to the ends of the earth than shut himself up with his mother and sisters, for he foresaw that their daily moans and repinings would be daily torture. It would be even worse to appear among his old acquaintances and companions, and be taunted with the fact that his first venture from home ended in a common goal. The plan of drifting away to parts unknown, and of partially losing his identity by changing his name, made a cold, dreary impression upon him, like the thought of annihilation, and thus his purpose of remaining in Hillaton, and winning victory on the very ground of his defeat, grew more satisfactory.

But he soon began to learn how serious, how disheartening, is the condition of one who finds society arrayed against him.

It is the fashion to inveigh against the "cold and pitiless world," but the world has often much excuse for maintaining this character. As society is now constituted, the consequences of wrong-doing are usually terrible and greatly to be dreaded, and all who have unhealthful cravings for forbidden things should be made to realize this. Society very naturally treats harshly those who permit their pleasures and passions to endanger its very existence. People who have toilsomely and patiently erected their homes and placed therein their treasures, do not tolerate with much equanimity those who appear to have no other calling than that of recklessly playing with fire. The well-to-do conservative world has no inclination to make things pleasant for those who propose to gratify themselves at any and every cost; and if the culprit pleads, "I did not realize—I meant no great harm," the retort comes back, "but you do the harm; you endanger everything. If you have not sense or principle enough to act wisely and well, do not expect us to risk our fortunes with either fools or knaves." And the man or the woman who has preferred pleasure, or passing gratification, or transient advantage, to that priceless possession, a good name, has little ground for complaint. If society readily condoned those grave offences which threaten chaos, thousands who are now restrained by salutary fear would act out disastrously the evil lurking in their hearts. As long as the instinct of self-preservation remains, the world will seem cold and pitiless.

And so it often is to a degree that cannot be too severely condemned. The world is the most soulless of all corporations. In dealing with the criminal or unfortunate classes it generalizes to such an extent that exceptional cases have little chance of a special hearing. If by any means, however, such a hearing can be obtained, the world is usually just, and often quite generous. But in the main it says to all: "Keep your proper places in the ranks. If you fall out, we must leave you behind; if you make trouble, we must abate you as a nuisance." This certainty has the effect of keeping many in their places who otherwise would drop out and make trouble, and is, so far, wholesome. And yet, in spite of this warning truth, the wayside of life is lined with those who, for some reason, have become disabled and have fallen out of their places; and miserably would many of them perish did not the Spirit of Him who came "to seek and to save the lost" animate true followers like Mrs. Arnot, leading them likewise to go out after the lame, the wounded, and the morally leprous.

Haldane was sorely wounded, but he chose to make his appeal wholly to the world. Ignoring Heaven, and those on earth representing Heaven's forgiving and saving mercy, he went out alone, in the spirit of pride and self-confidence, to deal with those who would meet him solely on the ground of self-interest. How this law works against such as have shewn themselves unworthy of trust, he at once began to receive abundant proof.

He returned to the hotel whence he had just taken his mother, but the proprietor declined to give him lodgings. It was a house that cherished its character for quietness and eminent respectability, and a young gambler and embezzler just out of prison, would prove an ill-omened guest. On receiving a cold and peremptory refusal to his application, and in the presence of several others, Haldane stalked haughtily away; but there was misgiving and faintness at his heart. Such a public rebuff was a new and strange experience.

With set teeth and lips compressed, he next resolved to go to the very hotel where he had committed his crime, and from that starting-point fight his way up. He found the public room more than usually a cell filled with loungers, and could not help discovering, as he entered, that he was the subject of their loud and unsavoury conversation. The "Evening Spy" had just been read, and all were very busy discussing the scandal. As the knowledge of his presence and identity was speedily conveyed to one and another in loud whispers, the noisy tongues ceased, and the young man found himself the centre of an embarrassing amount of observation. But

he endeavoured to give the idlers a defiant and careless glance as he walked up to the proprietor, and asked for a room.

"No, sir!" replied that virtuous individual, with sharp emphasis; "you have had a room of me once too often. It's not my way to have gamblers, bloats, and gail-birds hanging around my place—not if the court knows herself, and she thinks she does." You've done all you could to give my respectable, first-class house the name of being a gambling hell. The evening paper even hints that some one connected with the house had a hand in your being plucked. You've damaged me hundreds of dollars, and if you ever shew your face within my doors again I'll have you arrested."

Haldane was stung to the quick, and retorted vengefully:

"Perhaps the paper is right. I was introduced to the blacklegs in your bar-room, and by a scamp who was an habitual loungee here. They got their cards of you, and, having made me drunk, and robbed me in one of your rooms, they had no trouble in getting away."

"Do you make any such charge against me?" bellowed the landlord, starting savagely forward.

"I say, as the paper says, *perhaps*," replied Haldane standing his ground, but quivering with rage; "I shall give you no ground for a libel suit; but if you will come out in the street you shall have all the satisfaction you want; and if you lay the weight of your finger on me here, I'll damage you worse than I did last night."

"How dare you come here to insult me?" said the landlord, but keeping now at a safe distance from the incensed youth; "Some one, go for a policeman, for the fellow is out of gaol years too soon."

"I did not come here to insult you. I came, as every one has a right to come, to ask for a room, for which I meant to pay your price, and you insulted me."

"Well, you can't have a room."

"If you had quietly said that and no more in the first place, there would have been no trouble. But I want you and everyone else to understand that I won't be struck, if I am down;" and he turned on his heel and strode out of the house, followed by a volley of curses from the enraged landlord and the bar-tender, who had smirked so agreeably the evening before.

A distorted account of this scene—published in the "Courier" the following day, in connection with a detailed account of the miserable affair—added considerably to the ill-repute that already burdened Haldane, for it was intimated that he was as ready for a street brawl as for any other species of lawlessness.

The "Courier," having had the nose of its representative demolished by Haldane, was naturally prejudiced against him, and, influenced by its darkly coloured narrative, the citizens shook their heads over the young man, and concluded that he was a dangerous character, who had become unnaturally and precociously depraved; and there was quite a general hope that Mr. Arnot would not fail to prosecute, so that the town might be rid of one who promised to continue a source of trouble.

The "Spy," a rival paper, showed a tendency to dwell on the extenuating circumstances. But it is so much easier for a community to believe evil rather than good of a person, that mere excuses and apologies, and the suggestion that the youth had been victimized, had little weight. Besides, the world shews a tendency to detest weak fools even more than knaves.

After his last bitter experience, Haldane felt unwilling to venture to another hotel, and he endeavoured to find a quiet boarding-place; but as soon as he mentioned his name the keepers, male and female, suddenly discovered that they had no rooms. Night was near, and his courage was beginning to fail him, when he at last found a thrifty gentlewoman who gave far more attention to her housewifely cares than the current news. She readily received the well-dressed stranger, and shewed him to his room. Haldane did not hide his name from her, for he resolved to spend the night in the street before dropping a name which now seemed to turn people from him as if contagion lurked in it, and he was relieved to find that, as yet, it had to her no disgraceful associations. He was bent on securing one good night's rest, and so excused himself from going down to supper, lest he should meet someone that knew him. After nightfall he slipped out to an obscure restaurant for his supper.

