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VOL. 3.

TORONTO, FRIDAY, FEBRUARY 6th, 1880.

No. 14.

NOTES OF THE WEEK.

THE Rev. Walter Home, of Polwarth, is now the father of the Church of Scotland. He still attends to his pastoral duties with his former vigour.

THE absence of snow in many localities during the past two months has greatly hindered canvassing operations. We have, therefore, decided on still further extending the time for getting up clubs till 1st March next.

LITTLE has been undertaken in Afghanistan, Beloochistan, or Arabia, as yet. The American Presbyterians have three stations and eighty-one out-stations in Persia, with ten missionaries and 1,221 communicants. The converts are principally Nestorians. Access to the Mohammedans is becoming easier.

A LIBERAL Catholic preacher has once again made his appearance in Paris. A monk, Père Didou, has been drawing large audiences in the Church of St. Philippe du Roule, and has caused quite a sensation. But the Archbishop has interfered, and the Père has been silenced for the present. Let us hope that he may speak again.

IN the beautiful British and Christian island of Mauritius is a fine field of labour for missionaries. It is only forty miles long, and contains more than two hundred thousand heathen, with one language, the Creole, a corruption of the French, as a medium for the various nationalities. Many natives of India are found here, and have carried with them the most abominable heathen customs.

ONE of the missionaries of the Church of England, who went to China thirty-five years ago, wrote home to his Board a short time ago a sentence which ought to touch every heart: "From the day I arrived here in 1844, to the present day, I have never had the pleasure of the society of a brother missionary associated with me in the mission work here, and I suppose I shall never enjoy that privilege now."

THE first Protestant church building in the Tyrol has been opened for worship. It is only within a few years past that the Protestants in that country have enjoyed the privilege of forming themselves into congregations. It seems as if now better opportunities were before them than they have hitherto known. Sooner or later practical religious liberty will prevail throughout the bounds of the Austrian Empire, and Protestantism need fear nothing in that event. Give it an open door, and its ultimate success is certain.

THE native college at Malua, Samoa, in charge of Dr. Turner, is a most important institution. It numbers about one hundred students preparing for the Gospel ministry and other useful callings among their countrymen. This is doubtless the fountain whence flows most of the regenerating influences for Samoa. There are about two hundred acres of land belonging to the college (which of course belongs to the London Mission Society), and each married student is allowed to cultivate three acres, which in this tropical climate furnishes ample provision for him and his household.

THE Free Church of Scotland has interested several thousands of its young persons in a course of reading and study, which includes, for the coming year, such topics as the "Life of Paul," Paley's "Horæ Paulinæ," "The Conquest of Canaan under Joshua," and "Thomas Chalmers." Examinations are held simultaneously in each Presbytery, and prizes are awarded for the best examinations and essays on the various subjects. Questions which may be taken as a guide to study are sent to the pupils, whose work is, of course, done without any supervision.

SOME interesting information as to the religious condition of the Hebrides was given at a meeting recently held in Glasgow. At the time of the Reformation these islands were left unvisited, and from then till now they have continued very much in the same condition, almost exclusively Poman Catholic, and in the most primitive ignorance. At the present time, in a population of 500 in the island of Eriskay, there is only one Protestant family, while in the islands of South Uist, Barra, and Benbecula, with a population of about 8,000, it has been calculated that not one out of eight is a Protestant. To dispel the ignorance that prevails in these islands the public schools only go a certain way, and an association of Glasgow ladies maintains several schools for high-class education.

TO-DAY, 160 missionary societies of Protestant Christendom have 2,500 missionaries in the various fields, with 20,000 native labourers and probably 700,000 communicants, and 1,650,000 native Christian adherents. Nearly, if not quite, \$7,000,000 are spent annually in this department of Christian work. 500,000 scholars are being taught in 12,000 mission schools. The Bible has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries. Many countries were first explored by them; they, more than any others, have developed the resources, material and intellectual and spiritual, of the nations among whom they dwell. With a world-wide co-operation, truly sublime, the Christian workers toil on. The great Christian army has now its camp-fires lighted in almost every country on the face of the globe.

ROMAN CATHOLICISM cannot have made so many converts in England as have recently been claimed, for, according to the "Catholic Directory," which is issued under Cardinal Manning's auspices, there are only thirty-eight peers and forty-eight baronets. Lord Berry, Lord Bray and the Earl of Ashburnham are the latest additions. There are now 127 archbishops and bishops in Great Britain, Ireland and the colonies. The whole number of priests in Great Britain alone is 2,211, which according to popular estimates, is not twice that of little Malta, with its 150,000 inhabitants. When these figures are considered, the enormous strides boasted of in certain English papers as taken by the Church can hardly be worthy of apprehension, for the number of priests well indicates the number of parishioners. It is a curious fact that Catholicism is on the increase in Scotland. But this is chiefly, if not exclusively, due to the influx of Irish. Of Scottish converts to Popery except among the weaker minded of the gentry, there are few, if any.

M. EMILE DE LAVELEYE, in a letter to the "Non-conformist," says: "A reign of terror is being inaugurated. They (the priests) refuse all sacraments to the parents who send their children to the normal schools belonging to the State, or to the communal (primary), and also to the teachers of both sexes who continue to give instruction in them. The number of people thus violently expelled from the Roman Catholic Church will be very considerable. In the large towns the priests will not push matters to an extreme, for fear of losing three-fourths of the population, but in the country districts they will persevere in the hope of attaining their end—namely, the ruin of the communal schools. What is to become, religiously speaking, of the families thus expelled from the Church? They will gradually sink into free thought (*libre pensée*)—in other words, into indifference and infidelity. Is not this, then, a fitting time for Protestantism to approach them? . . . Never have Protestant missions had such a chance of success, because the only issue open to the excommunicated Liberal, who does not forsake all faith, is to accept the Reformed faith."

THE situation of things in the Russian Empire was never darker or more perplexing than it is to-day. The New York "Tribune," no unfriendly critic, says:

"We doubt whether history furnishes in any time or country a parallel to the position which Russia holds at present. Other empires have been convulsed by rebellion, and other autocrats than Alexander II. have lived in mortal terror of assassination; but the rebels were united; the ruler had the support of his own caste; there was always somewhere mutual trust, bold outspoken faith in some principles of action. In Russia, apparently, there is none in any quarter or caste. The Nihilists are not trusted by the peasantry whose rights they profess to uphold. The nobles have fallen back from the Czar. Even his own son, the heir to the throne, it is shrewdly guessed, is at odds with him. The army stands apart, an uncertain element, on which neither the Czar nor the Radicals can count. The priests are aloof from all classes, and instead of being a spiritual support to any, are the agents, especially throughout the Steppes, of greed, ignorance and oppression. No man trusts his brother—the whole air is electric with secrecy, suspicion and treachery." Abroad, Russia is suspected and distrusted. She has no allies; and she has bitter enemies. A great internal revolution would no doubt do her good, as it did good to France a hundred years ago.

WHEN the Germans entered into possession of the grounds and ruins once the establishment of the Knights of St. John at Jerusalem, a discovery was made of coins dating from the eighth to the tenth centuries of the Christian Era. An earthen lamp contained forty-one pieces of gold, and a vessel one hundred and eighteen silver medals, together worth about one hundred and twenty-five dollars in precious metal. Some of them were of great rarity, and a few of them hitherto unknown to collectors. Deposited at once in the Cabinet of the Berlin Museum, they are now briefly noticed by Dr. Ad. Ermann, in the "Zeitschrift" of the "Deutschen Palästina-Vereins." Several belong to the period of the Omniade dynasty, whose coins have almost wholly disappeared. Many struck in Syria and Palestine are of peculiar interest. For example, whereas down to the present time only a single silver coin of Tiberias has been known, this collection embraces one of gold and another of silver, both dating about 320 of the Flight, or 931-2 A.D. Damascus is represented by a single *dirhem*; and *Hums* is elevated from the rank of copper currency alone to that of silver, by two silver pieces. Possibly Jerusalem is intended by the title *Falestin*, literally Palestine, borne by one silver and by several gold coins of the greatest rarity. Even Egyptian money found its way into this region, and contributes a large number of medals, of both silver and gold.

IN Protestant Germany the progress of absolute secularism has produced a reaction, but toward ecclesiastical domination rather than toward a devouter spiritual life. The recent Synod of the Evangelical Church of Prussia adopted, by a large majority, resolutions for the better observance of the Lord's day, a memorial praying the Government to abolish military musters, to limit railway traffic, and to cease secular instruction in the public schools on that day, and resolutions against intemperance, and recommending the adoption of the policy of the compulsory imprisonment of habitual drunkards in asylums provided for that purpose; all of which indicates a true revival of moral life, at least. But the resolutions providing for ecclesiastical discipline of members who do not bring their children to be baptized, or who are married without the rites of the Church, and for the discipline of ministers who even in private express opinions adverse to the creed of the Church, indicate a reaction against the religious indifferentism of Germany of not so healthy a character. Sceptical utterances, in or out of the pulpit, are to be checked, not by such regulations, but by a spirit of devout faith which will leave in the heart no scepticism to be uttered. These resolutions are as yet but indications of public sentiment; under the laws of Prussia they must first be submitted to the Minister of Religion, and after his approval must be sanctioned by the Emperor, who is the head of the Church.

OUR CONTRIBUTORS.

OUR CHRISTIAN SOCIALITIES.

BY REV. JOHN DUNBAR, DUNBARTON.

Man is a compound being, having in himself ever active elements engendering inclinations, more or less strong, alike to solitude and society. These two states of existence though distinct are not opposed, though different are not destructive. Each is to him of needful importance, while both are mutually advantageous, if not essentially necessary. In each there is a vast field of opportunities and obligations for the cultivation of personal character as well as the discharge of relative responsibilities, and he who seeks to live exclusively in either fails at once to mature, as he ought, his own manhood, benefit his own species, and fulfil his high destiny. While comparative solitude may favour the pursuit of profounder thought and the better concentration of cultured capabilities, and while it may exclude much that might be injurious, yet it may none the less exclude much that might be beneficial, seeing that it would most assuredly leave dormant and dead much, if not most, of our more emotional and sympathetic nature. Man was made and meant alike for God and good, for society as well as solitude, and while, much more in society than in comparative solitude, he may meet with much that is neither congenial nor commendable, he should ever bear in mind that fallen though he be, he has still the capability not only of withstanding evil, but to be even from real as well as "from seeming evil still educating good"—ever remember that his being can neither be satisfied nor developed as it ought to be without society. While, then, men may be drawn together whether by the power of animal magnetism, or by ideas that press for utterance, or by interests that claim kindred, or by affections that long for exercise, by any or all together, the fact exists, and while misery may seek solitude, and sorrow seclusion, yet happiness ever longs for society, and joy ever seeks to ring out its raptures far and wide to the world.

That friend with friend and family with family should occasionally meet together in social and convivial gatherings, while favoured by men, is far from being forbidden by God, and that religion which alike in its essence and operations is ever "good will to men," so far from censuring and condemning such meetings, countenances and encourages, heightens and hallows them. As it is natural, so it is desirable that those who are oft called on to meet together amid the toils and trials of life should sometimes meet at more leisure times and in more cheerful circumstances in the mutual interchange alike of social sentiment and cordial hospitality. By so doing unseemly asperities may be softened, mutual misunderstandings removed, petty jealousies obliterated, waning affections revived, kindly sympathies fostered and the social elements of our nature called forth and cultured. There, too, the old are rejuvenated by the buoyant vivacity of the young, and experience for the while a renewal of the heart-stirring emotions of their earlier years, while the young in turn are profited by the sagacity, benefited by the experience, and animated by the achievements, of those who are yet beyond them alike in years and attainments. Even genial mirth and amusement, when kindly and considerately interposed, like elastic layers between uncongenial privations or pursuits, may do much to mitigate their rougher jars and joltings, and thus be not only seemly but useful in the variegated journey of life.

Human joys, we know, are ever in accord alike with nature and with Scripture. It is somewhat noteworthy that the first recorded manifestation of God the Father to our first parents was in connection with their marriage joys, to celebrate their nuptial union and consummate their wedded bliss, and while these were the joys of those who were perfect, they were no less the joys of those who were human. Further, the first miraculous manifestation of God the Son to mankind was at a marriage feast, which He not only graced with His presence, but shared in its socialities and ministered to its enjoyments, for there "the conscious water saw its God and blushed." While many windy discussions and wordy disquisitions have been employed to settle the kind and character of that wine, it seems to me that the whole mystery may be solved, settled and summed up in the simple statement, that Jesus made just the same kind of wine

then that He makes now, and that all the difference is that then it was produced immediately and in stone pots, but now it is produced gradually and in grape-skins, and as to its character, it was doubtless similar to that which God Himself at first pronounced "very good." Thus, amid the manifestation of matrimonial joys, Jesus bestowed His benediction upon a loving pair, who, as one, were about to enter the journey of life, to share its joys, to battle with its ills. At the call, too, of Matthew, we are told, "he made Him a feast in his own house," at which Jesus, with His disciples, was a welcome as a worthy guest. But by so doing, those who professed to be more pure than He not only murmured at but censured Him. Jesus, however, triumphantly defined and defended alike His position and His purpose by shewing that He was thereby seeking the extension of His kingdom and the increase of its subjects. Wherever Jesus went as a guest, whether into the house of Simon or Zaccheus, or into His more frequent and favourite haunt in Bethany, He ever left a blessing behind Him, and He does so still. Instead of seeking seclusion and court-ing isolation, He ever went about doing good, and whether in the house or on the highway, He met and mingled with society in all its diversified phases, and ever, as the issue shewed, He did so in order to brighten, to beautify and bless.

While in making the most and the best of anything, a man thereby at once shews his wisdom and secures his weal, it should ever be the aim and endeavour of all to make the most and the best, alike of their social powers, their privileges and pleasures, and that too, without either destroying their distinctive character or depriving them of their joyous nature. Although the cravings of human nature are as manifold as they are multiform, yet so varied and so vast are the resources of God's Word to guide and of God's world to supply, that our natural, if not necessary socialities need not be either time spent foolishly, or energy and opportunity wasted wantonly, like water spilt upon a rock which can neither do good nor again be gathered up, but rather like the surplus power unneeded to drive a mill, which may be advantageously turned aside to turn another piece of machinery, it may be, very different but not less needful; so in such a way a certain proportion of a man's time and energy may be wisely drawn off from the main purpose of a plodding life and profitably employed in solitary or social recreation, equally useful and not less needful.

If then we look to God's Word for the sanction of our socialities, we should look there none the less to learn how best to make the most of them, to learn how by them, both to get and to give the most good alike for present enjoyment and future reflection. While such guidance is both needed and provided, yet how seldom is it employed. On the contrary, there is a widespread and a growing tendency, even in Christian communities, in their socialities, to set aside, if not to scorn, that "wisdom which profiteth to direct," to sneer if not scoff at that "godliness which is profitable unto all things," and to disown and dishonour Him whose they say they are and whose name they bear. There is a strong tendency to look upon religion as not only foreign to the highest human enjoyments, but as frowning upon and forbidding them, ever clouding the soul's serenest sunshine, repressing and rebuking every buoyant feeling, and cooling, chilling and checking every rising emotion warmly welling up from leal and loving hearts. Such ideas are as erroneous as they are injurious, as if Christianity implied the surrender of every good, and as unfitting for social life and unfriendly to human enjoyment. When Jesus trod the earth He was one who was "anointed with the oil of gladness above His fellows," ever delighting to diffuse it, and wherever He was a welcomed guest no one had ever any reason either to regret His presence or dread His return. Our Christian socialities, then, ought ever to acknowledge Him alike in the parties assembled and in the pleasures enjoyed, for He came not to destroy aught of human happiness worthy the name, but to increase it, in heightening its tone and hallowing its tendency. To desire His company, to recognize His presence, and to submit to His guidance, would prove the most effective safeguard in enjoyment and the best preventive against turning His kindness into a curse. If, then, in our seasons of social enjoyment, Jesus be sought and assigned His supremacy, there is no reason why such times of joy and gladness may not be a furthering of spiritual progress and fruitful of spiritual good, no reason why in this way our periodical socialities may not be made

markedly instrumental in meeting us to be "ever with the Lord, in whose presence there is fulness of joy and at whose right hand are pleasures evermore."

