

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

	10X		14X		18X		22X		26X		30X	
												✓
	12X		16X		20X		24X		28X		32X	

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 3. - No. 6. (New Series),
Whole No. 410.

Toronto, Friday, December 12th, 1879.

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

NOW READY,
THE INTERNATIONAL
Scheme of S. S. Lessons for 1880.
Especially adapted for Presbyterian S. Schools.
60 CENTS PER HUNDRED.

Mailed free on receipt of price.

JAMES BAIN & SON, BOOKSELLERS, &c.,
TORONTO.

S. S. LIBRARIES.

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

W. Drysdale & Co.,

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

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

RECENT PUBLICATIONS.

- "From Egypt to Palestine through Sinai and the Wilderness," by S. C. Bartlett, D.D., with maps and illustrations \$4 50
- "Last Scenes in the Life of our Lord," by Rev. D. T. R. Drummond, B.A., with sketch of Life and Labours of the Author 2 25
- "From Day to Day, or Helpful Words for Christian Life," (Daily Readings for a Year) by Robert Macdonald, D.D. 2 25
- "Jonas King, Missionary to Syria and Greece," by F. E. H. H. 1 50
- "The Six Days of Creation, or the Scriptural Cosmogony," by Taylor Lewis 1 50
- "A Miracle in Stone, or the Great Pyramid of Egypt," by Joseph A. Seiss, D.D. 1 50
- "The Parousia, a Critical Study of the Scriptural Doctrine of Christ's Second Coming," by Israel F. Warren, D.D. 1 50
- "The Hidden Life, Thoughts on Communion with God," by Rev. Adolph Saphir 1 25
- "John, whom Jesus Loved," by James Culross, D.D. 1 00
- "Recollections of Alexander Duff, D.D.," by Rev. Lal Behari Day 1 00
- "Memorials of the late Hugh Mair, D.D. (Sermons, Addresses, and Biographical Sketch)," by Rev. J. J. Blunt, B.D., new edition, with introduction by Cunningham Geikie, D.D. 1 00

Mailed, postpaid, at above prices.

JOHN YOUNG,
U. C. Tract Society,
102 Yonge Street,
Toronto.

Canvassers Wanted for
MOODY'S SERMONS

Comprising the New Sermons, Addresses and Prayers delivered at Cleveland Tabernacle. Also full report of Christian Convention of Ministers and Laymen under Moody and Sankey, from revised Leader Reports. Only authentic book published. Price, \$2.00. For Agency and full particulars, address
C. C. WICK & CO.,
Cleveland, Ohio

HO! FOR CHRISTMAS.

SKATES.

Barney & Berrie, Acme,
and other favourites in great variety, at
Aikenhead & Crombie's.

THE MAMMOTH SILVER SKATE
Corner King and Yonge Streets.

RELIANCE MUTUAL LIFE
Assurance Society of London, England.
ESTABLISHED 1840.

This Company having reduced its rates, and posited \$700,000 in cash with the Dominion Government, offers the best advantages to intending insurers.
Head Office, Montreal, 196 St. James Street.
FREDERICK STANCLIFFE, Manager.
THOMAS KERR, Inspector.

WESTMAN & BAKER,

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

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

Order Work a Specialty.

ESTABLISHED 1854.
A. McDONALD,
Renovator and Dyer
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James, TORONTO.

THE PEOPLE'S FAVORITE
THE OLD-ESTABLISHED
Cook's Friend Baking Powder.
PURE, HEALTHY, RELIABLE
Manufactured only by
W. D. McLAREN,
Retailed Everywhere. 55 & 57 College St.

GRANITE MONUMENTS
and Headstones, Red or Grey, unequalled for beauty and durability. Elegant Monuments always on hand.
We do not employ Agents, therefore purchasers will save their commission by ordering direct from
Fred. B. Gullett, Sculptor,
office and works corner of Church and Lombard Sts. Toronto.

TORONTO SAFE WORKS
SECOND-HAND
BANK SAFES
SEVERAL FOR SALE VERY CHEAP.

Various sizes Suitable for local bankers and dry-goods merchants for silks and laces. To be seen at the Factory, 117 and 119 Front St East, Toronto.

J. & J. TAYLOR.
THE RICHELIEU RENAL
MINERAL
SPRING WATER
NATURE'S SPECIFIC REMEDY.

The subscriber, after thoroughly testing the curative properties of this valuable Mineral Water, has purchased the Spring and confidently recommends its use to those suffering from the following complaints: Bright's Disease, Albuminuria, Hemorrhage of the Kidneys, Diabetes, Dropsy, Inflammation of the Kidneys, Stoppage of Urine, Gouty Swellings, Calculus or Stone in the Bladder, Inflammation of the Bladder, Burning Sensation with sharp pains when Voiding Urine, Dyspepsia, Indigestion, etc., etc.
Pamphlets on application.
J. A. HARTE, DRUGGIST,
Notre Dame Street, Montreal.

\$77 Month and expenses guaranteed to Agent. Outfit free. SHAW & Co., Augusta, Maine.

JONES & McQUESTEN,
BARRISTERS & ATTORNEYS-AT-LAW,
HAMILTON, ONTARIO.
JNO. W. JONES, LL.B. I. B. McQUESTEN, M.A.

ROBINSON & KENT,
(Late Duggan & Robinson.)
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.
OFFICE:—Provincial Assurance Buildings, Court Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

ALEXANDER & CO.,
Confectionery and Lunch Rooms.

BREAKFAST, DINNER, TEA,
At the usual hours. Tea, Coffee, Cocoa, with every requisite for a nice Lunch at any time from 8 a.m., to 7.30 p.m.
Ladies in town, shopping, will find this a nice place to take Lunch or Tea.
Wedding Cakes, Pure Candies, Ice Creams, Jellies, Fancy and Fruit Cakes of all kinds made to order. Parties supplied. Estimates given.
OYSTERS in every style.
MECHANICS' INSTITUTE BUILDINGS,
Cor. Church and Adelaide Streets.

TO SABBATH SCHOOLS
AND OTHERS.

Just received direct from the manufactory, and

FOR SALE
A Splendid new Organ,
made by Bell & Co., Guelph, style No. 60,—7 Stops and Knee Swell.

This organ has a full and very sweet tone, and is very suitable for either the

SABBATH SCHOOL OR THE PRIVATE PARLOR.

It is now on view at this Office, and will be sold on such terms as will best suit the purchaser, at a specially large reduction on the catalogue price.

PRESBYTERIAN OFFICE,
5 Jordan street, Toronto.

GAS FIXTURES.

Ecclesiastical & Architectural Designs
made to order in a superior manner

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

D. S. KEITH & CO.,
109 KING ST. WEST, TORONTO.
D. S. KEITH. J. B. WITZSIMONS.

MENEELY & KIMBERLY
BELL FOUNDERS, TROY, N.Y.
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
Catalogue sent free to parties needing Bells.

MENEELY & COMPANY,
BELL FOUNDERS, WEST TROY, N.Y.
Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

ADVERTISEMENT.

A lady living in a healthy country town would take a limited number of little girls, to care for and educate in all the modern branches. Early application will oblige. Address,
X. Y. Z., Galt Post Office.

LOANS
ON GOOD
Farm or City Property,
At 7½ Per Cent.

NO COMMISSION
or other charges excepting disbursements.

Apply to
ALEXANDER & STARK,
CORNER OF ADELAIDE AND VICTORIA
STREETS, TORONTO.

JUST PUBLISHED—SENT FREE.
Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.
\$777 A YEAR and expenses to agents. Outfit Free. P. O. VICKERY, Augusta, Maine.

ONTARIO STEAM DYE
WORKS,
334 Yonge Street, Toronto,

THOMAS SQUIRE, - PROPRIETOR,
is now complete and in full working order. Fitted up with later improved machinery than any in Canada or finishing Silks, Ribbons, Dress Goods &c.
Silks and Ribbons a Specialty.

A. & S. NAIRN,
Coal Shippers,
TORONTO.

CAR ORDERS
For all Kinds of Coal

ARE
Shipped Direct from the Mines
TO
ALL POINTS IN ONTARIO.

OFFICES:
30 Adelaide Street,
AND
Nairn's Docks, Church Street.

AUTUMN DRY GOODS.

W. McMASTER, JR.,
206 Yonge St., 208

Invites inspection of his stock of Autumn & Winter
DRY GOODS!

now complete in all departments. Especial attention is called to his

Dress Department,
Mantle Department,
Staple Department,

which will be found complete as regards VARIETY and PRICE.
October 20th, 1879,

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, DECEMBER 12th, 1879.

No. 6.

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

NOTES OF THE WEEK.

THE Rev. Dr. Jardine on Saturday, the 29th ult., delivered the third of the Queen's College Course of Lectures in St. Andrew's Hall. The subject of lecture was "Divine Symbolism," which was treated in a very able and eloquent manner.

WE notice from exchanges that the person calling himself the "Rev." T. O. Roy who was somewhat notorious in Toronto a year or two ago and was convicted and imprisoned for bigamy, is still giving trouble in some of the States by representing himself as a converted Brahmin and anxious to get an education to fit him for becoming a missionary to his countrymen. His record in this quarter was not a creditable one, and the revelations made at his trial in this city were anything but satisfactory.

It is greatly to be regretted that every now and then, persons are induced to come to Canada, through the misrepresentations of some unprincipled agents of steamboat companies, who are totally unsuited for the country, and even without the requisite means of making in any case a fair start. These agents get a certain sum for every emigrant they secure for conveyance, and are little careful about the fitness or unfitness of those whom they can coax into their net. We are glad that the Dominion Government is about to make such a change of the law as will render the companies responsible for the representations or misrepresentations of their agents. This ought to have been done long ago. Parties in the Old Country thinking of emigrating cannot be too careful about the persons whose advice they take. Let them fight shy especially of the agents of steamboat companies. Some of these are no doubt both honourable and well informed, but not a few of them are neither, and in any case it is desirable not to depend entirely upon the information or advice they give.

MR. FROUDE, in a tolerably lengthy article in the "North American Review" for December, takes a very gloomy view of the future of the United States. He holds that it is absolutely certain the Roman Catholics will at no very distant date become a majority of the people, and that true to their instincts and to the spiritual instruction they have received, they will then abolish public schools, circumscribe if not altogether destroy freedom of opinion, and bring back the reign of spiritual if not also of political despotism. This is surely very unwarranted. The Roman Catholic Church in the States has lost and is still losing multitudes of those who were born within her pale. Instead of six millions of Roman Catholics in the Great Republic there ought to be ten or twelve, if all had been true to the Church of their fathers, and this without reckoning on a single convert from Protestantism. The triumph of Romanism on this continent is not at all so near as Mr. Froude anticipates; though there is cause enough in the outlook for Protestants being, if not anxious, at least active.

A LARGE and enthusiastic meeting was held in Edinburgh on the 18th November, in connection with the Scottish Disestablishment Association. Principal Cairns occupied the chair, and among those present were Principal Rainy, Rev. Drs. Adam, Wilson, McLaughlin, etc. The first resolution was to the following effect: "That any attempt to solve the Church and State question in Scotland, otherwise than by Disestablishment, is hopeless, and has now been practically abandoned." This was moved by the Rev. Dr. Adam,

Glasgow, seconded by Mr. Henderson Devanha, Aberdeenshire, and carried unanimously. The second resolution was in the following terms: "That the question in Scotland is one of practical politics, and that the leaders of the Liberal party have done well to acknowledge it as an existing question at present awaiting the decision of the Scottish people." This also was carried as the first had been. Principal Rainy moved the third resolution, which was as follows: "That the question of Church and State in Scotland is one on which Scottish candidates at the coming election ought publicly and fully to state their position for the careful scrutiny of the electors." Like the others, the resolution was carried unanimously. The leaders of both the Free and U. P. Churches are thus committed to the agitation.

THE following rather curious correspondence has been published in the English papers in connection with Mr. Gladstone's candidature for Midlothian and his definite committal to the disestablishment of the Church of Scotland: "Accrington, November 12, 1879.—Dear Sir,—On two occasions during the present year the following statement has been given in this district as your opinion on the Church of England: 'Those who contend that Church and State ought to be separated know not the acuteness of Satanic instinct.' This statement is said to have appeared in the 'National Church' for October, 1870. As this periodical is out of print, and consequently cannot be procured, will you oblige by saying whether you have ever made this statement, and, if so, whether you hold the same opinion now? If you would give me permission to insert the correspondence in the local papers I should feel greatly obliged.—I am, sir, yours respectfully, James Whittaker.—To Mr. W. E. Gladstone, M.P." Mr. Gladstone replied on November 14: "Dear Sir,—The words you cite, or others like them, were used by me in a work published forty-one years ago. They are probably true of all men, including, certainly, those who deny as well as those who assert that the Church and the State ought to be separated. But in these forty-one years I have learned something. I hope those who try to mislead you by the words can say so much for themselves.—Yours faithfully, W. E. Gladstone."

IN the course of his sermon last Sabbath evening, the Rev. J. K. Smith of Galt spoke "to the times" in the following direct and unmistakable terms: "We need to be aroused against the demoralizing influences of the present day. It will not do to go back to long past years and speak of the evils that existed then. We must raise our voices against existing evils—those on every hand. What a waste there is in tobacco! What a waste in intemperance! Christians should be abstainers. What a mass of pernicious, poisonous literature we have in our day! We have vice planting itself in the streets of our cities. And now we have something in our town that men call 'sports'—that I do not consider sports at all. The Church does not wage war against the manly sports, those which give health and exercise to the body—it would be wrong if it did. But, what is this coming in among us? Pedestrianism! A shameful thing, in which the stakes are money. It is not for healthful exercise, but the baseness of it is, that it is for money. And men spend their strength and health in such demoralizing and crushing influences. What are they? They are brutal and inhuman. They are disgraceful in the extreme. Now we have another thing. Men who could not find an arena in other cities and towns find an arena here, and Galt—of which we were so proud—what is becoming of it? When such disgraceful things occur it is time we see our duty and raise our voices against it."

QUITE a controversy is raging in many parts of the States over the school question. The word apparently has gone forth from headquarters that the Roman Catholics should make a charge against the public school system of the country "all along the line." Things have gone so far that Father Scully, a rather active Roman Catholic priest of Massachusetts, has refused the Sacraments to those who prefer the

public to the parochial schools, and his action has been endorsed by the Archbishop of Boston. This of course has caused a sensation and the controversy aroused promises to become co-extensive with the country and of even more than national importance. It remains to be seen whether the Catholic laity will implicitly obey the mandates of their spiritual leaders. In some cases there are symptoms of rebellion, but we very much fear that ultimately these will not amount to much. A good many of the more intelligent Roman Catholic parents, both in Canada and the States are painfully aware of the fact that the education which their children receive in the separate or parochial schools is very inferior to what they can have in the public, and that to condemn them to exclusive attendance on the former as to give them a poor chance in their subsequent life struggle with those who have had so many greater educational advantages. But when the alternative is put firmly to even these—give up public schools or your connection with the Church—we rather fear that in the majority of cases the school will be sacrificed. And yet what is to be done if people are willing to sacrifice secular advantage for, in their estimation, the spiritual well-being of their children? Is the struggle which Mr. Froude has been foreshadowing in the current "North American" already commenced?

A MASSACHUSETTS jury at Holyoke has given a verdict of \$3,433 against Father Dufresne, who had been sued by one of his parishioners that keeps a livery stable, for damages done to his business by the Rev. Father. The facts of the case are as follow: The Rev. Father Chiniquy some time ago came, among other places, to Holyoke and delivered a lecture. Father Dufresne ordered his flock not to attend or give any countenance to the renegade. In spite of this, a Mr. Joseph Parker concluded to exercise his own liberty, and not only went to the lecture but afterward refused to express any regret for doing so. For this he was excommunicated, and the other members of the church were threatened with the same treatment if they used Parker's cabs. Hence the prosecution and the verdict. The priest pleaded justification, urging that what he did was in the discharge of his official duty, but Judge Bacon held that the suit was based on the correct principle of law which says that "a man has a remedy if another interferes with his lawful business by fraud or by threats and intimidation, and so injures it." Further, the Judge declared in opposition to the priest's plea, that "It would be no excuse for him [the priest] if he did utter what is in fact unjustifiable, what is injurious to this plaintiff, that he had an idea that his ecclesiastical authority authorized him to do it. There is no ecclesiastical authority to be recognized under our Government which allows a wanton and unreasonable interference with a man's private business, not connected with the Church from which he has been excommunicated. Our institutions and our law recognize no such power. The Church may excommunicate him; but they must not pursue him further and interfere with his private business. If they do, they do a wrongful act. . . . In other words, our laws do not allow any ecclesiastical authority to interdict a man from pursuing his ordinary business or prevent even the members of the same denomination from which he has been excommunicated to deal with him.' And so the jury thought, by awarding Parker substantial damages. The lesson is a good one, not only for Father Dufresne, but for all who are inclined to follow a similar course of action. Spiritual authority has its limits under law, and the moment it invades the civil rights of others it is a trespasser. We commend the pluck of Mr. Parker in using his own ears as he pleased, and then in suing Father Dufresne for violating his rights as a citizen. A goodly number of such examples would make an important contribution to the emancipation of the Catholic laity from ecclesiastical domination. Catholicism or any other ism in this country as well as in the States ought to be taught the fact that the civil law rules priest and people alike, and that no powers or functions assumed to pertain to the former can excuse any violation of the law.

OUR CONTRIBUTORS.

IS MAN RESPONSIBLE FOR HIS BELIEF?

BY REV. JOHN DUNBAR, DUNBARY-ON

While philosophers in the heathen world held, that truth lay between extremes, that moral rectitude consisted in living according to nature, and that pleasure or pain determined at once the right or the wrong, duty or the reverse; philosophers of the Christian world such as Chubb, maintained that all religions are alike; Bolingbroke, that God does not concern Himself with the affairs of men at all; Hume, that man is a mere machine; Lord Herbert, that sensual passion was no more to be blamed than thirst occasioned by dropsy; Hobbes, that every man's judgment, and Rousseau, that man's feelings were the standard of right and wrong; Brougham, that a man can no more change his belief than he can change the hue of his skin or the height of his stature; and last, if not least, Beecher declared that a man is responsible for criminal conduct only in as far as his higher nature can control his lower. Following such an array of pretentious names we would be led to conclude that man is not responsible for his belief, were it not that the wisdom that cometh from above assures us, not only that "with the heart man believeth," but that there is "an evil heart of unbelief," and that "out of the heart are the issues of life,"—assures us that the true and the right, alike in their origin and issue, are wholly independent of man's opinions or beliefs.

If we look at the matter for a little in the light of God's Word, it cannot be doubted, far less denied, that man's actions and utterances are the immediate evidence and outcome of his belief. No word, no act of man is self-existent, and everything he says or does, not only takes its origin, but its cast and its character too, from his pre-existent belief. Now if "as a man thinketh in his heart so is he," and if "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies," and if "every man shall be judged according to the deeds done in the body," we thus see the connection, as cause and effect, established and acted on by God Himself, between a man's deeds and beliefs, and how that holding man accountable for his deeds, he holds him in like manner accountable for that belief which precedes and produces them. In the earlier world the belief that wrong was right, did not make it right in the case of our first parents, or the antediluvians or inhabitants of Sodom, or shield them from its consequences, or in the later world as in the case of Judas, or Ananias, or Saul. In short, in the whole revealed economy of God it is ever a man's belief that determines a man's character here and decides his destiny hereafter.