His precaution, however, was vain, for on his return to his room he encountered in a hall-way one of the loungers who had witnessed the recent scene at the hotel. After a second's stare, the man passed on down to the shabby-genteel parlour, and soon whist, novels, and papers were dropped as the immaculate little community learned of the contaminating presence beneath the same roof with themselves.

"A man just out of prison! A man merely released on bail, and who would certainly be convicted when tried!"

With a virtue which might have put "Cæsar's wife" to the blush, serene and withered gentlewomen pursed up their mouths, and declared that they could not sleep in the same house with such a disreputable person. The thrifty landlady, whose principle of success was the concentration of all her faculties on the task of satisfying the digestive organs of her patrons, found herself for once at fault, and she was quite surprised to learn what a high-toned class of people she was entertaining.

But then "business is business." Poor Haldane was but one uncertain lodger, and here were a dozen or more "regulars" arrayed against him. The sagacious woman was not long in climbing to the door of the obnoxious guest, and her very knock said, "What are you doing here?"

Haldane's first thought was, "She is a woman; she will not have the heart to turn me away." He had become so weary and disheartened that his pride was failing him, and he was ready to plead for the chance of a little rest. Therefore he opened the door, and invited the landlady to enter in the most conciliating manner. But no such poor chaff would be of any avail with one of Mrs. Gruppins' experience; and

looking straight before her, as if addressing no one in particular, she said, sententiously:

"I wish this room vacated within a half hour."

"If you had the heart of a woman you will not send me out this rainy night. I am weary and sick in body and mind. I wouldn't turn a dog out in the night and storm."

"You ought to be ashamed of yourself, sir," said Mrs. Gruppins, turning on him indignantly, "to think that you should take advantage of a poor defenceless widow, and me so inexperienced and ignorant of the wicked world."

"I did not take advantage of your ignorance. I told you who I was, and am able to pay for the room. In the morning I will leave your house if you have so much objection to my remaining."

"Why shouldn't I object? This is a respectable house. I never had such as you here before. All my boarders"—she added, in a louder tone, for the benefit of those who were listening at the foot of the stairs—"all my boarders are peculiarly respectable people, and I would not have them scandalized by your presence here another minute, if I could help it."

"How much do I owe you?" asked Haldane, in a tone that was harsh from its suppressed emotion.

"I don't want any of your money—I don't want to have anything to do with people who are lodged at the expense of the State. If you took money last night, there is no telling what you will take to-night."

Haldane snatched his hat, and rushed from the house, overwhelmed with a deeper and more terrible sense of shame and degradation than he had ever imagined possible. He had become a pariah, and in bitterness of heart was realizing the truth.

CHAPTER XVIII. — THE WORLD'S VERDICT—OUR KNIGHT A CRIMINAL.

A few moments before his interview with the thrifty and respectable Mrs. Gruppins, Haldane had supposed himself too weary to drag one foot after the other in search of another resting-place; and therefore his eager hope that that obdurate female might not be gifted with the same quality of "inwards" which Pat McCabe ascribed to Mr. Arnot. He had, indeed, nearly reached the limit of endurance; for had he been in his best and most vigorous condition, a day which taxed so terribly both body and mind would have drained his vitality to the point of exhaustion. As it was, the previous night's debauch told against him like a term of illness. He had since taken food insufficiently and irregularly, and was therefore in no condition to meet the extraordinary demands of the ordeal through which he was passing. Mental distress, moreover, is far more wearing than physical efforts, and his anguish of mind had risen several times during the day almost to frenzy.

In spite of all this, the sharp and pitiless tongue of Mrs. Gruppins goaded him again to the verge of desperation, and he strode rapidly and aimlessly away, through the night and storm, with a wilder tempest raging in his breast. But the gust of feeling died away as suddenly as it had arisen, and left him ill and faint. A telegraph pole was near, and he leaned against it for support.

"Move on!" growled a passing policeman.

"Will you do me a kindness?" asked Haldane. "I am poor and sick—a stranger. Tell me where I can hire a bed for a small sum."

The policeman directed him down a side street, saying, "You can get a bed at number thirteen, and no questions asked."

There was unspeakable comfort in the last assurance, for it now seemed that he could only hope to find a refuge in places where "no questions were asked."

With difficulty the weary youth reached the house, and by paying a small extra sum was able to obtain a wretched little room to himself; but never did storm-tossed and endangered sailors enter a harbour's quiet waters with a greater sense of relief than did Haldane as he crept up into this squalid nook, which would at least give him a little respite from the world's terrible scorn.

What a priceless gift for the unhappy, the unfortunate—yes, and for the guilty—is sleep! Many seem to think of the body only as a clog, impeding mental action—as a weight chaining the spirit down. Were the mind, in its activity, independent of the body—were the wounded spirit unable to forget its pain—could the guilty conscience sting incessantly—then the chief human industry would come to be the erection of asylums for the insane. But, by an unfathomable mystery, the tireless, regal spirit has been blended with the flesh and blood of its servant, the body. In heaven where there is neither sin nor pain, even the body becomes spiritual; but on earth, where it so often happens, as in the case of poor Haldane, that to think and to remember is torture, it is a blessed thing that the body, formed from the earth, often becomes heavy as earth, and rests upon the spirit, for a few hours at least, like the clouds with which we fill the grave.

The morning of the following day was quite well advanced when Haldane awoke from his long oblivion, and after regaining consciousness, he lay a full hour longer trying to realize his situation, and to think of some plan by which he might best recover his lost position. As he recalled all that had occurred, he began to understand the extreme difficulty of his task, and even queried whether it were possible for him to succeed. If the respectable would not even give him shelter, how could he hope that they would employ and trust him?

After he had partaken of quite a hearty breakfast, however, his fortunes began to wear a less forbidding aspect. Endowed with youth, health, and as he believed, with more than usual ability, he felt that there was scarcely occasion for despair. Some one would employ him—some one would give him another chance. He would take any respectable work that would give him a foothold, and by some vague, fortunate means, which the imagination of the young always supplies, he would achieve success that would obliterate the memory of the past. Therefore, with flashes of hope in his heart, he started out to seek his fortune, and

commenced applying at the various stores and shops of the city.

So far from giving any encouragement, people were much surprised that he had the assurance to ask to be employed and trusted again. The majority dismissed him coldly and curtly. A few mongrel natures, true to themselves, gave a snarling refusal. Then there were jovial spirits who must have their jest, even though the sensitive subject of it was tortured thereby—men who enjoyed quizzing Haldane before sending him on, as much as the old inquisitors relished a little recreation with hot pincers and thumb screws. There were also conscientious people, whose worldly prudence prevented them from giving employment to one so damaged in character, and yet who felt constrained to give some good advice. To this, it must be confessed, Haldane listened with very poor grace, thus extending the impression that he was a rather hopeless subject.

"Good life!" he exclaimed, interrupting an old gentleman who was indulging in some platitudes to the effect that the "way of the transgressor is hard"—"I would rather black your boots than listen to such talk. What I want is work—a chance to live honestly. What's the use of telling a fellow not to go to the devil, and then the same as send him to the devil?"

