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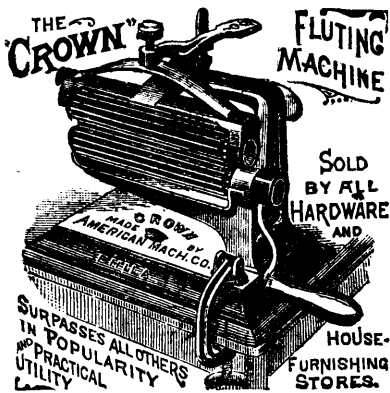
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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, MARCH 26th, 1880.

No. 21.

NOTES OF THE WEEK.

EVERYTHING seems to indicate that the French Government will rigidly enforce the existing, though for a good while past practically obsolete, laws against the Jesuits.

It is stated that at the close of the year 1879 there were in the world 10,207 members of the Order of Jesuits, an increase of 220 during the year and of 1,524 since 1869. Of the whole number, 2,104 are missionaries, and the rest, 8,103, are occupied in teaching.

MISS FIELDER, a missionary under the Baptist Board, at Swatow, China, has about twenty Bible women whom she has taught, and sends out two by two into hundreds of heathen villages. Five years ago most of these women were ignorant superstitious heathen; to-day they are earnest, intelligent Bible women. Such is the transforming power of the Gospel.

THERE is a "Rev." J. T. Breese going about the country with a most undesirable reputation. He claims to be a Congregational minister, but the "Canadian Independent" repudiates him in very plain Saxon. He is, from the published descriptions of him, apparently rather a scandalous person, and we should therefore advise all our readers to give him and his proposals a very wide berth. Such "tramps" do a very great amount of harm. Imposition in any case is very bad, but imposition under the cloak of religion is specially detestable.

SOME months ago the Rev. George Brown, superintendent of Wesleyan Missions in Fiji, was severely criticised for hostily organizing and successfully leading an expedition against those cannibals who had eaten up his teachers. Although in this way he had saved the lives of the remaining missionaries in that part of the field where the attack had been made, it was thought to be rather an exceptionable mode of preaching the Gospel of peace and good will to men. The latest London exchanges announce the receipt of telegrams stating that after an inquiry into the circumstances, the whole case was quashed by the Judicial Commissioner's Court.

REV. T. R. SAMPSON, missionary, announces the important fact that the Minister of Education of the Kingdom of Greece, has issued an order to school inspectors to add the New Testament to the reading books of the schools of the nation. The demand for it has become so great that the missionary depositaries there are not able to supply it, and an enterprising publisher has issued the Gospels, and is getting out the other parts as quickly as possible. Before this order it was with difficulty that the missionaries could sell a thousand copies a year in all the kingdom, and there was no native publisher brave enough to risk his money and his reputation in publishing the book.

THE Rev. Nathan Sites, an American Methodist missionary in China, was recently beset by a mob at Yenping-foo, and seriously injured with clubs and stones. If a magistrate had not interfered, he would have been drowned by the infuriated populace. This attack which came so near proving fatal, is set down, we observe, to the account of the "hoodlums" of San Francisco. Yenping-foo men having suffered there at the hands of these California "Melican men." It was but natural that the kinsmen and neighbours of these persecuted Chinamen, inflamed with resentment, should lay hands on the first American that fell into their hands, even though the sufferer in this case was one who had done them no injury, but was trying to do them good.

PROFESSOR CANDLISH of the Free Church College, Glasgow, has entered into a correspondence with the Rev. Dr. McLachlan with reference to an assertion made by the latter that Professor Candlish was said to maintain that there was in man an inner light and authority higher than the Word of God; and that his

teaching in the Glasgow Theological Hall was dangerous and unsettling. At a Presbytery meeting at Glasgow on the 25th of February, Professor Candlish read the correspondence, and stated that what he taught was that the Spirit witnessed by and with the Word of God in their hearts. He maintained that his teaching on that subject was that of Luther and Calvin, Owen and Gillespie, the fathers of the Secession, Thomas Chalmers, Robert Candlish, and C. Hodge. The members of the Presbytery expressed satisfaction at the explanation made by Professor Candlish, but deferred to give any expression of opinion on the correspondence until the matter has been dealt with by the Presbytery of Edinburgh.

A WRITER of the "London Gossip" in the Birmingham "Daily Post" says: "The greatest mystery still prevails with regard to the ruin, public and complete, which has so suddenly overtaken that spoiled child of the Roman Catholic Church, Monsignor Capel. The sale of his furniture and effects, even to the very keepsakes he had received from grateful converts, has taken everybody, perhaps even himself, by surprise. The great work in contemplation by Monsignor Capel—that of founding a Roman Catholic public school upon the plan of Eton and Westminster—remains unfulfilled. The ground on which the school was to have been built has been sold, and if ever the dream should be realized, another locality will have to be chosen. The sale of the whole of the personal property, even to the vestments worn at the altar by Monsignor Capel, seems bad enough, but even that does not give such a tangible clue to the mystery as the bringing to the hammer of poor Bruno, the collier, the friend and companion of his master, the pet and plaything of the guests at Cedar Villa—Bruno, who was wont to display his talents with such delight to the cluster of juvenile visitors who would gather beneath the great cedar tree to behold the magnificent creature jump with three cheers for the Pope, and slink away with a vicious growl at the name of Bismarck."

DEAN STANLEY has again given expression to his independence, and his aversion to the views of certain magnates of the Church of England, who, at a recent meeting of the Society for the Propagation of the Gospel, took occasion to fire off their opposition to Bishop Colenso. The Dean rose and said: "As a propagator of the Gospel, Bishop Colenso will be remembered long after you are dead and buried." This was the signal for a storm, but the Dean quietly stood and presently said: "I will not be restrained by this mockery, this ridicule, these jeers. There will be one bishop who, when his own interests were on one side, and the interests of a poor savage chief on the other, did not hesitate to sacrifice his own, and with manly generosity, for which this Society has not a word of sympathy, did his best to protect the suppliant, did not hesitate to come over from Africa to England to plead the cause of this poor unfriended savage, and when he had secured the support of the Colonial Office—unlike other colonial bishops—he immediately went back to his diocese. For all these things the Society for the Propagation of the Gospel appears to have no sympathy; but you may depend upon it that outside these walls—in the world at large—whenever Natal is mentioned they will win admiration; and posterity will say that among the propagators of the Gospel in the nineteenth century, the Bishop of Natal was not the least efficient."

THE Earl of Derby, speaking at the meeting of the London Coffee Tavern Company on the 25th of February, in recommending habits of temperance to the working classes, made use of some forcible arguments. "We have," he said, "heard a great deal recently about the peasantry becoming owners of land and having gardens, fields, and farms of their own. Now, an acre of good agricultural land is worth, on an average, about £60, or, as nearly as possible, 3d. for every square yard. I wonder how many working men consider that, when they order threepenny worth of beer or spirits, they are swallowing down a

square yard of good agricultural land. Or, to put it in another way, supposing out of our national drinking bill of £140,000,000 we could annually save £60,000,000, and supposing this moderate reduction were continued for ten years only, how much land do you suppose that the working classes could buy out of that saving? It is a very simple sum—10,000,000 acres, or just one-eighth of the whole soil of this island. I recommend that as a subject of profitable meditation to those concerned in such matters. I do not think the great consuming classes sufficiently understand how completely the publican and the tax-gatherer are one and the same person, as far as they are concerned. I do not think they quite realize, when they order sixpennyworth of spirits, that they are handing over 5d. as their gift to the Chancellor of the Exchequer. If they did realize that, it is quite possible that some of them would repent of their liberality." If a large number in Canada, also, would ponder his lordship's words and take his advice there would be very little need for much talk about charity and charitable institutions.

FROM the annual report on the schools of Japan for the year 1877-8, it appears that in the seven grand school districts or areas into which the empire is divided, the number of elementary schools established was 25,459, of which 24,281 were higher schools, and 1,178 private—being an increase of 794 public schools and a decrease of 282 private schools, shewing a net increase of 512 elementary schools. The number of teachers employed was 57,933—56,658 males and 1,275 females. This shews an increase of 7,364 male and 279 female teachers over the number employed during the preceding year. The number of pupils in these schools was 2,162,962—of these 1,552,410 were boys, and 543,768 girls in the public schools and 42,332 boys and 24,452 girls in the private. The average attendance at the 25,459 schools was about 85 pupils per school. Compared with the attendance at the schools during the previous year, these numbers shew an increase of 58,287 boys and 41,881 girls at the public schools. There is, however, yet a vast proportion of the children in Japan of school age, in fact the great majority of them, who do not attend school at all. Thus out of a school population of 5,251,807, only 2,094,298 received instruction, while 3,158,870 attended no school whatever, or received instruction of any kind. The number, however, of those who attend school is rapidly increasing, and while the attendance of boys at the schools increased 3.93 per cent. during the year the attendance of the girls increased 8.34 per cent. The percentage in the number of female teachers employed is also sensibly increased. It is noted that while there was a decrease of 111 male teachers in the private schools, there was an increase of eighteen female teachers in the same schools. In the public schools the increase was more marked, it being fourteen per cent. of male teachers as compared with an increase of twenty-three per cent. of female teachers employed. This increase may be accounted for from the fact, that during the year two additional Normal Schools, exclusively for females, were established, and five others already established were opened to females, which had been previously closed to them. The facts indicate a gratifying and growing interest in female education in this old Eastern empire. It is an evidence of the appreciation in Japan of the care and culture of women, which is characteristic of European and American civilization, with which that empire has within the last few years been brought into close contact. The income of the higher schools for the year is set down at \$6,700,000. Of this sum, \$2,688,000 were derived from "school district rates," \$736,000 from "voluntary contributions," \$393,000 from school fees, and \$545,000 from the Government. The expenditure was \$5,365,000. Among its items are \$2,640,000 for teachers salaries and \$424,000 for books and apparatus. The value of school-houses in the empire is estimated at \$3,164,000; of sites, or school grounds, \$265,000; of school apparatus \$1,051,000, and of school books \$816,000.

OUR CONTRIBUTORS.

THE HEAVENLY SHEPHERD.

A SERMON BY HUGH LAMONT, D.D., DALHOUSIE MILLS, ONT.

"The Lord is my shepherd; I shall not want."—Ps. xxiii. 1.

To the dweller in this western hemisphere the office or vocation of a shepherd is all but unknown.

In countries, whose topography does not present a succession of glen, mountain, and wild-wood, and wherein the allotted portions of land are necessarily small, and protected by fences, the flock in each enclosure are few in number, and do not require the care of a professional shepherd.

Were it not, therefore, for the description of travellers, Americans, and indeed, a large moiety of the inhabitants of Europe would have but a faint practical idea of the status, and the natural, as well as acquired qualifications, of the eastern shepherd—of such a shepherd as the Psalmist spiritualized, when he poured forth exultingly his soul's full confidence in the Lord.

Although there is something, indefinable by ordinary powers of expression, in the words under consideration, "The Lord is my shepherd," that conveys to the sincere and humble believer, in any spot of earth, a glorious and unqualified trust, an elevating confidence and holy hope in his God and Redeemer, yet it may not be out of place to make a brief inquiry into the nature and consequence of the office of a shepherd, as it existed, and still exists, in Palestine,—in that holy land, wherein dwelt the author of this precious song—himself the Shepherd King of Israel.

One writer says of the Bedouins, "They are essentially a pastoral people; their only riches are their flocks and herds; their home is in the wide desert, and they have no local attachments; they seldom remain above one month in one place, but wander about from well to well." In fact, the life of a Bedouin, his appearance and habits, are precisely the same as those of the Patriarchs of old. Abraham himself, the first of the Patriarchs, was a Bedouin; and four thousand years have not made the slightest alteration in the character and habits of this singular people. Read of the Patriarchs in the Bible, and it is the best description you can have of pastoral life in the east at the present day.

In considering and endeavouring to bring out the full import of the sublime exordium of this Psalm, it seems natural to advert to the frequency wherewith this figure—the comparing of our Lord to a shepherd—is used by the sacred writers, and likewise to the beauty and applicability of the metaphor.

We find Isaiah, the prophet, who spoke more of Jesus Christ than the rest, portraying our Saviour in this wise, "He shall feed His flock like a shepherd" (Is. xl. 11). Jeremiah and Ezekiel also describe Christ as a shepherd; and two of the minor prophets refer to the coming Messiah in the character of a shepherd; and Matthew, in giving a prefiguration of the great and final day of account, says, "And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32).

In the tenth chapter of John's Gospel we have a beautiful allegory, in which the principal character portrayed is the "Shepherd of the sheep."

How convincingly simple and earnest must all this have been to a people, who were hourly conversant with the duties and cares of a chief shepherd.

It would seem as if God, in His providence, had ordered that the life, occupation, and character of the Bedouin shepherds should remain unchanged, to the end that the Christian world should never be at a loss for the full understanding of those passages, in which the "lambs of the flock" are assured of the love and care with which they are tended.

In order that there might exist no dubiety—no wavering faith as to the identity of the "Chief Shepherd," we find St. Peter exhorting the minor shepherds the pastors of the flock which he was addressing, in these words, "Feed the flock of God"—"and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away (1 Peter v. 2-4).

Pursue the allegory as to its applicability, and how wondrously does it present to us a lively image of the manner in which our Saviour fulfils the duties of His spiritual pastorate.

The earthly shepherd's duties are to find pasture,

food for those helpless ones committed to his care; and what a plentiful repast of soul-food does the Spiritual Shepherd spread out for His flock! He sees that the tender lambs, just initiated into his fold, are supplied with milk fitted for them. When tired with a journey through a world lying in wickedness He takes them in His arms, and carries them heavenward. He spreads the shield of love and protection over those tender believers, whose faith is not yet strong enough to stand against the buffetings and scornings of the world. Their faith is increased day by day from the rich pastures of His word, by the experience of the saints and patriarchs of old, as they grew in grace, by the comforting assurance of David in his inimitable lays of Zion, and by the precepts and examples of the minor shepherds whom He sets over them.

Do they err in conduct, or wander from the fold? The example of the prodigal son, returned, under the influence of true repentance for sin, to his father's house; the penitent David, humbled in dust and ashes on account of his fearful transgression, seeking mercy and obtaining it; the earnest call, "Turn ye, turn ye, why will ye die," resounding in their ears; and mercy for even the chief of sinners unconditionally promulgated, "Believe in the Lord Jesus Christ," bringing hope and comfort to the weak and erring soul—all alike proclaim that the Chief Shepherd willeth not that any should perish, but that all should turn to Him and live; and, as they grow in grace, how lovingly are they tended, how carefully are they trained into a knowledge of their own distinctive names and duties within the fold. From tender sucklings they become leaders in the flock; they know their names, and are recognized by the Chief Shepherd; their duty is not merely to follow His leadership, but to teach others to obey His call; to instruct those, who, as yet, are not acquainted with the times and seasons when fresh pastures are needed; and they are amply provided in those places, whither the Shepherd willeth to lead them. How gradually, but how surely they go on from strength to strength from one degree of grace unto another; until, finally, they are, when overtaken with worldly sorrows, with present want, or future forebodings of evil, enabled to cry out with the Psalmist, in the very ecstasy of exultant faith, "The Lord is our Shepherd; we shall not want."

Moreover, the assurance conveyed in the second affirmation of the sentence is of mighty import.

In a few short words it conveys a world of comfort to the human soul. With the majority of the sons of Adam the dread of even the want of things temporal is a constant and mind-harassing feeling.

Our daily bread is a matter of paramount importance to the great mass of human beings.

The primeval annunciation, "In the sweat of thy brow thou shalt eat bread," has been fulfilled to the very letter. Millions of the sons of Adam cannot obtain, even by the sweating of their brows, a sufficiency of bread; yet, even among the lowliest of the lowly, men and women have been found, who were, and are, unquestionably members of the same flock with King David, who amid the privations of daily penury and toil, can utter in heartfelt assurance "The Lord is our Shepherd; we shall not want."

The first partakers of divine grace, under the dispensation of the Gospel, were the lowly fishermen of Galilee. The religion of Christ is pre-eminently the religion of the lowly-born. It is not among the high ones of the earth that the brightest triumphs of His grace have been found. Amid trials and temptations, amid sorrow and persecution, down in the caves of the earth, and aloft on the inaccessible mountain-top, the sheep of the Saviour's fold have been enabled to cry in sincerity and truth, "The Lord is our Shepherd; we shall not want;" and to testify by their heroic sufferings to the truth of that religion, which enables the sufferer in the cause of righteousness to taste of the exceeding riches of grace, even when enduring the severest tortures, when tied to the stake, and surrounded with the fires of torment; or stretched on the rack, and their torments multiplied by the mocking exhortations of the myrmidons of Antichrist.