Again, if we look at the matter in the light of providence, we will see that God's world teaches as uniformly and universally as God's Word, that while "there is a way that seemeth right unto a man, but the end thereof are the ways of death," that a man's belief will never make the false true nor the right wrong, and that sincerity in that belief will not shield a person from the consequences of following it out. If, for instance, in the ordinary affairs of life, a man lodge money in a bank, believing it to be sound, simply because others do, his belief will not shield him from the effects of its failure; or another may purchase a lot of land, believing in the warranty given that it is good, he may after find that the land, though good, is not a little under stones and not less under water, or he may purchase out and enter on a line of business, believing that he can do as well thereby as his fortunate predecessor, but lacking his commercial skill, the result is a failure; or suppose another try his fortune on the sea, and having examined and purchased a ship which he believes to be seaworthy, but which really is not, because the material of which she was built was either unseasoned or unsound, or suppose the ship proved to be all that could be desired, yet either through defect of the compass or the calculation, she is in a wrong course, while he believes her to be right, need we wonder in the one case were she swamped in mid-ocean, or in the other shattered to pieces on a rocky shore. All such cases, and their name is legion, prove beyond a doubt, not only that man's belief will neither make wrong right nor shield him from the consequences of acting on such a belief, be it ever so strong or sincere. Do not the works of God as surely as His Word show that His laws, however recorded, never bend to protect the breaker, however good his inten-

tion or sincere his belief? On the contrary, there stands out indelibly engraven on the very portals of the kingdoms alike of nature as of grace, and clearly legible by the light it gives, the unalterable fiat of the Almighty that, as law puts forth all its power to protect those who keep it, so it no less puts forth all its power to punish those who break it. If providence thus punishes a man, it shows that he is guilty, and if guilty then he is assuredly responsible for his belief. Providence does not stop to determine the question whether a man's belief is voluntary or involuntary, but the course of nature moves on uniformly and universally, unaffected by human beliefs, and carrying before it all such theories and theorizings as would seek to check its progress or change its course.

But further, while it may not be doubted that men are responsible to God for their belief, it may be denied that they are responsible for it to man. Now, if it be admitted that a man's belief gives origin and character to his conduct, no man will be so foolish as to suppose, far less to say, that he has a right to do to his fellow-men just as he likes simply because he has that belief. This would be insanity in its worst and most woful form. This would be a direct death blow not only to personal and social liberty, but to all civil government as well. A man may hold and disseminate opinions directly destructive of all virtue or integrity, and thus seek to lower character and lessen restraint; or he may by a licentious life so deaden his sense of obligation as to lead him to the belief that he has the right to infringe on another's privileges or make free with his possessions, and if he is not responsible then he is not guilty. But does not the very fact of the deserved disapprobation of his fellow-men, stamped on such a course, in condemning it by word, in shunning his society, in refusing to invest him with certain trusts, powers or privileges, as well as presenting hindrances and imposing restraints on such conduct, go to show most decidedly that they hold him to be wrong, that he is guilty, and that in consequence he is responsible.

As the argument which proves man's responsibility to man for his belief, clearly cumulates and culminates when looked at in the light of civil government, I would not further either trespass on your space or test the patience of your readers. Permit me only to add that all error is, and must be, opposed not only to the mind and will of God, but also to the peace and progress of man. If error were innocent and not injurious, then, paradoxical as it may appear, the more wicked a man became the more innocent he would be, and the more good he would do. A man may degrade himself so as to call good evil and evil good, and believe it too, but his ignorance would not save him from its consequences. It may be said by way of palliation that it is difficult to know the true and the right, yet ignorance of these can never change their nature or their operations, and those who learn them not by the precepts which they present must learn them by the punishments which they inflict on all who disregard them. Much of this difficulty is solved and settled by the fact "That light is come into the world and men loved darkness rather than light because their deeds were evil," but the great Teacher who is the wisdom of God assures us that "If any man will do His will he shall know of the doctrine whether it be of God."

MARITIME PROVINCES.

If it be desirable that our people so widely scattered in this Canada of ours should know each other, that the west should know what is going on in the east and the east what is going on in the west, the following sketch of a mission field in the region by the sea will not be without interest to those who live in Ontario as well as elsewhere.

There is known to the writer a pastoral charge which embraces an entire county. The county, including islands, is nearly 100 miles long, the breadth, so far as settlements are concerned, is hardly worth mentioning, in many places not more than the length of a farm back from the seaboard; and in no case except on the banks of rivers does it extend to more than two or three farms. The whole population at the last census was 18,810. Let me give the divisions in two ways, first in religion, second in origin of the people. In religion they are in these proportions. Romanists, 16,078, Church of England, 1,118, Presbyterians, 1,069; Methodists, 481. In origin as follows. French, 12,680; Irish, 3,695; Scotch,

1,215; English, 972. My impression is that the religious divisions are not very accurate, but so are they given in the census. These figures will give a general idea of the aspect of the work. There is a resident minister of each of the Protestant denominations referred to in the county, but the Presbyterians raise as much for ordinances as the other two combined, or very nearly so.

Some twenty-five miles from one end of the county is the shire town, which is the centre of operations of the Protestant ministers. Here are found the church and manse of our own people pleasantly situated, with some 100 families within a radius of ten miles. A very few live by commerce, the rest are fishers, farmers, and lumberers—some work at all three occupations at different seasons of the year. The soil is good if it were well worked, but it is not, as a general rule. Where attention is distracted between different employments, none is attended to as it ought. There is not a large measure of prosperity, and the Protestant population is not growing. These observations apply to the whole county.

Twenty miles north there is a small group of Scotch families—ten or twelve—and a little church where service is held some six Sabbath afternoons in the year, and about as often on week days or evenings. The communion is dispensed once a year, the communicants numbering from twenty to twenty-five. They are almost exclusively farmers here, though some fishing is done.

South-easterly there is a group of stations at distances respectively from the shire town of twelve, sixteen and twenty miles. Nearly all the people in this region came from the south of Ireland, and the Protestant part of them is divided between the Church of England and the Methodists. A few families are Scotch or north of Ireland, and so connected with us. There are, say, twenty-five families with about the same number of communicants. Here a student catechist labours four months in the summer, the rest of the year they are dependent on the pastor. At one of the stations there is a little church, in other places the services are held in school-houses.

Forty-two miles from the shire town and in one of the best fishing centres in the Province, there is a group of about half a dozen families, with a neat little church not quite finished, but the services are held in it in the summer. With the exception of a few Church of England adherents, all natives of Jersey engaged in the fish-exporting houses, all the rest of the population are French Romanists. Last summer a French student from Montreal laboured here, partly under the Board of French Evangelization and partly under the Home Mission Board. For the remaining two-thirds of the year they are dependent on the very occasional services of the minister who lives, as above stated, over forty miles away.

Nearly thirty miles further away, on the islands, are found between twenty and thirty families of Scotch origin, who were for a long time destitute of ordinances except an occasional visit from the Church of England minister, and many years ago some of them were confirmed. They were badly treated by the Church of their fathers, but they are not quite lost to us yet. Since mid-summer the pastor of the county has paid two visits to them, and was received with open arms. He means to look after them in the future. The following account of his last tour to the far away outposts, without any comments, will be left to tell its own tale. On a recent Sabbath he preached in the church at home at eleven o'clock, then drove twelve miles over a very bad road and preached at three, then eight miles further and preached at half-past six. On Monday he drove twenty-two miles, and preached in the evening. On Tuesday he drove eight miles, sailed in a boat seven miles, drove nine miles, rowed one mile and back again one mile, and preached twice. On Wednesday he came back to where he was on Monday, and preached again. On Thursday he drove home forty-two miles in a blinding snow storm.

Such is a specimen of the laborious work done in some of the scattered fields of the Provinces by the sea. Not a great many perhaps have work like that to do, but some have, and others know very little of the hardships to be endured. Many of the people ministered to have very little to spare for the support of the gospel. They have in many instances hard work to support life, yet out of their poverty they are willing to give something; and there is no prospect of them being self-sustaining in the present genera-

tion. They are not increasing, rather the opposite. Many of the young emigrate to other parts.

SIGMA.

ANGLO ISRAEL. NO. IX.

"In thee and in thy seed shall all the families of the earth be blessed."—Gen. xxviii. 14.

The opponents of this doctrine exultingly quote against us Paul's words in Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." This they do with the intention of showing that the promise has received its complete fulfilment in the coming and work of our blessed Lord. Far be it from me to detract in the smallest degree from the merits and the greatness of Christ's work. It was, indeed, the blessing *par excellence* descending through Abraham according to the promise, to all families of the earth, and without this blessing all others, even the temporal blessings descending to us through the line of Joseph as the heir of the birthright, which naturally was Reuben's portion (1 Ch. v. 1, 2) fade into insignificance; hence let no man say—as has been attributed to us by a certain learned professor—that we ignore Christ and trust to find favour with God because of our Abrahamic descent. As one writer on this subject truly says, "we prize Christ infinitely more than we would a whole universe filled with Abrahams." But if Paul said, "and to thy seed which is Christ," does it therefore follow that the promise was fulfilled in Him and in Him alone? I think not. Examine St. Paul's words in 1 Cor. xii. 27. (read the whole chapter) where Christ's people are called "His body," and every one who knows the Scriptures is aware that what is predicated of Christ is in very many instances predicated of His people and *vice versa*. A few examples will suffice: Israel is called "my son," Hos. xi. 1; Ephraim "my dear son," Jer. xxxi. 20; Christ "Thou art my son," Heb. i. 5; Ephraim "my first born," Jer. xxxi. 9; Christ the first born among many brethren, Rom. viii. 29; Israel . . . called . . . out of Egypt, Hos. xi. 1; Christ out of Egypt, etc., Matt. ii. 15; Israel . . . a vine, Ps. lxxx. 8; Christ the true vine, John xv. 1. Joseph (as a tribe) is called "The Stone" as well as the "Shepherd of Israel," Gen. xlix. 24. The nation who was to bring forth the fruits of the vineyard in their season (Anglo-Israel, I affirm) is by Christ Himself called the stone upon which if any shall fall he shall be broken, but upon whomsoever it shall fall it shall grind them to powder, Matt. xxi. 42-44.

Christ is also called "The Stone," Acts iv. 11. But there are even better evidences than these to prove that the blessings were also to be given to the world by the natural posterity of the patriarchs. What are we to understand by the words "in thee" when addressed to them? Did Abraham, Isaac, and Jacob in their lifetime prove a blessing to all the families of the earth? Chedorlaomer and his confederates did not think so when Abraham pursued them, and smote them, and delivered the captives of Sodom, and the spoil out of their hands.

Abimelech and his people did not think so when they envied the man Isaac and dreaded a rupture with him. The Amorites did not think so when Jacob took the extra portion he gave to Joseph out of his hand with his sword and with his bow.

Neither did Ishmael and Esau with their families think themselves particularly blessed in Isaac and Jacob. Nor did the Canaanites look upon the vast host of Israel as a blessing, or as bringing to them a blessing, when they invaded their land and took possession of it. Therefore I conclude that if the words "in thee" mean anything, they mean that their posterity in the future (in the Christian dispensation) should be the channel through whom the blessings of salvation, as well as of civilization should flow to all the nations of the world, and this view of the passage is abundantly supported by the following verses of Scripture:

1. "Israel shall blossom and bud and fill the world with fruit" (Isa. xxvii. 6.)
2. "I will be as the dew unto Israel . . . his branches shall spread . . . they that dwell under His shadow shall return, they shall revive as the corn" (Hos. xiv. 5, 6, 7). (Read all the passage).
3. "This people (Israel) have I formed for myself they shall show forth my praise" (Isa. xliiii. 21). See also Isa. xliiii. 1 to 10; Matt. xxi. 43; and xxviii. 19, 20; Acts xiii. 47.

4. "The remnant* of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass," etc., (Micah v. 7).

It would be impossible for me within the limits of a newspaper article to show you in how many ways our nation fulfils the requirements of these prophecies. Many volumes might be written without exhausting the theme; God's name be praised for it!

I will in this article confine myself to a small section of one of the ways, and I place this first because I consider it of the first importance. I refer to our nation as being the "light bearer" (Isa. xlii. 6, and xlix. 6; Acts xiii. 4) *i.e.*, the distributors of God's truth and His ambassadors to all the nations, and therefore giving evidence to the whole world that it is in very deed "Israel," seeing it *aboue* fulfils the prophecies in their fulness, and I here challenge the world to produce evidence that the Jews in any sense do, or that any nation, or all nations together, at all compare with the British race (including the Americans) in dispensing the light of the knowledge of God, or in acting as the benefactors of all nations in their times of distress by famine, war, pestilence, or disasters of any kind.

Dr. Wylie in his "History of Protestantism," Vol. III says: "To Germany Luther was sent; to Gevea and France had Calvin given to them; but to England received a yet greater reformer—the Bible. Luther had given to Germany his *Thesis*; Calvin had given to France his *Institutes*; but to England was given the Word of God. Within the sea-girt Isle, in prospect of the storms that were to devastate the outer world, was placed this divine light—the world's lamp—surely a blessed augury of what England's function was to be in days to come. The country into whose hands was now placed the word of God, was by this gift publicly constituted its custodian. Freely had she received the Scriptures, freely was she to give them to the nations around her. She was first to make them the instructor of her people; she was next to enshrine them as a perpetual lamp in her Church. Having made them the foundation stone of her State, she was finally to put them into the hands of all nations of the earth, that they too might be guided to truth, order and happiness" (p. 358).

Thus you see that though the Doctor cannot tell why the Word of God was given to England, we who believe in the identity of Britain with Israel, can see and understand that it was because of His oath to our fathers Abraham, Isaac and Jacob, and not for any good in us that we have been made to differ and, seeing before our eyes in every page of history, in every daily newspaper, fresh evidences that He is a God who keepeth covenant and mercy with His people throughout all generations, we daily feel called upon to magnify and praise His holy name.

The following is an extract from "The Banner of Israel," Vol. I, p. 275, for Aug. 15th, 1877. "It is calculated that the production of English Bibles in our time is equal to more than a million copies a year, or more than 19,000 every week, more than 3,000 every day, 300 every hour, or five every minute of working time. At this rate the press is producing an English Bible or New Testament every twelve seconds. It appears also that none of these Bibles are wasted, the demand for them being equal to the supply. As this is the circulation of the sacred Scriptures in the English language only, and England alone gives encouragement and assistance to more than 150 different versions, we cannot but be struck at the great extent to which the Christian Scriptures must be read and prized in the world. May God grant this spread of Christian knowledge may result in a spread of Christian love and privity.

Who then, I ask, can deny that we fulfil to the letter the prophecy of Isaiah xlix. 3, 6, "And he said unto me, thou art my servant, O Israel, in whom I will be glorified . . . And he said it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel;

* I have placed the word remnant in italics for the purpose of calling special attention to it. A remnant is usually understood to signify a small portion left—the remainder. It does not necessarily signify a small portion here, however much it may look like it. See Gen. xlv. 7, where the word remnant in the margin, signifies the whole, also in 2 Kings xxv. 11, where it signifies the greater portion. It is also put in the form of a blessing in Micah iv. 7: "I will make her that halted (*i.e.*, Israel) a remnant." We have also a notable example in the case of the feeding of the multitudes with the loaves and fishes, where the fragments (or remnants) that remained (twelve basketsful) were very far in excess of the original quantity, five barley loaves and two fishes (Matt. xiv. 17-20; and xv. 34-37).

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

I have, I think, proved to you that we were made specially the custodians of God's Word; that we also act as the principal disseminators of that Word; therefore, so far, proving again that we are Israel.

ALWAYS READY.

HOME MISSION FUND.

MR. EDITOR,—There is a saying that when matters come to the worst they begin to mend. Apparently they have come to that pass with respect to this fund: let us now cherish hope for the future. A feeling of dissatisfaction seems to have settled down on the minds of the Church at large, and a resolve made to let things go on till a crisis shall have come. It appears to have arrived. The ministers and sessions must not be made to shoulder the blame, nor the people either. Times, no doubt, have been dull of late, and the Church as well as the State has to suffer.

I have found, in different places, that one and the principal reason of this dissatisfaction is the unreasonable conduct of some congregations and stations. For certain reasons stations wish to be severed from others with which they have formed a congregation, and desire to have a minister for themselves. They are not able or willing to bear the expense of keeping him, but as the fund is a treasury filled with other people's money, or having good credit at the banks, they expect and even demand assistance. A deputation from a congregation, that refused to become a station under the pastorate of another minister, appeared before their Presbytery and demanded assistance, so that they should have a young man for themselves. One man said, "We are not here as beggars, to ask assistance from the fund, but we demand as a right." In reply one minister said, that they were just as able to pay a minister as his congregation was, and that if a grant were given to the applicants his people were not to contribute to the fund. The same objection I have repeatedly heard, with an expressed determination not to subscribe to it, because it would be given to a neighbouring congregation whose members are as well off as themselves.

Are the reductions of grants to be confined to missionaries? Are the salaries of officials not to be reduced? If not, will it be fair? The reduction will be very hard on the unwearied toilers in our underpaid mission stations.

One of your correspondents refers to the sums raised by our Methodist friends. How many of these dollars have been squeezed out of Presbyterian pockets? "Charity begins," etc. If Presbyterians were more loyal to their own Church it would be better for our ministers and congregations.

What one fails to do another may accomplish. Let the Assembly adopt another plan of appointing the Home Mission Committee. Instead of having delegates from all the Presbyteries, whom the Presbyteries have selected as their local Conveners, let the members be chosen from any section of the Church, because of their known interest in its welfare, their own business talents, and uprightness of character.

If there be not funds in the treasury sufficient to meet the necessities of Presbyteries, give a percentage of what can be given, and let each Presbytery make up its deficiency, that percentage to be regulated according to the size and wealth of the Presbyteries.

Let the Assembly order the printing of blank schedules of the different schemes of the Church, to be sent to Sessions, that they may have them filled up by the treasurers of the congregations and sent to the Presbyteries every quarter or half-year. The Presbyteries would see what their congregations were doing, and so could easily reduce the number of defaulters.

Another suggestion I make is this. Let the apostolic injunction of fulfilling that law of Christ, which refers to bearing one another's burdens, be carried out by means of a "Sustentation Fund" instead of by the present system. By that scheme each congregation is required, according to the manner in which God has blessed it in numbers and wealth, to contribute to the fund, and out of it each minister receives an "equal dividend." Congregations can add to their ministers' share as much more as they please. By this plan no congregation needs to go to the door of the Committee soliciting an alms, and no minister

need feel that he is a pauper subsisting partly on the charity of the Church. "Alms" and "pauper" are hard words, but they have been used. Besides, it would guarantee an equal income for the poorest of our congregations, and abolish that invidious and unjust distinction of supplementing one minister's income to \$500, another to \$600, a third to \$700, or a higher sum. What is of more importance each congregation would be more interested in the welfare of the Church, and, in turn, the Church in that of each congregation. This scheme has been adopted by Churches in Scotland, Ireland, England, Australia, New Zealand, and some time ago a writer in the Philadelphia "Presbyterian" advocated its adoption in the United States. S.

November 26th, 1879.

SOCIABILITY

"I was a stranger and ye took me not in," etc. - Matt. xxv. 35.

"See how these Christians love one another."

It is an old and a well known proverb, Mr. Editor, or an expression at least, if it cannot attain to the full dignity of a proverb, an old and a well known expression, that "what everybody says must be true." Now, though it may be too much to affirm that in every case the generally said is at the same time the necessarily true, still it will be found, I think, on careful examination that in numberless instances, if not in all, what, to use the popular expression "everybody" says, does contain, if not always the whole truth and nothing-but the truth, at least a very large amount of that most valuable ingredient.

There is one thing, Mr. Editor, and you can hardly be ignorant of it, almost invariably felt, and complained of by all strangers to our city, the cold, stiff, formal, unsociable, not to say positively unfriendly way with us, that is, they say we have. I would be understood, sir, to refer here only to professedly Christian people, uniting themselves with any of the various Christian churches of this city, for mere people of the world, such as make no pretension to religion, and almost scoff at the very idea of such a thing, have no reason for surprise, that I can see, if they know the world they are living in, at meeting with rather a cool reception on coming to a new place, unless they bring with them that great lubricator of tongues and finger joints money. But surely Christians have a right to expect better treatment from those who profess higher standards of judgment than any one of mere money? But do they get it? Unless peculiarly gifted with an exceptionally social "knack," people may be for years connected nominally with some of our city churches, and yet feel themselves in fact really strangers. That the so-called "right hand of fellowship" in very many cases amounts to little more than a formal "call" or two, lasting for fifteen minutes or so in the middle of the afternoon, and "never" or "hardly ever" repeated, can be testified to, I believe, by many in this good city of ours. Is this a right state of things, and is there any remedy for it if it is not? Do the ministers of the city, those to whom people naturally look for examples, do they shew as good an example as they might, by friendly social intercourse among themselves and with others? Do the elders of the different congregations and the leading and older members ever consider that they have duties in this respect, and try in an earnest and common-sense way to fulfil these? Stiff, formal, "parties" are of no use. The world gives plenty of these, in some respects even more enjoyable. Can anything be done? If not, why not? and if so, what? Some say it rests almost entirely with the ladies of the churches to prevent any charge of unsociableness, and that they are chiefly to blame if there is truth in the numerous complaints which are made. I don't say they are not and I don't say they are, but there is something wrong somewhere.

