

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.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> 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 | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> 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. | Title on header taken from:/
Le titre de l'en-tête provient: |
| | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

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

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

Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 3.—No. 4 (New Series).
Whole No. 408.

Toronto, Friday, November 28th, 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.
August 19th, 1879.

THE CATHOLICITY

OF THE

Presbyterian Church,

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

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

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

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

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.

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

This Company having reduced its rates, and deposited \$100,000 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 dispatch.

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

Order Work a Specialty.

ONTARIO STEAM DYE WORKS, 334 Yonge Street, Toronto,

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

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. McLAKEN,
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.

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. Waranted free from lead, nitrate of silver, sulphur, and all deleterious drugs. No trouble to prepare it. 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.

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.

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. WITZIMONS.

HARDWARE, IN GREAT VARIETY,

AT
Aikenhead & Crombie's.

ESTABLISHED 1830.

JAMES AIKENHEAD. A. T. CROMBIE.
THE OLD CORNER, KING & YONGE STS.

J. J. BORRIE & CO., Commission Merchants

AND
GENERAL AGENTS,
MONTREAL.

Associate House in Liverpool, Eng.,

J. H. Borrie & Co.

To Millers and Dealers in

FARM AND DAIRY PRODUCE
we offer special selling advantages.

Agencies and Correspondence respectfully solicited.

Samples of our IMPORTED TEAS furnished on application.

\$777 A YEAR and expenses to agents. Outfit Free. P. O. VICKERY, Augusta, Maine.

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

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

CAR ORDERS
For all Kinds of Coal

Shipped Direct from the Mines
TO
ALL POINTS IN ONTARIO.

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

THE NATIONAL INVEST- MENT CO. OF CANADA, (Limited), Equity Chambers, Corner Adelaide and Victoria Streets

LEND MONEY ON REAL ESTATE
and
Purchase Existing Mortgages.

Borrowers may pay off principal by instalments a desired.

LOWEST RATES OF INTEREST.
NO COMMISSION.
JOHN STARK, WM. ALEXANDER,
Manager. President.

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, Hæmorrhage 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,
400 Notre Dame Street, Montreal.

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.

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 CANADA PRESBYTERIAN (Toronto) is one of the very best denominational papers on this continent.—*New Glasgow (N.S.) Chronicle.*

"It is a periodical of which any religious body might be proud, both in its management and appearance."—*Ottawa Free Press.*

THE CANADA PRESBYTERIAN

For the Coming Year,

EDITED BY THE REV. WILLIAM INGLIS,

Will be Better Value to our Readers Than Ever Before.

All Departments which have given so much satisfaction in the past are to be continued; and, under the new Editorial Management, fresh features will be introduced, calculated to increase the interest and render the paper more than ever necessary to every Presbyterian family in the Dominion.

Unprecedented Premium Attractions.

The Engravings, given to EVERY SUBSCRIBER, are of greater intrinsic value than any premium offer ever before made in this country. "The Death of Nelson" and the "Meeting of Wellington and Blucher"—Companion Pictures—by Maclise, the great Historical Painter, are furnished by the Art Union of London, England, only, at ONE GUINEA EACH. They are both placed within the reach of every subscriber to the PRESBYTERIAN, who either remits \$2, or joins a Club at reduced rates, before the 1st of January next.

THE PREMIUM PICTURES ARE 18 by 40 INCHES EACH.

Both are magnificent representations of GREAT HISTORICAL SCENES; and the *fac-similes*, in the hands of Agents, convey but a very faint idea of their great beauty. They are certainly calculated to adorn the best homes in the land.

BALANCE OF PRESENT YEAR FREE TO NEW SUBSCRIBERS.

An Agent wanted in every congregation. Liberal inducements. Send for Premium List at once. Agents will find a most attractive list of articles and books offered as premiums. With such a paper and with the really extraordinary offer to EVERY SUBSCRIBER—new or old—live agents can't miss taking large numbers of names.

NO CHEAP CHROMOS! BUT FINE ENGRAVINGS!!

JOIN CLUB FORMING IN YOUR CONGREGATION.

Clubbing Rates for 1880 will be as follows:

For 5 copies and up to 10, \$1.75 each, including Premium Engravings; for 11 copies, or more, \$1.65 each, in advance, including Premium Engravings.

No old Subscriber, in arrears, will be allowed to take advantage of our Club Rates, or Premium offer, until he pays up his indebtedness in full.

Address all communications to

C. BLACKETT ROBINSON, PUBLISHER,

5 Jordan Street, Toronto, Ont.

CARPETS.

Intending purchasers of carpets should examine

JOHN KAY'S STOCK

Where they will find the

LARGEST VARIETY

Of patterns in the city. Over two hundred patterns of Brussels and Tapestry to select from.

Being the largest importer of first-class carpets in the Dominion, he can offer them at prices which defy competition. A large lot of best quality Brussels at \$1.14 and \$1.23 cash. Oilcloths, Linoleum, Stair Rods, Lace Curtains, &c.

JOHN KAY.

Golden Hours

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED

NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to prove a great favourite with the children of

CANADIAN SABBATH SCHOOLS.

TERMS FOR THE CURRENT YEAR:

4 Copies to one address.....	\$1.00
10 " " " "	2.00
20 " " " "	3.00
50 " " " "	7.50
100 " " " "	15.00

Any number exceeding one hundred at same rate

C. BLACKETT ROBINSON,
No. 5 Jordan Street, Toronto.

BEST FAMILY PAPER. THE NEW YORK OBSERVER

Is the Best Family Religious and Secular Paper. It has five working editors and a large corps of contributors. It contains all the religious and secular news *suitable for family reading*; vigorous editorials, foreign correspondence, youths, Sunday school, literary, agricultural and business departments, with a choice selection of Miscellaneous Reading. Terms \$3.15 post paid. Samples free. Address

NEW YORK OBSERVER, 37 Park Row.

USE A BINDER.

Subscribers wishing to keep their copies of THE PRESBYTERIAN in good condition, and have them at hand for reference, should use a binder. We can send by mail.

A Strong Plain Binder for 75 Cts.,
POSTAGE PRE-PAID:

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address,
OFFICE OF THE PRESBYTERIAN,
Jordan Street, Toronto.

JOHN WANLESS,

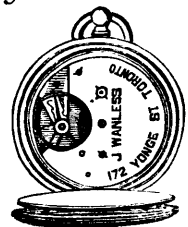
IMPORTER OF

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.

AURALINE 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~~ Send for Circulars. J. F. AVERY, P.O. Drawer 16, Halifax N.S. BROWN & WEBB, Wholesale Agents, Halifax.

\$55.66 Agents Profit per Week. Will prove it or forfeit \$500. \$4 Outfit free. Montreal Novelty Co., Montreal, P. Q.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, NOVEMBER 28th, 1879.

No. 4.

BEGIN the canvass early; make use of sample copies; let the people know what THE PRESBYTERIAN is, and the work it is doing; invite them to subscribe without delay. Balance of year free to new subscribers for 1880.

NOTES OF THE WEEK.

THE Home Rule Executive Committee recently passed a resolution protesting against the arrest of Davitt, Daly, and Killen while defending the rights of the Irish tenantry. The meeting resolved to call upon Irishmen in Great Britain to establish local defence committees to collect funds to secure a fair trial for the prisoners.

THE "Pall Mall Gazette" says the Council of the English Church Union has determined upon a policy of resistance to Lord Penzance's judgment in the case of Rev. Alexander Mackonochie. Mackonochie has expressed willingness to go to prison. His churchwardens and congregation will prevent another clergyman from officiating in his place without authority from Mackonochie.

REV. DAVID MACRAE was inducted on the 31st October to the pastorate of his newly-formed congregation, Dundee, in presence of about 1,500 persons. The ceremony took place in the Kinnaird Hall, in which the congregation worship. Rev. Baldwin Brown, Independent minister, London, conducted the services. Several of the Congregational ministers of Dundee, and Mr. Macrae's father, took part in the services.

PORTUGAL has heretofore been numbered among the most intensely Roman Catholic countries. Since January last, however, a decree of the King provides for the civil registration of Protestants, and conferring upon such as shall register all civil rights and freedom from all disabilities. There have been since then occasional outbreaks against Protestant missionaries, but the police have never failed, it is said, to give them help when needed.

A CONFLICT between Church and State is raging in New South Wales, occasioned by the reading of a pastoral letter of the bishop's in all the Roman Catholic Churches on the 3rd of August, urging the faithful to withdraw their children from the public schools. A few days later Archbishop Vaughan, at a confirmation service, called upon those of the candidates who attended the public schools to step forward, and then refused to confirm them unless their parents would promise to remove them from the schools. In a single week 1,500 children were removed from the schools at Sydney. Then the Archbishop preferred charges against the public schools of godlessness and immorality; and he had no sooner proclaimed them than the Rev. Joseph Jefferies took up the gauntlet in defence of the schools. From the ecclesiastical field the controversy went to the Press and then into the Council of Education, so that all parties are now discussing the question of religious instruction in the public schools.

This is well put: "If each of the two hundred and thirty thousand female members of the Congregational churches alone would sacrifice the value of one pair of kid gloves per year for this object (missionary work) they could easily send into the field a thousand teachers."—*Secretary American Missionary Association.* "Let me suggest that while the female portion of society sacrifice one pair of kid gloves, the male portion might be incited to sacrifice the value of one week's tobacco."—*Prof. H. S. Bennett.* In like manner Hon. W. E. Dodge, in an address at Syracuse, asked the women to wear the one bonnet all the year through and devote the price of the new one to the foreign mission work. And he asked, the men to do the same with their new hat. This is getting back to primitive times. "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all

jewels of gold, and every man that offered, offered an offering of gold unto the Lord; and all the women that were wise-hearted did spin with their hands and brought that which they had spun."

DR. GILLAN, one of the most prominent members of the Church of Scotland, died at Inchninan manse, on the 1st inst. Dr. Gillan who was in his 80th year, was moderator of the General Assembly in 1873, and his death, though occurring at a ripe old age, will be widely regretted. The deceased was eminent as a preacher. Glasgow University conferred on him the degree of D. D., and in October, 1870, he was presented with a portrait of himself, painted by Sir Daniel Macnee, a silver claret jug, and a massive silver salver, to which more than 1,100 subscribers had contributed. This testimonial was presented to him by the Lord Provost in the Corporation Galleries, in the presence of a numerous and brilliant assemblage. Dr. Gillan replied with his usual eloquence in a speech in which humour and pathos were singularly blended. Mr. Jas. A. Campbell, in addressing the meeting, stated that 300 Sabbath school teachers of all denominations and 700 working men—an address from whom was presented on the occasion—had contributed to the testimonial. In May, 1873, Dr. Gillan was unanimously elected Moderator of the General Assembly of the Church of Scotland.

A CHANGE is to be made in the mode of administering the Burnet Fund. That fund was left by John Burnet an Aberdeen merchant who died in 1784. He gave his land to be held in trust, partly for the sick and poor of Aberdeen, partly for a specified literary purpose. The proceeds of the latter part were to accumulate for forty years and at the end of such a time be always offered for the two best Essays in proof of the existence of God. The first prizes were given in 1814, when £1,600 were distributed in two prizes for Essays which were really of little mark. The next adjudication was in 1854, when the sum to be allocated was £2,400. For this 208 Essays were sent in and Mr. R. A. Thompson got the 1st prize (£1,800) and Principal Tulloch the 2nd (£600). Altogether £3,400 were spent in getting up those Essays, which were really of no consequence and have never been heard of since. The Essay plan having proved a failure, the trustees have made a change, and now propose a course of lectures to be delivered every second year. The annual income of the Fund is £250, which will give each lecturer £500 for his trouble. The lectures are to be not fewer than eight, and to be delivered in Aberdeen.

THE Marquis of Queensberry writes to "Vanity Fair" defending Lord Turo for the way in which he buried his wife. He states that he (the Marquis) has left special instructions in his will that he will not be buried in consecrated ground, and that either a wooden or a wicker-work coffin must be used for his body. He adds—"As to my reason for refusing consecrated ground, the reason is simply this. I am not a Christian, and I will not allow at my death that my burial should give the lie to what I have declared during my life. I implore of you to publish this. I have given the matter anxious consideration, and have long made up my mind publicly to declare myself, as I have already done in America, and will do here whenever I have the opportunity—I hope some day in the hearing of the whole bench of bishops. The question is becoming national, and I consider myself that it is time that those who think as I do should boldly step forward and declare themselves as I do now. One word to the many to whom I shall give offence because they will not understand me. The man Christ I love and respect, as I do all great humanitarians—that is all. I would ask of those also to whom I give offence, if they would endeavour to understand the spirit in which I have said this, that they should read Strauss's 'The Old Religion and the New,' the chapters in which he asks 'Are we still Christians?' and to which he answers 'No,' and to which I also answer 'No.' Why, therefore, should I lie in my

death when I have endeavoured to be truthful in my life? My avowal will do no harm, and wild horses won't hold me from declaring myself now."

SOME of the bishop and other dignitaries of the English Established Church are turning their attention to their Nonconformist brethren, and not in the way of denunciation and abuse either. The Bishop of Manchester is "a character," and at a recent diocesan conference, he suggested a resolution in the following terms: "That this Conference desires to promote a friendly recognition of those of our dissenting brethren who will consent to meet us on the ground of our common Christianity, and expresses an earnest wish to cultivate friendly relations with them and to co-operate with them on any possible platform of Christian work. That in the opinion of this Conference it is desirable that the Convocation of this province (of York) should consider the question of the comprehension of Nonconformists with a view to devising the best means of terminating our dissensions, and establishing unity and working harmony between all sections of earnest Christian people in the land." The Convention of the Diocese of Peterborough does not go quite so far. The Dean of Peterborough proposed a resolution inviting delegates from the orthodox dissenting bodies to a conference with a view to the consideration of terms of re-union with the Established Church. An amendment was offered and carried. It is as follows: "That in full recognition of the sin and scandal of divisions among Christians, and in humble consciousness that they have been fomented and encouraged by many short comings on the part of the English Church, this Conference would hail with the utmost satisfaction any proposals tending toward home re-union without compromising scriptural truth and apostolic order; and that, while unable to perceive that the time has arrived for formal communication between the authorities of the Church and delegates from Nonconformists, it is of opinion that special attention should be directed to a possible concordat with Wesleyan Methodists."

The anniversary of the American Missionary Association (Congregational), just held at Chicago, marks an important period in the history of that institution. A third of a century has passed since its organization. This Society has missions among the Africans, Chinese and Indians of America. Its field of operations has greatly enlarged since the emancipation of the slaves. It supports twenty collegiate and normal institutions for the education of teachers and ministers from and for the coloured people of the South. It has organized 67 Congregational churches in the South with a membership of 4,600, of whom 745 were added last year. In its 8 chartered colleges, 12 normal and 24 other schools, are 190 teachers, 7,207 scholars, 86 being students in theology. The schools are growing in favour with both races at the South. A donation of \$150,000 by Mrs. Stone will be used for the erection of buildings at Nashville, Atlanta, New Orleans and Talladega. The work among the Chinese and Indians appears to be in good condition, as is also the mission in Africa. The annual sermon was preached by Dr. Storrs of Brooklyn from the text, "This is the Lord's doing," etc. Papers were read on such significant topics as "The Providential meaning of the Negro in America;" "Protection of Law for Indians;" "The Chinese in America." Ju Gaw, a Chinaman from California, Big Elk, an Indian, and Rev. Mr. Sanders, a negro—representatives of three despised races—addressed the meeting and told what the Lord had done for them. The presence of these three men on the platform is said to have been one of the most impressive spectacles of the entire meetings. The meetings throughout were most successful. The attendance of ministers and laymen from all parts of the country was large. The announcement that in these three years of commercial depression the debt of \$93,000 has been wholly extinguished was received with great enthusiasm; and the fact that over \$37,000 had been paid on the debt, the year's expenses met, and a small surplus in hand was surely a sufficient excuse for thanksgiving.

OUR CONTRIBUTORS.

PECULIAR BROTHERLY LOVE.

BY KNOXIAN.

It is said that a certain Scotchman on being asked about the orthodoxy of his neighbours gave the following answer: "There's naeboddy soon'd hereaboot but Tonal Ross and mesel, and a'm nae vera sure aboot Tonal." That Scotchman was a model of modesty and Christian charity compared with some of the characters that figure but too prominently in connection with some religious services of a certain type. He was not very sure about his friend "Tonal," but they are absolutely certain that every one who does not attend their meetings and fall in with their methods of working is on the broad road to destruction. Let us assume that services of the kind to which we allude are being held in one of our towns or villages. We need not be too particular about how they originated. Probably one or two ministers, not in any way noted for being more spiritually minded or earnest than their ministerial neighbours, unite in an invitation to a professional Revivalist, and meetings are held. Probably an association of some kind invites the "professional." Not unfrequently the "lay brother" comes unasked, and begins work on his own responsibility, the only intimation of his advent being a Press notice to the effect that Mr. So-and-so, who has been a fellow-labourer with Mr. Moody or some other noted man, has gone to such and such a place to conduct evangelistic services. The meetings begin, and probably a considerable number of people become interested. Perhaps some of the local ministers take part. The "Rounders" are present in great force. The local newspapers probably notice the movement, and aspiring reporters give sensational columns about the "wave of glory" which has struck the locality. As the numbers increase and the interest grows into excitement, a certain class are sure to come to the front and begin to ask why such and such persons are not at the meetings. As the excitement increases this class becomes correspondingly insolent and bitter, and all the religious men in town who do not attend the meetings are declared "unconverted" and "opposed to revivals." After a time it is suspected that one of the town ministers does not support the movement very heartily, and forthwith the entire class pounce upon him. He may be an aged and venerable servant of Christ who has worked long and faithfully for his Master, but what about that as long as he does not attend the meetings. He may have ministered to his people when they were poor and scattered in this new country; he may have led many of them to the Saviour; he may have spent an honoured life in preaching the gospel, helping the poor, and comforting the sick and dying; but as long as he does not go to the "meetings" he must be denounced as opposing the work of the Spirit. The man may be quite conscientious in the course which he pursues, but what business has he to have a conscience? He might even venture to say that he has a right to exercise his own judgment in such matters, but that will not save him from the most bitter and insolent attacks. Of course his judgment is quite inferior to that of the small boy and soft man and gushing sister that are heaping on the abuse. Of course it is. It makes no difference that his record is clean and his name honoured, while the reverse may be true in regard to some of his assailants. A good character and long service count for nothing in this warfare. Probably the noisiest in the crowd have a record somewhat besmirched. Probably they could not say the Lord's Prayer or repeat the Ten Commandments if their lives depended on their doing so; but that is nothing. Perhaps they have never taken the slightest interest in anything of a religious nature before, and may return like the dog to his vomit the week after the meetings are over; but even that makes no difference. No minister however godly, however successful, however learned, however earnest, or however experienced, has a right to differ from them. He may say that he does not approve of their method of working, and he is at once met with the cry, "you're opposed to revivals." Let him hint that he does not like so much excitement, and he is gently reminded "that he is not converted." Should he say that he fears unsound doctrine has been taught, he is blandly informed that "all his life he has been sending souls to hell." If he declines to

meekly do the bidding of the "lay brother," probably that "brother" indulges in some sneers at the "laying on of hands" and puts him down among the "hireling clergy" who care for the fleece and not for the flock. If he ventures to make any inquiries about the past history of the "professional," then let him look out. The past history of some "professionals" is a matter that must not be inquired into, and the man that dares to attempt anything of that kind gets summarily consigned to a locality that need not be named. But consignment to this locality is not the only punishment that awaits him. He must be tortured while here, and the torture is usually of a very excruciating kind. Some of his parishioners have perhaps been attending the "meetings," and a dead set is at once made upon them. They are told that "their minister" is not converted—that he does not preach the gospel—that he is opposed to revivals—that there is no good done in his church—and that he busies himself in sending souls along the broad way. The conceited boys and weak men and gushing sisters in his congregation are waylaid and urged to leave the ministry of a man who cannot preach the gospel, and who sends souls to the bad place. In most cases they leave, but before leaving do all in their power to stir up strife in the congregation. The triumph is complete when the weak brother and gushing sister and small boy walk about among the crowd at the after-meeting exclaiming, "Why is our minister not here?"