"Shall not want!" How short, how simple the words, yet how strong, how comforting the faith expressed. "Shall not want!" What? Food to eat, and raiment to put on, in times of ordinary trial of the soul's faith; shall not want a covert from the storm, nor a refuge from the tempest, when nature rages and is convulsed in elemental war; but, above

and beyond all things earthly, shall not want consolation and soul-strength, when Satan and his legion emissaries wage demoniac war for the eternal possession of man's immortal existence.

"Shall not want!" After time and all its shadows shall have fled, they shall not want a bright home in heaven,—the great fold of the Chief Shepherd—wherewith His sheep shall pass, "by Him," and laud His name throughout the ages of eternity.

There is no such word as *want* in the vocabulary of heaven; there all is sunshine and enjoyment, and there shall all the sheep and lambs, who are truly of His fold on earth, reign and sing in an everlasting and never ending hallelujah.

There is only one legitimate way of admission into this great and glorious fold: it is only by the door, and under the recognition of the "Chief Shepherd," that the true sheep find access. Goats may, and do get in by the window, and pass among men as sheep, but the "Chief Shepherd" can, and will "separate the sheep from the goats."

Many there are, who know not Christ, but, after the manner of Simon Magus, seek to purchase the Holy Ghost, and secure places in heaven through the influence of money. They build and endow churches, they are exemplary in their waiting on ordinances, and in all outward observances true lambs of the flock; but, just as surely as they have not entered in by the door,—by an humble and unqualified belief in the merits of a crucified Redeemer,—they will be rejected from the joys of the Redeemer.

This is a great point to be always borne in mind by those who seek towards Zion: for, "there is none other name given under heaven, whereby we must be saved, but the name Christ Jesus."

It may be profitable to contemplate briefly the various circumstances and periods, at which different individuals are induced to seek towards heaven, to gain an entrance into the earthly fold of the Redeemer, and secure for themselves an interest in the great atonement.

Some there are who, like Timothy, know the Scriptures from their youth; and through the infinite grace of God, combined with the instructions and example of pious parents, who are themselves sheep of the fold, attain to a saving faith at an early age. Such minds must be capable of entertaining a true estimate without proving it experimentally, of the hollow rottenness of worldly pleasures, and of their utter inadequacy to satisfy the desires and wants of an immortal soul. They are peculiarly favoured of the "Chief Shepherd:" they taste and see that the Lord is gracious, without going through the trying ordeal, which, with all men who are not given over irreclaimably to Satan, eventuates in feeling the utter vanity of all earthly pleasures and possessions, when weighed in the balance with the unsearchable riches of Divine grace.

Some are called within the fold in the very heyday of youth and pleasure: a sudden bereavement, the pining away and dropping into the grave of a beloved associate, the bringing nigh of themselves to the gates of death, or the warning voice of a faithful minister of Jesus calls their attention from the fleeting vanities of time, and teaches them the great lesson, that they have immortal souls, that can only be fed and satisfied with spiritual food.

Others there are, who, by a practical demonstration of the perishable nature of worldly wealth, by the failure of some well-schemed enterprise, see, not only, that they are not on the road that leads to eternal safety, but, that the Chief Shepherd is displeased with them, and are graciously guided and strengthened to seek the strait and narrow way that leadeth to life: to seek and find the door of the fold, which alone affords the true way of entrance upon the Christian pilgrim's path.

And again, there are many, who, only at the eleventh hour, are induced to set their faces seriously towards Zion. They are those, who could not possibly be convinced of the utter worthlessness of the pleasures of the world, but by tasting and proving them in their own individual experience: men of robust body, of daring intellect, of subtle reasoning powers become proud of these natural gifts, and, instead of being humbly thankful for them, amid the hills of science and the depths of philosophy seek to find a satisfying pasture for the cravings of their immortal souls,—and seek in vain.

But, how vain their aspirations! how miserable their delusions! they are forced by the promptings

of their unsatisfied longings to seek for something higher than earth can give, and to listen to the proclamation of incarnate Deity, "I am the way, the truth, and the life? no man cometh unto the Father but by Me." Happy they, who seek and obtain entrance to the flock of Jesus; ay, and happy they, who of His infinite mercy, are, even at the eleventh hour brought into the fold: and, oh! how consoling must it be to those, who are seeking the way to happiness, to know that there are others, now in the fold,—who have gone before,—who are earnestly watching them approaching the shore, and praying the Chief Shepherd, even Christ, to guide them to Himself, in whose hands alone are the portals of salvation and eternal life. Amen.

REVIVALS AND EVANGELISTS.

MR. EDITOR,—Your own recent articles and the letters of correspondents upon these topics have brought before the Church once more a subject, of which the difficulties are confessedly great, but the importance such as to warrant the fullest and most careful consideration. Now it would be well to recognize at the outset that there are some points upon which there is scarcely room for any difference of opinion, such as that revival has always been

A NORMAL FEATURE OF THE CHURCH'S LIFE.

It is evident from this that revival enters into the divine plan of the Church's career. This is plain in the past, and the tone of prophecy seems to indicate its ever greater prevalence in the future. Probably there would be found as general an agreement as to the

IMPORTANCE OF REVIVAL

to the progress of the Church. Without it the glorious history of the first three centuries would be very different from what it is, and we may safely say the same of the last three. For the approaching age it is hard to imagine the Church realizing the splendid triumphs in store for it without mighty revivals. By this term let it be once for all understood that I don't for a moment include all that passes by that name in modern times, but simply those awakenings to intense realization of divine truth as to the sinner's awful state, the Saviour's mighty grace, and the believer's priceless privileges, to which the Church has from time to time been awakened, and in which she has found unwonted freedom, joy, and energy in life and work. It is just possible that, even with this explanation, there are some who would hesitate to admit that revival is the

CHURCH'S GREAT NEED

at the present hour. Yet it is a happy thought that their numbers are so small and their attitude so listless as not to call for lengthened consideration. Prolonged discussion of these preliminary points it is to be hoped is not necessary, else could they be easily and amply established. We may at once proceed to the natural conclusion that if revival be so important and desirable it should be sought with corresponding eagerness and resolution. Regarding the

PROPER MEANS

to be employed, while there is much upon which men equally earnest would differ, let us see if there be not important points upon which all would agree. It would be hard to find one among professed Christians who would not, in theory at least, approve of

SPECIAL PRAYER

for revival, as from God alone it can be obtained and He has given us marked encouragement to seek it from Him in that way—such promises that we may set about it with the absolute confidence that if sincere and consistent, we shall speedily see the answer given—just as speedily as we are prepared to receive it. But then those two words *sincere* and *consistent* imply a great deal. They imply an amount of enlightened consecration and diligence which it is to be feared are not so common as they should be amongst a people bought with blood and baptized with the Holy Ghost. Still let us joyfully recognize the fact that there are many honestly seeking to know what is right and best to do in this matter. To such I would say are we not, by special prayer, pledged to

SPECIAL EFFORT?

Do not *sincerity* and *consistency* in the one necessarily include the other, as inevitably as sowing and reaping are implied in the prayer for a harvest. This I hold to be the *rationale* of continuous services, with after meetings for personal dealing, and the other methods which may, as found desirable, be employed

in "evangelistic work." And now the next inquiry leads us into the very heart of the question.

BY WHOM

are these special services to be rendered? Being, I trust, Scriptural and logical, I cannot close my eyes to the obligations just reached, but, being Presbyterian, and believing that Christ intends all such work to be done by His Church and has for this purpose equipped her with all needed resources, I say, unhesitatingly, let this work be done by the Church itself through its existing ministers and elders, those in each locality being assisted if necessary (as will ordinarily be found to be the case) by men of the same classes who may be found to have special qualifications for the work. There are many such at the Church's command and there are white fields waiting for bolder thrust of the sickle. But meantime our Church is so engrossed with other schemes, some of them indeed urgent, but some which it is to be feared would come under the Master's ban, as injurious to faith (Jas. v. 44), while this most Christ-like and apostolic work is left very much to outsiders, whose peculiarities of manner and method, if not of doctrine, are often highly unsatisfactory to many. In this way our Church has suffered great loss in time past, and, to all appearance is about to suffer yet greater if no decided action is taken. The present hour seems a critical one in the Canadian and Presbyterian history of this question. The noble work, with all its honours and rewards, seems passing into other hands. I refer to the formation of the

CANADIAN EVANGELIZATION SOCIETY,

for the express purpose of doing among us on a non-denominational plan what so many feel the need of, and see no other way of accomplishing. To its support morally, and probably materially, some of our most godly and enthusiastic elders and others are publicly pledged. And there is little doubt that as their operations progress they will have the sympathy, the prayers and the help of many more of both ministers and people. Could not our Church get on a little longer without any more degree conferring schemes and give a little more thought and enterprise to its instrumentalities for reaching the masses, awakening the careless, and stimulating the indolent? If she would but, instead of bewailing her leanness, arise and stretch forth her right arm, she would find it at once filled with strength, spiritual and material, in abundance. God grant it! *March 12, 1880.* GOSPELLER.

UNCLE JOHN.

DEAR UNCLE,—You have heard, I expect, by this time that I have left home for the far west. It is a whole year since that visit to you, which is never forgotten by me. Before I left I wanted so much to see you, but had not time. More than that, I had to scrape together all the little cash I could for my journey, etc. But already, since I came here I have begun to think of you far more than I used to do at home. We had crowds of people in the journey—some deep snow—but here I am, a stranger among people from different parts of the wide world. You know that I have got not a very good education, some little knowledge of business and book-keeping, and a strong constitution. I am in a boarding house in this young growing town. Nothing to do yet. But I want to lie on my ears a little while to listen and look about me. How I should like to hear from you. Yours truly, *March —, 1880.* CHARLES SIMPSON.

DEAR CHARLIE,—Your letter took me by great surprise. I never heard a word about your new movements till I got your letter, and am sorry you are off without my seeing you—for when we may meet again who can tell? But I am glad you have written so soon from the west; and I will not let a day pass before replying to your letter, for I have always found that when it's clear a thing should be done, it's best to do it promptly. It may be very well perhaps to lie on your ears for a time, but you had better bear in mind the old saying about "mischief—for idle hands to do," and that the advice may be wisely attended to in temporal as well as higher matters, "Whatsoever thy hand findeth to do, do it with thy might." If any thing offer at all near the mark, it might be best to make a prompt beginning. And what you do, do faithfully and as well as you can, and the great Power that helps them that help themselves may lead you on

in due time to something better. That's the way, my boy, how not a few of our prosperous men started off in the battle of life.

You say you want to listen awhile and look about you. Well, take care what you listen to. Be a little chary of advices from any stranger at first. Begin by listening mainly to *information*, and exercise your own judgment and look up for direction. To look about you—all very good; but, my dear nephew, look within also. See that you look within. "As a man thinketh in his heart so is he." "The Lord looketh at the heart," and you will need daily to be looking to Him. See that you start off with the purpose to do what you feel to be right.

Just now you must feel in a sort of new world. How strangely Noah must have felt just after he had stepped out of the ark. What is he going to do first? Rear some sort of dwelling, or begin to do something to some bit of ground with a view to some speedy crop? Not he. There was something in his mind far more immediately important—to acknowledge God truly and becomingly in that new position, and to cast himself on His guidance and care and blessing. "And Noah went forth—out of the ark: and Noah builded an altar unto the Lord" (Gen. viii. 18-20). You have good sense enough to see what a grand example that is *for you* in your new position.

In closing this letter, I commend to your best attention the great charge to Joshua—a charge which rightly regarded may prove to you to be precious indeed—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: *for then thou shalt make thy way prosperous, and then thou shalt have good success*" (Joshua i. 8).

You will be a sight fit for angels to look on with interest, if you ponder this passage till it be stereotyped in your memory and settled in your heart.

Be assured of my interest in your welfare, and let me soon hear from you again. Truly yours,

March —, 1880.

JOHN TILTON,
A. B.

REVIVALS AND MESSRS. HAMMOND AND WALLACE.

The following letter from the Rev. Mr. Hammond was sent to the Chicago "Advance," as a reply to the charges of Mr. Wallace and printed in that paper on the 4th of this month:

"As soon as I read Mr. Wallace's letter from London, Canada, published in the 'Advance' of February 19th, I wrote him a letter, a copy of which I send you. It has occurred to me that it would be only just for you to publish it.

"REV. MR. WALLACE,—Dear sir, I am shocked at your letter in the 'Advance.' I am also surprised that Gen. Howard, who has known me for years, should have allowed it to appear, if he did so.

"Was it right for you to say that you co-operated in the meetings when you did so much to oppose them? It was generally known that you had very little sympathy with them from first to last, and attended comparatively few of them. I never in my life used the expression '*Jammed* the crown of thorns.' I had no crown of thorns with me in London; so, you see, there is one positive misstatement.

"I always take great care to warn people, both young and old, against indulging a false hope, and if you had been at the meetings more, you would have known this to be a fact. There were days devoted to the one theme, Scriptural evidences of a change of heart. These were repeatedly enumerated as follows: 1. A newly experienced love for God's people. 2. Love for the Bible. 3. Love for Jesus. 4. Love for prayer. 5. Love for the salvation of sinners. Bible texts were quoted to enforce these points. Bible truths were constantly before the people, and elucidated in every way.

"I am astonished that you should say 'it was not the Bible that was referred to, but some anecdote book.' It is true I frequently enforce Bible truths with illustrations, thus following the example of my Saviour, of whom it is said, 'without a parable spake He not unto them.'

"The letter which nearly all the ministers who united in the meetings in London, sent to the ministers in St. Catharines, contradicts your letter to the 'Advance.'

"With deep regret that you should have shewn such a spirit toward meetings similar to those ap-

proved of by multitudes of godly ministers in different parts of the world, I am, yours truly,
"Belleville, Feb. 23rd." E. P. HAMMOND.

MR. EDITOR, Your editorial in a recent issue on "Revivals and Revivalists," in which my name is mentioned in connection with Mr. Hammond's work, leads me to ask you for a chance to speak for myself. It was with the deepest regret that I wrote that article to the "Advance" which you quote. The only reason I penned it was because that journal was publishing grossly one-sided statements about the work, and it seemed to me needful in the interests of truth that our churches of all names should be informed of the serious defects in that work, which made it little short of despicable in the eyes of a great many Christian men. I would rather that my right hand should be palsied than that I should write one word against the work of God. But I do not speak against God's work when I criticize the work of man.

Mr. Hammond writes to the "Advance" a letter in which he says, "I had no crown of thorns with me in London; so, you see, there is one positive misstatement." I only put the case hypothetically, "Fancy a man frightening children, exhibiting a crown of thorns," etc. Mr. Hammond in his "Advance" letter seeks to convey the impression that because he "had no crown of thorns in London," he did not exhibit one anywhere. That is a piece of equivocation. He said repeatedly in London that he had exhibited one in other places, that the mere resting of it upon the brow would cause the blood to start forth, that he had got it during his Palestinian tour, that he regretted he did not have it in London. These statements can all be verified, it need be, by the evidence of the pastor of St. Andrew's Presbyterian Church, London. So much for the crown of thorns.

In the letter to the "Advance" Mr. Hammond says I did much to "oppose" the meetings. As that places me in a false position, I wish to set myself right. Mr. Hammond wanted me to "go it blind"—as the saying is—in the meetings. This I could not do, and I told him I could only go so far with him as my judgment would permit. This did not please him. He wished control of me, judgment and all. But that I would not grant to any man. To shew that I was not opposed to the meetings, except the absurd and deleterious in them, let me state the following facts. I publicly offered prayer in the church for his success. At a Thursday evening prayer meeting I earnestly pleaded with my people to judge the meetings kindly, as good was being done, as there was some wheat among a good deal of chaff. The morning meetings for one whole week were held in my church. Mr. Hammond at my request occupied my pulpit one Sabbath morning. Every night I could I worked in the inquiry meetings. Mr. Hammond sent a carriage for me to go to his farewell meeting. These are not very strong evidences of opposition, and I solemnly affirm that I never opposed the good in the meetings. I rejoiced in it, I prayed my God to bless it, I co-operated in it. And I should do so again were he to return to London. But I opposed the exaggeration, which led men to say that he was speaking falsehood; the sensationalism, which made men scoff and jeer at religion; and the egotism, which was perpetually talking about Mr. Hammond more than the soul's Redeemer. And were he to return to London I would oppose these things again, as I would hope any sober-minded man would oppose them in me.