The old gentleman was somewhat shocked and offended, and coldly intimated that he had no need of the young man's services.

A few spoke kindly and seemed truly sorry for him, but they either had no employment to give, or, on business principles, felt that they could not introduce among their other assistants one under bonds to appear, and he tried for a State-prison offence that was already the same as proved.

After receiving rebuffs, and often what he regarded as insults, for hours, the young man's hope began to fail him utterly. His face grew pale and haggard not only from fatigue, but from that which tells disastrously almost as soon upon the body as upon the mind—discouragement. He saw that he had not yet fully realized the consequences of his folly. The deep and seemingly implacable resentment of society was a continued surprise. He was not conscious of being a monster of wickedness, and it seemed to him that after his bitter experience he would rather starve than again touch what was not his own.

But the trouble is, the world does not give us much credit for what we think, feel, and imagine, even if aware of our thoughts. It is what we do that forms public opinion; and it was both natural and just that the public should have a very decided opinion of one who had just shown himself capable of gambling, drunkenness, and practical theft.

And yet the probabilities were that if some kind, just man had bestowed upon Haldane both employment and trust, with a chance to rise, his bitter lesson would have made him scrupulously careful to shun his peculiar temptations from that time forward. But the world usually regards one who has committed a crime as a criminal, and treats him as such. It cannot, if it would, nicely calculate the hidden moral state and future chances. It acts on sound generalities, regardless of the exceptions; and thus it often happens that men and women who at first can scarcely understand the world's adverse opinion, are disheartened by it, and at last come to merit the worst that can be said or thought.

As, at the time of his first arrest, Haldane had found his eyes drawn by a strange, cruel fascination to every scornful or curious face upon the street, so now he began to feel a morbid desire to know just what people were saying and thinking of him. He purchased both that day's papers, and those of the previous day, and finding a little out-of-the-way restaurant kept by a foreigner, he "supped full with"—what were to him emphatically—"horrors;" the dinner and supper combined, which he had ordered, growing cold, in the meantime, and as uninviting as the place in which it was served.

His eyes dwelt longest upon those sentences which were the most unmercifully severe, and they seemed to burn their way into his very soul. Was he in truth such a miscreant as the "Courier" described? Mr. Arnot had not shrunk from him as from contamination; but she was different from all other people that he had known; and he now remembered, also, that even she always referred to his act in a grave, troubled way; as if both its character and consequences were serious indeed.

There was such a cold leaden despondency burdening his heart that he felt that he must have relief of some kind. Although remembering his rash invocation of fatal consequences to himself should he touch again that which had brought him so much evil, he now, with a reckless oath, muttered that he "needed some liquor, and would have it."

Having finished a repast from which he would have turned in disgust before his fortunes had so greatly altered, and having gained a little temporary courage from the more than doubtful brandy served in such a place, he obtained permission to sit by the fire and smoke away the blustering evening, for he felt no disposition to face the world again that day. The German proprietor and his beer-drinking patrons paid no attention to the stranger, and as he sat off on one side by himself at a table, with a mug of lager before him, he was practically as much alone, and as lonely, as if in a desert.

In a dull, vague way it occurred to him that it was very fitting that those present should speak in a foreign and unknown tongue, and act and look differently from all classes of people formerly known to him. He was in a different world, and it was appropriate that everything should appear strange and unfamiliar.

Finding that he could have a room in this same little dingy restaurant-hotel, where he had obtained his supper he resolved that he would torture himself no more that night with thoughts of the past or future, but slowly stupefy himself into sleep.

(To be continued.)

It costs \$30,000 a year to keep St. Peter's at Rome in repair.

A SERIES OF LOSSES.

Loss of money follows drinking;
Loss of time, and bitter thinking;
Loss of business follows these;
Loss of strength, and loss of ease;
Loss of health, respect, and love;
Loss of hope of heaven above;
Loss of friends, who once admired;
Loss of mind, by frenzy fired;
Loss of usefulness, alas!
Loss of life's purpose, for the glass;
Loss of life, and loss of soul—
Crowns his loss who loves the bowl.

BRIBERY A CENTURY AGO.

On the 11th of March, 1768, the Parliament, having nearly lived its term of seven years, was dissolved, and the most unprecedented corruption, and bribery, and buying and selling the people's right to their own house came into play. The system originated by Walpole was now grown gigantic, and the sale and purchase of rotten boroughs was carried on in the most unblushing manner by candidates for Parliament, particularly aristocrats, who had managed to secure the old boroughs as their property, or to control them by their property. The Mayor and Aldermen of Oxford wrote to their members long before the dissolution to offer them the renewal of their seats for the sum of £7,500, which they meant to apply to the discharge of the debts of the corporation. The House arrested the Mayor and Aldermen, and clapped them in Newgate for five days; but on their humbly begging pardon at the bar of the House, they released them again to continue their base contract. Nay, whilst in prison, those corporation officials had sold their borough to the Duke of Marlborough and the Earl of Abingdon. Lord Chesterfield states in his letters to his son that he had offered £4,500 for a borough seat for him, but was laughed at; and was told that the rich East and West Indian proprietors were buying up little boroughs at the rate of from £3,000 to £9,000. Thus new interests were coming in from the East and West Indies by which men, seeking to protect their own corruptions in these countries, and to secure their unrighteous prey, swelled the great Parliamentary sink of corruption by which the people were turned out of their own house by the wealthy, and made to pay their greedy demands on the Government; for that which these representatives of rotten boroughs bought they meant to sell, and at a plenteous profit. Well might Chatham say this rotten part of the constitution wanted amputating. Where the people of corporations had votes, they were corrupted beyond all hope of resistance by the lavish bribes of the wealthy. The Earl Spencer spent seventy thousand pounds to secure the borough of Northampton for his nominee. There were attorneys acting then as now for such boroughs, and such corrupt constituents, who were riding about offering them to the highest bidders. One Hickey was notorious amongst this tribe of political pimps and panderers; and above all, the borough of Shoreham distinguished itself by its venality, which assumed an aspect almost of blasphemy. The bourgeois united in a club to share the proceeds of bribery equally amongst themselves, and styled themselves "The Christian Club," in imitation of the first Christians, who had all things in common.—*Cassell's Illustrated History of England.*

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and not do. So I desire to be led; to follow Him; and I am quite sure that He has thus enabled me to do a great deal more in ways which seem to me almost a waste in life, in advancing His kingdom, than I could have done in any other way; I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this; and so he has led me, and greatly blessed me, who am nobody, to be some use to my Church and fellow-men. How kind, how good, how compassionate, art thou, O God! O, my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Dr. Norman McLeod's Diary.*

THE TERM PORTE.

The term "Porte," which is used to denote the administrative government of the Ottoman Empire, and includes the Sultan, the Grand Vizier, and the great Council of State, had its origin in this way: In the famous institutes established by the warrior Sultan, Mahomed II., the Turkish body politic was described by the metaphor of a stately tent, whose dome rested upon four pillars. "The Viziers formed the first pillar, the Judges the second, the Treasurers the third, and the Secretaries the fourth." The chief seat of government was figuratively named "The lofty Gate of the Royal Tent," in allusion to the practice of earlier times, when the Ottoman rulers sat at the tent door to administer justice. The Italian translation of this name was "La Porte Sublima." This phrase was modified in the English to the "Sublime Porte," and finally the adjective has been dropped, leaving it simply "The Porte."