Now why in the name of everything that is just and reasonable may a minister not be allowed to exercise his own judgment as well as any other man? Why should his character be maligned and his motives misrepresented because he declines to do the bidding of those who are manifestly his inferiors in piety, prudence, knowledge, and everything else that is good? To abuse a man who has spent his life in preaching the gospel—who has been the honoured instrument in bringing many souls to the Saviour—who has spent perhaps well nigh half a century in helping the weak and the tempted—who has stood by the bedside of the dying, and prayed with hundreds when the spirit was about to depart—to abuse a man who has faithfully and lovingly done all this and a great deal more, simply because he declines to do the bidding of every "ecclesiastical tramp" who may be associated with a few local admirers, is a thing so shameful that one wonders how any one can be found so wicked as to be guilty of such conduct. To do it in the name of religion, yes in the name of "revived" religion, makes the matter worse, as it gives conduct in itself sufficiently vile the additional shade of hypocrisy. Special services when properly conducted may do a great amount of good. Any legitimate movement, though somewhat unusual, that will arouse people to greater interest in their spiritual concerns should be cordially supported. But it should be remembered that while this may be our opinion and the opinion of many of our readers, others may hold different opinions and have an equal right so to do. The man who says, "I am in favour of evangelistic services," has no right to question the motives of his brother who prefers the more usual methods; nor has the minister who engages a professional Revivalist any right to say aught to his brother minister who declines such assistance. The man who goes into a neighbouring congregation and tells the people that their minister is unconverted, or at least not "evangelical" and earnest, because he will not join in any particular movement, is an ecclesiastical foot-pad, and should be treated as such by all respectable people. Really earnest Christian people who wish to advance the cause of Christ, and who believe in using special means occasionally to accomplish that purpose, will always be the first to acknowledge the right of others to differ from them in regard to methods of working. Workers in a genuine revival are warm-hearted, genial and loving; not bitter, fault-finding, concerted and abusive.

THEOLOGICAL DEGREES.

MR. EDITOR,—In my last communication, I endeavoured to answer the question, Is the present movement in regard to Theological Degrees necessary? and having answered that question in the affirmative, it is now in place to consider the second question, Is the plan proposed the wisest course to take to accomplish the end in view?

Various modes of accomplishing the object are possible, and it may be well to look at some of them.

1. The Church might by its own authority, and without any application to the Legislature at all, confer Degrees in Divinity. This it might do by empowering the Senators of the different Colleges respectively, to grant such distinctions, subject to certain restrictions and limitations; or the Assembly might appoint an Examining Board for the whole Church, having power to make such distinctions, on the ground of certain attainments. It does not seem to me that this would be *ultra vires* of mere Church authority. There is this radical distinction between Degrees in Arts and Degrees in Divinity, that the former, when conferred by approved Universities in Canada or Great Britain, have a certain legal value. The possession of a Degree in Arts is necessary in some cases to entitle a man to hold a certain position in the educational system of our country, but Degrees in Divinity, whether academic or honorary, are of no legal value whatever, no matter by what authority they may be conferred. This distinction is a very proper one. Government has a perfect right to demand a guarantee of literary attainments, as a pre-requisite for certain positions; but what has Government to do with Theological attainments? I apprehend, therefore, that if the Church should choose to confer any mark of distinction upon her students, or any mark of honour upon her ministers, it would be nobody's business but her own. Such distinctions in any case, can only be of value in the Church itself. Such an exercise of Church authority would, however, be unexampled, not only in our Church, but in every other branch of the Christian Church; and although that in itself is no sufficient reason for setting it aside, yet to establish such a precedent would not be a very wise thing to do. And, besides, a mere Examining Board appointed by the Church, not being a corporate body, could receive no bequests, and hold no property.

2. Each College might for itself, through the General Assembly, apply to the Legislature for such a modification of its Charter, as to enable it to confer Degrees in Divinity.

It would be quite competent, and quite in place for some of them at least, by permission of the General Assembly, to make such application. This was the position taken by Knox College Board in 1877, and had the authorities of Knox pressed the matter in the Assembly at the time, it would no doubt have been accomplished. There are serious objections, however, to this mode of meeting the case. While it would be quite in place for one or more of our larger institutions to make such application, it would manifestly be quite out of place for all to do so; and for one or two of our larger colleges to have privileges denied to the smaller, would be to place these latter under all the disabilities of which we now complain. The Church cannot fail to appreciate the unselfishness of the authorities of Knox, in abandoning their position of 1877, in order to go in with a scheme more equitable and fair to the other institutions of the Church. Besides, if there were several colleges having the power of conferring Degrees, it would be impossible to secure a uniform standard; for though the same course of study should be prescribed, the Examining Board would be different, and the value of the Degree would differ accordingly. Moreover, it would be impossible to prevent abuses in conferring Honorary Degrees, if several colleges were endowed with such a power. It would be to lodge in the hands of kindred institutions a power of dispersing patronage which would require more than human wisdom to regulate and restrain.

3. The Charter of Queen's College might be so modified, as to allow students from all other Colleges of the Church to obtain Degrees from it. I believe this was spoken of in committee, and it was suggested at last Assembly, as a mode of meeting the case. I do not know in what way, or to what extent, it is proposed to modify the Charter of Queen's, and perhaps nothing definite is yet proposed or decided upon. I suppose the utmost extent to which it could be modified would be, that the Examining Board, or Senate, for the conferring of Degrees in Divinity, might be appointed, in whole or in part, by the Assembly; or that the other Colleges should in some way be represented thereon. Anything farther than that would seem to me, not to be a modification, but a surrendering of the Charter. Well, supposing this accomplished, it would certainly bring Queen's—so far as its Degree-conferring power is concerned—

under the control of the Assembly,—a matter in regard to which it is totally independent. And further, students might, as now, prosecute their studies at any college they please, and have the privilege of receiving from Queen's those honours from which they are now debarred.

Now, I think it is perfectly obvious to any candid and impartial onlooker, that this plan, instead of removing the disabilities under which some of our colleges lie at present, would really increase them. No matter how the Senate, or the Examining Board of Queen's might be composed, the honours conferred would be bestowed under the authority of her Charter, they would bear the impress of her authority, and she alone would be the *Alma Mater*, dispensing her favours to the whole Church. This would virtually be to make the other colleges subsidiary to Queen's, and to give to that Institution a greater prestige than it has at the present moment. This would be tantamount to asking the other colleges to lower their status, to merge their individuality, to surrender their independence, to ignore their past history, and send up their best men to another college, to obtain those honours which they are themselves unable to bestow. It is too much to expect the Church to put any of her colleges in that position.

4. The only other plan I know of, is that set forth in the report to last Assembly (see page 36 of the minutes) concerning the "principle" of which Presbyteries are required to report. No one will pretend to say, that the scheme proposed is without difficulties, or free from objections; but a good many things may be said in its favour.

In the first place, the plan proposed is perfectly fair to all the colleges. It gives to all equal rights and advantages. It gives to the small colleges the same advantages as to the large; so that wherever good and faithful work is done, that particular institution will have the full credit of it, and no other. It is perfectly fair to Queen's, inasmuch as it does not propose to take anything away from her, or rob her of any of her just rights. It only proposes to raise the others—so far as Theology is concerned—to the same level. If it should be imagined that a Degree conferred by the Church University would be of more value, or of greater weight than a Degree conferred by Queen's; or if it should be supposed to place Queen's in any way at a disadvantage, then, I presume, the Charter of Queen's could be so modified, that it might affiliate in its Theological Faculty, with the new University; and then there would be perfect equality among all the colleges, and a more perfect unity in the whole Church. In any case there can be no hardship or injustice, as affiliation with the proposed University is entirely optional. Without, therefore, doing injustice to any, the plan proposed would effectively remove the disabilities under which some of our colleges are labouring at present.

Then again the plan proposed would secure—so far as it is possible to secure it—a uniform standard of Theological Education throughout the Church. This is a point of very great importance, where we have so many colleges, and where they must necessarily differ in the character of the work done. May I not also venture to add, that it would tend to foster a spirit of healthy and honourable emulation among the different colleges, by furnishing to the Church a means of judging of the character and amount of the work accomplished, in proportion to the resources and equipment of the respective institutions.

Further, the plan proposed would guard against a possible abuse of power in conferring Honorary Degrees. I am happy to say, that I have never heard any complaints on that subject, as yet. Queen's, so far as I know, has been sparing in the use of its power in this respect hitherto, and judicious in the exercise of it; and no one has any right to suppose that it will not continue so to be; but it must not be forgotten, that in the exercise of that power, it is entirely independent of Church control. And if a number of colleges had a similar power, abuses would naturally creep in. By the plan proposed, the matter would be indirectly, at least, under control of the Assembly, to regulate or restrain as there might be need. It does seem to be an anomaly—although it is not one peculiar to our Church—that a power virtually independent of the Church, should confer marks of distinction upon her ministers and students. Common sense would demand that the Church herself should confer these distinctions, as being the only competent judge of their desert; and the time may come when the neces-

sity of having these matters under the control of the Assembly will be more manifest than at present.

The scheme submitted proposes the establishment by Act of Parliament of a Corporation, with University powers, etc. This of course will enable the University to hold property, if thought advisable so to do. There might be advantages in this. It might be necessary to have its seat, and hold meetings, where suitable accommodation could not be procured. It would be an advantage to be in a position to receive benefactions, to hold real estate, to perform the duties and enjoy the privileges of corporate bodies. Such a corporate existence, for such an important work, would be more becoming the dignity of the Presbyterian Church, than a mere Committee or Board of the Church.

In the minority report submitted to Assembly, three objections were made to the establishment of the proposed University. Two of these were virtually the same, and were not objections to the scheme itself, but to the haste in which such an important measure was pressed upon the attention of the Assembly. These objections of course cannot avail now, when a year has been taken to consider it. The only objection taken to the scheme itself was on the ground of expense. Now, I presume, the passing of the Act by Parliament would not involve much outlay, and after that, the matter would be in the Assembly's own hands. If the Assembly so determined, the expense might not be more than that of any other committee, or board of the Church. The University would doubtless have power to exact fees, so that the expense, for that matter, might not be any burden upon the Church at all. And suppose the expense should be considerable, the advantages to be gained would be worth it all.

On the floor of the Assembly, the scheme was ridiculed as new, unprecedented, visionary, Utopian, a University upon paper, etc., but I imagine, when it comes up again, if it is to be defeated, it will have to be assailed with more powerful weapons, and more convincing arguments than these. B.

PLAGIARISM.

MR. EDITOR,—Having seen in your issue of last week an invitation to ministers and others to contribute articles for insertion in your paper, I send the following on the subject of Plagiarism. This matter has been referred to in your columns recently, but I cannot say that I have been satisfied, inasmuch as there has not been a proper definition given of what Plagiarism is. My object in writing is to ask you to give a definition of this word as understood among theologians and scholars. I am aware that the word is defined "the purloining of another's writings." Then the question arises what is purloining? Does it consist in the copying or use of a word, a sentence, a paragraph, an essay or a sermon. To my own mind it is difficult to know just where Plagiarism begins. In the full sense of the term there are not many original ideas, sentences, or paragraphs to be met with, and I am not sure but that it is as great a sin to steal a sentiment from an author as it is to steal his words or paragraphs. If a sentence, a paragraph or a sermon is the property of the person who composes, writes, or delivers it, surely that which denotes a settled opinion or principles in regard to subjects which interest the feelings to a great degree must be equally his property, and it must be equally sinful, if sinful it be, to use the thoughts of another as the words or sentences which convey the author's ideas to us. I have conversed with several persons on this subject, men of experience and ability, but I have not met with a reasonable definition of what Plagiarism is, and I have frequently found that the less able a person was to originate an idea, the more ready he was to condemn those whom he supposed or knew to be using the sentiments or words of others. What constitutes ownership? If a man buys a book and pays for it, is he never to use the thoughts that thrill, or words that burn because this author has put them in print unless he gives the name of the author, the place of his birth, and the rank he holds among the literati of the age? Perhaps, if the truth were known, the thought was as much his own as the author's that published it, or it may in the ages gone by that the sentiment, or the same words may have been used until they have become common property and the real owner of them forgotten. I remember well being present at a Christmas party when a very beautiful de-

scription of the good man's entrance into the heavenly world was read to the company. An old pilgrim who had been looking heavenward for many years replied, and said that is just as I have thought and felt for this twenty-eight years past, but I could not say it like that man. And so it is, Mr. Editor, we cannot now either write or speak without to a greater or less degree using the thoughts and words of others, and it would puzzle the most critical sometimes to know to whom the credit should be given. Living as we do at a distance from the halls of learning we ask your assistance in this matter. Perhaps some of your correspondents can give us some light on this subject which may help to check that disposition which is in such haste to find fault with others for doing what its possessor, it may be unconsciously, is constantly doing himself.

Oh, wad some power the giftle gie us
To see oursel's as others see us;
It wad frae many a blunder free us,
And foolish notion.

Bradford, Nov. 3rd, 1879.

FAIR PLAY.

ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—Some of your readers will have noticed that this subject has been adverted to three times in the "Catholic Presbyterian." As yet no formal discussion of the question on either side has appeared, but it may be taken up. Opinions as to the validity and non-validity of Roman Catholic ordination are firmly held by men of unquestioned ability and learning on both sides, and sooner or later the subject will have to be settled.

In our own Church the General Assembly last year resolved, "that the report" (of the committee appointed in 1846), "be sent down to Presbyteries with instructions to report their views to the next General Assembly on the question as to the validity of ordinations by the Church of Rome." The report will be found in the minutes of General Assembly for 1878, App. pp. cxxviii. et seq. The Assembly before this had resolved by a vote of 77 to 34 to receive M. Interoscia as a minister of this Church without re-ordination (see minutes of 1879, p. 34). From this decision seven ministers and three elders recorded their dissent.

It is not at present necessary to do more than refer the members of our inferior Courts to the report of the Committee. It has been universally conceded that a plain statement of both views may be found there, and there cannot be a doubt that the question will be properly considered by the Presbyteries. There is, however, a collateral matter of some importance to which it may not be amiss to direct attention. The Act for the reception of ministers is before our Presbyteries in terms of the *Barrier Act*. If that Act is approved it will implicitly prevent the reception of Roman Catholic priests. Section 7th says, "the applicant must apply to the Presbytery and produce documentary evidence of his good standing as a minister in the Church to which he belonged." Unless a great change should pass over the Roman Catholic ecclesiastics, such testimonial will be wanting in the cases referred to. Indeed, a distinct additional clause would be required to guide Presbyteries in dealing with ex-priests of the Church of Rome, who, when they apply will have no church-standing in the Church (R. C.) to which they belonged.

Another fact having an important bearing on this subject is an *overture and interim Act anent admission of ministers of other Churches* which is now under consideration of the Presbyteries of the Established Church of Scotland. This Act (1) repeals Sec. 1 Act V. General Assembly of 1799, intitled "Declaratory Act respecting Unqualified Ministers and Preachers," and Act XIII. General Assembly 1836, intitled "Act anent the Admission of Ministers and Licentiate of Dissenting Bodies;" (2) and in following clauses enacts when a "minister or licentiate of another Protestant Church applies for admission," that a certain course of procedure shall be observed. Clause 8th provides for a vacant parish having "passed a resolution desiring to elect a minister of another Presbyterian Church adhering to the doctrine, government and discipline of this Church," and clause 9th after providing "for the usual securities for adherence being taken," concludes, "applicants admitted in terms hereof except those admitted under clause 8, shall be enrolled in the list of licentiate, unless ministers so admitted are specially authorized by the General Assembly to discharge the functions of the ministry." This Act certainly does not contemplate or provide for the re-

ception of applicants from the Roman Catholic Church. The insertion of the word "Protestant" virtually excludes them.

Further, the Act does not recognize, but ignores, and implicitly denies the right of such applicants when received "to discharge the functions of the ministry" by virtue of their previous ordination in another Protestant Church, far less in that of Rome. On the contrary, such men are to be "enrolled on the list of *licentiate*," that is of *unordained preachers*, who before they discharge the functions of the ministry will have to be regularly authorized by a Presbytery, that is regularly ordained. L.

THE ELDERSHIP.

MR. EDITOR,—I was much pleased with Principal Macvicar's address on "Presbyterianism," in a late number of THE PRESBYTERIAN, but cannot exactly agree with his remarks on the eldership. After many serious thoughts respecting ruling elders and teaching elders, and after carefully examining the New Testament in Greek, Latin, French and English, it appears to me that the teaching elder and the ruling elder are identical, and that the only clearly defined orders in the New Testament Church are elders or ministers, and deacons. Principal Macvicar mentions the parity between teaching and ruling elders. Well, except in the matter of voting in Church Courts, committees, etc., there is very little parity. The ruling elder cannot preside even at a meeting of session, and at a meeting of the congregation, the minister presides *ex officio*. The ruling elder cannot administer the sacraments, or perform the marriage ceremony, and in forming committees, boards of management, etc., there is generally a majority of ministers. The teaching elder, or minister, is by education and training prepared for the duties of the ministry, and in fact it is his profession and he lives by it. The ruling elder is only an assistant and is not expected to preach or perform the duties of a minister in the higher departments, neither does he look for or get any emolument, and the difference is I think all right, but I think that the term elder or *presbuteros* should only be applied to our ministers, and that of Deacon to those now generally called elders in our Presbyterian Church.

A CANADIAN PRESBYTERIAN.

November 4th, 1879.

P.S.—I was enjoined to attend an Assembly Committee on 1st October last, and to act as one of a deputation on missionary work by my Presbytery last week. I was obliged to go to my "Teaching Elder" to get a copy of the Minutes of Assembly to ascertain my duties, as doubtless the printer or distributor, not recognizing the parity of the "ruling elder," had not sent me a copy.

HOME MISSION FUND.

MR. EDITOR,—It is with no desire for controversy that I ask permission to make a few remarks on Dr. Cochrane's letter in your last. That the Committee has power to rouse the Church to action by deputies as well as by circulars must, I think, be admitted. It has been done before, and it could be done again, so as to secure a return either of money, or good reason for no money, from every congregation.

And notwithstanding the considerations submitted by Dr. Cochrane, it appears to some that such action in this crisis coming after the Assembly's appeal, would have been better than simply waiting to see what may turn up. However, I have no desire to argue the matter. Nor do I doubt that the Committee did most earnestly try to deal with the crisis. But their mode of dealing with it, which may be described as "masterly inactivity" will discourage many friends of the Fund, as well as many of our ill-paid missionaries and ministers.

Already we know the Moderator's appeal has not been read in many congregations. We know also that contrary to the Assembly's instruction a "special appeal for the removal of the present deficits" has been made in several congregations. So in two important particulars the Assembly's injunctions have been contravened.