If I were to make known Mr. Hammond's attempts to overcome my opposition, attempts of a most contemptible nature, there is not a place in Canada that would invite him to labour within its borders. But I will spare him this humiliation. For it is not annihilation of Mr. Hammond that I seek, but his rectification. And if he will but lop off what is such a serious detriment to his work, and confine himself to the blessed labour of holding up Christ, there is not a soul who will pray more earnestly than I, that the God of all grace and power may be his strength and stay.
R. W. WALLACE.

London, March 8th, 1880.

THE May anniversaries in the Broadway Tabernacle during the last two years have proved so satisfactory to the several societies and their friends, that the generous offer of the trustees, giving the free use of the building this year, has been accepted, and arrangements for the meetings during the week, May 9 to 16, have been perfected.

PASTOR AND PEOPLE.

THE DISENTHRALLED.

He had bowed down to drunkenness,
An abject worshipper,
The pulse of manhood's pride had grown
Too faint and cold to stir;
And he had given his spirit up
Unto the evil thrall;
And, bowing to the poisoned cup,
He gloried in his fall.

There came a change—the cloud rolled off,
And light fell on his brain,
And like the passing of a dream
That cometh not again,
The shadow of his spirit fled;
He saw the gulf before,
He shuddered at the waste behind,
And was a man once more.

He shook the serpent folds away,
That gathered round his heart,
As shakes the wind-swept forest oak
Its poison vine apart;
He stood erect; returning pride,
Grew terrible within,
And conscience sat in judgment on
His most familiar sin.

The light of intellect again
Along his pathway shone,
And reason like a monarch sat
Upon its olden throne;
The honoured and the wise once more
Within his presence came,
And lingered oft on lovely lips
His once forbidden name.

There may be glory in the night
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown;
More glorious is the victory won
O'er self-indulgent lust,
The triumph of a brave resolve
That treads a vice in dust.

—J. G. Whittier.

THE ROMAN CATHOLIC QUESTION.

To understand the papal policy on education, one must appreciate the difference between our common schools and those of Rome. It is well to compare them intellectually and morally, in their aims and tendencies, their principles and results; in their influence upon the character and future of the pupils, and their effect upon the respectability, safety, and prosperity of the State. This necessity is forced upon the intelligent Roman Catholic fathers and mothers who know that a papal decree on mixed education has no infallibility, who value American institutions and the rights of their children as American citizens, and who look with parental care to their fitting instruction.

Let the Jesuits once become to the State, as regards education, an *imperium in imperio*—let them, independently of the civil power, determine the character of the studies and the selection and approval of the teachers, taking care, as the Syllabus directs, that the schools shall not be in conformity to the will of the rulers or the prevailing opinion of the age, but shall be joined to the Roman Catholic Church—and on the principle that he who controls the education of a country controls its future, they may with reason regard their hoped-for control of the schools as the capture of the outworks and bulwarks of the Republic, whose guns may be turned against all that shall remain of its political and religious freedom.

But the antagonism between the Christian teaching given in our public schools in regard to chastity, truth, justice, etc., and that authorized by the Pope on these points, is, as will presently appear, very striking; and the views of the Roman Court as to the intellectual education which they approve for their subjects are equally opposed to those of the American people for what they demand for their children as the future sovereigns of the Republic.

Cardinal Cullen, in his evidence before the Educational Committee, given in their report of 1870, frankly states his opinion that education should be limited to "the three R's, the reading of the Scriptures, and the history of the Church. Too much education would make the poor discontented with their lot, and unsuit them for following the plough, using the spade, hammering iron, and building walls."

A view similar to that of Cardinal Cullen was expressed to Mr. Dexter A. Hawkins, of the New York bar, by His Excellency Cardinal Antonelli, who said

"that he thought it better that the children should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports. That the essential part of education was the catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential."

Without referring to similar statistics abroad of reformatories and industrial schools, we find at home census and police returns all telling the same story—that Roman Catholic schools, as compared with our own, are propaganda of ignorance, superstition, vagrancy, pauperism and crime; that they endanger society by recruiting the dangerous classes; that they burden society with a load of taxation; and that they endanger the stability of our institutions by debasing our civilization. We shall presently ask how far those influences are accounted for by the character of their teachings.

Mr. Hawkins has shewn from the United States census of 1870 the comparative number of illiterates, paupers and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one States, and by the public schools in Massachusetts. When they are arranged for more easy comparison, it is easy to appreciate the objections of Alderman Reardon and his friends, of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

TO EVERY 10,000 INHABITANTS.

Roman Catholic schools, illiterates, 1,400; paupers, 410; criminals, 160. Public Schools, 21 States, illiterates, 350; paupers, 170; criminals, 75. Public Schools of Massachusetts, illiterates, 71; paupers, 49; criminals, 11.

He also shewed that in the State of New York the Roman Catholic parochial school system turned out three and a half as many paupers as the public school system.

To an American who has not marked their progress in America and their plans as recently developed, the idea of the Jesuits confronting the Republic as it enters its second century with an intimation that they are about to control it, will seem strange as he recalls the eventful history of that order which has won in turn the detestation of all nations and the condemnation of the Church of Rome.

To-day the revived order appears to be at the head of the Church of Rome. The dogma of infallibility is pronounced the logical result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of that imperial race.

In America we are told that they have captured our great cities; that by their agents they manipulate the press and secure its silence; that they have revised for the American Encyclopædia the history of their intrigues and persecutions; that they have driven the Bible from the public schools, arranged terms with party leaders, secured grants of lands and moneys, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the Church over the State, and are preparing for greater triumphs.

That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State and the ecclesiastics who represent the Roman Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle field, and decided in the most terrible of conflicts, a religious war.—John Tay, in *The International Review for March, 1880.*

UNTIMELY WORDS.

A frightened child is to be soothed, not scolded. Any rebuke which it deserves is not to be given while it is almost wild with terror. A despondent man needs, for the hour, words of cheer rather than merited reproof. A clergyman who valued highly his loving wife's criticisms upon his words and manner in the pulpit, asked her not to tell him what she had noticed out of the way, when he was fresh from his

exhausting service; but to say all the encouraging words she could to begin with, saving her list of blunders until he had recovered sufficient nervous force to meet bravely their disheartening array. If a husband would find fault with his wife, or a wife with her husband, let it never, never be done before others. A rebuke under such circumstances is always untimely. To do it fittingly at any time requires wisdom, tact, and grace. If an author shews you a book of his, or an artist invites you to look at his latest painting, do not first point out the errors your quick eye observes there; but speak all the pleasant words you can of the work before you, and then, unless you have some very good reason for saying something else, unless there is some positive gain to be hoped for through your speaking—keep silence. "He that refraineth his lips"—at such a time—"is wise."

And if you find that you have had trouble, or have made it, through what you have spoken in hearty sincerity to others, do not console yourself with the thought that they were true words, kindly intentioned words; but consider well if they were fitting words, timely words—hence, prudent words. The speaking of untimely words may be a crying fault of yours—a fault to be recognized and battled, and by God's help corrected. The more you think it is not so, the greater is the probability that it is your besetting sin.

BETTER THAN SILVER AND GOLD.

"Silver and gold have I none," said Peter to the cripple at the beautiful gate of the temple; "but such as I have give I thee." The helpless man extended his long, thin hand for a penny; but instead, received a perfect cure.

Silver and gold are good in their places, and are not to be despised; but there is something better. They secure to us the comforts and luxuries of life, take away the fear of dependence, afford means of culture and refinement, and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are nothing worth when the steamer is sinking, or the flames pursue a man.

Health is better than silver and gold. Disease is bribed with heavy sums. The best skill of nations, and the climate of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while that life is fading away with a rapidity which his wealth cannot stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but it is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation cannot be bought. A man with a room full of gold may perish, and another be saved who does not have two coins to close his eyelids with.

There will be no use of silver and gold in heaven. We read of streets of gold, and crowns of gold, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in the shroud, and the white robes of the redeemed will need none, for there is no money wanted to secure admission to the choicest scenes in the heavenly city.

Let the man who has silver and gold turn a portion of it into comfort to the poor, and spiritual life to the lost, and it will be invested where death cannot part him from it, nor the fires of the last day melt it.

Let the man who has no silver or gold, if he is a Christian, rejoice that he has something better; and if not a Christian, let him at once secure for nothing what will make him a rich man for time and for eternity.—*Zion's Watchman.*

THE REVISED BIBLE.

Ten years ago a committee of seventy-nine of the best biblical scholars of the age, fifty-two from England and twenty-seven from America, was formed to revise the present "authorized version" of the Holy Scriptures. This committee was divided into two sections, one taking the Old Testament, the other the New. These learned divines have laboured

faithfully during these ten years, having devoted forty days of each year to this important work. They receive no remuneration for their labours, except that their travelling expenses are paid. Those engaged on the New Testament have finished their work, and in a few months the University Presses will issue the Revised New Testament. The Old Testament is not expected until 1882.

The object is not to give a new version, but rather to revise the old version, freeing it from all errors of text and translation, so that with this revised Bible in his hand, the English reader may feel confident that, as nearly as possible, he has in his own language, the word of God as it was originally given to holy men by the Holy Ghost.

There are several considerations which lead us confidently to expect that the present revision will be more correct than any previous one. The present committee have far greater facilities for giving a true rendering of the original than had the forty-seven divines who were appointed to this work in King James' time. These men began their work in 1607 and finished in 1611. Since then important and trustworthy manuscripts have been discovered and great progress has been made in the study of the sacred languages. The present committee will take advantage of all the discoveries made during these 270 years. Erasmus had sixteen MSS. extending back about 300 years. We now have 1,600 MSS., three of which reach back to the fourth century. These three, the Alexandrian, Vatican, and Sinaitic, are in the keeping of the Protestant, Roman and Greek Churches respectively. The Alexandrian MS., now in the British Museum, was sent as a present in 1628 to Charles I., by the Patriarch of Constantinople. The second is in the Vatican at Rome. The Sinaitic MS., found in 1859 by Tischendorf in a convent at Mount Sinai, is at St. Petersburg. This is the most complete MS. in existence and contains the whole of the New Testament. It could not have been written later than the early part of the fourth century, about 200 years after the death of the Apostle John. In addition to these we have some 150 folio volumes of the writings of the Fathers. These men, who lived in the second century, were fond of quoting the exact words of the inspired writers. It is an interesting fact, and one that confirms our faith in the genuineness of the New Testament, that if it were wholly destroyed, it could be renewed, with the exception of about three verses, from the writings of the Fathers. These MSS., many of which have been brought to light since 1611, will be of great assistance to the present revisers.

Again, during the 270 years since our present version was completed, there have been important changes made in the English language. Many words then in use have become obsolete, and many others have entirely changed their meaning. There are some 250 words that have undergone that process of change. For example, the word "prevent" now means to hinder, but at the time of the translation it meant to go before, to get to a place beforehand. Paul's teaching concerning the resurrection in 1 Thes. v. 15, is obscured by the continued use of this word there. The word "conversation" then meant, not talk, but good behaviour. The word "damnation" in 1 Cor. xi. 29, has troubled many a tender soul in coming to the Lord's table. This word was in common use three hundred years ago, meaning to pronounce sentence. As for example a writer about that time says: "When Judas saw that Jesus was damned he went out and hanged himself." The word "appearance" in 1 Thess. iv. 22, in the new translation will be rendered "form" and the verse will read "Abstain from every form of evil." Those in favour of clerical rule have been fond of quoting Heb. xiii. 7; hereafter this prop will be taken from under them and they will read "remember them that are your guides, whose faith follow."

Now no man of common sense will argue that it is well to retain these obscuring and misleading words and phrases in the New Testament. The truth is of more consequence than the word as the light is more than the lantern. There will be many minor alterations, but no new doctrine will be taught, and no old doctrine laid aside. As Dr. Schaff says: "The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will shew slight improvements in every chapter and almost every verse." The Christian world will

heartily welcome the revised Bible. The learning and piety of the members of the revision committee are such that the fullest confidence can be reposed in the results of their labour.—*Canadian Independent.*

TEMPERANCE NOTES.

The average number of female inmates at the St. James' Home for Female Inebriates, England, during the past four years has been seventy, their ages ranging from fourteen to sixty. Think of it! a female inebriate only fourteen years of age. This confirms the statement so often made lately, viz.: that drinking among women is increasing at an alarming rate. As in the days of Amos the Prophet, so now there are women "which say to their masters, Bring and let us drink." If our mothers, wives, and sisters drink, what hope for the nation?

Mrs. President Hayes came to the White House resolving not to put the bottle to her guests' lips. Custom and fashion loudly protested against this Puritanic loyalty to conscience. But the noble Christian woman bravely kept her vow, and no liquors have disgraced the table of the Chief Magistrate of the nation. We know of some Canadian statesmen who were strong total abstainers before they entered political life, but who weakly yielded to the pressure of custom when they were members of the Government, and provided the usual intoxicants for their guests. We commend to such the example of Mrs. Hayes.

A WORKINGMAN in Manchester, Eng., recently gave an "object lesson" that was full of meaning. Taking a loaf of bread, to represent the wages of his fellow-workmen, he cut off a moderate slice, saying to his audience, "This is what you give to the city government." A larger slice which he then cut off he said, "is what you give to the general government." Then with a vigorous flourish of his knife he cut off three-quarters of the loaf, saying, "This is what you give to the brewer." Only a thin slice then remained, the greater part of which he set aside for the "public house," leaving only a few crumbs, "and this you keep to support yourself and family."

The Licensed Victuallers of this Province are urging the Government to suppress all unlicensed taverns and grogeries. This is good so far as it goes. But are licensed grogeries any better than unlicensed? They are all bad. We are persuaded that if a vote were taken three-fourths of the community would declare that bar-rooms are public nuisances. They are the purlieus of vice, the nurseries of every kind of corruption, the destroyers of home, the underminers of health, the devil's recruiting offices. They are the curse of our civilization. Call them by whatever name you will, the fact remains—they are the devil's way to man and man's way to the devil.

THE CHURCH AND THE TRAFFIC.—Sir Wilfrid Lawson recently stated in one of his speeches in Scotland, that the liquor traffic in that country was largely in the hands of the elders of the churches.—The president and officials of the English Wesleyan Conference appeal to the ministers of that Church to use their influence in favour of Sunday closing. The circular suggests that sermons be preached upon the subject and that deputations wait upon candidates for Parliament.—At the annual meeting of the London (Eng.) Baptist Association, held recently, a discussion arose as to the advisability of providing intoxicating liquors at the annual dinner. There was a marked division of opinion upon the subject, and after a brisk discussion it was resolved, "That the churches be asked to contribute the fund for the provision of a dinner to the Baptist Association, and that the supply of other than non-intoxicating drinks be left to private arrangement." During the debate, the Rev. W. Stott stated that out of 20,000 Baptist ministers in the United States over 19,000 were avowed total abstainers.—A deputation from the Church of England Temperance Society, the National Temperance League, and the United Kingdom Alliance, recently waited upon the directors of the Great Northern Railway Company to urge their objections to a clause in one of their Parliamentary Bills for giving the company power to sell alcoholic liquors in their saloon carriages. After hearing the deputation, the chairman said the company had decided to withdraw the clause, and discontinue the sale of liquors in their carriages.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 26, 1880.

WE have again to ask the forbearance of our friends and contributors. A good many reports of Presbyteries, congregational meetings, etc., have been crowded out, much to our regret, but without our being able to provide a remedy.

SABBATH OBSERVANCE.

