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VOL. 3.

TORONTO, FRIDAY, MARCH 12th, 1880.

No. 19.

## NOTES OF THE WEEK.

DURING the last year the Gospel was preached in one hundred towns and cities in China where it had not been previously heard.

DEAN STANLEY refuses to alter his decision in the matter of the proposed monument in Westminster Abbey to the memory of the Prince Imperial.

THE Greek Church is appropriating large amounts for missionary work in Japan. A Russian man-of-war has been specially detailed for the transportation of missionaries.

THE negotiations between Germany and the Vatican are at a complete standstill. Prussia, therefore, proposes to deal with ecclesiastical affairs in an independent manner.

IF the churches were as light and cheery, and open as often, as the theatres and saloons, young men coming to the city would be drawn to them as readily as they are now drawn away from them.

AN ardent evolutionist says: "How the universe ever came to exist evolution is as powerless to tell as any other theory." Why not, then, accept the words with which God's Holy Word opens and say with it, "In the beginning God created the heaven and the earth?"

THE Continental Committee of the Pan-Presbyterian Council propose to raise \$60,000, so as to add \$100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive \$300 a year. The Scotch have raised \$15,000 towards the amount.

Two Irish Catholic bishops are able, in this season of poverty and famine which has come upon their country, to send £850 to the Pope as Peter's pence. Could they not have found any needier recipients at home? Maybe Leo will return it. Couldn't he remit Peter's pence for a little while?

IN the Arcot Mission of the Reformed Church the missionaries extended the hand of welcome last year to over 5,000 persons who have abandoned the worship of idols and professed themselves Christians. On one Sabbath Rev. Jared Scudder baptized 307 and on the next 227 persons, converted from Hindooism.

THE desire to learn English is the great motive which induces Chinamen to attend Sabbath school and meetings, but, being brought thus under Christian influences, many are led to Christ. About twelve hundred reliable converts have been made already on the Pacific coast, many of whom have proved their sincerity by undergoing persecution for their faith. They find it harder to abandon the worship of their ancestors than that of their idols.

A REMARKABLE amount of personal liberty is now enjoyed in France. The Republican Government is strong, and feels it can afford to be tolerant. Legitimists and Bonapartists are, therefore, allowed to hold celebrations undisturbed, provided they disturb nobody else; and the prevailing benignity of the Administration has caused even some of the unpardoned Communist refugees in Switzerland to think of returning to their native land. At a meeting of the body held in Geneva, however, they have decided to remain in exile for some time longer, lest the officers of justice should not yet have forgotten their misdeeds.

IT is a good sign that pastoral visitation which has been in many places for years one of the "lost arts," is giving evidence of new life. It is good for the people, and it is of no less advantage to the pastor himself. Rev. W. M. Taylor, D.D., of the Tabernacle Church (Congregational), New York, at the close of a day spent in this way, writes in the "Christian at Work"

to his brethren in the ministry: "Brethren, preach the Word with all the earnestness and ability you can command, but neglect not the work of pastoral visitation, for if you do, you will be like one who seeks to row with but a single oar, and will go round and round in a routine circle instead of making steady progress."

DR. E. DE PRESSE writes of M. Freycinet, the present head of the French Cabinet, and a Protestant, that he is "a man of quick intelligence and resolute will, and he has also at command the talents of a true debater," and he adds: "He is one of the best business speakers we have—clear, animated, convincing. He proved himself a political orator of the first rank at the time of the debate on the return of the Chambers to Paris. No one can wield better than he the weapons of argument; no one knows better how to aim a blow at the enemy's unguarded side. He has continued the close friend of M. Gambetta after having been his most important ally in the war of 1871, and he can rely now upon his powerful support."

A MISSIONARY having lately returned to Berlin from Asia, reports an interesting discovery which he and two or three friends and co-labourers made in Galilee. In the mountains of Galilee, between Acca and Nazareth, and north of Shefa-Anner they found a village called Bucnah, which is inhabited almost exclusively by agriculturists, professing Judaism, who appear to have been there from olden times, and have no tradition of the exile by Titus. They are distinguished from their brethren in the east and west by several peculiarities: first, they speak only Hebrew and Arabic, not being acquainted with the Spanish or the German languages, as the rest of the Jews are; and second, that they limit themselves to agricultural pursuits without having any communication with others.

SIR GARNET WOLSELEY says: "I am in great hopes that the settlement effected in Zululand may open up that country to missionary enterprise; and although I, for one, should always be opposed to forcing upon any nation the Gospel of Christ, 'the Man of Peace,' one would rejoice more than I to see Christianity making rapid progress beyond the Tugela frontier of Natal. Such progress is not, in my opinion, to be secured by force, nor by bullying the Zulus, nor by Government interference. It can, I think, be only satisfactorily arrived at by the quiet, unassuming, and patient enterprise of really godly men bent on doing good work—by men who are indifferent to personal emoluments and to the profits of trading operations."

A CONSIDERABLE number of German Lutherans, some thousands in all, particularly in the province of Hanover, are reported to have left the State Church, and to have established themselves on an independent basis. The reason assigned for the movement is that the interference of the State is not confined to external regulations, but is felt, also, in matters of doctrine; and the members, while they respect the secular authority of the Government, are unwilling to have pastors imposed upon them with whose theological views they are widely at variance. The new churches are established avowedly on the American model. No State aid is sought or expected. The congregation choose their own pastors, and contribute the means for their support, and the churches are said to be in a very flourishing condition.

SPECIAL services on an extraordinary scale have been provided for among the Anglican churches of Brighton, England. The bishop of Chichester issued a pastoral inviting co-operation in the work of the mission, which was designed, he stated, to counteract the prevalent "frivolity and worldliness in the upper classes" and the "gross immorality in the lower classes" of the population of that town. The pastoral letter urged that, in view of the solemnity of the occasion, convivial meetings should be retrenched or suspended during the mission, and that employers

should close early each evening, in order that their assistants might attend the services. No less than twenty churches, including both Evangelical and Ritualistic parties, in response, arranged for separate missions, calling to their aid preachers from various parts of the United Kingdom.