THE southern part of St. Giles Cathedral, Edinburgh, has been restored at the expense of the venerable Dr. William Chambers, the publisher. The stone-work of the edifice had been hidden from view, but it is now restored to the condition and appearance which it presented before the Reformation, and the whole forms, it is said, an excellent specimen of fifteenth century architecture.

BRITISH AND FOREIGN ITEMS.

It is said that Cardinal McCloskey has asked and received permission to erect three new bishoprics in the United States, to be under his jurisdiction.

THE death is announced of the Rev. James Tripp, rector of Spofforth, England, in the ninety-third year of his age. Cardinal Manning was formerly his curate.

FROM a list of priest-associates of the Confraternity of the Blessed Sacrament, it appears that there are no less than twenty-six members of the Confraternity among the Episcopal clergymen of Canada.

THE Empress Eugenie has been persuaded to abandon the intended visit to South Africa. It is stated that the Empress has derived so much benefit from her residence on Deeside that she will return early next year.

THE Rev. Dr. Watson, Dundee, is to be nominated for the Moderatorship of the Church of Scotland at the next General Assembly. The Rev. Dr. Thomas Main, Edinburgh, will be the Moderator of the Free Church Assembly.

THE centenary of the birth of the Rev. Dr. Chalmers is on the 17th of March, 1880. The Free Church proposes to hold a great meeting on the 3rd of March, 1880, at Edinburgh, being the day of the next meeting of the Commission of the Assembly.

THE Astronomical Observatory on Mount Etna is almost completed, but the large quantity of snow which has already fallen will prevent the moveable iron cupola and the telescope from being fixed till next summer. The total cost, including a second building, capable of sheltering twenty persons, will be about £2,500. It is about 9,000 feet above the level of the sea.

PROTESTANTISM has found its way into the magnificent palace of Versailles, and the sound of sweet French verses is heard in its splendid halls. The Protestant Church of the place is to be rebuilt, and meantime Jules Favre, who has married a Protestant, has secured a place for them in the Ciel de Boeuf. Louis XIV. did not dream of Protestant worship in his grand home.

A NEW lectureship has been founded in Magee College, Derry, Ireland, by Mr. John Carey. There is already one lectureship in this institution known as the "Smyth Lectureship," and the series of lectures on these foundations will be delivered in alternate years, and the Carey lecture is also to be repeated before the students at Belfast College. The compensation for each course of lectures is to be \$500.

SEVEN Belgian priests have gone to the length of prohibiting children attending the communal schools from entering their churches. The minister of justice has, in consequence, issued a circular calling attention to the existence of laws making the churches free to all. A priest having refused to perform the marriage ceremony for a Catholic girl, because she teaches in a communal school, the Pope has, on appeal, ordered the bishop of the diocese to allow the marriage.

IT is reported that parsimony rules the hour at the Vatican. The Pope is economical to a degree that is quite distressing to his attendants, and especially to the hangers on about his Court, who were accustomed to doles and frequent gifts for petty services. Even audiences are sparingly granted, and benedictions are not flung about as generously as in the days of the generous-hearted, garrulous Pious Nonno. Leo XIII. may go into history as the "parsimonious Pope."

ARRANGEMENTS are being made for the holding of an All-World Sunday School Convention in London, next year, in connection with the Raikes Centenary. The Church of England Sunday School Institute, and the Wesleyan and Old Bailey Sunday School Unions, have the matter principally in charge. It is intended to hold services in St. Paul's Cathedral, the City road Chapel, and Mr. Spurgeon's Tabernacle. Mass meetings will be held in Albert Hall and elsewhere.

IT is reported from Rome that the Pope is busily preparing for a consistory, to be held in the middle of December, at which an allocution will be delivered, "reviewing the condition of the Church and supplying a narrative and explanation of Leo XIII.'s administration during his pontificate." Another long encyclical is also in course of preparation on the subject of education throughout the world, "from which," to quote again from the correspondent of the London "Standard," "a great amelioration of the intellectual and moral characteristics of the priesthood"—whatever this may mean—"is expected."

THE conflict in New Calabar, West Africa, is between King Amachree, of New Calabar, and his followers, on the one hand, and a powerful chief called Will Braid, and his adherents, on the other. Since the King of New Calabar died the accession to the throne by Amachree has not given satisfaction. During the conflict mentioned the wounded or prisoners were immediately killed and in many cases eaten by the lower classes. It is thought that the British naval commander would not interfere unless British subjects were molested. Bonny is suffering almost equally with New Calabar and the trade of the district is almost at a standstill. The King of Jaja is also reported collecting forces to join in the struggle. In such an event the inhabitants of the three rivers would be drawn into the conflict.

A CURIOUS illustration of the power of the press is afforded by the action of two despotic governments abroad; one secular, the other religious. The Vatican has decided to establish a daily newspaper in Rome to give a more authoritative expression to the views of the Pope than is given by any existing clerical paper; a decided advance this since 1535, when his most excellent Catholic majesty, Francis I. of France, forbade any exercise of the art of printing in that kingdom on pain of the halter. The Russian Government has given notice to all the principal editors of St. Petersburg that neither Germany nor Austro-Hungary nor the treaties between these Powers and Russia can be discussed by them; and it is announced, apparently by authority, that on the return of the Emperor to St. Petersburg a new official paper will be established to influence public opinion.

MINISTERS AND CHURCHES.

THE Montreal Presbytery met on the 10th inst., and fixed the induction of the Rev. C. Brouillette at New Glasgow, Que., for the 23rd inst.

A SOIREE was recently held in Windsor, in connection with the Presbyterian congregation there. It was a great success. Addresses were delivered by the Rev. A. T. Pierson, D.D., and D. Bethune Duffield, Esq., of Detroit, and everything went off in the most gratifying manner.

MISS BAKER, the lady who went out under the auspices of the Foreign Mission Committee, to take charge of the school at Prince Albert, N. W. T., has arrived safely after a pleasant journey across the prairie. Miss Baker is favourably impressed with Prince Albert, and writes hopefully of her work.

WE are sorry to announce the death of the Rev. J. Breckenridge of Streetsville, which took place last week, at his own residence. Mr. B. was ill for some time past, of typhoid fever, and finally sunk under the attack. He was a good man, a devoted and successful minister, and much beloved and respected by all who knew him.

THE missionary meeting held in the Central Presbyterian church, Hamilton, on Monday evening last, was well attended, and addresses were delivered by the Revs. Dr. Cochran, formerly a missionary in Japan, and R. J. Laidlaw. The music was furnished by the choir, assisted by members from other choirs, under the direction of Prof. Whish.

THE magnificent new Presbyterian Church, Brockville, which cost about \$30,000, and which seats 1,000 people, was dedicated to divine service on Sabbath last. Rev. Dr. McVicar, of Montreal, preached in the morning; Rev. Mr. Smith, of Galt, in the afternoon; and Principal Grant, of Kingston, in the evening. Nearly \$1,000 was raised by collection.