ROMISH ORDINATION.

MR. EDITOR,—I have been hoping to see this question discussed in your columns, but so far I have observed only one brief letter, and as the matter is now before the Presbyteries, I am sure all are prepared to hear with all due attention whatever any one may have to say either in support of the one view or the other. That the question is one of very grave importance, and of no small degree of perplexity, may be readily admitted. To some it appears that for the Protestant Churches to deny the validity of Romish ordination, is virtually to deny the validity of the Protestant ministry, because at the Reformation the great leaders in that movement had no ordination except what they received in the Church of Rome and carried with them when they left her. Those who hold this view assume the necessity of something like a tactual succession, and also that the Church of Rome is not more corrupt and antichristian now than she was at the time of the Reformation. If she is more thoroughly antichristian now than she was then, her ordination might be regarded as valid then, but not entitled to be regarded by Protestant Churches as valid now. And that she is more thoroughly antichristian now may be proved by appealing to the action of the Council of Trent in formally sanctioning and adopting the very errors and abuses in regard to the way of salvation and the worship of God, which had for centuries been developing within her, and against which the reformers protested. And since then she has been going on from bad to worse, as is evidenced by the articles of faith which since that time she has decreed, of which the "Infallibility of the Pope" may be cited as an illustration. Witness also how she brands with her official curse and consigns to perdition every one who shall deny any of these articles of faith which she has decreed! Look at her in the light of the descriptions given in Scripture of the great apostacy, "the man of sin," "that Wicked," and is not the correspondence complete? If, then, she is apostate and antichristian as an organization, though many of the people of God may be within her, and therefore are addressed in the words, "Come out of her, my people," she is not a branch of the visible Church of Christ, and her priests are not entitled to be recognized as ministers of Christ.

But another ground on which it seems to me the validity of Romish ordination may be denied is, that there is no such office in the Christian Church as that with which Rome professes to invest the spiritual guides of the people. There is no such office in the Christian Church as that of priest. All God's people are priests, it is true, through their union and communion with Him who is the great High Priest of our profession. But there is no such ecclesiastical office or function appointed by Christ in the Christian Church as that of priest; and if there is not why should a man's being set apart to an office which does not exist, be regarded and treated by Protestant Churches, when the man has found out his mistake, as after all only another name for the same thing, or substantially equivalent to ordination into the office of a minister of Christ? I see the Presbytery of Montreal has decided "that the admission of a reformed priest to the status of an ordained presbyter without the imposition of hands is re-ordination sufficient." But what is the *form* of admission? The Confession of Faith teaches that "every minister of the Word is to be ordained by imposition of hands." This is clearly what Scripture teaches, and to depart from Scripture, and commence paring away all the "mere externals" and so-called "non-essentials" in ordination is irreverent to Christ and dangerous to the interests of the truth. And what about the call of the Church as a prerequisite of ordination?

PROTESTANT.

AMUSEMENTS.

MR. EDITOR,—A recent number of this paper contained a letter from "A Church Member" who is perplexed to know why the amusements of dancing and card-playing should be discouraged by many Christians,—and who invites the expression of other opinions, as being sincerely desirous to see more light on this matter.

As one who has given a good deal of thought to

the subject and has had to come to a practical decision thereupon,—I would say: First, that I do not think there is any more wrong in dancing or arduous playing *in itself*—*i. e.*, when cards are played for amusement only, not for money—than I think it wrong to drink a glass of wine, which I know I could do, at a time, without any evil result. But, second—that indulgence in both these amusements, like that in wine drinking, *tends to encourage habits of life* which are most antagonistic to the spirit of Christ and of the New Testament. The family game at cards may be as harmless as a game at chess, but the "trail of the serpent is over" those spotted bits of cardboard, and the harmless game may be a step in the direction of the gambling den. And though it *does* seem as if the family dance were an amusement as innocent as could well be desired, yet, somehow, I have never seen the matter stop there. The dance at home seems to lead, by a natural sequence, to the dance abroad, and this again to all the injurious and frivolous influences of late dancing-parties, with all the *etceteras* which are apt, we know, to lead young hearts away from—instead of to—the Kingdom. If your correspondent is *sure* that he has the firmness and wisdom to keep, by his authority or influence, the *use* from degenerating into the *abuse* which would lead his children downward rather than upward, good and well! If not, then might it not be better to choose the safer path, and rather encourage the many innocent recreations in which spiritual danger does *not* lurk under a fascinating guise? And there are abundance of really harmless recreations without having recourse to any doubtful ones.

Finally, let me conclude with a few earnest words of Mr. Ruskin, from his recently published "Letters on the Lord's Prayer":

"No man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it. But, in modern days, the first aim of all Christian parents is to place their children in circumstances where the temptations, which they are apt to call 'opportunities,' may be as great and many as possible; where the sight and promise of 'all these things' in Satan's gift may be brilliantly near; and where the act of 'falling down to worship me' may be partly concealed by the shelter, and partly excused as involuntary, by the pressure, of the concurrent crowd."

Is not this one of the great snares of Christians at the present day,—and one of the influences which so hinders our prayer: "Thy Kingdom come?"—M.

MR. EDITOR,—In a late number of your paper a letter appears, in which the writer desires to be enlightened as to the propriety or impropriety of card-playing and dancing, as home amusements. He gives us to understand that he is a believer in Christ, a praying man, and that he loves the Saviour with all the intensity and power of a master passion; but that he and his wife and children occasionally play cards, and that he does not forbid his children to dance in his own house, and with some of their young friends. We will give him credit for godly sincerity, and congratulate him as a possessor of religion, and a lover of God; for sterling piety is an invaluable possession; religion is the soul of happiness. We cannot, however, but regard the amusements which he sanctions in his family, as a species of worldly conformity, which he should at once and forever renounce, as contrary to the very spirit and genius of Christianity. "Be not conformed to this world" is an apostolic maxim, and one which should be practically regarded by every professed disciple of Jesus. Our object should be not to please worldly persons, by conforming in any degree to their vain and frivolous amusements, for these are at best vanity indeed; light as a puff of empty air; the mere toys of infancy, and unworthy the affection of a rational and enlightened mind. By a holy consistency of deportment, we should give the world plainly and unmistakeably to understand that we have renounced its service, that we have found a new master, that we have more substantial and enduring joys, and that we are animated by a more glorious hope. Alas! how many who profess and call themselves Christians, find numerous pretences for visiting and loitering among ungodly associates, and for joining in some of their vain amusements. They yield to solicitation in one instance, and then say, what harm can there be in this? they go a little further, and urge the same excuse. They plead

for conformity to the world in one thing after another, till almost every trace of distinction vanishes; and then deem it a mark of a liberal mind to maintain no singularities, and not to thwart the humour of the company, till at length they often come within the immediate attraction of the whirlpool, and are swallowed up in it beyond recovery.

"Renounce the world"—the preacher cries.
"We do"—a multitude replies.
While one as innocent regards
A snug and friendly game at cards;
And one, whatever you may say,
Can see no evil in a play;
Some love a concert or a race,
And others shooting and the chase.
Revelled and loved, renounced and followed,
Thus, bit by bit, the world is swallowed."

Card playing is a waste of precious time that might be more advantageously employed. Let those who make the world their home, and upon whose hands time may hang heavily, thus amuse themselves, but the servant of God should ever remember that he is to redeem the time, because the days are evil. Card-playing, under whatever restrictions, may in its ultimate results lead to temporal and eternal ruin. Money may not be staked; the game may be what men call innocent, and no apparent injury may be sustained, but who can tell what may be its effect upon some who engage in it. It may excite a thirst for worldly and dishonest gain; it may lead to professional gambling; it may produce a spirit of worldly dissipation, and exciting the malignant passions of man's nature, may lead to murder or to suicide. We are to abstain from all appearance of evil. And certainly there must be an apparent evil in that which thousands of holy men have in their writings powerfully and conclusively shewn to be a great and a crying evil, and against which thousands of godly preachers have raised their voices, and shewn to their hearers a more excellent way. Card-playing is, in a word, conformity to the world. Some years ago, after preaching on a week day evening in one of the cities of the United States, I was invited to sleep at the house of a very rich and respectable member of the Church. When I entered his parlor, I found him engaged at cards with other gentlemen. The immediate impression upon my mind was anything but favourable, as to his piety. I was led to the painful conclusion that he was either a mere formal professor, looked up to by the Church only on account of his wealth and high position, or that if the root of the matter was in him, he was in a state of fearful declension from the ways of righteousness. Now it becomes us at all times to be careful lest we should offend against the generation of God's children. The Christian has far higher pursuits to entertain him than card-playing and dancing. The richest entertainments of a genuine believer are divine ordinances and the engagements of religion. The peace of God, and an assured hope of heavenly blessedness will give to the soul a disrelish for all that is vain and worldly.

"Cards are superfluous here, with all the tricks
That idleness has ever yet contrived
To fill the void of an unfurnished brain,
To palliate dullness, and give time a shove."

A lady who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards that she thought she could comply with his doctrine, and give up everything but one. "And what is that, madam?" "Cards, sir." "You think you could not be happy without them." "No, sir; I know I could not." "Then, madam, they are your god, and they must save you." This pointed and just reply is said to have issued in her conversation.

Dancing is also a fashionable worldly amusement, which should be repudiated and renounced by all serious persons, as destructive of spirituality; as unfitting for communion with God; and as a preventive of the spiritual growth and prosperity of the soul. We know that dancing is frequently mentioned in Scripture, and especially in the Old Testament. But we maintain that the dancing spoken of with approval in Scripture, was very different from modern dancing. It was not a mere worldly amusement: it was the natural bodily expression of inward overflowing joy, produced by some signal deliverance from danger, or some wonderful interposition of the Almighty. When David had slain the mighty giant, who had so long defied Israel, the women of Israel, enraptured by the glorious victory thus achieved, sang in dances: "Saul hath slain his thousands, and David his ten thousands." When David and his servants brought the

Ark of God from the house of Obededom, he was so filled with joy at the prospect of restored worship, and sanctuary privileges, that he danced, or leaped for joy, before the Ark. So that his dancing was a religious act, accompanied by ascriptions of lofty praise to God for His wonderful goodness to him and to His people Israel. This conduct was a practical anticipation of the exhortation given by the Apostle James in a subsequent age, who said: "Is any merry, let him sing psalms." On another occasion he said: "Thou hast turned for me my mourning into dancing." God had so graciously appeared for him in a season of deep depression, that his sorrow was turned into joy. He was ready to leap for joy. And he represents God as doing this for a gracious purpose, to the end, he says, "that my glory may sing praise to Thee, and not be silent. O Lord, my God, I will give thanks unto Thee forever." It was also predicted that the lame man should leap as a hart. And wherefore? Evidently for the bestowment of spiritual blessings. "For in the wilderness shall waters break out, and streams in the desert." The only instance we have in Scripture of anything approximating to the fashionable dancing of the present day is that of the daughter of Herodias, who danced before King Herod and so pleased the King that he promised with an oath to give her whatsoever she would ask. And instructed by her mother, she said: "Give me the head of John the Baptist in a charger." And to gratify the caprice of a wicked and cruel woman, he sent and beheaded John in the prison. What we now call dancing should not be countenanced by godly persons, for however innocent and restricted it may be, it may produce such a relish for the amusement, as shall be satisfied with nothing short of the midnight dance, and lead to all the revelry and dissipation of the ball room. Your correspondent says there are many amusements sanctioned by professors that are worse than dancing. This assertion is, alas! too true. Many professors are going fearfully astray in this respect; not only individual professors, but even some Christian communities. When our Lord was upon earth, He made a scourge of small cords, and drove the money-changers, and those that sold doves out of the temple, saying: "Make not my Father's house a house of merchandise." And if our Lord were personally to appear upon earth now, His zeal for the house of God would lead him severely to censure many practices which are creeping into our social gatherings, gatherings avowedly for religious purposes. One perhaps excites uproarious laughter by a humorous speech interspersed with ludicrous anecdotes. Another gives us what he calls a recitation, and tells us, perhaps, how Paddy saved his bacon. Another sings a worldly song, and worldly men are gratified, and are ready to say: "These professors of religion are just as fond of fun and nonsense as we are." Thus "Jesus is wounded in the house of his friends," and when we witness and hear such things we are led to tremble for the Ark of God.

We do not write these things in a spirit of censoriousness, but in a spirit of Christian love, and with earnest and prayerful desires that the sanctuaries of our God, of every denomination, may be cleansed from everything that is opposed to the holy mind of Christ. WILLIAM HANCOCK.

Fonthill, Jan. 20th, 1850.

MR. EDITOR,—In a late issue of THE PRESBYTERIAN "A Church Member" is anxious to know if card playing and dancing are wrong. It reminds me of the answer the sainted Bishop McIlvaine gave a member of his church who asked him: "Bishop, is it wrong for Christians to dance?" It might be well for many church members to think over and "inwardly digest" the reply: "Madam, Christians have no desire to dance."

He sees no harm in them. Those who indulge in them seldom do. Did you ever see a dancing church member who thought there was any harm in it? In the town of Micanopy, Florida, where I spent two winters, are two churches, Presbyterian and Methodist. There were weekly prayer-meetings in each, on different nights, and besides a fortnightly meeting for young men. All were well attended. Many of the young people became interested. Several young men took part in the meetings. About Christmas of the second winter, "parties" were instituted by a few, and were kept up the remainder of the winter. At first they never had a party on prayer-

meeting night. But after a while they ignored the prayer-meeting appointments; often, church members, and those, too, who had used to take part in the exercises, when a few faithful ones were struggling to keep the altar burning, were off at a neighbouring house exercising their feet. When the parties were first commenced those persons did not dance, only looked on. It was not long till they began "wetting the floor" too. And all the while they kept saying, "It does us no harm." But the harm was right there, and they did not see it—did not see it, because the devil, by the instrumentality of the dance, had lulled them into spiritual insensibility. "A Church Member" can see no harm in dancing, and says, "I have been in the habit of thinking there is no harm in this being done occasionally than in pernicious gossip, often passing into scandal, or in some of those games which are sanctioned in what are called serious families." If a greater evil is wrong that does not make a lesser evil right. It would certainly be wrong for me to maliciously kill a man's fine horse, but that wouldn't make it right for me to steal a little corn from him "occasionally." We all know what the tendency of dancing is. It may not be wrong, in itself, for a select few to dance, as "A Church Member" lets his children do, but the tendency is evil-ward. Is he absolutely certain that his children shall not in those little dances acquire such a liking for dancing that when inducements are held out to them to attend the promiscuous dance, they will not, on any account, go to it? He prays with, and I hope for, his family. It's all right to lock your doors before you retire, but that won't keep the coals, which were in the ashes that you put in a wooden box after supper, from burning your house over your head when you are fast asleep.

And so with card-playing. Dr. McCosh some years ago introduced a billiard table into the gymnasium of his college, believing that it would keep the boys from billiard saloons. But the fact was that many who became, in that gymnasium, dexterous players, were tempted to go to questionable places and play for "bets." "A Church Member" had better stop and think, for he does not know but those "wicked cards" may lead his boys into wicked company, and to the devil. His card-playing don't hinder his prayers, nor trouble his conscience, he says. Let us whisper to him, Do you pray to God to bless that exercise, and so "save your conscience?" or do you include that when you confess, "we have done many things that we ought not to have done?" Do you leave anything undone that had better be done while you are wasting precious time playing cards? Are all the children well up in the Shorter Catechism?

I have spoken about the effect his training—in the way they should *not* go—may, yea is more than likely to, have upon his children. But suppose there is no danger in that regard, what will others think of it? Frolicking young folks will say, "A Church Member" plays cards with his family and lets them dance, and so sit down and play for money, with breath vile with blasphemy, and tobacco and whiskey fumes, or go and dance all night at what I call *base ball*. Just let me get the ear of "A Church Member" again. All this card playing and dancing may do you no harm, but the devil will make use of you to ruin others. Stick a pin there. You want to "do the right thing in the right way." Well then, "Abstain from all appearance of evil." Read the eighth chapter of first Corinthians and ponder well and prayerfully the last verse, which says something about making others offend. Read also Romans xiv.

RODERICK HENDERSON.

Hartsville, South Carolina, Jan. 22, 1880.

A WEAK mind is like a microscope, which magnifies trifling things, but can not receive great ones.—*Ches-terfield*.

