

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 3.—No. 52. (New Series).  
Whole No. 456.

Toronto, Friday, October 29th, 1880.

\$2.00 per Annum, in advance.  
Single Copies, Five Cents.

## NEW PUBLICATIONS.

- "Dictionary of the Bible." By Philip Schaff, D.D., with 12 maps and over 400 illustrations \$3 00
- "Handbook to the Bible, from Ancient Monuments and Modern Exploration." By F. R. Conder and C. R. Conder..... 2 00
- "The Gospel Miracles in their Relation to Christ and Christianity." By Wm. M. Taylor, D.D..... 1 50
- "Ephphatha; or, the Amelioration of the World." Sermons by F. M. Farrar, D.D.... 2 00
- "The Religions of China Described and Compared with Christianity." By Prof. Legge... 1 75
- "The Apostles of Our Lord." Practical Studies by A. M. Symington, B.A..... 1 25
- "The Parables of Our Lord Interpreted in View of their Relations to Each Other." By H. Calderwood, LL.D..... 2 00
- "Representative Nonconformists." (Howe, Baxter, Rutherford, and Matthew Henry.) By the Rev. Alex. B. Grosart, LL.D..... 1 80
- "Life of Joseph Barker." Written by himself, with portrait..... 2 25
- "Memorials of Frances Ridley Havergal." By her sister, with portrait..... 2 00
- "Count Agenor de Gasparin." A biography from the French of Th. Borel..... 1 00
- "The Life of David as Reflected in his Psalms." By Alex. Maclaren, D.D..... 1 25
- "The Old Book Tested." Popular Queries about the Bible. By Rev. John White, Belfast..... 1 00
- "Heaven and Home." A book for the fireside. By J. Marshall Lang, D.D..... 0 90

For Sale by John Young,  
Upper Canada Tract Society, 102 Yonge Street,  
Toronto.

## S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

**W. Drysdale & Co.,**

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,  
232 St. James Street, Montreal.

## A Church Choir Anthem Book

FOR 25c. Just out, Choir Anthems, 160 pages of Choice Anthems, by ablest authors. Every way equal to the best. In strong cardboard covers, \$3 per dozen. Specimen copy, post paid, 35 cents.

DAVID C. COOK, Publisher,  
137 Madison Street, Chicago.

## THE SABBATH SCHOOL

### Teacher's Companion.

BY REV. JOHN McEWEN,

The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready. This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped links of connection between the lesson. It has a Normal Class Exercise on Bible Investigation, illustrated by the Book of Genesis.

Price 10 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON,  
Publisher.

5 JORDAN ST., TORONTO.

## Sunday School Libraries

ALMOST

### GIVEN AWAY.

We are reprinting real, genuine \$1 to \$1.50 Sabbath school library books at a uniform price amounting to less than 5 cents each. Seventy numbers now ready; one new book issued each week. Catalogue and full particulars free. Specimen copy, postpaid, 7 cents. Address: DAVID C. COOK, Publisher, 137 Madison Street, Chicago.

## POPULAR FAMILY NOVELS.

Rev. E. P. ROE'S LATEST AND BEST WORK,

### "A DAY OF FATE."

Cloth extra, \$1.25.

Works of E. P. Roe also in stock:

- BARRIERS BURNED AWAY..... \$1 25
- WHAT CAN SHE DO?..... 1 25
- OPENING OF A CHESTNUT BURR..... 1 25
- FROM JEST TO EARNEST..... 1 25
- NEAR TO NATURE'S HEART..... 1 25
- A FACE ILLUMINED..... 1 25
- A KNIGHT OF THE XIX. CENTURY..... 1 25

Send for a set of our Fancy Tissue Paper LAMP SHADES, five for 30 cents.

**CLOUGHER BROS.,**  
Booksellers and Stationers,  
Toronto.

## An Era in Sunday School Music.

Spiritual Songs for the Sunday School.  
By Rev. CHAS. S. ROBINSON, D.D.,  
Author of "Songs for the Sanctuary," etc.

Completing, with "Spiritual Songs for Church and Choir," and "Spiritual Songs for Social Worship," the "Spiritual Song Series" of standard hymn and tune books.

Send 25c. to Scribner & Co., 743 Broadway, New York, for a specimen copy of this new Sunday school hymn and tune book, containing 200 quarto pages, beautifully bound in red cloth with cover linings. Issued in July last; second edition (90,000) now ready. It has been said of it that "It marks the high tide of reaction from the Mother Goose era of Sunday school hymnology."

The "Chicago Interior" says: "Taken as a whole, we know of no other book so excellent for the Sunday school service of song."

The "Illustrated Christian Weekly" says: "It is constructed on the right principle. The school that adopts it will not need to change in many a year."

## THE CATHOLICITY

OF THE

### Presbyterian Church,

By Rev. Professor Campbell, M.A., Presbyterian College Montreal.

\* \* It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price.

C. BLACKETT ROBINSON,  
Jordan Street, Toronto. Publisher.

**ROBINSON & KENT,**  
BARRISTERS-AT-LAW, ATTORNEYS,  
SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Victoria Chambers, 9 Victoria Street,  
Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

**MOWAT, MACLENNAN & DOWNEY,**  
SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street,  
Toronto. Oliver Mowat, Q.C., James Maclellan,  
Q.C., John Downey, Thomas Langton, Duncan D. Riordan.

**JOHN L. MORRIS,**  
Barrister, Solicitor, Etc.,  
ST. JOHN STREET, MONTREAL.

## ONTARIO STEAM DYE WORKS.

334 Yonge Street, Toronto,  
**THOMAS SQUIRE, - PROPRIETOR,**  
Is now complete and in full working order. Fitted up with later improved machinery than any in Canada for finishing Silks, Ribbons, Dress Goods &c.  
Silks and Ribbons a Specialty.

**ONTARIO Stained Glass Works.**  
STAINED GLASS FOR CHURCHES, PUBLIC AND PRIVATE BUILDINGS,  
DUNDAS STREET, LONDON, ONTARIO.  
R. LEWIS.

**R. MERRYFIELD,**  
PRACTICAL BOOT & SHOE MAKER,  
THE OLD STAND  
190 YONGE STREET.

Order Work a Specialty.

**ROBINSON HOUSE,**  
109 Bay Street, Toronto.  
JAMES MATHEWS, Proprietor. Established over 18 years as a Temperance House.

**KILGOUR BROTHERS,**  
MANUFACTURERS AND PRINTERS OF  
Paper Bags and Flour Sacks, Printed Wrappers, Wrapping Paper, Twines, etc.

18 Wellington St. West, Toronto.

## THE GREAT JOBBING HOUSE.

**W. & D. PATERSON'S,**  
33 & 35 Scott Street, Toronto,

Three doors south of Colborne street, sell you all classes of Dry Goods at nett wholesale prices, and cut any lengths you may require. SUITS made to order from best SCOTCH TWEEDS for \$14 & \$15.

## SHIRTS. SHIRTS. SHIRTS.

**A. WHITE,**

65 King Street West, Toronto.

Send for rules for self-measurement and samples free.

## ESTABLISHED 1854.

**A. McDONALD,**

### Renovator and Dyer

Of Gentlemen's Wearing Apparel,  
24 ALBERT ST., corner of James. TORONTO

## GUNS.

*Breech and Muzzle*

*Loading Guns,*

## AMMUNITION

OF EVERY DESCRIPTION,

AT

*Aikenhead & Crombie's.*

Cor. King & Yonge Sts., Toronto.

**A. & S. NAIRN,**  
SHIPPERS OF  
**Anthracite & Bituminous COALS.**

Direct shipments made from Mines by Rail to all points.

OFFICES:  
30 Adelaide street, and Nairn's Docks,  
Church street,  
**TORONTO.**

**LOANS**  
ON GOOD  
Farm or City Property,  
At Lowest Rates.

**NO COMMISSION**  
or other charges, excepting disbursements.

Apply direct to  
**ALEXANDER & STARK,**  
Stock Brokers & Estate Agents,  
General Agents for the Canada  
Guarantee Co.  
CORNER OF ADELAIDE AND VICTORIA  
STREETS, TORONTO.

**RUSSELLS'**  
Watch and Chronometer Makers  
TO THE QUEEN.

FACTORY: 18 CHURCH ST., LIVERPOOL, ENGLAND.  
BRANCH: 33 PICCADILLY, LONDON.  
CANADIAN HOUSE: 9 KING STREET WEST TORONTO.

Watch Repairing a Special Feature of the Canadian House. Any article of jewellery made to order.

## GAS FIXTURES.

Ecclesiastical & Architectural Designs

made to order in a superior manner

Dealers and Manufacturers of all kinds of  
Gas Fittings, Brass Railings,  
and Metal ornaments.

**D. S. KEITH & CO.,**  
109 KING ST. WEST, TORONTO.

D. S. KEITH. J. E. FITZSIMONS

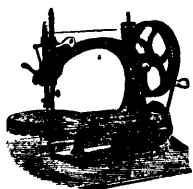
## THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED  
**Cook's Friend Baking Powder.**

PURE, HEALTHY, RELIABLE  
Manufactured only by  
W. D. McLAREN,

Retailed Everywhere. 55 & 57 College St.

THE GUELPH Sewing Machine Co.,



Manufacturers of the celebrated OSBORN "A" SEWING MACHINE got up in any style desired. PHILADELPHIA LAWN MOWERS very superior articles.

SMOOTHING OR SADIRONS of the most approved principle.

THE DOVER EGG BEATER, a very useful article in every house.

W. WILKIE, MANUFACTURER, Guelph, Canada.

RECENT PAMPHLETS. FOR SALE AT THIS OFFICE.

The Rule of Faith and Private Judgment.

Lecture delivered at the close of the session of Knox College on 7th April, 1880, by the Rev. Prof. McLaren. 24 pages. Price 10 cents.

Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form his exceedingly able lecture. We hope that in this form the lecture will receive, as it certainly deserves, a very wide circulation.—Canada Presbyterian.

Hindrances and Helps to the Spread of Presbyterianism.

By Rev. D. H. MacVicar, LL.D. Price 10 cents, or \$6 per 100.

"It should be read by every Presbyterian in the land."—Bowmanville Statesman.

"Worth a score of pastoral letters."—Rev. David Wishart.

The Perpetuity of the Reign of Christ.

The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.

The Inspiration of Scripture.

A lecture by Rev. Prof. McLaren. Price 10 cents.

"The more extended circulation which will thus be given to it is not greater than it deserves."—Canada Presbyterian.

The Catholicity of the Presbyterian Church.

By Rev. Prof. Campbell, M.A. Price 10 cents.

"Contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History."—Canada Presbyterian.

Doctrines of the Plymouth Brethren.

By Rev. Prof. Croskery, M.A., Magee College, Londonderry. Price 10 cents.

"A comprehensive and very complete exposition in short space of the errors of Plymouthism."—Canada Presbyterian.

Mailed to any address post free, on receipt of price

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

THE GREAT CHURCH LIGHT FRINK'S PATENT REFLECTORS

Give the most powerful, the softest, the cheapest and the best Light known for Churches, Stores, Show-windows, Parlours, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

I. P. FRINK, 551 Pearl St., New York.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly,

BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.

Catalogue sent free to parties needing Bells.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY.

Established 1826. Bells for all purposes. Warranted satisfactory and durable.

MENEELY & CO., WEST TROY, N.Y.

BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

BLMYER MFG CO BELL'S.

Church, School, Fire-Alarm. Fine-tuned, low-priced, warranted. Catalogue with 100 illustrations, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Pub. Co., Phila., Pa.

CINGALESE HAIR RENEWER

IS WITHOUT DOUBT THE

BEST PREPARATION FOR THE HAIR

that has been presented to the public, for restoring it to its natural colour, and leaving it soft and glossy. It stops falling of the hair, it removes dandruff, it cools the scalp, it restores gray hair to its original colour and beauty.

Its continued use, by those with bald heads, will produce a beautiful new head of hair. Every one recommends it. For sale by all druggists. Price 50cts.



SUBSTITUTES!

The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the vilest and cheapest drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine.

FOR CHOLERA MORBUS, CRAMP AND ALL SUMMER OR BOWEL COMPLAINTS PERRY DAVIS' PAIN-KILLER IS UNEQUALLED. IT CURES ALMOST INSTANTLY.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

SOLD BY ALL MEDICINE DEALERS.

OUR S. S. PAPERS.

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

GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for INFANT CLASSES. EARLY DAYS will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

Specimen copies of each sent free on application.

The Rev. WM. INGLIS has kindly consented to take charge of these papers, which will be a guarantee that they may be safely placed in the hands of the "Children of the Church."

REDUCTION IN PRICES FOR 1880.

Please note the following rates for next year:

GOLDEN HOURS or SABBATH SCHOOL PRESBYTERIAN.

Table with 2 columns: Copies to one address, Price. 4 Copies to one address \$1.00, 10 " " 2.00, 20 " " 3.00, 30 " " 4.25, 40 " " 5.50, 50 " " 6.50.

Any number exceeding 50, at same rate—13c. per copy.

These papers are the same price; but the contents are different. Schools can order one or both at above rates.

EARLY DAYS.

Table with 2 columns: Copies (twice a month) to one address, Price. 10 Copies (twice a month) to one address \$2.00, 20 " " 3.00, 50 " " 7.00, 100 " " 13.00.

Subscriptions must be paid invariably in advance.

C. BLACKETT ROBINSON.

5 Jordan Street, TORONTO.

Scientific and Useful.

TEA CAKE (cheap and good).—Two cups sugar, one cup milk, one egg, heaping tablespoon of butter, small teaspoon of soda, nutmeg, flour to make about like soft gingerbread.

IT NEVER FAILS.—Dr. Fowler's Extract of Wild Strawberry is an unfailing remedy for all kinds of bowel complaint.

INDIAN CAKE (no butter).—One pint meal, one cup flour, one egg, or two if liked; one teaspoon cream tartar, one-half teaspoonful soda; mix soft with milk and bake in a hot oven.

RICE GRIDDLE CAKES.—One cup cold boiled rice; one pint flour; one teaspoon salt; two eggs beaten light; milk to make a tolerably thick batter. Beat all well together.

DR. FOWLER'S Extract of Wild Strawberry cures canker of the stomach and bowels, dysentery, cholera morbus, and all summer complaints.

BUTTER should be kept in the coolest and driest place your surroundings afford, and where there are no spices, or salt fish of any kind. Sweet, fresh atmosphere is very needful for keeping butter sweet. Stone, earthen, or wood are the best to store it in.

ORANGE JELLY CAKE.—One cup of milk, one cup of melted butter, three cups sugar, four and a half cups of flour, six eggs, one teaspoon of soda, two teaspoons of cream tartar; mix butter and sugar to a cream, add eggs without beating, put soda in milk, cream of tartar in flour; bake in jelly tins. Two cups boiling water, two cups of sugar, four tablespoons of corn starch, the juice of four and rind of two oranges, juice of two lemons. Boil until smooth and spread between cakes when a little cool. This makes two cakes of three layers each.

TO TAKE STAINS OUT OF FLOORS.—To clean floors from spots of grease, take equal parts of Fuller's earth and pearl ash—a quarter of a pound of each—and boil in a quart of soft water, and, while hot, lay it on the greased parts, and allow it to remain on them for ten or twelve hours; after which it must be scoured off with sand and water. A floor much spotted with grease should be completely washed over with this mixture the day before it is scoured. Fuller's earth and ox gall, boiled together, form a very powerful cleaning mixture for floors or carpets.

FRUIT CREAM.—With the yolks of eggs that you may have left when making moonshiners may be made a cream for any sort of fruit, fresh or canned, or it may be used over pieces of cake and thus form a very nice dessert, or it may be eaten as a custard. Beat the yolks very light, have a pint of milk that is nearly boiling, sweetened to taste and flavoured with vanilla, and stir gradually into it the eggs, being careful that it does not curdle. It is a better way to thin the egg with a little cold milk before stirring into the boiling milk. To make it into a custard, add one tablespoonful of corn starch.

THE flour barrel should be kept in a dry store-room, and covered tightly, so as to exclude flies and dust. The flour scoop and the sieve can be kept in it, if they are never dampened at all. In many store-rooms there is a special closet for both the flour and sugar barrel, with an opened door to put them in and out, and a close-fitting lid over them; but it is well to keep them also covered with their own heads, which should be fastened together with a slat, or a bit of lathing, when first opened. Unbolted flour should be stored in kegs, or covered tubs, or the small tea-chests that are so much used just now. It is better when purchased in small quantities. Indian meal should be kept in the same manner. If it is stirred up occasionally, it is improved; as it is apt to become musty and sour, a little at a time is preferable.

BUCKWHEAT, rice, hominy and ground rice must be purchased in small quantities, and kept tightly covered, as they are liable to be infested with small, black bugs. Tapioca, sago, pearl-barley, farina, corn-starch, isinglass, vermicelli, macaroni, arrowroot and oatmeal, are all desirable articles of food, for breakfast or dinner dishes, and they should be found in every store-room, but should be purchased in small quantities, and kept in small wooden boxes, or covered jars. They will give a pleasing variety of food which is healthful, for both children and adults, and often palatable for invalids. Sugars can be kept in quantities, if you are sure of your servants' honesty. Cut loaf for the table, and granulated for preserves, etc., and pulverized for berries and cake—wooden buckets, or kegs, will store these well. If you will draw a wide chalk-mark around the top of them, no ant can molest the sugars.

## NOTES OF THE WEEK.

In several Ritualistic churches in London (Eng.), on a recent Sabbath, the congregations were requested to pray for the repose of the soul of the Rev. C. F. Lowder, later vicar of St. Peter's, London Docks, who was an extreme Ritualist.

HEINE, the German, was of a bitter spirit, and for a part of his life an avowed unbeliever, but he made an honest confession when he said, "When I hear any one disputing the existence of God I am overcome with a strange anxiety, an uneasy dread, such as I experienced in visiting New Bedlam, in London, when I had for a moment lost sight of my guide, and found myself surrounded by madmen."

ISK UNIVERSITY, Nashville, Tenn., has opened with twice as many pupils from abroad as it had last year at this time. Those who come to it are, on the average, much further advanced than the same class were five years ago. This shews that the education of the coloured people is progressing in the South. Many of the old students are out teaching and will not return for some weeks. The feeling between the white and coloured people is improving.

THE rumours concerning negotiations between the Ritualists of Great Britain and the Vatican for reunion are revived. An Anglican Colonial Bishop sent to the Pope lately a Latin brochure privately printed. A correspondent of an English journal, writing from Rome, says that he has read the pamphlet carefully, and finds in it an argument for the validity of the English Episcopate and the sacraments of the English Church. At the end the Bishop appeals to the Pope to convoke the Œcumenical Council which was adjourned in 1870 in the midst of the throes of war, and invite the English Episcopate to join it.

THE new Burials Act has gone into operation in England in the quietest manner possible. The second day after receiving the Queen's assent a funeral was conducted at Berkenham, by Rev. Geo. Samuel, a Baptist minister. Since then a number of funerals have taken place, all decently and in order—and why not? Commenting on threats made in some quarters, that Nonconformist burials will be interfered with, the London "Christian World" says: "If any of the clergy venture to break the law, either by interfering with Nonconformist funerals or by refusing to register the deaths, the result will soon be the relieving of the clergy from all control over the churchyards, and the placing it in the hands of the parishioners. The friends of Religious Equality need not be at all apprehensive that the clergy will be able to render ineffectual the measure of justice which, after ten years' struggle, has been secured by this Act." The Act is not all that it should be—for, among other things, it awards fees to the curate of the parish—but it furnishes the great desideratum, the right of Nonconformists to bury their own dead. And as such it marks a great advance over the bigotry and intolerance which have so long and so cruelly prevailed in this matter of the burial of the dead. After all, the world *does* move.

THE seventh annual meeting of the Old Catholic Congress of the German Empire was held at Baden-Baden, beginning Sept. 17th. Although the weather was very unfavourable the sessions were largely attended and the exercises of an unusually interesting character. Prof. Michelis, making use of the opportunity afforded by the contemporaneous session of a congress of the Roman Catholic party at Constance, issued a printed challenge to a discussion on the matters at issue between the two parties. On its return with an indignant note, the Professor delivered an oration at Baden which excited the enthusiasm of an immense audience. He closed with an incident in his own congregation at Freiburg, illustrating the obstacles thrown in the way of progress. Two young people of his denomination wished to be married at a

distant village where there was no Old Catholic priest. The Roman priest demanded a written promise from the couple that they would abjure Old Catholicism. The bride refused, and renewed her application the next day. The priest then agreed to perform the marriage if they would make a verbal promise, which was again refused. After exhausting every means of persuasion the priest reluctantly performed the ceremony. The impression seems to be, so far as can be gathered, that the meeting was rather indicative of renewed life among the Old Catholics than of any decline in interest or power.