IT is very evident that we are on the threshold of a keen, it may be an embittered discussion of the whole question of Sabbath observance, and of the enforcement of the Sabbath laws at present on the statute books of our Dominion. There is an increasing outcry against what many are pleased to call sour Puritanical tyranny and antiquated Precisianism; a demand for liberty which is only another name for license; an affectation of breadth of view which is only another name for religious indifference, with the old and transparently unreal profession of zeal for the interests of the labouring poor, and of an earnest desire that these should be able by the aid of Sunday trains to "worship God in the fields," or by the help of Sunday steamers to be able "to study the ever changing glories of the sea and sky." The Sunday concert and the open theatre are now and then finding advocates in the name of sweet charity and genuine civilization. Sabbath delivery of postal matter and open barbers' shops are, it seems, indispensable to the attainment of the highest degree of national glory; and general "sweetness and light," we are assured, will never be secured so long as our taverns are closed on Sundays as they are at present. All this and much more in the same style of silly, unreasoning and godless cant (which to say the least of it, is as common as, and still more offensive than, what passes as the serious and Puritanical kind) is being urged in every variety of key, and with the most courageous disregard of all the experience of the past and of all the rules of sound argument, as well as of decent grammar. Our cities are to have Chicago Sundays, our towns and villages are to have thrown upon them by cheap Sunday trains the dregs of our urban population, and the Sabbath quiet of our country hamlets and pleasant rural retreats is to be made hideous by open taverns and drunken revelry, in the name of civilization and culture. Well! If this controversy has to be gone through once more, the sooner the better. The friends and defenders of a quiet unbroken day of weekly rest and worship are, we presume, neither ashamed nor afraid to state their principles on the subject, and to defend their practice. They have done it before, and they can do it again. No greater or more transparent cant was ever canted than that which makes the "poor working man" the stalking horse behind which the Sabbath laws of our country are attacked and misrepresented, for nothing can be proved with more unerring precision, from all the experience of the past and all the facts of the present, than that so soon as the day of weekly rest is turned from a holy day into a mere holiday, it is but a short step before the "poor working man" finds that even his holiday has taken its departure, and that while he has to work for seven days instead of six, he has necessarily and logically to do so for less remuneration on that very account.

COLONIZATION AND THE GOSPEL.

WE have no fear of Ontario being injured, far less ruined, by the rage for emigration to the North-West which has apparently set in with ever growing force. Our Province will bear all the threatened depletion, and eventually be thereby rendered only the more prosperous and powerful. We have too fertile a soil and too many advantages of one kind and another to be in any great degree weakened either in population or resources by any such exodus as is now going on. The places vacated by these adventurous ones will be occupied by others, and rich harvests will be reaped by ever-growing numbers and in ever-increasing quantities. Nor need our congregations be greatly anxious about the movement. No doubt not a few of them will in the meantime be somewhat weakened in numbers and resources; for many of the emigrating families are among the most substantial and liberal of our Presbyterians. But the places of these will be filled by others who will bring from the old land, or from other parts of the continent, like faith and energy, and enterprise and liberality, while the whole movement will, we trust, have such a stimulating and invigorating influence, alike upon those who go and upon those who stay, that it will lead all to expect great things, to devise great things, and to be satisfied with nothing but great things, in spiritual matters, and undertakings—quite as much at any rate as in those connected with mere temporal enterprises and mere material prosperity. This, however, will only be, if the Church, as a whole, rise to something like an adequate estimate of the great work to which it has been called, and if it set about the discharge of this duty with that buoyant energy and liberality which the whole circumstances of the case are so greatly calculated to call forth and sustain. If the doctrine, discipline, polity, and practice of our much cherished Presbyterianism are worth the holding, they are worth the defending, and if they are worth the defending they are worth the propagating; and never had Church a nobler opportunity of shewing what it is both able and willing to do for Christ and His cause than has the Presbyterian Church in Canada to-day, with the third of a continent in a ferment of activity around it, with new settlements being formed on all sides, and with the danger, always in such circumstances formidable and imminent, of many, from the too eager pursuit of material good, relapsing into more or less of absolute barbarism and ungodliness. Our young men and young women will go to our North-West regions and to the still unsettled districts of our own Province. And why should't they? It is upon the whole the very best thing in most cases they could think of. But in a very great number of instances, perhaps in the great majority, the religious characters of those thus on the move are unformed, their convictions of truth and duty comparatively feeble, while they are going forth from all their old surroundings, and from all the restraining and purifying influences of their old homes, their old friends, and their old churches. Perhaps some of them are even only too glad to drop their church lives and their professedly religious convictions long before they get to their far-off destinations. In these circumstances what are their fathers and mothers, their friends and neighbours who have felt the blessed, humanizing, restraining, and elevating influences of the religion of Christ, prepared to do, in the way of following them with that Gospel which is the only effective preservative against the inroads of the rude, brutal barbarism and ungodliness which the necessarily rough struggle, isolation and personal independence, attendant upon settling in a new land, are, when left to their full and unrestricted sway, naturally calculated to produce, intensify and render permanent? A few cents or a few dollars won't do. Anything in that style is simply covering the whole enterprise with ridicule and ourselves with contempt. Men of the world would laugh at the idea of people expecting to get credit for being in earnest about the importance of the Gospel being established in new districts, while they were not spending on the effort for this purpose a half or even a tenth of what their whiskey or tobacco bills amount to in the course of the year, or of what they willingly spend on one party, or even—God forgive them—on one spree. We don't speak either of or to careless, formal professors, for with these there may be no inward principle which could make any response to the most cogent arguments and the most earnest appeals. But God's own people, whom

the Gospel has blessed, who are sitting under their own vine and fig tree, with pleasant homes, with the church and school within easy reach, with hearts sprinkled from an evil conscience, with the hope, that is full of immortality in and with Christ, ever growing in their hearts and ever brightening and beautifying their whole lives—these have to look fairly in the face, and answer, not as in the presence of men but of God, such considerations as these:—"What am I doing and what ought I to be doing in the way of following, with the dear old Gospel, my own boys and girls and those of my neighbours and friends, and fellow-countrymen into these new lands where they will be exposed to many and fearful temptations, and where they will either be the honoured patriarchs of a coming generation or the vicious, vulgar, wrecks of unrestrained self-indulgence or of the meanest of mammon worship? A dollar or two in the year, thrown with angry impatience, like a bone to a hungry dog, more to get quit of disagreeable importunity or to keep up appearances than to discharge a duty or enjoy a privilege? Is that all? If so, how does it look in one's best moments, when the believer thinks of what he saw at the cross, or when his heart gets warm at the thought of all he expects to see before the throne? in the still midnight hour when conscience is active and this world far off? amid the anxious plannings and fatherly liberality with which he sends forth his boys, with his blessing, to make new homes in new lands and amid new surroundings?" "Am I not," has he to ask, "spending half so much on providing my loved ones with the Gospel as with harrows and hand-saws? If so, is that not something like a delusion and a snare?—out of all proportion with my professions, ay and out of all keeping with my genuine, though somewhat dormant convictions, and with my feeble yet unhypocritical prayers?"

Some are saying that one-half of those who are settling in Manitoba are Presbyterians. Suppose they were not more than one-fourth, would that one fact not lay a mighty responsibility upon our Church? Let anyone read what the brethren in Manitoba urge, and what the students report, and what all our missionaries, east and west, have to tell of all the new districts over our whole Dominion, and he will gradually come to have some idea of the extent of the work to which the Presbyterians of Canada are called, and which they cannot altogether neglect, or only partially perform, without themselves suffering spiritual loss, and the cause of civilization and of God being correspondingly hampered in its efforts and shorn of its glory. Our students and preachers are about to set out on their evangelistic campaign for the summer. It remains to be seen whether or not the fire of pious zeal and consecrated liberality burns so low in our churches that labourers, both competent and willing, have to be refused employment, and fields white to the harvest have to be left for others to occupy and reap.

A CRY FROM MANITOBA!

Last week the Presbytery of Manitoba met. It was a large meeting. Members were present from 150 miles west, and almost as far southwest. The same cry is heard from all districts—send more ministers to our people. Settlement after settlement exists in which the Presbyterian population is from forty to seventy-five per cent. of the whole. And these are energetic people—in a few seasons they will be able to give largely—and they are hopeful and anxious about the Gospel being sent to them. The Presbytery recommended that Mr. Duncan be continued at Prince Albert. Thus a great burden of anxiety and expense will be removed from the Assembly's Committee's shoulders. Mr. Duncan has shewn exceptionally good executive ability and the Presbytery unanimously recommended his retention. Two groups of stations have been crying for service all winter: Nelsonville, the key of the southern Manitoba groups, where the Presbytery have been compelled to neglect the people and could not avoid imperilling our cause in so doing; and Upper Little Saskatchewan, a promising group of stations. To this the Presbytery has appointed Rev. J. S. Stewart. How was this accomplished? By leaving a large field, the Gladstone district, vacant; with its five stations, and another alongside crying to be opened. The Presbytery earnestly pleads for a missionary for Gladstone; it is very anxious for the Nelsonville

group; for these two, two good, experienced men are asked. Next the railway crossing of the Little Saskatchewan has a place aiming at being a city; chiefly, at present, noted for the number of names it bears—Tanner's Crossing, Hallsford, Prairie City, Minnedosa; the "fittest" will probably "survive." This place must have a resident minister. The "doctor," and "storekeeper"—local dignitaries—are energetic Presbyterians, and the embryo city and a neighbouring settlement of Rolling River expect to raise \$300 per annum to begin with. It is thought, moreover, the Baptist Prairie College—a pure missionary agency—a second "Woodstock" in the northwest, will be at this point. The interests of this region demand a good man, a man of personal power, strong evangelical tone, and a quick eye. This is the third wanted. Directly east of this, and between it and Gladstone, is another destitute field. Big and Beautiful Plains, with a large, scattered Presbyterian population. An active, zealous young man is called for here. Here are three regions, contiguous, extending sixty miles from east to west and thirty or forty from north to south, containing 200 or 250 Presbyterian householders, all crying for supply. Big and Beautiful Plains missionary is the fourth wanted. Rockwood district, twenty-five miles from Winnipeg, has become unworkable from its size. Its northern half, Greenwood, must be supplied; that will leave three stations for the southern group and four for the northern, each able to raise \$300 per annum. This is the fifth missionary. In the Pembina Mountain country there is a region lying towards the Assiniboine River—the Cypress River District—which has never been visited by a Presbyterian, or any other kind of minister. One of our ministers has taken a Pisgah view of it from the Tiger Hills. It is estimated that there are fifty or more Presbyterian householders there; a sixth labourer is earnestly called for. And yet again the Turtle Mountain district demands a labourer. Of the settlers there at present there is scarcely one to be found not Presbyterian; thus the seventh. The Presbytery asks for all these; she has other places calling—but could only answer, "There is no hope. The Assembly's Committee will tire of our asking."

And what of the present season's immigration? What of a second missionary to Prince Albert—with its Episcopal bishop, and three or four clergy, with his students? What of Edmonton? What of the Totogan district? what of the Roseau Settlement, and Red River East? what of Forts McLeod and Walsh? Unless we are strongly supported the people will be unsupplied with the ordinances of religion. The work of eastern pastors will be lost; settlers will lapse into absolute indifference. In the Big and Beautiful Plains district, one of the fields mentioned above, there are representatives from sixty different Presbyterian congregations in the eastern Provinces.

Returns from the various sections are in the hands of the Presbytery. They will be laid before the Assembly's Committee. May God incline the hearts of the members of the Committee to liberal things. For a year the Committee has not been able to advance. May they be able to do so now.

The following approximates are given of the number of Presbyterian householders in the several fields referred to—this is taking no account of the large number of other denominations who are dependent on us for all the religious attention they receive: Gladstone group, 51; Minnedosa group, 71; Big and Beautiful Plains group, 74; Nelsonville group, 60; Greenwood group, 40; Cypress group, 60; Turtle Mountain, unknown.

Four hundred Presbyterian families call for supply, and as many more of other Protestant denominations, without ministers of their own, invite us.

NORTHWEST.

16th March, 1880.

THE Rev. Mr. Parsons, late of Buffalo, has accepted the call extended to him by the congregation of Knox Church, Toronto, and will be inducted as soon as the Presbytery can make the necessary arrangements.

WE are requested by Dr. Cochrane, to say that certificates, granting permission to travel at reduced rates to the Synod meeting, at St. Catharines, have been mailed to all the ministers on the roll. Those for the elders are enclosed to the ministers. Should any one prefer to travel by another line of railway than the one for which the certificate has been sent, it will be exchanged on application being made.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 4, 1880. } THE POWER OF CHRIST. { Mat. viii. 18-34.

GOLDEN TEXT.—"What manner of man is this, that even the winds and the sea obey Him?"—Mat. 8: 27.

HOME STUDIES.

M. Matt. viii. 1-17... Miracles Wrought.
T. Matt. viii. 18-34... Power of Christ.
W. Isa. xli. 1-13... Compassionate Saviour.
Th. Matt. ix. 1-17... Power to Forgive Sin.
F. Mark iv. 30-41... Power over Nature.
S. Matt. ix. 18-38... Power over Disease and Death.
Sab. Luke vii. 1-17... The Widow's Son Raised.

HELPS TO STUDY.

Last quarter's lessons brought us to the end of Christ's Sermon on the Mount.

We now take up Matthew's narrative almost unbroken, the only intervening events being the cleansing of a leper (viii. 1-4), the healing of the centurion's servant (5-13), and of Peter's mother-in-law and others (14-17).

The lesson may be divided as follows: (1) *Christ's Power over Men*, (2) *Christ's Power over Nature*, (3) *Christ's Power over Demons*.

I. CHRIST'S POWER OVER MEN.—Vers. 18-22. Christ, being God, has the same absolute power over men that He has over the rest of the universe; but He prefers to govern those whom He saves, not by force, but through their affections. He fills their hearts with love to Himself, His people and His cause; and thus leads them to say, honestly, I will follow Thee whithersoever Thou goest. This profession may, however, sometimes be made from motives of self-interest, and with wrong views of duty.

1. *A Fair Profession*.—Ver. 19. That is the worst that can be said of the scribe's offer. If honest and disinterested it would be a good profession. But the Saviour, who knew what was in man, apparently had reason to question it, and to present a warning.

2. *Will it Bear the Test?*—Ver. 20. What do you expect? worldly benefit? comfort? ease and security? The path I tread leads through hardship and suffering. Will you follow Me? Count the cost. The Son of Man hath not where to lay His head; will you share His lot? Such an answer as this would not discourage a true believer.

3. *A Plausible Excuse*.—Ver. 21. The Saviour would not belittle the obligation to pay the last tribute of respect to a father. The harm was in placing that obligation first.

4. *No Excuse Accepted*.—Ver. 22. The first duty is to follow Christ. Other duties, if they hinder us from this, must yield. The true disciple will follow Christ first, and bury his father afterwards—not that he loves his father less but that he loves Christ more. If he cannot do both (not very likely to happen) then he will let the (spiritually) dead bury their (literally) dead.

II. CHRIST'S POWER OVER NATURE.—Vers. 23-27. The sea to be crossed was the Lake of Gennesaret, also called the Sea of Galilee or the Sea of Tiberias. The ship used was what we would call a boat. The "S. S. Times" says:

"The presence of Jesus does not forbid storms and tempests to beat on His disciples. When we have trials and disappointments in the path of duty; when our best efforts seem to bring about least good; when we are misunderstood or misrepresented in our most unselfish endeavours for the welfare of others, or for the promotion of God's cause; when our very devotedness to Jesus brings us into troubles we might otherwise have avoided; when, moreover, we see the godliest men and saintliest women of our acquaintance suffering to a greater degree than those who are less worthy,—we are inclined to wonder that such things should happen under such circumstances, or to such persons: but this is God's way with his best loved children. It is not freedom from danger, but safety in danger, that comes of a nearness to the Son of God and the Saviour of men. 'With Christ in the vessel' we may 'smile at the storm;' but the storm is there, as well as the Saviour. 'Clouds and darkness' are yet about His throne; and it is the sunlight struggling through the clouds which gives the 'rainbow' there."

2. *A Little Faith*.—Vers. 26. The disciples were not entirely destitute of faith. It was good for them that they had faith enough to make them cry Lord save us; we perish; but they are found fault with for not having had faith enough to dispel their fears. The paper quoted says:

"If our Saviour is to be trusted, why not trust Him? If He is not to be depended on, what is the use of looking to Him for help? The disciples on the sea probably reasoned for themselves that the storm was a severe one, and that their vessel was unsuited to resist its force; foundering was therefore their reasonable expectation. So they were sore afraid. But if they had reasoned a little further they would have seen that they had with them One who was able and willing to save them. A quiet word to Him would secure a potent word from Him, and they would be at ease. But no, their reason worked just far enough to frighten them; and there it stopped. Then they cried to Jesus, 'Lord, save us!' But what did that cry mean? If they had faith that Jesus could save them, what were they frightened about? If it was unreasonable to believe that He could give them help, why did they call on Him to do so? That is just the way with most of us. We have little reason, and less faith; just enough of either to keep us in a worry. If we are the disciples of Jesus, it is the most reasonable thing in the world to believe that He will do all He can for us. If He is all that we think Him to be, He can do anything that we need to have done for us. Why, then, are ye fearful, O ye of little faith?"