THE first anniversary of the settlement of the Rev. R. J. Beattie in the pastorate of the First Presbyterian Congregation, Port Hope, was celebrated by a sermon specially on the relation between minister and people. Mr. Beattie's labours in Port Hope have been very abundant and have been apparently crowned with a large measure of success.

THE Presbyterian congregation in Brampton has resolved to build a church which will cost from \$12,000 to \$15,000, one half of which has been already subscribed. The Peel "Banner" says of the movement: "The congregation has been hampered and restrained for some years past by the smallness and unsuitableness of their present place of worship, and it is a matter of regret that the present movement did not take shape sooner."

THE members of the Bible class connected with Chalmers' Church, Guelph, have formed an Association for Mutual Improvement. It is in a flourishing condition. At present a course of lectures on Geology is being delivered to the Association and friends by Professor Pantou of the Agricultural College. The third of the course, entitled "Dawn of Life, as read from the Geological Records," was given a few evenings ago and was exceedingly interesting.

NEW St. Andrew's church at Sydney Mines, Cape Breton, was opened on the 7th inst., with appropriate services. The congregations were very large at all the diets of worship, and the interest manifested, everything that could be desired. The new church is built on the old site and is a very handsome, commodious structure. It has been erected at a cost of \$5,500, and the best of it is that it is already all but free of debt. This happy state of things has been brought round very greatly by the energy and liberality of Senator Archibald.

THE Halifax "Witness" says: "A letter from Rev. John Morton, dated Nov. 25, informs us of the safe arrival in Trinidad of Mr. Christie and family on the 22nd. Mr. Morton was then collecting at Port of Spain for Annajee's district and he succeeded in collecting \$350. The missionaries were to meet at Couva on the 28th for conference. For each of the four Crown Lands districts where the missionaries have schools, the Government has agreed to pay £50 sterling per annum—a very timely and valuable aid. The sugar planters have been greatly cheered and relieved by the decided rise in price of sugar."

THE first service was held in the new Presbyterian church, Bunessan, on Sabbath, 7th inst. The Rev.

Mr. McLeod, of Priceville, preached a very interesting and instructive sermon from the 10th chapter of Galatians. The new edifice is a very commodious building, and will afford ample accommodation for some time to come to the congregation worshipping there. There was no formal opening, but Mr. McLeod's discourse was a continuation of a series from the Epistle to the Galatians. The church is only seated with boards and cedar blocks in the meantime, but it is expected to put in new seats in a short time.

THE young men of Three Rivers have constituted themselves into a Society, known as the "Young Men's Literary Society." They meet every alternate Monday in the lecture room of the Presbyterian church. The programme is to consist in readings, essays, music and debates. The Society holds its first meeting on the 5th January, 1880, when the following subject will be discussed: "Is the reading of works of fiction beneficial or otherwise?" The following gentlemen are the officers: President, Rev. C. E. Amaran, B.A.; 1st Vice-President, J. M. McDougall, B.C.L.; 2nd Vice-President, J. McKelvie; Secretary-Treasurer, R. W. Williams; Committee—J. P. McDougall, J. Godwin and J. McPherson.

PRESBYTERY OF PARIS.—This Presbytery met in Ingersoll on 9th inst., and held a visitation of Erskine Church in the evening, and of Knox Church on the following evening. A deliverance was prepared by a committee on each, adopted by the Presbytery, and a minister was appointed to preach in each church next Sabbath and read the deliverance. The remit on the proposed "Presbyterian University of Canada" was taken up and unanimous approval recorded in the following motion: "The Presbytery believing that the establishment of a Presbyterian Theological University would tend to raise the standard of theological education and promote the interests of theological learning generally, and knowing that the establishment of such an institution has engaged the attention of at least two of our Colleges for several years, do heartily approve of the principle of the Act submitted for our consideration." On the remit anent ordination in the Romish Church the following decision was unanimously adopted: "That this Presbytery does not recognize ordination to the office of the priesthood in the Church of Rome as a valid ordination to the office of the ministry in this Church, and that in the case of Roman Catholic priests applying for admission to her membership and to the ministerial office, these should be set apart to this office according to her usual form of ordination." A call was laid on the table from St. Andrew's Church, East Oxford, and St. Andrew's, Blenheim, in favour of Mr. D. M. Beattie, licentiate of this Church. Commissioners having been heard, the call was sustained and placed by the Moderator in Mr. Beattie's hands. The stipend promised is \$800, and a residence for the minister. At a subsequent stage, Mr. Beattie intimated his acceptance of said call, and the necessary arrangements were made for his ordination and induction on the second Tuesday of January, 1880, at one o'clock in the afternoon; the Presbytery to meet in St. Andrew's Church, Blenheim, the same day at eleven o'clock a.m., for the hearing of Mr. Beattie's trial discourses, and the ordination and induction services to be held in the same church at the hour named, the Moderator to preside, Mr. Scrimgeour to preach, Mr. McMullen to address the minister, and Mr. Aull, the congregation. The next regular meeting was appointed to be held in Chalmers' Church, Woodstock, on the second Monday of February next, at half-past seven p.m., for visitation of said congregation, and a similar visitation was appointed for the following evening in Knox Church.

W. T. McMULLEN, Presbytery Clerk.

DR. VINCENT would have every scholar take home two books, a paper, and a tract. To get out darkness we must let in light; and to keep boys from hurtful reading they must be supplied with that which is good. In a recent Sunday School Institute the Dr. was asked whether he would have in his Sunday school a teacher who danced. His deliberate and emphatic answer was: "Not I." He based his reply, not on the ground that a teacher could not dance and still be a Christian, but upon the general fact that dancing people, theatre-going people, and card-playing people are known to be very far from devout. In the Sabbath school the influence ought to be the very highest, purest, and best.

INDORE MISSION.

LETTER FROM MISS MCGREGOR TO MRS. HARVIE.

The following letter from one of our missionaries in Indore will, we are sure, be perused with great interest by all the readers of THE PRESBYTERIAN, and we shall be very happy to publish many others of a like character:—