A CHURCH MEMBER.

CHURCH FINANCE.

MR. EDITOR,—“Reformer” a few weeks ago touched, in your columns, a tender spot in our Home Mission operations.

He figures the expense of the Committee at \$2,270. Add to that \$500 of interest, that never reaches the field. Then there is Manitoba College, \$3,500. We do not know what the expense of the missionary to Prince Albert is, but we may safely put it at \$2,000. This will amount to \$8,270 all gone and not one single dollar of it spent in any mission field, not a sermon

preached nor a prayer offered amongst the destitute! No wonder our friends settled in Muskoka write us, “If you have any money for Home Missions send it directly to us. If we have the money we can get a supply, but we cannot depend on anything from the Committee.”

By the way, might I not say a word about Manitoba College? Why are we compelled by the action of the Assembly to keep up that College, or else fall in our Home Mission efforts? Everyone knows that it could not be supported as a separate scheme. The Church would give little or nothing towards its maintenance. Is it right for the Assembly to force us to keep up an institution that a vast number of members and contributors and ministers see no necessity for?

No doubt it is doing a good work. An institution of the kind in any town or city in Ontario would do a good work. But surely this is no reason why we should found a college in London, another in Goderich, another in Sarnia and another in Ottawa. The Ladies' College in Brantford is doing a good work, but that is no reason why we should hitch it to the Widows' and Orphans' Fund, and give it preferential claims over all others. The Moderator says in his circular that those "most competent to judge think the existence of this College necessary." Then let those who think so have a chance of shewing the earnestness of their convictions by supporting it. I don't believe it necessary, nor even very needful, and don't want to be compelled to keep it afloat or else kill our Home Missions, and I am far from being alone in these views. BURDEN-BEARER.

SUSTENTATION FUND.

MR. EDITOR, It has been said by those not favourable to a sustentation scheme that "the plan was tried once before and failed—that the causes which operated then will operate still and therefore it need not be tried now for it will fail again." We deny the premises and therefore the conclusion. The Canada of thirty years ago is very different from the Canada of to-day. "The Presbyterian Church in Canada" is a very different church from that one in which the attempt was made which met with such signal defeat. The scheme then proposed was not the most perfect of which the world has ever heard. Even Dr. Chalmers' scheme has been found capable of improvement. Is it disrespectful to say that Dr. Bayne's might be improved upon too? Other reasons could be given if necessary, to prove the absurdity of the assertion that the causes which operated against a sustentation scheme in 1848 will operate in 1880.

That a scheme is correct in theory and has succeeded in practice is a sufficient answer to the objection that it is "unworkable." One success of a proposed plan of operation is a much stronger argument on its behalf than many failures are against it. Some whose names I could mention would reverse this order. In Scotland the scheme has been found practicable. In England sustentation has been declared a success.

It may be that the wealthy congregations in Canada will not do as wealthy congregations in Scotland and England have done in the matter of large-hearted, liberal contributions to a central fund. This need not make the scheme a failure. If we have not in our church the fat-fleshed, and well-favoured kine, we have not either the poor and very ill favoured and lean-fleshed to eat them up and yet be still as poor and ill-favoured as at the beginning. Granted that we have few St. George's, Edinburgh, we have not either many of the Highland and island congregations, in which Scotland abounds. Our church is not a wealthy church, neither is she a poor church. Rich and poor meet together in Scotland and have been made for each other—the less affluent and the less needy meet together in Canada and are equally adapted to each other.

The practicability of the scheme will depend somewhat on the complexion of the committee appointed to devise and execute it. With a committee favourable to the project and anxious for success, it will succeed. Obstructionists in the committee could possibly secure a defeat.

The practicability will depend also, somewhat, on the equal dividend proposed at the outset—\$700 as an equal dividend can be easily reached. I know it is not enough. \$800 is not enough—but \$700 itself will give luxuries to 150 ministers of our Church of which they have hitherto known nothing.

Notice one more objection just now to a sustentation fund. It is said that it will greatly militate against

the other schemes of the Church. Mr. Laing thinks that it will sadly interfere with the payment of "interest on church debt." The objection is an old one. It has been made in advance to similar schemes elsewhere. In Ireland it was presented when a sustentation scheme was talked of there. The force of it will appear from the following extract. At the Irish Assembly of last year, Lowery E. Berkly said: "Some said a sustentation scheme might be put into operation but not without sacrificing the cause of missions and other great interests. And now the fund has been raised and we ask what great interest has suffered? Is it stipend? The seat rents were in round numbers £38,000—this year they are £44,000. Is it the Sabbath collections? In 1869 they were £13,000—this year they are within a trifle of £18,000. Is it the cause of missions that has suffered? Our missionary contributions are, I believe, larger than they ever were before, and an extraordinary advance is found in the contributions of our young people in the Sabbath schools. Have other charities outside our own Church-work decreased owing to large contributions to the Sustentation Fund? They have nearly trebled since we obtained the first statistics on the subject in 1864. Surely we have reason to say 'The Lord hath done great things for us whereof we are glad.'" Peterboro, Nov. 1879. WM. BENNETT.

THEOLOGICAL DEGREES.

MR. EDITOR, A correspondent signing himself "B" in your issue of the 21st Nov., introduces to your readers a discussion upon a somewhat important subject—the granting of Theological Degrees.

Everyone is willing to admit that the student of theology is actuated by a noble ambition when he seeks for high attainments in his chosen science and strives to obtain the academic mark by which these attainments are appropriately stamped. Your correspondent, however, it appears to me, introduces an element into his discussion which ought, as much as possible, to be kept out of it. With him the principal question appears to be a mere matter of rivalry between the different Theological Halls which now give instruction to the incipient ministers of the Presbyterian Church in Canada. And for the purpose of assisting one or more of these halls in their competition with another, the whole Church is to be called upon to establish, in connection with the General Assembly, a University for the granting of Theological Degrees. Now I take for granted that the great end of the Church's existence is not to support its Theological Halls or to help any one of them as against the other. On the other hand, the halls exist solely for the good of the Church; and this matter of Theological Degrees ought to be discussed, in the first place, without reference to the merits or position of this or that particular hall. This I purpose to do in the present letter.

A Committee of the General Assembly, reported by the casting vote of its chairman, in favour of establishing a Theological University in connection with the Assembly, or rather constituting the Assembly into such a University. Looked at in itself, this was a most extraordinary proposal; and the Assembly did well in rejecting the report and submitting the principle of so novel a scheme to the Presbyteries of the Church. Of all the Universities at present in existence on the face of the earth, not one has such a connection with a General Assembly or with any Church Court as that proposed by the Committee of our General Assembly. All Universities are connected with some teaching bodies, either colleges or faculties of instruction in Arts, Science, Literature or Philosophy. The University comprehends its subordinate colleges or faculties, prescribes the studies of candidates for its Degrees and conducts examinations to test the fitness of those candidates for the Degrees to which they are aspiring. In some cases the members of the University Court or Senate are some or all of the professors of the subordinate colleges. In other cases the University Senate is composed of men of distinguished attainments in science, literature, or philosophy, appointed by the State. In no case has any State ever granted to a body of men such as a General Assembly of a Church the right or privilege of exercising University powers. This proposal, therefore, is absolutely new and unprecedented in the history of the world.

But the novelty of the plan would not be a great objection if its wisdom could be made out. Is it wise to put into the hands of a popular assembly, consisting

of equal numbers of clergymen and laymen, the rights and prerogatives of a University? In favour of a negative answer to this question there are many reasons.

1. Many of those who would thus be entrusted with University powers are not themselves University men. A comparatively small number of the lay elders of the Church have received a collegiate education. Many of the clergymen have not University Degrees of any kind. Many of them, unfortunately, have not even taken the advantage of the courses in Arts and Theology which have generally been considered necessary for a properly equipped clergyman. It may be said that from this popular assembly a senate will be chosen consisting of fully educated men. But where is the guarantee of this? Every member of the General Assembly, whether lay or clerical, whether educated or not, must be eligible for election to the Senate; and we know what is frequently the result of popular election.

2. Again, the working of this scheme, supposing it established, would naturally introduce into the General Assembly elements which ought, at all hazards, to be kept out of it. Every year there would be an election of members to the University Senate. This would give rise to no end of wire pulling. This or that clergyman is ambitious to have the honour of attaching D.D. to his name. He will naturally use all his influence to get some particular friend of his into the Senate in order that he may attain to the coveted honour. Even members of a General Assembly have been known to resort to schemes for carrying their purposes which would do credit to a political party. And if into the arena of our General Assembly there are introduced the elements of clerical party strife—a strife which is concerned about the granting of honours that ought to emanate from the learned seclusion of Academic Halls—we cannot look with equanimity upon the future prospects before our Church. Better, as Dr. Ure urged at the last Assembly, that Theological Degrees should cease to be conferred than that the Church should be demoralized in the process of granting them.

3. Another strong objection to the proposed legislation is the expense of carrying on such a University. It may be said that a paper University without houses or property will cost very little. Will it? In the first place there must be a registrar, who cannot be expected to do his work for less than \$500 or \$600 per annum. Then there must be meetings of the University Senate, and members having their travelling expenses paid. Then there must be examiners appointed and paid, examination papers printed and distributed, and meetings of the convocation or Senate for the conferring of Degrees. All things together, probably the University would cost the Church not less than \$2,000 per annum. And the Church is asked to get this white elephant at a time when the Home Mission scheme has declared itself bankrupt, and all the schemes of the Church are languishing for want of funds? Verily we have wise men amongst us!

4. The Presbyterian Church should not put itself into the position of asking the State for a privilege which every other denomination has an equal right to expect. If we got a Presbyterian University, why not the Baptists, a Baptist University; the Church of England, an Episcopalian University; the Wesleyans, a Methodist University; the Swedenborgians, a New Jerusalem University? There will then be no reason in the world why every little sect, even although it may not number a dozen congregations, or a dozen individuals, should not have a University of its own.

Some one may say that this will be a matter for the State to determine. To this I reply that no Church should seek for a privilege which it would not like to see granted to the smallest sect in Christendom. It would be humiliating for a great body, such as the Presbyterian Church in Canada, to go to the State with such a request, knowing the necessary consequence.

It has been admitted on all hands for the last quarter of a century that there are already too many degree-granting bodies. And yet here is another applicant for University powers; and if these powers are sought for and obtained, the door is thrown open for an unlimited number of similar applications from the innumerable sects into which the Christian Church is divided. Surely scholastic degrees have been sufficiently degraded already by the one-horse Universities of the American Continent, without adding

another of such a novel and questionable character to the already too large list of degree-conferring institutions.

REPORT OF REV. G. W. SPROTT.

(Continued from November 25th.)

Towards Winnipeg.—On Saturday the 21st I went from Ottawa to Kingston, a distance of 119 miles, with Principal Grant, and on the following day officiated in St. Andrew's Church. The Principal, whose guest I was during my stay at Kingston, shewed me over the old college, and the handsome new building alongside, of which the foundation stones were laid some time ago by his Excellency the Governor-General and H.R.H. the Princess. Dr. Grant's subscription-list for the new buildings, and to meet the withdrawal of the Colonial Committee's Grant, already amounts to £30,000. The Principal's energy and success in raising money for Church purposes are very remarkable; at the same time this result shows an extraordinary spirit of liberality among the people. The number of students at Queen's College last year was 110, of whom forty-nine are studying for the ministry. On the 24th I left for Toronto, 163 miles west, and during my stay there enjoyed the hospitality of Mr. McMurrich, an elder whom I had met at the Assembly. Among other objects of interest I visited St. Andrew's Church, of which Mr. Macdonnell is pastor, erected at a cost of £20,000, and perhaps the most imposing Presbyterian Church in Canada; also Knox College, which, since its origin about thirty years ago, has contributed immensely to the Presbyterian occupation of Western Ontario. The students have very commodious rooms in the building, and their whole expenses amount to less than 14s. per week. The number studying divinity in 1877-78 was forty. From Toronto I went to Milton; from Milton to Hamilton, thence to London and Detroit, where I entered upon a journey of 1,110 miles through the United States.

At Chicago I was joined by Professor Bryce, who had shortened his stay in Canada to accompany me, and we went on together to St. Paul's, then through hundreds of miles of prairie to St. Vincent in the extreme north of Minnesota, and close to the Canadian frontier. There we struck the Red River of the North, the course of which we had traced for a length of time far to the left by the fringe of wood on its banks; and, exchanging the cars for the steamboat, a sail of 120 miles brought us to Winnipeg, the half-way house of the continent. Professor Bryce, who resides in the College, invited me to stay with him; and from him and Mrs. Bryce I received every kindness and attention. It was vacation time, and the only student in residence was a fine Indian youth, who among his own people is known as "The White Elk." Winnipeg, of which Fort Garry, the old station of the Hudson's Bay Company, now forms part, had a population eight years ago of 500. It is now a flourishing town with from 8,000 to 10,000 inhabitants. The College is a plain wooden building in the outskirts. On the afternoon of my arrival I drove with Professor Bryce to Kildonan, four miles down the River. The road was almost impassable; and the harness at length gave way. This set the horse at liberty, but left us sticking in a sea of mud. The Professor's resources, however, were equal to the occasion, and we found our way to the manse, where we were welcomed by the Rev. Dr. Black, the minister of the parish. Kildonan was settled by Highlanders who, in 1812 and 1816, were brought from the parish of the same name in Sutherlandshire to grow wheat for the use of the Hudson's Bay Company, and planted down in this remote solitude, then 1,000 miles from the nearest white settlement on the Mississippi. They had been promised that a clergyman would follow them from home, but they were doomed to repeated and vexing disappointments. A generation grew up who received the ordinances of religion from Episcopal ministers. To suit their taste the Scottish Psalms were sung in the English Church, and one service in the day was modelled after that of Scotland. But their attachment to the faith of their fathers remained unshaken; and when, after forty years, Dr. Black was sent up from Canada, nearly the whole community returned to the Church. Two days afterwards we drove out into the country in another direction to see something of farming in newer settlements. Our team was stronger than before, and, though we were once or twice nearly afloat, we reached home without any accident. We were told that the month of June, which is always very wet, was this season the worst since the deluge, by which was not meant the flood of Noah, but a local inundation, which some years ago obliged the Kildonan people to leave their homes and farms and take refuge on a more elevated plateau at some distance back. It appears that this has several times happened since the formation of that settlement. During my brief stay in Winnipeg, I met with Mr. Campbell and Mr. Donaldson, two of the country missionaries, with several influential laymen interested with the work; and I had a special conference on Church matters with Dr. Black, Mr. Robertson (the minister of Knox Church, Winnipeg), Mr. Donaldson and Professor Bryce. I had already obtained much information as to the Church in the Province from the Professor; and one main object of the conference was to ascertain the views of other leading members of the Presbytery.

I now proceed to give a summary of the information obtained, and of the representations which I was requested to lay before the Colonial Committee. The Presbytery of Manitoba, which has synodical power, is about 1,000 miles long by 150 broad. The area in which work is at present being carried on is 750 miles long by 100 broad. The population in Manitoba, Keewatin, and the North-West Territory, is as follows:—

Whites and Half-breeds, about.....	56,000
Indians.....	30,000

The immigration this summer, up to the time of my visit, was from 12,000 to 14,000. The greater part of the white population is from the older provinces of Canada, but there are many Scotsmen among the officers of the Hudson's Bay

Company, and a number among the settlers. About half of the white people are Presbyterians.

The College, which is affiliated to the University of Manitoba, has only two professors; but Dr. Black and Mr. Robertson are also on the staff as lecturers on theology. It serves important purposes as a high school for the sons of settlers and officials of the Hudson's Bay Company, and as a centre of evangelistic effort, in which every available agent takes part, besides providing a course of education for the ministry. The number of students last year was forty-four. Those studying for the ministry have as yet been only seven or eight, of whom several have been licensed. The revenue is about £800 per annum, of which £500 is given by the Church in Canada, £150 by the Free Church, £50 by the Irish Presbyterian Church, and the remaining £100 is from fees.

In the Presbytery there are only two self-sustaining charges—Kildonan and Winnipeg. The Winnipeg congregation was organized in March, 1872, with nine members. It has now 270; and their first church having been found insufficient, they are replacing it by a new one to hold 900, and at a cost of £4,500. In the territory over which the Presbytery extends there are eighteen groups of stations, distant from Winnipeg from ten to 700 miles, and separated by vast expanses of prairie, often without a house, a hillock, or a tree. In connection with these stations several churches are being erected, and each combined group gives from £50 to £80 towards the salary of its ordained missionary. The balance is contributed by the Church in Canada, which supplements the salaries of its Manitoba agents up to £180. Connected with two of these groups—the one above 150 miles, the other 600, from Winnipeg—there are Indian Missions and schools. One white, two half-breeds, and a pure Sioux, all ordained men, are employed as Indian missionaries, and their salaries are paid by the Foreign Mission Board of the Church. The Sioux is from the neighbouring State of Dakota, where there is a Presbytery of Indian pastors.

Besides the agents I have referred to, there are clergymen ministering to the employed on the section of the Canada Pacific Railway which is in process of construction between Winnipeg and Thunder Bay—a distance of 480 miles. Two hundred are already completed, and this part of that great iron way, which is destined to bind together all the provinces from the Atlantic to the Pacific, will be opened in 1881-82. Many of the railway labourers are Presbyterians from the older provinces, and the salaries of the clergymen are paid by the contractors and their men. The clergymen hold their services at the different camps along the line. They officiate at four or five of these each Sunday, and in this way get over their beats in about a month.

In all, there are twenty-five agents at work in the Presbytery, and there are now 100 preaching stations, whereas, in 1871, there were only ten. Six or seven of the ministers formerly belonged to the Church of Scotland in the older provinces, and the majority of these have annually £40 from the Temporalities Fund, in addition to which they receive the same remuneration as the other clergy. The Manitoba Mission is a very heavy burden on the resources of the Church; but it is most anxious to follow the tide of immigration, as the Free Church did with marvellous success in Western Ontario, and it is exerting itself almost beyond its strength to do so, in the belief that many of the stations which can now do little for themselves, will in a few years, be flourishing congregations, able to help their more necessitous brethren. Presbyterianism starts in Manitoba without any divisions, and full of heart and hope. The clergymen I met were of opinion that the white population within the bounds of the Presbytery will, in ten years, amount to 200,000, and to maintain and extend their operations, they look eagerly for help from home. They desired me to represent to the Colonial Committee that it would be of immense advantage if the Committee would pay the salary of a Presbytery missionary to visit new stations, and to act as a supernumerary. This, including travelling expenses, would amount to £250 per annum. They were of opinion that this was the best thing the Church of Scotland could do for them. At the same time they would welcome a grant to the College, or money devoted to the support of student evangelists. They considered £40 sufficient to cover a student's expenses at college in winter, and in the mission field in summer. They thought it would be advantageous in some respects, and that it would be agreeable to the Canadian Church, for the Colonial Committee to correspond directly with their Presbytery. From what I heard in the older provinces, much as the necessities of the new fields to the north of Ontario are felt, if we have to choose between them and Manitoba, I should say the general voice would be in favour of Manitoba.

We are obliged to leave out the rest of the report and have room only for the following concluding remarks:—

Without entering upon matters about which there may be differences of opinion in the Committee, I wish to add a few observations with regard to the Union Church.