3. *A Great Calm*.—Ver. 26. The elements are His servants; He says to one go, and it goeth, and to another come, and it cometh. He rebuked the wind and the sea, and there was a great calm.

4. *What Manner of Man is this?* He is man, for He needed sleep; He is God, for He ruled the storm.

III. CHRIST'S POWER OVER DEMONS.—Vers. 28-34. What Matthew calls the country of the Gergesenes is called by Mark (v. i.) and by Luke (viii. 26) the country of the Gadarenes. Gadara and Gergesa were towns near the eastern shore of the Sea of Galilee, and the district of country in which these towns were was named sometimes after one, sometimes after the other.

1. *Demoniacal Possession*.—Ver. 28. On this subject Jacobus says: "The devils were allowed such a fearful manifestation on earth, the better to manifest Christ's work of destroying the works of the devil."

2. *Demons know the Truth that Infidels Deny*.—Ver. 29. The devils believe and tremble (James ii. 19). They do not seem to have any doubt about future punishment, neither do they seem to have any hope of escaping it; they merely object to being tormented before the time (See 2 Pet. ii. 4; Jude 6; Rev. xx. 21).

3. *A very small Favour Begged and Granted*.—Vers. 31, 32. It would appear that if these evil spirits were expelled from the men, and not permitted to connect themselves with some other form of physical life, they would be under the necessity of betaking themselves to what Luke calls "the abyss," which is supposed to mean the place of punishment. If so, the permission to enter the swine gave them but a very short respite. Pigs are somewhat unmanageable.

4. *The Prayer of the Gadarenes*.—Ver. 34. The town or city of Gadara was inhabited by a colony of Greeks. The Saviour's action had interfered with one of their staple industries, the raising of pork, which they followed in contravention of the Jewish laws. They preferred their swine to Christ and His salvation, so they went in a body and besought Him that He would depart out of their coasts. Others besides the Gadarenes have entertained the same prayer in their hearts, being unwilling to part with (not their swine but) their lusts. May all our Sabbath school children, who have not already done so, soon learn a better prayer than the prayer of the Gadarenes.

PRESBYTERY OF GUELPH.—A large amount of business was transacted by this Presbytery at their meeting on Tuesday, the 16th inst., in Knox Church, Guelph. We give a brief summary of the principal items. The following were appointed Commissioners to the General Assembly at its meeting in Montreal in June next: Messrs. Hamilton, Torrance, Middlemiss, Dickson, Tait, and C. J. Smith, ministers; and Messrs. Thomas McCrae, Charles Davidson, James Dalgliesh, J. M. Muir, Archibald Campbell, and James Cowan, ruling elders. The Conference on the state of religion and the consideration of the report of the Committee on the validity of Romish ordination was deferred till next ordinary meeting, to be taken up in the forenoon. Mr. Davidson reported that according to appointment he had moderated in a call at Rothsay and Moorefield, which had come out unanimously in favour of Mr. Henry Edmison, A.M., of the congregation of Melbourne, in the Presbytery of Quebec. Mr. Davidson's conduct in moderating was approved, the call was sustained, after hearing commissioners, and careful deliberation, and the Clerk was instructed to forward it to the Clerk of the Presbytery of Quebec, with the accompanying reasons of translation. Mr. F. Tully was requested to prosecute the call before that Presbytery, when it comes up for consideration. The Committee appointed to visit St. Andrew's Church, Galt, gave in their report, and the same was received. The Committee was re-appointed with additions, and Mr. J. C. Smith was appointed to supply the pulpit of that church on the 28th inst., and Mr. Middlemiss on the 4th April. It was also decided that a meeting of the congregation be held on the evening of Monday, 5th April, to consider their present position, and what they should do in the circumstances. The call from the congregation of Erin and Ospringle, to Mr. Fowlie, was then taken up. Commissioners on both sides were heard. Mr. Fowlie was then asked to state his mind regarding it. A motion that the translation of Mr. Fowlie be granted was carried by a large majority over one that it be not allowed. Mr. Bryant reported that he had moderated in a call at Hawkesville, which had come out unanimously in favour of Mr. Alexander Russell, Probationer. His conduct in moderating was approved. The call, signed by twenty-five members, was next sustained, and the Clerk was instructed to forward it to Mr. Russell for his decision. The Clerk reported the replies he had received to the circular of Presbytery sent out to congregations asking if they had contributed to the ordinary funds of Knox College, and of the Theological Department of Queen's College, Kingston. He was then directed to apply again to those congregations which had not sent in any answer. A circular on temperance was read, and a Committee composed of Messrs. Ball, Torrance, and Mullen, was appointed to draft a reply to the same, and present it at the next meeting in Erin. It was agreed to nominate Mr. D. McCrae, of St. Stephen's Church, St. John, as Moderator of the next General Assembly.

CHOICE LITERATURE.

A KNIGHT OF THE SIX CENTURY.

BY REV. K. P. ROW, AUTHOR OF "FROM TEST TO WARRIOR."

CHAPTER XL.—Continued.

Haldane wrote fully to Mrs. Arnot of his visit to his native city, and its happy results, and enlarged upon his changed feelings as the proof that he was a changed man.

Her reply was prompt, and was filled with the warmest congratulations and expressions of the sincerest sympathy. It also contained these words:

"I fear that you are dwelling too largely upon your feelings and experiences, and are giving to them a value they do not possess. Not that I would undervalue them—they are gracious tokens of God's favour; but they are not the grounds of your salvation and acceptance with God."

Haldane did not believe that they were—he had been too well taught for that—but he regarded them as the evidences that he was accepted, that he was a Christian; and he expected them to continue, and to bear him forward, and through and over the peculiar trials of his lot, as on a strong and shining tide.

Mrs. Arnot also stated that she was just on the eve of leaving home for a time and that on her return she would see him and explain more fully her meaning.

In conclusion she wrote: "I think you did what was right and best in returning to Hillaton. At any rate, you have reached that age when you must obey your own conscience, and can no longer place the responsibility of your action upon others. But, remember that you owe to your mother the most delicate forbearance and consideration. You should write to her regularly, and seek to prove that you are guided by principle rather than impulse. Your mother has much reason to feel as she does, and nothing can excuse you from the sacred duties you owe to her."

Haldane did write as Mrs. Arnot suggested. In a few days he received the following letter from his mother:

"We shall sail for Europe as soon as we can get ready for the journey. Our lawyer is making all the necessary arrangements for us. I will leave funds with him, and whenever you are ready in good faith to accept my offer, leave Hillaton, and live so that this scandal can die out, you can obtain from him the means of living decently and quietly. As it is, I live in daily terror lest you again do something which will bring our names into the Hillaton papers; and, of course, everything is copied by the press of this city. Will the time ever come when you will consider your mother's and sister's feelings?"

For a time all went as well as could be expected in the trying circumstances of Haldane's life. His prayers for strength and patience were at first earnest, and their answers seemed assured—so assured, indeed, that in times of haste and weariness prayer eventually came to be hurried or neglected. Before he was aware of it, feeling began to ebb away. He at last became troubled, and then alarmed, and made great efforts to regain his old, happy emotions and experiences; but, like an outgoing tide, feeling ebbed steadily away.

His face indicated his disquiet and anxiety, for he felt like one who was clinging to a rope that was slowly parting, strand by strand.

Keen-eyed Mr. Growther watched him closely, and was satisfied that something was amiss. He was much concerned, and took not a little of the blame upon himself.

"How can a man be a Christian or anything else that's decent, when he keeps such cussed company as I be?" he muttered. "I s'pose I kinder pisen and wither up his good feelin's like a sulphuric acid factory."

One evening he exclaimed to Haldane, "I say, young man, you had better pull out o' here."

"What do you mean?"

"I'll give you a receipt in full and a good character, and then you look for a healthier boardin' place."

"Ah, I see! You wish to be rid of me?"

"No, you don't see, nuther. I wish you to be rid of me."

"Of course, if you wish me to go, I'll go at once," said Haldane, in a despondent tone.

"And go off at half-cock into the bargain? I ain't one of the kind, you know, that talks around Robin Hood's barn. I go straight in at the front door and out at the back. It's my rough way of coming to the pint at once. I kin see that you're runnin' behind in speret' matters, and I believe that you cussedness is part to blame. You don't feel good as you used to. It would never do to get down at the heel in these matters, cause the postest lumber in the market is yer old backslider. It'd rather be what I am than be a backslider. The right way is to take these things in time, before you get a-goin' down hill too fast. It isn't that I want o get rid of you at all. I've kinder got used to you, and like to have you round 'mazinly; but I don't s'pose it's possible for you to feel right and live with me, so you had better cut stick in time, for you must keep a-feelin' good and pisen-like, my boy, or it's all up with you."

"Then you don't want me to go for the sake o' your own comfort?"

"Not a bit fit. I only want you to git inter a place that isn't so r. rally pisened as this, where I do so much 'ussin'; for I will and must cuss as long as there's an atom left of me as big as a head of a pin. A-a-h!"

"Then I prefer to take my chances with you to going anywhere else."

"Think twice."

"I have thought more than twice."

"Then yer blood be on yer own head," said Mr. Growther, with a tragic solemnity, as if he were about to take Haldane's life. "My skits is clear after this warnin'."

"Indeed they are. You haven't done me a bit of harm."

"Where does the trouble come from then? Who is a-harmin' ye?"

"Well, Mr. Growther," said Haldane, wearily, "I hardly know what 's the matter. I am losing zest and courage unaccountably. My old happy and hopeful feelings are about all gone, and in their place all sorts of evil thoughts seem to be swarming into my mind. I have tried to keep all this to myself, but I have become so wretched that I must speak. Mrs. Arnot is away, or she might help me, as she ever does. I wish that I felt differently; I pray that I may, but in spite of all I seem drifting back to my old miserable self. Every day I fear that I shall have trouble at the mill. When I felt so strong and happy I did not mind what they said. One day I was asked by a workman who is quite a decent fellow, how I stood it all? and I replied that I stood it as any well-meaning Christian man could. My implied assertion that I was a Christian was taken up as a great joke, and now they call me the 'pisen' goat-bird.' As long as I felt at heart that I was a Christian I did not care; but now their words gall me to the quick. I do not know what to think. It seems to me that if any one ever met with a change I did. I'm sure I wish to feel now as I did then; but I grow worse every day. I am losing self-control and growing irritable. This evening, as I passed liquor saloons on my way home, my old appetite for drink seemed as strong as ever. What does it all mean?"

Mr. Growther's wrinkled visage worked curiously, and at last he said in a tone and manner that betokened the deepest distress:

"I'm awfully afeered you're a-backslidin'."

"I wish I had never been born," exclaimed the youth, passionately, "for I am a curse to myself and all connected with me. I know I shall have trouble with one or more at the mill; I can see it coming, and then, of course, I shall be discharged. I seem destined to defeat in this my last attempt to be a man, and I shall never have the courage or hope to try again. If I do break down utterly, I feel as if I will become a very devil incarnate. O! how I wish that Mrs. Arnot was home."

"Now this beats me all out," said Mr. Growther, in great perplexity. "A while ago you felt like a saint and acted like one, now you talk and act as if Old Nick and all his imps had got a hold on ye. How do you explain all this, for it beats me?"

"I don't and can't explain. But here are the facts, and what are you going to do with them?"

"I ain't a-goin' to do nothin' with 'em except cuss 'em; and that's all I kin do in any case. You've got beyond my depth."

The sorely tempted youth could obtain but little aid and comfort, therefore, from his quaint old friend, and equally perplexed and unable to understand himself, he sought to obtain such rest as his disquieted condition permitted.

As a result of wakefulness in the early part of the night, he slept late the following morning, and hastened to his work with scarcely a mouthful of breakfast. He was thus disqualified, physically as well as mentally, for the ordeal of the day.

He was a few minutes behind time, and a sharp reprimand from the foreman rasped his already jangling nerves. But he doggedly set his teeth, and resolved to see and hear nothing save that which pertained to his work.

He might have kept his resolve had there been nothing more to contend with than the ordinary verbal persecution; but late in the afternoon, when he had grown weary from the strain of the day, his special tormentor, a burly Irishman, took occasion in passing to push him rudely against a pert and slattern girl, who also was foremost in the tacit league of petty annoyance. She acted as if the contact of Haldane's person was a purposed insult, and resented it by a sharp slap of his face.

Her stinging stroke was like a spark to a magazine; but paying no heed to her, he sprang toward her laughing ally with fierce oaths upon his lips, and by a single blow sent him reeling to the floor. The machinery was stopped sharply, as far as possible, by the miscellaneous work-people, to whom a light was a boon above price, and with shrill and clamorous outcries they gathered round the young man where he stood, panting, like a wounded animal at bay.

His powerful antagonist was speedily upon his feet, and at once made a rush for the youth who had so unexpectedly turned upon him; and though he received another heavy blow, his onset was so strong that he was able to close with Haldane, and thus made the conflict a mere trial of brute force.

As Haldane afterwards recalled the scene, he was conscious that at the time he felt only rage and a mad desire to destroy his opponent.

In strength they were quite evenly matched, and after a moment's struggle both fell heavily, and Haldane was able to disengage himself. As the Irishman rose, and was about to renew the fight he struck him so tremendous a blow on the temple that the man went to the floor as if pierced by a bullet, and lay there stunned and still.

When Haldane saw that his antagonist did not move, time was given him to think; he experienced a terrible revulsion. He remembered his profanity and brutal rage, he felt that he had broken down utterly. He was overwhelmed by his moral defeat, and covering his face with his hands, he groaned: "Lost! lost!"

"By Jocks," exclaimed a rude, half-grown fellow, "that clip would have felled an ox."

"Do you think he's dead?" asked the slattern girl, now thoroughly alarmed at the consequences of the blow she had given.

"Dead!" cried Haldane, catching the word, and pushing all aside he knelt over his prostrate foe.

"Water, bring water, for God's sake!" he said eagerly, lifting up the unconscious man.

It was brought and dashed in his face. A moment later, to Haldane's infinite relief, he revived, and after a bewildered stare at the crowd around him, fixed his eyes on the youth who had dealt the blow, and then a consciousness of all that had occurred seemed to return. He shewed his teeth in impotent rage for a moment, as some wild animal might have done, and then rose unsteadily to his feet.

"Go back to your work, all on ye," thundered the foreman, who, now that the sport was over, was bent on making a great show of his zeal; "as for you two bull-dogs, you shall pay dearly for this; and let me say to you, Mister Haldane, that the pious dodge won't answer any longer."

A moment later, with the exception of flushed faces and excited whisperings, the large and crowded apartment wore its ordinary aspect, and the machinery clanked on as monotonously as ever.

Almost mechanically Haldane moved in the routine of his labour, but the bitterness of despair was in his heart.

He forgot that he would probably be discharged that day; he forgot that a dark and uncertain future was before him. He only remembered his rage and profanity, and they seemed to him damning proofs that all he had felt, hoped, and believed was delusion.

CHAPTER XLII.—MRS. ARNOT'S CREED.

When Haldane entered the cottage that evening his eyes were blood-shot and his face so haggard that Mr. Growther started out of his chair, exclaiming,

"Lord a massy! what's the matter?"

"Matter enough," replied the youth, with a reckless oath. "The worst that I feared has happened."

"What's happened?" asked the old man, excitedly.

"I've been fighting in the work-room like a bull-dog, and swearing like a pirate. That's the kind of a Christian I am, and always will be. What I was made for, I don't see," he added, as he threw himself into a chair.

"Well, well, well!" said Mr. Growther, dejectedly; "I was in hopes she'd git here in time; but I'm afeerd you've just clean backslid'."

"No kind of doubt on that score," replied the young man, with a bitter laugh; "though I now think I never had very far to slide. And yet it all seems wrong and unjust. Why should my hopes be raised? Why should such feelings be inspired, if this was to be the end? If I was foredoomed to go the devil, why must an aggravating glimpse of heaven be given me? I say it's all cruel and wrong. But what's the use! Come, let's have supper, one must eat as long as he's in the body."

It was a silent and dismal meal, and soon over. Then Haldane took his hat without a word.

"Where are you goin'?" asked Mr. Growther, anxiously.

"I neither know nor care."

"Don't go out to-night, I expect somebody."

"Who, in the name of wonder?"

"Mrs. Arnot."