WALZES, not to be outdone by Ireland, is enjoying a miracle of its own in the form of apparitions at Llanthony Abbey, the retreat of the famous Father Ignatius, the Father himself being the principal witness of the transaction. He declares that on August 30th, during the celebration of the sacrament, the silver vessel in which the host is held at benediction was distinctly visible through the thick doors of the tabernacle. A sister afterwards witnessed the same phenomenon, and in the evening of the same day four boys saw the figure of the Virgin Mary. The figure was dressed in a white alb, only the sleeves were wider than alb sleeves. The hands were both raised, and from head to feet a dazzling white light, oval in shape, was shining round the body. The figure glided towards an adjacent hedge and vanished; but "the bush continued in a dazzling light for some minutes after its disappearance." In concluding his narrative Father Ignatius says: "These are extraordinary, absolute facts. They challenge inquiry, and the boys are still on the spot and free to be catechized respecting their amazing statement. That the two apparitions occurred on the same day seems most marvellous, as the Lord intended one to corroborate the other. The sceptic may and will scoff; but his scoffing will not explain or diminish the truth or supernatural character of these absolute and incontrovertible facts."

THE late Mr. W. H. G. Kingston, a few days before his death, forwarded the following letter, addressed to the boys of England, to the editor for publication in the "Boy's Own Paper" (Religious Tract Society), of which he was a great admirer, and to which he regularly contributed. It appears in a late number, which also contained a portrait of Mr. Kingston, and a short biographical notice of his literary career: "Stormont Lodge, Willesden, Aug. 2, 1880. My dear boys,—I have been engaged, as you know, for a very large portion of my life in writing books for you. This occupation has been a source of the greatest pleasure and satisfaction to me, and I am willing to believe, to you also. Our connection with each other in this world must, however, shortly cease. I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered. Of the truth of this I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell! I want you to know that I am leaving this life in unspeakable happiness, because I rest my soul on my Saviour, trusting only and entirely to the merits of the great atonement, by which my sins (and yours) have been put away for ever. Dear boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in heaven." Then follows the signature, traced twice over, and neither quite perfect, in a trembling hand, whose life-work was evidently done. This touching letter, it will be seen, bears date August 2nd. On the 3rd Mr. Kingston was hardly conscious, and on the two following days, though apparently able to recognize his family, he was not able to make himself understood. On the evening of the 5th he passed away.

FOR a cheery air of omniscience and of general condescending pity for the ignorance and weakness of benighted cotemporaries, if not of whole classes of the community, commend us to our much esteemed exchange the "Christian at Work." It can settle the most difficult problems by a turn of the hand or a

wink of the eye. Sometimes, however, even this most breezy, benevolent and withal patronizing journal, is caught tripping. Witness the following: "A correspondent in a Southern journal quotes from 'Marmion,'

And darest thou then  
To beard the lion in his den,  
The Douglas in his hall?  
And hopest thou hence unscathed to go?  
No, by St. Bride of Bothwell, No!

—and asks, 'Who was St. Bride of Bothwell?' There was no such saint. Put *the* in place of 'St.' and your quotation will be correct. *The* Bride of Bothwell was Mary Queen of Scots." Would the "Christian at Work" be "surprised to be told" that the time of "Marmion" is understood to have been in the days of James the Fourth and Flodden; that James the Fourth was grandfather of Mary Queen of Scots; that St. Bride or St. Bridget was one of the three most famous saints of Ireland and also greatly honoured in Scotland; and finally that for generations the worthy lady in question was the tutelary saint of the House of Douglas, whose central castle was Bothwell! It is a matter of no great importance. Even the "Christian at Work" might have pleaded ignorance in the premises without greatly compromising its character for everything. But where one *does* patronize the ignorance of another it is desirable not to be too far astray.

THE Anglican Church Congress has been held at Leicester, where a hall capable of accommodating 4,000 persons was built for it. The Bishop of Peterborough, in whose diocese the Congress met, presided; and the Archbishop of York, to whose province the Diocese of Peterborough belongs, preached the sermon. The president referred gratefully to the hospitality of the Nonconformists, who came forward with offers to entertain members. The first papers read were on missionary subjects. Dr. Cutts argued that the Oriental Churches should be encouraged to stand firm and hold their Churchmanship against dissent. Dr. Hale shewed how the Russian Church was advancing, and Sir Richard Temple gave personal testimony as to the progress of missions in India. The Bishop of Gibraltar deprecated "proselyting raids" on the flocks of the Oriental Churches, and Prebendary Meyrick shewed what unity there was between these Churches and the Anglican Communion. The condition of the poor and how it may be improved occupied one session. The religious condition of the nation was discussed at another session. Canon Barry saw among the upper classes signs of neglect of the old sobrieties of Lent, a lessened regard for the observance of the Sabbath, and the prevalence of Positivist and Agnostic views. There is also a sort of paganism in the tone of the upper classes and a tendency to condone vices and follies in high places. The Rev. W. Lefroy drew a bright picture of the religious condition of the middle classes. They inclined neither to Rationalism, on the one hand, nor to Romanism on the other. The work of the Church was dependent chiefly on them. The Bishop of Bedford noticed with regret the alienation of the agricultural class from the Church, which was partly attributable to simpler services and sermons provided in the chapels. The Rev. Berdmore Compton, speaking on the special religious perils of the upper classes, said the modern name of free thought was the development of Puritanism, pushing the liberty of individual thought beyond the lines of our grandfathers. The Rev. R. W. Cozens thought the greatest obstacle to the spread of religion among the lower classes was the pew system. The educational question as it relates to religion was fully treated, but little that was original was said. On the subject of the internal unity of the Church the Bishop of Carlisle protested against every attempt to starve out any one of the three great parties in the Church, though adherence to the fundamental principles and doctrines of the Church should be demanded alike of all. A paper by the Earl of Carnarvon also took ground in favour of comprehensiveness. There was also a very general agreement among the various speakers, including Canon Farrar, on this question.

## OUR CONTRIBUTORS.

### MUSKOKA MISSION FIELD.

REPORT OF REV. A. FINDLAY, SUPERINTENDENT.

#### WINTER SUPPLY.

I beg leave to report for the past year as follows: That during the past winter supply was given by catechists in the stations at Stanleydale, Stisted, Rosseau and in the Nipissing group. Several days' supply was also given to Huntsville by members of the Presbytery. Missionary meetings were also held in nearly all the stations in the field by deputations appointed by the Presbytery.

#### WORK OF SUPERINTENDENCE.

I am glad to be able to report that I have visited all the stations in the field during the past few months, for the purpose of organizing and dispensing ordinances, with the exception of Port Carling and Deebank. Commencing this work on the 23rd of June last, I have been steadily occupied at it until the 26th of September.

#### CONDITION OF THE FIELD.

Taking a view of the whole field in its present condition and future prospects, the outlook is encouraging, although at some points the condition of matters is not what one could desire. The discouragement caused by the stringency of the times and the total loss of crops, in some cases, by the settlers, has wrought injuriously to the cause in many of the stations. Yet we look upon this as but temporary, and trust soon to see matters assuming a more hopeful aspect. We do not mean to say that less interest is being taken in spiritual things by the people of our stations. Our missionaries are heartily received and their labours appreciated as of old, while the people are doing what they can for the support of ordinances among themselves. But there is the lack of means and the absence of many familiar faces in some of the older stations, which bespeaks a change. Owing to the disheartening causes above alluded to, there has been among our people quite an emigration out of the district; some returning to the "front," for a time at least; others, affected by the Manitoba fever, going to the far West to try their fortunes there. From one station, for example, we gave seven certificates of membership to those who were going west, and in another station, in revising the roll of membership, we removed the names of eleven persons who had left the locality. These are extreme cases it is true, but they serve to shew what severe losses the stations have met with in some instances, and what difficulties they have to contend with in order to keep up their former standing. On the whole, however, there has been an advance in the membership in the older stations, and when we add to this the increase from the stations organized this year, our membership is decidedly in advance of previous years.

#### DECIDED INCREASE.

At the last report, presented two years ago, the membership was stated to be about 500; to-day it is 604, and when it is remembered that this enumeration does not include Washago and Gravenhurst, now under the charge of Rev. A. Dawson, nor Maganetawan and four associated stations, under the care of Rev. H. Thomson, which were included in the last report, it will be seen that a decided increase has taken place.

#### ORDINANCES ADMINISTERED.

The ordinance of the Lord's supper has been dispensed as follows, viz.: at Bracebridge, on Nov. 2nd, April 11th and July 4th; at Monck, on Feb. 29th; at South Falls, June 13th; at Stanleydale and Stisted, June 20th; at Huntsville and Allansville, June 27th; at Raymond and McIntosh's, July 11th; at Parry Sound, July 18th; at Rosseau and Turtle Lake, July 25th; at Emsdale and Knox Church, Chaffey, Aug. 8th; at Uffington and York's, July 15th; at Port Sydney and Bethel, Aug. 22nd; at Burke's Falls and Katrine, Aug. 29th; at Strong and Stony Lake, Sept. 5th; at Eagle Lake, Sept. 7th; at Powassan and Nipissingan, Sept. 12th; at Commanda Creek and Mecunoma, Sept. 19th; and at Baysville, Sept. 26th.

#### NEW STATIONS ORGANIZED.

The following stations have been organized, viz.: Burke's Falls, in the township of Armour, on the 28th of August; Stony Lake, in township of Strong, on the 3rd of September; Strong, in the township of Strong,

on the 4th of September; Eagle Lake, in the township of Machar, on the 6th of September; Powassan, in the township of Himsforth, on the 10th of September; Nipissingan, in the township of Nipissing, on the 11th of September; and Mecunoma, in the township of Lount, on the 18th of September. These stations are all in the field occupied by the Students' Missionary Society of Knox College.

#### BAPTISM, ORDINATION OF ELDERS, ETC.

The ordinance of baptism has been administered during the year, to sixty-six children and one adult.

After being duly elected, elders were ordained at Bracebridge, on the 13th day of October, 1879; at Huntsville, on the 8th day of August; at Knox Church, Chaffey, on the same day, and at Emsdale, on the 27th day of the same month, in the present year. At all our services the attendance was very good and the interest taken in things spiritual very marked. Our prayer is that the seed which from year to year is being sown in these comparatively newer portions of the vineyard, may be abundantly watered, that it may spring up and bear a rich harvest to the Master's glory. I can speak of the faithful work which is being done by our student missionaries in all the stations, the results of which are seen, not only in the interest taken in the work by the people themselves, but also in the testimony borne on all sides by the people of their self-denying labours.

In all the stations under the care of the Presbytery, I made inquiry as to whether the terms of the circular issued by the Home Mission Committee of Presbytery, in April last, had been complied with. In most cases I found that it had, and where it had not I saw, before parting with them, that it was attended to in so far as the appointing of a managing committee was concerned. I also took occasion to urge upon them all the necessity not only of meeting to the full their obligations, but also of meeting them promptly. As a result I do not anticipate the repetition, to so great an extent, at least, of the difficulties of past years.

One of our great difficulties still is the giving of supply to those outlying stations during the winter months. We have been able to overcome this in a measure only, but we hope, by the appointment of one or two additional ordained missionaries, to overtake this work still further.

#### WORK OF KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

I have been able this season to visit all the stations, within the bounds of this field, under the care of the Students' Missionary Association of Knox College. This association has under its care some fifteen organized stations, and six or seven other stations where service is held more or less regularly, but which are not judged to be ready for organization. The amount of good which this association is accomplishing in this field can hardly be overestimated. Entering upon the work at a time, in the history of the field, when the Presbytery's Home Mission Committee could not do anything for them, nursing the cause when it is weak and bringing the stations forward to a stage of growth when the Home Mission Committee can undertake the care of them, they preserve to our Church many members who would otherwise be lost to us, and secure to the Church whole sections of territory which, under other circumstances, would pass into the care of other sections of the Church. As an illustration of what is being accomplished, I might cite what is known as the Nipissing field. In 1877 their first missionary was sent into this region of country, then a *terra incognita* to the Church at large. This was merely an experiment to search out the land. In 1878 another missionary was sent in for a longer period. In 1879 the field was divided and placed under the care of two missionaries. By next season we hope the Society may see their way clear to divide again and appoint a third missionary, as with the new stations which it is desirable to take up as soon as possible, the field will be too large for the present staff of labourers.

#### HELP FROM LADIES OF ST. PETER'S PRESBYTERIAN CHURCH, ROCHESTER.

A pleasing incident occurred during the season, in the arrival of a missionary, sent by the Ladies' Aid Association of St. Peter's Church, Rochester, N.Y., under the pastoral care of the Rev. Dr. Riggs. These Christian friends having heard of the spiritual wants of this district, sent Mr. Arthur McDonald, a student of Princeton Theological Seminary, to labour for some

weeks in the more destitute localities, they bearing all his expenses. I was able to assign Mr. McDonald a field which was entirely new, in the townships of Sinclair and Franklin. Mr. McDonald reports holding service at four different points in these townships, at which there was a good attendance, averaging about fifty. He also reports visiting nearly one hundred families, and that the people have expressed a strong desire for the continuance of these services in future. Our best thanks are due to these kind friends in Rochester for their Christian sympathy thus expressed, and, if not asking too much, we hope that they will continue to supply this field for a season or two at least, until it becomes more fully developed.

#### VOLUNTEER SERVICES.

It is also worthy of mention in this connection, that service has been held during the summer by Prof. Campbell, of the Presbyterian College, Montreal, and by Mr. James Campbell, of Toronto, on Yoho and Chief's Islands, respectively, their summer residences in Lake Joseph. These services are attended by many of the settlers and will average an attendance of from thirty to forty.

#### PROSPECTS.

In reviewing the work of the past and in looking forward to the future our prospects in this district were never more bright than at the present time. Difficulties which few can understand, except those who have had to grapple with them, have beset us in the past. Our missionaries, labouring one hundred miles from railway communication, in a section of country which has been looked upon with but little favour by older and more favoured parts of the country, and among a people who have year after year met with one disappointment after another, to discourage and dishearten, reduced in some instances by the severe summer frosts to almost absolute want, there has been but little to cheer and encourage. But we trust the tide is now turning. The present year has been one of comparative plenty, the country is becoming better known as to its capabilities and resources, the near prospect of railway communication through the centre of the district, and the influx from the older parts of Ontario, of those who can accommodate themselves to the privations of bush life for a few years, all these things point us as a Church in but one direction, viz., our duty to this important section of country. Let the work which, in a sense, is only begun, be vigorously carried on in the future. Let the voices of our missionaries, proclaiming those truths which are dear to many of those who have buried themselves in the forest, be heard, and the "wilderness and the solitary place shall be glad for them." Our missionaries are heartily received wherever they go, our services are highly appreciated even by those who hitherto have claimed no connection with us as a Church, while we have in our colleges men who are willing to undertake this pioneer work during the summer season at least. Our students' missionary associations are peculiarly adapted by their constitution for beginning this work, and while our larger scheme of Home Missions is heartily supported, as it ought to be, let these associations not be forgotten by those who have the interest and welfare of the Church at heart. These associations carry on the work in fields in which not only our own Church, but other Churches also, who are not behind us in zeal, find it impossible to keep up the work. But these associations, however great their zeal, can only go so far as their means will allow. We have already received from the Association of Knox College several stations in this district, which have been originated and brought forward to a certain stage by their fostering care, and we expect, in a year or two, to receive from them a further gift of eight or ten stations more, fully prepared to bear their share in the matter of self support. Their work in this district is not yet completed; with the new townships which are being opened up, new stations must be formed; and while the Presbytery must necessarily move slowly in promoting the work, the student missionaries, as the advance guard, will secure much valuable territory which would otherwise be lost to the Church.

#### PRESBYTERIES AND STUDENTS.

MR. EDITOR,—In the account of the last meeting of the Guelph Presbytery it was stated that one student had refused to appear before the Committee on Superintendence of Students to be examined on work which had been assigned to him and that in conse-

quence he was refused a certificate to the Knox College Board. It appears that the student in question, who had finished his second year in the Theological course, had appeared before the Committee some time previous and had read a discourse which was sustained, and also had satisfied them as to his conduct in the field which he was occupying for the summer. Having complied with these requirements he considered himself entitled to be certified to the College Board in accordance with the rule of the Assembly in this matter, and hence when an examination in Theology and Greek was required of him he declined, thinking it could not properly be demanded of him. As there appears to be some doubt as to what examinations Presbyteries may require of students, I would like to see the matter, discussed in your columns. The Church very properly requires Presbyteries to exercise a supervision over students either labouring or residing in their bounds. Now, the wisdom of this requirement must be quite evident to all. It is not only important that, on the part of the Presbytery, they should know exactly the nature of the doctrine taught by the student engaged in mission work and that he is conducting himself in a way becoming in one looking forward to the ministry. But also, on the part of the student, it is encouraging and helpful to know that the Presbytery is directly interested in his work, and that in any case of difficulty which presents itself, he can come for counsel to men of practical experience in the work of the ministry. Each session a certificate is required, and thus the College authorities have a guarantee that the student, when under control of the Presbytery, has been conducting himself in a becoming manner. All can see the justice of such a supervision, and no student will be found to complain of it. But when the Presbytery assumes the functions of an examining Board, and prescribes literary and theological work for examination, the case presents quite a different aspect. The rule of the Church is clear enough on this point. In chapter xi., section 133, of the Book of Rules and Forms of Procedure, the general statement is made that Presbyteries shall exercise a kind and faithful supervision over students and intending students resident within their bounds, etc., and then in section 135, which evidently is intended to specify and define the general clause, we have the work which may be required from a student clearly laid down. It reads: "It is required of Presbyteries to prescribe to students whether in Theology or in the Preparatory course, resident within their bounds during summer, a written exercise; and if satisfied therewith, as also with the deportment of the students, and any mission work done by them, to certify them accordingly to the Senate of their College." There can be no doubt as to the meaning of that clause. The Guelph Presbytery, however, argues that the general instruction as to supervision, gives the right to prescribe any work and demand any examination which it may see fit to impose, whereas it seems clear enough that the fact that what Presbyteries may require is definitely stated limits them to what is laid down. If this is not so, of what use is a positive rule at all? It is strange reasoning to say that although there is a positive rule which says we shall demand certain work from students, we are not forbidden to go beyond that and impose whatever else we please. But, altogether apart from the positive rule, which is so clear and distinct, that the large majority of the Presbyteries are quite agreed as to its meaning, there does not seem to be a single valid reason that a literary and theological examination should be required from a student who has a certified college standing. Such a course might be defended at one period in the history of our Church, when our colleges were poorly equipped with professors and the training was necessarily inferior to what it is now, when our students have the best literary advantages, and our Theological Chairs are occupied by the most gifted and scholarly men in the Church. It might formerly be a very proper and useful thing that Presbyteries should supplement the meagre stores of information which could be acquired, but no such reason can be urged now, when a long and thorough course of study is carried on under the guidance of a learned and efficient body of men upon whom the Church has set the seal of approval.

It is, however, stated by the Committee that they do not wish to assume the functions of an examining board; that they do not wish to exact a severe test examination from their students, and that they have no distrust of the value of the college examinations,

but that they simply wish to be assured that their students are not neglecting their studies during the summer. It is possible that some of the students are delinquents in this respect and require some wholesome stimulus to keep them to the mark, but even if they are, their inattention to their studies can scarcely be guarded against in this way. The student is sent to do mission work, he is responsible to the Presbytery for the faithful discharge of that work, and if he be at all faithful in the preparation of his sermons, his Bible class and prayer meeting addresses, it is quite impossible for him to neglect his reading altogether, unless indeed he is gifted with a far greater originality than most of those at present studying in our colleges for the Church. The fact that he has been faithful in his ministerial work is a tolerably safe guarantee that he has not been neglecting his reading, whereas the mere fact that he can pass an examination on a prescribed piece of his work is no proof that he has been faithful in the discharge of his duties to his congregation. It is also quite evident from the fact that a college vacation is allowed that the Church does not intend that her students shall keep up a regular and systematic course of study throughout the whole of the seven years' course; and further, if it were intended that during the summer the college work should be pursued, it is no depreciation of the scholarly attainments of our Presbyters to say that the college authorities themselves are best qualified to conduct the examinations upon that work.

But still further, the fact remains that these examinations, as they are actually conducted by Presbyteries, are no real guarantee that the student has not been neglecting his studies, and thus they fail in what is claimed to be their chief object. The only guarantee which they furnish is that the prescribed work has been read, and it is rarely the case that a rigid examination is held even on the limited work which is prescribed. The amount of work prescribed is such that it can usually be read by a student of average ability in a few days, and thus if he be disposed to fall into the vice of idleness, against which the examination is supposed to guard, he can comfortably pass away his time until within a few days of the examination, he can then apply himself to the work, come before the Committee, pass a brilliant examination and be certified to his college as an exceedingly faithful and diligent student.

While we can all hold strongly the right of the Presbytery to exercise a supervision over students there does not seem to be a single valid reason in support of the examination required by the Guelph Presbytery. It is not required by the laws of the Church, but on the contrary is a transgression of the limits clearly laid down; it is valueless as a supplement to the teachings of our college professors; it is no real guarantee that the moral and spiritual qualifications of the student are such as are requisite in a minister of the Gospel, it is not any real test of scholarship, and as it is in practice conducted it is not a reliable evidence that a regular course of reading has been kept up.