ACTIVE men, like millstones in motion, if they have no other grist to grind, will set fire one to another.—*Fuller*.

IT is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Bethune*.

A WIFE'S constant effort to make home attractive often has more to do with the husband's habits than anything else.

IN philosophy as in nature, everything changes its form, and one thing exists by the destruction of another.—*Lord Lyttelton*.

PASTOR AND PEOPLE.

HOUSEHOLD LOVE.

We sometimes wonder whether most families take into account the blessedness and beauty of household love, of that tender, strong, sweet sentiment, which more than anything else binds the members of one family together, and unites them to each other in ties which even death cannot break. There are few people who would not be horrified were they told that they did not love their near kindred, and, really, in the great crises of life, the coldest prove that they have some affection. But there is far too little demonstration in most homes. We are afraid or ashamed to shew how much we care for our brothers and sisters, and often there are cross, snappish words, and bitter thoughts, and unkind looks, where there should be only peace and mutual helpfulness. Many a wife drags wearily through a long day, performing her duties in a hopeless way, when a few loving words from her husband, a few words of appreciation and praise, would have given her courage and cheer.

It isn't the things you do, Charlie;
It's the things you leave undone,

says Phoebe Cary, in one of those homely strains of hers which go straight to the heart. Another little newspaper waif, which has kept afloat because of buoyant truthfulness, tells how the good wife arose in the morning, how she had the milk, and the butter, and the bread, the dishes, the breakfast, the children, the dinner, and the mending, on her hands, and how tired and spiritless she felt, till her husband came in, and called her "the best and dearest wife in town," and then how light the labour seemed, and how easy were the tasks. Wives, too, sometimes need to be reminded that their husbands are overborne by troubles and solitudes, that they are struggling with temptations and trials every day, and that they need to be strengthened, stimulated, and encouraged by gentleness and kind attention. There are women in the world whose only idea in life is that they shall be considered, their convenience consulted, and their indolence ministered to. A selfish, sordid, narrow-natured woman, can make it almost impossible for her husband and sons to succeed in life's conflicts. We know one home which was wrecked, so far as earthly happiness was concerned, because the wife, instead of being helpful, was devoted to luxury and ease, spending the money her husband toiled to earn, on laces and silks, and extravagances of various kinds, till he grew discouraged, and his nobler qualities were choked and stifled. Alas! when woman's hand pulls down her home! Every wise woman buildeth her house, and is its queen. There cannot be one law in the household for the husband and another for the wife. Both must work and live together; and if there be true love between them, they will endure the hardness of life very bravely and cheerily.

Children should be loved through their little tempers, through their occasional naughtiness, and through the days when they are not sweet, but trying and captious. The dearest children have such days. One is puzzled to know why Lulu, who went to bed a cherub, should be a little fury in the morning; why Harry, usually candid and open as the day, should at times be sullen and disagreeable. There are often physical reasons for these transformations. You have had sour bread. You have been letting rich pastry and cake enter too largely into your bill of fare. You have suffered the delicate child and the strong one to sleep together, or the fresh air has not vitalized the sleeping apartment sufficiently. Perhaps you are not confidential enough with your children, and do not make yourself acquainted as you ought with their companions. But whatever mistake you make, be sure you love them, and shew them your love.

It is a beautiful picture which is made by the story of Charles Kingsley's life with his children. "I wonder," he would sometimes say, "if there is so much laughing in any other home in England as in ours?" "A child crying over a broken toy is a sight I cannot bear," he said, and never was he too busy with sermons or books to mend the toy and dry the tears, if the little grieved one came to him. And he agreed with Richter that children have their days and hours of rain, when "the child's quicksilver" falls rapidly, and when parents should not take too much notice either "for anxiety or for sermons." When he died, his eldest son, broken-hearted on hearing of his loss,

wrote from his home in America a testimony which was most beautiful as to the wisdom, love, and friendliness of the fatherhood that had encircled the lives of all the children in the home at Eversley. Reverence for God, veneration for goodness, cordial regard for each other, had made that home well-nigh perfect—a vestibule of heaven.

Very beautiful is that tribute which Carlyle inscribed on the tomb of his wife, who left him thirteen years ago. "In her bright existence she had more sorrows than are common; but also a soft invincibility or capacity of discernment, and a noble loyalty of heart, which are rare. For forty years she was the true and loving helpmate of her husband, and by act and word unweariedly forwarded him, as none else could, in all of worth that he did or attempted. She died at London, 21st April, 1866, suddenly snatched away from him, and the light of his life is as if gone out."

Ah! friends,

The world goes up and the world goes down,
And the sunshine follows the rain,
But yesterday's smile, and yesterday's frown,
Can never come back again.

Let us watch opportunities. Let us be careful to do right and to be right to-day. We are not sure of to-morrow. One and another who were with us when the last September's gold was tinting the woods and plains, have gone above. Not lost—oh! no—but how we miss them! How the heart aches in the night, when we lie awake and want the sweet sister, the precious friend, and the brother who was part of our very being, with us no more now, but gone to be with Jesus. It were better, far, for many of us, if, instead of grieving so deeply for our lost, we set ourselves resolutely to making our remaining ones happier, by the constant exercise of forbearance and patience, and the daily benignity of love in the household.

There are fragmentary families, composed, one might say, of the remnants of other families, which are less easily kept in harmony than those which are made up in the natural way of father, mother, and the children. Perhaps the cousins, uncles, and aunts, the distant relation who has no other home, or the orphaned child who is sheltered by your fireside, have their own peculiarities. No matter how difficult this problem or any other may be, there is one way to settle it—the way of unselfish love and faith in God.—*Christian at Work*.

THE CHURCH AND THE WORLD.

Thoughtful Christians to-day have far less dread of the assaults of infidelity in any or all of its forms upon the Church, than they have of the encroachments of the world. That there is reason for alarm in this direction cannot be doubted; the indications are plain. Even writers who have no special concern about religion as a personal matter, see and speak of this tendency with apprehension. There seems to be a general assault for the purpose of breaking down all distinction between the Church and the world—between professing Christians and those who do not make and do not intend to make any confession of faith in Christ. The "Central Presbyterian," Richmond, Va., puts the case well when it says:

"The most lamentable feature in our surroundings, is the obvious yielding that is to be observed on the part of the Church to the world. The Church has caught the infection, and in many quarters (even in the sturdy Presbyterian Church) Christians are compromising all sorts of questions, and mingling more and more freely with the throngs that are crowding the avenues to Vanity Fair. One sees no harm in relaxing his observance of the Sabbath; another sees no harm in going to the theatre, which, she says, might be converted into a great moral engine; another sees no harm in a little game of cards; another sees no harm in spinning around for six hours in the arms of a young man she has just met; another finds her religious yearnings only satisfied by beautiful flowers, and Eau de Cologne, and many-coloured windows, and the very finest quality of vocal music. We are gravely told that in this busy age there must be some modification in the old Sabbath laws, and that the exigencies of business demand that the cars shall run, and that people shall travel, and that the relaxations from business require excursions to suburban beer gardens and Sunday concerts. The Christian is admonished against making too serious a business of his religion; after all, it is suggested, the

old-fashioned menace that used to be held over our heads in the shape of everlasting torments, has been greatly exaggerated, and there is every reason to believe (we are told) that the whole American people (with very few exceptions) will all come out right, even if they do let their religion set a little more lightly on them than their Puritan forefathers."

This picture is startling, but the colours are not too strong, and it will not be out of place for pastors, church officers and parents to study it. Conformity to the world by the Church has never failed to weaken and finally eat out vital piety, and then a general deterioration of morals has followed. Let us not be deceived; activity in benevolent work and even a high degree of liberality, cannot be substituted for religion in the heart and holiness of life. It is not enough to be satisfied with routine services and an outward morality, necessary and becoming as they are; a deeper and more thorough work and a higher life are demanded. The distinctive character of churches and neighbourhoods is in danger of being entirely changed by the flood of worldliness which is sweeping over them. Bitter will be the fruits of indifference, neglect and yielding on the part of Christians, while the world will jeer and mock at those who have been deluded by it.

The only effective remedy is the earnest and faithful preaching of the gospel, watching for souls on the part of pastors and all Christians, prayer, diligent keeping of the heart by all who love our Lord and Saviour Jesus Christ, and the use of all Scriptural means to arrest the attention and win the hearts of the unconverted. Just now the use of these means is specially demanded. Those in the Church who are passing along without any concern, courting rather than impelling the advances of the spirit and customs of worldliness, are exposing themselves to many evils and are giving encouragement to their children and others to go away from the Church and also from the King and Head of the Church.—*Presbyterian Banner*.

A QUIET MIND.

Most of us have found out how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper, and courage when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll, in uplifted tones, nor see her striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in His Book, and been strengthened against need, and then, secure, as we thought, against temptation, have had all the peace banished by some untoward occurrence! To enter the parlour and find that Jennie is playing tea with the china which is your pride, or that Tommie has made a horse of your frail Japanese chair; to have a favourite book, which you lent in the goodness of your heart, come home stained and torn: to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods, we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind? In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence, when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to the house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we read, meditate, rest, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the heavenly Father.—*Christian at Work*.

RESTRAINTS OF GOD'S LAW.

No doubt the law restrains us, but all chains are not fetters, nor all walls the gloomy precincts of a gaol. It is a blessed chain by which the ship, now buried in the trough and now rising on the top of the sea, rides at anchor and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap, and when the gray morning breaks upon the wild lee shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain. The pale captive eyes his high prison wall, to curse the man that built it, and envy the little bird that, perched upon its summit, sings merrily, and flies away on wings of wisdom. But were you travelling some Alpine pass, where the narrow road hung over a frightful gorge, it is with other eyes you would look on the wall that restrains your restive steed from backing into the gulf below. Such are the restraints God's law imposes—no other. It is a fence from evil—nothing else. It challenges the world to put its finger on any one of these ten commandments which is not meant and calculated to keep us from harming ourselves or hurting others.—*Dr. Guthrie*.

SCOLDING IN THE PULPIT.

"He that winneth souls is wise."—Prov. xi. 30.

There is a difference between *winning* and *driving*; and one of the commonest mistakes of the pulpit is the confounding of the two, and indulging in a fault-finding, censorious spirit, instead of the opposite. Ministers may find many things going wrong in their churches, their members becoming lukewarm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ; and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils—that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavour to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches, in this matter, are very much like families. They may be governed and moulded by kindness and affection, but not by scolding and fault-finding. When affection is at the helm of a family, and beams out in every look and action of its head; when sorrow, rather than anger, is depicted in the countenance when any of its members do wrong, the family can be very easily corrected, in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet-tempered Christian poet, Cowper, in a letter to the Rev. John Newton: "No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff may bear perhaps to be poked, though he will growl even under that operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than religious zeal. A man thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and chari-

tably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this rotatable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in error, will pity me, and endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded."

Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the gospel fall in our attempts to reform our hearers, we ought not, at once, to settle down in a state of self-satisfaction with our own efforts, and lay all the blame on the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with proper motives, and if so, we may be as much to blame as they are.

Two clergymen were settled in their youth in contiguous parishes. The congregation of the one had become very much broken and scattered, while that of the other remained large and strong. At a ministerial gathering, Dr. A. said to Dr. B., "Brother, how has it happened, that while I have laboured as diligently as you have, and preached better sermons, and more of them, my parish has been scattered to the winds, and yours remains strong and unbroken?" Dr. B. facetiously replied, "Oh, I'll tell you, brother. When you go fishing, you first get a great rough pole for a handle, to which you attach a large cod line, and a great hook, and twice as much bait as the fish can swallow. With these accoutrements, you dash up to the brook, and throw in your hook, with, 'There, bite, you dogs!' Thus, you scare away all the fish. When I go fishing, I get a little switching pole, a small line, and just such a hook and bait as the fish can swallow. Then I creep up to the brook, and gently slip them in, and I twitch 'em out, and twitch 'em out, till my basket is full."

DR. DUFF'S CLOSING DAYS.

The following from the Rev. Dr. Duff's memoir, gives a very pleasing view of the closing days of the great missionary:

"The deepened solitude of his life after 1865, into which even the most loving and sympathetic could not penetrate, shewed itself in a renewed study of the Word of God and of those masterpieces of theological literature, practical and scientific, in which truly devout and cultured souls take refuge from the ecclesiastical as well as literary sensationalism of the day. He had always cultivated the highest of all the graces—the grace of meditation, which feeds the others. He increasingly loved to muse, shutting himself up for hours in his study, or retiring for weeks to a friendly retreat, now in the Scottish, now in the English lakes. He was catholic in his tastes, literary and theological. He had found a strong impulse in the works of Thomas Carlyle as they appeared, declaring on one occasion to the writer that no living author had so stimulated him. He enjoyed the majestic roll and exquisite English of De Quincey's sentences, finding in him, moreover, a definiteness of faith and even dogmatic conviction as to the divine source of all duty and action which, like many admirers of Carlyle, he hungered for in the original of "Sartor Resartus." Milton and Cowper were never long out of his hands. He was a rapid reader, and a shrewd and genial critic of current literature. But he transmuted all, as the wisely earnest man will always do, into the gold of his own profession. The essayist and the poet, the historian and the politician, the philosopher and the theologian, while giving the purest pleasure and the best of all kinds of recreation at the time, became new material, literary, ethical, and spiritual, for the one end of his life, the bringing of India and Africa into the kingdom of Christ."

HATE makes us vehement partisans, but love still more so.

SYMPATHY is the key to truth; we must love in order to appreciate.—*Lord Lindsay*.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, FEBRUARY 6, 1880.

OUR PREMIUM PICTURES.

At last the Premium Engravings are ready for delivery. All week busy hands have been doing them up, and sending to the Post Office. Already large numbers have reached their destination, and have told their own tale more eloquently than any words of ours possibly could. In this city all who have seen the pictures unanimously pronounce them "exceedingly fine," and the verdict is, that "the publisher of THE PRESBYTERIAN has more than fulfilled his promise." In view of the satisfaction expressed with paper and Premiums, would it not be well for old subscribers to try to help us to a few names during the present month? How many old friends of the paper will each send us ANOTHER NAME? Two or three thousand could easily do so if they tried. Nothing but the asking is necessary!

DEBASING THE SPIRITUAL CURRENCY.

SOME months ago, in a vivid story in the "Atlantic Monthly," entitled, "Irene the Missionary," the author, in describing his heroine as not being so much shocked as might have been expected at a "Scriptural joke," explained it by the fact that as these subjects had been so familiar to her from childhood, a liberty taken with them did not seem to her a very serious matter. Another writer in the same magazine refers to this as being a true touch of real life, and explains the supposed propensity of ministers to joke with such subjects on the same principle,—that our jests are generally taken from those things which lie nearest to us or with which we are most familiar.

Now, it seems to be saying a great deal too much to assert that ministers are more given to joking about sacred subjects than are other men; though, according to this writer, a minister is sometimes recognized as such, just through this very habit. In both the United States and Canada, judging by their current literature, it does not seem uncharitable to set down secular writers as far greater sinners than ministers in this respect. Still, the very fact that such things can be said in the pages of a first-class American monthly, would suggest that they are not, in the United States at least, so careful as they should be to avoid the evil of lowering, in the mind of any one, what ought to be a sacred idea. Are they, and are Christians generally, quite as careful as they ought to be, even among ourselves?

Does our "Shorter Catechism" explain the third commandment too stringently by saying that it "requires the holy and reverent use of God's names, titles, attributes, ordinances, word, and works," and that it forbids "all profaning or abusing of anything whereby God maketh himself known." If not—if this is a true statement of its meaning—then, are not what are usually known as "Scriptural jokes" among the category of forbidden things? Once associate a jest, or even a conundrum, with a passage of Scripture, and the light recollection will intrude itself many a time afterwards, when it is not wanted—dulling and eclipsing the true lesson of the passage, perhaps for a year.