MY DEAR MRS. HARVIE,—As we halted at Mhow for a few moments while on our way back from Pachmari, we were met at the station by Mr. and Mrs. Campbell, and to my great joy a letter in your well-known handwriting was given me by Mr. C., to whose care it had been addressed. Need I tell you that it afforded me much pleasure? Nay, it was like the face of an old friend bidding me welcome back. I am thankful to be able to tell you that I am quite well again, in fact, have been so for some time back; but we remained at the hills until the rains had fully set in here. Now it is delightfully cool, and the season thus far has been much healthier than that of last year. Pachmari, the hill-station, was pleasant in the sunshine; but for six days previous to our departure the bleak mountain rain made us feel that we must hasten away, as it fell continuously and we could not see twenty yards before us on account of the mist which was prevalent in these regions. Never did hapless travellers meet with more mischances than we on our way down, and our journey from Pachmari was quite as sensational as any romance, besides, being in real life, it will probably interest you more. Our luggage had been sent on ahead by country carts in order to prevent delay at the railway station, from which Pachmari is distant thirty miles, or as it is called here fifteen kos, a kos being two miles or thereabouts. As there are really no fixed rates among natives, and travelling in the rains is considered rather difficult, we were charged an exorbitant price for a bullock-cart, but we were at a disadvantage, and must therefore submit, but this we found was only the beginning of troubles. In vain we tried to get started early in the day, as we had a river to cross before nightfall if possible; in vain we urged the stolid-looking driver to hurry his bullocks as we thought the road quite good enough; he was as immovable as the laws of the Medes and Persians, so that we were fain to say nothing more lest he might give further annoyance. We caught glimpses, as we descended the hill, of many a mountain stream and mountain waterfall rushing over the rocks to join some noisy torrent farther down, and occasionally a sparkling, "nuddy," or river, would intersect our path, while the road wound in the most picturesque fashion down to the green valley so far below. We halted at the *dak* for refreshment when we reached the foot of the hill, and this necessarily occupied some time, so that when we again set out the sun was low, and we were uneasy as we had still five miles to travel before we reached the river. At this second stage of our journey we were to be provided with a fresh yoke of oxen, but when we reached the river bank darkness had begun to obscure every object. The boatmen informed us that they had waited until five o'clock in expectation of our coming, but now the water had gone down, and they could not possibly bring the boat across. The oxen were driven into the water and made to swim over, and we insisted that the boat should be hauled to the shore and an effort be made to cross. It was necessary that our bullock cart should be put on the barge, and now the driver proved the most obstinate of his race. The bank was steep, and thick darkness coming on, therefore it was only by stern threats that the *garivan* was made in the least pliable; but at length amidst a clatter most unusual in that solitary jungle, the *gari* was brought down and placed on the boat. By this time we could only see indistinctly the forms of the men bobbing and splashing about in the water, while we ourselves grimly surveyed our surroundings. Presently, about the middle of the river, we came to a sudden halt, and we were soon given to understand that the boat could go no farther on account of the shallowness of the water. What was to be done? Had we been amphibious we might have solved the problem, but something must be decided on immediately, especially as the men were coolly deserting us. We ordered them back, and sulkily enough they came, saying that the only thing we could do was to bring the oxen back, put the *gari* down into the river and thus get to the opposite bank. This was done after tremendous difficulty and we scrambled into the conveyance in the midst of the stream. Then we found to our dismay

that the driver either could not or would not make his oxen move. Here was a "pretty kettle of fish," and amidst the darkness and the flowing river we held a council, but feared that in this position we would be obliged to remain until morning. However, two of the men solemnly proposed to carry us, one by one, to the bank, if we would consent to this primitive method of transport, but we were glad of any plan which would relieve us, and wondered only how we would be carried. Well, the men made a chair of their arms, and telling us to hold tight, we were carried across and landed safely on the opposite shore; although Miss Rodger, being by no means fragile, tested their strength rather severely. Once on terra firma, for which we were truly thankful, we wandered off in the direction of a little fire, but some one who had been watching us called out that we had taken the wrong road and were going into the jungle, so we turned back and having procured a guide made our way to the roadside bungalow, where we awaited the coming of our conveyance, which had been dragged to the foot of the bank and left there for the time being. The roadside bungalow is very different from the comfortable *dak*, and merely affords a shelter to the traveller. We could not even get a drink of water that we dared to touch, as unfiltered water in India is often dangerous to use; so, wet and weary, we waited for the head man of the village to come—we had sent for him in this emergency. A Brahman was cooking his supper at a little fire outside; but he would not allow a man to come near him for the purpose of getting a light or any boiling water, as I was anxious to get some tea made, for we were all so thirsty. After about an hour's waiting our conveyance was brought, and as the moon had risen and was now shining brightly, we felt a little cheered, so we again set off, after giving our "helpers" back-sheesh (gift) for their timely assistance. The horrors of that terrible night were not yet at an end, however. We "jigged" along slowly and wearily enough, nearly overcome with fatigue and scarcely observing anything about us, when suddenly we became wide-awake as the oxen came to a full stop and the driver said in a terrified whisper, "a tiger, madam." Sure enough there it was, crouching before the bullock cart directly in the road, distinctly visible in the moonlight. We neither spoke nor moved, scarcely daring to breathe, but watching to see the movements of the creature. Terrible suspense it was; may God grant that it never again happens to any of us! The animal after eyeing us for a few moments, rose and ran to the side of the road, then stopped again, observing us closely all the while. This it did several times, and finally disappeared, running away in an opposite direction. You may imagine our relief and the thanksgiving that was in our hearts for such a deliverance. We were within six miles of the railway station when this occurred, and it is exceedingly rare to hear of a tiger being so near an inhabited place. I am glad to be back and settled once more. Miss Rodger is well and Venoo also. The birds are hopping in and out gathering materials for house-building, and one loving couple have made a home up near the ceiling, in a hole which is used for ventilation. The little feathered creatures are so friendly and feel quite happy in sharing our bungalow with us; as they seem to know they are welcome. The yellow babool in front of my door is in blossom, and looks quite pretty. The flowering trees are the beauty of India.

M. MCGREGOR.

Indore, August 19th, 1879.

HE who would teach children must study children. He must acquaint himself with their modes of thought and with their manner of speech. Not only the scholars of his class in the Sunday school, but other children, should be studied by whoever would become a good teacher. To study children wisely and thoroughly a man must be with them elsewhere than in Sunday school. He must watch them in their plays. If he can play with them, so much the better. He must talk with them familiarly, and draw them out to talk with him. He must get them to tell him what they have read and heard and thought. He must question them and let them question him. If he does this, he will be surprised at the lessons he is learning continually. He will come to teach differently and to teach better. If he fails to study children, a man will not be a successful teacher of children, whatever else he may be able to do well.—S. S. Times.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

Dec. 25, }
1879. }

REVIEW.

{ Ps. cxlv.
1-21. }

GOLDEN TEXT.—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."—Rev. i. 5, 6.

HOME STUDIES.

- M. Heb. iv. 14-16; v. 1-6..... Lesson I.
- T. Heb. ix. 1-12; xi. 1-10..... Lessons II., III.
- W. James ii. 14-26; 1 Pet. ii. 19-25..... Lessons IV., V.
- Th. 1 John i. 1-10; iv. 7-16..... Lessons VI., VII.
- F. Rev. i. 1-10; iii. 1-13..... Lessons VIII., IX.
- S. Rev. v. 1-14; xxi. 1-27..... Lessons X., XI.
- Sab. Rev. xxii. 1-21..... Lesson XII.

HELPS TO STUDY.

In endeavouring to arrange the quarter's lessons in groups for review, it will be found that the grand theme is

SAVATION.

Under this general head three divisions may conveniently be made: (1) Access to God, (2) Christ our All in All, (3) Heaven.

I. ACCESS TO GOD.—Lessons XL.—XLIII. In these four lessons the way in which sinners can come to God for mercy and pardon and peace is clearly set before us; the significance of the symbolic ritual of the Jewish dispensation as prefiguring that of the Gospel, and the uselessness of the shadowy type in the presence of the typified reality—the Mediator and His atoning sacrifice—are strongly presented; while the nature and power of faith, and its necessity in order to our justification, with the equally indispensable need of good works as the fruit and evidence of faith, are impressively inculcated.