"I could as easily face an angel of light now as Mrs. Arnot," he replied, pausing on the threshold; for even in his reckless mood the old man's wistful face had power to restrain.

"You are mistaken, Egbert," said a gentle voice behind him. "You can face me much more easily than an angel of light. I am human like yourself, and your friend."

She had approached the open door through the dusk of the mild autumn evening, and had heard his words. He trembled at her voice, but ventured no reply.

"I've come to see you, Egbert; you will not leave me."

"Mrs. Arnot," he said passionately, "I am not worth the trouble you take in my behalf, and I might as well tell you at once that it is in vain."

"I do not regard what I do for you as 'trouble,' and I know it is not in vain," she replied, with calm, clear emphasis.

Her manner quieted him somewhat; but after a moment he said,

"You do not know what has happened to-day, nor how I have been feeling for many days past."

"Your manner indicates how you feel; and you may tell me what has happened if you wish. If you prefer that we should be alone, come with me to my carriage, and in the quiet of my private parlour you can tell me all."

"No," said Haldane, gloomily; "I am not fit to enter your house, and for other reasons would rather not do so. I have no better friend than Mr. Growther, and he already knows it all. I may as well tell you here; that is, if you are willing to stay."

"I came to stay," said Mrs. Arnot, quietly, and sitting down, she turned a grave and expectant face toward him.

"I cannot find words in which to tell you my shame, and the utterness of my defeat."

"Yes you can, Egbert. I believe that you have always told me the truth about yourself."

"I have, and I will again," he said desperately; "and yet it seems like profanation to describe such a scene to you." But he did describe it, briefly and graphically nevertheless. As he spoke of his last fierce blow, which vanquished his opponent, Mr. Growther muttered,

"Served him right; can't help feelin' glad you hit him so hard; but then that's in keepin' with the cussedness of my natur'."

A glimmer of a smile hovered around Mrs. Arnot's flexible mouth, but she only asked quietly,

"Is that all?"

"I should think that was enough, after all that I had felt and professed."

"I fear I shall shock you, Egbert, but I am not very much surprised at your course. Indeed, I think it was quite natural in view of the circumstances. Perhaps my nature is akin to Mr. Growther's, for I am rather glad that fellow was punished; and I think it was very natural for you to punish him as you did. So far from despairing of you, I am the more hopeful of you."

"Mrs. Arnot!" exclaimed the youth in undisguised astonishment.

"Now do not jump to hasty and false conclusions from my words; I do not say that your action was right. In the abstract it was decidedly wrong, and for your language there is no other excuse save that an old, bad habit asserted itself at a time when you had lost self-control. I am dealing leniently with you, Egbert, because it is a trick of the adversary to tempt to despair as well as to over-confidence. At the

same time I speak sincerely. You are and have been for some time in a morbid state of mind. Let my simple common sense come to your aid in this emergency. Th every conditions under which you have been working at the mill imposed a continuous strain upon your nervous power. You were steadily approaching a point where mere human endurance would give way. Mark, I do not say that you might not have been helped to endure longer, and to endure everything; but mere human nature could not have endured it much longer. It is often wiser to shun certain temptations, if we can, than to meet them. You could not do this; and if, taking into account all the circumstances, you could have submitted to this insult, which was the culmination of long-continued and exasperating injury, I should have doubted whether you possessed the material to make a strong, forceful man. Of course, if you often give way to passion in this manner, you would be little better than a wild beast; but for weeks you had exercised very great forbearance and self-control—for one of your temperament remarkable self-control—and I respect you for it. We are as truly bound to be just to ourselves as to others. Your action was certainly wrong, and I would be deeply grieved and disappointed if you continued to give way to such ebullitions of passion; but remembering your youth, and all that has happened since spring, and observing plainly that you are in an unhealthy condition of mind and body, I think your course was very natural indeed, and that you have no occasion for such despondency."

"Yes," put in Mr. Growther; "and he went away without his breakfast, and it is mighty little he took for lunch; all men are savages when they haven't eaten anything."

"Pardon me, Mrs. Arnot," said Haldane, gloomily; "all this does not meet the case at all. I had been hoping that I was a Christian; what is more, it seems to me that I had had the feelings and experiences of a Christian."

"I have nothing to say against that," said the lady quietly; "I am very glad that you had."

"After what has occurred, what right have I to think myself a Christian?"

"As good a right as multitudes of others."

"Now, Mrs. Arnot, that seems to me to be contrary to reason."

"It is not contrary to fact. Good people in the Bible, good people in history, and to my personal knowledge, too, have been left to do outrageously wrong things. To err is human; and we are all very human, Egbert."

"But I don't feel that I am a Christian any longer," he said, sadly.

"Perhaps you are not, and never were. But this is a question that you can never settle by consulting your own feelings."

"Then how can I settle it?" was the eager response.

"By settling fully and finally in your mind what relation you will sustain to Jesus Christ. He offers to be your complete Saviour from sin. Will you accept of Him as such? He offers to be your divine and unerring guide and example in your every-day life. Will you accept of Him as such? Doing these two things in simple honesty and to the best of our ability is the only way to be a Christian that I know of."

(To be continued.)

FAMILY READING.

"To get children to read good books," I put them into the infant Sunday school at four years; read to them the little papers and cards they get there; read, or relate, to them Bible stories, and others, as being contained in books where they can find many more, I tell them, as soon as they have learned to read. This begets a desire to learn how to read. Then I teach them (that is, my "better half" does) to read the Bible before they are sent to school. I find that then, afterschool, with a Bible always in the sitting-room, as the book they have first learned to read in, they will pick it up as a playmate and read its stories for amusement. A little later I give them free range through those "yarns," so broad there is no danger of their believing them—"Crusoe," "Arabian Nights," and "Gulliver's Travels." I then find no trouble in engaging children of nine to twelve years in history, travel and biography written for them, especially if I talk, or rather get them to talk about the contents and let them teach me some new facts. A boy of ten years who cannot be induced to sit down and eat up Dickens' "Child's History of England," Abbott's volumes of early American history, etc., has one or two parents at fault. I keep them clear of bad books, and supplied with good ones; I use a public library and make their selections—books in which they take such interest that they put faith in my choice. They never see a "Dime Novel," "Ledger," etc., and, so far as possible, I keep them from children likely to read "trash." Familiar science I read to them in mild doses. I read to a boy of eight, parts of Winchell's "Sketches of Creation," with running comments, and he had so much to tell his playmates that they thought him a prodigy; but almost any child would feed on the same. At ten that boy has read all the books here favourably mentioned for children; and, among others, Taylor's "Boys of Other Countries," Bonner's, Coffin's and Higginson's United States history books, "Swiss Family Robinson," "Tales from Shakespeare," some of Abbott's "American Pioneers," Stanley's "Dark Continent," etc., etc.; his sister of fourteen, much more in that line, and on into the affectionate reading of Rolfe's edition of Shakespeare's plays. And from these I select some of their school declamations. I calculate that in their taste for good literature these children are grounded safe.

SCENE OF PAUL'S DEATH.

They who will may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his

name. Near that gate, close beside the English cemetery stands the pyramid of C. Cestius, and under its shadow lie buried the mortal remain of Keats and Shelley, and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveller will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Aque Silvia*, and now as *Tre Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the apostles was shorn away.—*Farrar*.

"THEY SAY."

"They say!"—ah, well, suppose they do! But can they prove the story true? Why count yourself among the "they" Who whisper what they dare not say? Suspicion may arise from naught But malice, envy, want of thought.

"They say!"—but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all, the best you can?

"They say!"—well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to "go and sin no more?"

"They say!"—oh, pause and look within, See how thine heart inclines to sin; And lest in dark temptation's hour Thou, too, should'st sink beneath its power, Pity the frail, weep o'er their fall, But speak of good or not at all.

TRUTHS FOR SIXTEEN-YEAR-OLD MEN.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder-heads. Shed the light of your wisdom abroad in the world; but don't dazzle people with it, and don't imagine a thing is so simple because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your moustache is neater, the cut of your hair is better, and you are prettier, O, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of the check will drain more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties, my son. O no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye*.

A ROME despatch says it is alleged the Pope, having learned that several Catholic dignitaries in England used violent language against the British Government and supported the Irish movement, has expressed his disapproval of their conduct, and despatched letters of remonstrance to England.

In the eyes of French Protestants, a saved and enlightened France, means a saved and enlightened Europe. And all France seems now alive to discussions of Bible themes. Take a hall, announce a lecture on Protestant phases of religion, and your hall will be crowded in whatever town or city you try it.

DR. HOWARD CROSBY says: "The preacher who exaggerates, so that the coarse world exclaims 'he lies!' who takes advantage of his position to make sweeping assertions unsusceptible of proof; who manufactures his facts, and stakes everything on an antithesis; or, again, the preacher who makes engagements only to break them; who is ever ready to say yes, without any regard to the issue; who raises hopes and leaves them to wither—these are preachers who are steadily forming a sentiment in the world against the Gospel which they profess to preach, for there is nothing on which the world has such correct notions (however little it practises them) as the necessity for truth and honour in a high and guiding soul."

BRITISH AND FOREIGN ITEMS.

ON the recommendation of the Archbishop of Canterbury, the Christian Knowledge Society has made a grant of £1,250 for educational purposes among the Nestorians.

EVIDENTLY the temperance movement has not gone far enough yet in England. The London Baptist Union is just beginning to consider the question whether ministers ought to have wine at their association dinners.

THE rupture between France and Madagascar is in consequence of a misunderstanding between the French Consul and the Government of the Island. The Consul hauled down his flag and appealed to his Government.

IN Toulon, France, two hundred persons fill one room, in the other from eighty to one hundred, three times a week; a third is demanded, and there are children's meetings besides. These represent the interest in Protestant work.

THE "National" says the Cabinet Council has decided to enforce the decree of 1804, which provides for the dissolution of unauthorized religious orders and the formation of any fresh community with permission of the Government.

A ROME despatch says that the Papal Nuncio at Paris has telegraphed that the French Government has decided to expel prohibited religious corporations, but the Government will advise the Pope of the particular measures contemplated.

PROTESTANTISM in Spain is to have a "Review," to be published at Madrid by Pastor Fliedner, under the title "Revista Christiana, Periodica, Scientifica, Religiosa." A society in London will provide for the expenses of the undertaking.

ACCORDING to "La Justice," over a hundred and fifty-eight thousand persons, male and female, belong to religious communities in France. The number has been tripled since 1789, and twenty-one thousand belong to unauthorized congregations. The Jesuits number fifteen hundred.

A BERLIN despatch says the Pope, having made a concession that the names of priests appointed to livings are henceforth to be officially communicated by the bishops to the secular authorities, peace between Berlin and the Vatican has become possible. About a thousand vacant livings will be refilled, and some vexatious clauses in the ecclesiastical laws be repealed.

ICELAND, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or a prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

NEV'S has reached the Presbyterian Mission House in New York of the death, at Sierra Leone, Africa, December 2nd, of the venerable missionary, Dr. Albert Bushnell, who, after a brief visit to America, was returning to his mission work in the Gaboon region. Mrs. Bushnell and Miss Cameron, after burying the doctor, continued their journey to Gaboon. Dr. Bushnell had been warned by physicians that his health could no longer endure the climate of Equatorial Africa, but he could not find in America a young man to go and take his place. He therefore returned to his work.

"Le Telegraph" says the principal Jesuits are so persuaded Premier de Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium. At a Cabinet Council on Saturday, the Government will finally decide upon measures regarding the Jesuits. It is understood the French Ambassador at the Vatican will enter into negotiations with the Pope, with a view of inducing unauthorized congregations to submit to the orders of the Government. It is stated the Jesuit authorities have already caused all members of their society who are not Frenchmen to leave France.

THE following has been announced as the programme for the observance of the centenary of Sabbath-schools in London:—June 26: Reception of foreign delegates at No. 56 Old Bailey. June 28: noon, inaugural meeting at the Guildhall; evening, choral service in St. Paul's Cathedral. June 29: morning, first meeting of the International Convention at No. 56 Old Bailey; afternoon, second meeting of the International Convention; evening, meeting in City Road Chapel. June 30: gathering of teachers and scholars at the Crystal Palace, concert by the great orchestra, singing on the terraces, etc. July 1: morning and afternoon meeting of the International Convention; evening, great meeting in Exeter Hall. July 2: meetings of the International Convention; evening, sermon by the Rev. C. H. Spurgeon, and communion service at the Metropolitan Tabernacle. July 3: unveiling of the Raikes Memorial Statue on the Thames embankment; afternoon, concert in the Royal Albert Hall.

ADVICES from Basutoland, by way of Capetown, state that affairs are growing critical, and the Colonial Government will insist upon disarming the natives, who evince a growing indisposition to submit to authority. The restlessness of the Basutos dates back to 1866, when they were obliged to conclude a peace with the Orange Free State by ceding a large portion of their territory to that republic, and they have apparently been only awaiting their time to strike a blow for their independence, which they wholly lost in 1868, on the occasion of the annexation of the remainder of the territory to Natal. It is believed that the Basutos having been told that the late Zulu war was unpopular with the English people, are inclined to accept that fact as a sign that no serious opposition will be made by the Colonial Government in case they now make an attempt to regain their former political tribal union. In military circles in South Africa, it is felt that while the safety of the neighbouring provinces may require the disarming of the natives, a military movement to do this is almost certain to be followed by widespread and bloody insurrection.

MINISTERS AND CHURCHES.

THE Collingwood correspondent of the Peel "Banner" last week had the following item: "Our pulpits last Sabbath presented somewhat of a variable programme. Rev. Mr. Rodgers preached an able sermon in favour of infant baptism, after which he baptized two young persons. Rev. Mr. Stobo, who has the reputation of being the ablest minister in town in controversy on religious questions, gave a vigorous discourse in reply to some challenges on baptism, that lately appeared in THE CANADA PRESBYTERIAN. However, many think he was rather indefinite in dealing with history relating to the question. People generally like to know just where they can find for themselves certain facts or supposed facts of history. I for one feel interested to know what historian it is who records the fact that Edward VI. and Elizabeth were baptized by dipping. Still, the Bible itself I dare say is the only very reliable book to appeal to in a question of this kind."

THE congregation of St. Paul's Church, Hamilton, held a most pleasant and successful entertainment in connection with the anniversary of the pastorate of the Rev. R. J. Laidlaw. The ladies had spared no pains to do honour to the occasion, and some of the choicest conservatories had been rifled to ornament the tables set in the basement and the church itself. From half-past six to eight a choice tea was served in the lecture room. After full justice had been done by the large assemblage to the bounteous tea, a move was made to the church, and here again there was a magnificent floral display around the pulpit and platform. The chair was taken by Mr. James Watson, who, after singing and prayer had been engaged in, gave an opening address. He touched on what he considered the duty of congregations wishing for a prosperous church, and urged all to attend prayer meetings and other services. The commencement of a new year was a good time for spiritual revivals, and he trusted that at the anniversary next year they would be able to look back on the past one with pleasure. The Rev. Mr. Laing, of Dundas, spoke next. After referring to anniversary meetings, he congratulated the congregation on the progress which had marked the church during the past two years. He felt that there was cause for rejoicing, and that that which two years back some had earnestly prayed for was a reality. The rev. gentleman continued at length on other topics. The Rev. Mr. Goldsmith followed with a few congratulatory remarks. Rev. Dr. James spoke in the same strain. The Rev. R. J. Laidlaw, the pastor, was the next speaker. He would not make a speech, but he would thank the office-bearers and the congregation for their efforts in the past. He regretted the absence of several, especially that of the Rev. Mr. Lyle, who, however, he was glad to say, was much better. The doxology brought the proceedings to a close.

THE necessity of enlarging the Presbyterian Church of Sarnia, and of providing additional Sabbath school accommodation to meet the requirements of the congregation, has been for some time the subject of serious consideration; and the Building Committee, appointed at a congregational meeting to act in conjunction with the trustees, gave instructions to two local architects to prepare suitable designs for the proposed enlargement, which having been done, they, at their last meeting, decided to recommend the plans of Mr. S. G. Hodges for the approval of the congregation. This approval was given at a second congregational meeting held on the 18th inst. The scheme adopted provides for widening the church on each side fourteen feet from the west wall to within one bay of the front, which last is occupied by handsome porches corresponding in character with the present central entrance; the extension is flanked with octagonal towers, buttresses and pinnacles, and forms, judging from the plan, a very handsome structure. The side view shews a gable over each alternate bay filled in with circular windows, a change which greatly improves the appearance of the church. The seating accommodation is increased by over three hundred sittings. The Sabbath school buildings are on the lot in rear of the church, which has been acquired for this purpose, and are most complete in their arrangements, every attention having been paid by the architect to the comfort and convenience of both scholars and teachers, as well as to occasional church re-

quirements. The exterior of the building is in keeping with that of the church, and the whole will form a pile of which our friends may well be proud, and which will be a credit to the town of Sarnia. The estimated cost of the improvements on the church is about \$6,000, and about as much more for the school buildings. The work will be proceeded with as soon as possible.