George Eliot, in her last collection of essays, has a

very true and much needed one on the evil of "Debasing the Moral Currency." She shews powerfully how the lowering, by misapplication, of the words meant to express our highest thoughts must tend also to lower our very thoughts themselves. But great as is the danger of debasing the moral currency, is there not far greater danger in debasing the spiritual currency? We are so dependent on words that the associations we attach to them have no little reaction upon our feelings themselves. If, then, the most sweet and solemn words that our lips can frame on earth are debased by some light and trifling association, must not this have its effect in lowering also the feelings which the word, rightly used, should awaken? If we take a word which to the Christian is full of sweet and sacred meaning, and link it, even transiently, with a passing jest, or a ludicrous misapplication, do we not thereby help to debase our spiritual currency? Will the word—when we try to use it again in its true sense—come back to us with its original sacredness and purity? It may be so, with those who use it, but sometimes with those who hear it, it may never entirely lose the taint of the degrading association. Ministers who venture to treat carelessly on holy ground may never know how the souls which on one occasion they may have touched to finer issues by their solemn and earnest appeals—may, on another, be thrown back and hardened by hearing the same voice use the same words and forms of expressions in so different a tone and so different a connection. And when this happens, can they be held quite guiltless? We have no sympathy with the idea that earnest Christian people or Christian ministers need to wear long faces and eschew the innocent playfulness and legitimate humour of the "cheerful heart that doeth good like a medicine." But this may be enjoyed to the fullest extent, without trespassing on sacred ground, and some of the merriest-hearted of men have been the most truly reverent. But we do need, for our own sakes and that of the outside world, to beware how the American national sin of irreverence, and flippant trifling with sacred things, gains ground among ourselves.

There is no sin against which we have more solemn warnings in Old Testament history than the sin of touching any part of the Ark of God lightly. And there is nothing, probably, that more tends to encourage the growth of a defiant scepticism than the idea that Christians do not realize their own beliefs—an idea which is sure to be confirmed by the light use of words which they know we consider sacred. However lightly they may regard them themselves, they are very wide awake to anything like irreverence in professing Christians. Do we not then—ministers and people—need to beware lest in this way we may unthinkingly neutralize the very prayer we so often offer: *Hallowed be Thy Name!* Do we not need to be more on our guard, in the excitement of social meetings, and in the freedom of family life, against these "little foxes that spoil the vines; for our vines have tender grapes!"

VERY DECIDED "CROOKEDNESS."

THE late trial of Boyle v. "Globe," has brought to light a state of things which it is not pleasant to contemplate, and which ought to awaken the moral indignation of all who wish well to Canada's future. We do not think it necessary to go into details; these have been already given at great length in the daily newspapers. What we would specially draw the attention of our readers to is the utter moral deadness exhibited by all the chief actors in this Government Printing affair. Corruption of the most impudent, outrageous character was brought to light, and generally from the statements and acknowledgments of the parties implicated; and yet all was taken, apparently, as a matter of course. They had all seemingly foreheads of brass which knew not how to blush. Those who had the contract were ready to bribe, cajole, and flatter any and every one who might stand in their way or might threaten to prevent their getting the work for other five years on their own terms. Others were quite as ready to be bought and anything which came in the way was acceptable from \$12,000 down to a suit of clothes, a dinner, or a dram. And all through, the miserable fellows talked of their honour, laid their hands upon their hearts and swore, in many cases most falsely, about this that and the other thing which they had said, done, or intended. But in the midst of all this degradation and moral rottenness

there was a general air of easy personal satisfaction, as if it were all right, and only, at the very worst, a good joke, but all in the way of honourable business! Apparently they had all breathed, for so long a time, the atmosphere of a moral dunghill, that they were astonished when any seemed inclined to wince under the experience, and even metaphorically to think of putting their handkerchiefs to their faces.

Nor do we wonder that they should have been astounded at either surprise or indignation being expressed at their exploit. The excuse was only too ready—"Everybody does it." And though it is not true that "everybody" follows such "crooked" ways, yet such practices are so common that we cannot be surprised at the impudent moral obtuseness displayed in the case throughout. In hundreds of ways and in hundreds of instances, things equally bad are continually going on. Breach of trust is becoming so common that it is scarcely remarked upon. Those who are a little particular in their phraseology call the manipulation "borrowing," or "transferring," and if they are at all "respectable," or have influential friends, when caught red-handed in the theft, they are allowed to "pay back" the amount of their "peculations," and have the whole thing "hushed up." Why, there are those who walk the streets of Toronto, and of other Canadian towns and cities, unabashed, unashamed, and untouched, who, in any right state of things would be sent to a social Coventry, or be made practically acquainted with all the mysteries of oakum-picking. But it is "all right," apparently! We need not wonder, however, when such things are, that the whole moral frame-work of society should every now and then get rudely shaken, and that the petty pilferers, and ragged wretches of society should think themselves rather hardly treated when they are sentenced for years, or for life, to a felon's dress and a felon's drudgery. We are not saying that there is one law for the rich and another for the poor, though, curiously, it too often comes round that the educated and respectable rascals and swindlers are "let down" very gently in comparison with their brutal, bullet-headed and uneducated compeers. But this we do say: that it will not be well with our country till the "jury of the streets" equally with the jury of the law courts puts its special hand upon criminals who, by their education and entire social surroundings had more restraints laid upon them, and were, therefore, when they did the immoral and dishonourable thing, less excusable than those who, in the language of a great modern philanthropist, may be said: "never to have had a chance."

ANOTHER CONFIDENCE GAME.

A RATHER clever confidence game, was, last week, only too successfully tried at the expense of a good many young men who could but ill afford the outlay, and we have no doubt would be still more annoyed at being "caught napping" by what in the light of experience seems a not very intransparent fraud. For some days the following advertisement appeared in the daily papers:

"Travelling tutor—college graduate; salary liberal. Apply, sending diplomas, etc., to J. V. Lee, Windsor Hotel, Montreal."

Of course the attraction was great and the applications many. The Mr. Lee, the principal, disappeared on the first inquiry and gave place to his lawyers whose lithographed office paper figured in reply. These lawyers are, as they appear in the lithographed paper before us, G. R. Pingsley, LL.B., Hon. J. R. Crawford, M.E.C., and W. Pingsley, jr., A.B.; while the words "St. John, N.B., 1888" complete the mystic lettering. We believe there is such a legal firm in St. John, N.B., and of high respectability. If so, either their office paper has been stolen, or feloniously imitated. Of course, every applicant was assured that he had been successful in getting the tutorship at the modest (!) salary of \$1,200, with all travelling expenses and board supplied. Need it be added that a most polite hint was appended to the effect that the official fee was \$10, and that it would be necessary to forward that immediately to "Room 128, St. Lawrence Hall, Montreal?" Of course, those who did, have seen the last of their money and testimonials. When will people be wise enough to make such swindles impossible or unprofitable? We grant that they are not worse than many things which are successfully carried through in what is called "honourable business." Still it is about time that all this sort of work

should have an end. The religious, benevolent, educational, and "high toned" swindlers ought, by this time, to be finding their occupation gone. Among other things let our readers avoid the "Traveling Tutor" fraud, and pass him round.

ACKNOWLEDGMENT.—Dr. Reid has received from "Northern Advocate," \$10 for the Home Mission Fund; also from a "Friend," \$20 for Knox College Building Fund.

STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The monthly meeting of the Society was held in lecture-room No. 3, on the evening of the 23rd inst. In the absence of the President, the 1st Vice-president took the chair. The meeting opened with prayer and praise. The monthly essay was delivered by Mr. G. D. Bayne. Subject—"The certainty of the world's conversion to God." The 1st Vice-president reported that he had visited the mission stations of Massawippi, Richby and Coaticooke during the holidays. He spoke of the esteem in which the late Mr. A. Anderson was held in those fields. He told of his trials, his fears and his hopes, and incited the members of the Society to imitate his example. Mr. R. McKibbin then offered prayer. Committees were appointed to wait on the city churches and ask aid for the Society.

The following minute was adopted, and the Recording Secretary was instructed to forward it to the parents of the late Mr. Anderson:

"We, the members of the Students' Missionary Society of the Presbyterian College, Montreal, take this, our earliest opportunity of conveying to you our deepest sympathy in the sore bereavement you have sustained by the sudden removal by death of our esteemed brother, and beloved member of your family. Called to his rest in the midst of usefulness and success, we desire to record our sense of his personal worth and praiseworthy devotedness to the cause in which he was engaged. And while acknowledging the hand of God in his removal, we pray that grace may be given you to bow submissively to His holy will, and that this dispensation may enjoin on you and on us increased consecration in the service of our Divine Master, bearing vividly in mind His own awakening admonition, "The night cometh."

The Treasurer gave an account of the state of the funds. The meeting closed with singing doxology, and benediction.

J. A. TOWNSEND.
Rec. Secretary.

PRESBYTERY OF BROCKVILLE.—At Brockville and within the new church there, the Presbytery of Brockville met on the 16th ult. A call from Kemptville and Oxford Mills to Mr. H. J. McDiarmid, was laid on the table by Mr. Leishman, who had moderated the same. The salary guaranteed was \$600 per annum, and manse. Commissioners were heard in support and declared the call to be unanimous. Mr. Leishman's conduct in moderating was approved, and the call was sustained. Mr. Leishman was appointed to prosecute the call before the Presbytery of Ottawa. In connection with the call to Mr. Richards, from Lyn and Yonge, Mr. McGillivray reported his serving the citation upon the congregation of Newboro' and Westport to appear for their interests before the Presbytery. The representative elder, Mr. Droffin, stated that they made no opposition to Mr. Richards' translation. It was therefore agreed that Mr. Richards be inducted at Lyn, on the 8th of January. The question of establishing missions at Farmersville and Delta, was discussed. Correspondence respecting Delta, from the Presbytery of Kingston, was received and read. That Presbytery proposed the transfer of Delta to their oversight in order to its junction with Morton, etc., within their bounds. The Clerk was instructed to correspond with the Presbytery of Kingston and propose a transfer of Morton, etc., to the Brockville Presbytery, in order to being worked conjointly with Delta and Farmersville. The committee on the proposed mission at South Mountain, now reported. They recommended that Presbytery authorize the erection of a church at South Mountain, and that the request of the people in that vicinity to be organized under the pastorate of Mr. Henderson, in connection with his present charge be granted. Mr. Dey moved, seconded by Mr. Richards,

"That the report be received and the Committee commended for their diligence, and that Presbytery cite the surrounding congregations to appear for their interests before this Court, at an adjourned meeting, to be held at Kemptville on the 15th prox., with certification that if no objection be made, the scheme recommended in the report will be adopted." This was agreed to. The attention of the Court was called to an omission, in that no minute had been recorded, anent Mr. Henderson's translation from Prescott to Heckston; regret was expressed and a committee appointed to draw up a minute and report as soon as possible. In the last sederunt this committee submitted the following: "The Presbytery in translating Mr. Henderson from the pastoral charge of Prescott to that of Heckston and Mountain, desire to bear testimony to the fidelity and zeal with which he fulfilled the duties of a difficult pastorate; to his devotion to the cause of Christ; and his loyalty to the Presbyterian Church. The Presbytery note with satisfaction that during Mr. Henderson's pastorate in Prescott, there has been a gratifying increase in the membership; the ordinary revenue of the congregation continued to prosper; and extensive improvements on the church property were inaugurated. It is a source of satisfaction that while Mr. Henderson is removed from one field of labour to another he yet remains within our bounds. The Presbytery pray that he may long continue with us; that he may have many souls for his hire, and that the blessing of God may rest upon him and his household." This was unanimously adopted as the finding of the Court. Mr. Leishman gave notice that at the next regular meeting he would move "An overture to the General Assembly, anent a manual of Presbyterian form of Church government, for use in the congregations of our Church, and particularly suited for the instruction of children in the principles of Presbyterianism." The next regular meeting was appointed to take place at Prescott, on Tuesday, March 16, 1880, at three p.m. The Court now adjourned to meet at Kemptville.—At Lyn, and within the church there, Thursday, Jan. 8, the Presbytery met by appointment, for the induction of Mr. Richards. The service was conducted in the usual way, and the new pastor cordially welcomed by the people.—At Kemptville, and within the church there, Thursday, Jan. 15, the Presbytery met according to adjournment. The report of the Committee on South Mountain Mission came up first for consideration. After much discussion, and hearing commissioners from the congregations interested, the recommendation of the Committee was adopted. Further consideration of the financial state of Kemptville now took place. The claim of Mr. Clark against Kemptville was referred to the Synod for decision. Further consideration of the North Williamsburg case took place and the Court adjourned.—W. M. MCKIBBIN, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 15, 1880. } THE TONGUE AND THE TEMPER. { Matt. v. 33-48.

GOLDEN TEXT.—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

HOME STUDIES.

- M. Matt. v. 33-48.... The Tongue and the Temper.
- T. James iii. 1-18.... Governing the Tongue.
- W. Luke vi. 27-38.... Loving our Enemies.
- F. Rom. xii. 9-21.... Love without Dissimulation.
- F. James v. 10-16.... Swearing Forbidden.
- S. Deut. i. 11.... Poor Remembered.
- Sab. I Pet. i. 13-24.... Be ye Holy.

HELPS TO STUDY.

The Saviour, in His "Sermon on the Mount," continues the exposition of the Moral Law. He neither adds to the law nor takes away from it, but he reveals the true spirit of it, and exhibits it in all its comprehensiveness and minuteness, exposing the corruptions and correcting the errors into which the Jews had fallen regarding it, and teaching the peaceable, liberal, and self-sacrificing principles of Christianity, as opposed to the quarrelsome, narrow, and selfish dictates of fallen human nature. The Moral Law is the rule for our guidance in daily life; it is the line and plummet, the square and level, by which we can ascertain how very far the structure we are building for eternity is astray from what it ought to be; it shews us (as it shewed to Paul) what sinners we are; and so it is "our schoolmaster" to bring us, day by day, to Christ. The three lessons taught are: (1) Christian Simplicity and Purity of Speech, (2) Christian Forbearance, (3) Christian Benevolence.

I. CHRISTIAN SIMPLICITY AND PURITY OF SPEECH.—

Vers. 33-37. Having shewn the scope and reach of the sixth and seventh commandments, and their application not only to actions but to thought and feeling, the Saviour now takes up the third commandment.

Thou shalt not forswear thyself: that is, thou shalt not swear falsely or perjure thyself. This was the Jewish interpretation of the command "Thou shalt not take the name of the Lord thy God in vain;" and this interpretation is correct as far as it goes; but it does not go far enough; it condemns oath-breaking, but says nothing about unnecessary or improper oath-making.

An oath is a most solemn appeal to God as a witness to the truth of a statement, the good faith of a promise, etc., and is necessary in certain cases in connection with the administration of justice in our courts of law.

Such an appeal is not in itself wrong; but it must be made only when absolutely necessary; it must be made with due consideration and solemnity; and it must invoke God Himself, the Highest, and not any created being or object.

Abraham, in swearing, lifted up his "hand unto the Lord, the most high God, the possessor of heaven and earth," (Gen. xiv. 19); the angel which John saw standing upon the earth "lifted up his hand to heaven and swore by Him that liveth forever and ever" (Rev. x. 5, 6); and "when God made promise to Abraham, because He could swear by no greater, He swore by Himself" (Heb. vi. 13).

Swear not at all; neither by heaven, etc. Jacobus—correctly, we think—limits the expression "at all" to such objects as those named, heaven, the earth, Jerusalem, etc., the modern successors of which are, "jingo," "gum," "George," "golly," "my word," "my honour," "my soul," and such like. Cannot all the boys, yes and all the girls, in our Sabbath schools be got to understand that the sin consists in a certain particular use of the word "by," or "upon," no matter what comes after them.

The person who swears by any created object puts that object in God's place, and thus breaks the first commandment, if not the third; equally futile is the bungling attempt to commit this sin with impunity by calling God nicknames. It is exceedingly silly of people to imagine that they can get to heaven by their smartness in evading the letter of the law.

But profanity does not always assume even this thin disguise. In its open, unblushing, direct form, though not so fashionable as it once was, it is fearfully prevalent among our working men and among our youth. We pity the poor victim of passion, who, in the extremity of his rage, gives utterance to bitter curses; but is he not equally an object of pity who with a light laugh names the sacred name of God, and invokes condemnation upon himself or others with a pleasant smile on his lips.

In ordinary circumstances the statements of the known truth-teller require no oath for confirmation; and what hinders the breaker of the third commandment from breaking the ninth also?

II. CHRISTIAN FORBEARANCE.—Vers. 38-42. This passage is to be taken as indicating the spirit which ought to actuate the Christian, rather than as giving directions to be literally followed.