Lesson XL. Our Great High Priest.—Heb. iv. 14-16; v. 1-6. Golden text, Heb. vii. 25.

1. Christ a human Mediator. (a) "Not a high priest that cannot be touched with a feeling of our infirmities." (b) "Come boldly to the throne of grace."

2. Christ a sinless High Priest. (a) The Jewish priest offered sacrifice "as for the people so also for himself." (b) This was to take away ceremonial defilement. (c) Real guilt could only be removed by the great sacrifice which was typified.

3. Christ a divine Mediator. (a) "Thou art my Son." (b) Melchisedec.

Lesson XLI. The Types Explained.—Heb. ix. 1-12. Golden text, Heb. x. 14.

1. The types enumerated. (a) Candlestick, (b) table and shew-bread, (c) golden censer, (d) ark of the covenant and its contents, (e) cherubim.

2. The types explained. (a) "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest." (b) The temple and its service a figure of the better things to be.

3. The types fulfilled. (a) Christ "a high priest of good things to come." (b) The "greater and more perfect tabernacle not made with hands." (c) "Neither by the blood of goats and calves but by His own blood."

Lesson XLII. The Triumphs of Faith.—Heb. xi. 1-10. Golden text, Heb. xi. 27.

1. What Faith is. (a) "Substance of things hoped for." (b) "Evidence of things not seen." (c) Unseen more real and permanent than the visible.

2. What faith can do. (a) Make people speak after they are dead, e.g., Abel. (b) Make people walk properly, e.g., Enoch. (c) Sometimes save people from drowning, e.g., Noah. (d) Prove the world's fool to be God's wise man, e.g., Noah and Abraham.

Lesson XLIII. Faith and Works.—James ii. 14-26. Golden text, James ii. 26.

1. The uselessness of an empty profession. (a) "What doth it profit my brethren though a man say he hath faith and hath not works." (b) "Can faith save him?" No, not that sort of faith, but it is not real faith at all, it is "dead." (c) Words may be good in their own place, but saying will not do instead of doing.

2. The proof of faith. (a) "Shew me thy faith without thy works," you cannot do it; there is no other way of shewing it; you have not got any faith although you say you have. (b) The person who is represented as saying "I have works" must have had faith, for he is afterwards represented as saying "I will shew thee my faith by my works."

3. Justification. (a) Apparent difference between Paul and James. (b) No real difference; when everything is taken that both wrote on the subject they will be found to agree.

II. CHRIST OUR ALL IN ALL.—Lessons XLIV.—XLVIII. These five lessons present Christ as the atonement, the example, the ruler and the rewarder.

Lesson XLIV. The Perfect Pattern.—1 Peter ii. 19-25. Golden text, 1 Peter ii. 22.

1. Patience in suffering. (a) Suffering for our faults. (b) Suffering for conscience' sake.

2. Christ our example. (a) "Hereunto were ye called." (b) Every follower of Christ must suffer. (c) An example, but more than an example.

3. Christ our sacrifice. (a) "Who His own self bare our sins in His own body on the tree." (b) If so, "we being dead to sin should live unto righteousness."

Lesson XLV. The Perfect Saviour.—1 John i. 1-10. Golden text, 1 John i. 7.

1. Christ our life. (a) The testimony of John—its subject. (b) Its certainty. (c) Its purpose.

2. Christ our light. (a) Light—knowledge and purity. (b)

What "he that feareth the Lord" and "walketh in darkness" ought to do. (c) The light reveals to the believer his own sinfulness.

3. Christ our Saviour. (a) "The blood of Jesus Christ, His Son, cleanseth us from all sin." (b) In our justification. (c) In our sanctification. (d) "He is faithful and just to forgive us our sins." If faithful, He will keep His promise. If just, He will not punish both Saviour and believer for the same sins.

Lesson XLVI. The Love of the Father.—1 John iv. 7-16. Golden text, 1 John iv. 19.

1. God the source of love. 2. The manifestation of God's love. 3. The proof of our love to God.

Lesson XLVII. The Glorified Saviour.—Rev. i. 10-20. Golden text, Rev. i. 8.

1. What John heard. 2. What John saw. 3. What John was to do.

Lesson XLVIII.—The Message to the Churches.—Rev. iii. 1-13. Golden text, Rev. iii. 11.

1. Nominal Christianity—profession without practice, e.g. Sardis. 2. Real Christianity—profession and practice, e.g. Philadelphia.

III. HEAVEN.—Lessons XLIX.—LI. The glory of the heavenly city, and the character and condition of its inhabitants are described in these three lessons.

Lesson XLIX. The Heavenly Song.—Rev. v. 1-14. Golden text, Rev. v. 12.

1. A sealed book and a weeping prophet. (a) The book. (b) The challenge. (c) The failure. (d) The lament.

2. An open book and a singing universe. (a) The opener of the book. (b) His success. (c) The song and its singers. (d) The chorus.

Lesson L. The Heavenly City.—Rev. xxi. 21-29. Golden text, Heb. xi. 10.

1. Some things that are not in heaven. (a) No temple. (b) No sun, moon, or candle. (c) No night. (d) No sin. (e) No curse.

Some things that are in heaven. (a) Room. (b) Welcome. (c) Safety. (d) Health. (e) Holiness. (f) Happiness.

Lesson LI. The Last Words.—Rev. xxii. 10-21. Golden text, Rev. xxii. 21.

1. The last classification. (a) The criterion is character. (b) Unbelievers will be found "unjust," or "filthy," or both. (c) Believers will be found "righteous" towards God and man, and "holy" in their persons.

2. The last condition. (a) Only two, and these permanent. (b) Within—without. (c) Natural character would exclude all, however amiable. (d) Only those who are justified by faith in Christ and sanctified by the Holy Spirit can obey God's commandments, and only those who obey His commandments enter in through the gates.

3. The last invitation. (a) "Come." (b) "The Spirit and the bride." (c) "Him that heareth." (d) "Him that is athirst."

4. The last caution. (a) Need of diligent study and prayer. (b) Carelessness in interpretation condemned as well as intentional alterations.

5. The last benediction.

"HE WAS GONE."

That was an apt device by which a nameless prophet rebuked Ahab, for permitting Ben-hadad to escape. Wounded as from the blows of battle, and disguised with dust upon his face, he met the king and told how, while busy here and there in the battle, he had permitted a prisoner of note to escape. "He was gone," says the prophet, but he remembers to tell that it occurred, "as thy servant was busy here and there." The king did not accept the excuse, however, but decreed that the threatened penalties should fall without abatement upon the delinquent soldier. Then came the disclosure. Ahab himself was the delinquent, and the sentence from the prophet was, "thy life shall go for his life, and thy people for his people." (1 Kings xx. 42.)

Let now these parties stand for others. Of how many Sunday-school pupils may it be similarly said: "He was gone." True he came to the school and seemed interested. He studied his lessons and appeared a few times at prayer meeting. He was given in charge of a bright, wide-awake teacher—one of the most enterprising young men of the church. But, sad that it were so, by-and-by the scholar "was gone."