The true statesman is he who will seek to conserve all that is good in his system and eliminate all that is superfluous and useless, and so it should be in the Church. If this system is necessary to the well being of the Church, and good reasons can be given in its support, let it be retained, if not let it be discarded at once.

Hoping to see this subject discussed in your columns, I am yours,  
STUDENT.  
Knox College, Toronto.

#### THE LATE PAN-PRESBYTERIAN COUNCIL.

MR. EDITOR,—Kindly allow me to make two or three observations on your article on "The Late Pan-Presbyterian Council" in your last issue.

You say: "It is the easiest thing in the world . . . to maunder about 'breadth' of view and with evident satisfaction to take credit for 'superior' culture and greatly advanced and very admirable thinking." No one, so far as I know, did these things at the Council.

You say: "Of course it is no difficult matter to cry out against creeds and to insist upon their being shortened to the very point of annihilation." No speaker, so far as I know, advanced such a view. To propose the shortening of a creed so as to embrace only the essentials of the Christian faith is not to propose its annihilation.

You say: "Honest reformers . . . are not content with a few vague generalities about keeping the essentials and letting all else go. They have ever condescended on particulars." Thanks for the courtesy implied in the opening word of this sentence. Please remember that speakers were limited to five minutes, and that it might have required more than that time to deal with any one "particular." Bear in mind also that the Council had no right to revise the creed of any of the Churches composing the alliance. As Dr. Calderwood pointed out, the Council could do nothing in the matter, as each Church must deal with the revision of its own Confession. It was beyond the province of the Council even to advise any particular Church to amend its creed. All that could be gained was an expression of opinion on the general question; and I freely admit that the majority of the Council seemed to be of the opinion that none of the creeds of the Churches represented in the alliance needs any alteration, though some of the confessions are, as a matter of fact, far shorter than others.

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, Oct. 19th, 1880.

#### "HYMNS WITH MUSIC."

MR. EDITOR,— "A Subscriber," in your last issue, "cannot understand the idea of the Assembly's Committee in issuing a new Hymn Book without music." It seems to me that the idea is simply this: A uniform Hymn Book was a felt want, and the Committee was appointed with a special view to supplying the want. Furnishing music for the Hymn Book was a later thought, and is altogether much less important. For my part I do not see the need for it at all, as there are plenty of good collections of church music already published, and while uniformity in the hymns used is both important and practicable, uniformity in the tunes to which they may be sung, is neither the one nor the other. All this may safely be left to the individual choice of congregations. ANOTHER SUBSCRIBER.  
October 18th, 1880.

#### THANKSGIVING COLLECTION.

MR. EDITOR,—Allow me, through your columns, to solicit the attention of the ministers and congregations of our Church to the state of the work of French Evangelization. The mission is prosperous in every department and capable of indefinite expansion; but funds for this purpose are not forthcoming. We are now in debt \$3,000. The Colporteurs of the French Canadian Missionary Society, which is now closing its work and retiring from the field, desire to enter our service. We must, in a week or two, decide to accept or decline their offer, and unless liberal contributions flow into our treasury very soon, we shall be unable to employ them. Many pupils are pressing for admission into our schools at Pointe-aux-Trembles, asking to be taught the way of salvation, that they may carry back the good news to their homes which are scattered over all parts of the country. Shall we receive or reject them? This depends upon the response made to our appeals for help by congregations, Sabbath schools and friends.

In these circumstances I venture to ask that offerings be made in aid of this mission, in as many of our churches as approve of it, on Thanksgiving day—Wednesday, Nov. 3rd. These will of course be in addition to the annual collection appointed by the General Assembly, and should be sent without delay to the Rev. R. H. Warden, 260 St. James street, Montreal.

D. H. MCVICAR,

Chairman, Board of French Evangelization.  
Montreal, Oct. 19th, 1880.

OLD, inbred habits will make resistance; but by better habits they shall be entirely overcome.—*Thos. A' Kempis.*

TRUTHFULNESS is a corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

I THINK I would rather rot, or feed the crows, than earn my daily bread by the penance of fools, the hard earnings of the poor man stolen from his ragged children and his emaciated wife.—*Spurgeon.*

THEY all knew that the brain was directly affected by alcohol; and, as the brain was the organ of the mind, there was a strong presumption that mental disorders would be frequently caused by its excessive use.—*Dr. Hart Tuke.*

### KNOW COLLEGE STUDENTS' MISSIONARY SOCIETY.

The annual meeting of the above Society was held in the College, on Wednesday, 13th inst., the Vice-President, Mr. Farquharson, in the chair. After devotional exercises the reports of some of the missionaries engaged in mission work during the summer were read and received. Mr. James read an interesting and encouraging report from Waubashene. These fields having been described in THE PRESBYTERIAN last year any description is now unnecessary. Mr. John Gibson, B.A., presented his report from Manitoulin, south side; Mr. Angus Robertson, from Manitoulin, north side; Mr. G. B. Greig, from Katrine and Lindsay, and Mr. John Jamieson, from Barry Sound. The remaining reports were left over till the next regular meeting.

The treasurer's report was very gratifying. Thanks to the kind friends of the Society who have so generously responded to the calls for aid in the pioneer work of the Society, it was not only free of debt at the end of the financial year but a balance of \$155 18 is in the treasurer's hands to begin the work of the present year. The contributions, however, of some of the fields occupied shewed a decrease, and hence the Society will require still to look to its friends in order to carry on the work efficiently.

After the reading of the various reports the election of officers for the present year was proceeded with. They are as follows: President, Mr. James Farquharson, B.A.; First Vice-President, Mr. John Mowat; Second Vice-President, Mr. A. G. McLachlan, B.A.; Recording Secretary, Mr. Joseph Builder, B.A.; Corresponding Secretary, Mr. M. M. McGregor, B.A.; Treasurer, Mr. Angus Mackay; Councillors, Daniel Stalker, B.A., James Ballantyne, B.A., Duncan McColl, B.A., A. B. Meldrum and Angus Robertson.

The stations of Davenport and Brockton are to be taken up by the Society, and assistance is also to be given to the gaol and Central Prison missions. The meeting closed in the usual form.

A subsequent meeting was held on Friday afternoon to hear an address from Rev. Mr. Robertson of Winnipeg, on the work in the North-West. At the outset the reverend gentleman spoke in high terms of the work of Mr. Farquharson, Rock Lake district, who was sent out by the Society in spring, and also of the work of Mr. Caswell, who was employed during the summer in the Palestine field by the Home Mission Committee. He spoke in glowing terms of the vast extent and unparalleled fertility of the vast North-West Territory, stating that no part of Ontario could be compared in richness to the Red River valley. With judicious land regulations the country will soon be settled, and with the railway to convey the grain from the west the country cannot fail to develop rapidly. Fort Churchill is almost as near as Quebec and for four or five months of the year steamers can leave Hudson's Bay. He confidently predicts a great future for this vast belt of fertile country.

The great majority of the settlers, composed for the most part of young people, are either members or adherents of the Presbyterian Church. There are settlers coming in from Ontario, Quebec, Nova Scotia, and New Brunswick, and also from the mother country. He mentioned the case of fifty or sixty families who are coming from Belfast in the spring to form a settlement and expressed a great desire to have a missionary. One gentleman guaranteed £100 towards his support. The census of Westburn shewed the great majority of the settlers to be Presbyterian. In some of the Saskatchewan districts the Presbyterian element is fully three-fourths of the whole. Other churches are being attracted to the importance of the work in the North-West and vigorous missionary efforts are being made. The Methodist Church, although the number of settlers of that persuasion is not so great, has already more missionaries in the field than the Presbyterian.

The Episcopalians are also doing what they can to meet the wants of the people, but as their relations are principally with the Church in the old country, and but little help is received from Ontario and Quebec, they are gradually losing their hold. Their missionaries are for the most part from the old land and are not suitable for the work. They cannot get men to carry on the work, and there is a general disposition to aid and work in connection with our Church.

The Congregational body is also represented, but has only one minister, who is settled in Winnipeg.

We are not only called on to minister to our own people but others are looking to us. From the number of Presbyterian settlers the number of our missionaries should be largely in excess of all others. They are looking to us as their mother Church, that we should follow them with the means of grace, and the Church in Ontario should feel dishonoured if it failed to respond to the earnest and urgent appeal for help, which is coming from those who have gone out to seek new homes and have left their Christian privileges behind them. The reverend gentleman said he was not one of those who believed it made no difference by what denomination the Gospel is preached. While he hailed with gladness any endeavour to carry the Gospel to the people from whatever source, he yet believed in the grand features of our Presbyterian doctrine which has done so much in the past to develop intellect, to give moral and spiritual stamina, and make men worthy and loyal citizens, and with a view to the highest intellectual and religious development of the country it should be permeated and leavened with the good sturdy doctrines of our Presbyterian faith.

He stated that a good deal had been done to overtake the work, and the people of Ontario had responded generously to the calls that had been made upon them, but much of the field yet remains unoccupied and the work is increasing every day. He gave a detailed account of the work which is being carried on in different fields, in almost every case of the most encouraging kind. He mentioned that in the Saskatchewan Valley, where but a few years ago there were but five families, there are now six ministers labouring; and in South Manitoba district, where six years ago there was but one minister, there are now five. He spoke at some length of the Mennonites, who are in possession of the most beautiful and fertile tract in the Province, and stated it to be his conviction that if an efficient minister, able to speak their language, could be procured, a large number would be found to connect themselves with our Church. Their bishops are endeavouring to keep them in isolation and prevent them from learning the English language, but there is a feeling of unrest among them, and a great desire to mingle with the English-speaking population, and liberal offers are being made to induce English teachers to come among them.

In conclusion he spoke of the vast magnitude of the work in the great North-West and of the great field that was opened up to vigorous, zealous young men for earnest and faithful mission work. The work of the ministry should not be looked upon simply as a profession, to be entered for the sake of ease and comfortable position, and although in a new field there were hardships and discouragements, yet it was encouraging to build up a cause, to have something to do in laying the foundations of our Church, and in seeing the great work growing year by year. He closed with an earnest and eloquent appeal to the Society to endeavour to cultivate a true missionary spirit and expressed the hope that many who are now students would before long be ministers in the great North-West.

The address throughout was full of vigour, and was listened to with great interest by the students. A growing interest is being manifested in the mission work in the North-West and the decided opinion of many is that almost all of the graduating class of the present year will be willing to give themselves to this work.

Professor McLaren gave a short but pithy address, in the course of which he stated that he had at one time been asked to go as a missionary to the Red River settlement, and almost had the honour of being the pioneer missionary of the Church in that district. He also spoke of the great encouragements which the field afforded to vigorous and devoted young men.

M. MCGREGOR, Cor. Sec.

THE value of everything in life depends on its power to lead us to God by the shortest road.—F. W. Faber.

GOOD temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

DR. LYMAN BEECHER once said of a sermon which he had just preached not very much to his satisfaction: "I always holler at the top of my voice when I am not prepared." If this rule were adopted by all preachers, there would be not a little bellowing in the pulpit.

## PASTOR AND PEOPLE.

### THE VALUE OF A FEW DAYS OF SICKNESS.

It is not of protracted illness, nor of maladies certain to end in death, nor of seizures which leave behind them organic derangement or incurable weakness, nor yet of trifling ailments, that we would write, but of sudden and severe attacks which soon issue in recovery. The value of a few days of such sickness may be sufficient to compensate for the suffering and confinement endured. If this seem a paradox, it is but in the seeming.

The moral and spiritual effects of such a sickness may be of great worth. It enables many to break bad habits who never had the strength to do so before. Abstinence is then voluntary. Nature in most cases will not endure further abuse; the glutton loses his appetite; the pipe, the cigar, the tobacco and *sr*, are loathed, and the passions diminish in intensity. And hundreds of drunkards have risen from sick beds never to drink again, and many a slave to tobacco has been emancipated in the sick room. Many have returned "like the dog to his vomit and the sow that was washed to her wallowing in the mire;" but the number of those who have escaped in the manner described is in the aggregate very great.

The reflections which come to a thoughtful mind, if free from delirium, are good. The sense of helplessness that comes upon a sick man is such a contrast to his usual self-confidence, that it is closely allied to a feeling of dependence, and brings back to him the spirit of a little child, without which he cannot enter the kingdom of heaven.

How small his absorbing pursuits, his contentions, his animosities, his caprices, his vanities, seem now! His sins and errors increase in number and magnitude, and almost (happy if they do not quite) fill the perspective.

He appears insignificant as thoughts of a possible fatal end arise in his soul, and knows that, except to the narrow circle of his friends, "the morning after his exit the sun will arise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily and marry as fast as they were used to do." For "the memory of man passeth away as the remembrance of a guest that tarrieth but one day."

Then he turns to the hope of recovery, and makes wise and good resolutions. These may be forgotten, but their impress is never wholly obliterated unless the heart on which it was made should become wholly bad. Long ere this, as the days have passed slowly, he has reached true simplicity in prayer. If conscious of unrepented sin, the burden of his sigh has been, "God be merciful to me, a sinner;" if at peace, yet cast down, the upward glancing of his eye means, "Lead me to the Rock that is higher than I."

It was the reflection which came to him in such a situation, Addison tells us in the "Spectator," which led him to compose during his sickness the hymn beginning:

When rising from the bed of death,  
O'erwhelmed with guilt and fear,  
I view my Maker face to face,  
Oh how shall I appear?

But if there be unbroken confidence, and the mind be kept in perfect peace, who can estimate the preciousness of a test of faith so triumphant?

The social and domestic influence of a few days of serious illness is often a benediction. How the husband's old love, if it had roughened or grown less demonstrative in the attrition of life, glows and warms as he sits by the bedside holding his wife's hand, and learns from her helplessness how helpful she has been to him; and with what absorbing tenderness does the wife anticipate her husband's slightest want when she sees him weaker than their babe! While the clasp of the hands in marriage meant less than the glances parents exchange as they sit silently by the couch of a son or daughter, wondering whether this sickness is unto death. Nor is there anything more touching than to see how the boisterous boy, who had no mercy on fatigue or headache, but stamped about the house, hushes and softens as he comes in from school, and tremblingly asks if papa or mamma is any better? Under some circumstances a week's sickness has been an angel of peace to an almost estranged family, and a new era has been dated from its visit, and in

the happiest family it can teach that there is a greater depth of love than without it could be reached.

It may be thought that no intellectual advantages can with truth be attributed to a short and severe disorder; but such a conclusion is not supported by experience. In incipient delirium "what bright ideas rise!"

Lulled in the countless chambers of the brain,  
Our thoughts are linked by many a hidden chain.  
Awake but one, and lo! what myriads rise,  
Each stamps its image as the other flies.

The testimony of metaphysicians, statesmen, poets, philosophers, is that some of their grandest conceptions have thus sprung into being. In the approach to recovery—the days when caution alone prevents return to work; the blood pure, though not abundant; the system unclogged with food; gratitude and hopefulness filling the soul—the mind is often unusually clear, and the absence of outside distraction allows the formation of plans alike simple, beautiful and practicable. Especially can we ascertain what errors in living have led to this sudden exhibition of weakness and disease.

These blessings, which are not imaginary, would be greatly lessened, if not destroyed, by the frequent repetition of such attacks. Life would then be broken up. Capacities for enjoyment and the ability for usefulness would be enfeebled, a dark cloud would hang over the prospects. Various evils would lie at the door. "The confirmed invalid is in danger of becoming absorbed in self, and of taking all kinds of care and sacrifice as a matter of course." Only great piety rises higher than enforced resignation.

Sickness away from home is embarrassing, but it often reveals the brightest side of human nature in the sympathy of strangers, and cements in a few days a friendship which, without it, would have required the growth of years. Also, though the kindness of strangers touches the heart, it cannot prevent the salutary thought from arising, "Be it ever so humble, there's no place like home." These reflections, born of a very recent experience, we send forth to thousands who have been or may now be similarly prostrate, with the hope that they may comfort them "with the comfort wherewith we ourselves are comforted."—*N.Y. Christian Advocate.*

"HOW MUCH OWEST THOU?"

There is no escape from personal responsibility in the Church of Christ. If we are in it, we are bound to do all that we can for the accomplishment of the objects for which it was established. The question for us is not, What wilt Thou, Lord, have the pastor, or the elders, or the deacons, or this or that private member of the church to do? but, What wilt thou have me to do, who am a professor of faith, upon whom Thou lookest down continually from Thy throne, taking account of my vows, opportunities and resources; who have given myself away to Thee a living sacrifice, and whose hope it is to know the power of an endless life in Thy presence, through Thy boundless grace? Thus we ought to feel. Just as in an army, each soldier ought to feel that the honour of his country is as much entrusted to him as if he was the only combatant in the field of battle, so each member of a Christian congregation ought to feel that the spread of the Gospel, the maintenance of the truth, the Christian education of the young, are just as much committed to him as if he were the only worshipper in that audience, and the only advocate and professor of the Gospel in the world.

And it is only by each individual thus, as it were, isolating himself in thought, and realizing his own individual responsibility before God, that great and magnificent results can be expected to be attained. Those tremendous excavations, which we see on our railways, have been all done by the exertions of individuals, and if each labourer had failed to do his part, the whole would have been a failure. Those steamers which plough the oceans are all the result of each individual taking his place and doing his part. Lord Nelson saw the importance in naval tactics of what we now affirm, when he said, "England expects," not the whole fleet, to do its duty, that would have failed; but "England expects every man to do his duty." So did John Wesley, when he said that the true way for Methodism to flourish, was to have each Methodist employed at something, and always employed. He knew that it was by making the individual feel that he had responsibility—that he had something to do—

that he should make the whole overcome and be more than conquerors.

It is high time for Christians to shake off their slothfulness, and address themselves with earnestness to the discharge of duty. The age, the country, the world's salvation, demand this. To whom can the Master look rather than to us? Who owes Him more than we? We are His by every right, and because we owe Him everything, we cannot fail of offering Him, through His Church, whatever His providence indicates to be our duty.—*Presbyterian Journal.*

SUNRISE.

"Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."—Is. LIX. 5.  
"Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."—Mal. iv. 2.

Lo! in the kindling east the sun ascendeth,  
Tinging the rising mists with streaming splendours,  
Empurpled clouds around him float in glory;  
A king he cometh!

The king of day! all nature pays him homage;  
The mountains lift their heads to catch his glances,  
The eager valley waits his smiles descending  
To chase their shadows.

The forests clap their hands in rapturous greeting,  
The fields put on their gay attire of gladness,  
The gardens open all their blooming treasures,  
Breathing sweet incense.

Now up the orient see the monarch climbing;  
The wide earth glistens in his full effulgence,  
And ocean, as her waves were molten silver,  
Mirrors his image.

So hast Thou, Sun of Righteousness, arisen;  
Prophetic day-dawn Thine approach foreshewing  
Till, in the fulness of the time appointed,  
Mortals beheld Thee.

Lo! now before Thee the deep shades are fleeing,  
That through long ages the wide world enshrouded:  
To life and hope and joy, at Thine ascending,  
All earth is waking.

Ye nations, hail the longed for day advancing:  
Behold e'en the deserts bud and blossom!  
And all earth's tribes shall walk in noontide glory,  
Exultant singing:

O God, whose hand hath set the sun in heaven,  
With the heart's incense, while we greet his rising,  
Thee would we worship, lift to Thee our praise,  
Father Almighty!

—Ray Palmer, D.D.

A WISE FATHER AND A SENSIBLE DAUGHTER.

Judge A. was a leading lawyer and a prominent Christian in the city of B., a man of property and influence, honoured and respected by all who knew him. One of his children was a daughter, highly educated and accomplished, and a favourite in her social circle. She had every comfort in the home of her parents, and their property was such as to give her the prospect of ample means if they should at any time be taken away.

But the father was wise and the daughter was sensible. So one day he said to her:

"You have every prospect, my daughter, of comfortable provision for the future, and that, in case of my death, you would be independent as to property, and without care or anxiety as to the means of living. But the changes of life are beyond our control, and reverses often come when we least expect them. And I think if you were to learn some trade or business, so that if you were left poor you could earn a living for yourself, and, if need be, help others, it would be the wisest and best thing you could do."

And he reminded her of the old Jewish maxim, that "he that brought his son up without a trade brought him up to be a thief," and that our Saviour Himself probably worked at the trade of a carpenter till He entered on the work of His public ministry; telling her still further that though she might never be dependent on her own exertions, it was well to be prepared to support herself if it ever should be found necessary.

The daughter at once understood and fully apprehended the sensible views of her father, and fixed on dressmaking as that to which she would give her attention; and arrangements were made with a leading dressmaker of the city that from her she should thoroughly learn the business, just as any young apprentice might do. She did so; and while many in the leading society in which she moved wondered

that the daughter of Judge A. should ever think of such a thing as learning to be a dressmaker, she quietly went on with her work till she understood thoroughly all its details, and found a pleasure in making her own dresses, as well as in aiding her mother in many ways for which she was before unqualified.