Though before its completion I thought it very unfortunate that union was pushed on at the risk of division among our own people, I was greatly impressed with the hold the United Church has taken of the whole country, and with the extraordinary energy and liberality displayed by its adherents. Ministers and members of our Church in the Union everywhere assured me that they were as much Church of Scotland as ever, and those, who had a different connection previously, expressed their gratification at having been brought into closer relations with us, and being now, "as much Church of Scotland as anything else;" at the same time, looking to the future of Canada, all seemed to be animated with the desire to hold up a great National Church there, able to provide as soon as possible for its own people, and to maintain and extend its Foreign Mission schemes. There are few rich people in the country, and I heard everywhere of commercial depression and bad times, yet their liberality is truly extraordinary. Last year has been a very trying one in Canada as elsewhere, and most of the conveners had to report to the Assembly that their schemes were in debt; but it was resolved to economize wherever possible, to draw up estimates of the probable expenditure for the cur-

(Continued on page 93.)

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*

OFFICE—NO. 6 JORDAN ST., TORONTO.

CONTENTS.

	Page
ADVERTISEMENTS.....	81, 82
NOTES OF THE WEEK.....	83
OUR CONTRIBUTORS—	
Is Man Responsible for his Belief?—Maritime Provinces.....	84
Anglo-Israel: No. IX.—Home Mission Fund.....	85
Sociality—Church Finance—Sustentation Fund—Theological Degrees.....	86
Report of Rev. G. W. Spratt.....	87
EDITORIALS—	
The Thousand Dollar Subscriptions—Home Mission Contributions—Foreign Missions—The Church and the World, the Pulpit and the Pew.....	88
CHOICE LITERATURE.....	90
BRITISH AND FOREIGN.....	91
MINISTERS AND CHURCHES.....	92
SABBATH SCHOOL TEACHER.....	93
OUR YOUNG FOLKS.....	94
ADVERTISEMENTS.....	95, 96



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 12, 1879.

Time is passing. The first day of January is rapidly approaching. From many quarters we already hear most encouraging reports; but are there not localities where nothing has yet been done? If, in every congregation, some one would only imitate the good example of a Port Hope friend, what an encouraging future would it give THE PRESBYTERIAN! And how useful to the Church! An elder, a busy Port Hope merchant, as the result of a few hours' work, more than doubled our list of subscribers at that place. This could be done in hundreds of localities, and without much difficulty. It only requires the attention of an active, earnest man or woman, in each locality for a few hours, and the result is not at all doubtful. We will send premium list and full particulars to any address on application.

In reply to numerous inquiries respecting premium engravings, we have to say that none have come to hand yet. As soon as received they will be mailed to subscribers in the order names stand in our books.

We direct attention to statement concerning SUPPLEMENTED LESSON SCHEMES on page 93. These schemes, carefully prepared by Rev. T. F. Fotheringham, M.A., will be found well adapted for Presbyterian Sabbath schools. Orders will be promptly filled at sixty cents per 100 copies.

THE THOUSAND DOLLAR SUBSCRIPTIONS.

WE are pleased to learn from the Rev. Mr. Warden that another thousand dollar contribution has been made to the Home Mission Fund, subject of course to the condition that at least five such contributions be made. Who will be the other three? It need scarcely be added that contributions are not limited to a thousand dollars. Some might easily give more. Many who could not give so much could easily afford a hundred. We have heard of one gentleman at any rate, in Toronto, who will give \$100 provided other nine give each as much. Surely this at any rate, if not a great deal more, could be managed in Toronto alone without interfering with the action of the thousand dollar contributors, or the subscriptions of other localities. Let all such understand that in this case it is specially true that they give twice who give quickly. *It is never to be forgotten that many of our missionaries have received nothing since April last.*

HOME MISSION CONTRIBUTIONS.

FROM a communication we have received from the Rev. Dr. Reid, too late to be inserted this week in our correspondence column, and too important and interesting to have its contents delayed till next, we learn that the amount received for the Home Mission Fund up to the 9th inst., was \$15,150.41, against \$5,560.48, the amount received last year up to the same date. Of this sum about \$3,000 came as thanksgiving collections or special contributions. This is so far encouraging, and if the money come in in the same

proportion during the rest of the financial year the necessary amount may be realized.

Dr. Reid mentions having received a bank draft for \$200, accompanied by a letter from a member and office-bearer of the Church, in which it was stated that the writer had meant to leave \$200 to the Mission Funds of the Church and had made his will accordingly, but that the present state of the Home Missions, and the urgent appeals made for contributions, had rendered his conscience ill at ease, and had led him to become his own executor. Many of our well-to-do friends might, with great benefit to themselves and also to the cause of Christ, go and do likewise. Far better for them to have the satisfaction of seeing their money applied to the different undertakings in which they are interested, than merely to leave it when they can no longer retain their hold. Better legacies than nothing, but better free liberal contributions, from living, loving men and women, than any amount of such posthumous gifts.

Another fact mentioned by Dr. Reid is that he had received \$1 from a member of one of our congregations, with a note saying that it was so sent because no other way was open to him to contribute to the Mission Funds of the Church, as the congregation was never asked to give anything for such a purpose and no opportunity was afforded to those who were willing to do so. Frankly, we cannot understand this. Are the vows which ministers and elders take at ordination simply transparent frauds and falsehoods, which are to be carried out only so far as individual caprice or supposed self-interest may dictate? Has not each minister and elder promised with all the solemnity of an oath to be in subjection to the several Church judicatories placed over them in the Lord? Does this mean something? or nothing? If the latter, it is just as well that all should know it, and that the mockery of such engagements should be dropped as speedily as possible. Even those who are only very moderately decent men of the world regard their promises as binding and look upon their oaths as sacred. We should think Christians would come up to that standard at any rate. Now there is not a person in office in the Presbyterian Church who has not promised to implement the requirements of the different Church Courts, of course on the well understood terms that if anything is required in the inferior ones which is regarded as either injudicious or sinful, the aggrieved party shall use all means, by appeal to the higher judicatories, to have that either modified or set aside. When the highest Court of all decides, there is really no alternative but obedience or secession, if conscience is to be kept clear and self-respect maintained. We are sorry to notice that some speak and think of the General Assembly as if it were something separate from, and antagonistic to, their individual interests and wishes. The General Assembly is simply what the majority of the Church makes it. If it is unfairly constituted, or if its decisions are either injudicious or unjust, every intelligent Presbyterian knows how this evil is to be rectified. But till that rectification has taken place by the use of all constitutional means, it is as clear as day that every office-bearer in our Church is bound to carry out the final decisions of the General Assembly, or deliberately to withdraw from under its jurisdiction. Accordingly there should be no such thing as blanks against any congregation on the statistical tables of the Church. The amount in each case must be determined by the individual congregation, but the Session which stands between the people and the Assembly, and declares that no opportunity shall be afforded for such a purpose, either does not know what Presbyterianism is, or places itself in the position of being righteously amenable to discipline; while the Presbytery which allows such neglect, without investigation or rebuke, is alike unmindful of its duties and indifferent to its vows. We join in the hope expressed by Dr. Reid that "at the end of the year there will be no blanks in our returns."

FOREIGN MISSIONS.

THE Convener of the Foreign Mission Committee, for the Western Section, in a circular lately issued, intimates that the funds needed to meet the liabilities of his department for the current year will be \$25,000. The year, we are told, was begun with a debt of \$5,094.05, and this had increased at the date when the circular was issued to \$15,000. It is expected that when the contributions are all sent in, the full

sum required will be on hand, but, as the Convener says, it is exceedingly undesirable that the work should, for nine or ten months of the year, be carried on with borrowed money, for which, of course, interest has to be paid. The attention of the Church has, for some time past, been specially directed to the pressing necessities of the Home Mission Fund, but it is not desirable that this should be done in such a way as to ignore or belittle the claims of other departments of evangelistic work. It is not possible to exaggerate the importance of the Home Mission enterprise in which the Presbyterian Church in Canada has been so evidently called to engage; but the more fully that importance is recognized, and the more energetically and liberally the work itself is set about, so much the better will it fare with the Foreign Mission, the French Evangelization scheme, and every other benevolent and religious undertaking to which the Church puts its hand. Nor can there be a greater mistake than to suppose that when extra-congregational work is earnestly prosecuted and liberally supported the maintenance of ordinances in the congregation itself will correspondingly suffer, and the minister's income and comfort be proportionately neglected. All experience tells the opposite, for it demonstrates that the more Christian people are interested in the extension of the Redeemer's cause in other localities, the more they will see to it that their own proper congregational work is carried on with vigour, and in a spirit of becoming liberality. The man who does most for Home and Foreign Missions will almost invariably be found to do most for his own minister and his own congregation. And it is the same thing with congregations and denominations. The selfishness which is continually crying out about looking to one's own concerns is at the best both feeble and short-sighted, for as has been said with indefinite frequency, those who do most for others will always be able to do most for themselves, and be most willing as well. In Nova Scotia the successful establishment of a Foreign Mission acted in the most beneficial manner upon all the Home operations of the Church. So has it been elsewhere. So will it be always. If our Home work is to be carried on with comfort and success, the Foreign, instead of being curtailed, must be prosecuted with far greater liberality and zeal than as yet it ever has been.

THE CHURCH AND THE WORLD—THE PULPIT AND THE PEW.

THE demand for great "breadth" of thought and great liberality of sentiment, is heard everywhere and from almost every class of persons. The one great mental weakness apparently held in special dread is "narrowness;" the one great moral wickedness to be condemned, what is called "bigoted illiberality." It seems a matter of little or no consequence in the estimation of too many what a man believes, or whether he believe anything, if he have only that indescribable something called "breadth;" and it is equally apparent that, with many, to be the greatest reprobate on earth is far preferable to having the slightest suspicion of bigotry attached to one's character or strait-lacedness to one's conduct. It is even thought to be a sign of "culture" to embrace all conduct, character, and creed in the same arms of universal charity. The mildest protest against flagrant transgression, or a word in condemnation of the most evident departure from what has generally been thought right and dutiful is denounced as Pharisaism, so that in the general eagerness to be thought charitable, generous, and philosophic, every distinction between right and wrong is in danger of being lost sight of and universal indifference to such things—as if they were old-fashioned and irrational—is in the fair way of becoming the order of the hour.

Some time since it was said with a certain degree of quiet bitterness, in reference to a rather prominent person, that he had succeeded more nearly than any other who could be mentioned as realizing the supposed impossibility of serving both God and Mammon. But is that feat after all so rare as is generally imagined? We rather think not. On the contrary, it would seem that the success achieved by many in this line leaves scarcely anything further to be expected. That they serve God, we are assured by themselves, and all their friends and acquaintance. That they are the votaries of pleasure and the servants of Mammon is equally beyond all question. Indeed, in many cases there seems no reason whatever why they should

not make their gold into an image and fall down and worship it, except, to be sure, that in that shape it would yield no interest. But it is not merely in their love of money that so many show their divided or rather their combined service, their loyalty to contradictions, and their apparent obedience to masters whose orders are conflicting and mutually counteractive. They have changed all the old talk and the old practice which implied a marked and unmistakable distinction between the Church and the world, between those who follow Christ and those who follow Him not. Such a distinction has been apparently found to be quite a mistake. There used to be a good deal said about those who became Christians denying themselves and taking up a cross, but large numbers are showing by their conduct that all this amounts to little, if indeed it amount to anything at all. The great dividing chasm has apparently been filled up, at least the Church and the world seem often to find no difficulty in clasping hands over even the widest part. In what respects are many professing Christians a "peculiar people?" In many instances it would be difficult to say. They are so conformed to the world that it is impossible to decide which is which. Members of the Church? Of course. This at least is thought respectable, at any rate in some places. And what does this imply? That they serve Christ; that they imitate Christ; that they desire to be in the world as He was in the world. This may be reasonable or not, but at any rate all who become members of a Christian Church say that such is their ideal and their aim. Yet, in many cases, are they different from what they were when they made no profession? Are they better in any recognizable sense than multitudes who make none? We fail to see it. They drink with the drunken, if they are not, as alas, they sometimes are, drunken themselves. They jest with the profane. They can tell a foul story. They can make a more than questionable insinuation. They may be found sailing very near the borders of ribaldry without actually passing over the dividing line. They play cards, for that, they say, is a perfectly harmless amusement. They dance at balls and guzzle at feasts till all hours of the morning, because, it seems, these assemblages are "highly respectable," and if one get a little elevated at them what does it matter? Better all that and a great deal more than be a "gloomy fanatic," or a "self-righteous Pharisæe." "All right!" But is all this in accord with the fitness of things? Can any one fancy Jesus Christ dancing and drinking and fiddling and frisking till far beyond the "sma hoors," patronizing current theatrical exhibitions, and in general exhibiting an amount of "liberality" and "breadth" quite sufficient to satisfy the greatest sticklers for "culture" and the greatest enemies of "cant?" We have tried to represent Him so engaged, but we must confess with the very poorest possible success. Yet Christians are all saying that they are striving to be in the world as He was. Are they? And is the net result of all their efforts only that which can be seen but too often on any day and in any locality? Yes, but they will say in deprecation and defence that they are not office-bearers, only full privates at the most, in the army of the Lord. "If they were elders or deacons, and still more, if they were preachers or parsons, they would require to be more careful." In fact they acknowledge that in that case they could not go on as they are doing. "It's very different with us," "you know." Is it? We have never heard that there is one law for the pulpit and another for the pew; that the private Church member may safely practice what an office-bearer may not without sin look at, even in the quietest and most furtive manner. On the contrary, what is right for one is right for all. If the Church member may safely patronize balls, may even occasionally roar out in his cups that he "won't go home till morning," and may, with painful iteration, assert that this, that and the other person is a "jolly good fellow," "which nobody can deny," than let the pleasure go round, and let the liberty be made absolute; let clergymen time the toasts and Church dignitaries lead off the dance; let theatrical representations be adopted as part of Church work; let elders go to the "pit" and deacons figure openly and frankly in the "dress circles." We shall in that case know better how we stand and whither we are drifting. And yet what an outcry would be made if clergymen and their wives led off the sports even in honour of patron saints, and lightly tripped to the sound of catgut, though in the name of charity, and patriotism as well. Why? "Oh! it would not do." And why would it not do? Just sim-

ply because the good sense of both saints and sinners would recognize in such a proceeding an incongruousness which would shock every idea of propriety, and an absurd inconsistency calculated to make the "cloth" a jest, and to stamp its wearers as frauds. Why this should be, as things too often are managed, we cannot see. But that it is so, is beyond all question. The clergyman who would dare to attempt what some of his flock may be habitually practising, and openly defending as not only innocent, but exemplary, would soon find himself deserted and unfrocked, with the approbation even of those whose conduct he may have most carefully imitated. Why is this? We shall not at present seek further to answer the why, but merely add that it might be profitable, though anything but pleasant, if a goodly number in all the Churches of Canada were to give the whole question of certain amusements and merry-makings, careful and candid study, and settle once for all whether it is that they have been going too far in these, or their "pastors and masters," their teachers and preachers, not far enough. At any rate they may all rest assured that there are plenty of people who can put this and that together, and who can very shrewdly settle what is consistent with a Christian profession and what is not.

Many talk of infidelity and lament its progress. Careless, inconsistent Christians make more infidels than all the sceptical books which were ever penned, and hinder the more effectually just because they pretend to help so ostentatiously.

CONSIDERABLE anxiety has been awakened through reports of the serious illness of Her Majesty having been put into circulation. It is understood that she has had a very bad attack of biliousness accompanied with severe sore throat. The last accounts, however, are favourable and nothing very serious is anticipated. Her Majesty has a good constitution, comes of a long lived race, and is good, we all hope and pray, for many years to come.

THE announcement we made last week that Rev. Dr. Paul had accepted a call to the United Presbyterian Church in Galt appears to have been premature. His congregation raised his salary to an amount exceeding, with his salary from the College with which he is connected, the salary the Galt congregation had offered, and would not allow him to sever his connection with his church there. The somewhat limited means he was receiving was, we understand, his only objection to remaining in his present charge, and this being increased, Galt will be deprived of one who seemed likely to prove a valuable acquisition.

IT is understood that a good number of the young men who were last week fined by the Toronto Police Magistrate for gambling have been dismissed from their situations. This is hard upon them in the meantime, but it will be the very best thing which could have happened if it lead them to forsake gambling in all its forms from this time forward. It is, by the way, generally understood that gambling, and for high stakes, is not uncommon in Toronto among a much higher class than those recently dealt with. It is to be hoped that the police do not find themselves unable to grapple with the evil when found among those socially higher than clerks.

A CORRESPONDENT finds fault with the mode in which Sabbath school officers and teachers are generally appointed in our Church as "not exactly Presbyterian." He further remarks: "The Sabbath school should be brought into organic relation to the Church. Appointments should be during pleasure and proper conduct. Let teachers nominate from time to time for admission to their ranks, and such nominations be subsequently submitted to the Session, who, if approving, might order and furnish a formal commission to the teacher or officer in appropriate terms, and provide for regular periodical reports for the information of the Court held responsible for the teaching, etc." Would it not also be desirable that in every case teachers should be in full communion with the Church?

IT must be highly gratifying to the students of Knox College to feel how thoroughly their efforts to entertain their numerous friends are appreciated. The meeting last Friday evening was almost especially successful, and certainly both in point of numbers and the character of the programme provided, it yielded to none of its predecessors. The marked suc-

cess of these meetings is largely due to the Glee Club, a comparatively new feature of the entertainment, but which is steadily making for itself both name and fame. Besides the renderings by the Club on this occasion, there were also an essay by a gentleman whose name we regret to say we did not learn, a reading by Mr. McColl, and a spirited debate on "The Influence of Scepticism on Christianity." Messrs. Cameron and Currie conducted the debate on the affirmative, and Messrs. Turnbull and Neil on the negative. The chairman, Dr. Caven, without determining altogether on the merits of the arguments, decided in favour of the affirmative.

WE are glad to notice that the Local Government of Ontario has resolved to erect suitable Parliamentary buildings in the Queen's Park, Toronto, and that all the parties who have any real or supposed right to be heard in the matter have given their consent to the proposed arrangement. The buildings are to cost not less than a million of dollars, very likely before everything is finished a good deal more. They will be constructed on such a plan as to have a frontage on all sides; and the grounds in their immediate neighbourhood, while kept in order by the Government and preserved from injury by its watchmen, will be as much open to the public as the rest of the park. The land on which the present Parliamentary buildings stand is to be sold and the proceeds applied to defray, so far, the expense of the new erection. We are quite sure that this arrangement will give universal satisfaction, not only to the inhabitants of Toronto, but to those of the whole Province. Such buildings are very much needed, and according to the proposed plan they will unite, in no ordinary degree, the useful with the ornamental.

THE Rev. W. Brookman, Rector of St. Thomas' Church, St. Catharines, has sent the following letter to the Bishop of Niagara: "Nov. 19, 1879.—My Dear Bishop,—I have resigned the rectory of St. Thomas' Church into the hands of the churchwardens, and I now do the same to you. I do not, however, resign my ministry in the Church of England, whilst at the same time I state that I neither ask, nor can I accept, another charge in that Church unless I am delivered from admissions and oaths which I consider not only place a minister of Christ in bondage, but make him subject rather to man and ecclesiastical canons than to God. I know not at present what door of usefulness in Christ's service will be open to me, but I have put myself trustingly in His hands, to do what He will with me for His own glory. Yours faithfully, W. Brookman. P.S.—My resignation takes place at the end of the year." He has also written to the "Globe," stating more fully his reasons for taking this step. Mr. Brookman's conscience won't allow him to remain longer in a Church which requires adhesion *ex animo*, at once to all the statements in the thirty-nine articles and everything contained in the Prayer Book. We don't wonder at Mr. B.'s perplexity, while we admire the honesty of conviction which has led him to resign his position, so that he may have a conscience void of offence toward God and toward man. There is always room outside, so that no one need feel himself hampered with ecclesiastical rules and forms after these have ceased to be a convenient and accurate means of expressing his individual views on truth and duty, and have become simply fetters to constrain, burdens to degrade, and temptations to pervert and debauch. Still, it requires no little strength of conviction and energy of purpose to enable a man to part company with all the associations of his past life, and after his habits are formed to give up his visible means of support and an honourable sphere of work in the Church of his fathers and of his own individual choice. All honour then to Mr. Brookman for the course he has adopted. Whether men sympathise with him or not, in his views in reference to the revision of the Book of Prayer, they cannot but respect his motives, and self-denying course of action, and at the same time they must honour one who so quietly and becomingly takes his position and abides the consequences in the spirit displayed in the following words: "I have no wish, however, to run contrary to a congregation if it will not support any endeavour after more clear or scriptural expressions, and so I resign, trusting to God to find me work, if He sees fit, amongst that body in which I was brought up, as well as were my forefathers, for I am very willing, if God deem me fit, to take evangelistic work and go from place to place; but if His will, let Him put me where He will, so long as He can use me to glorify Himself in winning and building up souls for Christ Jesus my Lord."