THERE are in the regions of the great lakes in Africa countries quite as thickly peopled as many of the states of Europe. Stanley tells us of countries of relatively small extent, and which yet possess millions of inhabitants. When we shall have succeeded in making an approximate census of all the populations, we shall probably reach a figure considerably higher than the present estimate. German geographers suppose that Africa contains somewhat more than 200,000,000 inhabitants; the latest English publications estimate the population at 186,000,000 which for an area of 11,500,000 square miles gives an average of sixteen inhabitants per square mile, or a specific population 11½ times less than that of France. The suppression of the slave trade and the influence of European civilization may lead to an increase of population very rapid and very great. According to Belna, the negro regions are by far the most populous parts of the continent. If the populations are sparse in the desert parts, they are very dense in other regions. Thus, in the Soudan the population is estimated at 80,000,000, or about 53 per square mile; the town of Bida, on the Niger, has a population of 80,000 inhabitants. The population of East Africa is estimated at about 30,000,000, and that of Equatorial Africa at 40,000,000. One of the latest authorities divides the population of Africa as follows, among the great families into which ethnologists have divided the peoples. Negroes, 130,000,000; Hamites, 20,000,000; Bantus, 13,000,000; Fulahs, 8,000,000; Nubians, 1,500,000; Hottentots, 50,000. This would give a total population of 172,550,000. These figures are, of course, only approximate, and may be much modified by new and more precise information. The Bantus, for example, who according to F. M. Muller, form at least one quarter of the population of Africa, might be found to number 50,000,000.

THE Edinburgh Free Church Presbytery at its last meeting sat for several hours considering the overture proposed to be transmitted to the General Assembly by Dr. Moody Stuart, desiring the appointment of a commission to inquire into the theological teaching of the Free Church colleges. Dr. Moody Stuart was himself unable to be present, but in a letter to the Moderator he characterized the inquiry as a matter of greater moment than any that had ever been before the Church. Mr. Edward Thomson, of Free St. Stephens, moved the transmission of the overture. He alleged there was a widespread suspicion respecting professors in all the colleges together, and in replying afterwards, he said that they were not slow to speak out if heresy was believed to be in the Established or Episcopalian Churches, but when it came to be in their own they defended the men through thick and thin. Dr. McLauchlan seconded the transmission. The opposition was led off by Principal Rainy, who pointed out from the experience they had had with Professor Smith's case, what the result would be to the Church by the appointment of such a commission, which simply meant the libelling of other professors already suspected, while the Professor Smith case was yet in abeyance. He defended Dr. Davidson from the suspicion held regarding his writings in the "British and Foreign Evangelical Review," and asserted that the teaching in the colleges was the same as it had always been, according to his knowledge and experience. The Rev. Mr. Thomson, Leith, seconded the refusal to transmit, and after a long discussion, in which Sir Henry Wellwood Moncreiff, Professor McGregor, Dr. Begg, and others took part, the Presbytery divided, with the result of refusing to transmit the overture by a majority of 36 to 26. A motion by Mr. McEwan, calling in question the writings of Dr. Davidson, was held over till the ordinary meeting of Presbytery.



## OUR CONTRIBUTORS.

### THE RULE OF FAITH.

MR. EDITOR.—Permit me to give you a few thoughts on the above subject.

*Infallibility* is an essential mark of a genuine rule of faith. By revelation knowledge is communicated, while inspiration secures infallibility in the communication of that knowledge, so that faith rests upon the God of truth. Upon inspiration the rule of faith must stand or fall. The Jews may justly be blamed for many things, still they had a profound reverence for the Scriptures and always regarded them as the Word of God.

The Bible claims inspiration—"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "All scripture is given by inspiration of God." The Bible was written in different times and in a great variety of circumstances, still it is one whole; there may be apparent discrepancies, yet no real contradictions. This shews that it has had one author—that it is the Word of God.

Josephus says, "Every one is not permitted of his own account to become a writer, nor is there any disagreement in what is written—they being only prophets that have written the original and earliest account of things as they learned them of God Himself by inspiration."

The early Christians regarded the Old and New Testaments as of equal authority. Polycarp places Paul and David on the same platform. Justin Martyr assures us that Christians believe in the voice of God declared by the apostles of Christ and promulgated by the prophets. Irenaeus says: "We, following the only true God as our Teacher and esteeming His Word the rule of faith, always say the same thing respecting the same matters." In short, one and all of the early Christians believed in inspiration.

Is the Bible the only inspired document and consequently the only rule of faith? This Protestants affirm and Romanists deny. "We admit," says Rome, "that the Scriptures are infallible, and so is the Church, therefore whatever the Church declares through her official organ must form a part of the rule of faith—the infallibility of Scripture rests upon the authority of the Church." One party holds that the bishops in their collective capacity are infallible. Be it so—therefore all their decrees must harmonize. However, it may be shewn that this is far from being the case. The Council of Nice, A.D. 325, and of Ephesus, A.D. 431, decree that no new article forever shall be added to the creed of Nice; but the Council of Trent added twelve new articles. The Council of Constantinople, A.D. 754, condemned image worship, and ordered the immediate removal of images from all churches; but the Second Council of Nice, A.D. 787, decreed the re-establishment of image worship.

The predominant party holds that the Pope acting *ex cathedra* is infallible. Be it so then his teaching must agree with the Word of God. John XXII. maintained that the soul is mortal and perishes with the body; the Bible teaches that the soul is immortal. Innocent III. decreed that every one is bound to confess his sins to a priest; the Bible teaches that we are to make confession to God.

The great Lord Bacon being asked by King James whether he thought the Pope was Antichrist? replied that "It a hue and cry should be raised against Antichrist which should describe him by the character deciphered in the Bible he would certainly apprehend the Pope for him."

Is the Apocrypha of equal authority with the Bible? The Jews drew a rigid line between the Old Testament and the Apocrypha. "It is," says Josephus, "true our history has been written since Artaxerxes very particularly, but has not been esteemed of the like authority with the former by our forefathers, because there has not been a like succession of prophets since that time."

Christ and His apostles, while they quoted from almost every book in the Old Testament, never once quoted from the Apocrypha. The Bible stands alone as the will of God revealed to man. Every statement must be believed, not because we can comprehend or fathom its depths, but simply on the ground that it is the Word of God. The true Church, externally is divided into many branches, yet there is a unity in

the midst of multiplicity, they all agree on this fundamental point, that the Scriptures are given by inspiration of God to be the rule of faith and life, the only rule to direct us how we may glorify and enjoy God. On the other hand Rome regards Scripture as incomplete and obscure, and therefore requiring to be supplemented. The Bible is not the only rule of her faith, but with daring boldness she has put on a level with the sacred oracles many human productions. "We assert," says Bellarmine "that the whole necessary doctrine either concerning faith or manners is not contained explicitly in the Scriptures, and that consequently beyond the written Word of God is required the unwritten word of God, which is the divine and apostolical traditions." Rome has always been the enemy of the Bible. It is often said that Rome is now quite different from what she was during the dark ages; what is the teaching of Rome on the spread of the Bible during the present century? Pope Pius VII., in a Bull published in 1816, speaking of the Bible Society, declares "We have been truly shocked at the most crafty device by which the very foundations of religion are undermined." Pope Leo XIII. rails against the Bible Society as his great enemy—characterizes that Society "as strolling with effrontery throughout the world," as supplying the people with "poisonous pastures." Yes, Mr. Editor, give the Bible pure and simple to Romanists, give them the right of private judgment, and then Rome would have received a wound from which she could never recover. Dagon fell before the Ark of God, so will Rome fall before the Word of God which is the only rule of faith and practice. D. K.