And now mark the result. Within a year or two after the time alluded to she met and soon became engaged to marry a gentleman well known to the world as one of the most scholarly and devoted missionaries that ever went forth from this country. And, as the accomplished and educated wife of such a man, she was not only greatly useful as an instructor in the female seminary connected with the mission, but in teaching the girls as to their own dresses, and giving most valuable suggestions and help to the mothers and families of the vicinity. She led them on to the views of domestic economy and comfort and civilization to which they might long have been strangers but for her personal and practical knowledge of dress-making. And she often remarked that she never could be thankful enough that her father had been so thoughtful and wise as to suggest the course she had taken.

A somewhat similar case is that of an only son of wealthy parents who graduated at college with high honour and then entered a machine shop, and began at the very lowest point and diligently and faithfully worked his way up through all the steps of locomotive building till he made himself thoroughly familiar with the rolling stock of railroads and the connected engineering. His college associates and friends went, for the most part, to some one of the professions; but he went steadily on with his mechanic employment, coming home at night to take off his greasy and soiled clothing and appear as the gentleman in the parlour, and in the morning rising for breakfast long before the family and going off to his work for the day. And the consequence is that, having thoroughly mastered the details of his work, he was at once called to an important and lucrative position on one of the large railroads of the land, with the fair prospect of rising to its highest office of honour and trust.

Are not these facts full of instruction? Are there not many young ladies of wealthy families who would be wise if they would in some way, by the knowledge of some business, prepare to be able to support themselves if, in the changes of life, they should be left dependent? And, instead of crowding the professions, as such multitudes of our young men are doing, where for years they can, for the most part, expect but a limited and precarious income, would they not be far wiser to engage in those mechanical employments which are so conducive to the progress of society, and almost always amply remunerative to those who intelligently follow them?—*Ill. Christian Weekly.*

CHEERFULNESS.

Try for one day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passions, the sun worshipper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Richter.*

SOME persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard.*

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

THE Irishman had a correct appreciation of the fitness of things, who, being asked by the judge when he applied for a license to sell whiskey if he was of good moral character, replied: "Faith, yer honour, I don't see the necessity of a good moral character to sell whiskey!"

A WORD for Jesus may be spoken without a mention of His name. When we counsel gentleness, kindness, candour, honesty, forgiveness, brotherliness, devotion; in short, when we inculcate any of the virtues taught by the Gospel, we are speaking in behalf of the Saviour and exalting His name.



THE PRESBYTERIAN is really a first-class paper, and should receive a wide and liberal support.—*Guelph Mercury*  
Mr. Inglis is one of the foremost writers on the Canadian Press.—*Montreal Witness*.

THE

# CANADA PRESBYTERIAN

Edited by Rev. William Inglis.

NINTH YEAR OF PUBLICATION!

*Reduction in Price!!*

In making the announcements in connection with the forthcoming volume of THE PRESBYTERIAN, it is not our intention to indulge in anything like extravagant promises of future excellence. We prefer being judged by our past attainments. Ever since the issue of the first number our course has been steadily onward, until, at the present time, THE PRESBYTERIAN occupies a position second to no other denominational journal in the Dominion. It is scarcely necessary to add that there will be no going back on this record. Both Editor and Publisher will spare no efforts likely to render THE PRESBYTERIAN increasingly useful to its ever-growing circle of readers; and able writers, in various parts of the world, will aid by their valuable contributions to give variety and interest to its columns.

During the ensuing year all the old departments, heretofore so popular, will be continued. A new and attractive serial tale will shortly be commenced; the exposition of the International Lessons, so highly prized by Sabbath school teachers and others, will still receive the measure of attention which so important a subject demands; and it goes without saying that the editorial columns will continue to be characterized by independence of tone and vigour of statement. In short our aim will be to make THE PRESBYTERIAN more and more worthy of the hearty support of the Church, and more widely useful to all the great interests involved.

## CIRCULATION!

The general improvement manifested in many branches of trade, the plentiful crops and good prices, render this a favourable season for extending the circulation of THE PRESBYTERIAN. In this good cause we invite all to labour. It only requires cordial co-operation in the various congregations of the Church to give THE CANADA PRESBYTERIAN

*12,000 to 15,000 Subscribers.*

That this is no wild estimate the experience of last year amply demonstrates. If the exertions of several kind friends who in 1880 sent us goodly lists were only generally imitated, even the larger figure would be far exceeded. To render this easy of accomplishment we have decided to reduce the price of the paper to

**\$1.50 in Clubs of 20 and over!**

with the balance of the year free to new subscribers. A club of twenty can be easily reached in every congregation, while in many localities it can be doubled and trebled, if friends only help. Let some one in each congregation see that every member and adherent is canvassed. With such a paper at the low price of \$1.50, in clubs of twenty, the result cannot be doubtful.

We do not ask assistance in this connection without being willing to give something in return. Our Premium List includes a number of valuable articles which will be forwarded to getters up of Clubs, as an acknowledgment of exertions in behalf of the paper.

The work of canvassing for THE PRESBYTERIAN will be rendered all the easier when the character and great merit of the

**PREMIUM ENGRAVING OFFERED  
TO EVERY SUBSCRIBER**

is taken into account. We have secured the beautiful and appropriate picture, entitled

**“The Word of God,”**

after a painting by Mr. H. Larpent Roberts, R.A., and engraved by Mr. Arthur Willmore. The size is 24 x 30; and the subject—the Parable of the Sower—is so handled by the artist that you have four distinct pictures in the one engraving—the execution altogether being remarkably fine.

The pair of Premium Engravings sent out last year were received with unusual favour; but we believe that the one now offered will even more heartily commend itself to our patrons, because of its intrinsic value and great beauty.

This fine engraving will be securely mailed, postage prepaid, to EVERY SUBSCRIBER paying \$2 in advance for 1881, or who joins a club at reduced rates.

## CLUB RATES FOR 1881:

Terms of subscription, \$2 per year. In clubs of 6 to 19, \$1.65 each, with Premium Engraving to every subscriber; 20, and over, at \$1.50 each, with Premium Engraving to every subscriber. In the formation of clubs old and new subscribers count alike—the only restriction made is that *no one in arrears shall be taken.*

Premium List free on application.

C. BLACKETT ROBINSON,

Toronto, 26th Oct., 1880.

Publisher.

## THE CANADA PRESBYTERIAN.

\* \$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*  
OFFICE—NO. 6 JORDAN ST., TORONTO.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 29, 1880.

### FRENCH EVANGELIZATION.

WE call special attention to the letter of Dr. McVicar, to be found in another column. As will be seen, the funds of that department of our Church work are at present very low. No doubt many will adopt the Doctor's suggestion and give a liberal collection on Thanksgiving day to aid these Evangelistic efforts among the French Canadians of our sister Province, which have been already so greatly blessed, and which give every promise of being still more so in coming days.

### HOME MISSION FUND.

THE state of the Home Mission Fund at the present time is not so satisfactory as could be desired, for we learn from the minutes of the last meeting of the Home Mission Committee that the receipts from 1st of May, including balance from last year, amounted, on the 1st of October, to only \$2,306.02, while the expenditure, up to the same date, had been \$16,832.28, leaving a balance against the fund, at the beginning of the current month, of \$14,526.26. It is quite true that the part of the financial year already past is always the least productive, and that the fact of there being at present such a large deficit is consequently no reason for anticipating any ultimate difficulty in meeting all the demands upon the Fund. But it is never to be forgotten that the claims which have already been examined and sanctioned must be met immediately, unless a very great amount of positive suffering is to be inflicted upon the missionaries of the Church. As things now stand this implies borrowing from the bank, and such borrowing cannot, of course, be accomplished without paying handsomely for the accommodation. The oft-pressed recommendation of frequent collections and remittances of mission funds to the General Treasurers is but very partially attended to. Hence this difficulty and ultimate loss to the Church. It is worse than absurd to be paying interest on borrowed money when the cash which will ultimately have to pay for those advances might just as well as not be timeously supplied for the purpose. It would, of course, require an effort at first to get things into right working order, but the good to be thus secured is a great deal more than worth all the effort. It is quite true that in most congregations the sum collected for missionary purposes throughout the year are allocated at meetings held in January, February or March. But what is to prevent the different missionary treasurers from forwarding what they receive or the understanding that the allocation be the same as in the previous year, and then any change thought desirable might be adjusted by the congregation, at its annual meeting, so distributing the funds then in hand as to fully realize its present wishes? We suspect a good number of people would be quite astonished if they were told how much was each year absorbed in paying interest on borrowed money, or, which amounts to the same thing—nay, even worse—was so long left unpaid as to force ministers and missionaries to go into debt, and thus to pay interest to storekeepers, for the dilatoriness of the Church, in personal mortification as well as in enhanced prices.

Very properly the Home Mission Committee, at its late meeting, adopted the following resolution:

“The General Assembly having enjoined the Home Mission Committee to equalize the revenue and expenditure of the fund each year, the Committee, after careful consideration of the claims of the work, find that \$35,000 is the lowest sum with which the work can be efficiently carried on for the current year. They have made grants and assumed responsibilities to this extent in the confident hope that the required amount will be obtained, and they earnestly appeal to the Presbyteries and sessions of the Church to use all diligence to secure liberal contributions to enable the Committee to meet their liabilities and end the year free from debt.”

All very well that the year should be ended by all liabilities being met, but things will never be in a proper condition till the funds are so supplied that the different obligations of the Church to its different missionary agents shall be discharged as they are due, not by borrowing money from the banks, but by having on hand the free-will offerings of the people. Very many congregations take up their missionary contributions every month. What becomes of the money thus collected? It is very evidently not sent to the Assembly's treasurers. Is it lying in the different banks, without bearing interest, or have the congregational treasurers the use of it till the yearly missionary meeting comes round? Monthly missionary contributions are found to be most productive. Are monthly remittances not the necessary complements of such collections?

At any rate it is exceedingly desirable that the funds of the Church should not be raised by spasmodic spurts, and only when things are getting to be all but desperate, and it is felt that something has to be done. Appeals for extraordinary efforts, if made frequently, soon lose all power for good. People become indifferent, or even something worse, when the so-called extraordinary becomes simply use and wont. What is needed is not a big extra effort and done with it, but a steady increase of liberality in giving and a judicious and regular system for securing that the proceeds of that liberality shall find their way into the coffers of the Church, so as to keep individuals from unnecessary anxiety and the Church from unnecessary and unprofitable outlay. Last year, about this time, great anxiety was felt and expressed in reference to the future of the Home Mission Fund. Many letters were written to THE PRESBYTERIAN and many urgent appeals from the pulpit and platform were made to the Presbyterian churches throughout the Dominion. The result was that all the liabilities were ultimately discharged and a small surplus was carried to next account. The amount required this year is not so large as that which caused all the anxiety a twelve-month ago. But let it not be supposed that it can easily be raised by allowing things to drift on in the ordinary use and wont way, without any increase being made by contributors to what they have been in the habit of giving in past years. The giving will not only have to be more regular, systematic and general, but also on an increased scale of liberality, if mortifying deficits, such as have been only too common in the past, in our various missionary funds have not again to be acknowledged and deplored at the end of the current financial year. If all were to add fifty per cent. to their previous contributions, the whole of our Church finance would bear a very different aspect. And how many could say that even then they would be giving on a scale of extraordinary liberality—even above the rate at which the Lord had blest their basket and their store—and out of proportion to what they spend on needless luxuries, selfish pleasures and personal comforts. It is a mortifying, yet an indubitable fact that many of God's people spend more money on a single entertainment—and that by no means a solitary or an annual one—than they devote to all the different missionary schemes of the Church for the current twelvemonth. Surely nobody can say that this is as it ought to be. How does the yearly bill for intoxicating liquors, even, in many cases, look, when placed side by side with all that has been given for Evangelistic purposes in our own and other lands, during the same period? We should hope that many even of God's true children would be rendered uncomfortable by the quiet, solitary and prayerful comparison and contrast.

The question with each is not “What do other people think I ought to give?” or “What do I suspect that they think I ought to give?” But it is “What, with my acknowledgments, professions, and promises, made both in the closet and at the table of the Lord, would it—all things considered, as I know them and as God knows—be decent and proper, and proportionate for me to contribute?” It is a poor thing for every one to begin and judge his neighbour in this matter, but if every one were to “judge” himself and herself and act accordingly, the end would be gained and the deficits would permanently disappear.

AN address, accompanied by a purse, was presented to Mr. Craig, the student who has been labouring in connection with the Horning's Mills and Honeywood congregation, on the occasion of his leaving for Knox College.

**MODERATE DRINKING AND TOTAL ABSTINENCE.**

WE take it as a token for good and as another encouraging intimation of progress in the cause of true temperance that ever-increasing numbers of this, and almost every other, community are taking part in the discussion of the merits and demerits of total abstinence, and are, with varying degrees of ability, suggesting more or less fully developed plans for the abatement of that giant evil of intemperance, which, on all hands, is acknowledged to be one of the greatest and most wide-spread of modern times—one that is doing more than any other which could be mentioned to break the right arm of Church discipline and dissipate all religious earnestness, to empty our churches and fill our gaols, to make murderers of fathers and murderers of mothers, to blast young lives, ruin fair prospects, harden kind hearts, and drown innumerable souls in perdition. In such discussions earnest and honest men may certainly take very different sides, and adopt, for the time being, very conflicting views, but if they be honest and earnest the result will eventually be for good, while even the opposition of the frivolous and the arguments of the mercenary will be found to be not without their uses, for they may, and often do, attract attention by the conspicuous unfairness of their statements, while they naturally lead to careful inquiry, and, eventually, to correct conclusions from the very feebleness of their arguments, the untenableness of their positions, and the utter absurdity of their proposed correctives. Time was, and that not so long gone by, when total abstainers were looked upon with a great deal of contemptuous good nature, as harmless fanatics, who, if not always to be regarded as knaves, were certainly without exception to be ranked among the mighty company of fools. Men, and women also, whose intellectual superiority was often hopelessly invisible to any but themselves, tried to make their respective circles merry, after a very helpless fashion, at the expense of those "feeble folks" who denounced "good drink," and who, standing between the living and the dead, tried in the name of the Lord and by the instrumentality of total abstinence to have the plague of drunkenness staid. In most cases of any consequence, however, the jeer has long since died out, and the contempt has come to be regarded as quite misplaced. Total abstinence has become "respectable" and total abstainers are now treated, at any rate, with decency by all who can be justly called decent themselves, though they be neither in theory nor practice in sympathy with those modern crusaders.

The discussion still goes on; references are ever and anon still made to the marriage of Cana, and Timothy's stomach is still, occasionally, taken as an excuse for a little wine and a great deal of very irrelevant argument. But we do not find any minister of the Gospel now doing what a rather pretentious Presbyterian divine in Canada once attempted many years ago—defending the manufacture and use of both fermented and distilled "strong waters" from that passage in the prophecies of Zechariah where it is said, "For how great is His goodness and how great is His beauty! Corn shall make the young men cheerful and new wine the maids." We had the misfortune to read the sermon based on that text, and actually preached and printed in this country, long before we saw this new world, and we can still remember the grandiose energy and supposedly remorseless logic and exegesis with which the preacher shewed that as the "maids" were made merry with "wine" it followed, evidently, that the only way, if the parallel were to be kept up, in which the "young men" could be rendered "cheerful" by "corn" was by taking it in the shape of "strong ale," or "old rye," "good," of course, not "poison," and that this was an arrangement, therefore, which had the sanction of Heaven! The day for that sort of foolish talk has long since passed, and it is to be hoped that that worthy preacher saw before he died how ridiculous he had made himself, and how unworthy was the idea of prosperous distilleries of "good" "honest" whiskey being made one of the prominent features in the ultimate and triumphant establishment of the Messiah's kingdom.

So with many other things in the progress of this discussion—there was the abandonment of much that was found untenable, the rejection of plans that failed when brought to the test of experience, and the gradual advance to positions and arguments which at first were either unthought of, or, if mentioned at all,

mentioned only to be opposed as extreme and ridiculed as absurd.

At first, as every one acquainted in the slightest degree with the modern movement of the last fifty years against the ravages of intemperance knows, the crusade was inaugurated simply against the use of whiskey, brandy, rum, or other equally strong alcoholic liquors. Wine, porter, &c., etc., were all ranked as "good creatures of God," and then "moderate use" rather recommended than otherwise as a means of keeping foolish people from the "whiskey!" The whole course of argument and illustration which some few are, even in our own days, found still fondling and setting forth as if it were a specially valuable and heaven-given remedy for drunkenness, just recently made known to themselves, was all gone over with painful frequency in the most benevolent spirit and with the most unbounded confidence, at least half a century ago. Men signed pledges to drink nothing but wine, and lived and died drunkards all the same; like the "north country farmer" they promised to keep to their "yaal" and yet ended in being sots. The social reformers of those days wept in the bitterness of their hearts when they found their fine drawn theories and distinctions break so helplessly and deplorably down when brought to the test of actual practice. It was only after their honest and earnest endeavours had ended in pitiable failure—in the most mortifying disappointment—that, in the language of the great and good Dr. Guthrie, himself for a while a believer in the "wine, ale, and beer moderation" plan, they found themselves shut up to the conclusion that "they must neither muzzle nor muffle the monster, but at once pass the knife of total abstinence to his heart."

We had thought that the experience of those ardent and earnest workers in the cause of temperance in long past days might have sufficed for the settlement, once and for all, of this most indefinite and indefinable moderation plan. It seems not. So, by all means, let the ardent and earnest workers of to-day, in the cause of humanity and heaven, who think that the experiment was formerly not fairly tried, try it again, but let them not be surprised if total abstainers refuse to co-operate with them in carrying out what is believed by all such to be doomed to absolute and inevitable disappointment and failure. Let them, however, do their very best in their own way and according to their own light. If they "cast out devils" they will not find total abstainers "forbidding" them. But it is neither uncharitable nor unkind to say—what can scarcely be called prophecy, it has too often been history—that future attempts of the kind will issue, as those in the past have always done, in the earnest and conscientious being led by failure seek a "more excellent way," and in those who are neither earnest nor conscientious finding, without making the trial, a ready excuse of some kind or other for attempting nothing, but for only acquiescing in drunkenness as more or less a sad yet necessary characteristic of all modern and ancient civilizations.

We have been requested to intimate that owing to Thanksgiving day taking place on Wednesday, the 3rd prox., the proposed Conference of the Toronto Presbytery, arranged to be held on that day and the previous one, has been postponed. The Presbytery meeting for ordinary business will take place on Tuesday, as usual, and subsequent arrangements for the Conference will be intimated in due course.

By reference to Prospectus, in another column, it will be seen that THE PRESBYTERIAN is offered free, up till the end of this year, to new subscribers for 1881. This fact should be helpful to canvassers, and incite to immediate effort. In the matter of terms we are doing everything in our power to meet the wishes of friends; while the premiums we offer to getters-up of clubs will be found very liberal. Go about the canvass at once, and hurry in the names.

**PROFESSOR BRUCE ON CANADA.**

MY DEAR MR. BALFOUR,—I ought to have written you before this in reference to the meeting of the General Assembly of the Presbyterian Church in Canada, held in Montreal in the month of June. I delayed writing because I had some thoughts of making a visit to Manitoba, so that I might see for myself what is going on in that part of Canada, in whose spiritual well-being the Colonial Committee of our

Church takes special interest. I regret that I have not found it possible to include such a visit in my scheme of travel in America, as it would take more time than I can command. It would have been a great satisfaction to me to have been able to speak from personal observation of the territory into which so many of our countrymen are pouring in hope of bettering their condition. But without this I am able to testify that the Manitoba Mission is, on all accounts, one in which our Colonial Committee does well to interest itself. It was very apparent to any one visiting the Assembly at Montreal what a prominent place Manitoba occupies in the mind of the Canadian Church. The time and attention bestowed on that department were such, indeed, as to appear excessive to some brethren, who thought that other important spheres of labour were overshadowed by the pre-eminence of the far west. The complaint was probably groundless, but it sufficed to convince me that, in the judgment of those best able to form an intelligent opinion, Manitoba is a mission field of first-rate importance. I was much struck by the earnest spirit with which the Assembly addressed itself to the task of providing religious privileges for the strangers who are continually flocking into the Dominion. There is no lack of heart or of purpose in the Canadian Church. The one thing lacking is money to enable the Church to work out its schemes; and it looks to our Church and other sister Churches for aid in an enterprise which concerns us almost as much as it concerns the brethren in Canada.