An eye for an eye, etc., was the rule laid down for magistrates in punishing personal injuries, but the Jews took it as the rule for their guidance in private life. This revengeful spirit is wrong. We should do to others, not what they do to us, but what we would have them do to us.

Self-defence is not forbidden; we are to do what is right and just towards ourselves and our families, as well as towards others; but in case of doubt as to the right or justice of a matter we are naturally inclined to give ourselves the benefit of the doubt; whereas we are here taught that the spirit of Christianity tends rather the other way; that is, towards giving the benefit of the doubt to our neighbour.

Christ knows human nature, and He evidently does not think it necessary to introduce, in this connection, any safeguard in behalf of self. Christians have made such sacrifices of their own just claims as are here indicated, when by so doing they could "heap coals of fire" on their enemies' heads and advance their Master's kingdom.

III. CHRISTIAN BENEVOLENCE.—Vers. 43-48. The Jewish commentators on the Old Testament Scriptures had introduced many corruptions and perversions of God's commands.

Thou shalt love thy neighbour, and hate thine enemy. The first clause they interpreted as applying only to their fellow-Israelites; the second was an addition of their own, and they applied it quite liberally to the surrounding nations.

The spirit of true Christianity breaks through national prejudice and makes neighbours of all mankind (See parable of Good Samaritan).

Love your enemies. What! love the wicked? love the enemies of God, and the opponents of His cause? Yes, we are to love even these, but not their ways or their principles or their doings. God hates sin, but He loves sinners. His children are like Him, and they, to the best of their ability, make the same distinction. The kind of love here inculcated does not imply moral approbation; it is benevolence, or good will.

But, our own personal enemies, are we to love them? Yes; it is not in human nature to do so, but God, in answer to prayer, will give us the power. The Saviour Himself prayed for those who were engaged in putting Him to death, and many a Christian martyr since has followed His example, even as

"The sandal tree perfumes, when riven,
The axe that laid it low."

THE "Advance" earnestly declares: "The time is near when the Sunday school that practically ignores the infinitely urgent cause of missions, whatever else it may be or have, will not be reckoned a 'good Sunday school.'" It affirms that the Sunday school hymn and song books should take a foremost part in keeping it before the schools. It is a fact that very few of the song books have even the least flavour of missions in their composition. We had better restore "From Greenland's icy mountains"—that used to stir the hearts of the children long ago.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XXIX.—HOW EVIL ISOLATES.

If Haldane had been left alone on an ice-floe in the Arctic Ocean he could scarcely have felt worse than he did during the remainder of the day after Mrs. Arnot's departure. A dreary and increasing sense of isolation oppressed him. The words of his visitor, "What have you to do with the world?" and "if you were dead it would forget you in a few days," repeated themselves over and over again. His vindictive feeling against society died out in the consciousness of his weakness and insignificance. What is the use of one's smiting a mountain with his fist? Only the puny hand feels the blow. The world became, under Mrs. Arnot's words, too large and vague a generality even to be hated.

In order to be a misanthrope one must also be an egotist, dwarfing the objects of its spite, and exaggerating the small atom that has arrayed itself against the universe. It is a species of insanity, wherein a mind has lost perception of the correct relationship between different existences. The poor hypochondriac who imagined himself a mountain was a living satire on many of his fellow-creatures, who differed only in being able to keep similar delusions to themselves.

Mrs. Arnot's plain, honest, yet kindly words had thrown down the walls of prejudice, and Haldane's mind lay open to the truth. As has been said, his first impression was a strange and miserable sense of loneliness. He saw what a slender hold he had upon the rest of humanity. The majority knew nothing of him, while, with few exceptions, those who were aware of his existence despised and detested him, and would breathe more freely if assured of his death. He instinctively felt that the natural affections of his mother and sisters were borne down and almost overwhelmed by his course and character. If they had any visitors in the seclusion to which his disgrace had driven them, his name would be avoided with morbid sensitiveness, and yet all would be as painfully conscious of him as if he were a corpse in the room, which by some monstrous necessity could not be buried. While they might shed natural tears he was not sure but that, deep in their hearts, would come a sense of relief, should they hear that he was dead, and so could not deepen the stain he had already given to a name that was once so respectable. He knew that his indifference and overbearing manner toward his sisters had alienated them from him; while in respect to Mrs. Haldane, her aristocratic conventionalities, the most decided trait of her character, would always be in sharp contest with her strong mother-love, and thus he would ever be only a source of disquiet and wretchedness, whether present or absent. In view of the discordant elements and relations now existing, there was not a place on earth less attractive than his own home.

It may at first seem a contradiction to say that the thought of Mrs. Arnot gave him a drearier sense of isolation than the memory of all else. In her goodness she seemed to belong to a totally different world from himself and people in general. He had nothing in common with her. She seemed to come to him almost literally as an angel of mercy, and from an infinite distance, and her visits must, of necessity, be like those of the angels, few and far between, and, in view of his character, must soon cease. He shrank from her purity and nobility even while drawn toward her by her sympathy. He instinctively felt that in all her deep commiseration of him she could not for a moment tolerate the debasing evil of his nature, and that this evil, retained, would speedily and inevitably separate them for ever. Could he be rid of it? He did not know. He could not then see how. In his weakness and despondency it seemed wrought with every fibre of his being, and an essential part of himself. As for Laura, she was like a bright star that had set, and was no longer above his dim horizon.

As he felt himself thus losing his hold on the companionship and remembrance of others, he was thrown back upon himself, and this led him to feel with a sort of dreary foreboding that it would be a horrible thing thus to be chained for ever to a self toward whom the higher faculties of his soul must ever cherish only hatred and loathing. Even now he hated himself—nay, more, he was engaged with himself—in view of the folly of which he had been capable. What could be worse than the endless companionship of the base nature which had already dragged him down so low?

As the hours passed, the weight upon his heart grew heavier, and the chill of dread more unendurable. He saw his character as another might see it. He saw a nature to which, from infancy, a wrong bias had been given, made selfish by indulgence, imperious and strong only in carrying out impulses and in gratifying base passions, but weak as water in resisting evil and thwarting its vile inclinations. The pride and hope that had sustained him in what he regarded as the great effort of his life were gone, and he felt neither strength nor courage to attempt anything further. He saw himself helpless and prostrate before his fate, and yet that fate was so terrible that he shrank from it with increasing dread.

But what could he do? Was it possible to do anything? Had he not lost his footing? If a man is caught in the rapids, up to a certain point his struggle against the tide is full of hope, but beyond that point no effort can avail. Had he not been swept so far down toward the final plunge that grim despair were better than frantic but vain effort?

And yet he felt that he could not give himself up to the absolute mastery of evil without one more struggle. Was there any chance? Was he capable of making the needful effort?

Thus hopes and fears, bitter memories, and passionate regrets, swept to and fro through his soul like stormy gusts. A painful experience, and Mrs. Arnot's words, were teaching the giddy, thoughtless young fellow what life meant, and were forcing upon his attention the inevitable questions connected with it which must be solved sooner or later, and

which usually grow more difficult as the consideration of it is delayed and they become complicated. As his cell grew dusky with its early twilight, as he thought of another long night whose darkness would be light compared with the shadow brooding on his prospects, his courage and endurance gave way.

With something of the feeling of a terror-stricken child he called the under-sheriff, and asked for writing materials. With a pencil he wrote hastily:

"MRS. ARNOT:—I entreat you to visit me once more to-day. Your words have left me in torture. I cannot face the consequences, and yet see no way of escape. It would be very cruel to leave me to my despairing thoughts for another night, and you are not cruel."

In despatching the missive he said, "I can promise that if this note is delivered to Mrs. Arnot at once, the bearer shall be well paid."

Moments seemed hours while he waited for an answer. Suppose the letter was not delivered—suppose Mrs. Arnot was absent. A hundred miserable conjectures flitted through his mind, but his confidence in his friend was such that even his morbid fear did not suggest that she would not come.

The lady was at the dinner-table when the note was handed to her, and after reading it she rose hastily, and excused herself.

"Where are you going?" asked her husband sharply.

"A person in trouble has sent for me."

"Well, unless the person is in the midst of a surgical operation, he, she, or it, whichever this person may be, can wait till you finish your dinner."

"I am going to visit Egbert Haldane," said Mrs. Arnot quietly. "Jane, please tell Michael to come round with the carriage immediately."

"You visit the city prison at this hour! Now I protest. The young rascal probably has the delirium tremens. Send your physician rather, if some one must go, though leaving him to the gaoler and a strait-jacket would be better still."

"Please excuse me," answered his wife, with her hand on the door-knob; "you forget my relations with Mrs. Haldane! her son has sent for me."

"Her relations with Mrs. Haldane!" As if she were not always at the beck and call of every beggar and criminal in town! I do wish I had a wife who was too much of a lady to have anything to do with this low scum."

A few moments later Mr. Arnot broke out anew with muttered complaint and invective, as he heard the carriage driven rapidly away.

As by the flickering light of a dip candle Mrs. Arnot saw Haldane's pale, haggard face, she did not regret that she had come at once, for a glance gave to her the evidence of a human soul in its extremity.

In facing these deep questions of life, some regard themselves as brave or philosophical. Perhaps it were nearer the truth to say they are stolid, and are staring at that which they do not understand and cannot yet realize. Where in history do we read—who from a ripe experience can give—an instance of a happy life developing under the deepening shadow of evil? Suppose one has seen high types of character and happiness, and was capable of appreciating them, but finds that he has cherished a sottish, beastly nature so long that it has become his master, promising to hold him in thralldom ever afterwards; can there be a more wretched form of captivity? The gro of a deluded nature drags the soul away from light and happiness—from all who are good and pure—to the hideous solitude of self and memory.

There are those who will be incredulous and even resentful in view of this picture, but it will not be the first time that facts have been quarrelled with. It is true that many are writhing and groaning in this cruel bondage, mastered and held captive by some debasing appetite or passion, perhaps by many. Sometimes, with a bitter, despairing sorrow, of which superficial observers of life can have no idea, they speak of these horrid chains—sometimes they tug at them almost frantically. A few escape, but more are dragged down and away—away from honourable companionship and friendship; away from places of trust, from walks of usefulness and safety; away from parents, from wife, and children, until the awful isolation is complete, and the guilty soul finds itself alone with the sin that mastered it, conscious that God only will ever see and remember. Human friends will forget—they must forget in order to obtain relief from an object that has become morally too unsightly to be looked upon; and in mercy they are so created that they can forget, though it may be long before it is possible.

There are people who scout this awful mystery of evil. They have beautiful little theories of it of their own, which they have spun in the seclusion of their studies. They keep carefully within their shady, flower-bordered walks, and ignore the existence of the world's dusky highways, in which so many are fainting and being trampled upon. What they do not see does not exist. What they do not believe is not true. They cannot condemn too severely the lack of artistic taste and liberal culture which leads anyone to regard sin as other than a theological phrase or a piquant element in human life, which otherwise would be rather dull and flavourless.

Mrs. Arnot was not a theorist, nor was she the elegant lady wholly given to the æsthetic culture that her husband desired; she was a large hearted woman, and she understood human life and its emergencies sufficiently well to tremble with apprehension when she saw the face of Egbert Haldane, for she felt that a deathless soul in its crisis—its deepest spiritual need—was looking to her solely for help.

CHAPTER XXX.—IDEAL KNIGHTHOOD.

Mrs. Arnot again came directly to the youth, and put her hand on his shoulder with motherly freedom and kindness. Beyond even the word of sympathy is the touch of sympathy, and it often conveys to the fainting heart a subtle power to hope and trust again which the materialist cannot explain. The Divine Physician often touched those whom He healed. He laid his hand fearlessly on the leper from

whom all shrank with inexpressible dread. The moral leper who trembled under Mrs. Arnot's hand felt that he was not utterly lost and beyond the pale of hope if one so good and pure could still touch him, and there came a hope, like a ray struggling through thick darkness, that the hand that caressed might rescue him.

"Egbert," said the lady gravely, "tell me what I can do for you."

"I cannot face the consequences," he replied, in a low, shuddering tone.

"And do you only dread the consequences?" Mrs. Arnot asked sadly; "do you not think of the evil which is the cause of your trouble?"

"I can scarcely separate the sin from the suffering. My mind is confused, and I am overwhelmed with fear and loneliness. All that are good and all that is good seemed to be slipping from me, and I should soon be left only to my miserable self. Oh, Mrs. Arnot, no doubt I seem to you like a weak, guilty coward. I seem so to myself. If it were danger or difficulty I had to face I would not fear, but this slow, inevitable, increasing pressure of a horrible fate, this seeing clearly that evil cuts me off from hope and all happiness, and yet to feel that I cannot escape from it—that I am too weak to break my chains—is more than I can endure. I fear that I should have gone mad if you had not come. Do you think there is any chance for me? I feel as if I had lost my manhood."

Mrs. Arnot took the chair which the sheriff had brought on her entrance, and said quietly, "Perhaps you have, Egbert; many a man has lost what you mean by that term."

"You speak of it with a composure that I can scarcely understand," said Haldane with a quick glance of inquiry; "it seems to me an irreparable loss."

"It does not seem so great a loss to me," replied Mrs. Arnot, gently. "As your physician, you must let me speak plainly again. It seems to me that what you term your manhood was composed largely of pride, conceit, ignorance of yourself, and inexperience of the world. You were liable to lose it at any time, just as you did, partly through your own folly, and partly through the wrong of others. You know, Egbert, that I have always been interested in young men, and what many of them regard as their manhood is not of much value to themselves or anyone else."

"Is it nothing to be so weak, disheartened, and debased, that you lie prostrate in the mire of your own evil nature, as it were, and with no power to rise?" he asked bitterly.

"That is sad indeed."

"Well, that's just my condition—or I fear it is, though your coming has brought a gleam of hope, Mrs. Arnot," he continued passionately; "I don't know how to be different; I don't feel capable of making any persistent and successful effort. I feel that I have lost all moral force and courage. The odds are too great. I can't get up again."

"Perhaps you cannot, Egbert," said Mrs. Arnot very gravely; "it would seem that some never do—"

He buried his face in his hands and groaned.

"You have indeed, a difficult problem to solve, and looking at it from your point of view, I do not wonder that it seems impossible."

"Cannot you then, give me any hope?"

"No, Egbert; I cannot. It is not in my power to make you a good man. You know that I would do so if I could."

"Would to God I had never lived, then!" he exclaimed desperately.

"Can you offer God no better prayer than that? Will you try to be calm and listen patiently to me for a few moments? When I said I could not give you hope—I could not make you a good man—I expressed one of my strongest convictions. But I have not said, Egbert, that there is no hope, no chance for you. On the contrary, there is abundant hope—yes, absolute certainty—of your achieving a noble character, if you will set about it in the right way. But as one of the first and indispensable conditions of success, I wish you to realize that the task is too great for you alone; too great with my help; too great if the world that seems so hostile should unite to help you; and yet neither I nor all the world could prevent your success if you went to the right and true source of help. Why have you forgotten God in your emergency? Why are you looking solely to yourself and to another weak fellow-creature like yourself?"

"You are in no respect like me, Mrs. Arnot, and it seems profanation even to suggest the thought."

"I have the same nature. I struggle vainly and almost hopelessly against my peculiar weaknesses and temptations and sorrows until I hear God saying, 'Come, my child, let us work together. It is my will you should do all you can yourself, and what you cannot do I will do for you.' Since that time I have often had to struggle hard, but never vainly. There have been seasons when my burdens grew so heavy that I was ready to faint; but after appealing to my heavenly Father as a little child might cry for help, the crushing weight would pass away, and I became able to go on my way relieved and hopeful."

"I cannot understand it," said the young man, looking at her in deep perplexity.

"That does not prevent its being true. The most skillful physicians cannot explain why certain beneficial effects follow the use of certain remedies; but when these effects become an established fact of experience it were sensible to employ the remedy as soon as possible. One might suffer a great deal, and perhaps, perish, while asking questions and waiting for answers. To my mind the explanation is very simple. God is our Creator, and calls Himself our Father. It would be natural, on general principles, that He should take a deep interest in us; but He assures us of the profoundest love, employing our tenderest earthly ties to explain how He feels toward us. What is more natural than for a father to help a child? What is more certain, also, than that a wise father would teach a child to do all within his ability to help himself, and so develop the powers with which he is endowed? Only infants are supposed to be perfectly helpless."