Feb., 1880.

### PRINCETON.

This small town, the population of which is six or seven hundred less in the summer than in the winter, has a world-wide fame because of its great educational institutions. The impression one receives when observing a town with so many grand college and seminary buildings scattered over a few acres of land is so strange to an ordinary traveller that it assumes from the first an air of dignity. The following is an estimate of the buildings, etc.:

Number of buildings—not including the houses of the professors, of which there are a great many in connection with the colleges and seminaries—twenty four.

Value of each, from \$6,000 to \$150,000. Two at \$150,000 each; one of which is the "Stuart Hall," erected in 1878, by the late R. L. Stuart, of New York, and presented. Five at \$100,000 each.

The Seminary library contains 34,000 volumes and 8,000 pamphlets. The College library contains 44,000 volumes.

Annual expenses of Seminary, \$50,000. Annual expenses of College, \$110,000.

Real estate value of Seminary, \$1,020,000. Real estate value of College, \$2,000,000.

College was established in 1746, and Seminary in 1811. Only three older colleges in America, viz.: Harvard, established 1636, "William and Mary," 1696; Yale, 1701.

It commenced with one professor, Dr. Alexander, and its first graduating class was three. Since then over 5,000 students have graduated at the College and over 3,000 at the Seminary, and the Seminary now stands second only to Union (N.Y.) in America, in regard to the number of students attending, viz., 135.

Dr. McCosh is the eleventh President in the College, and since 1868 he has collected over \$1,000,000.

Number of Professors and Tutors in the College 31.

Number of Professors and Tutors in the Seminary, 7.

A STUDENT.

### REV. MR. MACKAY HOMEWARD BOUND.

MR. EDITOR.—We came on board this steamer at Hong Kong, 14th inst., and set sail on the morning of the following day; and after a fine run of four days we were lying in the Singapore harbour at the southern extremity of the Malay Peninsula.

Before daybreak of the 21st we were again gliding through the deep blue waters up the Malacca Straits and at midday on the 22nd we were in sight of the beautiful island "Penang" and soon cast anchor in a lovely bay. On the evening of the same day we steamed out and struck a westward course bound for Point De Galle, where we will ride at anchor to-night for the magnificent coast of Ceylon has been in sight

for several hours. We leave this ship there and wait for another bound for Madras and Calcutta, so I will post this letter as soon as I step ashore on Ceylon's Isle. The name of this steamer means "Empress of India" and she was built two years ago at Greenock. She is the largest in the Peninsular & Oriental fleet, being 412 feet in length; 50 feet in breadth, and upwards of 20 feet in depth. She is a mail steamer and makes thirteen and fourteen knots easily. Her captain is commodore of the fleet.

She has forty Europeans; thirty negroes from Zanzibar; one hundred Mohammedans from Bombay; and six Cantonese from China, making up her crew. The Europeans are the officers, quarter-masters, boatswains, wheelmen, bakers, stewards, also purser, butcher and doctor. The negroes are the stokers and are called "seedy boys." The Mohammedans are the sailors and are called "lascars." The Chinese are the carpenters and are called "Johns."

The "lascars" are lazy, dirty and worthless. They eat rice and curry with their black, greasy hands and are no comparison to the Chinese passengers on board for cleanliness in eating and cooking. There were three hundred of the latter to Penang.

The European passengers are few indeed, one is a namesake of my own from Java, but was born in the north of dear old Scotia.

Those on board don't seem to care about the judgment to come. One swore at me and called me everything vile, but inside of an hour he called me to his cabin, begged of me in tears to forgive him, and asked me to pray there and then for him.

O what we have to endure for Christ, even from our own countrymen. Indeed, I won't conceal it, I have not a bit more regard for a European than an African, provided the latter trusts *solely* in the Lord Jesus. The *contempt* some Englishmen out in the east shew to all natives is *contemptible*. The Great and Almighty Creator of all nations makes no distinctions.

It seems long since we left dear Formosa, beloved converts, and my noble fellow-worker, Mr. Junor. O pray for him and the work of Jesus in North Formosa.

Wishing your paper and all your work great success, I am, etc.

G. L. MACKAY.

Indian Ocean, Peninsular & Oriental Steamship "Kai-sar-I-Hind," Jan. 26th, 1880.

### HOME AMUSEMENTS.

MR. EDITOR, A considerable number of letters have appeared in the columns of THE PRESBYTERIAN lately, anent the question of Home Amusements, which I have read with no small degree of interest. In your last issue one appears signed by "A Layman" which I regard as being both unmanly and unfair, and I cannot refrain from saying a few words in reply to it. The inferences sought to be drawn by "A Layman" I consider both misleading and pernicious. He seemingly assumes that the force of example and the placing of temptation in the way, have little power in leading young people astray; but on the contrary he assumes that when persons fall into sin it all proceeds from an inherent disposition to evil in the individual. I think few will accept this doctrine *in toto*. "A Layman" goes on to say that "If we were all disposed to draw long faces and shut pleasures of a rational kind forever from our social circle, moon about and speak scriptural phrases, we should become a community characterized by miserable cast, and our manliness itself would droop and die, our strength, both mental and physical, would slowly vanish away, and we should become objects of pity indeed." The force of the above sentence lies in the words "rational amusements." "A Layman," however, seems to take it for granted that if card-playing and dancing were banished from our midst we would be literally stripped of "rational amusements." His inference, carried out to the conclusion he seeks to place upon it, would constitute a direct thrust at the ministerial body—they being the highest representative type of the influence and power of Christianity among men. A very good method of arriving at a correct conclusion in regard to any matter is to compare results from known *data*, and I would ask "A Layman" where he will find a class of men that will compare with the ministerial body as regards social culture, refined taste, genial and cheerful demeanour and intellectual powers, in short where will he find so many of those qualities which are necessary to constitute our

Ideal of the real gentleman and a true type of manhood. According to "A Layman's" views we would be led to expect them to be mere pygmies filled with cant, and in a state of mental and physical decay. On the other hand look at the votaries of the ball-room, and what do we find? Instead of a pure heart and tongue, we more frequently find an easy lewdness of expression combined with a love of fashionable and worldly vanity. I think it will be generally conceded that refinement and grace of manner are not developed in the ball-room but are the result of proper intellectual and moral training, accompanied with good common sense. "A Layman" also infers that those who court the "Muses" are wasting their time, therefore the works of Cowper, Scott, Milton, etc., which have done so much to instruct and elevate mankind, are the result of wasted time, no better spent than in the giddy dance. I would here observe that those very persons who claim so wide a license for themselves, are generally among the foremost to criticise and condemn, and shew a want of toleration of, like conduct on the part of their minister. I would like to hear an explanation why a claim to so wide a distinction of privilege should be set up between pastor and people, in regard to Home Amusements. In conclusion it is to be regretted that "A Layman" should assume that Presbyterianism justifies and upholds such a course of conduct as that advocated by him.