The impression made on my mind by the whole proceedings of the Canadian Assembly, so far as I witnessed them, was highly favourable. Life, energy, hope, enthusiasm were conspicuous throughout. The Church of Canada evidently cherished a high hope with reference to its own future, and it has the heart to attempt whatever is needful for the realization of its own weal. It is full of the enterprise which one expects to see in a young Church. The recent union has given it a new and powerful impulse, and it was gratifying to a stranger to observe how real the union is, and what a supply of moral force it yields to the united Church. One of the proofs that the union is a reality, a spiritual as well as an ecclesiastical fact, is that the members of Assembly belonging to the various sections of the Church are not on ceremony with each other. They are not afraid of disturbing the union by discussion. They conduct their business as if they could afford to speak their minds without reserve. Manly freedom of discussion was very characteristic of the recent Assembly; and it seemed to me a very reliable sign of health and vigour, and, as already remarked, of real brotherly union. The deputies from other Churches were received by the Assembly with marked courtesy. Dr. Steele, of Melbourne, and Principal Cairns, from Scotland, were present, and they and I had an opportunity of addressing the Assembly in a full house, and we could not desire more attention and respect than were shewn to us. Principal Cairns and I, also, by request of the Assembly, preached to the members on Sabbath, the 13th of June. Knowing the practice of our own Assembly, I was at first taken aback by the proposal; but the Moderator assured me it was nothing unusual to take advantage of the presence of foreigners in this way. Indeed, the colonial brethren seemed determined to make the most of us in every way. They strove together who should have us for guests; they offered us unlimited opportunities of preaching in their pulpits; they gave us liberty to speak, as long as we liked in the Assembly; and they indicated quite frankly that they would be glad to get a little money out of the large treasuries of the Churches which we represented. Altogether, I felt myself to be a very important person in Montreal; and I must tender my cordial thanks to the Colonial Committee for giving me the opportunity of visiting, in the capacity of a deputy, a country so full of interest and a Church so full of youthful energy and devotion to the cause of Christ. I have only to add that the proceedings of the Assembly were happily free from discussions of a painful nature. The business related almost wholly to the organization and upbuilding of the Church, and the efficient carrying out of all its schemes of usefulness.—*Free Church Record, for October.*

A VERY handsome set of communion dishes was presented to the session of the Presbyterian church, Leeds, by Mrs. James Kinnear, sr., of Leeds, Megantic, Quebec.

## CHOICE LITERATURE.

## SPEAK NAE ILL.

Other people have their faults,  
And so have ye as well,  
But all ye chance to see or hear,  
Ye have nae right to tell.

If ye canna speak o' good,  
Take care, and see, and feel,  
Earth has all too much o' woe,  
And not enough o' weal.

Be careful that ye make nae strife  
Wi' meddling tongue and brain,  
For ye will find enough to do  
If ye but look at hame.

If ye canna speak o' good  
O! dinna speak at all,  
For there is grief and woe enough  
On this terrestrial ball.

If ye should feel like picking flaws,  
Ye better go, I ween,  
And read the Book that tells ye all  
About the mote and beam.

Dinna lend a ready ear  
To gossip or to strife,  
Or, perhaps, 'twill make for ye  
Nae funny thing of life.

O! dinna add to others' woe,  
Nor mock it with your mirth,  
But give ye kindly sympathy  
To suffering ones of earth.

## THE DRUMMER BOY.

One cold December morning about eighty years ago, a party of tourists were crossing the Alps—and a pretty large party, too, for there were several thousands of them together. Some were riding, some walking, and most of them had knapsacks on their shoulders, like many Alpine tourists now-a-days. But instead of walking sticks they carried muskets and bayonets, and dragged along with them fifty or sixty cannon.

In fact, these tourists were nothing less than a French army; and a very hard time of it they seemed to be having. Trying work certainly, even for the strongest man, to wade for miles through knee-deep snow in this bitter frost and biting wind, along these narrow, slippery mountain-paths; with precipices hundreds of feet deep all round. The soldiers looked thin and heavy-eyed for want of food and sleep, and the poor horses that were dragging the heavy guns stumbled at every step.

But there was one among them who seemed quite to enjoy the rough marching, and tramped along through the deep snow and cold, gray mist—through which the great mountain peaks overhead loomed like shadowy giants—as merrily as if he were going to a picnic. This was a little drummer-boy of ten years old, whose fresh, rosy face looked very bright and pretty among the grim, scarred visages of the old soldiers. When the cutting wind whirled a shower of snow in his face he dashed it away with a cheery laugh, and awoke all the echoes with the lively rattling of his drum, till it seemed as if the huge black rocks around were all singing in chorus.

"Bravo, Petit Tambour!" (little drummer) cried a tall man in a shabby gray cloak, who was marching at the head of the line, with a long pole in his hand, and striking it into the snow every now and then, to see how deep it was. "Bravo, Pierre, my boy. With such music as that one could march all the way to Moscow."

The boy smiled, and raised his hand to his cap in salute, for this rough-looking man was no other than the general himself, "Fighting Macdonald," one of the bravest soldiers in France, of whom his men used to say that one sight of his face in battle was worth a whole regiment.

"Long live our general," shouted a hoarse voice, and the cheer, flying from mouth to mouth, rolled along the silent mountains like a peal of distant thunder.

But its echo had hardly died away when the silence was again broken by another sound of a very different kind—a strange, uncanny sort of whispering far away up the great white side. Moment by moment it grew louder and harsher, till at length it swelled into a deep, hoarse roar.

"On your faces, lads!" roared the general; "it's an avalanche!"

But, before his men had time to obey, the ruin was upon them. Down thundered the great mass of snow, sweeping the narrow ledge path like a waterfall, and crashing down along with it came heaps of stones and gravel and loose earth, and uprooted bushes, and great blocks of cold blue ice. For a moment all was dark as night; and when the rush had passed, many of the brave fellows who had been standing on the path were nowhere to be seen. They had been carried down over the precipice, and either killed or buried alive in the snow.

But the first thought of their comrades was not for them. When it was seen what had happened one cry arose from every mouth:

"Where's our Pierre? Where's our little drummer?"  
Where, indeed? Look which way they would, nothing was to be seen of their poor little favourite, and when they shouted his name there was no answer. Then there broke forth a terrible cry of grief, and many a hard old soldier, who had looked without flinching at a line of levelled muskets, felt the tears start that that face would never be seen among them again.

But all at once, far below them, out of the shadows of the black unknown gulf that lay between those tremendous

rocks, arose the faint roll of a drum, beating the charge. The soldiers started and bent eagerly forward to listen; then up went a shout that shook the air.

"He's alive, comrades! our Pierre's alive after all!"  
"And beating his drum still, like a brave lad! He wanted to have the old music to the last!"

"But we must save him, lads, or he'll freeze to death down there. He must be saved!"

"He shall be!" broke in a deep voice from behind, and the general himself was seen standing on the brink of the precipice, throwing off his cloak.

"No, no, general!" cried the grenadiers with one voice; "you mustn't run such a risk as that. Let one of us go instead; your life is worth more than all of ours put together."

"My soldiers are my children," answered Macdonald quietly, "and no father grudges his own life to save his son."

The soldiers knew better than to make any more objections. They obeyed in silence, and the general was swinging in mid air, down, down, down, till he vanished at last into the darkness of the cold, black depth below.

Then every man drew a long breath, and all eyes were strained to watch for the first sign of his appearing, for they knew well that he would never come back without the boy, and that the chances were terribly against him.

Meanwhile Macdonald, having landed safely at the foot of the precipice, was looking anxiously around in search of Pierre; but the beating of the drum had ceased, and he had nothing to guide him.

"Pierre!" shouted he, at the top of his voice, "where are you, my boy?"

"Here, general!" answered a weak voice, so faint that he could hardly distinguish it.

And there, sure enough was the little fellow's curly head, half buried in a huge mound of snow, which alone had saved him from being dashed to pieces against the rocks as he fell. Macdonald made for him at once; and although he sank waist deep at every step, reached the spot at last.

"All right now, my brave boy, said the general, cheerily, "put your arms around my neck and hold tight; we'll have you out of this in a minute."

The child tried to obey, but his stiffened fingers had lost all their strength; and even when Macdonald himself clasped the tiny arms around his neck their hold gave way directly.

What was to be done? A few minutes more, and the numbing cold of that dismal place would make the rescuer as powerless as him whom he came to rescue. But General Macdonald was not the man to be so easily beaten. Tearing off his sash and knotting one end of it to the rope, he bound Pierre and himself firmly together with the other, and then gave the signal to haul up.

And when the two came swinging into the daylight once more, and the soldiers saw their pet still alive and unhurt, cheer upon cheer rang out, rolling far back along the line, till the very mountains themselves seemed to be rejoicing.

"We've been under fire and snow together," said Macdonald, chafing the boy's cold hands tenderly, "and nothing shall part us two after this, so long as we both live."

And the general kept his word. Years later, when the great wars were all over, there might be seen walking in the garden of a quiet country house in the south of France a stooping, white-haired old man, who had once been the famous Marshal Macdonald; and he leaned for support upon the arm of a tall, black-moustached, soldier-like fellow, who had once been little Pierre, the drummer. — *Western Catholic.*

Deeds are powerful; mere words are weak,  
Bat'ring at high Heaven's door.  
Let thy love by actions speak;  
Wipe the tears from sorrow's cheek;  
Clothe the poor.

## THE STRUGGLE FOR GENTILITY.

In all our great cities the rush for mental labour and sedentary pursuits, with the view to avoid manual toil, is tremendous. At whatever cost of self-abasement, the glittering bauble of gentility is sought for by American-born young men, so that it may not be said, "He is only a mechanic!" They forget, or have never been taught, that the greatest men of the age have sprung from the working men. Eventually success in early life is a question of brains, not position. Let those in search of clerkships and other similar situations remember this great truth. Why should the badge of serfdom be assumed by those who choose to work where they are not really needed, in preference to where they are? By such a course nobility of soul is sacrificed and a recompense at starvation rates is accepted, in order that the snivelling mendicant may have the world say that he is engaged in a respectable vocation—one that exempts him from manual labour. Shame on such a false standard of public opinion!

The trouble is that more persons insist upon living by commercial pursuits, literature, or in some other way that involves but little manual effort, than can possibly find employment. They can only find it by taking it from some one else. Many succumb to the worst forms of vice under the pressure of absolute want. They run into temptation, and make that temptation an excuse for pauperism and crime. Let the young men of this land get an education if they possibly can, but by all means let them learn a trade.

AN English Bible in 1274 cost £33 6s. 8d., and in 1832, 1s. 4d.

THE Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war have returned to France, each with a New Testament and various religious tracts.

## BRITISH AND FOREIGN ITEMS.

INVITATIONS have been sent out for a Socialist Congress in 1881, in Zurich.

THE expulsion of French Jesuits from Alsace-Lorraine has been ordered.

GREAT poverty in the interior of Russia is reported in the St. Petersburg journals.

THE Chilians captured Chimbote, in Peru, on the 10th ult., no resistance being offered.

IT is believed that the number of Christians in India, Ceylon, and Burmah increased 200,000 last year.

THE parliamentary opposition party in Greece is supporting the national armament. Forty thousand men are now under arms.

A PROCLAMATION has been issued in Ireland offering £1,000 reward for the apprehension of the murderers of Lord Mountmorris.

THIRTY feet of the masonry and an immense mass of rock has fallen in the St. Gothard tunnel. Four men were killed and many wounded.

THE Prussian Government is becoming alarmed about the Socialists, and warns the Saxon Government and Hamburg to take measures to secure peace.

THE Spanish Government has resolved to proceed against all priests who introduce politics into their sermons, and to dismiss all mayors who are notorious Carlists.

By an accident on the Pennsylvania Railroad, at Pittsburgh, on the evening of the 9th inst., twenty-eight persons were killed and twenty more are without hopes of recovery.

GENERAL ROBERTS, the hero of Afghanistan, is a staunch teetotaler, and almost every English regiment serving in the Afghan campaign has a Good Templar Lodge attached to it.

THE Italian Premier, Cairoli, has written to General Garibaldi in order to allay his resentment; but at the same time extra forces have been ordered to Genoa, where Garibaldi is now.

IT is reported that Great Britain has proposed that the allied fleet take Lemnos and Mitylene Islands in the Aegean Sea, and hold them as a pledge for the fulfilment of the Porte's note.

THE director of the Mint estimates that about \$28,000,000 in silver was coined during the last fiscal year, and that the production of silver will amount to about \$38,000,000, or \$2,000,000 less than the previous year.

DURING the sixty-four years of its existence the American Bible Society has issued 37,408,208 copies of the Holy Scriptures. During the last year, its issues were 1,366,133, of which all but 226,961 were circulated in America. The New Testament has been translated into Japanese, and part of the Old.

THE work of God in the city of Paris, of which we hear many satisfactory reports, is confronted by a work of Satan, which is as energetically carried on. It is said that six atheistic newspapers have been started this summer, and that one-half of the Parisians read no other kind of literature. This is the chief peril of the Republic.

BEHM & WAGNER, in their sixth issue of the "Population of the Earth," which recently appeared, estimate the total population at 1,455,923,450. Two years ago the estimate was about 1,439,000,000. Europe is assigned 315,929,000; Asia, 834,707,000; Africa, 205,679,000; Australia and Polynesia, 4,031,300; the Polar Regions, 82,000; the United States, 48,000,000.

THE Archbishop of Canterbury, in his charge at Maidstone, said it was important that candidates for the Church should have university training, and the clergymen should be preachers able to touch the heart. Young men who could not afford to pay the cost of university education should be rendered assistance. Increased attention should be devoted to the instruction of the young.

VERY cheering news has been received by the Established Church of Scotland from its Oriental Missions among the Jews. At Smyrna the missionary, the Rev. W. Charteris, writes that he has baptized a whole Jewish family, consisting of father and mother and two children and two young men. There are, he says, some inquirers eager for baptism, and the bonds of Rabbism appear to be loosening.

THE Synod of the Waldensian Church called "the Table" met at La Tour, in the valleys, on the 6th ult. About eighty members were present, and the opening sermon was preached by Pastor Gay, of Prarustin. On the second day of meeting the President introduced the Rev. Dr. Stewart, of Leghorn, as deputy from the Free Church of Scotland; and Mr. Boulnois, from the Presbyterian Church of England, who addressed the meeting.

THE question of legalizing marriages with a deceased wife's sister has been placed outside the arena of discussion by the Colony of New Zealand, Parliament, at its late session, having passed a bill making such marriages legal. It had several times passed the Lower House in previous sessions, but had always been rejected in the Upper by large majorities. This year it was introduced into the Upper House and carried by a fair majority, after which it passed without difficulty through the Lower.

DR. HANDCOCK, the well-known statistician, has given the crowning testimony to the working of the Sunday closing Act in Ireland. In analyzing the Criminal Returns, as far as relates to drunkenness, he shows that there has been a decrease for 1879 of no less than 8,702 in the number of arrests as compared with 1878; and in that year, when the Act had only been in force three months, there was a decrease, as against 1877, of 3,180. No wonder we look back with kindly memories to the late Professor Smyth, M.P., to whose talent, tact, and character the success of that measure was so largely due.

## OUGHT PREACHING TO BE DOGMATIC?

(Continued).

(1) *The end sought to be accomplished by preaching, when viewed in the light of our mental constitution, shows that it should be dogmatic.* So far as man is concerned, that end is on all hands admitted to be his spiritual benefit—his religious improvement. This is the end in regard both to the regenerate and unregenerate—the good and the bad. In the case of the impenitent and unbelieving the primary object is to bring them to repentance and faith; in the case of the believer it is sought to promote growth in Christian character, in the knowledge and love of God, and in capacity and zeal for the service of God. Now the question comes to be: How can this end be accomplished? By what kind of instrumentality can Christian character be originated and developed? It is agreed that preaching, while not the exclusive, is a highly important instrumentality; therefore we inquire, of what sort must preaching be? Our reply is, that since all proper states of mind, all that is good in human character, arises from apprehension and acceptance of the truth concerning God and our relations to Him, preaching should be dogmatic, *i.e.*, it should faithfully present and apply this truth. Nothing can be a substitute for the truth manifested “to every man’s conscience in the sight of God.” This is scriptural doctrine, but it is also correct philosophy, and will be denied only by those who misconceive the nature of true religion, or the way in which the human mind is to be approached and influenced. Nothing can be more ridiculous than to exhort a man and to appeal to him till he sees what you would have him do, and why you would have him do it. You are first didactic, then persuasive, and didactic in order to be persuasive. Seeking to persuade men to walk in the paths of true religion, the preacher will describe those paths, and will make plain his arguments for entering upon them, or prosecuting them with increased earnestness. The process to be accomplished is a rational process, and while no persuasion of the preacher can supersede the work of the Divine Spirit, he will proceed according to the laws by which the mind and heart are naturally governed. As before stated, he will not forget that his office is not identical with that of the theologian, and he will not imagine that his duty is over when he has clearly expounded the several truths and principles of religion to which his discourse relates. His constant aim will be to apply these truths and principles to the hearts and consciences of his hearers; but he will seek not less solicitously than the speaker or writer whose province is scientific, to satisfy the minds of those addressed regarding the principles of religion—the truths which underlie his exhortations. It is not required that the didactic or dogmatic should in every discourse precede the hortatory, or be intermingled in a certain proportion with it. The preacher will often take for granted the intellectual comprehension of the truths which he desires to press home, and he may properly deliver many discourses in which the element of direct teaching is not prominent, but it will never be matter of indifference to him what conceptions of religious truth are entertained by his hearers; and his ministry in the entire course of it will propound and exhibit fully, clearly, and earnestly the great doctrines of the Gospel—the principles of the kingdom of God. His ministry will involve a gross psychological mistake if he shuns the didactic and confines himself to exhortation. For even should the proper religious conceptions be in the minds of his hearers, it is necessary to vivify them by repeated and earnest statement of them, and for anything that he knows some of his hearers may not have those conceptions, or they may occupy a position of intellectual opposition or hesitancy. The address even of the mere exhorter ever must to some extent hold the didactic element in solution, but a preacher who is never anything else than a mere exhorter will poorly accomplish the aim of the Christian ministry, and will soon cease to interest and benefit those whose mental constitution his discourses fail to respect. Now, it is here to be carefully remembered that all right spiritual conditions and characteristics are produced by the truth, and may be called the counterpart of it. Everything in thought, feeling, and conduct, which is morally approvable, is formed under the influence of the appropriate truth applied by the Holy Ghost. The truth is the necessary seed from which the virtue, whether of heart or of conduct, shall spring. Thus we read of “the incorruptible seed of the Word which liveth and abideth for ever.” It follows if we seek to produce any proper spiritual state, to produce or strengthen any virtue, we must present and apply the truth which stands related to it. Whatever mental state the preacher would induce, whatever virtue he would form or strengthen, he must begin by manifestation of truth, the appropriate truth. He cannot gain his end—he cannot make any progress towards it—unless he be didactic as well as hortatory. He must declare the truths and doctrines of the Divine Word; and inasmuch as Christian character is wide, and the necessities of the Church and the world manifold, and all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness—his teaching will not confine itself to a few particulars, but will embrace, as well as may be, the entire cycle of revealed truth. The view now set forth is so clearly in accordance with a true psychology that the opposition to it so strenuously and often made seems hard to account for. The root of this hostility—the *proton pseudos*—consists frequently, we cannot doubt, in a wrong conception of what true religion—true piety—is. According to the opinion of many, religion is merely sentiment. It has its seat entirely in the emotions. It is trust in that great Being who is ever present with us, and who is the source of life and happiness; but, in order to such trust, it is not necessary we should be able to frame propositions and make affirmations regarding this Being. In some instances a more or less developed pantheism will not permit the employment of terms of decided personality. He is the “power external to us which makes for righteousness.” But even where the soul has not come so completely under this moral paralysis, we find in multitudes of instances a shrinking from all very definite statement regarding God, the person and work of Christ, and the unseen world. Were this simply

a recoil from a too materialistic and detailed handling of those things which we see but “through a glass darkly,” and from a too anthropopathic treatment of the divine attributes, we might regard it with toleration, and even with some degree of sympathy. But it means much more than this. It is dimness of the spiritual sight; it is weakness of the conscience; it is unwillingness to know God, and be brought near to Him. If subjective religion is nothing more than a vague sentiment of reverence or trust, we properly shrink from every species of dogmatism regarding the divine nature and perfections, and the way of salvation. There can, in this case, be no need of discussing questions touching the Trinity, the incarnation, the person of Christ, the nature and efficacy of His death, etc., for whatever importance these points may have in relation to theology (if indeed theology be a complete science at all), they have no connection with religion, according to this view of it. But if, as another extreme view would have it, religion consists exclusively in conduct, however inadequate this conception of it may be, it scarcely affects the question as to dogmatic preaching. For if the preacher is not with ceaseless monotony to cry “Do right, do right,” he must explain the nature of the several virtues, treat of the consequences of virtuous conduct and the opposite, and shew that all virtue depends upon the nature and character of God, and derives its chief sanction from His authority.