Now, unless Presbyteries act differently from what they have done in the past, the Moderator's circular will go the way of former circulars—indeed, is already going. A central body like the Committee, can alone secure action, and united, universal action. I have no desire to censure the Committee. I only differ

from them, and think their want of action unfortunate. There is no one in the Church more able or more anxious to sustain our mission work than the Convener. And on this account I would respectfully urge on his attention this matter of following up, in some way that could not fail to rouse the Church, the Assembly's appeal. If this is not done—if the willing congregations again see, as in the past, their special efforts rendered useless by the apathy of others and by the non-action of the Committee, and of Presbyteries, they will be very slow to take any further interest in the Fund. Often matters in this connection call for discussion. Prominently, the singular and un-presbyterian "preferential claims" clause in the Assembly's deliverance. Why one class of missionaries should be preferred to others the Assembly does not say, and many do not see. But not wishing to occupy your space, many things make it manifest that our Home Mission business requires further ventilation.

PRESBYTER.

REPORT OF REV. MR. SPROAT.

It will be remembered that the Rev. G. W. Sproat visited this country last summer as a deputation from the Church of Scotland. The report which Mr. Sproat gave to the Colonial Committee has come to hand. It is rather long, but its importance is such that we give it in full the first instalment this week, and the rest afterwards.

In accordance with the commission intrusted to me by the Church, I sailed from Liverpool, in company with Mr. G. I. Deputy from the Canadian Assembly, on the 5th of June, and after a singularly prosperous voyage across the Atlantic, landed at Quebec on the morning of the 14th. I there called upon the Rev. Dr. Cook, and, under his guidance, visited Morrin College, St. Andrew's Church, and the principal objects of interest in the city. We also went to the Viceregal Lodge, the temporary residence of the Governor-General to pay our respects to his Excellency, but did not find him in. The same evening I took the boat for Montreal, and the next day being Sunday, officiated there for the Rev. Dr. Jenkins in St. Paul's Church, a large handsome building erected some years ago at a cost of £20,000. I also called for the Rev. Gavin Lang, who was not at home, but I received a letter from him which he had forwarded from Toronto, intimating that the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, had closed, but the Correspondence Committee, of which he was Convener, had been authorized to arrange for a meeting with me, at such time and place as would be most convenient. On Monday I went to Ottawa, where I was welcomed by Mr. Forsyth, formerly one of my Ceylon flock, whose kind offers of hospitality had been intimated to those who were arranging to receive me as the guest of the Church.

The same evening I presented my commission to the General Assembly of the Presbyterian Church in Canada, met in St. Andrew's Church, under the presidency of the Rev. Dr. Reid, and, as the Deputy of the Church of Scotland, received a most hearty welcome. After addressing the House in accordance with my instructions, the thanks of the Assembly were tendered to me by the Moderator, who took occasion to express their high respect for the Church of Scotland, their gratitude for the aid received from the Colonial Committee, and for the prospect of this being continued in some of the more necessitous fields. For several days I was in close attendance on the Assembly, and in my representative capacity received every attention by which regard for the Church of Scotland could be manifested.

The Assembly had among its members many eminent ministers and laymen from all parts of Canada—the homes of some of them being at least 3,000 miles apart. The attendance of the most distinguished clergymen is always secured, as Presbyteries send only part of their representatives by rotation, electing the rest by ballot. The old lines of distinction seemed to be in a great measure effaced, and the ability shown in debate, the liberality of sentiment displayed, and the excellence of the business arrangements, would all have done credit to any ecclesiastical assembly in the world.

The Church numbers 857 pastoral charges and 637 ministers, an increase of 19 during last year.

I made it my business to gather as much information as possible about its missionary operations at home and abroad, and I now proceed to give a summary of the facts as to its principal schemes.

THEOLOGICAL COLLEGES.

Of these, the Church maintains six, situated at Halifax, Quebec, Montreal, Toronto, Kingston, and Winnipeg. These institutions, all of which were in existence at the time of the Union, extend over nearly 3,000 miles, and besides training a native ministry, serve a most important purpose as centres of evangelistic effort. The Church could not have enjoyed anything like its present prosperity had it not been for the labours of professors and students in the Home Mission fields during the summer months. For many years the students have been pioneers in the new districts, and have volunteered for posts along the frontier which the Home Mission would otherwise have been wholly unable to occupy. The fruit of their labours is now to be seen in many flourishing congregations, where the ordained minister very often carries on the same work which as a student he had begun.

FRENCH EVANGELIZATION.

I pass next to the Mission to the French-speaking Roman Catholics, who number 1,250,000. The Montreal Theolo-

gical College trains both French and English-speaking students, and has a very close connection with this Mission, which employs at the present time 39 agents, 17 of them ordained ministers, several of whom are ex-priests of the Church of Rome. This is probably the most successful Mission to Roman Catholics in the world, and the reason of its success may be due to the fact that the French Canadians are a remarkably sober, industrious, moral, and, in their own way, religious people. The work of the Mission is by no means wholly aggressive, it is defensive as well; and this is its justification in the eyes of some who might not otherwise heartily sympathize with it. There are scattered English-speaking families belonging to the Church in many French districts, and fifteen agents of the Mission conduct services in both languages. In former days these little Protestant communities were too often neglected, and the consequence is that you now come upon settlements in Lower Canada where there are numbers of people who, by Scottish names who are all Roman Catholics, and cannot speak a word of English. On inquiry you find that they are the descendants of Scottish Churchmen.

MISSIONS TO THE HEATHEN.

The Church has extensive and widely-spread Foreign Missions, having agents at work in China, India, the South Seas, among the Hindoo coolies on the sugar plantations of Trinidad, and among several tribes of Indians in the north-west of the Dominion. I heard much of the ability and zeal of one of the Chinese missionaries—the Rev. Mr. McKay—and of the great success of his labours in the Island of Formosa; and one of the most interesting features in the Assembly's proceedings was an address delivered by a missionary from Trinidad, the Rev. Mr. Christie. This Mission, which has been remarkably prosperous, receives much aid from the owners of estates, many of whom are resident in this country. I listened to the address with the more interest that the facts mentioned had an important bearing on the work of the Colonial Committee in our tropical colonies.

THE HOME MISSION.

I come next to Home Mission work, which is carried on on a most extensive scale. Last year the Church spent about £8000 in supplementing salaries in 131 weak charges, and in sending ministers, licentiate, and students to conduct services in 221 groups of stations. The weak charges are for the most part in poor or new settlements; but aid is only given on the following conditions—that the people contribute to all the schemes of the Church, furnish full statistics, and pay towards the salary of their minister at the average rate of seven dollars a family.

The stipends of these charges are only supplemented up to \$700 dollars per annum from all sources.

I considered it my duty to get information particularly as to the stations not yet organized into congregations in the newer mission fields, and to visit one or more of these fields.

The principal Home Mission Districts in Ontario are the Ottawa Valley, Madoc to the north of Kingston, Muskoka to the north of Toronto, Parry Sound, and Manitoulin Island in Lake Huron. I had the pleasure of meeting with two members of Assembly whose names are everywhere in Canada associated with two of these districts, and who, from the nature and extent of their labours, are known respectively as Bishop Wishart and Bishop Findlay.

Madoc—Mr. Wishart has been twenty-two years in Madoc, a district 100 miles long by 30 wide, the whole of which he visits several times annually, besides attending to the duties of his own charge. With the assistance of two ordained missionaries and six students, two from each of three colleges during summer, services are kept at thirty-five preaching stations. Throughout the district Mr. Wishart has done a great work, in laying the foundations of congregations, purchasing glebe lands, and building churches, St. John's, St. Paul's, St. Columba's, St. Peter's, and so on. His own parish church, which is quite a cathedral in the wilderness, when finished, will cost from four to five thousand pounds. Four-fifths of the people throughout the district are connected with the Mission more or less closely, and it is Mr. Wishart's ardent wish that they should all be good Christians and good Presbyterians.

Muskoka—Fifteen years ago work was begun in this district, which is 150 miles long by 100 wide. When Mr. Findlay entered it as the only ordained missionary in 1875, there were twelve preaching stations. There are now fifty, thirty-eight of which are organized, and in connection with these there are 1000 members. Mr. Findlay is now pastor of a settled charge, but continues to visit the whole field, in which he is assisted by two ordained missionaries, and in summer by a number of students. Further settlements would be occupied but for want of means and agents.

Both Mr. Wishart and Mr. Findlay were anxious that I should visit their districts, as being the fields referred to in the resolution of the last General Assembly, where emigrants are struggling with peculiar difficulties, and where, in their opinion, a little aid from the Colonial Committee would go almost further than anywhere else.

I met, however, at the Assembly, Professors Hart and Bryce of Manitoba College, and the Hon. Alex. Morris, late Governor of Manitoba, who was present as an elder, and they urged me by all means to visit that region, as by far the largest and most necessitous of the Home Mission fields. Many others gave me the same advice; and as my host held out the prospect of procuring passes for part of the journey which would lessen the expense, I decided to pay a flying visit to the North-West, as the best use I could make of part of my time in Canada.

(Continued in our next).

If there be any true religion in us, it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—Andrew Fuller.

PASTOR AND PEOPLE.

THE VISION OF GENESIS.

FROM "THE ORIGIN OF THE WORLD," BY J. W. DAWSON, LL.D., FRINGE PAL M'GILL COLLEGE, MONTREAL.

It is now necessary to inquire in what precise form this remarkable revelation of the origin of the world has been given. I have already referred to the hypothesis that it represents a vision of creation presented to the mind of a seer, as if in a series of pictures which he represents to us in words. This is, perhaps, the most intelligible conception of the manner of communication of a revelation from God; and inasmuch as it is that referred to in other parts of the Bible as the mode of presentation of the future to inspired prophets, there can be no inpropriety in supposing it to have been the means of communicating the knowledge of the unknown past. We may imagine the seer—perhaps some aboriginal patriarch, long before the time of Moses—perhaps the first man himself—wrapt in ecstatic vision, having his senses closed to all the impressions of the present time, and looking as at a moving procession of the events of the earth's past history, presented to him in a series of apparent days and nights. In the first chapter of Genesis he rehearses this divine vision to us, not in poetry, but in a series of regularly arranged parts or strophes, thrown into a sort of a rythmical order tried to impress them on the memory, and to allow them to be handed down from mouth to mouth, perhaps through successive generations of men, before they could be fixed in a written form of words. Though the style can scarcely be called poetical, since its expressions are obviously literal and unadorned by figures of speech, the production may not unfairly be called the Song or Ballad of Creation, and it presents an Archaic simplicity reminding us of the compositions of the oldest and rudest times, while it has also an artificial and orderly arrangement, much obscured by its division into verses and chapters in our Bible. It is undoubtedly also characterized by a clearness and grandeur of expression very striking and majestic, and which shows that it was written by, and intended for, men of no mean and contracted minds, but who could grasp the great problems of the origin of things, and comprehend and express them in a bold and vigorous manner. It may be well, before proceeding farther, to present to the reader this ancient document in a form more literal and intelligible, and probably nearer to its original dress, than that in which we are most familiar with it in our English Bibles:

THE ABORIGINAL SONG OF CREATION.

Beginning.

In the beginning God created the Heavens and the Earth,
And the earth was formless and empty,
And darkness on the surface of the deep,
And the Breath of God moved on the Surface of the Waters.

Day One.

And God said—"Let Light be,"
And Light was.
And God saw the Light that it was good.
And God called the Light Day,
And the darkness He called Night.
And Evening was and the Morning was—Day one.

Day Second.

And God said—"Let there be an Expanse in the midst of the waters,
And let it divide the waters from the waters."
And God made the Expanse,
And divided the waters below the Expanse from the waters above the Expanse.
And it was so.
And God called the Expanse Heavens.
And Evening was and Morning was, a Second Day.

Day Third.

And God said—"Let the waters under the Heavens be gathered into one place.
And Let the Dry Land appear."
And it was so.
And God called the Dry Land Earth,
And the gathering of the waters called He Seas.
And God saw that it was good.
And God said—"Let the earth shoot forth herbage,
The Herb yielding seed and the fruit-tree yielding fruit containing seed after its kind, on the earth."
And it was so.
And the earth brought forth herbage,
The Herb yielding seed and the Tree yielding fruit whose seed is in it after its kind,
And God saw that it was good.
And Evening was and Morning was, a Third Day.

Day Fourth.

And God said—"Let there be Luminaries in the Expanse of Heaven,

To divide the day from the night,
And let them be for Signs and for Seasons,
And for Days and for Years.
And let them be Luminaries in the Expanse of Heaven
To give light on the earth."
And it was so.
And God made two great Luminaries,
The greater Luminary to rule the Day,
The lesser Luminary to rule the night,
The stars also.
And God placed them in the Expanse of Heaven
To give light upon the earth,
And to rule over the day and over the night,
And to divide the light from the darkness.
And God saw that it was good.
And Evening was and Morning was, a Fourth Day.

Day Fifth.

And God said—"Let the waters swarm with swimmers, having life,
And let winged animals fly over the earth on the surface of the expanse of heaven."
And God created great Reptiles,
And every living thing that moveth,
With which the waters swarmed after their kind,
And every winged bird after its kind,
And God saw that it was good.
And God blessed them, saying—
"Be fruitful and multiply,
And fill the waters of the sea;
And let birds multiply in the land."
And Evening was and Morning was, a Fifth Day.

Day Sixth.

And God said—"Let the land bring forth living things after their kind,
Herbivores and smaller mammals and Carnivores after their kind."
And it was so.
And God made all Carnivores after their kind,
And all Herbivores after their kind,
And all minor mammals after their kind.
And God saw that it was good.
And God said—"Let us make man in our own image, after our likeness,
And let him have dominion over the fish in the sea,
And over the birds of the heavens,
And over the Herbivora,
And over the Earth,
And over all the minor animals that creep upon the earth."
And God created man in his own image,
In the image of God created He him,
Male and female created He them.
And God blessed them.
And God said unto them
"Be fruitful and multiply,
And replenish the earth and subdue it,
And have dominion over the fishes of the sea
And over the birds of the air,
And over all the animals that move upon the earth."
And God said—"Behold, I have given you all herbs yielding seed,
Which are on the surface of the whole earth,
And every tree with fruit having seed,
They shall be unto you for food.
And to all the animals of the land
And to all the birds of the heavens,
And to all things moving on the land having the breath of life.
I have given every green herb for food."
And it was so.
And God saw everything that he had made, and behold it was very good.
And Evening was and Morning was, a Sixth Day.

Day Seventh.

Thus the Heavens and the Earth were finished.
And all the hosts of them.
And on the seventh day God ended the work which he had made,
And he rested on the seventh day from all his work which he had made.
And God blessed the seventh day and hallowed it,
Because that in it He rested from all His work that He had created and made.

THE GOSPELS GOOD WORKS.—I.

I name first among good works the *regeneration of individual men*. Evil is like leaven in its character. Its nature is to increase. Men have never yet of themselves been able to keep themselves from becoming worse. When putrefaction or corruption begins in any material substance, it goes on from bad to worse. It cannot arrest its own progress. If that is to be done at all it must be by the introduction of some antiseptic agent, which, coming into contact with it, will bring a curative force to bear upon it. Now, just such a morally antiseptic influence was the Gospel of Christ had upon individual men, and through them upon the race, wherever it has been preached and believed. If you would have a crucial instance by which this may be illustrated, then look at ancient Greece. There you had the finest intellectual culture, probably, that the ancient world ever saw. But morally, it was, on the testimony of competent and impartial witnesses, sunk in the lowest

degradation. "To visit Corinth," was a proverbial phrase for becoming acquainted with the most abominable forms of vice, and the sickening description which Paul gives in his first chapter of the Romans, of the loathsome wickedness of the Gentiles, may well enough have been suggested to him by the sights he saw and the sounds he heard in that very city, from which, indeed, that letter was written. But see what happened, even in that metropolis of Satan. Paul went there without any outward accessories of power, having none of that "wisdom of words" to which the Greeks were so partial, and, on his own showing, knowing nothing save Jesus Christ and Him crucified; and in a short time there gathered round him some of the worst of the people, to begin and carry on, under the influence of the Lord whom he proclaimed to them, a new and nobler life, so that within a few years after he could write to the church which he had founded there, saying, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of the Lord." Is it then a work worthy of ridicule, or of opposition, or deserving the execration of mankind, to effect such a transformation as that? Nor let any one suppose that such results of the proclamation of the Gospel as these are confined to apostolic times. They may be seen among ourselves to-day. The records of every faithful pastor's ministry have cases in them as striking as any of those described in the New Testament; and there are institutions among us whose agents can tell of similar transformations as almost every day occurrences in their experience. Let any one take up the private register of such a centre of Christian work as the Home for Intemperate Men, which was opened some two years ago in our city, let him follow each case up and discover how first the man was brought to himself, by being led to the Lord Jesus, and how he is faithfully following the Master still, amid many discouragements and temptations, and he will not be able any longer to doubt the efficiency of the Gospel as a remedial agency for fallen men. He will find some instances of imposture and apostasy, indeed, just as in the apostolic times we meet with Simon Magus and Hymenæus, but in the vast majority of cases he will be compelled to acknowledge that a real and lasting change has been effected. Now what is there in such works as these to arouse the enmity and antagonism of men? Why should they oppose that which is accomplishing such results among us? Confessedly these are good works. They are in the line of that very philanthropy which even the adversaries of the Gospel profess to set before them, as their chiefest aim. With what consistency, therefore, can they seek its destruction? Is it a dishonourable thing to make the unchaste pure, the thief honest, the drunkard sober; and the savage of civilization—who is the worst of all savages—benevolent and kind? If it be, then let the Gospel be stoned for doing it. But if these be works of the most laudable description, then let the enemies of the Gospel show the superiority of their system by surpassing such results, or "else forever hold their peace." When infidelity of whatever sort shall produce such trophies of its power, we shall begin to think that there is something in its claims, but not till then.—Rev. W. M. Taylor, D.D.

THE gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious. *Lady Powerscourt.*

THESE are the rules I have always accepted: First, labour; nothing can be had for nothing; whatever a man achieves he must pay for; and no favour of fortune can absolve him from his duty. Secondly, patience and forbearance, which are simply dependent on the slow justice of time. Thirdly, and most important, faith. Unless a man believe in something far higher than himself; something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams; of laws, beyond his comprehension; of beauty and goodness and justice, beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail.—*Bayard Taylor.*

THE CANADA PRESBYTERIAN.

52.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor,
OFFICE—NO. 5 JORDAN ST., TORONTO.

CONTENTS.

	Page
ADVERTISEMENTS	49
NOTES OF THE WEEK	51
OUR CONTRIBUTORS—	
Peculiar Brotherly Love—Theological Degrees	52
Plagiarism—Roman Catholic Ordination	53
The Eldership—Home Mission Fund	54
Res. of Rev. Mr. Sproat	54
PASTOR AND PEOPLE	55
KOITORIALS—	
To All Whom It May Concern—Theological Education—Plagiarism	56
Cookery	57
Home Mission: Special Effort	57
CHOICE LITERATURE	58
BRITISH AND FOREIGN	59
MINISTERS AND CHURCHES	60
SABBATH SCHOOL TEACHERS	61
BOOKS AND MAGAZINES	62
OUR YOUNG FOLKS	63
ADVERTISEMENTS	64



TORONTO, FRIDAY, NOVEMBER 28, 1879.

Subscribers to whom we have sent bills, premium lists, etc., will confer a great favour by seeing that they are placed in the hands of some one willing to act as agent. Let this be done without delay. One day's active work before the 1st of January is worth a week afterward. Let the canvass be pushed all along the line AT ONCE.

TO ALL WHOM IT MAY CONCERN.