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. F. ROE, AUTHOR OF "FROM IRST TO EARNEST"

CHAPTER XV.—HALDANE'S RESOLVE.

It was not in accordance with nature nor with Haldane's peculiar temperament that he should remain long under a stony paralysis of shame and despair. Though tall and man-like in appearance, he was not a man. Boyish traits and impulses still lingered; indeed, they had been fostered and maintained longer than usual by a fond and indulgent mother. It was not an evidence of weakness, but rather a wholesome instinct of nature that his thoughts should gradually find courage to go to that mother as his only source of comfort and help. She, at least, would not scorn him, and with her he might find a less dismal refuge than his narrow cell, should it be possible to escape imprisonment. If it were not, he was too young and unacquainted with misfortune not to long for a few kind words of comfort.

He did not even imagine that Mrs. Arnot, the wife of his employer, would come near him in his deep disgrace. Even the thought of her kindness and his requital of it now stung him to the quick, and he fairly writhed as he pictured to himself the scorn that must have been on Larva's face as she saw him on his way to prison like a common thief.

As he remembered how full of rich promise life was but a few days since, and how all had changed even more swiftly and unexpectedly than the grotesque events of a horrid dream, he bowed his head in his hands and sobbed like a grief-stricken child.

"O mother, mother!" he groaned, "if I could only hear your voice and feel your touch, a little of this crushing weight might be lifted off my heart!"

Growing calmer after a time, he was able to consider his situation more connectedly, and he was about to summon the sheriff in charge of the prison that he might telegraph his mother, when he heard her voice, as in the company of that official she was seeking her way to him.

He shrank back in his cell. His heart beat violently as he heard the rustle of her dress. The sheriff unlocked the grated iron door which led to the long, narrow corridor into which the cells opened, and to which prisoners had access during the day.

"He's in that cell, ladies," said the officer's voice, and then, with commendable delicacy, he withdrew, having first ordered the prisoners in his charge to their cells.

"Lean upon my arm," urged a gentle voice, which Haldane recognized as that of Mrs. Arnot.

"O, this is awful!" moaned the stricken woman; "this is more than I can endure."

The pronoun she used threw a chill on the heart of her son, but when she tottered to the door of his cell he sprang forward with the low, appealing cry,

"Mother!"

But the poor gentlewoman was so overcome that she sank down on a bench by the door, and with her face buried in her hands, as if to shut out a vision that would blast her, she rocked back and forth in anguish, as she groaned,

"O Egbert, Egbert! you have disgraced me, you have disgraced your sisters, you have disgraced yourself beyond remedy. O God! what have I done to merit this awful, this overwhelming disaster?"

With deep pain and solicitude Mrs. Arnot watched the young man's face as the light from the grated window fell upon it. The appeal that trembled in his voice had been more plainly manifest in his face, which had worn an eager and hopeful expression, and even suggested the spirit of the little child when in some painful emergency it turns to its first and natural protector.

But most marked was the change caused by the mother's lamentable want of tact and self-control, for that same face became stony and sullen. Instead of showing a spirit which deep distress and crushing disaster had made almost child-like in its readiness to receive a mother's comfort once more, he suddenly became, in appearance, a hardened criminal.

Mrs. Arnot longed to undo, by her kindness, the evil which her friend was unwittingly causing, but could not come between mother and son. She stooped down, however, and whispered,

"Mrs. Haldane, speak kindly to your boy. He looked to you for sympathy. Do not let him feel that you, like the world, are against him."

"O no," said Mrs. Haldane, her sobs ceasing somewhat, "I mean to do my duty by him. He shall always have a good home; but oh, what a blight and a shadow he has brought to that home! That I should ever have lived to see this day! O Egbert, Egbert your sisters will have to live like nuns, for they can never even go out upon the street again; and to think that the finger of scorn should be pointed after you in the city where your father made your name so honourable!"

"It never shall be," said Haldane coldly. "You have only to leave me in prison to be rid of me a long time."

"Leave you in prison!" exclaimed his mother; "I would as soon stay here myself. No; through Mrs. Arnot's kindness, arrangements are made for your release. I shall then take you to our miserable home as soon as possible."

"I am not going home."

"Now, this is too much. What will you do?"

"I shall remain in this city," he replied, speaking from an angry impulse. "It was here I fell, and covered myself with shame, and I shall here fight my way back to the position I lost. The time shall come when you will no longer say I'm a disgrace to you and my sisters. My heart was breaking, and the first word you greet me with is 'disgrace'; and if I went home disgrace would always be in your mind if not upon your tongue. I should have the word and thought kept before me till I went mad. If I go home all my old acquaintances would sneer at me as a mean-spirited cur, whose best exploit was to get into gaol, and when his mother obtained his release he could do nothing more

manly than hide behind her apron the rest of his days. As far as I can judge, you and my sisters would have no better opinion of me. I have been a wicked fool, I admit, but I was not a deliberate thief. I did hope for a little comfort from you. But since all the world is against me, I'll face and fight the world. I have been dragged through these streets, the scorn of everyone, and I will remain in this city until I compel the respect of its proudest citizen."

The moment he ceased his passionate utterance, Mrs. Arnot said kindly and gravely,

"Egbert, you are mistaken. There was no scorn in my eyes, but rather deep pity and sorrow. While your course has been very wrong, you have no occasion to despair, and as long as you will try to become a true man you shall have my sympathy and friendship. You do not understand your mother. She loves you as truly as ever, and is willing to make any sacrifice for you. Only her fuller knowledge of the world makes her realize more truly than you can yet the consequences of your act. The sudden shock has overwhelmed her. Her distress shows how deeply she is wounded, and you should try to comfort her by a lifetime of kindness."

"The best way I can comfort her is by deeds that will wipe out the memory of my disgrace; and," he continued, his impulsive, sanguine spirit kindling with the thought and prospect, "I will regain all and more than I have lost. The time shall come when neither she nor my sisters will have occasion to blush for me, nor to seclude themselves from the world because of their relation to me."

"I should think my heart was sufficiently crushed and broken already," Mrs. Haldane sobbed, "without your adding to its burden by charging me with being an unnatural mother. I cannot understand how a boy brought up as religiously as you have been can show such strange depravity. The idea that a child of mine could do anything which would bring him to such a place as this!"

His mother's words and manner seemed to exasperate her son beyond endurance, and he exclaimed passionately:

"Well curse it all! I am here. What's the use of harping on that any longer? Can't you listen when I say I want to retrieve myself? As to my religious bringing up, it never did me a particle of good. If you had whipped my infernal nonsense out of me, and made me mind when I was little. There, there, mother," he concluded more considerably, as she began to grow hysterical under his words, "do, for God's sake, be more composed! We can't help what has happened now. I'll either change the world's opinion of me or else get out of it."

"How can I be composed when you talk in so dreadful a manner? You can't change the world's opinion. It never forgives and never forgets. It's the same as if you had said I'll either do what is impossible or throw away my life!"

"My dear Mrs. Haldane," said Mrs. Arnot gently but firmly, "your just and natural grief is such that you cannot now judge correctly and wisely concerning this matter. The emergency is so unexpected and so grave that neither you nor your son should form opinions or make resolves until there has been time for calmer thought. Let me take you home with me now, and as soon as Egbert is released he can join you there."

"No, Mrs. Arnot," said Haldane decidedly; "I shall never enter your parlour again until I can enter it as a gentleman—as one whom your other guests, should I meet them, would recognize as a gentleman. Your kindness is as great as it is unexpected, but I shall take no mean advantage of it."

"Well, then," said Mrs. Arnot, with a sigh, "nothing can be gained by prolonging this painful interview. We are detaining Mr. Melville, and delaying Egbert's release. Come, Mrs. Haldane; I can take you to the private entrance of a quiet hotel, where you can be entirely secluded until you are ready to return home. Egbert can come there as soon as the needful legal forms are complied with."

"No," said the young man, with his former decision, "mother and I must take leave of each other here; mother wants no gaol-birds calling on her at the hotel. When I have regained my social footing—when she is ready to take my arm and walk up Main street of this city—then she shall see me as often as she wishes. It was my own cursed folly that brought me to the gutter, and if mother will pay the price of my freedom, I will alone and unaided, make my way back among the highest and proudest."

"I sincerely hope you may win such a position," said Mrs. Arnot gravely, "and it is not impossible for you to do so; though I wish you would make the attempt in a different spirit; but please remember that these considerations do not satisfy and comfort a mother's heart. You should think of all her past kindness: you should realize how deeply you have now wounded her, and strive with tenderness and patience to mitigate the blow."

"Mother, I am sorry, more sorry than you can ever know," he said, advancing to her side and taking her hand, "and I have been bitterly punished, but I did not mean to do what I did; I was drunk —"

"Drunk!" gasped the mother. "Merciful Heaven!"

"Yes, drunk—may the next drop of wine I take choke me—and I did not know what I was doing. But do not despair of me. I feel that I have it in me to make a man yet. Go now with Mrs. Arnot and aid her in her kind efforts to procure my release. When you have succeeded, return home, and think of me as well as you can until I make you think better," and he raised and kissed her with something like tenderness, and then placed within Mrs. Arnot's arm the hand of the poor weak woman, who had become so faint and exhausted from her conflicting emotions that she submitted to be led away after a feeble remonstrance.

Mrs. Arnot sent Mr. Melville to the prisoner, and also the food she had brought. She then took Mrs. Haldane to a hotel, where, in the seclusion of her room, she could have every attention and comfort. With many reassuring words she promised to call later in the day, and if possible bring with her the unhappy cause of the poor gentlewoman's distress.

CHAPTER XVI.—THE IMPULSES OF WOUNDED PRIDE.

That which at first was little more than an impulse, caused by wounded pride, speedily developed into a settled purpose, and Haldane would leave his prison cell fully bent on achieving great things. In accordance with a tendency in impulsive natures, he reacted from something like despair into quite a sanguine and heroic mood. He would "face and fight the world, aye, and conquer it, too." He would go out into the streets which had witnessed his disgrace, and, penniless, empty-handed, dowered only with shame, he would prove his manhood by winning a position that would compel respect and more than respect.

Mrs. Arnot, who returned immediately to the prison, was puzzled to know how to deal with him. She approved of his resolution to remain in Hillaton, and of his purpose to regain respect and position on the very spot, as it were, where, by his crime and folly, he had lost both. She was satisfied that such a course promised far better for the future than a return to his mother's luxurious home. With all its beauty and comfort it would become to him almost inevitably a slough, both of "despond," and of dissipation—dissipation of the worst and most hopeless kind, wherein the victim's ruling motive is to get rid of self. The fact that the young man was capable of turning upon and facing a scornful and hostile world was a good and hopeful sign. If he had been willing to slink away with his mother, bent only on escape from punishment and on the continuance of animal enjoyment, Mrs. Arnot would have felt that his nature was not sufficiently leavened with manhood to give hope of reform.

But while his action did suggest hope, it also contained elements of discouragement. She did not find fault with what he proposed to do, but with the spirit in which he was entering on his most difficult task. His knowledge of the world was so crude and partial that he did not at all realize the herculean labour that he now became eager to attempt; and he was bent on accomplishing everything in a way that would minister to his own pride, and proposed to be under obligations to no one.

Mrs. Arnot, with her deep and long experience, knew how vitally important it is that human endeavour should be supplemented by divine aid, and she sighed deeply as she saw that the young man not only ignored this need, but did not even seem conscious of it. Religion was to him a matter of form and profession, to which he was utterly indifferent. The truth that God helps the distressed as a father helps and comforts his child, was a thought that made no impression on him whatever. God and all relating to Him were abstractions, and he felt that the emergency was too pressing, too imperative, for considerations that had no practical and immediate bearing upon his present success.

Indeed, such was his pride and self-confidence that he refused to receive from Mrs. Arnot, and even from his mother, anything more than the privilege of going out empty-handed into the city which was to become the arena of his future exploits.

He told Mrs. Arnot the whole story, and she had hoped that she could place his folly and crime before him in its true moral aspects, and by dealing faithfully, yet kindly, with him, awaken his conscience. But she had the tact to discover very soon that such effort was now worse than useless. It was not his conscience, but his pride that had been chiefly wounded. He felt his disgrace, his humiliation, in the eyes of men almost too keenly, and he was consumed with desire to regain society's favour. But he did not feel his sin. To God's opinion of him he scarcely gave a thought. He regarded his wrong act in the light of a sudden and grave misfortune rather than as the manifestation of a soul and inherent disease of his soul. He had lost his good name as a man loses his property, and believed that he, in his own strength, and without any moral change, could regain it.

When parting at the prison, Mrs. Arnot gave him her hand, and said:

"I trust that your hopes may be realized, and your efforts meet with success; but I cannot help warning you that I fear you do not realize what you are attempting. The world is not only very cold, but also suspicious and wary in its disposition toward those who have forfeited its confidence. I cannot learn that you have any definite plans or prospects. I have never been able to accomplish much without God's help. You put only seem to forget your need of Him, but you are not even willing to receive aid from me or your own mother. I honour and respect you for making the attempt upon which you are bent, but I fear that pride rather than wisdom is your counsellor in carrying out your resolution, and both God's word and human experience prove that pride goes but a little way before a fall."

"I have reached a depth," replied Haldane, bitterly, "from whence I cannot fall; and it will be hereafter some consolation to remember that I was not lifted out of the mire, but thence I got out. If I cannot climb up again it were better I perished in the gutter of my shame."

"I am sorry, Egbert, that you cut yourself off from the most hopeful and helpful relations which you can ever sustain. A father helps his children through their troubles, and so God is desirous of helping us. There are some things which we cannot do alone—it is not meant that we should. God is ever willing to help those who are down, and Christians are not worthy of the name unless they are also willing. It is our duty to make every effort of which we ourselves are capable, but this is only half our duty. Since our tasks are beyond our strength and ability, we are equally bound to receive such human aid as God sends us, and, chief of all, to ask daily, and sometimes hourly, that His strength be made perfect in our weakness. But there are some lessons which are only learned by experience. I shall feel deeply grieved if you do not come or send for me in any emergency or time of special need. In parting, I have one favour to ask, and I think I have a right to ask it. I wish you to go and see your mother, and spend at least one hour with her before she returns home. As a matter of manly duty, be kind and gentle. Remember how deeply you have wounded her, and that you are under the most sacred obligations to endure patiently all reproaches and expressions of grief. If you will do this you will do much to regain my respect, and it will be

a most excellent step toward a better life. You can gain society's respect again only by doing your duty, and nothing can be duty more plainly than this.

After a moment's hesitation he said, "I do not think an interview with mother now will do either of us any good, but, as you say, you have a right to ask this, and much more, of me. I will go to her hotel and do the best I can; but somehow mother don't understand human nature—or, at least, my nature—and when I have been doing wrong she always makes me feel like doing worse."

"If you are to succeed in your endeavour you are not to act as you feel. You are to do right. Remember that in your effort to win the position you wish in this city, you start with at least one friend to whom you can always come. Good bye." And Mrs. Arnot returned home weary and sad from the day's unforeseen experiences.

In answer to Laura's eager questioning, she related what had happened quite fully, veiling only that which a delicate regard for others would lead her to pass in silence. She made the young girl womanly by treating her more as a woman and a companion than as a child. In Mrs. Arnot's estimation her niece had reached an age when her innocence and simplicity could not be maintained by efforts to keep her shallow and ignorant, but by revealing to her life in its reality, so that she might wisely and gladly choose the good from its happy contrast with evil and its inevitable suffering.

The innocence that walks blindly on amid earth's snares and pitfalls is an uncertain possession; the innocence that recognizes evil, but turns from it with dread and aversion is priceless.

Mrs. Arnot told Laura the story of the young man's folly substantially as he had related it to her, but she skillfully shewed how one comparatively venial thing had led to another, until an act had been committed which might have resulted in years of imprisonment.

"Let this sad and miserable affair teach you," said she. "that we are never safe when we commence to do wrong or act foolishly. We can never tell to what disastrous lengths we may go when we leave the path of simple duty."

While she mentioned Haldane's resolution to regain, if possible, his good name and position, she skillfully removed from the maiden's mind all romantic notions concerning the young man and her relation to his conduct.

Laura's romantic nature would always be a source both of strength and weakness. While, on the one hand, it rendered her incapable of a sordid and calculating scheme of life, on the other it might lead to feeling and action prejudicial to her happiness. Mrs. Arnot did not intend that she should brood over Haldane until her vivid imagination should weave a net out of his misfortunes which might ensnare her heart. It was best for Laura that she should receive her explanations of life in very plain prose, and the picture that her aunt presented of Haldane and his prospects was prosaic indeed. He was shewn to be but an ordinary young man, with more than ordinary bad tendencies. While she commended his effort in itself, she plainly stated how wanting it was in the true elements of success, and how great were her fears that it would meet with utter failure. Thus the affair ended, as far as Laura was concerned, in a sincere pity for her premature lover, and a mild and natural interest in his future welfare—but nothing more.

Mr. Arnot uttered an imprecation on learning that his wife had gone security for Haldane. But when he found that she had acted through Mr. Melville, in such a way that the fact need not become known, he concluded to remain silent concerning the matter. He and his wife met at the dinner-table that evening as if nothing unusual had occurred, both having concluded to ignore all that had transpired, if possible. Mrs. Arnot saw that her husband had only acted characteristically, and, from his point of view, correctly. Perhaps his recent experience would prevent him from being unduly harsh again should there ever be similar cause, which was quite improbable. Since it appeared that she could minister to his happiness in no other way save through her property, she decided to leave him the one meagre gratification of which he was capable.

The future in its general aspects may here be anticipated by briefly stating that the echoes of the affair gradually died away. Mr. Arnot, on the receipt of a check for one thousand dollars from Mrs. Haldane's lawyer, was glad to procure Mr. Melville's release from the bond for which his wife was pledged, by assuring the legal authorities that he would not prosecute. The superior young man, who made free drinks the ambition of his life, had kept himself well informed, and on learning of the order for his arrest, left town temporarily for parts unknown. The papers made the most of the sensation, to the disgust of all concerned, but reference to the affair soon dwindled down to an occasional paragraph. The city press concluded editorially that the great manufacturer had been harsh only seemingly, for the sake of effect, and with the understanding that his wife would show a little balancing kindness to the culprit and his aristocratic mother. That Haldane should still remain in the city was explained on the ground that he was ashamed to go home or that he was not wanted there.

(To be continued.)

FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had

been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words*.

WHAT WE MAY DO.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship; adrift at the mercy of chance, for the grasp of a true firm hand, and a kindly, loving heart, to counsel. It is affecting to see how strong is this yearning, so fatal to its possessor if not guided rightly, such a life-anchor if safely placed! "Friendless!" What tragedy there may be hidden in that one little word! None to labour for; none to weep or smile with; none to care whether we lose or win in life's struggle! A kind word or smile, coming to such a one unexpectedly at some such crisis of life, how often has it been like the plank to the drowning man!—lacking which he must surely have perished. These, surely, we may bestow as we pass those less favoured than ourselves, whose souls are waiting for our sympathetic recognition.

WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which our Heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical: that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.—*Rev. J. W. Alexander, D.D.*

CLERGYMEN'S SONS.