"It would seem that what you say ought to be true, and

yet I have always half-fear'd God—that is, when I thought about Him at all. I have been taught that he was to be served; that He was a jealous God; that he was angry with the sinful, and that the prayers of the wicked were an abomination. I am sure the Bible says the latter is true, or something like it."

"It is true. If you set your heart on some evil course, or are deliberating some dishonesty or meanness, be careful how you make long or short prayers to God while wilfully persisting in your sin. When a man is robbing and cheating, though in the most legal manner—when he is gratifying lust, hate, or appetite; and intends to continue doing so—the less praying he does the better. An avowed infidel is more acceptable. But the sweetest music that reaches heaven is the honest cry for help to forsake sin; and the more sinful the heart that thus cries out for deliverance the more welcome the appeal. Let me illustrate what I mean by your own case. If you should go out from this prison in the same spirit that you did once before, seeking to gain position and favour only for the purpose of gratifying your own pride—only that self might be advantaged without any generous and disinterested regard for others, without any recognition of the sacred duties you owe to God, and content with a selfish, narrow, impure soul—if, with such a disposition, you should commence asking for God's help as a means to these petty, miserable ends, your prayers would, and with good reason, be an abomination to Him. But if you had sunk to far lower depths than those at which you now find yourself, and should cry out for purity, for the sonship of a regenerated character, your voice would not only reach your divine Father's ear, but His heart, which would yearn toward you with a tender commiseration that I could not feel were you my only son."

The sincerity and earnestness of Mrs. Arnot's words were attested by her fast gathering tears.

"This is all new to me, and yet it seems reasonable. But if God is so kindly disposed toward us—so ready to help—why does He not reveal Himself in this light more clearly? why are we so slow and long in finding Him out? Until you came He seemed against me."

"We will not discuss this matter in general. Take your own experience again. Perhaps it has been your fault, not God's, that you misunderstood Him. He tries to shew how He feels towards us in many ways, chiefly by His written Word, by what He leads His people to do for us, and by His great mind acting directly on ours. Has not the Bible been within your reach? Have none of God's servants tried to advise and help you? I think you must have seen some such effort on my part when you were an inmate of my home. I am here this evening as God's messenger to you. All the hope I have of you is inspired by His disposition and power to help you. You may continue to stand aloof from Him, declining His aid, just as you avoided your mother and myself all these weeks when we were longing to help you; but if you sink, yours will be the fate of one who refuses to grasp the strong Hand that is, and ever has been, seeking yours."

"Mrs. Arnot," said Haldane, thoughtfully, "if all you say is true, there is hope for me—there is hope for every one."

Mrs. Arnot was silent for a moment, and then said, with seeming abruptness,

"You have read of the ancient knights and their deeds, have you not?"

"Yes," was the wondering reply; "but the subject seems very remote."

"You are in a position to realize my very ideal of knightly endeavour."

"I, Mrs. Arnot! What can you mean?"

"Whether I am right or wrong, I can soon explain what I mean. The ancient knight set his lance in rest against what seemed to him the wrongs and evils of the world. In theory, he was to be without fear and without reproach—as pure as the white cross upon his mantle. But, in fact, the average knight was very human. His white cross was soon soiled with foreign travel, but too often not before his soul was stained with questionable deeds. It was a life of adventure and excitement, and abundantly gratifying to pride and ambition. While it could be idealized into a noble calling, it too often ended in a lawless, capricious career of self-indulgence. The cross on the mantle symbolized the heavy blows and sorrows inflicted on those who had the misfortune to differ in opinion, faith, or race with the knight, the steel of whose armour seemingly got into his heart, rather than any personal self-denial. Without any moral change on his part, he could fight the infidel, or those whose views differed from his, with great zest.

"But the man who will engage successfully in a crusade against the evil of his own heart must have the spirit of a true knight, for he attempts the most difficult and heroic task within the limits of human endeavour. It is comparatively easy to run a tilt against a fellow mortal or an external evil; but to set our lance in rest against a cherished sin, a habit that has become our second nature, and remorselessly ride it down—to grapple with a secret fault in the solitude of our own soul, with no applauding hands to spur us on, and fight and wrestle for weary months, years, perhaps—this does require heroism of the highest order, and the man who can do it is my ideal knight.

"You inveigh against the world, Egbert, as if it were a harsh and remorseless foe, bent on crushing you; but you have far more dangerous enemies lurking in your own heart. If you could thoroughly subdue these, with God's aid, you would at the same time overcome the world, or find yourself so independent of it as scarcely to care whether or no it gave you its favour. When you left this prison before, you sought in the wrong way to win the position you had lost. You were very proud of your former standing, but you had very little occasion to be, for you had inherited it. The deeds of others, not your own, had won it for you. If you had realized it, it gave you a great vantage ground, but that is all. If you had been contented to have remained a conceited commonplace man, versed only in the fashionable jargon and follies of the hour, and basing your claims on the wealth which you had shewn neither the ability nor industry to win, you would never have had my respect.

"Well, to tell the truth, such shadows of men are respected by no one, not even themselves, even though they may commit no deed which society condemns. But if in this prison cell you set your face like a flint against the weaknesses and grave faults of your nature which have brought you here, and which would have made you anything but an admirable man had you retained your old position—if, with God as your fast ally, you wage unrelenting and successful war against all that is unworthy of a Christian manhood—I will not only respect, I will honour you. You will be one of my ideal knights."

As Mrs. Arnot spoke, Haldane's eyes kindled, and his drooping manner was exchanged for an aspect that indicated reviving hope and courage.

"I have lost faith in myself," he said, slowly, "and as yet I have no faith in God; but after what you have said, I do not fear Him as I did. I have faith in you, however, Mrs. Arnot, and I would rather gain your respect than that of all the world. You know me now better than anyone else. Do you really believe that I could succeed in such a struggle?"

"Without faith in God you cannot. Even the ancient knight, whose success depended so much on the skill and strength of his arm, and the temper of his weapons and armour, was supposed to spend hours in prayer before attempting any great thing. But, with God's help daily sought and obtained, you cannot fail. You can achieve that which the world cannot take from you, which will be a priceless possession after the world has forgotten you and you it—a noble character."

Haldane was silent several moments, then, drawing a long breath, he said, slowly and humbly,

"How I am to do this I do not yet understand; but if you will guide me I will attempt it."

"This book will guide you, Egbert," said Mrs. Arnot, placing her Bible in his hands. "God himself will guide you if you ask sincerely. Good night." And she gave him such a warm and friendly grasp of the hand as to prove that evil had not yet wholly isolated him from the pure and good.

(To be continued.)

HOW BOYS MAY SUCCEED IN LIFE.

It may be that you are debarred from entering upon that business for which you believe yourself to be best adapted. In that case, make the best choice in your power. Apply yourself faithfully and earnestly to whatever you may undertake, and you cannot well help achieving a moderate success. Patient application sometimes leads to great results.

You emphasize the fact of your being a poor boy, but this affords no grounds of discouragement. The American President, Andrew Johnson, did not learn to read and write until he was after twenty-one. So numerous are similar cases that it almost seems as if poverty, instead of being a hindrance, were a positive help. Rich boys are often spoiled, and their energies sapped and undermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from indigence.

As an element of success, great stress must be laid upon incorruptible integrity, which of late years is unfortunately too rarely found. A business man once said to the writer, "I can find plenty of smart young men to work for me. What I want is an honest clerk, whom I can implicitly trust."

Scarcely a day passes in which some defalcation is not brought to light. Wide-spread misery often results from the lax principles of some young man placed in a position of trust. Let our young friend resolve that he will live on bread and water rather than appropriate a penny that is not his own. A boy or man who establishes a reputation for strict honesty will not remain long out of employment.

Don't give up all your time to business. Reserve a part, if only an hour daily, for reading and mental improvement. Some men prominent in business have found time for a wide and varied course of reading, which made them agreeable and instructive companions. Once at a dinner party an eminent clergyman made an incorrect historical allusion, and was at once set right by a quiet merchant who sat beside him.

Last of all, remember that you owe a debt to humanity. Try to live and labour so that the world may be richer and mankind the happier for your having lived. A great inventor, a great philanthropist, leaves a legacy to his race. Who can estimate the incalculable debt of the world to the inventor of printing, of the steam engine, of the telegraph? Who will deny that Washington, Franklin, and John Howard helped to make the world better than they found it? Will not the memory of Scott, of Dickens, and of Thackeray live in the fund of innocent pleasure which their works are destined to afford for generations to come? All cannot attain their celebrity or emulate their great achievements, but no one is so humble that he cannot promote in some degree the happiness of those around him.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No sounder, no truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.—*Scottish American.*

It is reported that the Royal Academy has resolved to admit women to membership, subject to certain disabilities, including deprivation of the right to vote at elections, and attendance at the annual banquet.

The Samoan Islands have been entirely Christianized. Out of a population of about 40,000, some 35,000, or seven-eighths, are connected with Christian Churches. The London Missionary Society reports 26,493, the Wesleyans, 4,794, the Roman Catholics, 2,852, and the Mormons, 126.

BRITISH AND FOREIGN ITEMS.

A COMMITTEE of Spanish Senators and Deputies has drafted a new Bill for the abolition of slavery.

PORTUGAL and England are uniting for the suppression of the slave trade in the Mozambique Channel.

GLADSTONE, in a letter to Prof. Sharbaro, of the Neapolitan Peace Congress, advocates a general disarmament.

A CIVIL war seems to be impending in Mexico, owing to the hostile attitude of the rival candidates for the Presidency.

HORRIBLE butcheries have been committed by revolted negroes in the plantations in the Peruvian district of Chincha.

MASONIC emblems have been discovered in the foundation of the obelisk at Alexandria, now in process of removal to the United States.

IN 1830, the native Christians in India, Burmah, and North and South Ceylon, numbered 27,000. Last October there were 460,000.

A TREATY of peace has been signed by the native chiefs of New Calabar and Bonny. A copy has been forwarded to the British Government.

THE North British Railway is recovering from the Tay calamity, and it has been decided to re-build the bridge twenty feet lower than before.

A ST. PETERSBURG journal is advocating a policy of reconciliation with the Poles, by placing them on the same footing as Russian subjects.

THE Turkish Minister for Foreign affairs and Sir Austin Layard have signed a convention for the suppression of the slave trade in Turkey.

A SEVERE earthquake shock was felt in Cuba, on Thursday week last, and there is supposed to have been a heavy earthquake somewhere in Central America.

A VIENNA report says that the harmony of the Russian royal household has been disturbed, and that the Czarevich is making assiduous efforts to reconcile the Czar and Czarina.

ANOTHER important old manuscript has been found in a famous Greek monastery on Mount Athos, which, it is believed, may throw some light on difficult passages in the Epistles of St. Paul.

THE "Aurora," which was started as the organ of the Pope, is really under the control of the Jesuits, as the person who furnished the money for the establishment of the paper was secretly put forward by them for the purpose of thwarting the Pope's intentions.

THE Home Rule members of the Imperial Parliament have adopted the O'Donoghue's resolution expressing sympathy with the land movement, and decided to act independently of English parties in Parliament.

A MADRID despatch says that in the Chamber of Deputies a decree was read appointing Del Castillo Foreign Minister. Toreno was elected President of the Chamber by 241 to 12. The slavery abolition bill was then adopted by 230 to 10. The minority were absent.

THE \$50,000 bequeathed some time since to the Aged and Infirm Widows' Fund of the English Presbyterian Church, by a person in Australia, having got into chancery, it is anticipated that considerable difficulty will be experienced before obtaining possession of it.

A CORRESPONDENT at Lahore has reason to believe that a new frontier province will soon be organized. It will include a portion of the Khyber and Kurum valleys, mentioned by the Gundamak Treaty, with a part of Scinde, and with the river Indus for the eastern boundary.

THE Portuguese authorities at Delagoa Bay recently arrested and searched certain British subjects on suspicion of illegal practices. The matter has been brought to the attention of the Foreign Office, and a satisfactory explanation or the release of the prisoners accused has been demanded.

A CONSTANTINOPLE despatch says Sir Austin Layard has telegraphed to Lord Salisbury that help is urgently needed in Mosul, where the people have been obliged to sell children to procure food. The Montenegrins are withdrawing from Gusinje. They state they intend to return in the spring with largely increased demands.

MR. BRIGHT has suggested the appointing of a Commission by Parliament with power to sell the farms of Irish landlords to tenants, and to advance three-fourths of the purchase money, principal and interest to be repaid in thirty-five years. The transaction between the parties would be purely voluntary under the plan Mr. Bright recommends, excepting where the land is held by London companies, as is the case with large tracts near Londonderry.

INTELLIGENCE from the northern portion of the presidency of Bengal states that a considerable force of Hindoos, inhabiting the district of the Naga Hills, raided into the territory of Cashor, laying waste and destroying numerous tea gardens, and killing the managers. The onslaught is here believed to have been the result of nothing more serious than native jealousy of the English owners of the tea fields, although certain residents of this city assume to regard it as the result of influences brought to bear by particular malcontents in British Burmah, possibly from the neighbourhood of Rangoon. Full details of the affair have not yet been received.

THE recurrent earthquake shocks in Vuelta Abajo and Havana have thoroughly alarmed the timid inhabitants of Western Cuba. Towards five o'clock on the morning of Sabbath, the 25th, a slight oscillation in this city roused comparatively few from their slumbers. Later a sinister heave tossed the people from their pillows, and caused no little consternation. These recent tremours have been multiplied at certain points of the interior, where, on the night of the 25th, three shocks were recorded, at nine, eleven and two o'clock. From San Diego, Santiago de Los Vogas, Pinar Del Rio, Cienfuegos Mariel, and elsewhere, come accounts of earthquakes and public terror, monopolizing the press to the exclusion of other matter.

MINISTERS AND CHURCHES.

THE young people of St. Matthew's Presbyterian Church, Osnabruck, have presented the pastor, the Rev. D. L. McCrae, with a handsome and costly new cutter.

THE Harriston "Tribune" gives a long account of a very pleasant meeting in the manse at Harriston, on the occasion of the "wooden wedding" of the Rev. Mr. Campbell. We hope all the other anniversaries up to the "golden" if not the "diamond" will be celebrated with equal enthusiasm and satisfaction.

THE Rev. J. Matheson, B.A., minister of the united congregations of Martintown and Williamstown, was on the 19th ult., presented with a splendid cutter by the members and adherents of Burns' Church, Martintown, as a token of their appreciation of his diligence and labours among them, and also of their good will towards him.

A MOST pleasant and successful social was held at the residence of Mr. James Elliot, Ormstown, on the 16th of January, under the auspices of the Woman's Foreign Missionary Society of that congregation, at which the handsome sum of forty-six dollars was realized for the funds of the mission. This congregation raised \$259 by the schedule system for the schemes of the Church this year.

THE Presbyterian congregation, Enniskillen, have decided to erect a new edifice for the public worship of God this coming summer, and no doubt having arrived at such a praiseworthy decision, they will push the matter energetically. It will add much to the appearance of the village to have another beautiful church in it. We understand the new building will be erected at a cost of \$2,000 or \$2,500, towards which about \$1,300 has been already subscribed.

THE Rev. J. S. Black, of Erskine Church, Montreal, delivered the second of a course of lectures under the auspices of the Young People's Association of St. Matthew's Presbyterian Church, Osnabruck, on Thursday evening, the 29th ult.; subject, "The Age of the World and the Aniquity of Man." The Rev. D. L. McCrae, pastor of the congregation, occupied the chair. There was a very large audience. The lecture was eloquent, able and interesting, and was listened to throughout with rapt attention.

OLD ST. ANDREW'S congregation, Toronto, held their annual meeting in the church, on the 28th ult., at which the attendance was large. The various agencies of the church read their reports. The number of members added during the year was 84, which places the total membership of the church at 281. During Mr. Milligan's pastorate of three years, 227 members have been added to the congregation. The Sabbath school, under Mr. McMurchy's superintendence, has increased during the year from 140 to 210. The total receipts from all sources amounted to \$7,600. At the meeting over \$1,500 were subscribed towards wiping out the floating debt.