WE have a word or two to say to some of our friends and patrons, which may just as well be said now as at a subsequent period. We hope that the columns of THE PRESBYTERIAN will never be prostituted to puffing books, men, or things.

What we really believe, for instance, about the books sent in for notice, whether favourable or the reverse, shall be said with all frankness and, as far as we know how, with all fairness. But then this fact is to be borne in mind. A book notice is an advertisement of the best kind, and if any fancy that they can have a three dollars' worth amount of space in THE PRESBYTERIAN for a single number of a periodical which may cost some fifteen cents, while they reserve all their advertising patronage for secular journals, they are very much mistaken. Whether a book is advertised in our columns or not will not make the slightest difference in the character of the notice given; but we object altogether to the peculiar ideas which some booksellers and publishers seem to have about the manner in which religious or ecclesiastical newspapers should advertise their publications.

We are also more than delighted to call general attention to public meetings and the presence among us of prominent public men who are doing good work for God and for particular organizations under whose auspices they labour. But in all frankness we object to this being uniformly done for nothing, and as a matter of course, while secular journals are receiving from those very persons all their advertising patronage. In all such cases we think that in ordinary fairness there ought to be some reciprocation of benefit, especially when the matter, or the man, may not be so much of universal interest as of individual or sectional concernment.

THEOLOGICAL EDUCATION.

WE call special attention to the following resolution which was adopted at the last meeting of the General Assembly and to which all ministers of the Church were instructed to give practical effect.

"Having respect to the great importance of the work of ministerial education, and to the need of more fully enlisting the sympathy and co-operation of all our congregations in this work, so that young men of suitable qualifications may have their attention more effectually directed to the claims of the ministry upon them, and may be encouraged to enter upon the requisite course of study, whilst the more adequate support of our theological seminaries may be secured, the Assembly appoint the last Sabbath of November next as a day on which in all our congregations the subject of ministerial education shall be specially brought before the members of the Church and its claims and necessities represented and enforced."

We should hope that not a word is needed to en-

force the duty laid upon all by this resolution. The subject is one in which all enlightened Presbyterians must take a very keen personal interest. In all its branches the Presbyterian Church has always been remarkable for zeal in the cause of ministerial education, and for such a zeal as has found expression in corresponding works. The standard of acquirement may have been different at different times, but the aim has always been the same, viz., to secure by every possible means a ministry distinguished, in the first place and before all, for piety, but in the second place, and only second to that first, for learning. It has always acted on the principle that though God has no need for human learning, He has still less for human ignorance, and that the man "who ministers" ought to be in every respect fully equipped for the work.

The Presbyterian Church in Canada has an abundant supply of schools of the prophets which have done and are doing good, efficient work. It must, therefore, be the desire and prayer of every enlightened Presbyterian that these schools should be rendered more effective than ever for sending out an abundant supply of pious, educated and earnest ministers to take up and carry forward the good work already so auspiciously commenced and so far consolidated in the Dominion.

We observe that the Board of Management for Montreal College has arranged that the resolution of the Assembly should not only be carried out in that part of Church specially set apart for the support of that institution, but that a special collection should also be taken up within that district to meet the necessary requirements of the year. The sum expected from congregations within the Montreal territory will, it is said, be \$4,000, or about thirty-three and one-third cents on an average per member. There surely ought to be no difficulty in raising this amount and more, and we bespeak a hearty and liberal response to the appeal there made for this special collection, as well as to the more general appeal to the whole Church, which we hope will also be in due time responded to in deeds rather than words.

PLAGIARISM.

AS a good deal continues to be said about the sin of plagiarism, its meanness, its peculiar immorality, and the pressing necessity there is for its being in every case exposed and stamped out, we make no excuse for again returning to the subject. Its prevalence as a ministerial vice has been and is specially dwelt upon; so much so that one might imagine it was chiefly, if not exclusively, confined to those who seek to instruct people in the things of God. Particular instances of such offences have received special prominence, and all preachers have been counselled with peculiar earnestness to be original at all hazards, and in every case to make it quite certain that whatever they speak or print is exclusively and absolutely their own. In the midst of all this outcry there have been few attempts to show wherein plagiarism consists and how far an individual may go in the way of using the thoughts, suggestions or words, of another without being justly chargeable with this crime. Is there not conscious or unconscious appropriation, if not plagiarism in the intelligent perusal of every book one meets with, and in friendly personal intercourse with every mind of any culture or potency? Yet instead of this being denounced as a sin, it is generally recommended as a duty, so that he who avails himself most of the privilege is most commended for his quickness of apprehension, and for the zeal and diligence with which he turns his opportunities to account. How does reading make a "full man?" Not simply by stimulating thought, but by also supplying material for thinking. If one were diligently to trace every sentiment, illustration, or argument to its source, a good deal of what passes for originality would be found to have already done duty, and brought credit to a good many generations of individual thinkers. And yet surely it would be hard, if not absolutely unfair, to denounce every one of those who have taken such ideas, at second hand even, wrought them into their own mental and spiritual beings: clothed them in their own words and made them do duty in their own peculiar way—as immoral plagiarists and generally dishonest and unrepresentable persons. We rather think there is scarcely a public speaker or writer who is not doing something like this unconsciously or the reverse, every day of his life though he may get credit, and very justly, for a large amount of originality, and though he may protest

with all his might that he renounces plagiarism and all its works. How many sermons are preached on any particular Sabbath which could justly be characterized as absolutely "original?" And how many of such could be said to be of very much worth? The spider is represented as an original spinner and weaver, getting all his material out of his own bowels, but the finished product is after all not very substantial, though it may serve well enough the only object for which it was designed and prepared.

It may, however, be said that ideas can be taken *ad libitum* if one is only careful not to appropriate words. This would simplify the matter very materially and set free a large number who otherwise come under the condemnation connected with this sin. But is it not as easy to steal ideas as words? And is the offence not quite as heinous and reprehensible? It all depends. There is in fact a right and a wrong way of "transferring." And a very moderate amount of honesty and good sense will easily guide to the one and guard against the other. There can be no doubt about how we are to characterize the proceeding of a man who takes a whole sermon of another and preaches it as his own. But what are we to say of some one else who hunts through all the sermons, commentaries, notes and illustrations connected with the text, on which he can lay his hands, takes an idea here, an illustration there, and an argument somewhere else, and forms all into a piece of patchwork which he calls his own? Is his proceeding plagiarism in the criminal sense of the word? It may be. It often is. But it also may not. How many ministers' libraries are chiefly, or at least largely made up of "Pulpits," "Skeletons," "Helps," "Homilists," "Analysts," "Preacher's Companions," "Sermons," "Outlines," etc.? Are all these persons to be denounced as plagiarists and as serving God with what cost them nothing? It does not follow. Many of their work conscientiously enough, clothing skeletons with more or less of flesh, and filling up outlines with even painful assiduity. Their sermonizing is no doubt in danger of becoming what Robert Hall called "a painful process of button-making," but in the end, in a more or less meagre fashion, the final product of all their labour may be called their own, and it is just possible that the result may be more satisfactory, and upon the whole more useful, than if they had launched out into the deep without any such assistance, and had trusted to their own individual powers of inventiveness for the bones, flesh, skin, and breath of their intellectual offspring, without taking any hint or trusting in the slightest to any outside suggestion or foreign workmanship.

It is quite possible that there is at present a good deal of plagiarism in the pulpit of the true reprehensible kind. Almost every one at least has his story to tell of some flagrant case, which came under his own observation and which he "could not have believed possible had he not actually verified it himself." It may be so. We cannot say, for we have never assisted at any such verification. But we rather think that there will be found at the present day as formidable a danger, and a far more common offence, in retailing the most helpless commonplaces without labour, without method, and alas, in many cases without shame. The "fatal facility" of talk is ruining many a one who might otherwise have done something worth while; and when we hear of students even, and very youthful ministers who are always ready at the shortest notice to say a "few things" and who even boast that they often select their texts after they have entered the pulpit, and can readily extemporize "with great comfort to themselves and great edification to their hearers," we cannot wonder that occasionally those more cynically inclined should have their doubts about even the most pronounced and least defensible plagiarism being the deadliest of all possible clerical offences.

In a paper on "Plagiarism versus the Right Use of the Works of other Men," to be found in one of the late numbers of the "Christian at Work" and characteristically kindly, considerate and suggestive, Dr. Wm. Taylor, of New York, puts the rights and the wrongs of "appropriation" in the following terms.—

"Absolute originality is, in these days, in the matter of intellectual products at least, all but impossible. And if one would be able to say conscientiously that all his thoughts are entirely original, he must take no magazines, read no books, and receive no newspapers, and then his thoughts, when they come, would be worth nothing. Everybody must see that would never do. What then? Are we to use the writings of others just as we find them? By no means.

When we purchase a bushel of wheat in the market, we may take one of three courses with it. We may sell it as it is, or we may prepare it and make it into food and set it on our table, or we may prepare the ground to receive it, and sow it, and then reap the crop that springs from it. Now a good book is a bushel of wheat of another sort. If I sell its contents just as they are, and call them sermons, I am, at least if I do it knowingly, dishonest. But if I grind them in my own mill and prepare them in quite a different fashion from their original form for the table from which I feed my people, then I am not dishonest, but am merely looking out, as every faithful minister ought to look out, for the mental sustenance of my people. The grain may be another's, but the grinding and the cooking are mine. Or, again, the thoughts in the book may germinate in my mind, and I may give my people the harvest that springs therefrom, and in this case, while the seed-corn has been received from another, the tilling of the soil and the reaping of the crop have been my own. Books are the raw material, like the cotton or the wool; sermons ought to be the manufactured article, like the web of cloth or the suit of clothes. Books are the yarn, from which we may get the warp and the woof; but the weaving must be our own, and the pattern, too."

COOKERY.

IT is at once surprising and encouraging to notice how much greater attention is now given to cookery than used to be. In Britain schools under the highest patronage have been established for the purpose of giving instruction in this art, and these are attended by all classes, to all appearance with great pleasure and great profit. It is now found, apparently to the surprise of very many, that the old modes of cookery have been very wasteful and at the same time very injurious. As much food, it is said, is every year wasted in Britain as would go a great way to supply all the wants of the inhabitants, while the victuals actually supplied and consumed are of such a character, and are cooked in such a manner as to produce any amount of dyspepsia, dissipation, and disease. It would be difficult to estimate how many men are driven to the tavern by the slatternly habits and the worse than useless cookery of their wives, how many family quarrels are in this way produced, and how many individuals have eventually, through this means, been led away from all that is good and true and decent and religious. Some may fancy that it is taking a very mean view of life to suppose that such grave, social, moral, and religious consequences can flow from the manner in which one's daily food is prepared. But whether the view be mean or the reverse, it is a perfectly correct one, and the extent to which acquaintance with the very rudest elements of cookery is neglected by those who either are or will shortly be the wives and mothers of the country is as disheartening as it is discreditable. There are many girls in this Canada who, growing up in total ignorance of how to cook a potato or a slice of bacon with any sort of efficiency. They are dawdling out their days in idle fooling, allowing their mothers to do all the work, as if to-morrow were to be as this day and much more abundant; or they are engaged in some handiwork, or in stores all the day, so that when they get married they have no idea of the very first elements of household economy. We at once acknowledge that this is not the general character of our Canadian girls, who are as a rule bright, active, and handy. But there is an ever growing number who turn with fear and dislike from all domestic occupations, and who would rather be found reading some trashy story than learning or doing anything really calculated to fit them for the duties and responsibilities of married and family life. There are many also who are living a poor, thriftless, married existence, who would be only too thankful to get some plain, easily followed directions for the improvement of their household cookery, and it is a matter for thankfulness that there has been at any rate a beginning made in this good work, and that the very success which has attended Miss Dods' labours in Toronto will do a good deal to make the whole question talked of in all its bearings, and awaken a general interest in the preparation of food, not only as a matter of economy, but as one of social well-being and of moral and even religious improvement.

It is satisfactory to notice that the enterprising managers of some of the educational institutions for young ladies are making arrangements for having cookery, both practical and theoretical, added to their list of studies, may we not say, of accomplishments. To allow any girl to grow up in ignorance of the practical work of the kitchen is certainly cruel, and we have no hesitation in adding, positively immoral. To encourage such ignorance because it is thought unlady-

like to be able to do any or every part of household work, is a folly so transparent that it can only result from an utter want of common sense or from a vulgar affectation of gentility alike incompatible with good taste and ordinary prudence. There is many a family where there are grown up daughters, and where the expense of a servant can be ill afforded, that would both be more comfortable and more respected if hired help were almost or altogether dispensed with. There would be better health, more real comfort, and brighter prospects if people who need to practise such economy would only try how much it is the case that "God helps those who help themselves."

THE following ministerial subscriptions to Home Mission Fund debt are acknowledged. Rev. Alexander Stewart, M.A., Clinton, \$10; Rev. A. G. Forbes, Kinloss, \$5.

WE call special attention to the advertisement in to-day's issue in reference to the Christian Conference to be held in this city from the 10th to the 13th of December next. The brethren who are to take the chief part of the work in this Conference are so well known that any words of ours in the way of commendation are quite unnecessary. We have no doubt that the season will be one very much to be remembered—a veritable "time of refreshing from the presence of the Lord."

THE "Church Record," published by Shaw & Co., Paternoster Row, in its November number, contains the following:—"The Next Pervert to Rome.—We are able to state upon excellent authority that the English Romanists are making every effort to bring under their influence her Royal Highness the Princess Louise. We believe that we are the first to publish this intelligence, but we are assured upon the authority of a well known Romish priest that the gathering into the fold of her Royal Highness will be publicly announced before twelve months are passed. We sincerely hope that this may not be so, but there was a statement which headed the list of perverts to Rome published some time since which gives colour to the rumour." The above also appears in the Christ Church Sidcup (Kent) "Parish Magazine," and it was on this authority that the Rev. Dr. Usher, of Montreal, referred to the subject in his sermon last Sabbath. There is no foundation whatever for the rumour.

IN connection with the Pan-Presbyterian Council to be next year held in Philadelphia a Conference of leading members of the different Presbyterian denominations was held in Philadelphia last week to take preparatory steps for the gathering, which is expected to surpass in importance and representative character the great International Presbyterian Council held in Edinburgh in 1877, in which forty distinct organizations were represented. The sum of \$5,000 has already been pledged for the payment of the ocean passage of European delegates, and the remaining amount required will easily be made up. Of the topics selected for discussion ten are theological, ten pertain to Church affairs, and ten are practical. Among prominent British ministers who have promised to be present are.—Drs. Blackie and Rainey, from the Free Church of Scotland; Drs. Flint, Mitchell and Principal Tulloch, of the Established Church of Scotland; Professor Calderwood and Dr. Cairns, of the United Presbyterian Church; Dr. Dykes and Dr. Erwin, from England; and Drs. Knox and Stevenson, of Ireland. Canada will no doubt be well represented.

THE first of a series of popular lectures in connection with Queen's University, Kingston, was given on the evening of Nov. 14th, by the Rev. David Mitchell of Central Presbyterian Church, Toronto. The Rev. Principal Grant, as chairman, expressed the pleasure which it gave him to introduce his old College friend as the lecturer of the evening. The subject of the lecture was "Sir Walter Scott," and the audience listened for two hours with deep interest to a vivid sketch of the life, character and genius of the great poet and novelist. The lecturer concluded with a few judicious remarks, more especially addressed to students, on the uses and abuses of fictitious literature. Mr. Mitchell, the next morning, gave an admirable address to the Students' Missionary Association and the larger Col-

legiate Association, lately established, representing all faculties of the University. The address was more especially on the best methods of pursuing College work, and the lecturer, at the close, received a most enthusiastic vote of thanks. Principal Grant gave the second lecture of the course on Friday, Nov. 21st, on "Norman Macleod." To those who heard this lecture in Toronto, it is unnecessary to say that it was a brilliant, eloquent, and inspiring presentation of one of the noblest and grandest of Scotchmen, given with the appreciation and true insight that a loving and profound sympathy alone can create.

THE Toronto Presbytery held an ordinary meeting in the usual place on Tuesday last. In the absence of the regular Moderator, who had some time ago engaged to address a missionary meeting in Montreal, Rev. J. M. Cameron was called to the chair. A letter was read from Mrs. Topp, acknowledging the receipt of the minute adopted by the Presbytery anent her late husband, and thanking the Court cordially for the same. Rev. Dr. Reid reported that, after due notice, he had moderated in a call from the congregation of Cooke's Church in this city, which was given harmoniously in favour of Rev. John Kirkpatrick, a minister of the United Presbyterian Church in America, and pastor of a congregation in New York. The stipend offered to Mr. Kirkpatrick in the meantime is \$2,000. Messrs. P. G. Close, Wm. Wilson, Wm. Rennie and R. J. Hunter, were heard as commissioners in support of the call. The call was sustained, and ordered to be sent to Mr. Kirkpatrick, with request that he lay it before his Presbytery in the ordinary way to be issued by them without delay. On application made, Rev. A. Gilray obtained leave of absence from his pulpit for four months, with a view to go to Europe in quest of improved health. The Presbytery resolved itself into a committee of the whole house on the additional collection of hymns. After sitting for a considerable time, the committee rose, and by their chairman, Rev. R. Wallace, reported that they had adopted certain resolutions anent the whole of said hymns. The report was adopted by the Presbytery, and ordered to be sent to the General Assembly's Committee on Hymns. Some minor matters were also transacted, and the next ordinary meeting was appointed to be held in the usual place on the second Tuesday of January, 1880, at eleven a.m.

HOME MISSION—SPECIAL EFFORT.

It is with much satisfaction that we state the hopeful results, so far as now appears, of this effort within the bounds of the Presbytery of Hamilton. Ten sessions have made no report, but doubtless in some of them the matter has been properly attended to. Three reported that the sessions did not consider the time opportune for making the appeal in their congregations but would attend to the matter soon. In thirty-four congregations the circular from the Moderator of the General Assembly had been read with evidently good effect. Some had made arrangements for a special collection; others had been led to organize an association for stated contributions, where no such organization previously existed; while again others expected the increase to be manifested in the amount contributed by the usual monthly subscriptions. The amount already reported is \$1,510.

As Central Church, Hamilton, has not as yet reported anything, but will certainly not be behind others, as Knox Church, St. Paul's and McNab street, Hamilton, and Knox Church, St. Catharines, intend contributing in addition to the amount (\$741) already sent, and as several other liberal and influential congregations have not been heard from, it seems almost certain that not only 50 per cent. additional to last year's contributions will be secured, but the increase may reach 75 per cent. If the response throughout the Church is as hearty as within the Presbytery of Hamilton, more than the whole amount required by the Committee will be forthcoming.

The sudden arrest put to our Home Mission work by an empty treasury will not be an unmitigated evil, if it shall secure that in every congregation the work and necessities of the Church be brought under the notice of our people, and if the indifference and want of heartiness shewn by many, both among the ministers and people, be rebuked and removed in consequence of an outpouring of the spirit of liberality on our congregations.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. H. F. NOR, AUTHOR OF "FROM JUST TO KARNST."

CHAPTER XI.—Continued.

"Is it your purpose that I shall be dragged through these streets in the broad light of day to a police-court, and thence to jail?" demanded Haldane, a dark menace coming into his eyes, and finding expression in his livid face.

"Yes, sir," said the man of business, rising and speaking in loud, stern tones, so that all in the office could hear: "I mean that you and anyone else in my employ who abuses my trust and breaks the laws shall suffer their full penalty."