(2) *I proceed next to consider the scriptural evidence of the position that preaching should be dogmatic.* (a) To some extent the scriptural argument is anticipated in the account already given of the nature of true religion. We have, in our previous reasoning, attempted to shew that personal religion is the reflex of divine truth vitally apprehended, that every feature in the renewed character corresponds to some feature in the truth of God, and that all legitimate Christian experience is developed, and all right conduct directed and governed, by the inspired Word. It was not possible to exhibit the argument under the preceding head without touching upon this ground. But it is here proper to say that the scriptural proof of it is abundant and clear. You cannot open the practical and devotional parts of the Old Testament or the New without seeing that all genuine experimental religion, and all holy actions, are the counterpart of the truth, and that the reception of the truth surely leads to them.

(b) But the New Testament contains explicit instructions for the preacher concerning the scope and character of his teaching. A bishop must be “apt to teach” (*didaktikos*), must be “nourished up in the words of faith and good doctrine,” and must “hold fast the form of sound words.” He must “command and teach.” He must “give attendance to reading, to exhortation, and to doctrine.” “If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud and knoweth nothing.” That provision may be made for the continuance of the ministry, Timothy is instructed to “commit the things which he has seen and heard to faithful men, who shall be able to teach others also.” The true teacher, who needs not to be ashamed, will “rightly divide the word of life.” The words of false teachers, even such as “err from the faith,” “eat like a canker,” and “overthrow the faith of some.” The apostle charges the evangelist to “preach the Word, for the time will come when men will not endure sound doctrine . . . but shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth.” In his letter to Titus, the apostle, describing the bishop, says he must “hold fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” And again, “speak thou the things which become sound doctrine.” And having referred to the holy life of the believer, to his constant looking for the appearing of the divine Saviour, and to the sacrifice offered by that Saviour for our redemption, he adds, “These things speak, and exhort, and rebuke with all authority.” And again, declaring the great truths of redemption originating in God’s love, of our justification of Christ’s righteousness—not our own—of regeneration and continual renewal by the Spirit, he thus speaks, “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” We are impressed—awed—with the importance attached to holding fast, teaching in purity and contending earnestly for the truth. The preacher who nervously shuns dogma cannot preach as Paul, Peter, and John would have him do—cannot take the pastoral epistles as his directory. But the wise and faithful preacher, seeking to comprehend to the full extent of inspired teaching the great things of the kingdom of God will earnestly proclaim all that he has himself been taught. Thus sinners shall be converted, and believers built up in their most holy faith.

In the New Testament we have several specimens of apostolical preaching, and we have many letters written to Churches or to individual believers. An analysis of these discourses and epistles would be very instructive, as shewing how the apostles actually fulfilled their own office of preaching and teaching. This branch of proof cannot, however, be here exhibited except in the briefest manner. No analysis of the epistles can, of course, be here attempted. I can only state, what we all know, that they are largely didactic—some of them, as the epistles to the Romans, Galatians, and Hebrews, being more so than the rest. But in all these letters there is a didactic element, and in nearly all passages which may be called purely didactic. Definite views on such great matters as the proper deity of our Lord, His priestly office, including atonement and intercession, the universal guilt and misery of men, the righteousness of God by faith, regeneration and sanctification by the Holy Ghost, the relation of the law to the Gospel, are not merely implied in a current of exhortation, but are clearly stated, and nearly all of them established and defended at length. Everyone knows the character of the three epistles which I have named, and it seems strange indeed that any thoughtful reader of these epistles, if he does but regard apostolical teaching as a model for us, should question the propriety and necessity of full and detailed exposition of Christian doctrine in the pulpit. These careful demonstrations of doctrine shew the import-

ance which the apostles attached to it, and the large place it should ever hold in preaching; and they shew that when the first principles of the faith are understood and received—“repentance from dead works, faith toward God, the doctrine of baptisms, and laying on of hands, and resurrection of the dead and eternal judgment”—the office of the teacher is not discharged, for he must lead his hearers on to “perfection”—to a deeper and more comprehensive understanding of the Redeemer’s work in all its aspects. With these examples before us, we cannot hesitate whether we shall follow the counsels of those who warn us against what is popularly called dogmatism, and who, if the presence of doctrine (except the directly ethical) is allowed in sermons at all, would refrain from emphasizing the modicum which they tolerate. Rather with Paul, let the preacher reverently seek to guide his hearers into the depths of those mysteries which reveal the glory of God in redemption; and let him earnestly pray for a deeper knowledge and experience, that he may the better be fitted for such a task. Let him never dream that exhortation on a meagre basis of doctrine, uncertainly and timidly avowed, is all that his office requires of him. Such an ideal of preaching he cannot get from Scripture.

(3) *The history of preaching shews that the dogmatic is the really effective method.* We here request that the true conception of dogmatic preaching be kept in mind, and that we do not, in spite of protest, identify it with preaching addressed too exclusively with the intellect, or with a style which is cold, or hard, or technical, or minute in analysis, or metaphorical, or arrogant. It is the preaching which makes doctrine the root of practice, and regards all genuine religious sentiment as the product of truth, which seeks above everything to make truth real and impressive. Now we state with confidence that preaching of this type has better accomplished the end of the pulpit than any other description of preaching has—than the practical, so called, or the vague and sentimental. There may, of course, be dogmatic preaching which enforces error instead of truth; but we shall not be understood to claim good results for the method irrespective of the doctrine. It is the truth of God which must be preached, and no substitute for it can be found. But our contention is that the preaching which has proved truly effective, which has eminently resulted in the production of spiritual life and a holy walk, has been the dogmatic. The preachers who have spoken to their fellow-men with power have been those in whom the truths of revelation were living convictions, and who have appeared as men delivering their testimony, and persuading their hearers to receive a message from heaven. After what has been said regarding the sermons and addresses of the apostles, I might well claim, in proof of my position, the remarkable success with which they preached the Gospel. Thousands received the Word from the lips of these witnesses—these men who must speak the things which they had seen and heard—these eminently dogmatic preachers. But inasmuch as it seems better to cite instances in which inspiration and the other peculiarities of apostolical preaching are not involved, I proceed to say that the *patristic preaching* which most remarkably developed spiritual life was dogmatic. A pre-eminent illustration of a dogmatic ministry was that of Augustine; for the teachings of this great servant of Christ ever enforce truths which he was honoured so triumphantly to vindicate against error. And I need scarcely say that the religious life of the Church—its piety—was more indebted to Augustine and his school than to any school or class of teachers of less dogmatic tendency. The leaders of the Reformation, it will hardly be disputed were dogmatists, and we need not fear to say that there would have been no Reformation under their hand had they not been so. No one doubts that Calvin is dogmatic throughout; dogmatic, indeed, is one of the epithets which his adversaries love to fling at him. But Luther is hardly less dogmatic. What would Luther, do you think, have said of the preacher whose harangue should have been after this fashion: “Be true to yourself, carefully follow your religious instincts and intentions; lead the useful, the gentle, the beautiful life?” Could this prophet of fire, this son of thunder, have endured such folly? Had he not a message from God which his soul longed to deliver? It is quite true that some of the theology to which the Reformation subsequently gave birth was too minute in analysis, and perhaps over-confident in positions of a secondary kind—positions which cannot be regarded as essential to the integrity of the truth, and that this feature of the theology did, to some extent, affect unfavourably the preaching of the times in which it prevailed. In some instances, too, the didactic element was prominent beyond due proportion; and sermons could be pointed to which are hard, technical, and almost repulsive. We have no interest in concealing the defects and wrong features by which dogmatic preaching has sometimes been marred. But will any fair-minded man who believes the doctrine of the Reformation deny that the dogmatic preaching of these three centuries, so far as it faithfully enforces the truth which the Reformation vindicated, has been productive of the best fruit—has had special evidence of the divine approbation? Wherever you look, on the continent of Europe, in Britain, in America, in the mission fields of the world, the earnest and faithful preaching of the doctrines embodied in our standards has been accompanied with the power of the Holy Ghost; men have been turned unto the Lord, and a religious life of unmistakable identity with that of New Testament times has been developed. Wherever, on the other hand, the great leading doctrines of the Gospel (for we count these one with Reformation doctrines) have ceased to appear in preaching, or have been timidly and apologetically introduced, and the preacher has occupied himself rather in delineating and enforcing virtue, whether in sentiment and thought or in outward conduct, spiritual death has prevailed, and the kingdom of God has withdrawn itself from view. Poorly have the lessons of the last century and a half been learned by the Presbyterian who does not know this fact. Amongst preachers distinguished from one another by every variety of natural endowment and of culture you cannot name one whose spoken or published discourses have been markedly fruitful, who was not, in the good sense, dogmatic—who did not, “by manifestation of the truth,” seek to “command himself to every man’s consci-

ence in the sight of God." It is difficult to speak with equal freedom of living preachers; yet we may, I think, affirm that those who at present wield the greatest influence for good, who are the instruments (so far as we can judge) in quickening most souls, and whose ministry is best authenticated by the holy life and intelligent zeal of those moulded by it, are preachers who heartily accept the Bible doctrine, and ever assail the human soul with this weapon. There are many pulpit celebrities to whom this description does not apply, but we have not learned that either Christian zeal or social morality is much promoted by their labours, "Wherefore by their fruits ye shall know them."

[We regret that the other demands upon our space oblige us to give the remainder of Principal Caven's lecture in the above greatly abbreviated form. We should hope that the Doctor may be induced to give the whole to the public in pamphlet form for wider circulation and permanent reference.—ED. C. P.]

## MINISTERS AND CHURCHES.

THE anniversary services of the Minesing Presbyterian church were held on Sabbath, the 3rd October, at which the Rev. Prof. McLaren, of Knox College, preached in the morning and afternoon. Notwithstanding the very disagreeable condition of the weather very fair congregations assembled to hear the reverend gentleman. Although the rain fell almost incessantly during the day, the church, which has a seating capacity of 200, was comfortably filled in the afternoon. It is needless to say that the people were delighted with the masterly discourse to which they listened.

ABOUT a year ago a new church was opened in Ashton by Principal Grant, of Queen's University, and on Sabbath, the 17th inst., the first anniversary of the event was duly kept. Sermons were preached at eleven a.m., and seven p.m., by the Rev. J. Crombie, M.A., Smith's Falls, and at three p.m., by the Rev. A. A. Scott, M.A., of Carleton Place. The sermons were able and practical, and were listened to by large and deeply interested audiences. On the Monday evening following the congregation and their friends again assembled to enjoy the annual tea meeting. N. Stewart, Esq., Reeve of Goulbourne, occupied the chair. After tea addresses were delivered by Messrs. Scott and Ross, of Carleton Place, Jamieson (Methodist), of Richmond, and Crombie of Smith's Falls. Admirable music was rendered by the choir of St. John's Church, Almonte, under the efficient leadership of Mr. Morrison. The proceeds from collections on Sabbath, and the tea meeting amounted to over \$90, which goes towards liquidating the small debt yet remaining on the building.

THE new Presbyterian church at Mount Pleasant was dedicated to the Lord on the 10th inst. The church is a neat structure and of elegant design, built by A. W. Alfreds, Peterboro', at a cost of about \$2,000. The building committee deserve much credit for the arrangements made for the opening service. On Sabbath morning, at eleven a.m., the Rev. Mr. Bell, of Peterboro', preached the first sermon. His text was a part of Ps. lxxiv. 22, "Arise, O God, and plead Thine own cause," from which he delivered an earnest, eloquent, and forcible sermon, illustrating by scriptural proofs the closeness of interest that exists between God and His people, and that God in pleading His own cause pleads our cause, and that when we are trying to forward God's cause, by spreading the Gospel, or deeds of charity, we are forwarding our own cause. At the close of the sermon he stated that he did not know much of the former history of the congregation he was addressing, but he knew this much, that they, like others, had their difficulties to contend with, and that it would be impossible to overcome them unless they had faith in God and faith in themselves, and while they thought they had done a great deal for a small congregation to sacrifice time, money and labour to erect such an edifice, that they had still work to do; that it was the Christian's duty to be up and doing. At three o'clock in the afternoon the Rev. Mr. Cleworth, Canada Methodist minister, preached an eloquent sermon. Then at half-past six p.m. the Rev. Mr. Bell preached again. A collection was taken up after each service, the proceeds of which amounted to over \$50. At each service the church was crowded to excess, and at night quite a number that came could not gain admittance. On Monday, the 11th inst., in the afternoon, a soiree was held in connection with the new church. The day was all that could be desired, and about three o'clock could be seen in all directions vehicles heading towards the centre of attraction, the Temperance Hall, where the

good things were, and later in the afternoon it seemed as though it were a gala day for all within miles of the village. After their desires had been satisfied in the Temperance Hall, the crowd moved down towards the church, where an excellent entertainment was gone through with, consisting of speeches and music. Speeches were made by the Rev. Messrs. Windle, Tulley, Cleworth, Cameron (of Millbrook), and Bell, which were greatly appreciated by the audience. The proceeds of the soiree netted the sum of \$85.

THE 12th of October, 1880, will long be remembered by the residents as a day of great rejoicing among the members and friends of the Second Inisfil congregation of the Presbyterian Church in this region. The occasion was that of the ordination and induction of the Rev. John K. Baillie, late of the Presbyterian College, Montreal, into the pastoral charge of this new but vigorous Presbyterian congregation. Everything, including even a beautiful bright autumn day, passed off with the greatest harmony and pleasure. At the same time the whole proceedings were extremely solemn and impressive. Presided over by the venerable Dr. Wm. Fraser, of Bondhead, the father of Presbyterianism in this county; preached to by the Rev. Mr. Panton, of Bradford; and addressed by the Rev. Mr. Acheson, Essa, the people must be encouraged, edified and benefited. The address to the new minister by the Rev. J. J. Cochrane, M.A., of Thornton, was couched in wise and scriptural language and was a fitting conclusion to a long and thorough training for the sacred office. In the evening a successful social tea meeting was held, and addresses delivered by the following: Rev. John Leiper of Barrie; Rev. John Gray, of Orillia; Rev. S. Acheson, of Essa; Rev. Mr. Panton, of Bradford; Rev. Mr. Simpson, of Bondhead; Rev. Mr. Cochrane, of Thornton; and the new minister, the Rev. Mr. Baillie. The music was well attended to by Mrs. Cochrane, of Thornton; the Misses and Mr. Long, of Inisfil; the Churchill choir, and others belonging to the congregation. About the conclusion a resolution of thanks from the congregation, with an envelope containing an enclosure, was conveyed to the Rev. Mr. Cochrane, who has acted as Moderator of session during the vacancy, for his watchful and kind attention and care of the congregation. As expressed, this envelope was not understood to contain full remuneration for Mr. Cochrane's labours, but only a small expression of the kind feelings of the congregation towards him. The Rev. Mr. Baillie enters upon this his new and first field of labour, as a minister of the Gospel, under cheering circumstances. Congratulated by the Presbytery for his scholarly and efficient performances in his examinations before them; being unanimously called, and warmly received and carefully provided for by his people, who, as expressed by a minister present, will have finished, in the course of a few days, one of the finest Presbyterian manses in western Ontario; the reverend gentleman has surely been sent on his way rejoicing. We wish him and his people "God speed."—COM.

PRESBYTERY OF MAITLAND.—This Presbytery met at Whitechurch, on the 7th inst., for the ordination and induction of the Rev. J. A. Anderson into the pastoral charge of Whitechurch and Fordyce. The Rev. Mr. Brown presided, the Rev. Mr. Cameron, of Lucknow, preached, Mr. Davidson addressed the minister, and Mr. Taylor the people. This settlement is in every way cordial and unanimous. Mr. Anderson enters upon his work under the most encouraging circumstances.

PRESBYTERY OF STRATFORD.—At the meeting of this Presbytery on Tuesday, the 19th inst., the call from Knox Church, Stratford, to Rev. P. Wright, pastor of Chalmers' Church, Montreal, was unanimously sustained, Rev. Mr. Macpherson and others supporting it in kind and complimentary remarks. Rev. Mr. Hall was appointed to prosecute it before the Montreal Presbytery. The Presbytery of Montreal were in session the same day, and the deliverance of the Stratford court was communicated to them by telegraph. They would thus be enabled to take immediate action on the call, and appoint an early meeting to consider it. We understand the call was a very cordial and numerously signed one, and that the congregation earnestly hope the reverend gentleman will promptly accept it. The sentence of suspension on members of the Granton church was removed, and the case was taken out of the hands of the session. Brookdale and Burns were recognized as one pastoral charge, and Rev. T. Macpherson was appointed to moderate in a call to a minister.

## BOOKS AND MAGAZINES.

THE ORIENTAL JOURNAL. (Chicago. Jamieson & Morse.)—This is the third number of a magazine devoted specially to Oriental and Biblical matters. It fulfils its purpose very well. We should think that it will suit those whose tastes lie in that direction very much indeed.

INTERNATIONAL REVIEW. October, 1880.—We are always pleased to see the "International." The articles are generally able and seasonable. The current number is an exceedingly good one, and ought to command a large circulation among thoughtful and intelligent people.

NATIONAL REPOSITORY. (Cincinnati. Walden & Stow.)—We are sorry to learn that this excellent publication is about to be discontinued. We should have fancied that the denomination in connection with which it is issued would have had more among its members of people likely to subscribe to such a publication than to render such a course necessary.

GOOD COMPANY for the coming month begins a new volume, and contains the variety and fine quality of short stories, entertaining sketches of travel, crisp and pointed essays, and excellent poetry, for which it has become noted. No magazine excels it in the quality of readableness. It is like the lighter English magazines, but has much more variety and sparkle.

EDWIN ARNOLD'S POEMS. (Boston: Roberts Brothers; Toronto: Willing & Williamson. Price \$1.)—Those who have read "The Light of Asia" do not require to be told that Mr. Arnold is well able to present the riches of Oriental mythic lore in polished English verse. The present volume contains "The Indian Song of Songs," and a number of shorter pieces. The book is a handsomely got up octavo.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, for October, has two vigorous articles on Scottish heterodoxy. The first of these is by the Rev. Alfred Cave, B.A., and has for its title "Professor Robertson Smith and the Pentateuch." It deals specially with Mr. Smith's article on "Hebrew Language and Literature." We can but give an extract or two from this able and timely paper. No doubt many of our readers will peruse the article with both interest and profit. Mr. Cave says:

"To judge by this later article, the views of Professor Smith upon the age and composition of the Pentateuch have undergone little change. If anything, some crucial points are now expressed with somewhat less reserve. The former opinion, that the whole Pentateuch is 'not the uniform production of one pen, but that in some way a variety of records of different ages and styles have been combined to form a single narrative,' is retained. The 'earliest date of written law books' is still stated to be 'uncertain.' If Deuteronomy was regarded in the earlier article as 'a prophetic programme, . . . put forth for the first time in the days of Josiah,' the same assertion is now repeated in not very dissimilar words. The previous opinion that there could be 'no reasonable doubt that the priests possessed written legal collections of greater or less extent from the days of Moses downwards' is now expressed less guardedly, for 'it may fairly be made a question,' it is said in the later article, 'whether Moses left in writing any other laws than the commandments on the tables of stone.' So also the hesitant suggestion as to the priority of Deuteronomy to Leviticus is now proposed categorically. And if, five years ago, Professor Smith not only denied the unity of authorship of the so-called Books of Moses, but traced three distinct strata in their composition—the popular, prophetic, and priestly narratives—he refers no less confidently to-day, first, to the stratum of popular literature—the admirable prose narratives . . . eminently fresh and vivacious, full of exact observation of nature and of men . . . the authors (of which) are too intent upon the story to interpose their own comments or point a moral . . . (although) it can hardly be said that the writings of this period have a specifically religious purpose; secondly, to the subsequent manipulation and enlargement of these prose narratives, which were 'taken over and incorporated by a later (prophetic) historian with a distinctly religious purpose;' and, thirdly, to the inference that this prophetic version formed in turn the material for a priestly manipulation 'in the age of the systematization of the ceremonial law.' There is a weighty proverb about 'half truths,' and an excellent and unusual opportunity was certainly afforded by this later article to Professor Smith for removing misapprehensions by clearly stating what he believed to be 'the truth, the whole truth, and nothing but the truth;' but, so far from modifying or completing the views previously expressed, the reader is begged to fill up any hiatus in the later article by reference to the earlier one."

He goes on to shew that the views enunciated in the article in question are by no means new:

"The composite theory of the authorship of the Book of Genesis was hinted at a couple of centuries ago by Richard Simon, and has been a common battle-ground for exegetes, since Eickhorn, in the fourth edition of his *Einführung*, embodied and developed the suggestive views of Astruc, the

French physician. So, too, many have attributed Deuteronomy to the days of Josiah, since the publication of Vater's Appendix to his Commentar and De Wette's dissertation De Deuteronomio. And as for the post-exilic date of Leviticus, it was suggested by Poppe in 1862, put forth by Graf in 1865, elaborated by Kuenen, in his 'History of the Religion of Israel,' published in 1869 and 1870, and has hence become through its English translation, very common property. Nor can these views be said to be unknown even in popular circles since the publication of Colenso's broadsides. If they have awakened greater attention than Dr. Samuel Davidson's article on Adam, that publicity has been due to certain adventitious circumstances of place, manner and exponent."