THE annual meeting of the members and adherents of the congregation of St. Andrew's Church, Peterboro', was held in the school room on Tuesday, 16th inst. After the refreshments provided by the members of the session had been partaken of, the pastor, the Rev. Alex. Bell, took the chair, and opened the meeting with a hymn, followed by prayer. Mr. Bell, on behalf of the session, made a verbal report of the numerical standing of the congregation, from which we learn that the number of names on the roll, at the time of the communion last April, was 128; since then, and up to the communion held in February last, twenty-one names had been added, and seven removed by certificate and otherwise, shewing a net gain of fourteen in less than a year, and leaving on the roll at their last communion 142 names, or four more than was ever on the records of the congregation at one time before. Since the last communion, however, the numbers above given had been decreased by one death and the removal of four members from town, leaving the actual number of members on the roll on Tuesday evening 137, a state of affairs with which, taking into consideration his own state of health during the greater part of the year, and the general depression in town, Mr. Bell expressed himself well pleased. Mr. Pentland, as superintendent, reported that they had 120 names on the roll of the Sabbath school, with an attendance varying from 80 to 100, but fully averaging ninety. The contributions of the children during the year amounted to \$68, and a special collection for the benefit of the library had brought in \$50, and placed it in a most efficient state. Mr. George Edmison, as chairman, then read the financial statement of the managers, from which it appeared that the actual receipts of the year passing through their hands had been \$1,329, while the expenditure had been \$1,535. Against this deficiency, however, the amount of rents in arrears when collected would reduce the actual deficiency on account of the year to about \$100, a not very satisfactory thing, it was true—but still, under all the circumstances, a state of affairs which was such as to justify them in looking forward with hope and confidence to the future. A discussion then followed upon the reports, which was joined in by Messrs. Edmison, McClelland, J. C. Brown, and R. Tully, Dr. Bell, Carnegie, and others, as to the best means of increasing the congregational revenue, and the propriety of making an immediate effort to pay off the standing debt against the church property. At the conclusion of the discussion it was decided to make no special effort until next fall, but that in the meantime every member should be urged to increase his weekly contributions so as to insure increased revenue, and to this end Messrs. Pentland, Carnegie, McClelland and J. C. Brown were appointed a special committee to urge upon members and adherents a more general adoption of the envelope system. On the following (Wednesday) evening, the children belonging to the Sabbath school were entertained to a sumptuous tea, after which the chief amusement of the evening was the exhibition of a magic lantern by Mr. Wm. Cameron.

PRESBYTERY OF STRATFORD.—This Court met at Stratford on the 9th inst. All the ministers were present, and twelve elders. The Convener of the Home Mission Committee was instructed to apply for the services of Mr. Fleming, student, for three months at Tavistock and New Hamburg, and for \$4 a Sabbath of assistance to these stations from the central committee. A communion roll of twenty-two persons had been formed at Tavistock and a Sabbath school of ninety-five pupils. A report on the "Presbyterial Visitation Questions" was submitted, and is to be taken up at the July meeting after reports thereon have been sent to the Convener, Mr. Macpherson, from the various sessions. In regard to Molesworth and Trowbridge it was decided that these stations should not be separated, and Mr. Johnston's resignation was not accepted. A petition for supply of preaching was presented from North Mornington. It was agreed to notify neighbouring sessions and take

up the matter at next meeting. The parties who protested against the decision of Presbytery in the matter of their charge against their minister at Granton, instructed, by Mr. Alex. Mitchell, that they had agreed to fall from their protest. The following commissioners were appointed to General Assembly, viz.: Ministers—Messrs. Johnston, Wilson and Boyd, by rotation, and Messrs. Hall, Macleod and Scott, by election; elders—Messrs. Thos. Macpherson, Jas. Hamilton, Michael Ballantyne, John Stewart, John Hamilton, and Dr. Dunsmore, by election. A petition from parties at and near Granton, transmitted by the session of Biddulph, praying for the erection of a congregation or station there, was read, whereupon Mr. Mann objected to the reception of it on the ground that it contained false statements, and had appended thereto a false certification, as also one or more false signatures, and that the session had taken initiatory steps with a view to subjecting the principal parties in the petition to church discipline. The petition was laid on the table till the 25th inst., when the grounds of objection are to be investigated, and the Clerk was authorized to cite witnesses if requested so to do. Mr. Macleod submitted an overture on the appointment of standing committees and on their reports, which was laid on the table till next meeting.

PRESBYTERY OF BROCKVILLE.—This Presbytery held its last regular meeting at Prescott on the 16th inst. There were present nine ministers and five elders. Mr. Stewart arose to a point of privilege. He called the attention of the court to a certain expression in the published minutes anent the translation of Mr. Henderson from Prescott to his present charge, and gave notice that at a future sederunt he would move for the reconsideration of said minute. At the next sederunt accordingly he moved, seconded by Mr. Dey—and it was agreed—that the minute in question be reconsidered. Whereupon it was moved by Mr. Dey, seconded by Mr. Leishman, and agreed, "That the Presbytery re-adopt the minute in reference to Mr. Henderson's translation with the exception of the expression 'in a difficult charge,' for which is substituted the expression 'in his late charge.' And the Presbytery hereby declare that the word 'difficult' was in no way intended to reflect upon the congregation of Prescott." Mr. Leishman laid upon the table a call from Kemptville, etc., in favour of Mr. Jno. M. McIntyre, lately of Orangeville. The call was very hearty and unanimous, and was accompanied by guarantees for a salary of \$700 per annum and a manse. Commissioners were heard. Mr. Dey moved, duly seconded, "That Mr. Leishman's conduct in moderating this call be approved, the call sustained as a regular Gospel call, and that it be transmitted to Mr. McIntyre."—Agreed. At Mr. Leishman's suggestion a telegram was sent Mr. McIntyre acquainting him of the Presbytery's action and asking a reply. This came in due time and signified his acceptance. The induction was set for the 30th inst. The report of the Home Mission Committee was now received. In connection with the consideration of its first recommendation, a communication from the Presbytery of Kingston was read, intimating that said Presbytery had agreed to cede Morton, etc., within their bounds, to this Presbytery. Upon this the recommendation of the committee was adopted and another committee appointed to visit the places above named together with Newboro', Westport, and Delta, and endeavour to prepare them for formation into a self-sustaining charge. Upon the committee's second recommendation, that "Some effort shall be made to have the Presbyterian cause introduced into as many of the villages and rural districts, within the bounds, as may be deemed advisable or possible," it was agreed to adopt the recommendation and to appoint a committee to consider the matter and report. The grants to be sought in aid of supplemented charges were passed as revised before the beginning of the half-year now current, with the exception of Newboro', etc., for which it was decided to ask \$3 per Sabbath during vacancy. Mr. D. McCrae, M.A., of St. Stephen's Church, St. John, was nominated for the Moderatorship of the General Assembly, and the following were chosen the Presbytery's commissioners to Assembly, Messrs. Mullan, Rowat, Stuart, and McKibbin, ministers; and Messrs. Hall, Wallace, Thompson, and Marshall, elders. Upon the remits anent Romish ordination, and the reception of ministers from other Churches the Court was unanimous. Respecting the former Mr. Dey moved, seconded by Mr. Leishman,

supported by Mr. Canning, "That inasmuch as the Church of Rome is Antichrist, when reformed priests from that communion are received as ministers of this Church, they shall be ordained by prayer and imposition of hands." Respecting the latter remit it was agreed on motion of Mr. Leishman, seconded by Mr. Dey, "That the Interim Act be adopted *simpliciter*." Mr. Leishman submitted the following overtures: "Whereas, very much ignorance exists among the members and adherents of our Church with regard to polity; whereas, such ignorance is in no small degree detrimental to the progress of our Church; and, whereas, the training of children, as well as grown up persons, in the principles of Church government as well as doctrine, would be one great means of remedying the evil and strengthening the Church. It is, therefore, humbly overtured that the General Assembly take the subject into consideration and cause to be published by its sanction and authority A Manual of Presbyterian Form of Church Government for use in the families of our congregations and particularly suited for the instruction of the young." Mr. Leishman moved, seconded by Mr. Canning, "That the overture be adopted by the Presbytery and transmitted to the General Assembly." Agreed.—W. M. MCKIBBIN, *Presby. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, on the 9th and 10th days of March. Messrs. G. C. Patterson and James Cumberland, students of Queen's College, Kingston, made application to be taken on trials for license. They were duly examined, and on their behalf application is to be made to the Synod of Toronto, etc. The following minute was adopted in regard to the late Professor Mackerras: "The Presbytery record their deep sense of the very great loss sustained by themselves and the whole Presbyterian Church in Canada through the death of their beloved and honoured colleague Professor Mackerras. Endowed with a clear and ready intellect, and a sound judgment; possessing a knowledge of Church law and practice scarcely equalled, certainly not surpassed, by that of any living minister of the Church; intensely interested in Christian work, and especially in the extension and prosperity of our own branch of the Church; always exhibiting in his demeanour and utterances profound reverence for his Master, and Christian courtesy towards his brethren, he was a most useful and influential member of this Presbytery and of the higher Courts of the Church. While regarding the death of their very dear and much respected brother as a calamity of no ordinary kind, the Presbytery yet hope and pray that it may be sanctified to them by stirring them up to greater diligence and fidelity in working for Christ during their brief term of earthly service. The Presbytery also desire to express to Mrs. Mackerras their heartfelt sympathy with her in her great affliction, and the Clerk is hereby instructed to send her a copy of this minute." It was decided to transfer the stations of Morton and Sealey's Bay to the Presbytery of Brockville, provided the sanction of the Assembly can be obtained. An application from the Presbytery of Peterboro' in regard to Blairton was deferred in the meantime. A report was presented as to the assessment needed for the Presbytery fund, from which it appeared that twenty cents per family would be required. The thanks of the Presbytery were given Mr. Macalister, Treasurer, for his useful services. A change was made in the standing rule anent the stated meetings. They are to be held alternately at Belleville and Kingston. The motion to divide the Presbytery was withdrawn. Mr. Smith, Convener, presented the Home Mission report. It was more encouraging than usual. A number of liberal offers were contained in it, made by the Missionary Association of Queen's College, Kingston. The amount of aid required at the beginning of April will be very much less than at the same period last year. Arrangements were made for securing supply for all the fields during the ensuing summer. Mr. Smith's diligence was commended. The remit anent reception of ministers was approved of *simpliciter*. The remit on the proposed Presbyterian University was disapproved of. With regard to Roman Catholic ordination, it was decided by a majority of ten to eight that the course hitherto followed by the various Churches that constitute this united Church, of deciding each case as it emerged, be still followed. The remit anent status of retired ministers was disposed of by a majority vote in favour of retaining their

names on the roll, so long as they continue to reside within the bounds of the Presbyteries to which they had belonged. A standing committee for the year for the examination of students was appointed. Of this committee Mr. Maclean is Convener. Committees were appointed to tabulate the returns on the State of Religion and Sabbath School Work. Mr. Gracey is Convener of the former Committee, and Mr. Maclean of the latter. Mr. Boyd resigned his charge of the Demorestville congregation. Parties concerned are cited to appear in St. Andrew's Church, Belleville, on the 29th inst., at half-past seven p.m., for the purpose of settling the matter. The following were appointed commissioners to the General Assembly, by rotation. Principal Grant, Messrs. Turnbull, MacLennan, and Gracey; and by election. Prof. Mowat, Messrs. Smith and Kelso. The following elders were chosen. Messrs. Walter Mackenzie, George Gillies, David Nicol, Robert Gibson, W. G. Craig, George Davidson, and Dr. Boulter, M.P.P. Mr. Wilson was appointed Moderator *pro tem.* of the Kirk Session of Glenvale, etc. Two overtures were introduced and supported by Mr. Wilson. They were both received. One of them asks for regulations to govern the appointment of Moderator of the General Assembly; and the other for rules to be framed in relation to the employment of students in training for the Gospel ministry. Leave of absence for four months was granted to Rev. J. L. Stuart, B.A., of Trenton, on account of ill health. Mr. Maclean was requested to take a brotherly oversight of his congregation. Mr. Maclean was heard in relation to the revival services recently held in Belleville. He gave anything but a flattering account of the course pursued toward him by the Evangelists in charge of that movement. The following motion anent Mr. Maclean's narrative was adopted. "Having heard Mr. Maclean's statements of personal experience in connection with the recent revival services in Belleville, express their sympathy with him, and their approval of his conduct in the matter so far as detailed to them."—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF MANITOBA.—This Presbytery met at Knox Church, Winnipeg, on the 10th inst., at ten a.m. The attendance was very large. After the minutes had been read and approved, the matter of the re-ordination of Roman Catholic priests seeking admission into the Presbyterian Church, remitted to the Presbyteries, was considered, when it was agreed that cases of this kind be dealt with by the General Assembly as they may arise. The report of the Home Mission Committee was then read and considered clause by clause. The following is the substance of the report: That the General Assembly's Home Mission Committee be requested to pass the following regulation, and have a regular commission placed in the hands of each missionary appointed in Manitoba at the time of his appointment, embodying the terms and conditions upon which he is engaged by the committee. It was agreed that hereafter missionaries shall be engaged on the distinct understanding that the amounts fixed by the Presbytery on any station or group of stations, and based as much as possible on the subscription lists given by the people, and afterwards approved by the Assembly's Home Mission Committee, shall be considered as part of the salary promised to the missionary, and that as in the case of settled pastors, the missionaries are expected to look to the people for the punctual discharge of the obligations, the Presbytery being the body to whom appeal is to be made in the event of the obligations not having been met. Missionaries who become settled pastors shall not require to be re-appointed at the expiration of the term of their engagement. When the end of the term of any missionary's appointment takes place, the Presbytery shall vote upon the re-engagement of such missionaries by ballot, and communicate the result of such vote to the Assembly's Home Mission Committee; and it is desired that resolutions from the stations affected be laid before the Presbytery for its guidance. After the expiration of the term of three years, any missionary who is not a settled pastor shall only be appointed from year to year. The salary of a married missionary hereafter appointed shall be \$900 per annum for the term of his three years' engagement, and of an unmarried man \$700 a year. An increased amount of salary may be given to any missionary sent far into the interior, on the recommendation of the Presbytery. A sum of \$200, not including travelling expenses to Manitoba, may be given to each missionary on his arrival in