"You are a hard-hearted wretch!" thundered Haldane; "you are a pagan idolater, and gold is your god. You crush your wife and servants at home; you crush the spirit and manhood of your clerk here by your cast-iron system and rules. If you had shown a little consideration for me you would have lost nothing, and I might have had a chance for a better life. But you tread me down into the mire of the streets; you make it impossible for me to appear among decent men again; you strike my mother and sisters as with a dagger. Curse you! If I go to jail it will require you and all your clerks to take me there!" and he whirled on his heel, and struck out recklessly toward the door.

The busy reporter was captivated by the first blow, and his nose long bore evidence that it is a serious matter to put that member into other people's affairs, even in a professional way.

Before Haldane could pass from the inner office, two strangers who had been standing quietly at the door, each dexterously seized one of his hands with such an iron grasp that after a momentary struggle he gave up, conscious of the hopelessness of resistance.

"If you will go quietly with us we will employ no force," said the man in uniform; "otherwise we must use these:" and Haldane shuddered as light steel manacles were produced. "These men are officers like myself, and you see that you stand no chance with three of us."

"Well lead on then," was the sullen answer. "I will go quietly if you don't use those, but if you do, I will kill myself and every one within my reach."

"A most desperate and hardened wretch!" ejaculated the reporter, sopping his streaming nose.

With a dark look and deep malediction upon his employer, Haldane was led away.

Mr. Arnot was in no gentle mood, for, while he had carried out his programme, the machinery of the legal process had not worked smoothly. Very disagreeable things had been said to him in the hearing of his clerks and others. "Of course they are not true," thought the gentleman; "but his insolent words will go out in the accounts of the affair as surely as my own."

If Haldane had been utterly overwhelmed and broken down, and had shown only the cowering spirit of a detected and whipped cur, Mr. Arnot's complacency would have been perfect; but as it was, the affair had gone forward in a jarring, uncomfortable manner, which annoyed and irritated him as would a defective, creaking piece of mechanism in one of his factories. Opposition, friction of any kind, only made his imperious will more intolerant of disobedience or neglect; therefore he summoned Pat in a tone whose very accent foretold the doom of the "intelligent Irishman."

"Did I not order you to give no information to anyone concerning what occurred last night?" he demanded in his sternest tone.

Pat hitched and wriggled, for giving up his forty dollars a month was like a surgical operation. He saw that his master was incensed, and in no mood for extenuation; so he pleaded,

"Misther Arnot, won't you plaze slape on it afore you gives me me discharge? If ye'll only think a bit about them newspaper men, ye'll know it could not be helped a'tall. If they suspicion that a man has anything in him that they're wantin' to know, they the same as put a cork-screw into him, and pull till somethin' comes, and then they make up the rest. Faix, sur, I niver could 'got by 'em a'leve wid me lethter unless a little o' the news had gone into their rav'nous maws."

"Then I'll find a man who can get by them, and who is able to obey my orders to the letter. The cashier will pay you up to date; then leave the premises."

"Och, Misther Arnot, me woife'll be the death o' me, and then ye'll have me bluid on yer sowl. Give me one more—"

"Begone!" said his employer harshly; "too much time has been wasted already."

Pat found that his case was so desperate that he became reckless, and, instead of slinking off, he, too, showed the same insubordination and disregard for Mr. Arnot's power and dignity that had been so irritating in Haldane. Clapping his hat on one side of his head, and with such an insolent cant forward that it quite obscured his left eye, Pat rested his hands on his hips, and with one foot thrust out sideways, he fixed his right eye on his employer with the expression of sardonic contemplation, and then delivered himself as follows:

"'he takin' up a few minits o' yer toime is a mighty tirrible waste, but the sendin' of a human bain to the divil is no waste a'tall a'tall; that's the way ye reason, is it? I allers heard that yer in'ards were made o' cast iron, and I can believe—"

"Leave this office," thundered Mr. Arnot.

"Begorry, ye can't put a man in jail for spakin' his moind, nor for spakin' the truth. If ye had given me a chance, I'd been civil and obedient the rist o' me days. But whin ye act to'ard a man as if he was a lump o' dirt that ye can kick out o' the way, and go on, ye'll find that the lump o' dirt will lave some marks on yer nice clothes. I tell ye to yer flinty o'ld face, that yer a hard-hearted reprobate that 'ud grind a poor divil to paces as soon as

any machshine in all yer big factories. Ye'll see the day whin ye'll be under somebody's heel yerself, bad luck to ye!"

Pat's irate volubility flowed in such a torrent that even Mr. Arnot could not check it until he saw fit to drop the sluice gates himself, which, with a contemptuous sniff, and an expression of concentrated wormwood and gall, he now did. Lifting his battered hat a little more toward the perpendicular, he went to the cashier's desk, obtained his money and then jugged slowly and aimlessly down the street, leaving a wake of strange oaths behind him.

Thus Mr. Arnot's system again ground out the expected result; but the plague of humanity was that it would not endure the grinding process with the same stolid, inert helplessness of other raw material. Though he had had his way in each instance, he grew more and more dissatisfied and out of sorts. This vituperation of himself would not tend to impress his employes with awe, and strike a wholesome fear in their hearts. The culprits, instead of slinking away overwhelmed with guilt and the weight of his displeasure, had acted and spoken as if he were a grim old tyrant; and he had a vague, uncomfortable feeling that his clerks in their hearts sided with them and against him. It even occurred to him that he was creating a relation between himself and those in his service similar to that existing between master and slaves; and that, instead of forming a community with identical interests, he was on one side and they on the other. But, with the infatuation of a selfish nature and imperious will, he muttered:

"Curse them! I'll make them move in my grooves, or tuss them out of the way!" Then, summoning his confidential clerk, he said:

"You know all about the affair. You will oblige me by going to the office of the justice, and stating the case, with the prisoner's admissions. I do not care to appear further in the matter except by proxy, unless it is necessary."

CHAPTER XII.—A MEMORABLE MEETING.

Mrs. Arnot had looked upon Haldane's degradation with feelings akin to disgust and anger, but as long, sleepless hours passed, her thoughts grew more gentle and compassionate. She was by nature an advocate rather than a judge. Not the spirit of the disciples that would call down fire from heaven, but the spirit of the Master, who sought to lay his healing, rescuing hand on every lost creature, always controlled her eventually. Human desert did not count as much with her as human need, and her own sorrows had made her heart tender toward the sufferings of others, even though well merited.

The prospect that the handsome youth, the son of her old friend, would cast himself down to perish in the slough of dissipation was a tragedy that wrung her heart with grief; and when at last she fell asleep it was with tears upon her face.

Forebodings had followed Laura also, even into her dreams, and at last, in a frightful vision, she saw her uncle placing a giant on guard over the house. Her uncle had scarcely disappeared before Haldane tried to escape, but the giant raised his mighty club, as large and heavy as the mast of a ship, and was about to strike when she awoke with a violent start.

In strange unison with her dream she still heard her uncle's voice in the garden below. She sprang to the window, half expecting to see the giant also, nor was she greatly reassured on observing an unknown man posted in the summer-house and left there. Mr. Arnot's mysterious action, and the fact that he was out at that early hour, added to the disquiet of mind which the events of the preceding night had created.

Her simple home-life had hitherto flowed like a placid stream in sunny meadows, but now it seemed as if the stream were entering a forest where dark and ominous shadows were thrown across its surface. She was too womanly to be indifferent to the fate of any human being. At the same time she was still so much of a child, and so ignorant of the world, that Haldane's action, even as she understood it, loomed up before her imagination as something awful and portentous of unknown evils. She was oppressed by a feeling that a crushing blow impended over him. Now, almost as vividly as in her dream, she still saw the giant's club raised high to strike. If it were only in a fairy tale, her sensitive spirit would tremble at such a stroke, but inasmuch as it was falling on one who had avowed passionate love for her, she felt almost as if she must share in its weight. The idea of reciprocating any feeling that resembled his passion had at first been absurd, and now, in view of what he had shown himself capable of, seemed impossible; and yet his strongly expressed regard for her created a sort of bond between them in spite of herself. She had realized the night before that he would be immediately dismissed and sent home in disgrace, but her dream, and the glimpses she had caught of her uncle and the observant stranger, who, as she saw, still maintained his position, suggested worse consequences, whose very vagueness made them all the more dreadful.

As it was still a long time before the breakfast hour, she again sought her couch, and after a while fell into a troubled sleep, from which she was awakened by her aunt. Hastily dressing, she joined Mrs. Arnot at a late breakfast, and soon discovered that she was worried and anxious as well as herself.

"Has Mr. Haldane gone out?" she asked.

"Yes; and what perplexes me is that two strangers followed him to the street so rapidly that they almost seemed in pursuit."

Then Laura related what she had seen, and her aunt's face grew pale and somewhat rigid as she recognized the fact that her husband was carrying out some plan, unknown to her, which might involve a cruel blow to her friend, Mrs. Haldane, and an overwhelming disgrace to Egbert Haldane. At the same time the thought flashed upon her that the young man's offence might be graver than she supposed. But she only remarked quietly,

"I will go down to the office and see your uncle after breakfast."

"Oh, auntie, please let me go with you," said Laura, nervously.

"I may wish to see my husband alone," replied Mrs. Arnot, doubtfully, foreseeing a possible interview which she would prefer her niece should not witness.

"I will wait for you in the outer office, auntie, if you will only let me go. I am so unstrung that I cannot bear to be left in the house alone."

"Very well, then; we'll go together, and a walk in the open air will do us both good."

As Mrs. Arnot was finishing her breakfast, she listlessly took up the morning "Courier," and with a sudden start read the heavy head lines and paragraph which Pat's unlucky venture as a reporter had occasioned.

"Come, Laura, let us go at once," said she, rising hastily; and as soon as they could prepare themselves for the street they started toward the central part of the city, each too busy with her own thoughts to speak often, and yet each having a grateful consciousness of unspoken sympathy and companionship.

As they passed down the main street they saw a noisy crowd coming up the sidewalk toward them and they crossed over to avoid it. But the approaching throng grew so large and boisterous that they deemed it prudent to enter the open door of a shop until it passed. Their somewhat elevated position gave them a commanding view, and a policeman's uniform at once indicated that it was an arrest that had drawn together the loose human atoms that are always drifting about the streets. The prisoner was followed by a retinue that might have bowed the head of an old and hardened offender with shame—rude, idle, half-grown boys, with their morbid interest in everything tending to excitement and crime, seedy loungers drawn away from saloon doors, where they are as surely to be found as certain coarse weeds in foul neglected corners—a ragged, unkempt, repulsive jumble of humanity, that filled the street with gibes, slang and profanity. Laura was about to retreat into the shop in utter disgust, when her aunt exclaimed in a tone of sharp distress,

"Merciful Heaven! there is Egbert Haldane."

With something like a shock of terror she recognized her quondam lover, the youth who had stood at her side and turned her music. But as she saw him now there appeared an immeasurable gulf between them; while her pity for him was profound, it seemed as helpless and hopeless in his behalf as if he were a guilty spirit that was being dragged away to final doom.

Her aunt's startled exclamation caught the young man's attention, for it was a voice that he would detect among a thousand, and he turned his livid face, with its agonized, hunted look, directly toward them.

As their eyes met—as he saw the one of all the world that he then most dreaded to meet, Laura Romeyn, regarding him with a pale, frightened face, as if he were a monster, a wild beast, nay, worse, a common thief on his way to jail—he stopped abruptly, and for a second seemed to meditate some desperate act. But when he saw the rabble closing on him, and heard the officers growl in surly tones, "Move on," a sense of helplessness as well as of shame overwhelmed him. He shivered visibly, dashed his hat down over his eyes, and strode on, feeling at last that the obscurity of a prison cell would prove a welcome refuge.

But Mrs. Arnot had recognized the intolerable suffering and humiliation stamped on the young man's features; she had seen the fearful, shrinking gaze at herself and Laura, the lurid gleam of desperation, and read correctly the despairing gesture by which he sought to hide from them, the rabble, and all the world, a countenance from which he already felt that shame had blotted all trace of manhood.

Her face again wore a grey rigid aspect, as if she had received a wound that touched her heart, and, scarcely waiting for the miscellaneous horde to pass, she took Laura's arm, and said briefly and almost sternly,

"Come."

Mr. Arnot's equanimity was again destined to be disturbed. Until he had commenced to carry out his schemes of striking fear into the hearts of his employes he had derived much grim satisfaction from its contemplation; but never had a severe and unrelenting policy failed more signally, and a partial consciousness of the fact annoyed him like a constant stinging of nettles which he could not brush aside. When, therefore, his wife entered, he greeted her with his heaviest frown, and a certain twitching of his hands as he fumbled among his papers, which showed that the man who at times seemed composed of equal parts of iron and lead, had at last reached a condition of nervous irritability which might result in an explosion of wrath; and yet he made a desperate effort at self-control, for he saw that his wife was in one of those moods which he had learned to regard with a wholesome respect.

"You have sent Haldane to prison," she said calmly. Though her tone was so quiet, there was in it a certain depth and tremble which her husband well understood, but he only answered briefly,

"Yes; he must go there if he finds no bail."

"May I ask why?"

"He robbed me of a thousand dollars."

"Were there no extenuating circumstances?" Mrs. Arnot asked, after a slight start.

"No, but many aggravating ones."

"Did he not come here of his own accord?"

"He could not have done otherwise. I had detectives watching him."

"He could have tried to do otherwise. Did he not offer some explanation?"

"What he said amounted to a confession of the crime."

"What did he say?"

"I have not charged my mind with all the rash, foolish words of the young scapegrace. It is sufficient for me that he and all in my employ here received a lesson which they will not soon forget. I wish you would excuse me from further consideration of the subject at present. It has cost me too much time already."

"You are correct," said Mrs. Arnot very quietly. "It is likely to prove a very costly affair. I tremble to think what your lesson may cost this young man, whom you have rendered reckless and desperate by this public disgrace; I tremble to think what this event may cost my friend, his mother. Of the pain it has cost me I will not speak—"

"Madam," interrupted Mr. Arnot, harshly, "permit me to say that this is an affair concerning which a sentimental woman can have no correct understanding. I propose to carry on my business in the way which experience has taught me is wise, and, with all respect to yourself, I would suggest that in these matters of business I am in my own province."

The ashen hue deepened upon Mrs. Arnot's face, but she answered quietly:

"I do not wish to overstep the bounds which should justly limit my action and my interest in this matter. You will also do me the justice to remember that I have never interfered in your business, and have rarely asked you about it, though in the world's estimation I should have some right to do so. But if such harshness, if such disastrous cruelty, is necessary to your business, I must withdraw my means from it, for I could not receive money stained, as it were, with blood. But of this hereafter. I will now telegraph Mrs. Haldane to come directly to our house—"

"To our house!" cried Mr. Arnot, perfectly aghast. "Certainly. Can you suppose that, burdened with this intolerable disgrace, she could endure the publicity of an hotel? I shall next visit Haldane, for as I saw him in the street, with the rabble following, he looked desperate enough to destroy himself."

"Now I protest against all this weak sentimentality," said Mr. Arnot, rising. "You take sides with a robber against your husband."

"I do not make light of Haldane's offence to you, and certainly shall not to him. But it is his first offence, as far as we know, and though you have not seen fit to inform me of the circumstances, I cannot believe that he committed a cool, deliberate theft. He could have been made to feel his guilt without being crushed. The very gravity of his wrong action might have awakened him to his danger, and have been the turning-point of his life. He should have had at least one chance—God gives us many."

"Well, well," said Mr. Arnot, impatiently, "let his mother return the money, and I will not prosecute. But why need Mrs. Haldane come to Hillaton? All can be arranged by her lawyer."

"You know little of a mother's feelings if you can suppose she will not come instantly."

"Well, then, when the money is paid she can take him home, that is, after the forms of law are complied with."

"But he must remain in prison until the money is paid?"

"Certainly."

"You intimated that if anyone went bail for him he need not go to prison. I will become his security."

"O nonsense! I might as well go bail myself."

"Has he reached the prison yet?"

"I suppose he has," replied Mr. Arnot, taking care to give no hint of the preliminary examination, for it would have annoyed him excessively to have his wife appear at a police-court almost in the light of an antagonist to himself. And yet his stubborn pride would not permit him to yield, and carry out with considerate delicacy the merciful policy upon which he saw she was bent.

"Good morning," said his wife very quietly, and she at once left her husband's private room. Laura rose from her chair in the outer office and welcomed her gladly, for in her nervous trepidation the minutes had seemed like hours. Mrs. Arnot went to a telegraph office and sent the following despatch to Mrs. Haldane:

"Come to my house at once. Your son is well, but has met with misfortune."

She then, with Laura, returned immediately home and ordered a carriage for a visit to the prison. She also remembered with provident care that the young man could not have tasted food that morning.

(To be continued.)

THE BOERS OF AFRICA.

The Boers, whom the English have acquired by the annexation, to their South African colony, of Transvaal, can hardly be classed as desirable subjects, apart from their unwillingness to acknowledge the supremacy of Great Britain. Separated from the outer world by hundreds of miles of only partially settled country, they have established a public opinion among them. Yes, which does not accord in many things with that of ordinary civilized communities. One cherished belief is that education beyond the most elementary kind is not desirable, and even the wealthy farmers, who have the means to employ tutors from Holland to instruct their children are careful to warn these teachers to go no further than reading, writing and the simple rules of arithmetic. Another feature in their lives is their absolute indifference to dirt. Their homes, even those of the well-to-do class, are mere hovels, in which the family, often composed of numerous members, lives in one or, at most, two common rooms, which rarely undergo a cleaning; a somewhat singular fact, in view of the Dutch descent of the Boers. Their attachment to biblical literature is exceedingly strong, and in almost every household the Bible and one or two commentaries on it form the entire family library. Indeed, their readings in Holy Writ have been so constant that it has strongly coloured their thoughts and language, and in ordinary conversation their ideas take form in words very much in the way that those of the old Jewish patriarchs might have taken. However, the stranger who comes upon the settlement of a Boer, surrounded by his droves and flocks, is not likely to be graciously entertained. Even if a resting-place is given him, he is made to feel that he is not deserving of the consideration. No matter how hungry he may be, his wants are not supplied until the time for the family meal arrives, and then not until the household itself has been provided for. Although the Boers live in so all scattered communities, church regulations are strictly adhered to, and once a quarter the inhabitants over a wide area of country gather at some central point to attend communion service. Their religious belief does not apparently do much to soften their dispositions, for according to the reports of investigating commissions appointed by the English Government, the Boers have not infrequently treated the surrounding natives with great brutality, and have in many instances captured and made slaves of Caffre boys and girls.—*New York Times*.

FALLING IN LOVE.

It would be interesting to know what part the process of falling in love is destined to play in the future history of mankind. A review of the past development of the custom, from primitive times to our own enlightened age, suggests the reflection that it has tended to become a slower and more conscious operation. It is not many people who now tumble suddenly and recklessly into this condition of mind. Culture seems to have the effect of transforming the process of falling into one of sliding. To refer again to a somewhat analogous mental experience, culture seems to make less frequent both sudden forms of falling in love and sudden conversions. And this change is plainly due in a large measure to the growth of volitional force. All falling in love is, of course, the direct effect of an involuntary and emotional impulse; yet a negative act of will may perhaps be said to be involved in the non-repression of this impulse. As people advance in intellect and character, the ascendancy of the will increases, and the amatory sentiment is only allowed to attach itself to an object very slowly, and after the fullest critical investigation. It is not necessary to adopt the ultra-prosaic supposition that sexual selection will ever become a purely voluntary action. It is commonly said that more and more persons now marry for definite objects, such as wealth, social position, or domestic adornment; yet the normal mode of selection is still held to include the play of an instinctive emotion as well. What the higher culture seems to do, over and above strengthening the controlling power of will, is to make this emotion more reflective and self-conscious. People learn to understand more clearly their own feelings and tastes, and to know better beforehand what kind of objects is likely to satisfy them. The emotional impulse now shows itself as a conscious wish to possess an object of a certain definite character. Still, the actual conception of a strong affection is a process that goes on outside the will, though the will may be said to approve of it in a new sense when its result is recognized as agreeing with a pre-existing wish and desire. We hardly think, then, that there is ground for the cynical prediction that falling in love is rapidly becoming an obsolete custom. The experience will probably grow much less violent and catastrophic in its character by being brought into closer relation to the intellectual and volitional parts of the mind. And the same influences which bring about this effect will no doubt tend to tone down people's rapturous faith in the occult and transcendent nature of the process.—*The Saturday Review*.