ANOTHER LAYMAN.

Sutton, Feb. 23rd, 1880.

MR. EDITOR,—More valuable is the testimony always of those who can speak of that which they have seen than of those who have only heard by the hearing of the ear. Before putting away childish things the writer was very fond of dancing, but having found that which gives happiness true and lasting, such an amusement was gladly relinquished, and my experience is that the instances are few indeed when it is not carried to excess. As noticed by one writer in the present discussion, the evil, and it is a great one, is to draw the mind away from everything sacred, which must be manifest to all who are interested in the spiritual welfare of those around them, and also from the fact that so many congregations of the Presbyterian Church are lamenting the very small number of young men brought up within her pale who come out on the Lord's side.

That skating, which may come under the above heading, has the same tendency was forcibly impressed on my mind while witnessing the gaieties of a carnival, and when I thought of the time and means spent in devising the brilliant costumes, when I saw so many church members eagerly watching and admiring the contestants, and when I saw the children of some of the office-bearers taking an active part and even rivalling the veriest worldlings and devotees of pleasure, the exclamation rose to my lips, "Little wonder the remarks so often heard are made, why ask us to make a profession of religion when those who do act just like those who do not." The associations of such places should be enough to deter a Christian from indulging in such scenes, and the question kept repeating itself, "What are you doing here for God's glory? can you find enjoyment where the avowed enemies of your beloved Master find theirs?" I left the rink with more pain than pleasure, resolved that if it was the first, it should also be the last visit to the rink on such an occasion, fully convinced that lending my approbation by my presence was equally as culpable as participating in the exciting games. The "almost frozen" condition of the gay masqueraders at the close was highly suggestive of the beneficial results, if any, flowing into the hands of the doctor or apothecary.

Oh, if Christian parents were deeply conscious of the responsibility devolving on them in the care of souls committed to their trust, if they would only take the same trouble and expense to provide their families with innocent amusements that they do for more doubtful ones, and if they would give the matter their earnest and prayerful consideration viewing all in the light of eternity, methinks they might soon exultingly cry, "Who are these that fly as a cloud and as doves to their windows!" "Only faith's possession of the better portion can wean our hearts from the worse." Let us beware of setting up our own judgment as to what is right or wrong; a "Thius, saith the Lord," should be our rule in all things.

Can a partaker of the divine nature go where he cannot ask the presence and blessing of God to accompany him, can he spend hours and hours in selfish gratification when he knows all his time belongs to his Master, and can he court the friendship of, or be at home with, the world, or delight in its pleasures and be a follower of Him whom the world hateth? Nay verily; hear His words, "Whosoever, therefore, will be a friend of the world is the enemy of God."

When the believer's love to Jesus is genuine, when he loves to meditate upon and hold communion with Him, and when he is desirous of promoting His cause and interest in the world, ever living nearer and nearer to Him, there will be no desire for seeking amusements in the world's recreations, for as his life is a hidden one in Christ, so has he many secret joys, and delighting himself in God, will drink of the rivers of His pleasure which flow forever more. E. B.

LIBRARIES FOR OUR RURAL POPULATION.

MR. EDITOR,—Having taken charge of a mission field on the Hastings road, I find myself in the midst of a reading people. Several families have six and eight children at home, and I desire to bring within their reach such books, for instance, as the Pure Literature Society sends out to the world. Several years ago, a gentleman visited one of my elders; he was connected with a Sabbath school in New York, and as they were about to replenish their library, he asked my friend's acceptance of about some sixty volumes, which was a great boon to the children in these parts. They have been read and re-read, and I have wondered whether any other congregation is in like circumstances, who would like to exchange sets of books to mutual advantage.

In England the Village Loan Library is an old institution; perhaps the time is near for Canada to make its acquaintance.

Many of your readers take more periodicals than they bind up into volumes; might I whisper to some of these, how glad my people would be to have the privilege of reading monthly parts, or volumes, of such books as the "Sunday Magazine," "Sunday at Home," etc., etc. When thoroughly perused I would undertake to send them farther afield. H. T. MILLER.

The Ridge, North Hastings, Feb. 20, 1880.

MIRACLES AND DR. FARRAR.

MR. EDITOR,—I would like yourself or some of your readers to give an opinion upon the following passage upon miracles taken from Farrar's Life of Christ, pp. 168-9:—"What is gained—in what single respect does the miracle become, so to speak, easier or more comprehensible—by supposing with Olshausen, that we have here only an accelerated process of nature; or with Neander (apparently) that the water was magnetized; or with Lange (apparently) that the guests were in a state of supernatural exaltation? Let those who find it intellectually possible, or spiritually advantageous, freely avail themselves of such hypotheses if they see their way free to do so: to us they seem not 'irreverent,' not 'rationalistic,' not 'dangerous,' but simply embarrassing and needless. To denounce them as unfaithful concessions to the spirit of scepticism may suit the exigencies of a violent and Pharisaic theology, but it is unworthy of that calm charity which should be the fairest fruit of Christian faith."

The quotation, I think, is long enough to do the author justice in the case. Now the above appears to me to be all of a piece with Canon Farrar's latest deviation from Scripture doctrine. Is not this the "calm charity" which in a sinful world will produce stagnation and death? The wisdom which is from above is first pure and then peaceable. Many of our people are reading the above and similar passages from Canon Farrar's book, and I want to know how we are to regard them.

PRESBYTER.

"CHURCH HOP."

MR. EDITOR,—In the Collingwood "Messenger" of Jan. 30th, there is an article headed, "A Church Hop," and the said "hop" or dance is spoken of and commented on, as connected with the Presbyterian church of Emerson. Allow me to state that no such "hop" ever took place in Emerson, and no Presbyterian that I am aware of ever sent any such notice to the editor of the "Emerson International." "One man can start a lie, but a thousand men cannot stop it." I am afraid that the old saying will be true in this case.

As to "Pembina Hall," where the "hop" is said to have occurred, I know of no such place in Emerson.