I think that of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England or Scotland from which men who have served and adorned their country have issued forth in such periodical numbers as those of the clergy of our Church? What other class can produce a list so crowded with eminent names as we can boast in the sons we have reared and sent forth into the world? How many statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Lord Lytton*.

Wise and good men will avoid controversy and disputation, as far as they can; yet they must not determine against them, or condemn them indiscriminately; for when false teachers come in unawares to subvert men's souls; when the fundamental truths of the gospel are opposed or perverted, and the principles of men are poisoned by pernicious tenets, we ought to "contend earnestly," (though in meekness) "for the faith once delivered to the saints;" and to decline controversy in such circumstances argues lukewarmness and cowardice, rather than meekness and wisdom.—*Dr. T. Scott*.

A MINISTER, visiting in the house of a lady, aroused the criticism of her son by speaking "impolitely," as he rightly said, of the ministers of his own city. He ignored all titles, and talked of "Hall," "Jones," "Dick," "Smith," and others. A theological student was shortly afterwards discussing churches, and mentioned their pastors in the same rude manner, exciting the remark in one who heard him, that he "has yet to learn some of the rules of politeness." In both cases the criticism was just. When ministers are spoken of, and especially when they speak of each other, so primary a mark of courtesy ought not to be forgotten. But it is a rule that does not apply exclusively to ministers. It should shape the manners of all persons in all their relations. It is easy to be polite, and as it is so much more becoming, there is no excuse for the rudeness that is so often practised in this particular.

BRITISH AND FOREIGN ITEMS.

At the Vatican Consistory to be held on December 15th, it is expected an important allocution will be pronounced by the Pope.

THE Rev. Dr. Donald McLeod, Glasgow, has declined the call to the pastorate of St. George's Church and parish, Edinburgh.

REV. DR. BUDDINGTON, the well-known clergyman, who suffered recently from cancer, died at Brooklyn, N. Y., on the 29th November.

His Excellency the Governor-General has presented a bronze medal to be competed for by the pupils attending the public schools at Victoria, New Westminster and Nanaimo.

THE authorities in Rockford, Ill., have issued an order that all saloon-keepers must remove all blinds and screens from their windows, so that the public generally can see what is going on inside.

THE number of unsealed registered letters received at New York alone exceeds 2,000 per annum. In the last six months, the letters of this sort left at that office contained \$211,464.77 in money, checks and drafts.

JOHN DUNN, of South African fame, the influential adviser of King Cetewayo, and now one of the tribal chiefs, is to receive the order of St. Michael and St. George, in recognition of his services to the British Government in Zululand.

THE trustees of Dr. Talmage's church at Brooklyn, N. Y., have unanimously adopted a resolution favouring the separation of the Brooklyn tabernacle from the Presbyterian denomination so long as the attack on Talmage by his ministerial brethren continues.

IN the Frith of Forth, where shoals of herrings are rarely to be seen, steamers have literally of late had to plough their way through myriads of closely-packed fish, and the Volunteer Artillery have received orders not to practise, lest the reports of the guns should disturb them.

A ROME despatch says the Propaganda Fide has approved the proposal of Cardinal McCloskey for the establishment of three bishoprics in America under the jurisdiction of the Archbishop of New York. The Propaganda will instruct Cardinal McCloskey as to the most suitable location of the See.

PRUSSIA has eighteen prisons for tramps and vagrants. In 1874 there were 4,600 commitments to these institutions, but the number has increased every year, and for 1878 was 9,000. Of these 8,000 were men and 1,000 women. They cost the country \$650,000, but earned while in durance \$275,000.

THE Bishop of Massia, vicar apostolic over a portion of Abyssinia, has been imprisoned by King John. The Vatican earnestly requested France and other Governments, through the intermediacy of France, to obtain his liberation. The Pope will also send delegates to the King to intercede for the Bishop's release.

A ROME despatch, says the "Fanfulla," states that the Papal Nuncio was stopped on the way to Belgium, fresh difficulties being anticipated by the discovery that Cardinal Nina, the Papal Secretary of State, has been using one language officially to the Belgian ministry, and another privately to the bishops.

IT is said that one-third of the children in Belgium are being educated by the Clericals and the remaining two-thirds in the communal schools. The London "Times" says that a teacher of a primary school near Liege having, by direction of the Bishop, been refused the Catholic rites of marriage, she appealed to the Pope, who ordered the Bishop to allow the marriage.

THE village of Villard d'Arenne, in the Hautes-Alpes, France, is slowly but surely going down hill in a very uncomfortable and unheard of manner. The church and the cemetery are particularly unfortunate, and seem to be settling a very bad example generally. The inhabitants are doing their best to avert a catastrophe by means of dykes, but so far unsuccessfully.

ONE of the latest Ritualistic developments in England has been the formation of what is called the Guild of St. Luke. This society, which seeks to band together medical men of pronounced Anglican tendencies, recently held high festival in St. Paul's Cathedral and in various ways is thrusting itself upon the notice of the public. The London "Lancet" observes this movement, it says, with profound apprehension.

THE monks of the Gothard Hospice, in the Alps, say that during the year ending Sept. 30, they relieved 11,101 indigent wayfarers of all nations among whom they have distributed 45,966 rations. They have also granted hospitality to 132 persons suffering from the effects of exposure, and made many gifts of clothing. The expenditure of the hospice having exceeded its income, the monks appeal to the public for help to enable them to continue their good work.

IN Villebrook, near Antwerp, the local authorities recently decided that the new school-year should commence with the celebration of the mass. At the proper time they presented themselves with the pupils of their schools and their teachers at the church to take part in the service. They entered the church and waited in vain. When the officiating priest learned of their presence in the church he brusquely left the edifice, returned to his house, and refused to celebrate the mass.

A PARIS despatch says the Archbishop of Mechlin, Belgium, in a recent pastoral, asserts that the Pope is not infallible, except when he judges questions which rest on the testimony of God and that of His revealed truth. It is intended to rebut the charge that the Belgian Bishops are guilty of schism or disobedience in disregarding the Pope's admonitions respecting the educational agitation. The Bishop of Tournay, the most violent opponent of the Liberal Cabinet, has been superseded by an administrator appointed by the Pope. The Bishop's mind is believed to be unsound.

MINISTERS AND CHURCHES.

THE Rev. John Ferguson, probationer, has intimated his acceptance of the call to Chesley.

THE Presbyterian church at St. Thomas, of which Rev. Mungo Fraser is pastor, have resolved on building a new church.

REV. A. B. SIMPSON, formerly pastor of Knox Church, Hamilton, has accepted the call to Thirteenth street Presbyterian Church, New York.

THE Rev. Hugh Thomson has accepted the invitation of the Presbytery of Barrie to labour as ordained missionary in the Maganetawan mission district.

THE "Record" states that Rev. G. L. Mackay, our missionary in Formosa, is on his way home for rest. He will be cordially welcomed. Few men have worked harder than Mr. Mackay has for the past eight years.

THE West Truro Presbyterian congregation, Nova Scotia, are erecting a fine new church at that place, which is rapidly approaching completion. The church, when completely finished, is expected to cost about \$16,000.

THE missionaries of our Church in the New Hebrides have sent in to the Committee a representation to the effect that their present salaries are inadequate for meeting any extra claims upon them, such as sickness in their families, the education of their children, and the necessary furloughs for a longer or shorter time in Australasia. The Mission Committee has recognized the reasonableness of these representations, and is of opinion that the present rate of £150 should be increased to £175, besides £10 for each child while at home. Before, however, asking the Assembly to sanction this increase, it has been agreed to lay the facts before the Synod of the Maritime Provinces, so that that body may express its mind on the subject, before any reference is made to the Assembly. In the meantime, it was agreed to send mission goods to all the stations. Contributors to these are requested to send their donations before Christmas, addressed to Rev. P. G. McGregor, Halifax.

ON Thursday, Nov. 20th, a very pleasant occurrence took place at the Bluevale manse. Rev. D. G. McKay, pastor of the Presbyterian Church, Bluevale, was presented with an address, accompanied by a very large family Bible for himself, and a valuable and handsome set of silver for Mrs. McKay. The address was engrossed on parchment and artistically illuminated. The presents cost about \$30, and were the spontaneous offerings of the members of the Bible Class and Sabbath school under Mr. McKay's inspection. The address was read by Miss Susan Robinson, and the presentation was made by Miss Jane Black. These splendid gifts testify most strikingly to the high esteem in which Mr. McKay is held by the young people of the congregation. All present will no doubt ever remember the kindly reception they received from Mr. and Mrs. McKay. The address was couched in the most kindly and affectionate terms, and was responded to by Mr. McKay in a most appropriate manner.

THE induction and ordination of the Rev. Hugh Cameron, B.A., to the pastorate of St. Andrew's Church, Glencoe, took place on Tuesday, the 2nd inst. A large number attended the services. In the evening a numerously attended tea meeting was held in the town hall, in connection with the induction. The hall was crowded in every part. Everything went off in the most successful manner. The tea served was all that could be desired, the music excellent, and the speeches eloquent and appropriate. After the programme was disposed of, congratulations were extended to the congregation of St. Andrew's Church on their excellent choice of the Rev. Hugh Cameron as their pastor. After a vote of thanks was tendered to the audience, the speakers, the ladies, the chairman and the Dutton choir, the meeting came to a close at a late hour. The proceeds amounted to over \$110. On the following day the pupils of the different Sabbath schools in the village were given a free dinner and entertainment, at which nearly 200 children were present and thoroughly enjoyed the treat.

THE annual tea meeting of Erskine Church, Toronto, was held on Monday evening last, in the church in Caer-Howel street. It was largely attended and greatly enjoyed. From the verbal report given by the pastor, it appears that the progress of the con-

gregation, especially since the opening of the new church, had been most gratifying. As many as thirty-seven additional families had taken sittings, and at last communion forty-three individuals had joined the fellowship of the church. The attendance at the Sabbath school had doubled, and there was an attendance of about eighty at the Bible class taught by Professor Gregg. The financial condition of the congregation was equally satisfactory, so that all connected with it had good reason to thank God and take courage. The Rev. Messrs. Hogg and Lyle gave very appropriate and stimulating addresses, while the church choir added its most efficient assistance to the general success of the meeting. The meeting for the children on the subsequent evening was, in its way, equally gratifying. Altogether, the prospects of Erskine Church are very bright. A spirit of harmonious action and praiseworthy liberality prevails in the congregation and there is every likelihood of great good being done in the locality through its instrumentality.

THE Young Men's Association of St. James' square Presbyterian Church held their first open meeting for the season on Monday evening last, in the lecture room of the church. The audience was respectably large, but not so much so as the excellence of the programme deserved. Rev. Mr. King, in a few opening words, spoke in terms of praise of the objects of the Association, and commended it to those young men of the congregation who had not yet become members. The Association afforded an excellent opportunity for the cultivation of literary tastes, and he was aware of many who in past years had derived good from their connection with it. The following programme was then executed in good style: (Part I.) Song, Miss M. Douglass; reading, Mr. James S. Inglis; song, Miss Caven; song, Mr. Ross; reading, Mr. W. Gordon; song, Mrs. Taylor. (Part II.) Song, Miss Carrie; essay, "Pleasures," Mr. R. Adamson; song, Miss McIntosh; reading, "The Young Desperado," Mr. J. Monteith; song, Miss Douglass; reading, "A Woman's Question," Mr. Wightman; song, "An Englishman," Mr. Ross. There was an intermission of about thirty minutes between the first and second parts of the programme, which was improved by the audience in social intercourse. It is the intention of the Association frequently to entertain their friends in a like manner during the course of the winter.

THE manse of South Georgetown was for many years the undisturbed home of domestic happiness, but in 1877 it became the scene of much sorrow and suffering. First, the beloved wife of our pastor was called to the rest that remains for the people of God. Two amiable and accomplished daughters, aged respectively twenty and twenty-five years, followed their mother within six months. The congregation was deeply moved with sympathy for the sorrowing husband and father, and the bereaved family. Mr. James Elliot, one of the oldest and most respected members of the congregation, presented a very kindly expressed petition to the Session, praying them to call a meeting of the congregation, to give expression to their sympathy and condolence, and also to take into consideration the "erection of a monument to the late Mrs. Muir, as being both an ornament to her household and the congregation; and also as a token of a sense of the Lord's goodness to us. Dr. Muir has been our minister for forty-one years, and during the whole of that time we have scarcely had a silent Sabbath." The prayer of the petition having been granted, a public meeting was called, when it was unanimously resolved "to erect a monument in remembrance of the late Mrs. Muir, whose long life of usefulness and Christian example exerted an influence for good, not only over the hearts of the congregation, but a large circle of friends, and being dead yet speaketh." The Kirk Session, with Mrs. J. Elliot, Mrs. J. Brodie, Mrs. J. McKell, Mrs. A. Ogilvie, Mrs. J. Cunningham, Mrs. J. Crutchfield, Mrs. W. Elliot, Mrs. C. McDonald, Mrs. J. Rutherford, Mrs. J. Cowan, Mrs. D. Thomson, Mrs. R. Elliot, Mrs. W. Kerr, Miss Isabella Hamilton and Miss Martha Turner, were appointed a Committee to give effect to the resolution of the congregation. The Committee did their work well, and there now stands in the South Georgetown cemetery, near the main entrance, and about seventy-five yards from the church, an elegant obelisk of Peterhead granite, thirteen feet six inches in height, with the following inscription: "In memory of Jacobina McDonald Nicolson, a native of Rosshire, Scotland, wife of J. C. Muir, D.D., died April 4th, 1877, in

the 62nd year of her age. Erected by the Presbyterian Church of North and South Georgetown, P.Q."—COM.

PRESBYTERY OF GLENGARRY.—This Court held a special meeting at Williamstown on the 18th ult. There was a full attendance of ministers—one clerical member only being absent. Leave was granted to the Moderator of Knox Church Session to moderate in a call. The Rev. John Matheson, B.A., was taken on trials for ordination. These were sustained and the Presbytery proceeded to ordain and induct him to the charge of the Martintown and Williamstown congregations. Rev. John Ferguson preached; Dr. McNish put the usual questions and offered ordination prayer; the Rev. Robert Binnie addressed the newly ordained minister, and the Rev. Alexander McGillivray the people.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, on the 25th ult. Request of Cannington congregation granted to effect a mortgage and dispose of their old church and building lot. A paper was read from Uxbridge congregation in regard to arrangement of hours for public worship in the two branches of the congregation; and was sent back to the congregation to endeavour to come to a friendly solution of the difficulty among themselves. Reasons of dissent from finding of last meeting, and Mr. A. McLeod's protest and appeal, were read by the Clerk and ordered to be held *in retentis*. The Home Mission Committee reported a visit to Sunderland, Vroomanton, and Manilla with a view to uniting the three stations in one charge. It was found that Manilla wished to be connected with Brock congregation, and that it would not advance the cause at Sunderland to have Manilla united with them; when it was agreed to notify parties and decide on the case at next meeting. Appointments were made for supply of mission stations. Missionary meetings were left to be arranged by each minister for his own charge and report at next meeting. The Moderator called attention to the rule that the representative elders be duly certified to the Clerk. The additional hymns were before the court but no suggestions were made for the Committee. It was found that nearly all the ministers had brought the Rev. Dr. Reid's paper on Home Missions before their congregations.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—At the last meeting of this Presbytery on the 25th and 26th ult., there were nineteen ministers and eight elders present. Among the matters of business were the following: A petition from Bracebridge, Monck, and South Falls was received, asking to be removed from the list of stations and placed on that of supplemented congregations. Documents shewing the financial and numerical strength of the congregations accompanied the petition, which was supported by Mr. J. G. Beattie, commissioner. The Presbytery found in considering the petition, a difficulty arising from the relation of Mr. Findlay, ordained missionary, to the whole Muskoka Mission district as well as to the petitioning congregations, and deferred the matter for further consideration. Reports, from members present, were received respecting the reading of the appeal of the Moderator of the General Assembly on behalf of Home Missions, and the steps taken in the several congregations to follow it up. Members not present were required to send in reports on this matter. Mr. J. A. McConnell resigned the charge of First and Second Tecumseth and Adjala. The resignation was laid over till next ordinary meeting, and the Sessions and congregations were cited to appear for their interests. Mr. Millard was loosed from the charge of Singhampton and Maple Valley in order to take the charge of the mission district comprising Craighurst, Midhurst, Minesing McCrae's and Hunter's Settlements. Mr. Alex. McDonald, B.A., was appointed to preach the pulpits vacant at Singhampton and Maple Valley on the second Sabbath of December, and to act as Moderator of the vacant Session. A committee was appointed to consider the additional hymns sent down by the Assembly's Committee and report at next meeting. The Court very kindly agreed to reimburse the Clerk twelve dollars expended for a papyrograph, which for some time has been in frequent use in forwarding the Presbytery's work. This item is published with the hope that it may be profitable to brother Clerks. The induction of Mr. W. Anderson, formerly of Kincairdine, to the charge of Mulmur and Tossorontio, was appointed for Tuesday, 2nd December, at one o'clock p.m., within the church at Rosemont. Mr. D. McDon-

ald, Moderator, was appointed to preside, Mr. Millard to preach, Mr. Burnett to address the newly inducted minister, and Mr. Acheson to address the congregation. A deputation consisting of Messrs. Gray, Burnett, Rodgers, ministers, and Mr. John L. Stevenson, elder, was appointed to hold Presbyterial visitations of the congregations of East and West Nottawasaga, meeting with the former on the second Tuesday of January, and with the latter on the day following. Arrangements were made for holding missionary meetings in the mission districts of the bounds, and Moderators of vacant Sessions were directed to hold such meetings in the congregations under their care. Commissioners were appointed to prosecute the Presbytery's application to the Synod of Toronto and Kingston for sanction of the transfer of Honeywood congregation to the Presbytery of Toronto. A report was received from Mr. Gray of the organization of a new congregation in Innisfil, consisting of eight elders, five deacons and eighty-six members, on Oct. 27th. The report was received and approved, and in accordance with its recommendations Mr. Cochrane was appointed Moderator of Session, and a committee appointed to meet with the office-bearers of the newly formed congregation, and of that from which it is an offshoot, with the purpose of coming to an understanding upon financial matters. The new congregation is to be known as the "Second Innisfil Congregation." A report was received from a deputation appointed to hold a Presbyterial visitation of the congregations of Stayner and Zion Church, Sunnidale. Careful inquiries were made into the condition and affairs of these churches and favourable conclusions arrived at. There was laid on the table an application to the General Assembly by Mr. Walter Wright, minister, for an allowance from the Aged and Infirm Ministers' Fund, with request that the Presbytery transmit the same. It was agreed to transmit the documents and to recommend the application to the favourable consideration of the Assembly. Notice was given of motion with a view to the formation of Women's Home Mission Associations within the bounds.—ROBERT MOODIE, Pres. Clerk.

REPORT OF REV. G. W. SPROTT.

(Continued from page 87.)

rent year, to add the debt, and then to lay the whole facts "fairly and squarely" before the people, and to apportion the amount required among Presbyteries, congregations, and communicants. The estimates for the Maritime Provinces had been partially completed when I reached Halifax, and the amount asked for three of the schemes of the Church was an average of \$140 from each congregation, or a little over a dollar from each communicant. As another instance of liberality, I may mention that one of the Halifax clergymen informed me that his people had given last year for religious purposes an average of £20 per family, and that the whole amount had been collected at the church door.

I would further call attention to the remarkable success which has attended the efforts of the Church to raise up a native ministry. The facilities for obtaining a complete theological education of a high order are now ample, and parents in good circumstances are as ready to devote sons to the Church as they once were in Scotland. The consequence is, that instead of requiring any more ministers from home, the Church has more, both Gaelic and English-speaking licentiates, than she has openings for, and the Colonial Committee might find in Canada agents admirably suited for its work in other fields. In particular, vacancies in British Columbia might be filled by Canadian clergymen of the Church of Scotland now in the Union. There are many young men in this class—some without charges—and they would not forfeit their life-claim on the Temporalities Fund by taking service in the Pacific Province. This might strengthen the friendly relations that already exist between the two Churches, but it could do nothing either to hasten or retard incorporation, which is practically out of the question, because of the immense distance and the absence of means of communication.