A CAPITAL PRESCRIPTION.

A rather eccentric yet eminent physician was called to attend a middle-aged lady who had imaginary ills. After many wise inquiries about her symptoms and manner of life he asked for a piece of paper, and wrote down the following prescription:

"DO SOMETHING FOR SOMEBODY."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washerwoman.

"It's not meself, doctor, it's me wrist that's ailing. Ye see, I was aither goin' out into the black darkness for a few bits of wood, when me foot struck this basket. It stood there, like a big mercy, as it was, full of soft flannel from Mrs. Walker. She told me that your medicine cured her, doctor. So, if you please to put a little of that same on me wrist, I'll be none the worse for me nice present."

"It's a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription,

"DO SOMETHING FOR SOMEBODY."

—*Domestic Journal*.

A WIFE'S RIGHTS.

It is a great mistake for a husband to keep his wife in ignorance of his business affairs. In ordinary families it is she who regulates the outgo, and she ought to know what is the income. Not long since I heard a young wife, just in the early experience of housekeeping, say: "How shall I know whether we are living beyond our means? I can't get any idea of what we have to spend; and, while I try to be very careful, of course I might spend less on my table if we were getting in debt." Surely, she ought not to be blamed if the debit and credit accounts are not prosperous. A loving and anxious wife suffers untold imaginary fears, if she sees a tired or perplexed expression on her husband's face, unless she is assured of the truest confidence between them and knows that no great concern of his is kept a secret from her.

IF I ONLY HAD CAPITAL.

"If I only had capital," we heard a young man say, as he puffed away at a ten cent cigar. "I would do something."

"If I only had capital," said another, as he walked away from a dram-shop where he had just paid ten cents for a drink. "I would go into business."

The same remark might have been heard from the young man loafing on the street corner. Young man with the cigar, you are smoking away your capital. You from the dram-shop are drinking yours, and destroying your body at the same time, and you, upon the street corner, are wasting yours in idleness and forming bad habits. Dimes make dollars. Time is money. Don't wait for a fortune to begin with. If you had \$10,000 a year and spent it all you would be poor still. Our men of power and influence did not start with fortunes. You, too, can make your mark if you will. But you must stop spending your money on what you don't need, and squandering your time in idleness.

MANY of the people of Afghanistan are as fair as Englishmen. The boys are noted as being particularly handsome.

DURING October over 35,000,000 postal cards were sent from the Holyoke factory—the largest month's business ever done.

BRITISH AND FOREIGN ITEMS.

THE Archduchess Marie Christine left Vienna on the 17th inst. for Madrid.

ADMIRAL HORNBY has countermanded the order to the Channel fleet to move eastward from Malta.

It is intended to establish a Sustainment Fund in connection with the Presbyterian Church of New South Wales.

THE editor of "Once a Week," feelingly advises ladies desirous of adding to their incomes to try anything but literature.

A MINISTERIAL crisis at Rome has led to an arrangement for the formation of a new Cabinet between Signor Cairoli and Depretis.

THE final splice in the new French cable was made at Eastham, Mass., on the 17th, when congratulatory messages were exchanged with Brest.

DUBLIN despatches say incendiarism and agrarian outrages in Ireland are increasing, and British troops are under orders for the scene of the trouble.

THE U. P. Church of Scotland has been moving in the matter of church extension. The sum fixed upon was £20,000, but of this only the half has as yet been realized.

THE publisher of Canon Farrar's "Life of Christ" presented the author with \$10,000 above what had been agreed upon, so large was the success of that work. His "Life of St. Paul" bids fair to do as well. Mudie took a thousand copies of it for his London circulating library, and the American publishers have not been able to supply the demand.

How little we realize of events which are passing around us is illustrated in the fact that since the cholera outbreak in Japan, in April last, there have been 155,000 cases and 85,000 deaths—and yet probably not one person in fifty living in Canada has any knowledge of the awful fact. So little does one half of the world know how the other half lives—or dies.

THE total amount promised to the British Wesleyan Thanksgiving Fund, to this date, is £178,316. The arrangements for the Manchester district meetings are approaching completion. It is felt that much depends upon the Wesleyans of that city and neighbourhood whether the second campaign, now commencing, succeeds or fails in bringing up the total to the expected £250,000.

It is said to have been discovered that the identical sermon of Dr. Parker's, which Dr. Lorimer, of Chicago, has just been accused of plagiarizing from, was preached verbatim by another Baptist minister, in Cananlaigua, N.Y., in June last. His hearers were so delighted with the discourse that they requested it for publication, and the pillifer had the audacity to consent, modestly saying in his letter, "I wish that it was more deserving of the honour you confer upon it." Such hypocrisy and falsifying certainly deserve the severest reprobation.

THE number of merchant vessels of all countries is given as 54,921, of which 5,897 are steamers. The gross tonnage is 20,983,540, of which steamers have 6,173,935. England has 18,357 sailing ships, heading the list, and is followed by America, Norway, Germany, Italy, France, Greece, Sweden, Russia, Spain, Holland, Denmark, and other countries having less than 1,000 each. As to steamers, England has 3,542; America, 519; France, 292; Germany, 224; Spain, 214; Sweden, 194; Russia, 156; Norway, 135; Holland, 113; Denmark, 101; Italy, 101; and other States less than 100 each.

HARVARD COLLEGE is to be congratulated on the receipt of the largest bequest in its history, one which will amount, all told, to something like half a million of dollars. The generous testator is the late Walter Hastings of Boston; who gives substantially from \$200,000 to \$250,000 for the erection of a new college hall in memory of his father, grandfather and great-grandfather, all of whom were Harvard graduates, and the remainder of his estate, after certain life trusts shall have been discharged, for a Walter Hastings fund, the income of which is to be expended at the discretion of the President and Fellows. He suggests that it be used for the benefit of students who are sons of American parents in indigent circumstances.

THE extensive hall and offices for the United Presbyterian Church, Scotland, into which the Edinburgh Theatre has been converted, are now ready for occupation. It was expected that the work in connection with the class-rooms and offices would be completed in time for the opening of the theological classes on 4th November, and that the beginning of next year would see the completion of the new hall for the Synod. The alterations on the theatre necessary for the purposes of the United Presbyterian body have been of a most extensive nature, and carried out at a considerable expense; but the results are such as to fully warrant the expenditure of the funds of the Church for such a purpose. The work of reconstruction has cost £20,000, and this, added to the £27,000 paid for the purchase of the theatre, brings up the total cost of the new hall and offices to £47,000.

THE Belgian authorities have not yet recognized the advisability of prohibiting the employment of women and girls underground, although public opinion has done a good deal to discourage this degrading practice. In 1868, in the collieries of the province of Liege were employed 940 females out of a total number of 15,686. In 1877 the numbers were above ground, 1086 women above 15 years of age, and 321 girls under 15; underground were 463 women above 15, and 67 girls under 15. According to the recent report of the chief mining engineer of the province these numbers have still further decreased, the underground female workers being only 453 altogether. It is to be hoped that the Belgian colliery owners will discourage the system until it dies a natural death. In Great Britain the employment of women underground was forbidden by the Regulation of Mines and Collieries Act, 1842 (5 & 6 Vic., c. 99), and, although there is no law to forbid their working aboveground at the pit bank, there is in many coal districts a feeling against it.

MINISTERS AND CHURCHES.

MINISTERS who may receive a parcel of our posters, will confer a favour by handing them to some reliable person for distribution in stores, post offices, etc. We have sent out 6,000 copies of these bills; and, if properly displayed in places of public resort, they will greatly aid agents in their canvass. The fac-similes of Premium Engravings enclosed should be handed to some one willing to act as agent.

If the Rev. Mr. Nelson will send his address to Mr. Forbes of Kinloss, he will receive some pleasing intelligence.

ST. MATTHEW'S Church, Halifax, is about to try the abolition of pew rents. The churches known to us that have abolished pew rents would not revert to the old system. They find the "free-will offering" system very much better.

ON the evening of the 10th inst., in connection with the re-opening of the Orillia Presbyterian Church, the Rev. G. M. Milligan, M.A., of this city, lectured under the auspices of the Presbyterian Young People's Association, on "What the Sunbeams say." A local contemporary speaks of the lecture as "able, eloquent, and impressive." We are pleased to notice that the special contributions at all the services amounted to over one hundred dollars.

THE collection taken up in St. Andrew's Church, Hillsburgh, after the thanksgiving service, on the 6th inst., amounted to \$35, which was appropriated to the Home Mission Fund. This together with what the congregation previously contributed to this scheme makes, for this year, a little over sixty-four and a-half cents per member. We hope to hear of many of our congregations in the country responding as heartily to the circular issued by the Moderator of the Assembly.

THE anniversary services in connection with the College street Presbyterian Church were held on Sabbath, 23rd inst. In the morning Rev. Prof. McLaren preached to a large congregation. In the course of his very eloquent sermon he discussed the very foundation of the Christian religion, and impressed upon his hearers the moral responsibility which rested on them to accept so great salvation. Rev. John Hogg preached in the afternoon, and Rev. G. M. Milligan in the evening. College street Church, situated as it is in a rapidly improving neighbourhood, is well attended, and has in it all the elements that assist in making it an important religious centre.

A MEETING of the French Evangelization Society was held on the 19th inst. in the basement of St. Paul's Church, Montreal. A large number of ladies and gentlemen were present. Rev. Principal McVicar, of the Presbyterian College, submitted for the consideration of the meeting a scheme for the opening of a "Home" in connection with the Society, where assistance might be given to young French-Canadian girls, and employment secured for them. The proposal seemed to meet with the approval of the meeting, and was supported by Rev. Dr. Jenkins and Mr. D. Morrice. Rev. Dr. McVicar gave some account of the progress of the work of the Society, and specially desired the co-operation of the ladies.

A VERY pleasant soiree, in connection with the anniversary services of Cobourg Presbyterian Church, was held in the Y.M.C.A. Hall, on Tuesday, the 18th inst. About 300 people sat down to a most excellent tea, provided by the ladies; after which Rev. Jas. Ballantine, the pastor of the church, took the chair, and conducted the later part of the proceedings. Capital addresses were delivered by Rev. Messrs. Smith, of Grafton; Little, M.A., of Bowmanville; McWilliam, LL.B., of Bomanton; Drummond, of Newcastle; Beattie, M.A., of Baltimore, and Duncan, of Colborne. Interspersed with the addresses was instrumental music by Mrs. Henderson, Mrs. N. F. McNachtan, and Miss King; and vocal music by Miss McNachtan, Miss Stanton, and the Misses Ross. All of these performances were exceedingly well received. The money result of the entertainment was about \$75. Able sermons, in connection with the anniversary, were preached on Sabbath by Rev. J. Little, M.A., of Bowmanville.

PRESBYTERY OF HAMILTON.—This Court met on the 18th inst. There were twenty-seven ministers and

nine elders present. The draft minutes of last meeting were confirmed. A call from Elora Knox Church to Rev. S. W. Fisher of Burlington, was accepted and Mr. Fisher's translation was granted. Strong opposition was made by the congregation who are deeply attached to their most efficient and estimable pastor, but Mr. Fisher saw it his duty to make the change. The resignation of Mr. Hancock, of North Pelham, was accepted. Statistical and financial returns were considered, and it was resolved to make another attempt to reduce the arrears of stipend due at Vittoria; as the ministers of other places which are in arrears were not in attendance, action was deferred. The reports on the Appeal for the Home Mission Fund were received, showing that in thirty-four congregations the circular of the Moderator of the General Assembly had been read and arrangements more or less satisfactory had been made by Sessions for a special effort, and already \$1,510 had been sent to the Treasurer; three congregations reported nothing done as yet, but the ministers promised to attend to the matter soon; and the Clerk was instructed to write to ten Sessions which had not reported. Arrangements were made for the supply of vacancies and mission stations. The remit on the Hymn Book was considered. It was resolved to hold a Conference on the State of Religion, at Jarvis, on Tuesday, the 13th day of January. It was resolved that henceforth the Presbytery shall meet at ten a.m. and have recess from half-past twelve till two p.m. A minute of respect for the memory of the late Mr. John Bowman of Dunnville, and condolence with his widow, was adopted.—JOHN LAING, Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Guelph, on the 18th inst., Rev. W. S. Ball, Moderator. The statistical and financial returns as published in the appendix to the General Assembly's Minutes for 1879 were examined, and the stated Clerk was instructed to write to the congregations that were low in their contributions, or that had omitted all or any of the schemes of the Church. The Presbytery further agreed to express their regret in view of the large number of blanks in the column for Sabbath school and Bible Class contributions to Missions, and instructed their Clerk to write, urging the obligation to foster missionary liberality in connection with the Sabbath school. The report of the Committee to arrange for holding the Presbyterial Sabbath School Conference was submitted, adopted and ordered to be printed. A Committee was appointed to arrange for holding a Conference on the State of Religion in the bounds, with instructions to report at next ordinary meeting. The proposed additions to and changes in the Hymn Book in course of preparation, were referred to the Committee who are to give in their report at an adjourned meeting on the 4th December. Inquiry was made as to the number of congregations that had complied with the instruction of the General Assembly to make special contributions for the Home Mission Fund. After reading the special appeal on the subject, and from the replies, it appeared that the matter had been generally attended to. Notice having been received by telegraph that Mr. Fisher had accepted the call from Elora, and that the Presbytery of Hamilton had agreed to his translation, his induction was fixed to take place on Thursday, the 4th of December, at half-past one o'clock in the afternoon. Arrangements were made for the supply of St. Andrew's Church, Galt, chiefly by members of Presbytery over the 25th January. The Presbytery refused to sustain a call from the congregation of West Puslinch on the ground that there was not sufficient harmony among the people. A suitable minute on the death of the late Rev. Mr. Anderson was laid on the table, adopted and ordered to be engrossed in the records. After some other business, chiefly of a routine character, had been disposed of, the Presbytery adjourned to meet at Elora, in Knox Church there, on the day agreed upon for the induction of Mr. Fisher.

PRESBYTERY OF LONDON.—This Presbytery met in the lecture room of Dr. Proudfoot's Church, on Tuesday the 18th inst. There was a very full attendance. A call from Bear Creek and Bridgen was laid on the table as also the report of the Moderator in the call shewing that it was unanimous and that a salary of \$700 with fifty acres of land was promised. On petition, a moderation was granted to Kintyre congregation. Mr. Milloy to act as moderator. The report of the deputation to Aylmer was read by Rev. Mr. Murray, convener, and the parties present

from the congregations were heard, Messrs. Steel and Gordon, from Alymer, and Dr. Mills from Springfield. A communication from Springfield was also read, asking the Presbytery not to accept the resignation, and expressing confidence in Mr. Beamer. After the parties had been heard on behalf of the congregation, the difficulty appearing to be solely on financial grounds, Mr. Beamer's administration being generally spoken of as acceptable, the Rev. Mr. Beamer said that he thought the difficulties in Alymer arose from a want of Presbyterianism among the people, the majority of the Presbyterians in Alymer were so mixed up with the other denominations of Baptist and Methodist. The Rev. Mr. Fraser moved that the resignation be accepted, and that Rev. Messrs. Murray, Paradis and Fraser be a committee to draw up minutes, and report to the Presbytery upon the resignation of Mr. Beamer. Mr. Paradis was appointed to preach and declare the pulpit vacant, and Mr. Fraser was appointed to act as interim moderator. The Rev. J. A. Murray seconded the motion, although it gave him great regret, and in doing so stated that the deputation who went down to Alymer could not find one single thing which they could lay at Mr. Beamer's door. The motion was then carried. Reports from several congregations on Home Mission Fund were read, when Rev. Mr. McKinnon moved that a committee consisting of the Rev. Messrs. Thompson, Henderson and Geo. Sutherland, and Elder Cameron, be appointed to consider the reports received and also the course advisable to be taken with regard to those who have not reported, and report to the Presbytery. Carried. The report of the delegate to the Delaware congregation with respect to the provision of a manse by the congregation for the pastor was read and agreed to, the congregation agreeing to provide a manse, as requested. A letter was read from Mr. Duff, asking to be relieved from the position of member of the Provisional Session in London East. A letter from Rev. Mr. Donaldson, asking to be transferred from London Presbytery to Guelph Presbytery, as he had removed to Galt, was read and the application granted. Considerable time was spent in discussing the question of the debt on Knox College. It was agreed that the Clerk should write to delinquent congregations asking them to pay up as promised. The Sabbath School Convention was fixed to be held in London, on the 3rd Monday in January, and the Presbytery to meet on the following day. Mr. Cameron, under call to Glencoe, delivered his trial discourses, which were sustained, and his ordination was appointed to take place at Glencoe on the 2nd day of December. The Committee appointed to consider the reports on Home Missions, reported to the effect that three Sessions had reported and that it was to be regretted that so many (more than the half) had neglected to pay regard to the instructions of the General Assembly, in this way helping to bring on the present crisis of the Home Mission Fund. It recommended the Presbytery to enjoin upon Sessions to carry out the instructions of the Assembly and to report. This report was adopted. It was moved and adopted that all congregations within the bounds of the Presbytery hold missionary meetings, and if possible report at the January meeting of Presbytery, if not, at the meeting in March without fail.

WE are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features; any meanness or sensuality, to imbrute them.—*Thoreau.*

THE Rev. W. M. Statham, of Hare Court Chapel, Canonbury, London, has been preaching on the stage. He considered the relation of the drama to morals, to realism, to religion. He claims that in England the old Stuartism and Puritanism are in conflict in these days, and he is for Puritanism. He makes a good point when he asks: "Is life as it is a fit subject to be represented on the stage? Ought men and women to be portrayed by actors and actresses?" He decides in the negative, and he is right. Few people are found—few people of any moral character and spiritual life—who will defend the drama as it generally is. They speak of some possible reformed, purified drama when they claim that the stage can be made useful. But we have to take things as they are, and not as they may be made or as visionaries imagine they can be made. And, taking the stage as it is—with some rare exceptions, of course—every Christian must heartily condemn it.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 7. } *THE HEAVENLY SONG.* { Rev. v. 1-14.
1879. }

GOLDEN TEXT.—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Rev v. 12.

HOME STUDIES.

- M. Rev. iv. 1-11. The throne of God.
- T. Rev. v. 1-14. The heavenly song.
- W. Rev. xiv. 1-12. A new song.
- Th. Ex. xv. 1-19. The song of Moses.
- F. Rev. xv. 1-8. The song of Moses and the Lamb.
- S. Ps. xcvi. 1-13. Greatly to be praised.
- Sab. Ps. cl. 1-6. An exhortation to praise.

HELPS TO STUDY.

In lesson XLVII. we found that John was commissioned to write "the things which are, and the things which shall be hereafter" (Rev. i. 19).