And further and more important still that they are not based on fact. The other article is by Professor Croskerry, of Magee College, and deals with the "Scotch Sermons" we noticed some weeks ago. We give the following paragraph as a specimen of how the Professor treats the "Sermons" and their writers.

"It is satisfactory to know that though there is an ostentatious display of fresh theories and modes of thought, especially in the sermons of the younger men, there is really nothing new in the theology or principles of the book, nothing that may not be fairly classed under one or other of the varied phases which mental or metaphysical science is from time to time assuming in the schools of philosophy. The book, in fact, possesses no originality whatever. We are not even meeting old enemies in a new guise. We have simply the hollow spiritualism of the Pantheistic school, which destroys the ground-work of supernatural fact, while it claims to receive it in its more spiritual meaning, with a Pelagian or Socinian handling of the old doctrines of theology, and a set of Carlyle platitudes in the region of morals. The writers are, indeed, thirty years behind their time. Their fundamental theory as to the position of the Christian consciousness as supreme authority in religion, regula regulans, was borrowed from Schleiermacher, and popularized by Mr. J. D. Morell in his 'Philosophy of Religion,' a whole generation ago, and was then discussed on the merits by all our best writers on Christian philosophy. All the writers, with one or two exceptions, have likewise profited more or less largely by the pages of Strauss and De Wette, Theodore Parker, Francis W. Newman, Matthew Arnold, F. D. Maurice, W. R. Greg, and, though last, not least, Thomas Erskine, of Linlathen, whom the 'Spectator' describes as 'father of all those who, within the last half century, have been insurgent against the dismal Calvinistic decrees.' It is through this very variety of inspiration or suggestion that the book has become such a curious mixture of hazy mysticism and hard rationalism, with a prevailing swerve towards Socinianism. But notwithstanding all their advantages, the writers have given us no fresh or independent treatment of the questions discussed, nor helped to raise a single one of them out of the ruts created by such masculine thinkers."

### SABBATH SCHOOL TEACHER.

#### INTERNATIONAL LESSONS.

##### LESSON XLV.

Nov. 7. } JOSEPH IN PRISON. } Gen xxxix. 1-23; xl. 1-8.

**GOLDEN TEXT.**—"Rest in the Lord, and wait patiently for Him."—Ps. xxxvii. 7.

##### HOME READINGS.

M. Gen. xxxvii. 23-36.....Joseph Sold into Egypt.  
Tu. Gen. xxxix. 1-23.....Joseph Cast into Prison.  
W. Gen. lx. 1-8.....Joseph in Prison.  
Th. Gen. lx. 9-23.....The Butler's and Baker's Dreams.

F. Ps. xxxvii. 1-13....."Rest in the Lord."  
S. Dan. ii. 10-18.....God Reveals Secret Things.  
Sab. Job xxxiii. 14-28.....God Calls by Dreams.

##### HELPS TO STUDY.

The history of Joseph shows that the path of duty leads to prosperity, and that God takes care of those who trust Him. In his father's house Joseph honoured God and His law, and refused to become partaker with his brethren in their wickedness; and when they conspired against him and cast him into the pit God did not forsake him.

Again, when raised to a position of honour and power in Potiphar's house, he followed the path of rectitude, promptly meeting temptation with the words, "How can I do this great wickedness and sin against God?" and although in pursuing such a course he brought temporary adversity upon himself, still our present lesson shows that he had his reward, even in this life, and that in the darkest hour of his trial he could realize the comfort of those of whom it was long afterwards said, "Blessed are ye when men [or women] shall revile you, and persecute you, and say all manner of evil against you falsely for My sake."

The text of the lesson is occupied with the following topics: (1) God's Care of Joseph, (2) Joseph's Promotion in Prison, (3) The Dreamers and the Interpreter.

I. GOD'S CARE OF JOSEPH.—chap. xxxix. ver. 21. In Psalm cv. 18 we find it stated that Joseph's feet were "hitt with fetters;" but this must have been only at the beginning of his imprisonment. Even in such a condition as this, however, he no doubt found comfort in holding communion with God. He may have endured pain and suffered from confinement, but he could not feel humiliated or disgraced. The disgrace generally associated with imprisonment is really in the crime that leads to it. Most prisoners, at least in times of peace, become so by doing wrong; Joseph, the prophet Jeremiah, John the Baptist, the apostles Peter and Paul, as well as many others in later ages, were imprisoned for doing

right, and this does not in any wise diminish, but rather adds to, the honour in which their memory is held.

God was with Joseph. God had said to Abraham "I will be a God unto thee and unto thy seed after thee," and Joseph belonged to the spiritual seed of Abraham as well as to the natural. He had honoured and obeyed God in his prosperity, and now, in his adversity, God was with him, and no real or permanent evil could come upon him.

And gave him favour in the sight of the keeper of the prison. The "keeper of the prison" was what we would call the gaoler, acting under the order of Potiphar who was "captain of the guard" or rather of the executioners.

II. JOSEPH'S PROMOTION IN PRISON.—Vers. 22-23. Even men who are ungodly themselves soon perceive the value of a God-fearing servant. It is recorded of an atheistic writer that, although he would not attend church himself, he sent his attendants there, to keep them; he said, from robbing and murdering him. With Joseph in prison compare David in the house of Saul and Daniel in Babylon.

The following extract is from the "Westminster Teacher."

"The Lord is never ashamed of His friends, even if He finds them in a prison. Indeed He draws all the nearer to them when they are in trouble, wronged and forsaken. He always knows, too, how to help them. He turned the keeper's heart toward Joseph. There was much in Joseph to win him favour wherever he went. The love of God in his heart made him amiable in his disposition. He was faithful to duty wherever he was placed. When he was a slave, instead of worrying over it and pitying himself because of his wrongs, he quietly accepted his position and made himself as agreeable and helpful as possible. Then, when cast into prison, instead of groaning and repining, he shewed himself a man. He was gentle, sympathetic and sunny-hearted. The secret was that he trusted God and left his whole life in His hands. If he had been a churl, a fop, an indolent fellow, a stupid dolt; if he had been unfaithful in humble places; if he had been selfish, rude, disobliging, ill-tempered, or a croaker, he would never have risen to such prosperity and power. God never commits such a blunder as to elevate incompetence to responsible positions. No measure of divine favour would ever give a corner-loafer influence over men. The Lord never takes an idle, thriftless, lazy boy and promotes him to honour or power. There is always a place for capable young men. Wherever they are they are discovered and called out. Joseph did not at any time seek preferment—the preferment always sought him. He was never found asking persons to help him, nor seeking recommendations. He was always wanted. He did his work so well, and proved himself so faithful, that he ever rose to still higher places. Even a prison could not keep him down. He was loaded with chains at first, but he soon became the real master of the prison."

III. THE DREAMS AND THE INTERPRETER.— Chap. xl. vers. 1-8. The prison of Helopolis, no doubt, had many inmates, and Joseph had his hands full. His position afforded him abundant opportunity for the exercise of that humanity which appears to have always characterized him. He seems to have interested himself in the welfare of those under his charge to the extent of observing any unusual appearance of depression or anxiety in their faces.

Wherefore look ye so sadly to-day? How could Pharaoh's chief butler and baker look otherwise than sad? They had been suddenly deprived of office and cast into prison—why we know not. Perhaps they were guilty of the crime laid to their charge, perhaps they were innocent; perhaps one was innocent and the other guilty. In any case they had cause for anxiety and fear. Pharaoh was a despot; justice was loosely administered; and human life was not much regarded. Besides all this they knew not Joseph's God, and therefore they enjoyed not Joseph's comfort. But it would appear that on this particular morning they were even sadder and more anxious than usual; hence Joseph's question.

We have dreamed a dream and there is no interpreter of it. The magazine already quoted says on this topic: "The reason of the sadness of these men was that they could not understand the meaning of their dreams. There was no one to interpret. That is the reason a great many people in this world are so unhappy. They are perplexed about the meaning of things that are happening to them. They cannot understand God's providences. They are worrying about the future. They have strange experiences and have no interpreter. They find mystery and perplexity, and do not know where to go for explanation. So they sit in the shadow and find no comfort. Yet there is an interpreter of all the strange things in our lives, if we but turn to Him. God can explain every mystery. All the hard sentences are in His hand-writing and He can easily read them. Joseph's answer shews true humility and piety. He claimed no honour for himself as an interpreter. He did not say, 'I can interpret dreams;' but 'Do not interpretations belong to God?' All wisdom comes from Him. We should regard Him as the Author of all our gifts. The lesson needs to be learned. We are proud of our own powers and think not of God."

#### NOTES ON THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.

##### LESSON V FOR OCTOBER 31ST, 1880.

God made Himself known to the Hebrews as the true God by signs. Acts reveal character, and ways shew wisdom.—Psalm ciii. 7.

God adopted His revelations to the mental and moral condition of the Hebrews by shewing Himself as a "God of Power," "A covenant-keeping God."—Exodus x. 2; vi. 4.

##### I. THE FIRST ANNUAL FESTIVAL OF THE ISRAELITES.

In the ten months' conflict and divine judgments Moses became great in the eyes of the Hebrews and Egyptians (Exodus xi. 2, 3). The Hebrews were in favour and claimed as wages vessels of silver and gold, and got them. The terrible events of the year had stopped all labour, and rendered it all but impossible to observe the rites of worship. Hence the Hebrews, who were at work in different parts of the

land, were gathering together in and around Goshen, mustering for the march and waiting orders from Moses.

##### The Last and Awful Judgment Foretold.

"All the first-born of Egypt shall die—from the first-born of Pharaoh, that sitteth on the throne, even unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts."

Why this judgment? Read for answer Exodus iv. 22, 23. (1) Israel as a nation was God's first-born. They were such because they descended from Abraham and Isaac. Through Jacob they had the birthright.

(2) God now claims them as His, that He may lead them to the land so long promised to Abraham, Isaac and Jacob. As God's first born they had become defiled in the land of idolatry. God humbles Pharaoh with judgments, and saves His first-born by a

##### Propitiatory Sacrifice—The Passover.

"A stepping over" from one object to another with purpose of sparing one of them; and, as guilt was upon Israel, it passed over to the appointed Lamb in this expiatory sacrifice.

##### Israel was Redeemed.

This vital element of the Gospel is thus introduced and carried through the Old Testament by the use of the word forty-eight times; introduced into the New twenty-nine times, directly or indirectly referring to the Messias (1 Cor. v. 7).

(1) The slaying of the lamb and sprinkling of the blood pointed out redemption by an expiatory sacrifice.

(2) The eating of the lamb points out personal faith and fellowship with the sacrificed One, and both are based on covenant relations to Jehovah.

At a later period the pascal lamb was slain by the priests, and its blood sprinkled on the altar before the Lord.—Leviticus xvii. 3-6; Deut. xvi. 5.

In this ordinance we have one of the most important types of Christ and His work, with divine love and purpose conspicuous in every part of it.—Exodus xii. 26, 27.

##### II. FIVE STATUTES CONCERNING THE PASSOVER AS GIVEN TO MOSES BY GOD.

(1) The time of offering is specified (between sunset and dark); also the number and class of persons to participate—they were not to be an indiscriminate company, but a family circle with its next neighbour if needful.—Exodus xii. 2-4.

(2) The kind of lamb to be slain is enacted (Exodus xii. 5). The time and manner of slaying in sacrifice is also prescribed. (It was not to be done in the presence of all the congregation, but simultaneously by all the families in the congregation.) The disposition of the blood is appointed to be solemnly taken, seriously and obediently sprinkled on the lintel and door-posts. Thus the homes became the altars of this sacrifice. The preparation of the lamb for the feast, and the manner of eating it, are detailed.

Through the unity and integrity of the lamb given them to eat, the participants were to be joined into an undivided fellowship with the Lord, who provided and directed the meal.—John xix. 36; 1 Cor. x. 17.

(The supplemental feast of unleavened bread.—Exodus xii. 5.)

(3) The eldership called and the laws delivered with instruction as to present and future duty.—Exodus xii. 21, 24, 26.

(4) Regulations as to the participants in the passover (Exodus xii. 43). All foreigners excluded. The servant bought with money, if a foreigner, was to be incorporated into Israel by circumcision.—Exodus xii. 44.

(5) The sanctification of the first-born becomes a statute in connection with the passover. Not on the ground of God's claim as creator, but as the covenant-keeping God with Israel (Exod. xiii. 1-2; Num. iii. 13; viii. 17, 18). The feast of unleavened bread is promulgated and perpetual obedience enjoined.—Exod. xiii. 6-10.

##### III. SEVEN NOTED OBSERVANCES OF THE PASSOVER.

(1) In Egypt.—By Israel as a nation in covenant with the Lord on the eve of their organization and departure.....

(2) In the Desert.—On the first month of the second year of the journeyings in the wilderness of Sinai..... Num. ix. 1. The supplemental passover: for special circumstances..... Num. ix. 6-9.

(3) At Gilgal.—The circumcision of the new generation..... Joshua v. 4-9. The passover observed—the old corn of the land eaten and the manna ceased. Joshua v. 10, 11.

(4) The Passover Proclaimed by Hezekiah to restore the divided and backsliding tribes in its observance at Jerusalem..... 2 Chron. xxx. 13.

(5) The Passover Proclaimed by Josiah, the king, in connection with the repaired temple, the finding of the law of Moses, the study of the law restored, and the ordinance observed..... 2 Chron. xxxv. 1-8.

(6) Observed in the days of Ezra on the return of Israel from seventy-five years' captivity in Babylon, the temple rebuilt..... Ezra vi. 19-22.

(7) Observed by Jesus and the Twelve..... Luke xxii. 7-15. The Old Testament passover as a typical ordinance is displaced by Christ, our passover, slain for us.

##### IV. THE BEARING OF THIS ORDINANCE ON CHRONOLOGY.

(a) The month in which the passover was instituted and the Israelites departed became "the head of months"—the first of the year. Abib, or April, the ear month—the corn being in the ear. (b) Hitherto the Hebrews had only a civil year—commencing with the sowing, and closing with the harvest. (c) The Egyptians are believed to have regulated their year by the overflowing of the Nile.

"Remember this day in which ye came out from Egypt, out of the house of slaves."—Exod. xiii. 3.

JOHN MCEWAN.

## OUR YOUNG FOLKS.

### ALICE CARY'S SWEETEST POEM.

Of all the beautiful pictures  
That hang on Memory's wall,  
Is one of a dim old forest,  
That seemeth best of all;  
Not for its gnarled oaks olden,  
Dark with the mistletoe;  
Not for the violets golden  
That sprinkle the vale below;  
Not for the milk-white lilies  
That lean from the fragrant hedge,  
Coquetting all day with the sunbeams,  
And stealing their golden edge;  
Not for the vines on the upland  
Where the bright red berries rest,  
Nor the pinks, nor the pale sweet cowslips,  
It seemed to me the best.

I once had a little brother,  
With eyes that were dark and deep—  
In the lap of that olden forest  
He lieth in peace asleep;  
Light as the down on the thistle,  
Free as the winds that blow,  
We roved there the beautiful summers,  
The summers of long ago;  
But his feet on the hills grew weary,  
And, one of the autumn eves,  
I made for my little brother  
A bed of the yellow leaves.

Sweetly his pale arms folded  
My neck in a meek embrace,  
As the light of immortal beauty  
Silently covered his face;  
And when the arrows of sunset  
Lodged in the tree-tops bright,  
He fell, in his saint-like beauty,  
Asleep by the gates of light.  
Therefore, of all the pictures  
That hang on Memory's wall,  
The one of the dim old forest  
Seemeth the best of all.

### NEATNESS.

"I'm real glad I didn't live in old times, Old Testament times," said Daisy.

Little Mag looked up from her work inquiringly.

A basket of clothes to be mended was upon the chair between the two little sisters, and beside each was a small work-box.

"You see," continued Daisy, "it says, 'he rent his clothes,' or, they 'rent their clothes.' It seems to me that whenever they had anything to trouble them in Scripture times, instead of crying as we do, they just went about in a frantic way and tore their clothes. Wasn't it silly?"

"Perhaps they didn't have to mend them afterwards," was Mag's reply. She did not mind the rents half so much as the repairing.

"Dear me, what a flutter of rags they must have been in, then," said Daisy, looking with dismay at a dress with the pocket half torn off; mother had laid it upon the top of the basket to be mended.

"Do you suppose they made their little girls mend 'their garments,' or did they go about with the rags fluttering in the wind like old Nance Smith?"

Daisy made no reply for the good reason that she was thinking of something else. Not hearing what Mag said the little girls of Old Testament times did not receive the sympathy which under the circumstances she might, as a fellow-sufferer, have offered.

Mag answered her own question. "They didn't have needles and thimbles and spools of cotton in those times. If those children only knew what it saved them not to have such things!" and Mag looked longingly out of the window towards the swing in the garden, where the neighbour's children were waiting for the two sisters to join them.

"What are you thinking about, Daisy?"

inquired Mag, seeing her sister laugh without an apparent cause.

Daisy was leaning over the half-darned stocking she held over her small fist, quite convulsed with laughter, and was for some time utterly unable to reply. Then she straightened herself up again, and tossing back the hair which had fallen over her eyes, running the semi-circular comb once or twice through it before it was fastened to suit, she looked up at Mag.

"I'll tell you what let's do!" she said, her eyes full of merriment.

"Well?"

"The next time we don't like anything, instead of crying let's tear our clothes."

"You little goose! Mamma'll make you mend them. That's all you'll get by it."

And disgusted at finding no better proposition, when she had expected to hear "something funny," Mag snipped off her thread from the finished work with as much energy as if she meant it to express the disappointment she felt.

"I think Benny must have come to grief when he tore this apron!" she exclaimed, picking up next from the basket a check apron torn almost across.

There was a tap on the window from a small switch held by a hand on the ground below.

"It's Bessie White. You're nearest the window, tell her we'll soon be there," said Daisy.

Mag leaned over the window-sill. "We'll soon be through," she said.

"There's an organ-man and a monkey coming!" said the child from the garden below.

"It's a shame that we have so much mending to do. Whoever tears clothes ought to mend them. I'm going. Good-bye."

Daisy threw down the half-finished work, and Mag followed her example. Both children ran out to see the monkey. They thought no more of the work-basket nor the neglected work.

Mother, who came in soon after this, finished the mending and put away the clothes. Mother also put away the two work-boxes.

A week after this, Daisy was gathering blackberries and tore a long rent in her over-skirt, and Mag, who had a fall about the same time, caught her foot in the hem of her dress and tore off the facing, but the work-boxes with which to repair the injury were nowhere to be found. Strange to say, they could not find their other school dresses, and dared not venture upon wearing their best.

They pinned up the rents, and said nothing about the matter. Mag, who was always tripping over something or catching her dress on some obtrusive knob, being a little girl who was fond of romping, began to look before the close of the week, as she had said of others, "like a flutter of rags," but mother made no remarks on her appearance.

Happening to see "Nance Smith" pass along the road, the two girls looked down at their own torn dresses and then at the miserable, shiftless beggar-woman, and they both blushed. Things were beginning to look serious.

"This is the man all tattered and torn," shouted little Benny, quoting from "The house that Jack built."

The girls thought he was pointed in his remark, but Benny had not even noticed their dresses.

"Daisy, my dear, you have torn your dress," said the school teacher, noticing the unusual appearance of the little girl who was generally so neat and tidy.

Daisy blushed and said nothing in reply. "O, Mag, I'd give anything if I could find needle and thread to mend this rent. If the Israelites felt as badly as I do over their torn garments it must have been real sorry that they felt, both before and after the act," she said to her sister.

Their mother took them on her round of visits among the poor that day, and shewed them the results of habits of indolence and negligence. They saw wretched, dirty, tattered children, they saw men and women in torn and ragged clothing. Everywhere they noticed the effect of—"poverty," they said, but mother corrected them. "It's not poverty," she said, "the poor are not necessarily ragged and dirty. It is the result of idleness and negligence."

Their mother took them after this to abodes of poverty, but where at the same time everything was neat, clean and tidy.

That night this wise mother and her two little girls talked over the matter together. She shewed them how unjust she would be to their best interests if she allowed them to grow up with habits of indolence; if she neglected to teach them how to sew and mend, and have a knowledge of all the little things which make our homes pleasant.

As these were sensible little girls they saw the force of what was said; and, sorrowful for having pained this good mother, they promised to do better in the future.

When their mother brought out their work-boxes from the high shelf on which she had hidden them, they sat down to mend their dresses with a willingness which a week before would have seemed to them impossible.

If there are any little girls among our readers who are not willing to learn to sew and to mend, we advise them to observe the tattered children in the street, and ask themselves how they should like to present such an appearance. But you say, "We do not have to mend our own clothing."

It would be well for you to learn how to do it, for then you might teach some poor street child. If God has so blessed you—all the more, as a debt of gratitude, should you help those who are poorer and more ignorant than yourself.

Even if you are not obliged to mend your own clothes, it would be wisdom on your part to learn, for there will probably come some time in your life when you would be very glad of the knowledge.