Had he been put in charge of any one who should be held responsible? Does the acceptance of a scholar by a teacher, imply on the teacher's part the acceptance of a solemn responsibility? Does God hold such a teacher accountable? But, this teacher "was busy here and there." Business was pushing him at the store; and his cousin was about to be married; and he was just looking for a new horse; and he was getting his house painted; and the "season" was at its height; and—and he was very busy! Oh, yes! But let him read 1 Kings xx.—James Town, in Baptist Teacher.

It is an error to overburden the mind with too extended consultation of helps. Text study thoroughly done, with only such use of helps as is necessary to illuminate places otherwise dark, is enough for any teacher.

CHRISTIANITY is the true citizenship of the world; and the universal peace, and the free exchange of all lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by the cross of a common Redeemer and the hope of a common heaven.

All the recent Sabbath-school gatherings of note have given the most emphatic utterances in favour of improved teaching. Better text books for normal work are in preparation also. All that is lacking seems to be the will to do the needed study. Shall we fail at this point?

No serious token of abandoning the International Lessons appears after seven years of trial. On the other hand, the effort is very decidedly in the direction of better work upon this plan, and of work far more extended than ever before. Every true Sabbath school labourer should take his full share in the new endeavour.

OUR YOUNG FOLKS.

TRAINING A CHILD.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it,
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.

WILLIE AND EVA.

WILLIE was as pretty a boy as one would wish to see; as bright a blue-eyed, dimpled little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a scowl settled on his bonny brow, and many a harsh word fell from his pouting lips. Full often did his sister Eva receive a blow from his hand, which brought the tears into her gentle eyes.

One day Willie and she were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister remonstrated, and told him it was very cruel; but Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his little clenched fist and cut her lips; Then she left him, and, crying bitterly, went into a summer house, and sobbed herself to sleep.

Then old Father Dromio came, and told her a story. He told her that once, in a far away land, there lived a very fierce and cruel giant, who would torture those he caught, and sometimes even kill them, and that the people of that land became very much afraid of him, and the king offered a reward to any knight who should kill the giant and rid the country of him.

Very many brave and noble men tried; but all were driven back either with hard words or hard blows; or, after being tortured, were thrown back on the road and left to die.

Mighty engines were made to destroy the giant, but they had no power over him; wounds and blows he seemed to laugh at.

At last a very young knight offered to try and rid them of the monster. He was laughed at by the people as a silly boy, and none cared to help him.

In the night he set off alone to the giant's castle. As he was going, he met a fairy, who asked him his mission.

"To slay the giant," was the reply.

"Nay, thou canst not do that," said the fairy; "but if thou wilt do as I tell thee, thou mayest, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me how, kind fairy," exclaimed the young knight.

"Throw aside thy sword and armour, and take in thy hand these sweet-scented lilies of the valley, whose petals might vie with the snow in purity; and, when he shall come forth in fury to crush thee, throw one of the flowers in his face, or at his breast, or in his path, and he will fall back; and thus continue, making a throw for every thrust of his, and thou shalt surely conquer."

The fairy then placed the flowers in his hand, and vanished.

The young knight did as she commanded; and when the giant came upon him with rage, he gently threw a blossom in his path.

The giant stumbled, and then flushed and drew back.

The knight followed him up, strowing the ground around him with the fragrant flowers, until at last the giant flung down his arms and fled.

Eva awoke, and thinking about her dream, asked her nurse what it meant.

The nurse thought over the dream, and explained as follows:

"The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words nor blows, but by kindness and gentle answerings, which blunt its sharp sword and break down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet scented flowers did the giant in your dream. And now, Eva, go and play with Willie."

Eva ran away to her brother, and a little bird tells me that now Willie and Eva are never apart, and that they never quarrel.

So much for a dream, little ones. Always remember, "A soft answer turneth away wrath."—*Western Catholic*.

THE LITTLE BUILDERS.

JOHN BROWN and Jemmy Atkins were great friends. At school, at play, everywhere, they were together, and when one learned anything new it was not long before the other knew it also. Now they were watching the masons, who were building a fine storey on Main street.

"Did you know that we are builders, John," said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we ain't; we're only boys," said John.

"But we are; we are building a house which is to last forever and ever," said Jemmy, earnestly.

"Pooh! now you are fooling," said John. "Nothing in the world lasts forever and ever. That old Morgan house is a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses for them to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad for ever and ever; and if we build bad, if we use shaky bricks, or rotten wood, or stubble, we shall be sorry for ever and ever."

"That is queer. We ought to be pretty careful then," said John. "But your mother is such a good woman, she knows."

"I think it is nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see; what kind of bricks had we better use?"

"Always tell the truth; that's a big sill. Be honest; that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and father, and teachers, too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a gospel beam, and keeps the frame steady."

"Be courteous; there's a brick," said John. "And don't swear; there's another."

"And don't speak against anybody, and don't say any bad words," interrupted Jemmy.

"And we shall go on building as long as we live, mother says, every single day we add something to our house." The gentleman who owned the new building stood close beside the boys, hidden from their sight by a high wall. He listened to their talk intently, and then he stepped around beside them and said: "Pretty good work, my boys; only build on the sure foundation."

"The boys looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said:

"Give your young hearts to God, my boys; He is the great Master Builder. He will teach you to build so that He will say, 'Well done.' 'Seek first the kingdom of God, and all things else will be added unto you.'" Then he added, "I wish everybody would build as you plan, dear boys. May God help you to keep His commandments."—*Youth's Temperance Banner*.

WORK BEFORE PLAY.

A MAN who is very rich now was very poor when he was a boy. When asked how he got his riches, he answered: "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done I was allowed to play. I early formed a habit of doing everything in its time, and it soon became very easy to do so. It is by this habit that I have been able to do so well in the world."

"BE YE ANGRY AND SIN NOT."

THE life of our Saviour, as well as the precepts of the apostles, clearly teach us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin, does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings until you have made them the subject of reflection and prayer.

NOTHING is more lovely in boys and girls than quiet, sweet tempers. Some days ago two young friends of ours went into the parlour to practise a duet on the piano. They were brother and sister. For a time the music came in jerks, then stopped altogether. Opening the door, another duet was heard. "You didn't." "I did." "I say you were too fast." "But I know I wasn't." This is what we heard—a very sad duet, in which there was no music. An unhappy temper often spoils our sweetest enjoyments.



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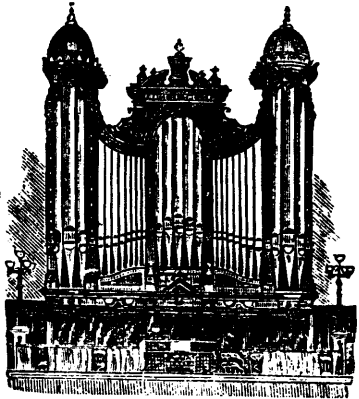
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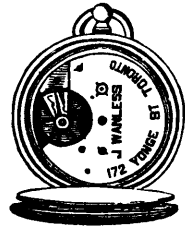


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