In addition, and in order to throw a little light upon a dark subject, flaunted over Canada by the Collingwood "Messenger," I may state that in the United States, and in the territory of Dakota, is a rising village called Pembina. In it is a Presbyterian church recently erected. In it Mr. Taylor, United States Consul in Winnipeg—a man widely known and greatly respected—delivered a historical and geographical lecture, connected with his experience in the Red River Valley and the North-West. It so happened that on the same evening a "hop" took place in the Free Masons' Hall, Pembina, and an editor, more profane than devout, more infidel than Christian, to do something "smart," in his notice, latched on the dance to the Presbyterian church. The "hit" was intended, I presume, for those church-going people that in the exercise of their Christian liberty, keep away from dances, card and billiard tables, saloons, horse races, brothels, and theatres. The Christians had as much to do with the dance as they had in getting up and sustaining the saloons of Pembina.

I am happy to state that both in Emerson and Pembina, the Lord hath given us such favour in the sight of the people that, as a church, we have had no need, financially, to resort to dances, neck-tie socials, tableaux, grab-bags, or female exhibitions, with canvassing for election cakes—things grieving to the Holy Spirit, and a disgrace to our common christianity.

As the above are the facts, I ask the Toronto "Globe" and Montreal "Witness" kindly to copy—also the Collingwood "Messenger," that the plaster may cover the wound. JOHN SCOTT, Pres. Miss.

Emerson, Man., Feb. 17, 1880.

[NOTE.—We noticed the article referred to at the time, but considered it unworthy of notice. It is long since we have been led to be neither surprised at, nor in the slightest degree influenced by, what is either done or said by certain members, we are sorry to say, of the Fourth Estate. The number of such, however, we are glad to think is not very large.—Ed. of C. P.]

CURLING.

MR. EDITOR,—Some one writes to ask if it is legitimate for a minister to play in a curling club composed of persons of various denominations and some of the baser sort.

I do not profess to be able to be a judge of so momentous a question, being neither a minister nor a curler; but I feel inclined to ask, in turn, two or three questions:

First. Does he mean to ask if it is lawful for a minister to play in any but a Presbyterian curling club? If so, I have never heard of one.

Second. Is there anything intrinsically wrong in curling, or is it an innocent, healthy and bracing exercise, calculated to give the healthy mind in healthy body which should produce healthy sermons?

Third. If it is a harmless and invigorating recreation, have we any reason to suppose that Christians are not to engage in perfectly harmless and even beneficial things along with others who may not even be Christians—for I suppose your correspondent would hardly blackball men for belonging to some other branch of Christ's Church? Well, what do we find said of the minister's Master? Was it not a reproach against Him that He "ate and drank with publicans and sinners?" Did not those who looked upon themselves as the only orthodox children of Abraham, consider it as unpardonable that he should, for instance, go home with Zaccheus to dine? And is not the disciple to be as his Master—not greater and more punctitious? Is it not for every man to consider whether, in mingling with worldly men, he is most likely to injure himself or to benefit them? And if any Christian should be able to do the latter, should it not be a Christian minister? Having given your correspondent this short catechism to ponder, I am, etc., M.

THE names of twenty-nine ladies appear in the list of candidates who passed the matriculation examination at the London University in January. Two of them are in the honours division, and one of these, Alice Elizabeth Lee, of Bedford College, London, is at the top of the list, but is disqualified by age for the first exhibition. Seventeen ladies passed in the first division, and five in the second division.

## PASTOR AND PEOPLE.

### THE MYSTERY OF THE GOSPEL.

When we speak of anything that we cannot explain we call it mysterious. Many things in nature are mysterious. In a sense the whole world and all connected with it, as life, death, birth, growth and decay, however common and familiar they may be, is a mystery. There is no subject we can exhaust, no matter we can fully explain, everything has a *terram*. It is allied to something else, and that to another, branching out into the infinite. If it is so in nature, we may expect the same in the Gospel. The subject is God, man, and redemption. Though the Gospel be a revelation, and on one side comprehensible, yet the more we study it the deeper we go, the more we cry out, "Oh, the depth!" Everywhere there is a background of mystery. Infinity meets us on every side. Even time itself, which seems so definite, merges into eternity.

St. Paul was very zealous to make known the mystery of the Gospel. To himself it had been a revelation of light and life, and what it had been to him he knew it could be to others. But to many who have heard the Gospel it is still a mystery. It is one thing to hear, and another to know. We speak of the mysteries of a trade or profession, and often we know a great deal about them without really knowing them. A mystery is not known till what it conceals is fully revealed.

To know the mystery of Christianity is not then to know some abstruse doctrine. It is not to give consent to some incomprehensible propositions resting on some supposed external authority. It is to know and realize what is plainly taught in the Gospel. It is to feel the truth of what is revealed, to have a sense that we have come out of darkness into light, to know that God is a Being of the greatest perfection, that He is manifested in Christ, the perfect man, that we may be delivered from all sin and conformed to the divine image. And the more earnest we are to learn, the more we shall know, the better we are, and the more the mystery shall be revealed to us. St. Paul, writing to the Corinthians, says: "We speak of the wisdom of God in a mystery, even the hidden wisdom which God ordained before this world to our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But as it is written—eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, even the deep things of God."—*Good Words*.

### THE WALDENSES.

Various accounts are given of the origin of the Waldenses. Even the name is involved in obscurity. And this is a strong presumptive proof of its great age as a Church; reaching back to the dawn of authentic history. Their own historians claim that they have existed as a separate people, holding the true faith from the earliest ages of Christianity. Some date their origin to Claude, Bishop of Turin, in the ninth century. So Peyrani told Napoleon at Turin, in 1805. Some, more ambitious, claim an origin with Vigilantius—in the fourth century—while others contend that they received the gospel from Paul himself.

Whatever origin is assigned them, as a Church, it is certain that from the early ages of the Church there has existed, in the Cottian Alps, a people who held the doctrines of Christianity in a purer form than their papal and persecuting neighbours. These people were variously known as Waldenses, Vaudois, Valesi, etc., a name given them from the fact that they inhabited valleys (as Vallis or Vaux signifies). But more recent, and probably more trustworthy historians, have derived their name and origin from Peter Waldo, a reformer of the twelfth century, who lived at Lyons, in southern France.

This man, it seems, was blessed with more religion than was tolerated in the Papal Church, which first tried to silence and afterwards excommunicated him, for holding and teaching the truths of Christianity, as he found them in his French Testament. Driven from Lyons, he retired to the mountains, as a place of security, giving his name to a numerous following, known as Leonisti, Sabatati, Waldenses, etc.