MATTERS are prospering in the united congregations of Burns' Church and Moore line. After a vacancy of eighteen months, during which time about thirty probationers preached as candidates, the Rev. John A. McAlmon, of Dresden, was settled in charge of the congregations in October, 1879. Since that time everything has gone on prosperously. A considerable addition has been made to the membership, and steps have been taken for the erection of a brick manse in the spring. The Treasurer's report shewed receipts to the extent of \$1,400, which after paying a half year's stipend in advance, leaves a goodly sum for the proposed buildings and improvements. Altogether these congregations have great reason to thank God and take courage.

THE annual tea meeting of St. John's Presbyterian Church, Hamilton, took place on the 22nd ult., and passed off most enjoyably. The attendance was large, the edibles provided by the ladies abundant, and the proceedings throughout of the most entertaining character. After tea Miss Nettie Goldsmith was made the recipient of a handsome purse and contents, accompanied by an address. The Rev. Mr. Goldsmith responded for his daughter, thanking the donors for their expression of appreciation of her services as organist. Solos were rendered by Messrs. Cline, McGregor and Hoodless, and duets by Messrs. Cline and Devine, Miss Finlay and Finlay McGregor, and Miss and Mr. John Hoodless. A most pleasant evening was

brought to a close by singing the national anthem and by the benediction.

THE annual congregational meeting of St. Paul's Church, Peterborough, was held in the basement of the church, on the 28th of January and was largely attended. The Session report shewed that there were 235 families connected with the congregation, and 483 communicants. The Sabbath school report shewed that the average attendance for the year had been 223 scholars, and that \$250 had been raised for strictly missionary purposes. Besides the church school there are several schools in other parts, so that between 400 and 500 children are receiving religious instruction in connection with the congregation. The total amount raised for the schemes of the Church, including the contributions of the Sabbath school, has been \$1,550. The money raised was divided as follows: Home Mission, \$680; Foreign Mission \$310; French Evangelization, \$245; College, \$100; Aged and Infirm Ministers, \$60; Assembly, Synod, etc., \$52.—COM.

THE annual soiree in connection with St. Andrew's church, Pickering, came off, as announced, on the evening of Thursday, the 22nd ult., Rev. J. J. Cameron, the pastor, presiding. It proved a complete success, notwithstanding the unfavourable weather. After the bountiful repast had been partaken of, short and spicy addresses were delivered by Rev. Messrs. Gordon and Brown, of Pickering, Kennedy, of Dunbarton, and Carmichael, of Brooklin. Principal Bryant, of Pickering College, gave an amusing reading which added much to the entertainment of the evening. The choir of St. Andrew's church, Whitby, discoursed sweet music. On the whole, it was one of the most successful soirees ever held in the village, and shewed clearly that the union recently consummated has been a hearty and harmonious one. The new manse, which is large and commodious, will soon be completed, and a new church will, ere long, become a necessity.

THE annual soiree of Knox Church congregation, Guelph, was held in the church on Tuesday, 27th ult. There was a large turn out of the members of the congregation and those of other denominations. The Rev. W. S. Ball, occupied the chair, the duties of which he fulfilled in a very pleasing manner. Interesting speeches were given by Rev. Messrs. Mullan, of Fergus, McPherson, of Nassagaweya, and McLeod, of Stratford. Solos were given by Mrs. Elderkin and Mr. Humphries in a very acceptable manner. The duett on the organ and violin by Miss Cossitt and Mr. Philp was greatly admired. The choir, under the leadership of Mr. Walker, added greatly to the entertainment of the evening, singing some fine pieces during intervals in the proceedings. At the close a vote of thanks was tendered to the speakers, the choir and the ladies of the church. Altogether the social was a very pleasant and enjoyable affair.

THE annual social in connection with Knox Church Sabbath school, Beaverton, was held in the basement of the church, on Tuesday, 27th ult. The attendance of young people and friends of the school was good. An excellent tea, prepared by the ladies of the congregation, having been served and enjoyed, the Superintendent, Rev. E. H. Bauld, took the chair. After devotional exercises, addresses suitable and interesting were delivered by Revs. R. F. Gunn, A. Ross of Woodville, J. Hastie of Lindsay, and the pastor, J. Macnabb. The speeches were interspersed with hymns sung by the school, under the leadership of Mr. Daniel Cameron, and a solo sung by Mr. J. Jamieson of Woodville. During the evening an address was presented to the superintendent, Rev. E. H. Bauld, accompanied by an elegant writing desk. Mr. Bauld, who is about to leave this locality, replied in an appropriate and feeling manner. The address was read by Miss Christina Robinson, one of the teachers.

ON New Year's day, Mrs. Fairlie received a handsome New Year's gift in money from friends in the Hawkesbury church, as a token of their esteem for her. On Tuesday evening last the manse at L'Orignal was filled with a large surprise party of members of the church there, and friends. After refreshments, Mr. McEvoy, in the name of friends present and absent, asked Mr. and Mrs. Fairlie to accept the varied substantial presents which had been brought, together with a sum of money, and the good wishes of all. Mr. Fairlie, in reply, expressed his sense of

their kindness, and the encouragement he derived therefrom. A happy evening was spent.—It is meet here to say that both congregations have done well in the past year, although the hard times have been severely felt; Hawkesbury in the beginning of the season paying off a considerable debt that had been incurred previously; L'Orignal reflooring the church there in a substantial way, and crowning the building with a very handsome and becoming steeple. The completion of the latter work has only been delayed by the setting in of winter. Many of the friends in Hawkesbury have assisted in this last undertaking.

THE Port Perry Presbyterian congregation has for some years past been burdened with a debt on the church, which has been a great obstacle to its progress. Lately Mrs. McGill, widow of the late John McGill, who has long been a member of the Prince Albert portion of the congregation, very generously offered to give \$500 (more than half the debt), on condition that the congregation would immediately raise the balance. The congregation very gladly accepted the offer, and now feels very thankful that the Lord's house is free of encumbrance. At the annual congregational meeting lately held, the congregation most heartily and thankfully expressed its deep sense of gratitude to Mrs. McGill for her liberal donation. A beautiful feature connected with this donation is that it was not left by will to be given after death, when the donor could have no further use for the money, but it was given during life, when not only the recipients but the giver may be blessed by the act, for it is more blessed to give than to receive. As a kind of jubilee over their success, the congregation held a most successful soiree, on the 21st ult., when addresses were delivered by Rev. Messrs. Abraham, of Whitby, Carmichael, of Columbus, and Cockburn, of Uxbridge; and short addresses by Rev. Messrs. Prosser and Sampson, resident ministers, Port Perry.

MOST interesting services were held on the 27th ult., in the Presbyterian church in Fordwich, in connection with the induction of the Rev. Thos. Muir into the pastoral charge of the united congregations of Fordwich and Gorrie. There was a large attendance from both places, and many strangers were present. The Rev. G. Brown, of Wroxeter, presided; The Rev. Mr. Ross preached from John v. 39; after which the Rev. Thomas Muir was inducted in the usual way. The Rev. Samuel Jones, Brussels, gave the charge to the minister, and Mr. Brown to the people. The congregation, upon retiring, gave their newly inducted minister a cordial welcome amongst them.—In the evening a most sumptuous entertainment was prepared, and enjoyed by the happy gathering in the village Hall. The people reassembled in the church to hear the addresses from the ministers present, viz.: Rev. Messrs. Ross and Jones, Brussels; Husband (Methodist), Fordwich; Brolly, of Gorrie; and Mr. Muir, the newly settled pastor; all of whom gave able and interesting addresses, which were duly appreciated by all present. The choir gave some sweet music, to the evident delight of all. And not the least pleasing feature of the occasion, was that the treasurers of both congregations each handed to their new minister one hundred dollars, in advance, of salary. The whole services were the most enjoyable that have ever taken place in this village. It is now fondly hoped that this union so happily consummated may long continue, with the richest blessing of God resting upon it.—COM.

A VERY interesting service was lately held at Louth, a station about six miles south-west from St Catharines. Many years ago there was a flourishing congregation there, but from various causes it became very weak, and almost a generation have passed away since services were discontinued; and the old two-storey church has been standing a monument of the past. Only a few of the older people were able to recall the time when regular services were conducted there. When any of them were spoken to about the attempt to re-organize the congregation, they sadly shook their heads and said, "There is no Christian life; as a community we are grown entirely indifferent; the attempt won't succeed." Some time ago Mr. E. R. Hutt, who is now in University College, Toronto, pursuing his studies preparatory to entering the ministry, took an interest in the field. He was teaching in the neighbourhood and was otherwise well acquainted there. At first the work was discouraging, the people coming to the services but not

showing much interest in the cause. The result of the work, however, is indicated in a most interesting manner by a meeting which was held lately. On Sabbath, the 21st of December last, a congregation was organized and the communion dispensed to eleven communicants, eight on profession of faith, one by certificate, and two old members of the original congregation. The Session appointed by the Presbytery, consisting of Rev. G. Bruce, of St. Catharines, and Messrs. McCalla and Beamer, decided to consider the congregation as one newly organized, but to admit the two just mentioned, in compliance with their earnest desire, as representatives of the old and otherwise long since dead congregation. Thus it was especially that seemed to touch such a deep chord in the memory of some of those who were present. Mr. Bruce in speaking of this circumstance said, that it had no doubt seemed as if the old root were dead in this ground long ago, but that at the breath of the Spirit it shewed signs of life. And indeed the words of Job sprang to one's lips, as the tears in response to the simple allusion, manifested the tenderness of heart of many in the congregation, "Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant." Two adults were baptized at the same time, and a very earnest spirit pervades the community.

PEMBINA of yore—for "via Pembina" was, a score of years ago, the direction of all letters intended to reach the Red River Settlement—was a half-breed village, and subsequently became an asylum for refugees from justice from the older parts of the United States and from the British side as well. Travellers through Pembina a few years ago would meet such worthies as Potter, Stutzman, and the like, but the advance of civilization and the efforts of philanthropy are changing all that. Pembina County, in Dakota, of which Pembina village is now the business depot, is thirty or forty miles square and is said to contain from 3,000 to 4,000 inhabitants, a large number of whom are Canadians. The village of Pembina has, on account of this influx, improved greatly in business facilities and general features. There has hitherto been no Protestant church in Pembina, but the Rev. John Scott, whose name has become a household word in the Red River settlements at the boundary, has succeeded in winning the confidence of the people of Pembina to such an extent that they liberally assisted him in erecting a church building in their village, 50x36, and very creditable in appearance. The church was opened for public worship on Sabbath, 28th Dec., the Rev. Mr. Stevens, of Fargo, D. T., officiating in the morning, and Rev. Prof. Bryce, of Winnipeg, in the evening. On Monday evening the customary tea meeting was held, and after the usual refreshments the rev. gentlemen above mentioned, and several of the residents of Pembina, gave addresses, while the Emerson Presbyterian choir rendered a number of selections exceedingly well. The financial condition of the enterprise was then laid before the people, and was somewhat as follows: Cash receipts in Pembina, \$250; subscriptions, considered equivalent to cash, \$250; Presbyterian Board of Church Election, New York, \$400; disposable assets, \$100; total assets, \$1,000; cost of building to date, \$1,250, leaving a debt of \$250. Upon hearing this it was determined to clear off the debt by subscriptions payable in six months. Before the meeting closed, more than \$290 were subscribed and received—clearing off the debt completely. The amount was largely taken up by the young men of Pembina. A standing vote of thanks was given to Rev. Mr. Scott, and the people seemed to feel very grateful for the assistance and countenance rendered them by their British cousins.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford, on the 20th ult. After disposing of several matters of no general importance the Presbytery took up the Assembly's remit on "Theological Degrees," when it was unanimously agreed in terms following: "The Presbytery, having considered the proposed act for establishing 'The Presbyterian University of Canada,' decline to sanction the principles of said act: 1. Because a University with only one faculty is an anomaly. 2. Because such a University is entirely unnecessary in the interests of theological education in the Church. 3. Because if it could be shewn that the proposed University would exert a beneficial influence, the circumstances of the

Church are such at the present time as to make any outlay for this purpose highly inexpedient. 4. Because, in the opinion of this Presbytery, such a University would be in danger of becoming a means of injury to the spiritual life of the Church by occasioning an unseemly rivalry between it and the existing University at Kingston. At the same time this Presbytery has every sympathy with those who consider it unjust that one Theological Hall should possess the power of granting degrees while the rest enjoy no such privileges, and they would suggest that steps should now be taken to bring the Theological Hall of Kingston into the same relation to the Church at large as the others, and that all degrees in Divinity should be granted by a senate composed of all the Professors of Theology in the Church." The Assembly's remit on "The reception of ministers from other Churches," was approved. Messrs. Hamilton and McLeod were appointed to visit Tavistock and New Hamburg, and take steps at their discretion for complete organization. A minute of condolence with Mr. Croly in his recent bereavment was agreed to.

PRESBYTERY OF PETERBORO.—This Presbytery met on the 20th ult. Mr. Hodnett was chosen Moderator for the next six months. The following resolution was adopted regarding the remit sent down from the General Assembly on the question of the establishment of a Presbyterian University of Canada: "That in the opinion of the Presbytery, the question of the establishment of an Ecclesiastical University for the purpose of conferring degrees of divinity is one which does not fall within the legitimate province of the Church of Christ, and that, in the present circumstances of our Church, its agitation is both inexpedient and impracticable, and calculated to lead to no satisfactory results." The Home Mission business of the Presbytery was taken up and discussed at length. Steps were taken for the payment of the arrears of salary due to the missionaries who had been labouring within the bounds during the summer months. Upon the remit "Anent the status of retired ministers," the Presbytery resolved: "That the names of ministers who have been permitted by the General Assembly to retire on account of age or infirmity from the active duties of the ministry, and who continue to reside within the bounds of the Presbytery to which they had belonged, be retained on the rolls of their respective Presbyteries." Presbytery met the Sabbath school superintendents and teachers in conference at St. Paul's Church, Peterboro', on Wednesday, January 21st, Rev. A. Bell presiding. After prayer and singing, the Rev. A. Bell opened the discussion of the subject, "The Preparation of the Session at Home." Sheriff Hall introduced the subject, "The Relation of the Sabbath School to the Session." Rev. E. F. Torrance gave an outline of the subject, "Teacher's Meeting." At the evening session the subject of "The Teaching of Presbyterian Doctrine and Government in the Sabbath School," was introduced by Rev. A. McFarlane; Messrs. Sheriff Hall, N. Meikle of Norwood, Wm. Tully, J. H. Roper, G. H. Johnston, D. Pentland, Col. Haultain, and the Revs. Bell, Bennett, Torrance and McFarlane, joining in the discussion. Considerable diversity of opinion was manifested, but all agreed, however, that the children should be instructed in the doctrines of the Presbyterian Church either in Sabbath school or at home, or both. The Rev. Mr. Bennet then introduced the subject of "How Parents may help the Sabbath School," Col. Haultain and the Rev. Mr. Torrance taking part in the discussion. The subject "The Claims of Baptized Children upon the Church," was discussed by Col. Haultain, who was followed by others, after which, and the singing of a hymn, the benediction was pronounced.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on January 27th, and sat with the usual adjournments till past noon next day. The principal items of business are the following: An overture to the General Assembly anent the ecclesiastical novelty of "preferential claims" was unanimously adopted. It asks that the Assembly may legislate in such a way as to secure absolute fairness in the distribution of the Church's contributions for Home Mission funds. Mr. McConnell was heard in regard to the resignation of the charge of First and Second Tecumseth and Adjala. On motion of Mr. Stevenson (elder), seconded by Mr. Leiper, it was agreed that Mr. McConnell's resignation be accepted; that Mr. Cochrane preach to the congregations aforesaid on the 15th day