"The things which are"—the condition of Christianity in the apostle's time, as represented by the seven churches of Asia—we find recorded in the second and third chapters (see Lesson XLVIII).

"The things which shall be hereafter"—the then future history of the Church of Christ—begins to be revealed in the fourth chapter, which opens with the command given to the seer, "Come up hither and I will shew thee things which must be hereafter." The remaining part of this book, from the beginning of the fourth chapter to the end of the twenty-second, is therefore wholly prophetic.

It must be always kept in view that the vision of John was symbolical—that he saw neither heavenly objects, nor the actual scenery connected with events which were to occur on earth, but figurative representations, or what are called *simulacra*, of these.

In attempting to explain the symbols, or to decide definitely upon the particular events foretold, the great danger is that of falling into fanciful interpretations. No exposition of this book yet given has met with general acceptance. It is safest in most cases to leave the events and objects spoken of in that "sublime obscurity" which in no way detracts from the weight and importance of the practical lesson which the book conveys.

We suggest the following division of our present lesson : (1) *A Sealed Book and a Weeping Prophet*, (2) *An Open Book and a Singing Universe*.

I. A SEALED BOOK AND A WEEPING PROPHET.—Vers. 1-4. Under this head four subdivisions may be made : (1) The Book, (2) The Challenge, (3) The Failure, (4) The Lament.

1. *The Book.* Its position, in the right hand of Him that sat on the throne (chap. iv. 2), indicates that its source and author is God, the Father.

Its being written within and on the back may teach its fulness, and its double aspect—one God-ward and the other man-ward. The "books" in those times were not bound like ours, but in the form of a roll, somewhat like our maps.

Sealed with seven seals: The number seven, so frequently used in this book and in other prophetic writings, denotes completeness or perfection; so it was impossible to ascertain the contents of the book until the seals were broken. Trench calls it the "covenant number," the sign and seal of God's covenant with His people.

2. *The Challenge.* Who is worthy to open the book? This challenge was proclaimed by a strong Angel (compare Psalm ciii. 20), acting perhaps in behalf of God's justice, or publishing the demands of His law. This loud voice may be heard sounding throughout the Bible. "Adam... where art thou?" (Gen. iii. 9); "Who shall ascend into the hill of God?" (Psalm xxiv. 3); "How can a man be just with God?" (Job xxv. 4.)

3. *The Failure.* No man (literally no one; no one either among men or among other created intelligences) was found worthy to open the book. It required not only holiness but some extraordinary merit, some great work connected with the contents of the book.

4. *The Lament.* I wept much. The Apostle must have been impressed with a sense of very important interests depending upon the opening of the book, and something very sad being involved in failure. However unable we may be to tell exactly what it is that this book represents, it is pretty plain that it includes the problem of existence, the destiny of man, the question of eternal life or death. Had no one been found worthy to open it John would not be alone in his sorrow. But there is comfort at hand.

II. AN OPEN BOOK AND A SINGING UNIVERSE.—Vers. 5-14. Of this division also four subdivisions may be made : (1) The Opener of the Book, (2) His Success, (3) The Song and its Singers, (4) The Chorus.

In chap. iv. ver. 4, we read that "round about the throne were four-and-twenty seats (rather thrones), and upon the seats four-and-twenty elders." These are supposed to represent the Church. It is one of these elders that now addresses to John the words weep not, and gives him good ground for comfort.

1. *The Opener of the Book.* The Lion of the tribe of Judah... hath prevailed. This name is given to the Messiah in accordance with Jacob's dying prediction (Gen. xlix. 9). The use of the word "prevailed" here implies that the worthiness to open the book was attained through a great struggle, and by extraordinary effort.

2. *His Success.* It was a "Lion" that prevailed to take the book—it needed strength to do so; it was a Lamb as it had been slain that came and took the book—it needed a worthiness procured by sacrifice. Jesus Christ is both the Lamb and the Lion—the sacrificial Lamb to free

His people from the grasp of divine justice, and the strong Lion to rescue them out of the hands of the enemy. Seven horns: all-powerful. Seven eyes: all-seeing.

He took the book out of the right hand of the Father, and the book was not withheld. This shewed that He was accepted worthy to open it.

3. *The Song and its Singers.* The passing of the book from the hands of the Father to those of the Son is the signal for a triumphant burst of praise beginning with the four beasts (properly living creatures) and the four-and-twenty elders immediately surrounding the throne, and then taken up by all intelligent and sinless beings throughout the universe.

Various interpretations have been given of the "four living creatures" unfortunately translated "beasts" in our version. Two of these interpretations are much more reasonable than any of the others, (1) that they represent "redeemed humanity" and (2) that they symbolize "God's sentient creation." The latter is the view of Alford, who says: "Thus the throne of God is surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings." We incline, however, to the former view, because these four living creatures are represented as joining with the elders in singing the new song, saying, Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain and hast redeemed us, and none but the redeemed could sing that song.

This is the song of redemption and is called "new" perhaps to distinguish it from the song of creation with which the fourth chapter closes.

Shall we ever join in singing that new song in heaven? If so, we must learn it on earth.

4. *The Chorus.* The song itself is sung only by those who "have washed their robes and made them white in the blood of the Lamb;" and we may well suppose that in exercising this privilege they experience a peculiar rapture, to which even the "angels that kept their first-estate" are strangers; but the Chorus is universal. All sinless and intelligent beings throughout the creation are struck with boundless admiration by the disclosure of the wonderful work accomplished by the Saviour in redeeming His people from sin without detriment to divine justice; and although they cannot say "Thou hast redeemed us," they lend their voices to swell the chorus, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, an honour, and glory, and blessing.

REVIEWS.

Every lesson may be subjected to pre-views, views, and reviews. If the work is well done it will be subjected to each of these methods. A pre-view is the general outlook upon a lesson before its detailed study is attempted. It is the "preliminary reconnaissance" of the surveyor of truth. It includes the surroundings as well as the contents of the lesson. Its aim is comprehensive rather than particular.

After this preparatory outlook, the lesson must be viewed in all its parts, and in the connections and bearings of these parts. This is the detailed survey, or the careful study of the lesson. Thus far every teacher must go, and having gone thus far he is in a fair way to teach the lesson. He at least has discovered in some measure what is contained within it. Many teachers go thus far in preparation, but go no farther. The third element of good work, reviews, they do not understand, or they misunderstand, and therefore they either neglect it entirely, or attempt it in forms which insure failure.

Fundamental to all effective reviewing are weekly reviews in the class, and from the desk. In his opening services the superintendent should ask questions enough to put the school in sympathy with past work, and on a direct line of approach from that to the lesson of the day. By this means a fair start is secured. Every person in the school needs this, and therefore it should be a general exercise. They all need it before the new lesson is taught, therefore it should be an opening exercise. This brief, pointed, well-considered effort may be known as the superintendent's opening review. It reviews enough of what has gone before to open the way for a new advance.

In each class the lesson of the day should be opened with a few moments of similar work. If the superintendent has already put things just as they should be, then this class review will serve to make them clearer, and to fix them more firmly. But, in all probability, each thoughtful teacher will prefer a little different adjustment at the outset, so as better to serve his special purpose in the work which follows. For this he needs these moments of review; and a few moments only should be thus used. This may be called the teachers' opening review.

Practical duties or important doctrines may be discovered as the lesson-study goes on, and these should be emphasized as they appear. They should also form the final impression of the teaching service. To correct the views and to improve the life of the pupils is the great aim. But shall these duties and doctrines, upon the remembrance and adoption of which the attainment of this end depends, be left to the chances of remembrance from a single presentation? By no means. Gather them up in a closing class-review, noticing the grounds on which they were found to rest, and the considerations by which they were enforced. This work is the teachers' closing review.

But shall the effort rest here? It had better unless superintendent and teachers are in such intelligent accord that he can enforce what has been done. But if in some cases this work has been ill done in the classes, then he can do something to make amends for the defect. And if he be a competent superintendent, he can in any case add to the impression for good already made in the class. To do this, however, he must not be diffuse, so that he shall bury in a flood of words the points that should stand out as mountain peaks. Nor should he be out of harmony with the drift of work agreed upon in the teachers' meeting, else he will

multiply points, or so modify points that scholars will become confused, and will see nothing clearly. By a very few well-formed questions he may draw from the school the doctrines and duties they have learned, and then, by sanctified tact, he can fasten these, and so the superintendent's closing review will be well done.

If stress is laid in the school upon titles, topics, outlines, golden texts, etc., the proper time for reviewing them is in the opening exercises. They form part of the path already trodden, and the last addition each Sabbath should be these elements pertaining to that day. There is no good reason for reviewing these at the close of the teaching. They must then serve to divert attention from the new truths gained in the fresh work of the day.

The chief doctrines and duties of every lesson already studied naturally come in for mention in the superintendent's opening review on each Sabbath. So do the topics and other permanent appendages. How easy it is, therefore, for knowledge to be kept fresh Sabbath after Sabbath through the quarter, and how easy on this plan a quarterly review becomes. Without weekly reviews continued through the quarter, a review at its end must drag; but where superintendent and teacher hold to the true method, quarterly reviews run themselves; and reviews covering two or three quarters are by no means difficult; while an annual review becomes, not a possibility merely, but an absolute pleasure.—Rev. G. A. Pellin in *National Sunday School Teacher*.

WHAT WILL MAKE HIM A CHRISTIAN?

A note came to me not long ago in regard to the average boy of fifteen years. This note was from the father of such a boy, and doubtless not a few parents have the same anxious thoughts about their boy that the writer of the note evidently had about his. The note contained this question: "What will put the average boy of fifteen in the way of salvation, and make him a Christian?" It has occurred to me that as other parents are asking the same important question, in answering it for one I may answer it for many. The question implies that the average boy of fifteen is not a Christian. It does not ask what will save him, but what will put him in the way of salvation. Now where does the average boy stand?

I here assume that the writer of the note meant, not the rough boy, not the boy on the street, airing his fast tendencies, but the decent well-behaved boy, whose conduct is outwardly correct, and who is reasonably thoughtful. I believe many such are a good deal nearer being Christians than they think they are, and that what they most need is, not the acceptance of a creed, but the performance of some specific act that shall commit them to known duty. Suppose an acorn lying on the ground could look up to the tree from which it fell, and say, "What will put me in the way of becoming an oak-tree?" The possibility of the oak is in the acorn. Place it in your bureau drawer, and it never moves in the direction of becoming a tree. Put it in the ground, and you place it under conditions that put it in the way of becoming an oak-tree in time. The average boy must place himself under conditions that are suitable for his becoming a Christian, in order to become one. If I wish to go to a given place, I must take the road that leads there, and then keep in the road. What then is the one specific act for the average boy to perform? The man who is going the wrong way must change his course, and strike into the right way. That involves a choice between two courses—a determination to stop going in one direction, and to begin to go in another.

To get into the way of salvation, then, is simply to change one's purposes that need changing. A Christian is a Christ person; and one cannot be a Christ person, and not come into proper relations to Christ. Our acorn has the law of growth within it, but must be in actual contact with the ground that is to nourish it, and bring out its latent powers, or it will remain an acorn. Such a contact as the acorn has with mother earth, the human heart must have with Christ to become a Christian heart. There is a rap at the door. I say, "Come in." "But," says one on the outside, "I can't get in; the door is locked." I push back the bolt and open the door, and my friend comes in. To me, the whole process of becoming a Christian resolves itself into this: First, there must be belief in Christ; and it is as easy to believe in Him as it is to give our honest confidence to an earthly friend. Secondly, there must be a deliberate purpose to do what Christ has told us to do; and the summary is a brief one, it is only to do right by God and man. Christ, admitted to the heart, in the same confiding way that a friend, in whom we have all confidence, is admitted there, and an honest decision made to live as Christ tells us to live,—that is all that is needed to be in the way of salvation. Conversion, if you choose to use that word, is thus a simple, common-sense affair, that the average boy need not be more puzzled about than he would be in making any other decision whatever.—Egbert L. Bangs in *S. S. Times*.

The Sabbath-school idea is making progress among the Indians. In May last, a Sabbath-school convention was held among the Choctaws at Caddo. At that place arrangements were made for an Intertribal Convention at Muskogee, in the Creek nation, to be held during the week of the Intertribal fair, in October. It was held according to appointment. "Boston Charlie," of Modoc fame was there, and so was the Indian who fired the first shot at Custer's command. Secretary Shurz, who was visiting the Indian agencies, was present, and made an address. Rev. Drs. Irwin and Boyd, of St. Louis, Rev. Jas. A. Worden, of Philadelphia, the Presbyterian Sabbath-school secretary, and Rev. Wm. P. Paxson of the American Sunday School Union helped in carrying out the programme. So successful was the gathering, that arrangements have been made to establish a Normal Institute for the training of Sabbath-school teachers among the Indians. The plan is to be carried out by a committee of five educated Indians—one from each of the five tribes represented. There are hopes yet for the poor Indian.

BOOKS AND MAGAZINES.

White Robes.

Boston: Oliver Ditson & Co.

We have received from the publishers a copy of "White Robes," a collection of 125 hymns for Sabbath schools, with appropriate music. Most of the hymns are new to us. As a rule the wording is simple, and the music is lively without being intricate.

The National Sunday School Teacher.

Chicago: Adams, Blackmer, & Lyon Publishing Co.

The December number of the "National Sunday School Teacher" is out in good time, containing valuable expositions of the International Lessons for that month, with other useful and interesting matter. This publication is undenominational; and so far as we have observed, its doctrinal views are scriptural.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The November number of the "Canadian Monthly," along with a number of articles, very readable and more or less instructive, contains two which are worthy of special mention. One is the admirable address on "Education and Co-Education," delivered before the Montreal Ladies' Educational Association, by Rev. Principal Grant of Queen's University, Kingston. The other is the lecture delivered by Professor John Watson at the recent opening of the same University. Its subject is "A Phase of Modern Thought," and it places Professor Watson very high as a metaphysician.

American Health Primers.

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

As the successive volumes of this excellent series make their appearance, we find no reason to change, or even modify, the favourable opinion we have more than once expressed regarding them. A careful study of the contents of these little books, and attention to the directions they give, would do more for the general health than all the quack medicines advertised. Two fresh volumes of the series are now before us: No. 5, on "The Throat and Voice," and No. 6, on "Winter and its Dangers." The unusual attention given to vocal music in the present day ought to ensure a large demand for the former, and the latter is just in time to be "seasonable."

The Boy's Own Paper.

Toronto: William Warwick.

In getting out this Canadian edition of one of the Religious Tract Society's most popular publications, Mr. Warwick is doing a good work. The quality of the entertaining literature which boys read—and few boys will voluntarily read that which is not entertaining—exercises no small influence on the formation of character. The person who goes round and ascertains what the boys of to-day are reading will be able to form a pretty correct estimate of the morality and the mental calibre of the men who will be in their prime a decade or two hence—as the boy reads, so the man thinks. To provide attractive reading of a wholesome moral tendency is the most effective way we know of getting rid of the noxious trash which the modern boy devours so greedily. The "Boy's Own Paper" is admirably adapted to serve this purpose. It is sufficiently lively. It enters sympathetically into the very heart of boy-life. It abounds in adventure. It is profusely and strikingly illustrated. It is correct in its attitude towards morality and religion. To any ordinary boy one of the monthly parts, such as that now before us in its handsome cover, would be a grand feast—and one that would not hurt him.

THE grand old book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word.—*Prof. Dana.*

BISHOP TYRRELL, who lately died in Australia, left \$1,200,000 to the Episcopal Church Missionary Society, under which he laboured thirty years in that country. He had not returned to his native land during all that period. How he came by so large an amount of money is not told, but it is a well-known fact that many of the very wealthy in the Church of England are becoming more and more interested in the cause of missions. The gift meets the pressing needs of the Society, as it ran in debt last year \$105,000, making its entire deficit the large sum of \$144,000.

OUR YOUNG FOLKS.

BABY FINGERS.

Ten little fat fingers so taper and neat;
Ten fat little fingers so rosy and sweet!
Eagerly reaching for all that comes near,
Now poking your eyes out and pulling your hair;
Soothing and patting with velvet-like touch
Then digging your cheek with a mischievous clutch;
Gently waving goodbye with infantine grace,
Then dragging your bonnet down over your face.
Beating pat-a-cake, pat-a-cake, slow and sedate,
Then tearing your book at a furious rate;
Gravely holding them out, like a king to be kissed,
Then thumping the window with tightly-closed fist;
Now lying asleep, all dimpled and warm,
On the white cradle pillow, secure from all harm.
O dear baby hands! how much love you enfold
In the weak, careless clasp of those fingers' soft hold!
Keep spotless as now, through the world's evil ways,
And bless with fond care our last weat'ful days.

Mrs. Richard Grant White

"WHAT WILL YOU DO WITH IT?"

ONE Sunday evening Mr. Bath's family were in the sitting-room, just before family worship.

"Children," said Mr. Bath, "I want to ask you some questions."

The children looked up at him in surprise. What was coming? Mr. Bath then began.

"What are you going to do with what you got to-day, Charles?"

Charles looked at his father, then at his sister, and then at his father again.

"I did not get anything, father."

"What are you going to do with what you got, Mary?"

The child looked at him, while she played with her handkerchief, thought a moment, and then said:

"I do not know what I have received, father. I am not sure that I know what you mean."

"Where were you both to-day?"

"At church, and at Sunday school, father."

O yes, I did get something," said Charles.

"So did I," said Mary. "I got a book and paper. After reading them, I will take the book back to the library, and will put the paper in my box of Sunday school papers. You know I want to have them bound some time in a book."

"If that is what you mean, father, I got just what Mary did, and intend to do just so with mine," said Charles. "I also got this reward check."

"This is only part of what I mean. Did you not get anything at church?"

"What a question?" said the children. "Why we never get anything there, papa."

"Did you not get a sermon? Was not that God's Word? Did you not understand part of it?"

Father waited for an answer. This was a new way of looking at the matter; and the children waited a little time to think.

"In fact," said he, "you got more than books and papers in Sunday school. What was it?"

"I suppose you mean the lesson," said Charles, wondering where papa would end.

"Yes, the lesson is the main thing you get at Sunday school. Boys and girls think only of books and papers which are there given to them, but you must know that they are of far less account than the lesson, which is God's Word of grace and love to man. Never forget that that is divine truth, as it comes to

us from God through those whom the Holy Ghost moved to write it for us."

"Yes, we had such a good lesson to-day, about Peace with God," said Mary, "and our teacher made it very plain to us all."

"Well, what now are you going to do with all this truth of God?"

"We must remember it," said Charles.

"Yes, and tell it to others," said Mary.

"So far very good; but you must do even more than this, my children; you must lay it to heart."

"How does one do that, father?"

"Laying it to heart means that you not only believe what God says, but also feel that He says it to you, and that you try to use it for your own good."

It was time for family worship, but Mr. Bath asked another question.

"What else did you get at church and Sunday school, children?"

What else? What could it be? They both thought a little. Then Mary said:

"Besides the Scripture lesson and the sermon, book, and paper, I got several hymns and several prayers. Then, too, some solemn thoughts came to my mind, and I made some good resolutions. All these I received in the house and service of God."

"Now, dear children," said Mr. Bath, opening the Bible for worship, "I want to press home upon your hearts and minds the solemn question which I asked at the beginning, 'What will you do with what you got to-day from God?' You need not answer it to me; but give an answer to God when you kneel down to pray every day this week. He gives us all things, and He holds us to account for what He gives us."—*Kind Words.*

WHO ARE THE BEST BOYS?