Whatever the historic origin of this ancient Church,

it is certain it long antedates the Reformation. For, taking the most recent date assigned by modern historians, it is now seven hundred years since Peter Waldo began his preaching at Lyons—and organized the sect that took his name. But I think it not doubtful that the Waldenses of Piedmont had a name and a place long before Peter Waldo lived.

This ancient Church, from the beginning, has occupied three small valleys on the southern slopes of the Cottian Alps, in northern Italy, at the very sources of the River Po, among almost perpetual snows.

This very location has been one great reason why they have so long survived the bloody persecutions they have suffered. The fastnesses of the mountains, with their caves and "munitions of rocks," have furnished them refuge from the fiery hand of priest and prelate when every other human help failed. Lying between France and Italy, they speak the languages of both countries, and publish their papers in both French and Italian.

For seven hundred years the history of this Church has been written in blood. They enumerate not less than thirty-six persecutions by the civil and ecclesiastical authorities of the Church of Rome. Their poor valleys have literally fattened on the blood of martyrs. Nearly every rock is a monument of some murdered saint; every meadow witnessed executions, and every village and hamlet has its roll of martyrs.

From A.D. 1198, when Otho commanded the Bishop of Turin to "exterminate the heretic Vaudois," down to the last century—a period of nearly seven hundred years—they have been the victims of the most relentless fury, on account of their religion. Paul seems to have had them in his eye when he wrote the last part of the eleventh chapter of Hebrews. In one of these persecutions—in 1685, when Louis XIV. revoked the Edict of Nantes—two hostile armies were sent to exterminate them, and three thousand were put to death, ten thousand imprisoned, and three thousand children taken away to be raised by Catholics. The news of this bloody persecution aroused the civilized world, and many nations remonstrated with the papal powers in strong terms of disapproval. Cromwell sent an envoy to protest against it, and raised a large sum to relieve the sufferings of those who were not destroyed, but whose homes were burned and country devastated. It was then that John Milton wrote that immortal ode a prayer to God which has at last been most appropriately answered

"Avenge, O Lord, Thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;

Their martyred blood and ashes sow  
O'er all the Italian fields where still doth sway  
The triple tyrant; that from these may grow  
An hundred fold, who having learned Thy way,  
Early may fly the Babylonian woe!"

Since 1826, their condition has been improving, until now, by decree of their king, they enjoy equal rights and liberties with all his Italian subjects.

God has graciously and wonderfully preserved this "remnant" who never "bowed the knee to Baal," until they have seen all temporal power wrested from their bitter persecutors, and religious liberty proclaimed at the very doors of the Vatican. Coming forth from their native valleys, the Vaudois have spread all over the Italian plains, establishing churches and mission stations in almost every part, and are today selling the Bible and preaching the Gospel in the city of Rome. So has God saved this faithful "little flock" for so great and blessed a destiny.

As to its doctrines and ecclesiastical polity, the Waldensian Church is essentially Presbyterian. Their consistory is similar to our church session, and is composed of the pastor and the elders, with deacons who have care of the poor. The elders are nominated by the congregation, elected by the consistory and regularly installed, and charged with the spiritual oversight of the flock. They hold the *parity* of the ministry, their pastors all being equal in authority. They have regular Synods, with power of review and control, as in our Church courts. This Synod takes the place of both Presbytery and General Assembly, due, perhaps, to their small numbers and restricted territory. This Synod is composed of all ministers who are pastors or professors in their colleges, and two elders from each parish.

But these two elders cast but one vote, making it essentially the same in principle as our own government. The Synod elects one of its ministers as Moderator, who holds his office until the next regular meeting. He has no inherent right of ordination, or

any power beyond that of a presiding officer, which power expires with the appointment of his successor. Their ordination is performed by the ministers, and is precisely similar to that practised by the Presbyterian Church. Their candidates for the ministry were required to "get by heart all the chapters of St. Matthew and St. John, with all the epistles called canonical, and a good part of the writings of Solomon, David and the prophets." They received their call from the people, and were ordained by laying on of hands. Such was the government of this Church, as long ago as A.D. 1120, and is to-day, after seven hundred and fifty years, essentially Presbyterian.

In doctrine, the Waldensian Church is thoroughly Calvinistic, holding the same system of doctrine afterwards so fully and ably expounded by John Calvin, and held to-day not only by the Presbyterian Church, but by a vast majority of all professing Christians. Among the doctrines which this ancient Church has always held and defended with its blood and treasure, we may mention, "God's sovereign, unconditional election, justification by faith alone, through the imputation of Christ's righteousness, Sanctification by special power of the Holy Spirit, and the final perseverance of the saints."

They have always rejected the Popish doctrines of the mass, purgatory, worship of the Virgin Mary, of saints and images, the holy water, vigils, etc.

Such is a brief outline of this ancient Church of God, whose full history would fill volumes. It lives to-day, the oldest evangelical Church of God on earth, and richly deserves the honour that men and God have put upon it. It is the "burning bush" of the Church, burning through all the centuries, yet unconsumed. When "darkness covered the land and gross darkness the people," the light of its undimmed lamp shone forth amid the universal gloom, beautifully illustrating its own ancient motto, "*lux lucet in tenebris*."

If martyr spirits receive special honours in heaven, as we are led to believe, this Church will have a larger proportion of honoured dead in the presence of God than any other. In its fidelity to the truth, in its patience in tribulation, in its fortitude under persecution, in its zeal for God's service and its self-sacrificing spirit for the cause of the Gospel, it sets an illustrious example to all Churches of Christendom. These are the virtues God loves, honours and rewards. Would that all of His people were inspired with the spirit of this heroic martyr Church. Then His kingdom would soon come and His will be done in earth as it is in heaven.—*Christian Observer*.

### "THIS SEAT IS TAKEN."

We learned to be familiar with the expression during a short trip to the mountains last summer. For nearly fifty miles, two ladies succeeded in warding off travellers who sought the shady side of the car, and the seat in front of them was the convenient receptacle of their baggage, while their attendant gentleman, if, indeed, he was not a myth, must have had convenient accommodations in the smoking car.

Presently, however, an uncouth looking individual, who had been standing and silently making observations, quickly removed the baggage and turned the seat. The astonished ladies paused in their conversation to each other, and raised their hands as if in remonstrance, but it was too late; the thing was quickly and quietly accomplished, and the two foreigners who were seated there *seemed* to understand no words or gestures. Public opinion, in that car at least, sided with them. "I'm glad of it," was the expression in looks, where no words were spoken.

Near by was seated another lady, half of whose seat "was taken" by her own bundles. She took the first opportunity to invite a passing lady to share it with her, evidently fearing that she might be obliged to endure a less desirable companion.