Winnipeg, for the purpose of providing the necessary travelling facilities of horse, buggy, etc. A sum not exceeding \$100 may be given for travelling expenses from the Eastern Provinces to the field of labour, to married missionaries, and \$50 to unmarried missionaries. This sum may be increased by the committee in the case of missionaries sent far into the interior. The Assembly's Home Mission Committee were requested to pay the following amounts for the six months just ended: Revs. D. McRae, Archibald, \$100; C. M. Copeland, Birtle, N.W.T., \$100; F. J. McLeod, Salisbury, \$75; D. McGregor, Winnipeg, \$100; J. Scott, Emerson, \$100. The Assembly's Home Mission Committee was requested to reappoint such missionaries as the Presbytery may desire, whose terms have expired. The terms of the following missionaries will expire March 31st, viz.: Rev. J. S. Stewart, J. Scott, H. J. Borthwick, S. Donaldson, S. Polson, and J. Duncan. The Assembly's Home Mission Committee was requested to appoint for the usual period Revs. D. McRae, Archibald, at \$750, with outfit allowance; D. McGregor, for one year, at \$700; Mr. Copeland, for six months, at \$4 per Sabbath, stations raising the balance. Applications were made for an experienced missionary for the railway crossing at the Little Saskatchewan, one for the upper Little Saskatchewan, an unmarried missionary for Turtle Mountain, an experienced missionary for Nelsonville, an unmarried missionary for Beautiful Plains and Big Plains. The services of Messrs. Munroe and Bayne were accepted, on condition of their coming at once at the salary to be raised by the stations, these being not less than \$150 for six months, these gentlemen to be sent, one to Rockwood group, north half, the other to Cypress River or other Pembina Mountain groups. The Assembly's Committee were requested to pay arrears of Mr. Strauth. It was reported that Mr. W. D. Russell, missionary, had arrived and proceeded to his field of labour, Section B., C.P.R. Mr. W. D. Russell, missionary, Section B., C.P.R., was on motion, received as a member of the Presbytery, and his name was ordered to be added to the roll. The Presbytery then proceeded to elect Commissioners to the General Assembly, when the following persons were appointed by rotation: Rev. Prof. Hart, and Rev. Messrs. Bell and McKellar; and by election, Revs. Dr. Black, Mr. Robertson, Prof. Bryce and Mr. Borthwick. The following elders were elected: Mr. J. O. Fraser, High Bluff; James Croil and Prof. Campbell, Montreal; Dr. Reid, Hon. Oliver Mowat, and Hon. Alexander Morris, Toronto; and Geo. Hay, Ottawa. On motion of Mr. W. R. Ross, seconded by Rev. Prof. Bryce, Rev. Mr. McRae, of St. John, N.B., was nominated as the Moderator of the next General Assembly. The Presbytery agreed to ask the Home Mission Committee of the General Assembly to reappoint Messrs. J. S. Stewart, S. Donaldson, S. Polson, H. J. Borthwick, J. Scott, and J. Duncan, for the time determined on by the Presbytery. Dr. Black presented a report of the Foreign Mission Committee, reading an elaborate report from Mr. McKay, and a report from Mr. Flett. The Presbytery expressed itself satisfied with the work done in these two districts, and instructed the Foreign Mission Committee to confer with Mr. McKay and Mr. Duncan as to future operations in the Prince Albert district. All matters affecting the property at Prince Albert were referred to the Foreign Mission Committee. Arrangement was made to continue the Roseau school, and the Foreign Mission Committee was instructed to secure title to the land, and report on the future mode of conducting the school. The matter of the liquor traffic was brought before the notice of the court, when after discussion, the Temperance Committee was instructed to take steps to prepare a careful and decided statement anent the following topics, and have it published, that is to say, approving of the steps taken in two of the counties of this Province to have the Canada Temperance Act adopted, and recommending ministers, elders, members and adherents of the Church to use their influence, not only in the two counties referred to, but also in the rest of the Province; (2) condemning the Beer Act of 1880; and (3) recommending all connected with the Church to abstain from the use of alcoholic liquors as a beverage. The Presbytery deliberated on a remit sent down from the General Assembly in regard to the status of retired ministers, when it decided to recommend the General Assembly to deal with cases as they arise. A remit about the reception of ministers from other Churches was approved of, with the exception of clause eleven.

OUR YOUNG FOLKS.

THE LORD MADE THEM ALL.

ALL things bright and beautiful,
All creatures great and small,
All things wise and wonderful,—
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,—
He made their glowing colours,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning and the sunset
That lighteth up the sky.

The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden,—
He made them every one.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well.

—Kble.

GREEN GRAPES.

"WHAT are you eating, Belle?" asked Mrs. Coleman, coming suddenly into the garden one August afternoon.

"Eating, mamma?" repeated Belle, to gain time in which to frame an excuse for her conduct.

"Yes; you understand me. Have you been touching those green grapes?"

It was useless for Belle to deny it, as appearances were against her; she was certainly chewing something, and she was suspiciously near the vines.

"Ye-es, ma'am," answered she slowly; then added, eagerly, "but indeed I only took two."

"I am very glad it was no more; they are enough to kill you. I can't imagine why you children are always meddling with green grapes—nasty, sour things! I don't see what pleasure there can be in eating them."

"Will they soon be ripe?"

"In a few weeks; then you may have as many as any reasonable little girl could expect, but I forbid you to touch them until then. Will you promise me not to eat another green grape?"

"I'll try not to, ma'am."

"Well, if you really try, you will succeed. It will be a good thing if you say to yourself whenever you come near these vines, 'Lead us not into temptation, but deliver us from evil.' Perhaps the prayer will keep your little fingers from mischief."

Belle kept away from the vines for some time; but at last her sharp eyes discovered that the grapes were no longer green, but red, a pale, sickly red, to be sure, for when ripe the grapes were almost black; but still they were no longer green in colour.

"Oh, see the grapes! Don't they look nice?" cried she to a young cousin who was visiting her.

"Yes, they do. Are they most ripe?"

"Why, of course they are, Carrie. Let's go and taste them," said she, leading the little one to the vines.

"Will your mamma like it?" asked Carrie.

"She'll not care. Come on!"

Belle picked two bunches and gave one to Carrie; they made wry faces when they tasted the first grape, for it was hard and sour, but they kept bravely on until they had each devoured two good-sized bunches. It is won-

derful what trash children will eat! If such sour fruit had been given to them as medicine, what a fuss they would have made over it!

Belle did not feel easy in her mind while eating the hard, unpalatable grapes, but she kept saying to herself, "I promised mamma that I wouldn't eat any green grapes, and those are not green; every one of them is real red."

So they were, yet they were unripe, and Belle knew that was what her mamma meant.

That night Belle had all sorts of bad dreams, and Carrie more than once cried out in her sleep. When morning came both the children were quite sick, and the doctor was summoned. His first words were, "Well, what have these youngsters been eating?"

"I'm sure I don't know," answered Belle's mother; then quickly added, "Belle, have you and Carrie eaten any green grapes?"

"No, ma'am," answered Belle, faintly, she felt so sick and was in such severe pain.

"Are you sure—very sure?"

"'Deed and 'deed we never ate a single solitary green grape."

"Then they must have taken cold," said Mrs. Coleman, who could not believe that Belle would tell a falsehood.

The doctor gave them some bitter medicine and went away; when he came again he found Carrie very ill, and though he did his best to save her, the poor little sufferer died before morning.

"Oh, mamma," moaned Belle, when she learned that her little cousin was dead, "am I going to die too?"

"I hope not, my love, the doctor says that you are better, but you must take your medicine regularly."

"Oh, I am so sick! I wish I hadn't touched those nasty grapes."

"Grapes!" repeated her mother. "Did you eat them, after all? And you said yesterday that you did not!"

"I did not eat any green ones: they were a little bit red."

"You knew what I meant by green grapes. I meant unripe ones, of course, no matter what their colour was. Oh, Belle, your disobedience has led to your little cousin's death! And I trusted you when you gave me your promise," added Mrs. Coleman, weeping to think of the awful results of one act of disobedience, one broken promise, one lie.

Belle never again failed to keep the spirit of a promise, as well as the words.

LOST IN THE SNOW.

LITTLE Annie and Robert Bruce, who live far west, were overtaken on their way home from school one day by a sudden and very heavy snow-storm. Annie was only nine years old, and her brother was younger. They struggled along as best they could, but when they reached a certain hollow they could not find the path. They tried in vain to find some trace of it. The blinding and piercing wind was fast overcoming the little creatures, and they sank down to rest.

"O, what shall we do?" said Robert; "I'm so cold!"

This roused Annie to a fresh effort, and at

last she thought that they had reached home, but the house was not there. "The wind has blown the house away!" cried Annie, in despair; then remembering how her mother had always taught her to pray when in trouble, she clasped her arms about her little brother and knelt down and prayed, with all the trust and earnestness of childhood, for God to stop the storm.

Who can know but that some blessed messenger from God guided the father's footsteps? for, as she ceased, she saw three dim figures passing, and rising from her knees she was clasped in her father's strong arms. The men had not seen the little crouching figures in prayer, but the children saw them and arose, or they might have been found in the bitter morning, kneeling, cold and white. How triumphantly the little benumbed creatures were borne to their home twenty rods away, and with what overflowing hearts the parents listened to their sweet voices as they sang together after they were snugly tucked away in bed!

DON'T WANT TO GROW UP BAD.

REALLY, of all the spectacles of neglect and want in a "cold world," none is more pitiful than that of a child begging—not for charity, but for Christian care and moral training.

A case of this kind was recently given by the New York "Times." A bright little boy, twelve years old, who said his name was Tommy McEvoy, went alone into the Jefferson Market Police Court last evening, and said to Justice Morgan, "Judge, your honour, I want to give myself up."

"Why, my boy?" asked the court.

"Because," replied the lad, "I hain't got no home, and I don't want to live in the streets and become a bad boy."

"But where have you been living?"

"With my aunt. She lives in Forty-first street. But she gets drunk, and she won't let me stay in-doors. To-day she chased me out, and said if I ever came back she would do something awful to me. I'm afraid of her, and so I've got no home. Father and mother are both dead. Nobody will take me in because I hain't got nice clothes, and don't look nice. I can't get any work, and I can't get anything to eat unless I beg or steal it. Then the cops will take me in; I don't want to get arrested. I don't want to steal or be a bad boy. Won't you please send me somewhere

ere I can learn something, and get to be a man? There is places like that, ain't there?"

The justice told the boy there were such places for good boys, and taking the little fellow under his protection, promised to find him a home in some good institution.

LOVE not sleep lest thou come to poverty; open thine eyes and thou shalt be satisfied with bread.—*Prov. xx. 13.*

WHOSO robbeth his father or his mother, and saith it is no transgression; the same is the companion of a destroyer.—*Prov. xxviii. 24.*

"BE ye kind one to another; tender-hearted; forgiving one another, even as God for Christ's sake, hath forgiven you." (*Eph. iv. 32.*)

Scientific and Useful.

TO CLEANSE GLASS.—To give glass great brilliancy, wash with a damp sponge dipped in spirits, then dust with powdered blue or whiting, tied in a thin muslin bag, and polish with chamois cloth.

A GOOD CEMENT.—Burgundy pitch, two pounds; resin, two pounds; yellow wax, two ounces; dried whiting, two pounds; melt together the pitch, resin and wax, and stir in the whiting. This is used by mechanics for fastening articles of any kind in position on a lathe for turning. It has to be warmed for use, and again if it is desired to remove it. Turpentine will remove the small traces that cannot readily be rubbed off.

FOR WEAK EYES.—An exchange gives the following recipe: "Bathe the eyes in soft water that is sufficiently impregnated with spirits of camphor to be discernible to the smell—a teaspoonful of spirits of camphor to a tumbler of water. For inflamed eyes use milk and camphor, adding a little more of the camphor than above." An excellent lotion, commended by a leading Boston oculist, is a solution of ten grains of borax in the official "camphor water" (not the "tincture of camphor"). This is safe and beneficial as an application in any slight weakness or inflammation of the eyes due to exposure or weariness.

CHOCOLATE CUSTARD.—Put one and one-half pints of milk, with a cup of sugar in a tin pail, and set in a kettle of boiling water. Then put one-half pint of milk in a saucpan, and add a heaping tablespoon of Baker's chocolate, shaved fine. Boil this slowly a few minutes. Wet a tablespoon of corn starch in two of milk; when smooth, stir into the boiling milk in the pail; add the chocolate after straining it, and lastly the beaten yolks of three eggs. Stir till smooth. Flavour with vanilla. Before serving beat the whites of three eggs, with a tablespoon of sugar, to a stiff froth, and lay on top of the custards.

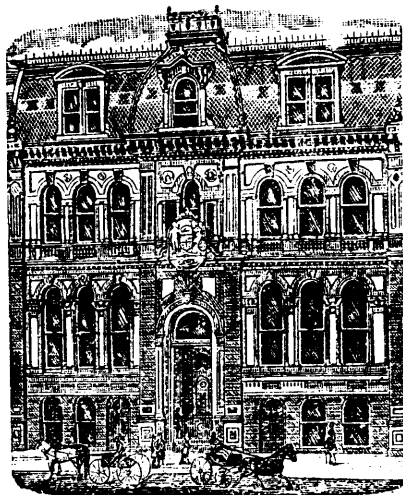
SPONGE CAKE.—Take four cups of flour, three cups of white sugar, cold water one cup, six eggs, one lemon, two teaspoonfuls of cream of tartar and one of soda. First, beat the eggs two minutes, then put in the sugar and beat five minutes more; then stir in the cream of tartar and two cups of flour, and beat one minute; now dissolve the soda in the water and stir in; having grated in the rind of the lemon, squeeze in half the juice, and add the other two cups of flour, and beat all one minute; then put into deep pans, and bake in a moderate oven, and you will have a cake good enough for the table of a queen.

WHOOPIING COUGH AND DIPHTHERIA.—Some recent microscopic examinations lend some degree of probability to the theory that these diseases are, or may be, caused primarily by fungi found on the skins of oranges, apples and some other common fruits. The fungi are found in certain dark spots and patches on the fruit, and rabbits have been inoculated with this dark matter with the result of causing them to have fits of convulsive coughing, while its inhalation by men has produced similar results. The identity cannot be regarded as conclusively established, but it is well enough to wipe or pare the fruit before eating it. Indeed it is an old-fashioned precept always to rub an apple before eating it, and perhaps the originators of the precept were wiser than they knew.

PHILOSOPHY OF BLUSHING.—The London "Lancet," in an article on "Blushing and Blanching," says: "Blushing is occasioned by sudden dilation of the small blood vessels, which form a fine network beneath the skin, and when they admit an increased volume of red blood, cause the surface to appear suffused with colour. Blanching is the opposite state, in which the vessels contract and squeeze out their blood, so that the skin is seen of its bloodless hue. The change effected in the size of the vessels is brought about by an instantaneous action of the nervous system. This action may be induced by a thought, or unconsciously, by the operation of impressions producing the phenomenon habitually. In a word, blushing may become a habit, and is then beyond control of the will, except in so far as the will can generally, if not always, conquer any habit. It is almost useless, and certainly seldom worth while, to strive to cure a habit of this class directly. The most promising course is to try to establish a new habit which shall destroy the one it is desired to remedy. For example, if blushing is, as generally happens, associated with self-consciousness, we must establish the sway of the will over that part of the nervous system which controls the size of the vessels by calling up a feeling opposed to self-consciousness. It is through the mind these nerves are influenced. It only requires practice in the control of the emotions and the production of particular states at will—the sort of expertness acquired by actors and actresses—to secure control of these surface phenomena."

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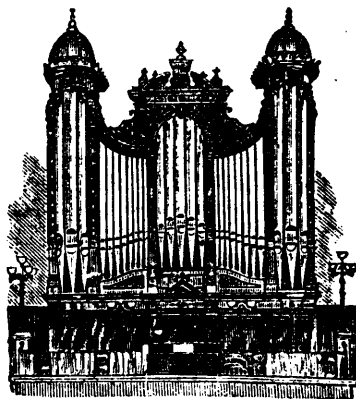
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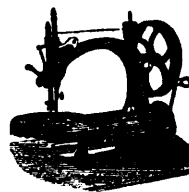


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MEETINGS OF PRESBYTERY.

- WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
TORONTO.—At the usual place on the first Tuesday in May.
LINDSAY.—At Woodville, on Tuesday, May 26th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 6th of April, at eleven a.m.
HURON.—In Clinton, on the second Tuesday of May, at eleven a.m.
KINGSTON.—At Belleville, on the first Tuesday of July.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, the 18th May, at one p.m.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
HAMILTON.—At St. Catharines, on 13th April, during meeting of Synod.
QUEBEC.—In St. Andrew's Church, Melbourne, on the 30th March, at two p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.

Births, Marriages, and Deaths.

MARRIED.

At Rat Portage, on February 26th, by the Rev. W. D. Russell, Capt. F. T. Hooper, to Miss Annie Morrison.

KNOX COLLEGE.

Close of Session and Meeting of Alumni Association.

The closing Lecture for the Session will be delivered by REV. PROFESSOR McLAREN, ON

Wednesday, 7th April, at 12 o'clock noon, in the College Hall.

On the same day the second annual meeting of the ALUMNI ASSOCIATION will be held in the College.

Railway certificates for one fare and a third for the double journey will be furnished on application to the undersigned.

W. A. HUNTER, Secretary of Committee.

SYNOD OF HAMILTON & LONDON.

The Synod of Hamilton and London will meet in Knox Church, St. Catharines, ON

Tuesday, the 13th April, at 7.30 p.m.

The Business Committee will meet at four p.m. Roiso Presbyteries, and all documents to come before the Synod, should be in the hands of the Clerk not later than one week prior to the date of meeting.

Certificates permitting members to travel at reduced rates by the Great Western, Grand Trunk, and such other Railways as may grant the privilege, will be sent in due course.

WM. COCHRANE, Synod Clerk. Brantford, 12th March, 1880.

NOTICE.

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