A TRADESMAN once advertised for a boy to assist in the work of a shop, and to go on errands, etc. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy, boor, came either in the hope of a situation, or to see if an opportunity offered for a speculation.

The man, at a loss to decide among so many, determined to dismiss them all, and adopt a plan which he thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a boy who obeys his mother."

Now, my little friends, how many boys, think you, came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but two who could fearlessly come forward and say, "I obey my mother."

God gives food to every bird, but he does not bring it to the nest; in like manner he gives us our daily bread, but by means of our daily work.

Hart & Rawlinson
BOOKSELLERS

NOW PUBLISHED,
OF 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

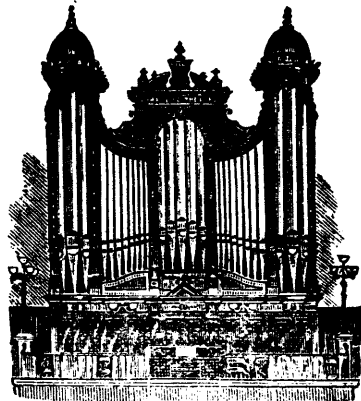
BOOK OF REFERENCE
FOR THE
USE OF MINISTERS AND ELDERS
of the Presbyterian Church in Canada.

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



Their premises are the most complete and extensive
to be found on this Continent, and having
abundant facilities as well as an experience 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

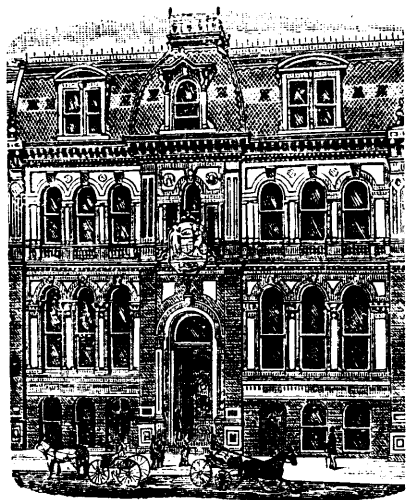
Atcheson, Topeka
AND
Santa Fe Railroad.

Prices from \$2 to \$10 per Acre,
ON
Eleven, Six, and Two Years Credit,
AND
33 1/3 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 left.
For Circulars, Maps of Kansas, full information as
to tickets and freight rates, apply to

BELFORDS, CLARKE & CO.,
General Agents for Ontario,
60 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.

Bankers { THE UNION BANK OF SCOTLAND.
THE HALIFAX & HUDDERSFIELD
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 principal
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 December.
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 VERNOY'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.

REDUCED FOR 1880!

A Valuable Premium given away to every Subscriber
to the Great Family Newspaper of the West,

WESTERN ADVERTISER
& **WEEKLY LIBERAL**
For 1880.

Balance of 1879 FREE to new
Subscribers.

SPLENDID PRIZES TO AGENTS.
BEST EVER OFFERED IN CANADA.

THE WESTERN ADVERTISER AND WEEKLY LIB-
ERAL is an eight-page newspaper of the largest class,
printed on good strong paper, and got up in first-class
shape. Its special features are a specially edited
Teachers' Department; Farmers' Page, edited by
Rev. W. F. Clarke, the best known and ablest agri-
cultural writer in Canada; Veterinary Department,
by Prof. Wilson, V.S., London, Ont.; Ladies' Depart-
ment, specially edited; Music, Pictures, etc.; Ori-
ginal Humorous Sketches, Temperance Record, etc.

In news, markets, editorial writing and reporting,
the ADVERTISER is second to none.

TERMS FOR 1880—\$1.50 PER ANNUM;
with copy of our Premium ANNUAL, free to every sub-
scriber for 1880. Balance of 1879 free to new sub-
scribers.

AGENTS WANTED.—We offer exceptionally
liberal terms this season. Write for particulars. Free
samples and "agent's package" by return mail.
Address all communications to

JOHN CAMERON & CO.,
ADVERTISER OFFICE,
London, Ont.

JUST PUBLISHED.

44 pp. Price 10 Cents.

DOCTRINES OF THE
PLYMOUTH BROTHERN.

By Rev. Professor Croskey, M.A., Magee College,
Londonberry.

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

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

Wherever Plymouthism is trying to get a foot-hold
within the bounds of Presbyterian congregations,
parties would do well to circulate copies of this pam-
phlet.

In quantities, \$8 per 100.

C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher

TO MINISTERS.

Marriage Certificates

NEATLY PRINTED ON

FINE PAPER, IN BLUE, GOLD & CARMINE

Mailed to any address, postage prepaid, at 50 cents
PER DOZEN; or TWENTY-FIVE for \$1.00.

ALSO

- MARRIAGE REGISTERS,**
25 CENTS.
- BAPTISMAL REGISTERS,**
75 CENTS.
- COMMUNION ROLLS,**
ETC., ETC., ETC.

C. BLACKETT ROBINSON
Jordan St. 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

30 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 excel-
lent. Maps and full information FREE. Address:
S. GILMORE, Land Commissioner, Salina, Kan.

FREE GIFT! TO ALL

who suffer
with **CON-
SUMPTION, ASTHMA, SORE THROAT,
BRONCHITIS, or NASAL CATARRH.**
I will send a copy of "MEDICAL COMMON SENSE";
free of charge. It is elegantly printed and illustrated;
144 pages, 12mo., 1879. It has been the means, in the
providence of God, of saving many valuable lives.
The book is invaluable to persons suffering with any
disease of the **Nose, Throat, or Lungs.** Send
name, with P. O. Address and six cents to pay cost of
mailing to **Dr. N. B. WOLFE,** Cincinnati, Ohio.

THE GREAT RISE IN WALL STREET.
The "Investor's Guide," with instructions and official
reports of the market. Sent free. Address T.
Patter Wight & Co., 35 Wall St., New York.

AN ELEGANT AUTOGRAPH ALBUM, con-
taining about 50 finely engraved and tinted
pages, bound in Gold, and 54 quotations, all postpaid,
15c. Popular Game of Authors, 15c. Clinton Bros.,
Clintonville, Ct.

TORONTO PAPER BOX CO.,
MANUFACTURERS OF
PAPER BOXES.

DEALERS IN
STRAW BOARD & FANCY PAPERS,
18 Wellington St. West, Toronto.
KILGOUR BROS., PROPRIETORS.
T. J. A. MACDONALD, MANAGER.

THE BELL ORGAN.

THE BEST IN THE WORLD.
LARGEST ORGAN MANUFACTORY IN
THE BRITISH EMPIRE.



Received Silver Medal and Diploma Provincial, 1871.
Centennial, 1876.
"Internat'nal " " Sydney, Aus., 1878.
"Silver Medal and Diploma Toronto, 1878.
"Only Silver Medal for Parlour Organs, Indus-
trial Exhibition, Toronto, 1879.

For Catalogues, address
W. BELL & Co.,
Guelph, Ontario.
41-47 East Market Square.

\$3 Printing Press

Prints cards labels &c. (Self-inked \$1) 18 larger sizes
For business or pleasure, young or old. Do your own ad-
vertising and printing. Catalogue of presses, type, cards,
&c., for 2 stamps. **Kelsey & Co., Meriden, Conn.**

AGENTS For the Pictorial Bible Commentator.
1,018 Pages, 475 Illustrations and Maps.
WANTED The most complete and comprehensive
Commentary on the entire Scriptures (in
one vol.) ever published. Price, \$3.75.
BRADLEY, GARRETTSON & Co., Brantford, Ontario.

PILEs cured promptly and
effectually by using
the **MEDICAL PILE RE-
MEDY.** Price \$1. Sent by
mail to any part of the Do-
minion. **HUGH MILLER
& CO., Toronto.**

THE DEAF HEAR

PERFECTLY, all Ordinary Conversation,
Lectures, Concerts, etc., by New Channels
Through the Teeth, to the nerves of hearing,
by a recent wonderful scientific invention—**THE
MAGNETIC PHONE.** For remarkable public tests
on the Deaf—also on the Deaf and Dumb—see
New York Herald, Sept. 28; Christian Standard,
Sept. 27, etc. It displaces all Ear-trumpets,
Size of an ordinary Watch. Send for Free pamphlet to
American Deafphone Co., 287 Vine St., Cincinnati, Ohio.

PRIZE MEDAL, PARIS, 1878.
**MAKE and SAVE
MONEY**
BY USING THE CELEBRATED
MODEL PRINTING PRESS

Any smart boy can readily manage it and do hundreds of dot
lars worth of work every year. It will save BUSINESS MEN
all their printing bills. Presses for Business Printing \$6 to \$20.
Card Presses as low as \$2. Rotary foot and steam power presses
\$20 to \$50, 7,000 now in use. Send 10 cents for handsome illus-
trated 224-page Instruction and Specimen Book, entitled
HOW TO PRINT
and copy of **MODEL PRINTER'S GUIDE**, with all the prac-
tical and J. W. DAUGHADAY & Co., Inventors and Manufac-
turers, 77 Chestnut Street, Philadelphia.
"The Model Press surpasses anything we ever expected. It has
about paid for itself in two weeks."—BENSON & MCGILL, Har-
well, Ga. "I would not take \$100 and be without the Model
Press. It has netted me in less than three months over \$2000.
As well as a Model Press." "No investment will pay as
well as my own business I have saved about
\$200 a year by its use."—B. J. BUCKNELL, Memphis, Tenn.

PUBLISHER'S DEPARTMENT.

PREMIUM lists were mailed on Tuesday to all who have written for them. We shall be glad to hear from any who may have been overlooked.

THE neatest looking periodical reaching our table is the "Queen's College Journal." It is in every way highly creditable to the editors, publisher and students.

We have already begun to receive club lists. The place of honour, so far, must be awarded to Sarnia, as furnishing the *first* list. From whence shall we have the *largest*?

ATTENTION is directed to the announcement of the London "Advertiser" in another column. The publishers are determined to extend their list for the "Western Advertiser" considerably beyond 20,000 names this season; and the chances are they will succeed. The paper is popular, low priced and ably conducted.

It will save the club agent annoyance, and ourselves no little trouble, if our rules are invariably complied with. One very important rule has already been broken in two or three cases. It is this one: "*Money must accompany list.*" When we ask compliance with this reasonable rule no reflection of any kind whatever is intended. We simply desire to guard against errors, save a good deal of trouble, and carry on our canvassing campaign in a business-like way. We are certain agents will aid in this matter.

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.

GET THE GENUINE ARTICLE.—The great popularity of "*Wilbor's Compound of Cod Liver Oil and Lime*" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvellous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilbor. It is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

MEETINGS OF PRESBYTERY.

KINGSTON.—Adjourned meeting at Clark's Mills, on Tuesday, 2nd of December ensuing, at one p.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.
GUELPH.—At Elora, on the 4th December, at half-past one, 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.
HURON.—In Seaforth, on the third Tuesday in January, 1880, at eleven a.m.
HAMILTON.—On the third Tuesday in January, 1880.
BRUCE.—In Port Elgin, on Tuesday, 16th December, at two p.m.

A MINISTER'S WATCH.

A highly guaranteed extra quality American Lever Watch of medium size, open face, with thick plate glass, in Silver Case, TWENTY DOLLARS; in Gold Case, SIXTY DOLLARS. Specially suitable for clergymen. Agents wanted everywhere.

Orders sent to the House shall have attention, where no agency is established.

ROBERT WILKES,
Wholesale Agent,
Toronto and Montreal.

DOMINION SCHOOL OF TELEGRAPHY.

Young men and women prepared for offices on either Commercial or Railroad Line, in the shortest possible time. There is no profession so easy and at the same time so lucrative.

For terms, etc., address

D. McMILLAN & Co.,
32 King St. East, Toronto.

Christian Conference.

TORONTO, 17th Nov., 1879.
DEAR BRETHREN IN CHRIST.—In the Providence of God the Rev. Geo. Muller of Bristol, England, has been visiting the various cities of Canada during the past few weeks, and has kindly consented to remain, and be present at a Conference of Christians to be held in SHAFTESBURY HALL, in this city, on the 10th, 11th and 12th days of December next. The Hon. Vice-Chancellor Blake will preside. The objects of the Conference will be to consider What the Bible Teaches, as to "The Second Coming of the Lord," "The Inspiration of the Scriptures," "Bible Study," and such other subjects as may be decided upon. Mr Muller will take an active part in the Conference, and give addresses on these subjects. The following well known ministers and others from a distance have promised (P.V.) to be present and take part in the proceedings: Rev. W. J. Erdman, Jamestown, N.Y., (and others to be heard from). Other brethren of this City and Province will also participate in the Conference. You are earnestly requested to make this Christian Conference a subject of much prayer. Please speak of it to other Christians, and if possible have it noticed from the pulpit of your church, and in the local press. A large gathering of ministers and Christian workers is expected. The subjects under consideration (which are of the deepest importance to every child of God), the presence of our beloved brother Muller, the promised presence of our blessed Lord, Matt. xviii. 20, and the teaching of the Holy Spirit, John xiv. 26, xv. 26, xvi. 13, 14, give us reason to believe that this Conference will be one of exceeding interest and profit, and bring great glory to our Lord and Master, even Jesus.

There will be a Prayer Meeting for guidance and blessing (over which Mr. Muller will preside), on Tuesday evening, December the 9th, at 8 o'clock. The Sessions of the Conference will be as follows: From 10 to 12 a.m., 3 to 5 p.m., each day. Evening Meetings at 8 o'clock.

We are yours in the bonds of Christian love.
S. H. BLAKE, S. R. BRIGGS, } Secretaries.
Chairman. W. P. CROMBIE, }

Friends out of the city expecting to attend the Conference will greatly oblige by intimating the same to S. R. Briggs, Willard Tract Depository, Shaftesbury Hall, Toronto.

T T T
186 Yonge Street.

This Establishment was opened in the year 1869, for the express purpose of supplying

GENUINE PURE TEAS

To the public at a moderate rate. Our success has been unprecedented. We supply families all over the country with great satisfaction. 20 lbs. and over sent, carriage paid, to any Railway Station in Ontario. Our Stock of New Season's Teas is full, and prices low.

Remember the address,
WM. ADAMSON & CO.,
DIRECT IMPORTERS, 186 YONGE STREET, TORONTO.

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.

PURE ROWNTRE'S
COCOA. 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.

UN DURHAM
X CORN
LD FLOUR.

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

OPENING OF THE COLLEGES.

Students attending College or University here will find it to their advantage to reserve their orders for their Winter Outfit of Clothing or Furnishing until they have visited our establishment. Our stock is now complete, and as usual is composed of fashionable and reliable goods. Students will receive the same liberal discount as in past years.

R. F. HUNTER,
Merchant Tailor and Outfitter,
Cor. King and Church Sts.,
TORONTO.



Pickering College!

TO PERSONS WHO WISH TO SECURE for their sons and daughters a thorough and practical education and to young men and young women who purpose preparing for Second and Third-Class Teachers' Examinations, or for Matriculation into the University, or into the Law Society, or into the College of Physicians and Surgeons, this institution offers peculiar advantages. Its special features are:

1st. Although endowed and maintained by the Society of Friends, it is open to young people of both sexes of all denominations. All students are expected to attend some place of worship, but it may be that which they or their parents or guardians select.

2nd. It aims to give a first-rate education at the lowest possible cost. The fees are only \$150 per annum, a proportionate amount for a shorter time; and they include tuition, board, washing, fuel, light, etc.,—every necessary expense except text-books.

3rd. Its curriculum and studies are precisely the same as in our best High Schools and Collegiate Institutes. But students attending this College have many advantages not to be obtained in most High Schools: such as board in College building, a reading room well supplied with the best current news and literature, comfortable study rooms, parlours, bedrooms, gymnasiums, playgrounds, etc.

4th. It is aimed to make the Scientific Department as thorough as possible. A very complete chemical apparatus has been purchased in Philadelphia, suitable for Second Class and Intermediate work. Every student in the department will be required to become a practical experimenter. Mr. Davis, the Science Master, is a Gold Medalist in Natural Sciences of the University of Toronto, and a thoroughly competent instructor.

5th. A Commercial Form is established in which students are thoroughly taught Commercial Arithmetic, Composition and Book-keeping. Any student in the Commercial Form may take any other subject in addition.

6th. Students who do not wish to prepare for any examination may take an optional course, and devote their time to special subjects.

7th. The means afforded for mental recreation are ample. Besides the reading room, there is a Literary Society which meets once a week, and a course of lectures by leading educationists and others will be delivered during the winter.

8th. The College building is so arranged that the sexes are separate except during recitations and in the dining-room. Boys and young men are under the charge of the House-master. Young ladies are under the charge of the Governess.

9th. The Committee and Officers hope to maintain a good moral tone in the school. A Bible class is held every Sunday afternoon. On Sunday evenings lectures on morals, character, and conduct are delivered by the Principal.

The management hope by dealing fairly and carrying out faithfully all that is undertaken, to secure a good class of students. None but those willing to do work for its own sake are invited to attend. The idle and vicious, after a fair trial, will be got rid of. There are no prizes, scholarships, or rewards; no marking system or competitive examinations.

For a copy of the "College Announcement," which contains information in regard to all the principal educational examinations in Ontario, and full particulars concerning the College, apply to

JOHN E. BRYANT, M.A.,
Principal, Pickering P.O.

E. N. FRESHMAN & BROS.,

Newspaper Advertising Agents,

COMMERCIAL BUILDING, CINCINNATI.

Are authorized to receive advertisements for this paper. Estimates furnished free upon application.

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.

BRODIE & HARVIE'S

Self-raising Flour,

Self-raising Graham Flour,

Self-raising Buckwheat Flour,

Self-raising Cornmeal.

Requiring no yeast, baking powder, or salt, and is always ready for use when wet. Manufactured by

ANDERSON & CO.,

91 CHURCH ST., TORONTO.

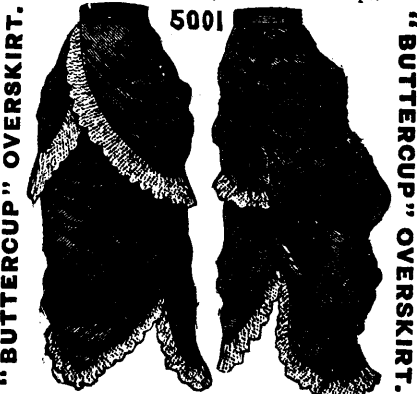
P.O. Box 1, 122.

SMITH'S
ILLUSTRATED PATTERN BAZAAR

One year, post-paid, \$1.

IMMENSE REDUCTION TO CLUBS.

2 Copies 1 year for \$1.50.—Only 75 cents each.
5 Copies 1 year for \$3.00.—Only 60 cents each.
10 Copies 1 year for \$5.00.—Only 50 cents each.
Getters-up of Clubs get one copy for a year free.
Sample Copy to show, mailed for 3 stamps.



"BUTTERCUP" OVERSKIRT.
5001
"BUTTERCUP" OVERSKIRT.
This Overskirt is one of the few designs which always has a graceful and stylish appearance, either in the rich or inexpensive material. The soft draping of the front is sure to find favor with the majority of ladies.—Pattern, with cloth model of it, mailed FREE on receipt of address and 3 stamps (or 10 cts.) See our Styles and test our Patterns.

A. Burdette Smith,
16 E. 14th St.,
NEW YORK CITY.
Send one stamp for our Large Catalogue.

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. The solution (not the Rebus itself) will be printed in the *Youth's Companion* of Boston, and also such winners' names as desire it. Send 24 cents (8 three-cent stamps will do) and get the book containing the Rebus.
Address R. W. SHOPPELL,
Bible House, New York.

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.