Arriving at one of the mountain hotels, the only signal for meals seemed to be the opening of the dining-room door. The room not being large enough for all, those who were not on hand were obliged to wait. Next day, the new comers were in first; but as some of them were about to be seated around a table designed to accommodate seven, one young lady rushed up, exclaiming: "This seat's taken, and this, and this." She evidently wanted the whole table for her party, but one gentleman was not so easily baffled. "I don't know who has taken it," he quietly remarked, as he seated himself by his wife's side, "the clerk gave it to me yesterday, and we sat here



this morning undisturbed." The young lady was speechless, but her withering looks failed to disconcert the gentleman, whose polite attentions to all at the table succeeded at last in drawing even from her puckered lips a reluctant "thank you."

"Cars all ready for Franconia Notch," shouted the conductor; and sure enough, they seemed to be all ready, for as the crowd entered, not a seat was available. One person was guarding four, others one and two; the aisle was uncomfortably crowded. "This way," said the conductor, "room in the palace car for those who are standing." The engaged seats were at a discount (plenty of room now), but the conductor insisted that they should be retained by their occupants, and all were made comfortable.

"Do as you would be done by," is as good a rule when travelling as elsewhere. *Congregationalist.*

#### HOW TO HEAR.

A great deal is now said about how ministers should preach. Let us think a little how the people should hear. We are required to take care not only *what* but *how* we hear. Some people hear in vain. They do not prepare their minds before hand, but go to the sanctuary as the giddy multitude go to a place of amusement. They are entirely influenced by curiosity, and running from place to place after great men, exalt the messengers but neglect the message. Others do not listen so as to understand and remember. They seem to think that simple hearing will, like digestion, circulation, and respiration, do them good without attention. And then there are not a few who do not hear for themselves, but for their neighbours. It is their constant effort to apply any striking remark that is made, to others, not imagining, that if not intended for, it is at least suited to, themselves.

One who would hear profitably, should lay aside every temporal concern. He should leave the business of the world behind, and go from his closet to the house of God after having prayed for a blessing upon himself, his pastor, and his fellow-worshippers.

He should hear without prejudice. Prejudice, like the jaundice, diffuses its own colour on every object that it surveys, and he who goes to the church under its influence, either against the preacher, the people, or the doctrine, will be sure to miss a blessing.

He should hear regularly. Every skilful pastor, as he has some order in each discourse, has also some arrangement of themes which he regards as necessary to success in his ministrations. He studies "rightly to divide the word of truth." Although he may be said to draw the bow at a venture, it is only so, as to result, not as to design. Unless, therefore, it is not important to receive the separate and united influence of the combined truths and principles of the Word of God, and to prevent a spiritual impulse of one discourse spending itself before it is followed by another, such a pastor should always be heard where no providential hindrance intervenes.

He should hear with faith. It is said of the Israelites in the wilderness, that "the word preached did not profit them, not being mixed with faith in them that heard." Faith in the precepts will lead to obedience, faith in the promises will afford encouragement, and faith in the threatenings will inspire with a sacred dread of offending, but where there is no faith there is no profit,—worse still, there is actual loss, for the soul in such a process loses its susceptibility of impression from divine truth, and becomes confirmed in unbelief.

#### DOUBTS FROM THE PULPIT.

Rightly to divide the word of truth is the Christian minister's special mission. It is not my purpose captiously to criticise men who sustain the exalted position of ambassadors of Christ. And yet, perhaps, a few honest words from the pew, in the spirit of kindly sympathy, may be the means of correcting an evil which, if persisted in, must weaken or injure the work of the pulpit. The people who go to church do not care anything about the difficulties that surround the exegesis of *this* or *that* passage. Neither do they care to know what the Greek or Hebrew of it may be. It is undoubtedly necessary that a minister be versed in these languages, but the pulpit is not the place for quotations from the original. There is a popular tendency to discuss in the pulpit mooted passages and mooted questions that have in themselves no practical bearing upon the great issues of life and death to the

soul. Within the last few weeks church-goers in the city in which we write have returned from public preaching perplexed with unnumbered difficulties.

Passages that for a lifetime have been accepted in the old orthodox fashion are suddenly deprived of all their sacredness, questionable hypotheses taking the place of what was before an undoubted fact. Modern Rationalism shews its insidious hand nowhere more markedly than in the dialectic tendency of our pulpits. It is not that popular misconceptions are corrected, nor that prevalent errors are exposed, but there are withal needless expositions of the most recondite and abstruse questions of theology—questions enshrouded in a cloud of metaphysical opacity, the discussion of which produces no benefit to the Church, nor aids in the conversion of a single soul. I would not for a moment have the minister forsake the didactic character of his preaching. My only plea is that he rise above the trifling inaccuracies of text and translation, above the influence of critics and exegetes, and present to the people life, life—eternal life.

It is much to be feared that in our namby-pamby age, an age of luxuries and elegancies, not only are we physically deteriorating, but the quality and style of our preaching is vastly more accommodating to the errors and foibles of modern civilization than the plain, homely and soul-cutting truths presented by our forefathers. The minister needs to preach the truth as one having authority. He minifies the value of his high commission by labouring to reconcile the scientific and textual difficulties suggested by Rationalistic sceptics. Church-going people have little patience with many theological distinctions. They prefer, as a rule, the plain, unvarnished Gospel, fresh with the inspiration of Calvary, unalloyed with the lemmas, dilemmas and trilemmas of theology.

To preach the Gospel unostentatiously, to enunciate the evangelical truths of our religion, to give to a perishing world the bread of life, is a glory to be coveted. There are not wanting historical examples of manly heroism among God's ministers. Behold Elijah, alone against the prophets of Baal; John the Baptist against Herod; Paul before Agrippa; Athanasius *contra mundum*; Huss before the Council; Luther before Emperor and Diet. Austere these men are sometimes called. Thus uncompromising integrity has ever been designated. Yet this masculinity of character is the type of preacher which this age, with its unparalleled corruptions, especially demands.

Let the light shine from history and commentary; gather the golden kernels from Alford, Ellicott, Lange, Hengstenberg, and the fathers; but from the sacred desk let there be no concessions to science, no compromising with the refinements of society, and above all, no hesitating interpretations.—*Philadelphia Presbyterian.*

THE Sabbath rests on the Fourth Commandment. Take away that foundation, and there is no Sabbath, except the vague and visionary one derived from tradition and physiology. Those "ten words" which God wrote with His own finger (whatever that may mean, it certainly is something supernatural) and ordered to be preserved as the central object of care in the innermost sanctuary could not have been for the Israelites as a nation, but as the Church of God. That Church is one, down to the judgment day. These "ten words" are not to be abrogated, but maintained; not always to be shut up in an ark (that would do only when the Church was national and local), but hidden in the hearts of God's people.