Lastly, I was unfavourably impressed by what I heard of the demission of their charges by ministers, and of so many leaving their sacred calling for secular pursuits. Demissions, which have been frequent of late in the Union Church, and no less so proportionately among those who have not joined it, in too many cases, I fear, mean simply dismissal of the pastors by their flocks.

Thanks to Canadian hospitality, and to my having obtained a pass from St. Paul's to Winnipeg and back, on the application of my host at Ottawa to George Stephen, Esq., President of the Bank of Montreal, and chairman of the railway, my whole expenses only amounted to what I hope will be considered the moderate sum of £75.

In conclusion, I have to express my obligations to the Church for having honoured me with such an important commission; to the friends, old and new, who everywhere shewed me so much kindness; and above all my gratitude to the Giver of all good for the unfailing mercies vouchsafed to me during my journey, for a safe return to family and flock, and for the hope that my visit to Canada may bear some good fruit to the glory of His name.

All which is respectfully submitted.

GEORGE W. SPROTT.

September, 1879.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 21 } THE LAST WORDS. { Rev. xxii. 18-21.
1879 }

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xxii. 21.

HOME STUDIES.

- M. Ps. xvi. 1-11.....Fulness of joy.
- T. Ps. xlviii. 1-14.....God in His palaces.
- W. John xvii. 1-25.....Christ's intercessory prayer.
- Th. 2 Tim. iv. 1-22.....The crown of righteousness.
- F. Tit. ii. 1-15.....The blessed hope.
- S. Jude i. 25.....Behold, the Lord cometh.
- Sab. Rev. xxii. 6-21.....The last words.

HELPS TO STUDY.

This is the last lesson of the year, before the final review; it is the last lesson in the Bible; and to some it will be the last lesson in this life.

Its teachings may be arranged as follows: (1) *The Last Classification*, (2) *The Last Condition*, (3) *The Last Invitation*, (4) *The Last Caution*, (5) *The Last Benediction*.

I. THE LAST CLASSIFICATION.—Vers. 10-13. John was commanded to "seal up" some of the things revealed to him, "and write them not" (chap. x. 4), but as to those things which he had been permitted to write, the order is: Seal not the sayings of the prophecy of this book, for the time is at hand. The time for the beginning of the fulfilment of the prophecies was at hand although they should not be fully accomplished until the end of the world.

In so far as the contents of this book relate to the individual, the decisive crisis to which they point may always be said to be "at hand," for death is never very far away from any of us.

Throughout the Bible, the offer of salvation, the invitation to repentance, the opportunity for amendment, the possibility of attaining eternal happiness, are presented to the sinner, as in Isaiah lv. 7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." This and the numerous gracious offers of a similar character are to be accepted in this life—

"As long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return."

But when death comes—and it may come at any moment—the character, and therefore the eternal destiny, of the individual is unalterably fixed; and the fiat is,

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. In this final and permanent classification there are only two kinds of people; and the criterion is neither wealth, nor rank, nor power, nor position, nor learning, nor intellect, nor acquisitions—it is character. Those who have rejected the Saviour will be found to be in their character either "filthy" or "unjust," or both.

The man who indulges in sensual gratification cannot find salvation in the honesty of his dealings; the dishonest trader cannot rest his safety and happiness on the purity of his personal habits; and should the unbeliever deny both of these charges, he must, at least, acknowledge his injustice in withholding from God the worship and service due to Him.

Believers have their character so changed, by the Holy Spirit, from what it originally was, that its tendencies are to make them—"righteous"—honest in their dealings with God and man, and—"holy"—pure in their personal conduct. These characteristics, on both sides, are fully developed and rendered permanent by death.

The foregoing considerations explain how it is that although believers are "justified by faith," still, when Christ comes to judgment, He will give every man according as his work shall be.

II. THE LAST CONDITION.—Vers. 13-15. As there are but two characters so there shall be but two conditions—the condition of those who enter in, through the gates, into the city, and that of those who are without.

Our natural character, however amiable it may be, will keep us out. Only they that do His commandments enter; and none are able to do so but those who are justified by faith in Christ and sanctified by the Holy Spirit. Many may flatter themselves that the epithets in ver. 15 do not apply to them, until they come to the last clause; but who can examine himself in the light of the description, whosoever loveth and maketh a lie, without self-condemnation?

III. THE LAST INVITATION.—Vers. 16-17. When Christ was visibly present on earth he said "Come"—Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and now the Spirit and the bride say, Come. The Holy Spirit, by means of the Word, and the "bride," that is the Church, by the voice of her ministers, say "Come;" and the command is given to all who, themselves, have complied with this Gospel invitation to echo it, so that others may hear. No one is excluded. Let him that is athirst come; This, in its restricted sense applies to those who have been brought to know their sinful and miserable condition by nature and are seeking salvation; but it would not be unscriptural to extend it to all who thirst for happiness and are perhaps seeking it where it cannot be found—Isaiah lv. 1: "Ho, every one that thirsteth, come ye to the waters.....wherefore do ye spend your labour for that which satisfieth not?"

Whosoever will, let him take of the water of life freely. Richard Baxter said that he was better pleased with the word "whosoever" in this passage than he would

be if the invitation were addressed to him by name, because the word "whosoever" certainly included himself, whereas if the verse read "let Richard Baxter take," etc., it might not mean him, but some other person of the same name.

IV. THE LAST CAUTION.—Vers. 18-20. How necessary it is that all who have occasion to expound Scripture to others should do so with careful study, and with much prayer, lest they come under the condemnation contained in this passage. The "National S.S. Teacher" says, "It forbids careless constructions and fanciful interpretations as well as interpolations and elisions. It is man's business, not to speculate about the truth, but to find it; not to twist it into what he would like to have it, but honestly to accept it as it is."

V. THE LAST BENEDICTION.—Ver. 21. John, in addressing this book to the seven churches of Asia, and through them, to the whole Church of Christ in all ages, says (chap. i. 4) "Grace be unto you, and peace from Him which is, and which was, and which is to come," and now in closing the book, he invokes the same blessing, the favour of the Saviour, for he does not know of a better or higher blessing that can be enjoyed on earth than that which he prays for in the words, the grace of our Lord Jesus Christ be with you all. Amen.

LESSON SCHEME FOR 1880.

BY THE REV. T. F. FOTHERINGHAM, M.A., NORWOOD.

The Supplemental Lesson Scheme is drawn up in accordance with the recommendations of the Synod of Toronto and Kingston, and therefore contains

1. The Shorter Catechism in consecutive order. One or two questions to be studied with each lesson. This shews the logical connection of the questions, and their exact teachings.

2. Three questions of the Shorter Catechism connected with the subject of the lesson. This shews the scriptural connection of the doctrinal formulas of the Catechism. Their living connection with the Bible.

3. Selected portions of Scripture, for memorizing, of a practical, doctrinal or devotional character. The selections are from the Gospel by John and the Psalms,—the latter beginning where last year's scheme ended.

4. A doctrine to be proved. This is generally the leading truth of the lesson.

5. Questions of the "Church Catechism" (Presbyterian Board Philadelphia, price three cents) in which our Church Polity and the scriptural significance of the sacraments are explained.

6. The whole scheme is adapted to the Westminster series of Lesson Helps. The memory verses and Shorter Catechism questions are copied from them and the lesson plan of these helps is taken as a guide in choosing the selected questions. The above scheme may be used in a graded school as follows:—

Junior Division.—Scholars reading in 2nd and 3rd books in the Public School,—take, in addition to the lesson,

- (1.) Memory verses.
- (2.) 2nd column of Shorter Catechism as a Westminster Lesson Leaf.

Senior Division.—Scholars reading in the 4th and 5th readers in the Public School.

- (1.) Both columns of Shorter Catechism.
 - (2.) Church Catechism.
- Bible Class Division.—Scholars over sixteen years of age.
- (1.) Both Columns of Shorter Catechism.
 - (2.) Careful study of questions in second column of Shorter Catechism.

All should be required to find proofs of the doctrine as it is really the most important part of their lesson study.

On first introducing the Church Catechism the Bible Class Division should also be required to commit it to memory.

All the school should learn the Golden Text and memory verses in the lesson.

The Primary Division (scholars reading in the 1st book and those unable to read) learn the Golden Text only.

Mailed to any school free of postage, at the rate of sixty cents per 100 copies. Address, Presbyterian Printing House, 5 Jordan street, Toronto.

A MISSIONARY of the American Sunday School Union, in North Carolina, one day met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?" "Over there, sir, in the briars." "Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?" Sammy stooped down to pick some thorns out of his bare feet, and then looking up into the face of the missionary, replied: "Yes, sir, she always seems mighty glad when I hold up the berries, and I don't tell her nothin' 'bout the briars in my feet." The missionary says that he gave the boy a Testament, and then rode on, resolving that henceforth he would hold up the berries only, and say nothing about the briars. In this world the berries and the briars grow together. It is hard to pluck the one without being wounded by the other. But he has learned a divine philosophy who only holds up the berries, and says nothing about the wounds of the thorns.

Births, Marriages and Deaths.

MARRIED.

At the residence of the bride's father, on Wednesday, 5th November, by Rev. W. A. McKay, B.A., of Woodstock, brother of the bridegroom, assisted by Rev. John Bakie and Rev. John Campbell, B.A., of Harriston, and Rev. J. B. Hamilton, M.A., of Paris, Rev. D. G. McKay of Bluevale, to Marion Jane, youngest daughter of J. D. Stewart, Esq., of Harriston, and sister of A. J. Stewart, Treasurer of the town of Harriston.

On Friday, December 5th, by Rev. W. S. Fisher, assisted by Rev. John Duff, Rev. John Ross, B.A., of Melville Church, Brussels, to Elsie, fourth daughter of Alex. Watt, Esq., Elora, Ont.

OUR YOUNG FOLKS.

BOYS AND GIRLS.

For Adam was first formed, then Eve.—1 Tim. ii. 13.

THE Bible gives, in these words, the reason why women should not do some things that men can do, and as boys and girls are simply little men and women, I want to get a sermon for you, children, out of the teaching of the Bible that boys and men are good for one kind of action, and girls and women for another, and that it is a bad state of things when the boys act girlish or girls act like boys.

I suppose you all have noticed that baby boys and baby girls do not act alike. Little Johnnie will try to get hold of the reins when his father is driving, and will notice the horse, while Mary wants her dolls to go to ride with her, and is very fond of flowers. Then, as the years go by, the same difference can be seen in the games each like to play, and the places they want to visit. If we could see our minds and watch them at work, we should see that the boy has one kind of a mind and the girls another. So it seems very plain that God meant for boys to be boys and girls to be girls.

There are some things, then, which are bad for boys to do, but even worse for girls. I was riding a few weeks ago, when nearly all the boys were hanging on to every buggy, carriage, or waggon, which passed by, a very rude thing to do, and I saw three little girls in the road, and I thought to myself how much nicer girls are than boys in their behaviour; if those were boys every one of them would try to hang on my carriage. But what do you think? I had hardly gone past when I heard their feet and hushed voices, and knew that all three of the girls were stealing a ride. I felt badly for them, for I knew by that action that they had no nice home to live in or did not obey their mother's teaching.

It is bad enough when boys get to fighting on the street, I feel ashamed of them, but how much worse for the girls; and I am glad to say that I never saw girls doing any such thing. On the other hand, there are some things which it is worse for boys to do than girls. It is foolish enough for a girl to dress herself as gaily as she can and go on the street on purpose to have the passers-by see her, but it would be even more silly for a boy. It is ridiculous for a girl to call everything that pleases her "lovely," or "sweet," and every thing that displeases her "awful," or "horrid," but it is even more laughable to hear boys and young men talk in that way. It is silly enough for a girl to squeal with fright at a mouse; for a boy to do it, worse than silly.

There is another side to this, for there are some things which girls can do well, but boys better—I mean those things which take strength. When mother divides up the morning work 'tis best, of course, that Sammy should bring in the wood, and Carrie clear the breakfast table; if anyone has to be sent on an errand after night, it is wise to send Charles, not Susan. The boys are taught to take care of the horses, the girls to sew and crochet. So you see that boys and girls, like men and women, have each their place, and it is an

evil when boys try to behave as girls should, or girls as boys are meant to.

God intended to have boys grow up manly, and girls, womanly, and there is nothing I like to see better than a boy walking to school gentlemanly, brave, strong and the girls like ladies, quiet, modest, kindly.

Boys, it is not gentlemanly to be rude or brave, to try to tense; or strong, to try to whip any one smaller than yourself. Girls, you can be lady-like, and yet enjoy plays which take strength; modest, and still not to be imposed upon; kind, and yet let every one know that you have a mind of your own.

And more than this, I think God intended to have boys and girls help each other to grow up into true men and women. Now, in these days when you are all allowed to go to school and church, and on the street together, the girls, if they are true, will help the boys to be more gentle, more pure, more neat, more kind, while the boys may help the girls to be more brave, more self-reliant.

But, one thing you can both do; you can, boys and girls alike, have Jesus as your pattern; and such was His character that the boy who tries to live like Him will be the best of men, and the girl who tries to live like Him will be the best of women.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

A HILL from living fountains
So secretly may flow,
That but a thread of verdure
Its desert path may show.

But when that narrow streamlet
Hath reached the shining sea,
All heaven finds there a mirror,
All earth a ministry!

So hearts that come to Jesus
A thrill of love must know,
Enough to bind the spirit
To Him who loves us so;

But O, what deeper glory
Lights up our lives so dim,
When love can burst all barriers,
And widen into Him!

One with our Lord in spirit,
Each faithful child hath proved
What joy may flood the soul that here
Takes in the world He loved!

CARRIER DOVES.

THE beautiful English custom of sending and receiving pretty Christmas cards has floated over the blue waters to us, and we hope and trust that it is rapidly becoming Canadianized.

Not only on *Christmas*, but *other days*, the lovely cards travel about our land singing sweet songs like warbling birds, bringing peaceful messages to soothe human hearts, finding a warm welcome like gentle carrier doves.

Opening a letter two cards dropped out. "Something for the children?" a lady inquired.

"Yes, for children of older growth."

"For you?—picture cards?"

"Yes, even so. I love them, the dainty, lovely things."

One reads. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Do we know how a father pitieth his children? Yes, we *think* we do, for we have heard

one for many nights past whisper during midnight's darkness to his little one, "little darling," "precious baby," "poor little birdie, papa's heart aches for his dear little girl." We are sure we know how a mother pitieth, for we have *pitieth* with aching heart, sleepless eyes, and ceaseless vigil, and so the beautiful card comforts us, for we know a loving Father is watching us tenderly, pitifully, that He is caring for us, leading us, putting the everlasting arm about us, even if the cup held to our lips is *bitter*, oh, *so bitter*.

Here is another dove which came flying with its message of import to a weary, overburdened mother. "Put on the *whole armour* of God."

Not only a breastplate or helmet added thereto, but the *whole armour*. Wonderful advice and wondrously full of meaning, although the words peeped forth from a tiny card, wreathed about with blue-bells and apple blossoms. The *whole armour*, and the weary will find rest.

Here is another letter, and as it opens two more doves come fluttering out. Perhaps we are not in the best of humours, but if any one has injured us the voiceful card says, "Overcome evil with good."

Sure enough, we can smile and obey while the lovely "pansy" face beams peacefully and approvingly upon us.

The other dove. "Who shall separate us from the love of God?"

The question startles us by its thrilling sweetness. Shining forth from starry daisies and blue forget-me-nots, it sets us to close and earnest thinking. *Who shall separate us?* Surely no weak human creature must ever gain such a power over us—we must be on guard.

But the doves are still flying through the air. One alights. He is covered with purple grapes, bright cherries, and velvety leaves, but he whispers gently: "Blessed is he that watcheth." *Blessed* indeed—no time to faint, mourn, or worry—only watch.

Another, bearing roses and fair buds, sings: "Lead me to the Rock that is higher than I." But they are flitting hither and thither—these gentle carrier-doves, and I will write no more of their sweet, sage or peaceful messages—any one can find them and buy them for a small sum, and can send them out one by one upon their sweet errands, carrying peace upon their wings to many of earth's weary ones. Perhaps—God knows—many jewels for our crowns can be gathered in this simple way.

A BIBLE DEFINITION.

A FRIEND of ours, was one day hearing his little six-year old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano."

"I know, father; God tells us in the Bible what they are."

"Does he? Why, where, Allie?"

"In the 104th Psalm, 32nd verse."

Now turn to that passage and see if this little student of the Bible didn't make a good answer.

"HEREIN is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—1 John iv. 10.

Hart & Rawlinson
BOOKSELLERS

NOW PUBLISHED,
THE
CONSTITUTION AND PROCEDURE
OF THE
Presbyterian Church
IN
CANADA.

Published under the Authority of the
General Assembly.

This is the first "Book of Forms and Procedure"
that has been compiled since the Union, and is the
only authorized

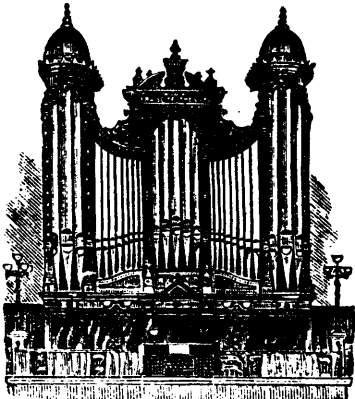
BOOK OF REFERENCE
FOR THE
USE OF MINISTERS AND ELDERS
of the Presbyterian Church in Canada.

Price, Paper Covers, - - 35 cents.
" Cloth, - - - - 50 "
" French Morocco, - - 75 "

HART & RAWLINSON,
PUBLISHERS,
5 KING ST. WEST,
TORONTO.

S. R. WARREN & SON,
CHURCH
ORGAN BUILDERS,
(LATE OF MONTREAL)

Builders of the Organs in St. Andrew's and the
Erskine Churches, Montreal; St. Andrew's (new and
old), Toronto; The "Metropolitan" and St. James'
Cathedral, Toronto, and all the largest Instruments
in the Dominion.



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

Churches requiring Organs are respectfully re-
quested to correspond with us.

FACTORY AND WAREHOUSES,
Corner Ontario and Wellesley Streets,
TORONTO, ONT.

CHEAP FARMS FOR SALE.

2,100,000 Acres of Land
for sale, in the best Wheat growing country in the
world, along the line of the

Atcheson, Topeka
AND
Santa Fe Railroad.

Prices from \$2 to \$10 per Acre,

ON
Eleven, Six, and Two Years Credit,

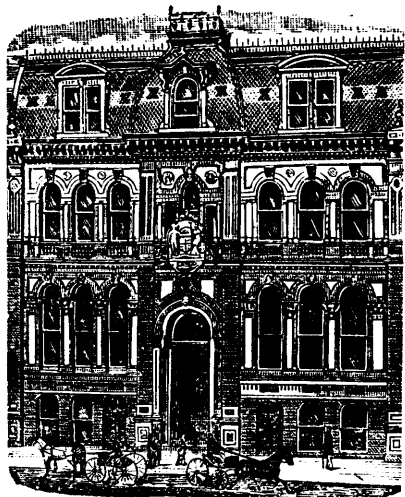
AND
33 1/2 per Cent. Discount for Cash.

Stop wrestling with stumps and stones for a miser-
able support! Go to the ARKANSAS VALLEY and buy
a farm, at the cheap rates and on the easy terms of-
fered by the A., T. & S. Fe R. Co., and in a few
years at farthest, with the same effort and economy
employed in Canada, you may possess the title to a
royal farm, in fee simple, with every home comfort,
and an enviable independence with money to let.

For Circulars, Maps of Kansas, full information as
to tickets and freight rates, apply to

BELFORDS, CLARKE & CO.,
General Agents for Ontario,
160 YORK ST., TORONTO.

THE
English & Scottish Investment Co.
OF CANADA (LIMITED).
Capital £500,000 Stg. Head Office, Edinburgh.



Offices:—The Queen City Insurance Co's Buildings,
24 Church Street, Toronto.