THE blessings of health and fortune, as they have a beginning, so must they have an end.—*Sallust*.

THE best security for civilization is the dwelling; it is the real nursery of all domestic virtues.—*Lord Beaconsfield*.

THERE is no creature which creepeth on the earth but God provideth its food; and He knoweth the place of its retreat, and where it is laid up.—*The Koran*.

**PORTRAIT OF GLADSTONE**  
Given away with  
**The Western Advertiser**  
AND  
**WEEKLY LIBERAL,**  
The Great Family Newspaper of the West.

**SPECIAL FEATURES:**

1. Balance of 1880 Free to New Subscribers.
2. Agricultural Page, by Rev. W. F. Clarke.
3. Health and Disease, by a prominent Physician.
4. Legal Queries answered by W. H. Bartram, Esq.
5. Veterinary Department, by Prof. J. H. Wilson.
6. Teachers' Column, by J. Dearnsey, Esq., Inspector.
7. Woman's Kingdom, by Dame Durden.
8. Temperance, Sabbath School Lessons, etc.
9. Letters of Travel in Foreign Countries.
10. Reliable News and Commercial Reports, and latest Telegrams from all over the world.

**TERMS FOR 1881:**

Single subscriptions, \$1.50, or with Gladstone portrait (to pay postage and tubing), \$1.60. In clubs of Five or over, \$1.35, or \$1.45 with portrait, and balance of 1880 free to new subscribers.

**LIVE AGENTS WANTED IN EVERY SECTION. GOOD PAY.**

For free samples and terms to agents, address,  
**JOHN CAMERON & CO.,**  
"Advertiser" Office, London, Ont.

**PRESBYTERIAN  
YEAR BOOK  
FOR 1880.**

Edited by Rev. James Cameron.

**NOW READY,**

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

This publication was begun in 1875, and year by year has received favourable notices from our own press in Canada and the press of the United States, and also special favour and praise from the Assembly Clerks of various Presbyterian Churches.

The information contained in the issue for 1880, will be found unusually complete; and there are several illustrations of prominent church edifices.

**OPINIONS OF MINISTERS, ASSEMBLY CLERKS, AND EDITORS.**

"It contains complete information on almost every subject relating to the Presbyterian Church in the Dominion, and will prove of great value to the members of that denomination."—*Montreal Witness.*

"... This collection of varied and interesting information must secure for the work a cordial reception by all who take an interest in the position and prospects of the Presbyterian Church. It is printed, we may observe, in a neat, clear type, and its execution reflects credit both on the editor and the well-known firm by which it has been issued."—*Paris Transcript.*

"We seldom find, in so modest and unpretentious form, so much and so various ecclesiastical information. After a very exhaustive, yet concise, account of the Church, in her various branches in British North America, there is an account of the many families of our tribe 'scattered abroad,' acquainting us with even distant Australia. The relation subsisting between our Canadian brethren and us, ought to be, and must continue to be, of the very closest nature. It were well if our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient 'thesaurus' of valuable information."—*Philadelphia Presbyterian.*

"This is a 'handy-book' for Presbyterians, giving them a perfect plethora of information concerning their Church, in all its branches throughout the world. It is edited by the Rev. James Cameron of Chatsworth, who has thus done a great service to the Church of which he is an ornament and has rendered it inexcusable in any Presbyterian henceforth to be ignorant of the progress and position of his denomination."—*Palmerston Progress.*

"I need not say that I highly approve of your spirit and enterprise in compiling 'The Year Book of the Dominion.' You have rendered a great service to your churches, by whom your work should be extensively patronized, and your labour and editorial skill amply compensated. It is an admirable publication, and should be found in every Presbyterian habitation throughout the Dominion."—EDWIN F. HATFIELD, Clerk of Presbyterian Church, U.S.A.

Mr. Croil, of the "Presbyterian Record," says of the "Year Book": "It is one of the best thumbed periodicals in our office. Every Presbyterian should have it."

The "N. Y. Independent," a disinterested authority remarks: "It is one of the best ecclesiastical annuals published in THE WORLD. It not only gives complete denominational statistics for its own country, but for the Presbyterians in all parts of the world—the only Presbyterian Year Book that we know of that covers so much ground. . . . There are also general statistics of great value.

Price 25 cents per copy. Post Free on receipt of price.

**C. B. Robinson, Publisher,**  
5 Jordan street, Toronto.

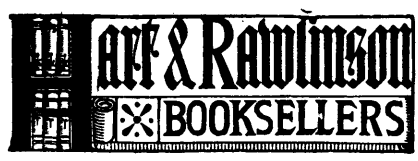
THE  
**Financial  
Association**  
OF ONTARIO.

**Dividend No. 3.**  
NOTICE IS HEREBY GIVEN that a DIVIDEND at the rate of  
**EIGHT PER CENT.**

per annum, on both the PREFERENCE and ORDINARY STOCKS of the Company, for the quarter ended 30TH SEPTEMBER has been declared, and that the same will be payable on the 28th inst.

The dividend on Stock on which TWENTY PER CENT., or more, has been paid, will be payable in CASH, and when less than twenty per cent., it will be applied in paying up such Stock.

By order,  
**EDWARD LE RUEY,**  
Managing Director.  
London, Oct. 4th, 1880.



"Princeton Sermons." By Chas. Hodge, D.D. Price. . . . .	\$3 50
"The Science of English Verse." By Sidney Laner . . . . .	2 25
"Discussions in History and Theology." By George P. Fisher, D.D., LL.D. . . . .	3 25
"The Difficulties of the Soul." By W. Hay M. H. Aitken, M.A. . . . .	0 90
"The Apostles of Our Lord." By Alexander Macleod Symington, B.A. . . . .	1 00
"Seek and Find." A Double Series of Short Studies of the Benedicite. By Christina G. Rossetti . . . . .	0 90
"Unto the Third and Fourth Generation." A Study. By Helen Campbell. . . . .	1 10
"A History of Classical Greek Literature." By Rev. J. P. Mahaffy, M.A. Two vols. . . . .	4 50
"Memorials of Frances Ridley Havergal." By her Sister. Special Canadian edition. . . . .	2 00
"Life and Letters of Horace Bushnell." . . . .	3 50
"The Life and Work of William Augustus Mechenburg." By Anne Ayres. . . . .	2 50
"Pastor's Visiting Book." Arranged by Rev. W. T. Beatty. . . . .	0 85

Mailed post free on receipt of price, by  
**HART & RAWLINSON,**  
PUBLISHERS,  
5 KING ST. WEST, TORONTO.

**JUST PUBLISHED.**

44 pp. Price 10 Cents.

**DOCTRINES OF THE  
PLYMOUTH BROTHERS.**

By Rev. Professor Crookery, M.A., Magee College, Londonderry.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.

In quantities, \$8 per 100.

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

50 All Gold, Chromo and Lithograph Cards (No 2 alike,) with name, 10c. 35 Flirtation Cards, 10c. Game of Authors, 15c. Autograph Album, 20c. All, 50c. Clinton Bros., Clintonville, Conn.

**JOHN KAY**  
HOLDS THE  
LARGEST AND BEST SELECTION  
OF

**CARPETS**  
IN THE DOMINION,  
Comprising Axminster, Wiltons, Brussels, Tapestry, Kidderminster, also Oilcloths and Linoleums.

Everyone requiring Carpets should call and inspect the Stock.

The Largest Carpet Establishment in Canada.

**34 KING STREET WEST.**



Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and

**—CURES—**

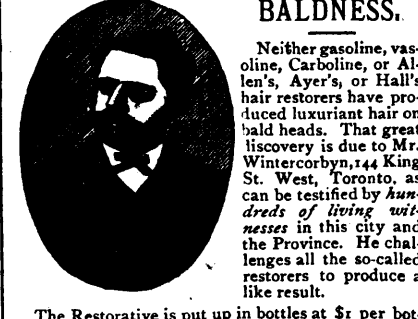
**Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever and Ague, Paralysis, Chronic Diarrhoea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and**

**ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.**

**PERUVIAN SYRUP**

Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.

SETH W. FOWLE & SONS, Proprietors, 86 Harrison Avenue, Boston. Sold by all Druggists.



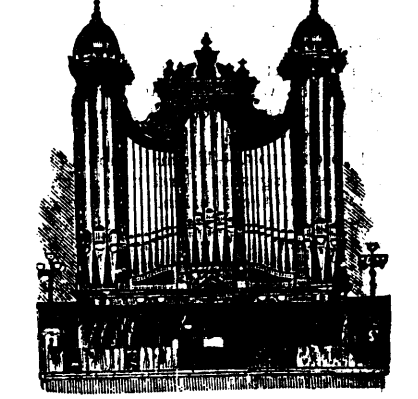
The Restorative is put up in bottles at \$1 per bottle, or six for \$5. For further information, address **CHARLES MAITLAND WINTERCORBYN,** 144 King Street West, Toronto.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

**AGENTS WANTED EVERYWHERE** to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.

**\$72 A WEEK.** \$12 a day at home easily made. Costly outfit free. Address **TRUX & Co.,** Augusta, Maine.

**S. R. WARREN & SON,**  
**CHURCH  
ORGAN BUILDERS**  
(LATE OF MONTREAL)  
Builders of the Organs in St. Andrew's and the Erskine Churches, Montreal; St. Andrew's (new and old), Toronto; The "Metropolitan" and St. James Cathedral, Toronto, and all the largest Instruments in the Dominion.



Their premises are the most complete and extensive to be found on this Continent, and having abundant facilities as well as an experience extending over forty years, they are in a position to warrant the highest attainable standard of excellence, and can offer the lowest range of prices and most favourable terms.

Churches requiring Organs are respectfully requested to correspond with us.

**FACTORY AND WAREROOMS,**  
Corner Ontario and Wellesley Streets  
**TORONTO, ONT**

**CHEAP SERIES OF LECTURES.**

FIVE LECTURES BY

**REV. JOS. COOK.**

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
- II.—SOLAR SELF CULTURE.
- III.—PHYSICAL TANGIBLENESS OF THE MORAL LAW.
- IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
- V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

**SECOND FIVE LECTURES.**

48 pp., PRICE 20c

- VII.—THE FIRST CAUSE AS PERSONAL.
- VIII.—IS CONSCIENCE INFALLIBLE?
- IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
- X.—THE LAUGHTER OF THE SOUL AT ITSELF.
- XI.—SHAKESPEARE ON CONSCIENCE.
- XII.—MAUDSLEY ON HEREDITARY DESCENT.

Copies mailed to any address on receipt of price.

**THIRD FIVE LECTURES.**

48 pp., PRICE 20c.

- XIII.—MAUDSLEY ON HEREDITARY DESCENT.—Continued.
- XIV.—NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
- XV.—DARWIN'S THEORY OF PANGENESIS, OR HEREDITARY DESCENT.
- XVI.—DARWIN ON THE ORIGIN OF CONSCIENCE.
- XVII.—HERBERT SPENCER ON HEREDITARY DESCENT.
- XVIII.—MARRIAGE AND HEREDITARY DESCENT.—1.
- XVIII.—MARRIAGE AND HEREDITARY DESCENT.—2.

Copies mailed to any address on receipt of price.

The three pamphlets containing the above most interesting lectures—144 pp.—will be mailed postage prepaid, on receipt of Fifty Cents

**C. BLACKETT ROBINSON,**  
Jordan Street, Toronto.



PUBLISHER'S DEPARTMENT.

THE greatest popularity of Dr. Fowler's Extract of Wild Strawberry is where it has been longest known.

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc.

TRY BURDOCK BLOOD BITTERS, the great system renovator, blood and liver syrup, acts on the bowels, liver and kidneys, and is a superb tonic.

INDIGESTION.—The main cause of nervousness is indigestion, and that is caused by weakness of the stomach.

THE GREAT TRIUMPH of the nineteenth century is the great medical climax; Burdock Blood Bitters, cures all diseases of the blood, liver and kidneys, nervous and general debility, and is the purest and best tonic in the world.

Births, Marriages, and Deaths.

DIED.

At Simrole, Central India, on the 21st September, Edward Ernest, youngest son of the Rev. James M. Douglas, missionary at Indore, aged one year and seven months.

HAVE COURAGE.—You may suffer from scrofula or some foul humour, your liver may be congested your lungs diseased, your kidneys deranged, your joints distorted with rheumatism, you may be almost a walking skeleton, yet despair not; Burdock Blood Bitters has cured others—it may cure you.

MEETINGS OF PRESBYTERY.

TORONTO.—In the usual place on the first Tuesday of November, at eleven a.m.

OWEN SOUND.—At Owen Sound, in Division street Church, on 16th November, at half-past ten p.m.

PETERBORO.—Regular meeting in St. Paul's Church, Peterboro', on the second Tuesday of January, 18th, at ten p.m. Adjourned meeting at Cobourg, on the 26th October, at eleven a.m.

QUEBEC.—In Morris College, Quebec on the 2nd of November, at ten a.m.

HURON.—In Clinton, on the second Tuesday of November, at ten a.m.

BARRIE.—At Barrie, on Tuesday, 30th November, at eleven a.m.

KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 21st December, at ten a.m.

MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.

LINDSAY.—At Woodville, on Tuesday, 30th November, at eleven a.m.

GUELPH.—In First Presbyterian Church Guelph, on the third Tuesday of November, at ten a.m.

MANITOBA.—In Winnipeg, on the second Wednesday of December, at ten a.m.

LONDON.—In London, on the third Tuesday of November, at seven p.m.

BRUCE.—At Teeswater, on the 21st December, at two p.m.

WESTMAN & BAKER, 119 Bay Street, Toronto, MACHINISTS, & C. Manufacturers of the latest IMPROVED GORDON PRESSES. Printing Presses repaired and adjusted with despatch.



LATEST FALL STYLES IN BLACK SILK AND FELT HATS. LADIES' AND GENTS' FURS IN MINK, SEAL-SKIN, ETC. COLEMAN & CO., 55 King Street East.

TAPE WORMS! INFALLIBLY CURED with two spoons of medicine in two or three hours. For particulars address, with stamp, H. EICKHORN, No. 4 St. Mark's Place, New York.

R. R. R. Radway's Ready Relief CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES,

no matter how violent or excruciating the pain the RHEUMATIC, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS.

CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE,

NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE

FEVER AND AGUE cured for fifty cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S

Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloraux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

HEALTH---BEAUTY.

STRONG, PURE AND RICH BLOOD, INCREASE OF FLESH AND WEIGHT, CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease, Ulcers in the Throat, Mouth, Tumors, Nodes in the Glands and other parts of the system, Sore Eyes, Strumous discharges from the ears, and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flesh, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonder of modern chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them. If the patient, daily becoming reduced by the wastes and decomposition that are continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood, and this the Sarsaparillian will and does secure, a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Sold by druggists. PRICE, ONE DOLLAR.

Dr. Radway & Co., 32 Warren St. N.Y.

AND

439 St. Paul St. Montreal.

OPENING OF THE COLLEGES.

Students wanting their Winter Outfit of Clothing and Furnishings, will receive the usual liberal discount at our establishment. The Stock is this season larger and more attractive than ever heretofore.

R. J. HUNTER, Merchant Tailor, etc., Cor. King and Church Sts., TORONTO.



Andrew Mercer Ontario Reformatory for Females.

Tenders for Labour of Inmates.

Offers, addressed to the undersigned, will be received up to noon of

WEDNESDAY, 10th NOVEMBER,

for leasing for a term of five years the labour of fifty or more of the adult female prisoners committed to the REFORMATORY FOR FEMALES, TORONTO, together with the requisite amount of shop space, properly heated and lighted, which is all the Government will furnish.

Tenders will require to state the number of prisoners required, the exact nature of the industry it is proposed to carry on, and the amount of shop-room required.

Bonds for the due fulfilment of the contract will be required. The highest or any tender will not necessarily be accepted.

The shops and premises may be seen any day, between the hours of two and five p.m., and any further information may be obtained from the undersigned.

J. W. LANGMUIR, Inspector of Prisons and Public Charities.

Parliament Buildings, Toronto, 26th Oct., 1880.

500,000 ACRES

Farm Lands in Manitoba and the North-West for Settlers. Several Blocks well suited for Speculators. Lots in the rising towns of Shoal Lake, Selkirk, and Emerson, Cheap. ARCHIBALD YOUNG, Manitoba Land Office, 13 Wellington St. East, Toronto.

1,000,000 Acres Choice Lands In the Great Wheat Belt For sale by the WINONA & ST. PETER R. R. CO. at \$2 to \$6 per Acre, on easy terms, at low interest. Lowest fare and freight. Fare refunded to purchasers. A climate unsurpassed for healthfulness. The best market facilities. \$3 Guide and Maps giving full information FREE. Address CHAS. E. SIMMONS, Land Commissioner of Chicago & Northwestern Railway Co., Chicago, Illinois. Mention this paper.

The Purest and Best Medicine ever Made. A combination of Hops, Buchu, Mandrake and Dandelion, with all the best and most curative properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease can possibly long exist where Hop Bitters are used, so varied and perfect are their operations. They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating. No matter what your failings or symptoms are what the disease or ailment is use Hop Bitters. Don't wait until you are sick but if you only feel bad or miserable, use them at once. It may save your life. It has saved hundreds. \$500 will be paid for a case if they will not cure or help. Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters. Remember, Hop Bitters is no vile, drugged drunken nostrum, but the Purest and Best Medicine ever made; the "INVALIDS FRIEND" and "HOPE" and no person or family should be without them. D. J. C. is an absolute and irrefutable cure for Drunkenness, use of opium, tobacco and narcotics. All sold by druggists. Send for Circular. Hop Bitters Reg. Co., Rochester, N.Y. and Toronto, Ont.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

PRESBYTERIAN Normal Class Teacher,

OR A

PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN.

Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage.

C BLACKETT ROBINSON, 5 Jordan St., Toronto

HOPE FOR THE DEAF

Garnore's Artificial Ear Drums

RESTORE THE HEARING and perform the work of the Natural Drum. Remain in position without aid, and are not observable. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. Address GARNORE & CO., 8. W. Corner 5th & Race Sts., Cincinnati, O.

NEVER WASTE

Your time or money renting a farm when you can BUY on your OWN TIME and TERMS a

Fine FARM and HOME

With the BEST MARKETS almost at your door. 300,000 ACRES Finest Farming Lands in the World. Easy payments. Long time. Low rate of interest. For terms, address O. M. BARNES, Lansing, Mich.

10 NEW AND BEAUTIFUL JAPANESE Cards, 10 comic, and 10 new transparent, just issued, with name on all, 10c. Agent's complete outfit, 10c. 10 samples, 3c. stamp. Blank Cards for printers at lowest rates. Queen City Card House, Toronto, Ont.

FARMER STOP!

Renting and Working cheap, unproductive, worn-out Soil and BUY A FARM of your OWN from our

1,000,000 Acres of

Finest Farming and Stock Raising Lands in the World Very best Climate, Soil and Markets. Low prices. Long credit (or large discount for cash.) Address J. H. DRAKE, Land Com'er, ST. PAUL, MINN.

Agents Wanted for the Pictorial BIBLE COMMENTATOR

Embodies best results of latest research. Bright and readable. 475 Illustrations. Many new features. Sells to all classes. Low in price (Only \$8.75). Extra terms. BRADLEY, GARRETTSON & CO., Brantford, Ontario.



BETTER THAN A DOCTOR

Jane Taylor's Health Book, 64 pages, large 12mo, 60 illustrations, strongly bound in cloth and boards, with a loop to hang it up by. In simple language it tells children (and old folks) all about themselves, best ways to eat, sleep, sit, walk, dress, bathe, all about the hair, teeth, nails, and a thousand other things necessary to know to promote long life, health and happiness. Hang it up where children can consult it. Refer them to it in answer to their inquiries, or to show them the reasons for your advice. It almost guarantees them good health and good health. "It is the best book of the kind ever written."—Hall's Journal of Health. Sent by mail for two silver dimes, or seven 8c stamps. Address, B. W. Shoppell, No. 60 Bible House, New York.



Burdock Healing Ointment, carbated, should be used in connection with Burdock Blood Bitters for curing ulcers, abscesses, fever, sores, etc.

FINE MUSIC

By request, Franz Abt, the eminent composer, recently selected from Litolff's German Establishment (the greatest music publisher in the world), 148 pieces of music as representative of the best music by the greatest composers in Germany. As Germany stands first in music, this collection is, indeed, a rare one. Each piece is a gem. Printed by Litolff on fine paper, full size, giving both German and English words. The collection is divided into twelve portfolios (six of vocal and six of instrumental), each portfolio containing from nine to fourteen complete pieces. The portfolios are beautifully ornamented in colors and by full-page engravings—19 different engravings—making them exceedingly attractive for the music rack or stand. Price, 50 cents each, or the twelve for \$5.00. "The most desirable collection that has yet appeared."—Boston Gazette. To induce musicians to try this music, I will send one portfolio (only one) for 50 cents. Stamps taken. Address B. W. Shoppell, No. 60 Bible House, New York.