of February, and declare the pulpit vacant; that Mr. Burnett be appointed Moderator of the vacant Sessions; and that supply of the pulpit be committed to the Home Mission Committee. The Home Mission affairs of the Presbytery engaged, for some time, its attention. Mr. McKay having intimated his intention to leave the Parry Sound mission after 1st April, the committee was instructed to procure a successor to him. The congregation of Nottawa was put under the care of Mr. Rodgers. Mr. Dawson gave a statement of the contributions of congregations in the bounds in aid of the manse at Gravenhurst, and tendered thanks on behalf of the congregation there. Mr. R. Scott addressed the Presbytery in regard to the hindrance recently imposed on his labours among the boys of the Penetanguishene Reformatory, and the means he had taken, without success, to regain access to them. A committee, consisting of Dr. Fraser, Messrs. D. McDonald (Moderator), J. Leiper, ministers, and Mr. L. Stevenson, elder, was appointed to inquire into matters laid before the Presbytery, and to request, if necessary, an interview with the Government, that causes of dissatisfaction may be removed. The Presbytery adopted a number of questions, twenty six in all, to be put to vacant congregations when applying for leave to moderate in a call. These questions, of which Mr. Leiper is the author, are designed to ascertain the numerical and financial strength of congregations, their indebtedness, if any, their business methods, the rates of contribution, etc. A report of the Committee (Dr. Fraser, Convener,) on the hymns sent down by the Assembly was adopted, and ordered to be forwarded to the Secretary of the Assembly's Committee. The Presbytery has, for a few months, had on the table petitions from certain congregations for re-arrangement. It was agreed at this meeting to send down to the congregations interested the following scheme, to be considered by them and reported on, so as to enable the Presbytery to come to a final decision at next meeting: 1. Second Tecumseth to be separated from First Tecumseth and united to First West Gwillimbury as one charge. 2. First Tecumseth and Adjala to remain united and form one charge. 3. Cookstown to be united to Town Line and Ivy, if all parties be agreed. 4. Failing such agreement, Cookstown to be united to West Gwillimbury and Innisfil. The Central Church congregation was authorized to sell the manse property in Innisfil. Mr. Gray, Convener of the Committee appointed to visit congregations of West Nottawasaga, Creemore and Dunedin, anent arrears, reported. The report shewed that people can with content to themselves hold principles on Church finance which bear with severity upon a faithful and diligent minister. Certain recommendations were made and adopted, which it is hoped will secure payment of arrears, and introduce methods of more liberal finance. Mr. Gray also reported that the Committee appointed to visit the congregations in Innisfil, with the view of arranging a settlement of pecuniary matters, had been successful, as both parties, Central Church, Craigvale, and Lefroy on the one part, and Second Innisfil on the other, acquiesced in the arrangements proposed by the Committee, and thanked the Committee. The remits were considered. The Presbytery approved of names of retired ministers being retained on the roll with power to vote. A motion, not approving of the principle of the proposed University, was made. An amendment in approval of the University was presented. Being put to the vote a tie was the result, and the Moderator cast his vote in favour of the motion. Thus this Presbytery disapproves of the proposed Act for establishing the Presbyterian University of Canada. Messrs. S. Acheson and Cochrane entered their dissent. The interim act on reception of ministers was approved. The question of Roman Catholic ordination was not touched. The Presbytery agreed to hold its next regular meeting on 23rd March, a week earlier than the usual time, in order to prepare business for meeting of the Assembly's Home Mission Committee.—ROBERT MOODIE, *Pres. Clerk.*

REV. T. L. CUYLER says in the "Evangelist": "I don't believe in asking a boy, 'How do you feel?' but rather would I inquire, 'How do you act?'" He thinks it often a shallow way of dealing with a child to ask the stereotype question, "Do you love Jesus?" and believes that a far better way of putting it would be to inquire: "Do you try to do what Jesus asks you to do?" In other words, he makes principle and not feeling the true test of a child's conversion.

OUR YOUNG FOLKS.

CONSECRATION.

Lord, I am in thy hands; for Thee
Nothing or anything I'll be;
A willing sacrifice, I give
Myself to Thee, for Thee to live.

Meat for the Master's use I'd be,
Finding my joy in serving Thee;
Humble, that all around might see
Only the mind of Christ in me.

Nothing would I esteem too rare
To place within Thy loving care.
Here, Lord, I give this will of mine,
For I would know no will but Thine.

AN AMERICAN KING DAVID.

WHEN the Spaniards, under the famous Cortes, came to Mexico in 1519, they found the country inhabited by people already civilized.

About a hundred years before, the Tezucans, the most enlightened of the native tribes, had a prince whose history has a striking resemblance to that of the Hebrew King David. His name is a hard one, but by dividing it into double syllables we may master it,—Neza-hual-coyotl. In his youth, like David, he was obliged to flee for his life from the wrath of a morose monarch who occupied the throne, and he met with many romantic adventures and hair-breadth escapes.

Once, when some soldiers came to take him in his own house, he vanished in a cloud of incense, such as attendants burned before princes, and concealed himself in a sewer until his enemies were gone. He fled to the mountains, where he slept in caves and thickets, and lived on wild fruits, occasionally shewing himself in the cottages of the poor people, who befriended their prince at the peril of their own lives. Once, when closely pursued, passing a girl who was reaping in a field, he begged her to cover him from sight with the stalks of grain she was cutting; she did so, and when his enemies came up, directed the pursuit into a false path. At another time, he took refuge with some soldiers who were friendly to him, and who covered him with a war-drum, about which they were dancing. No bribe could induce his faithful people to betray him.

"Would you not deliver up your prince if he came in your way?" he once asked a young country fellow, to whom his person was unknown.

"Never!" replied the peasant.

"Not for a fair lady's hand and a great fortune?" said the prince.

"Not for all the world!" was the answer.

The prince, who was rightful heir to the throne, grew every day in the favour of the people, and at last he found himself at the head of an army, while the bad king was more and more detested. A battle was fought, the usurper's forces were routed, and he was afterward slain. The prince, who so lately fled for his life, was now proclaimed king.

He at once set about reforming abuses, and making wise laws for his kingdom. He established a society devoted to the encouragement of science and art. He gave prizes for the best literary compositions (for these people had a sort of picture-writing), and he was himself a poet, like King David. His poems,

some of which have been preserved and translated, were generally of a religious character. His favourite themes were the vanity of human greatness, praise of the Unknown God, and the blessings of the future life for such as do good in this. The Tezucans, like the Aztecs, were idolaters, who indulged in the horrid rites of human sacrifice to their awful deities; but this wise and good king detested such things, and endeavoured to wean his people from them, declaring, like David, that, above all idols, and over all men, ruled an unseen Spirit, who was the one God.

The king used to disguise himself, and go about among his people, in order to learn who were happy, how his laws were administered, and what was thought of his government. On one such occasion, he fell in with a boy gathering sticks in a field.

"Why don't you go into yonder forest, where you will find plenty of wood?" asked the disguised monarch.

"Ah!" cried the boy, "that forest belongs to the king, and he would have me killed if I should take his wood; for that is the law."

"Is he so hard a man as that?"

"Aye, that he is,—a very hard man, indeed, who denies his people what God has given them!"

"It is a bad law," said the king; "and I advise you not to mind it. Come, there is no one here to see you, go into the forest, and help yourself to sticks."

"Not I!" exclaimed the boy.

"You are afraid some one will come and find you? But I will keep watch for you," urged the king.

"Will you take the punishment in my place, if I chance to get caught? No, no!" cried the boy, shrewdly shaking his head, "I should risk my life if I took the king's wood."

"But I tell you it will be no risk," said the king. "I will protect you; go and get some wood."

Upon that the boy turned and looked him boldly in the face.

"I believe you are a traitor," he cried,— "an enemy of the king! or else you want to get me into trouble. But you can't. I know how to take care of myself; and I shall shew respect to the laws, though they are bad."

The boy went on gathering sticks, and in the evening went home with his load of fuel.

The next day, his parents were astonished to receive a summons to appear with their son before the king. As they went trembling into his presence, the boy recognized the man with whom he had talked the day before, and he turned deadly pale.

"If that be the king," he said, "then we are no better than dead folks, all!"

But the king descended from his throne, and smilingly said:

"Come here, my son! Come here, good people both! Fear nothing. I met this lad in the fields yesterday, and tried to persuade him to disobey the law. But I found him proof against all temptation. So I sent for you, good people, to tell you what a true and honest son you have, and that the law is to be changed, so that poor people can go anywhere into the king's forests, and gather the wood they find on the ground."

He then dismissed the lad and his parents with handsome presents, which made them rich for the remainder of their lives.

While our boys and girls are taught to read the histories of many an Old-World prince and monarch far more barbarous than he, they need not neglect the story of the Indian king Neza-hual-coyotl, our American King David.

J. T. Trowbridge, in St. Nicholas.

HELPING THE TEACHER.

"I DIDN'T quite get that," said Ben, edging his way nearer to his teacher. And so the teacher repeated what she had been saying.

"O' yes I've got it now. I can tell that easy enough," and Ben settled back content.

"But why do you want to tell it, Ben?" asked the teacher.

"'Cause mother likes it, o' course. I always tell it over to her."

"If your mother likes what you get at Sabbath-school, why don't she come herself?"

"Come herself! Don't you know?" and Benny looked in extreme astonishment.

"Know what?"

"Know mother can't step her foot to the ground to go anywhere. She don't never expect to again."

"I wish you had told me before Ben, and I would have gone to her," said the teacher, with compassion in her face.

"I s'posed, of course, you knew," said Ben. It seemed to him as though all the world must know what great grief had befallen him and his mother.

"That's it, children," said the teacher, looking kindly over her class. "You little folks think we grown-up people know everything, and you don't help us to know more as often as you might."

"Well," said Benny, "I never thought I could help you any."

"But you see you might. If you had only looked out for me, and told me, I should have so liked to help you take home comfort to your mother; and doing so I should have been a better teacher, would I not? So you would have helped me do my work well."

This was a new thought to Ben, and after finding out, as the school closed, what day his teacher was most likely to come, he went home, thinking, 'Catch me not' looking out for her next time. I'll tell her everything I know."

A LITTLE boy had two cents given him by a friend, one for his missionary box and one for himself. He lost one of them, and concluded it was the missionary cent that was lost. There are a great many children of larger growth who, if they lose some part of their income, also conclude that it is the money which was to be devoted to religion or charity that has been lost.

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

Scientific and Useful.

FEATHER CAKE.—Half cup butter, three of flour, two of sugar, one of milk, three eggs, a little grated lemon, two tea-spoons baking-powder.

PRECIOUS STONES IN CANADA.—A Montreal lapidary, who has been interviewed by a reporter of the "Witness," gives a partial list of Canadian jewels and precious stones. Here are some of them: First, Quebec diamonds, which, he says, are really rock crystals, very clear and brilliant, these, we believe, are found about Lake Superior. Pearls are found about the Baie des Chaleurs, New Brunswick, large in size and good in quality, many of them on the Restigouche River. There are agates in Canada, too, mostly about Lake Superior. These consist of two kinds—gray and red; each is similar in its character to the onyx. A bracelet of Canadian agates, set in gold is described as equal in appearance and polish to any stone used for the same purpose. We have also the chalcidony, or red cornelian. Some of the most delicate shades of colour are contained in them. The chlorastrolite (from chlor green, and astro the heaven), very much resembling the malachite, are also found in Lake Superior.

THE ADORNMENT OF CEMETERY LOTS.—One of the most beautiful sentiments offered at the shrine of departed relatives and friends, is that which keeps beautiful with leaves and flowers the quiet abodes of the dead. It would be well however, if more taste and knowledge of the habits of plants went with the active devotion, of this character, often evinced. If the fence monstrosity could be done away with altogether, our cemeteries would be greatly improved; but if the fence must remain, above all things do not crowd the lot with stiff hedges of Arborvitæ and other large plants. Let an irregular, graceful fringe, or belt, of dwarf evergreen or deciduous shrubs mask the fence with varying outline and somewhat formal repetition, as befits the dignity and regularity of the place. Inside should grow scarcely anything but greensward, with low-growing vines and flowers wandering about with modest freedom. If here and there a shrub is used, it should be of the rarest mould and dwarfish form; choice bits of arboreal sculpture rather than mere foliage and flowers. The taste exhibited in the ornamentation of burial lots cannot be too severe, chaste and refined. Flowers we may have, but they must grow and bloom within limits, and the colours and forms of evergreen and deciduous trees for both summer and winter landscape, must blend deftly and harmoniously, lest anything bizarre mar the peaceful nature of the spot. And, in addition to all this let me say that in no species of lawn planting does the importance of intelligent pruning, fertilizing and watering apply with such force as in that pertaining to God's acre.

KEEP ON THE FARM.—In these dull times, when scores of young men in our cities are out of employment, and others are crowding in, seeking for so-called "genteel" situations, it is well to give wide publicity to such facts as are set forth in the following extract from the New York "Journal of Commerce": "One of the great problems of our day, too little discussed by those who have the ear of the public through the press or at the forum, is to furnish the young men of this generation with remunerative employment. The professions are all over-crowded. The shop-keepers are by far too numerous. Agencies of all classes are so multiplied that the occupants tread on each other's toes and are a bore and nuisance to the general public. Clerks out of employment and willing to serve for a pittance are to be reckoned by their tens of thousands. Bookkeepers with hungry eyes are reading the advertising lists in the vain hope of an opening for their application. Collectors, messengers, doorkeepers, watchmen, conductors, and the great variety of others, already expert, seeking employment in kindred callings, are waiting anxiously for some one to engage them. Every possible form of service that can be reckoned in the list of genteel occupations is anxiously sought after by multitudes who have no other provision for their daily needs. The men who have been trying to live by their wits must go to work at the bench or in the field; of these the soil offers the most accessible and at first the most remunerative employment. The mass of the unemployed must seek sustenance from the bosom of mother earth. Land is cheap and there is a wide area that awaits the tiller. The back may ache and the skin blister in the sun, but the bread can be made without fear of failure, if the labourer will be faithful to his calling. It needs less wisdom and forethought than patient industry, and the man with a common mind may eat his harvest in peace."

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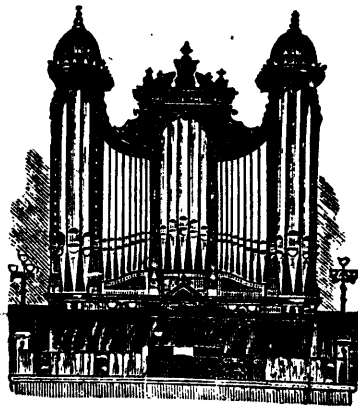
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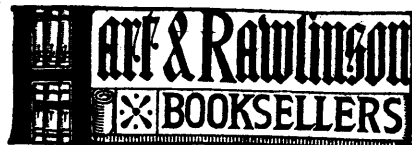
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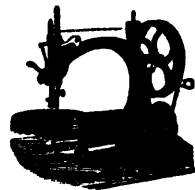
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Births, Marriages, and Deaths.

MARRIED.

At Sunnyside, Blenheim, the residence of the bride's father, on the 27th January, by the Rev. Wm. Robertson, A.M., of Chesterfield, assisted by the Rev. John Thompson, A.M., of Ayr, the Rev. R. Pennington, A.M., of Weston, to Mary, daughter of Mr. John Shiell.

DIED.

On Saturday, 31st January, in Toronto, Mr. T. Fotheringham, sr., in the 62nd year of his age.

MEETINGS OF PRESBYTERY.

- CHATHAM.—In St. Andrew's Church, Chatham, on the 23rd March, at ten a.m.
QUEBEC.—In Chalmers' Church, Richmond, on 17th March, at half-past one p.m.
LINDSAY.—At Woodville, on the last Tuesday of February, 1880, at two p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on the second Tuesday of March, at three o'clock p.m.
MAITLAND.—At Wingham, on the second Tuesday of March, at two p.m.
PARIS.—In Chalmers' Church, Woodstock, on Monday, 9th Feb., at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the 9th March, at half-past nine a.m.
PETERBORO'.—In the First Presbyterian Church, Port Hope, on the 23rd March, at ten a.m.
BARRIE.—At Barrie, on Tuesday, 23rd March, at eleven a.m.
HURON.—At Clinton, on the second Tuesday of March, at eleven a.m.
WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday in March, at two p.m.
HAMILTON.—On Tuesday, the 24th February, in the First Church, St. Catharines, for Conference on Sabbath schools.
GLENGARRY.—At Lancaster, on the second Tuesday of March.

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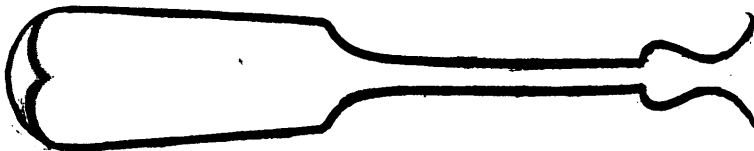
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