The transaction of the Company's business in
Canada is entrusted to an Advising Board and a
General Manager. The Board consists of
The Hon. THOS. N. GIBBS, M. P., Chairman.
WM. H. HOWLAND, Esq. (W. P. Howland & Co.)
FRED'K WYLD, Esq., (Wyld & Darling Bros.)
General Manager, - Hon. JAS. PATTON, Q. C.

(THE UNION BANK OF SCOTLAND,
THE HALIFAX & HUDDERSFIELD
BANKERS) UNION BANKING CO.
(THE STANDARD BANK OF CANADA.)

Solicitors - Messrs. EWART & DAVIDSON.

The Company Loan on Improved Farms, and Pro-
ductive Property in Cities and Towns, and in a few
Incorporated Villages; also on Church property.
Loans are for periods of Five, Six and Seven
Years, (renewable, at trifling expense, when Interest
paid punctually), with privileges as to payment of
Interest half-yearly or yearly, and the principal
either at the end of the term or by yearly Instal-
ments, or in sums of \$200 and upwards, in even hun-
dreds, or on giving notice to pay off the whole at any
time—the rate of interest ranging from 8 to 8 1/2 and
9 per cent., according to the privileges granted, and
as required by other Companies affording similar
facilities.

Borrowers have the option of selecting any one of
the five following modes of payment, viz:—

- A.) Loans for 5 years at 8 per cent.
 - (1) Interest payable half-yearly on 1st June and
December. After 3 years, payment of prin-
cipal on any 1st December, on 6 months
notice.
- B.)—Loans for 6 years at 8 1/2 per cent.
 - (2) Interest half-yearly on 1st June and Decem-
ber. After 3 years, Principal on any 1st June and
December, on 3 months' notice; or
 - (3) Interest half-yearly as above, or yearly on 1st
December, and Principal by 6 annual instal-
ments.
- C.)—Loans for 7 years at 9 per cent.
 - (4) Interest half-yearly as above, or yearly on 1st
December. After 3 years, principal payable
at any time, or in sums of \$200 and
upwards in even hundreds, on one month's no-
tice; or
 - Interest half-yearly as above, or yearly on 1st
December, with Principal in 7 annual in-
stalments, and privilege of paying off the
whole, on any 1st December, on 1 month's
notice.

The Company purchase first-class Mortgages, pro-
vided they afford the proper margin of security; also
Government, Municipal, and other Debentures.
The Legal Charges and Valuation Fees are in
accordance with a fixed and reasonable Tariff.

**PROFESSOR VEROY'S
ELECTRO-THERAPEUTIC**

Institution, at 107 Jarvis Street, Toronto,
has the latest scientific mode of applying Electricity
with newly invented appliances for the radical cure
of nervous diseases.

Sexual and Spinal Weakness, Chronic and various
Diseases not cured by other treatment or by other
Electricians receive our special attention. Over ten
years' experience according to this new system has
enabled us to make very important improvements
most favourable to patients. The best of city and
country references given.

Dr. L. Oliver is one of the Consulting Physicians
of ability and experience. Consultation free.
Office hours from eight a.m. to nine p.m.



BALDNESS.

Neither gasoline, vas-
oline, Carboline, or Al-
len's, Ayer's, or Hall's
hair restorers have pro-
duced luxuriant hair on
bald heads. That great
discovery is due to Mr.
Wintercorbyn, 144 King
St. West, Toronto, as
can be testified by hun-
dreds of living wit-
nesses in this city and
the Province. He chal-
lenges all the so-called
restorers to produce a
like result.

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

ANNOUNCEMENT OF THE
YOUTH'S COMPANION

1880

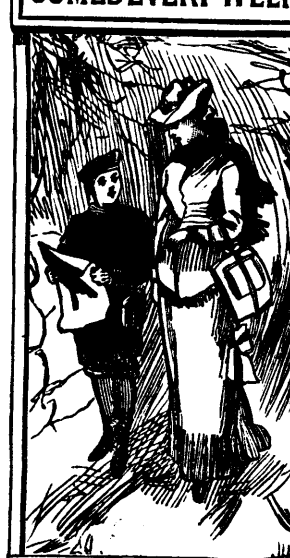
INCREASED IN SIZE



ILLUSTRATED
BY THE BEST ARTISTS



COMES EVERY WEEK



\$1.75 A YEAR.

IN ENTERING upon its Fifty-third Year, the *Youth's
Companion* fully recognizes the fact that the times
demand the highest standard of popular literature.
The following Announcements indicate that the Volume
for 1880 cannot fail to reach this standard.

The variety and worth of its contents will make it
a repository of the choicest literature; a library of tales,
travels, adventure, history and biography; a "Compan-
ion" for the study and the fireside, for the older as
well as the younger members of the family.

Special Stories.

A Serial Story, by - - Harriet Beecher Stowe.
"His Little Mother," a Serial, by - - Dinah Mulock Craik.
A Serial Story for Boys, by - - J. T. Trowbridge.
A Story of Southern Life, by - - Mario B. Williams.
A Tale of Cumberland Mountains, by - - Charles Craddock.

Stories of Adventure, by

Capt. E. Frechette, Fred. A. Ober,
Charles Craddock, Mrs. H. E. King,
C. A. Stephens, Charles H. Eden.

Stories for Girls, by

Louise Chandler Moulton, Julia Eastman,
Mary A. Denison, Sarah Winter Kellogg,
Harriet Prescott Spofford, "Marion Harland."

More than Two Hundred Short Stories.

Harriet Beecher Stowe, Rose Terry Cooke, J. T. Trowbridge,
Charlotte Mary Yonge, Louisa M. Alcott, "Marion Harland,"
Georgiana M. Craik, J. D. Chaplin, "C. M. Cornwall,"
A. H. Leonowens, Charles Craddock, Frances M. Peard,
Rebecca Harding Davis, Sarah O. Jewett, Ruth Chesterfield.

Valuable Papers, by

Dr. Henry I. Bowditch, On Prevention of Consumption.
Dr. H. W. Williams, On Near-Sightedness.
Dr. D. P. Lincoln, On Hygiene for Scholars.
George E. Waring, Jr., On Ventilation.

Foreign Letters, by

Edward M. King, Charles Barnard,
Louise Chandler Moulton, Mrs. John Lillie.

Brilliant Sketches, on

Eminent Orators, by - - James T. Fields.
The Home Life of Statesmen, by - - James Parton.
Recollections of Eminent Men, by - - Ray Palmer, D. D.
College Days of T. B. Macaulay, by Edwin P. Whipple.
" " Daniel Webster, " " Charles Sumner, " " Nathaniel Hawthorne, George P. Lathrop.
" " Edward Everett, Wm. Everett, LL. D.

Short Religious Articles, by

Rev. Ray Palmer, D. D.,
Rev. Theodore L. Cuyler, D. D.,
Rev. A. C. Thompson, D. D.,
Rev. Theron Brown.

Practical Articles.

Out-of-Door Work for Girls, Miss A. B. Harris.
Advice upon Courses of Reading, Rev. Edward E. Hale.
How to Make Cheap Tours to Europe, Edward M. King.
History of Great Enterprises, James Parton.
Homesteading in the West, Ex-Gov. Elder, of Kansas.
Stock-Raising in the West, Frank Wilkeson.
Mechanics for Boys, Charles Barnard.

Every-Day Facts in Common Law, by

Hon. Charles Theodore Russell.—Showing how to Con-
vey Land—Serve a Writ—Make a Will—About the Prosecu-
tion of Crimes—etc.

Poems.

Henry W. Longfellow, Edgar Fawcett, John G. Whittier,
Edna Dean Proctor, Lucy Larcom, Mr. and Mrs. Platt,
James T. Fields, J. T. Trowbridge, Paul H. Hayne,
Sidney Lanier, Nora Perry, Julia C. R. Dorr.

Editorial Department.

The articles on the Editorial Pages will be prepared by the most
qualified pens. They will present, in a clear, succinct way, ex-
planations of the meaning, and views of the progress, of most
of the prominent topics and events of the year,—moral, politi-
cal, literary and scientific.

SPECIAL OFFER.

To any one who subscribes now, and sends us
\$1.75, we will send the *Companion* free to January
1st., and a full year's subscription from that date.

Subscription Price, \$1 75. Specimen copies sent free.
Please mention in what paper you read this advertisement.

Publishers Youth's Companion,
41 Temple Place,
Boston, Mass.

ORGAN BEATTY PIANO

NEW ORGANS 18 Stops, 2 set Golden Tongue Reeds, 5 Oct's,
Knee Swells, Walnut Case, warranted 6 years, Stool & Book \$200.
New Pianos, Stool, Cover & Book, \$225 to \$355. Before
you buy be sure to write me. Illustrated Newspaper sent Free.
Address DANL. F. BEATTY, Washington, New Jersey.

\$3 Printing Press

Prints cards labels &c. (Self-inker \$3) 18 larger sizes
For business or pleasure, young or old. Do your own ad-
vertising and printing. Catalogue of presses, type, galleys,
&c. for 3 stamps. Kelsey & Co. Meriden, Conn.

CHRISTMAS AND HOLIDAY PRESENTS.—I have a choice selection of ladies' and gentlemen's gold and silver watches, guards and chains to suit, coloured and bright gold jewellery, and electro silver plated ware. A large assortment of such articles as are most suitable for presents, all of the finest finish and heavily plated, not made to special order to admit of any extra profit to the seller, but such as will reflect credit on the manufacturers and give satisfaction to the purchaser. W. WHARIN, 23 King street, West.

HATS for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

MEETINGS OF PRESBYTERY.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th January, at eleven a.m.
CHATHAM.—In the First Presbyterian Church, on Tuesday, 16th December next, at eleven o'clock.
LONDON.—In St. Andrew's Church, London, on the third Monday in January, 1880, at two p.m.
BROCKVILLE.—In First Presbyterian Church, Brockville, Tuesday, December 16th, at three p.m.
SAUGREEN.—In St. Andrew's Church, Mount Forest, on Tuesday, 16th December, at eleven a.m.
BRUCE.—In Port Elgin, on Tuesday, 16th December, at two p.m.
MAITLAND.—At Lucknow, on Tuesday, 16th December, at two o'clock p.m.
QUEBEC.—In Morrin College, Quebec, on the 17th December, at ten a.m.
OTTAWA.—At New Edinburgh, on the 16th December, at two o'clock p.m.



SUPPLIES

For Public Institutions FOR 1880.

The Inspector of Prisons and Public Charities of Ontario

WILL RECEIVE TENDERS UP TO NOON OF

MONDAY, 15th DECEMBER,

From such persons as may be willing to supply Butchers' Meat, Butter, Flour, Oatmeal, Cornmeal, Prime Mess Pork, Corned Beef, Hams, Bacon, and Cordwood to the following Public Institutions, for the year 1880, viz:—The Asylums for the Insane at Toronto, London, Kingston, Hamilton and Orillia; the Central Prison, Toronto; the Provincial Reformatory, Penetanguishene; the Institution for the Deaf and Dumb, Bellevue; and for the Blind, Brantford. Specifications and conditions of contracts may be had on making application to the Bursars of the respective Institutions.

Two sufficient sureties will be required for the due fulfilment of the contracts.

The lowest or any tender will not necessarily be accepted.
 J. W. LANGMUIR,
 Inspector of Prisons and Public Charities,
 Parliament Buildings, Toronto,
 December 5th, 1879.

CHRISTMAS IN PICTURE, SONG AND STORY, FOR 1880.

CONTAINING CAROLS, SONGS, TALES, GAMES, ETC.,

also four magnificent Pictures, done up in a beautiful fancy wrapper. Price, 50 cents. Mailed free.

List of the Illustrations.—Chromo Lithograph, "Robin's Christmas Present," size 15 x 22; Chromo Lithograph, "Just Caught," size 15 x 22; Tinted Engraving, "The Lost Beauty," size 11 x 15; Tinted Engraving, "Just Caught," size 11 x 15.

OUR YOUNG FOLKS CHRISTMAS PICTURES AND TALES FOR 1880.

Containing Games, Tales, Songs, Stories, and seven beautiful Pictures, done up in fancy wrapper. Price, 50 cents. Mailed free.

List of the Illustrations.—Chromo Lithograph, "Christmas Morn;" Chromo Lithograph of four Christmas Cards: Photograph, "Little Caprice;" Photograph, "Portrait not Guaranteed."

CLOUGHIER ROS.,
 Booksellers and Stationers, Toronto.

PROVIDE FOR WINTER EVENINGS!
100,000 PIECES OF MUSIC
 at 2 Cents a Piece.
STOCK OF A BANKRUPT FIRM.
 This is absolutely such music as costs from 30 cents to \$1.00 a piece in the music stores. Twelve sample pieces (vocal or instrumental), with complete catalogue, mailed free for 24 cents. Postage stamps taken. R. W. Shoppell, Bible House, N. Y.

MRS. ANNA CONNELLY'S IMPROVED REDEMPTION FOR THE HAIR. Positively restores the grayest hair in two days to its original colour—not all sorts of colours. Stops the hair from falling out, at once, and makes it grow. Warranted free from lead, nitrate of silver, sulphur, and all deleterious drugs. No trouble to prepare to Powders sufficient to make 18 ounces, and also a Shampooing Receipt (the best in the world) will be sent, post paid, to any address for \$1.00. Send for circular. Address MRS. ANNA CONNELLY, 36 Bond Street, New York.

MISSIONARY WANTED

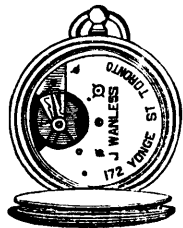
FOR THE CANADA PACIFIC RAILWAY.—A second Missionary is wanted to labour along the line of the Canada Pacific Railway. His support is entirely provided for by the men among whom he labours. The engagement will be for three or not less than two years. Applications, including testimonials, should be sent at once to the Rev. Dr. Cochran, Brantford, Convener of the Home Mission Committee, from whom all particulars may be learned.
 Brantford, Nov. 29th, 1879.

R. J. HUNTER,

Merchant Tailor and Outfitter,
 Special attention to the selection of BLACK GOODS. All orders promptly and carefully executed.
 The usual liberal discount to students.

R. J. HUNTER,
 Cor. King and Church Sts.,
 TORONTO.

JOHN WANLESS,



IMPORTER OF
WATCHES,
 Clocks,
 And Fine Jewelry.

A large assortment of FINE GOODS received at lowest prices.

Repairing of Watches and Clocks
 AND
 MANUFACTURING OF JEWELRY
 A SPECIALTY.

No. 172 Yonge Street, Toronto.



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

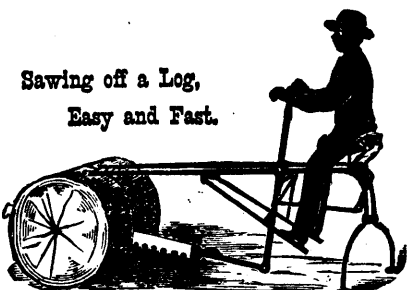
AURALINE FOR DEAFNESS Deafness often creeps on so gradually and insensibly that suddenly we find ourselves deprived of hearing before we are aware of it. There are causes which in many cases, if not all, can be removed. Auraline will do it. A few drops in the ear occasionally is all that is required. Sold by all druggists at 50c per bottle. Send for Circulars. J. F. AVERY, P.O. Drawer 16, Halifax N.S. BROWN & WEBB, Wholesale Agents, Halifax.

BEATTY'S TOUR IN EUROPE. ONLY 10 CENTS. Being a condensed history and travels in Europe, over 30 engravings, nearly 100 pages, nicely bound book sent for only 10 cents. Address the Author and Publisher, DANIEL F. BEATTY, Washington, N.J.

PILES cured promptly and effectually by using the MEDICAL PILE REMEDY. Price \$1. Sent by mail to any part of the Dominion. HUGH MILLER CO., Toronto.

FARMS AND HOMES On the Kansas Pacific Railway, 3,000,000 Acres for Sale in the GOLDEN BELT. \$3 to \$7 per acre. 11 years credit. Wheat 20 to 50 bushels; Corn 40 to 100 bush. per acre. No Manure needed. Good climate, pure water, fine schools, churches, and good society. Railroad and market facilities excellent. Maps and full information FREE. Address S. GILMORE, Land Commissioner, Salina, Kansas.

HOMES



Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A \$100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. W. GILES, 741 W. Lake St., Chicago, Ill.

PURE COCOA. ROWNTREE'S Prize Medal ROCK COCOA.

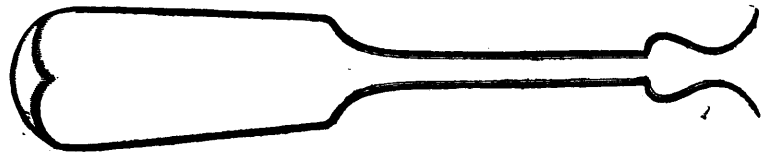
As this article contains no admixture of Farina, care must be taken not to put too large a quantity into the cup.

NOTE. Beware of inferior makes, sometimes substituted for the sake of larger profits.

UNION DURHAM CORN FLOUR.

Boys & Girls
A GOLD WATCH!
AND FINE BOOKS!
ALL FOR NOTHING!
 The publisher of a book called "Know Thyself," 12mo, 64 pages, cloth bound, 50 illustrations, written by Jane Taylor for Little Folks, telling them all about themselves, best ways to eat, sleep, sit, walk, dress, bathe; all about the hair, teeth, nails, and a thousand other things necessary to know to promote long life, health and happiness, has printed on the back page of this book, a Prize Rebus, which is pretty hard, it is true, but it is a fair one, and can be readily solved. The boys and girls who solve it by the 25th of December or before, will receive a handsome Gold Watch and books as New Year presents. The best written and expressed solution will get the watch. All others will receive handsome books such as usually sell for \$1.50. Send 24 cents (8 three-cent stamps will do) and get the book containing the Rebus. Address R. W. SHOPPELL, Bible House, New York.

ROBERT WILKES & CO'S
 ELECTRO-PLATED SPOONS AND FORKS, stamped R. W. & Co., and quality guaranteed.
PATTERNS.
 PRINCESS, MARQUIS,



FIDDLE, AND ROMAN.
 Teaspoons, \$4.00, \$5.00, \$6.00 and \$8.00 per Doz.
 Dessert Spoons and Forks, \$6.00, \$8.00, and \$10.50 per Doz.
 Table Spoons and Forks, \$7.00, \$9.00, and \$13.00 per Doz.
 To be had of all dealers in the Dominion.

Buyers can rely upon the quality of this brand of Goods.

Wholesale Agent,

ROBERT WILKES, Toronto and Montreal.

To Sunday Schools.

The Scholars' Quarterly was started in 1876 as a 32 page book. It is now a 46 page book, containing, besides the lesson matter, a colored map, beautiful pictures and appropriate music. It is used in schools of all denominations, throughout the United States and Canada, and a special edition is published each quarter in London, for use in Great Britain. For 1880 it will be greatly improved, and its price reduced.

THE REDUCED PRICE will certainly enable any school to use it. Could there be a better time to begin than at the opening of the new year? It will be sent by mail, without cost of postage to subscribers, at the following rates: Single copy one year (four numbers), **20 cents**; 100 copies, one year, **20 dollars**; single copies (one quarter), **5 cents** each; 200 copies or over to one address, for one school, **18 dollars** per hundred, a year; 400 copies or over to one address, for one school, **16 dollars** per hundred, a year. Subscriptions are taken for three or six months at the yearly rate. Send five cents for a specimen. Send also for a specimen of the Weekly Lesson Leaf if something cheap and good is wanted.

These publications are issued from the office of The Sunday School Times. Address,

JOHN D. WATTLES, Publisher, 725 Chestnut St., Philadelphia, Pa.
 Keep this for reference.

REDUCTION IN PRICE!

Before selecting your Sunday-school Helps for 1880, send for free samples of our periodicals: The National Sunday School Teacher; The National Quarterly; The Scholar's Weekly, and The Little Folks. They are Reduced in Price, Newly Illustrated, Re-arranged, and in every way made better than ever.
ADAMS, BLACKMER, & LYON PUB. CO., CHICAGO, ILL.