Do not question the validity of your baptism because it was succeeded by a fierce temptation. Do not say you must have been mistaken when you thought the dove descended from heaven and alighted upon you, otherwise you could never have been subjected to this succession of thunder storms. Read the life of your Lord and Master, and find from that life that our relationships to God seem, in their outward aspects, to change suddenly and even vitally. You are a son of God, standing on the bank of the river, and you are just as much a son of God when tormented and vexed by all the forces of hell in the wilderness. Your sonship does not depend upon your moods and feelings. You are a child of God, whatever may be your momentary relationship, either to heaven, earth, or hell. Be sure of your adoption into the family of God, and then leave yourselves to be operated upon by all the discipline which is of heavenly appointment, for it works only to the maturing and the cleansing of your soul, and the ripening and sanctification of your redeemed powers. Jesus Christ was a son when the dove alighted upon Him, and He was a son when the devil set his whole force of genius and subtlety to bear upon the citadel of His faith.

#### TEMPERANCE NOTES.

The saddest feature of intemperance is not the exhibition men make of themselves in saloons and on sidewalks; it is what they do when they get home. The picture of a drunken man at home among the defenceless members of his family, terrifying them by his brutal conduct, is the most effective weapon of total abstinence.

The liquor trade cannot be followed in a good many States of the Union without grave financial risk. Here is an example from Brooklyn, N.Y.: "A heavy verdict was rendered in the Brooklyn City Court last week, under the Civil Damage Act, to Mrs. Catherine Banta. She recovered a verdict of \$2,500 against Francis G. Queredo as the owner of a house which was rented to a Mrs. Fulton. The plaintiff claimed that her husband spent \$7,000 at Mrs. Fulton's place, and also mortgaged his real estate and squandered the proceeds there, failing to provide adequately for her support. As Mrs. Fulton was not considered financially responsible, the action was brought against Mr. Queredo as the owner. The defence was that he was not aware that liquor was sold or that the house had been rented for that purpose.

"If thy right hand offend thee cut it off." "Why? It is a good hand. It might even prove to be a very useful hand. Why not keep it, restrain it, regulate it, use it in 'moderation?'" Because "it is better for thee to enter into eternal life halt or maimed, than having two hands or two feet to be cast into everlasting fire." That is Christ's doctrine about anything that tempts to sin. It may be as harmless as a hand, as useful as a hand; cut it off if it is a perpetual temptation. It may be as harmless as an eye, as useful as an eye, pluck it out rather than let it lure you to hell. "This glass of wine—what harm in it? Is it not one of God's good gifts? Is it not a 'fruit of the vine?'" Is it not that which 'cheereth God and man?' Shall I cut it off?" Ayl cut it off; though it were bright as the hand, if it tempts thee to evil. "But it does not tempt me; I am strong. The withs that bind other men have no power over me. I can sleep in Delilah's lap, and wake and laugh defiance at the Philistines. It only tempts my brother, my child, my friend; or the poor, weak-willed creature that cites my moderation as an excuse for his self-indulgence." "It were better for one if a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Till the wine-cup neither tempts you nor your weaker brother to sin, it is surely Christian to cut it off. Is it not?—*Christian Weekly.*

A young man called, in company with several other gentlemen, upon a young lady. Her father was also present, to assist in entertaining the callers. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. The wine was poured out, and would have been drunk, but the young lady asked: "Did you call upon me, or upon papa?" Gallantry, if nothing else, compelled them to answer, "We called upon you." "Then you will please not drink wine; I have lemonade for my callers." The father urged the guests to drink, and they were undecided. The young lady added, "Remember, if you call upon me, then you drink lemonade; but if upon papa, why in that case I have nothing to say." The wine glasses were set down with their contents untasted. After leaving the house, one of the party exclaimed, "That is the most effectual temperance lecture I have ever heard." Indeed, it was sown in good ground. It took root, sprang up, and is now bearing fruit. The young man, from whom these facts were obtained, broke off at once from the use of all strong drink, and is now a clergyman, preaching temperance and religion. As he related the circumstance to me, tears came into his eyes. He sees now his former dangerous position, and holds in grateful remembrance the lady who gracefully and still resolutely, gave him to understand that her callers should not drink wine.

THE coldest bodies warm with opposition, the hardest sparkle in collision.—*Junius.*

MINISTERIAL jealousy has done more than theology to drive some of the most popular preachers from the pulpit of one denomination to that of another.



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 12, 1880.

## THE INTEREST OF ONE, THE INTEREST OF ALL.

WE are sometimes—no doubt with the best and most kindly intentions—saluted in something like the following terms: "We know that you cannot well help it, but if it could be managed, it would surely be a great improvement on the general get up of THE PRESBYTERIAN to leave out those notices of presents to ministers, some of which are very small and insignificant, those accounts of surprise parties at manses, and the various descriptions of socials, addresses, lectures, etc." We are always much obliged to our well wishers for friendly hints, but in this case we cannot say we fully appreciate their wisdom, or have the slightest intention to adopt the course to which they point. We could very easily "help it" if we chose, but we have no intention of "choosing." On the contrary, strange as it may appear to some, we regard the section of THE PRESBYTERIAN devoted to "Ministers and Churches" as not by any means either the least interesting or the least important of the whole paper. No doubt it is possible to go into wearisome and uninteresting details on mere local matters, and did we publish every item as we receive it, in all its original amplitude and eloquence of phrase, it is very likely our general readers might have good cause for complaint. But as far as the record of the external facts of congregational life and work is concerned, we hold strongly that what interests one ought more or less to interest all. And more than that—we not only believe that it *ought*, but we are convinced that it *does*, and that such a record has an encouraging and educating power among our congregations, while not a few of our laborious and sometimes severely tried ministers find themselves, in a perfectly legitimate fashion, both cheered and stimulated by the same means.

Just let us take the presents and surprise parties, the accounts of which some affect to hold rather cheap, and if we try to estimate what these in the vast majority of cases imply, we shall be slow to think of them either as insignificant in themselves or unworthy of record. Of course, if they are got up merely to supplement inadequate and ill-paid stipends, they are at once beggarly and contemptible. It is only the merest justice, however, to say that in the vast majority of cases they are not to be so regarded, but are simply expressions of kindly feeling and heart-felt gratitude. When this is the case, they do good all round. They help to deliver some from the sin of shabbiness, while they enable others to express their gratitude for spiritual good received and to indicate the cordial feelings with which they regard their pastor. The recipients of such tokens of regard may in this way also be greatly helped, just when they need such encouragement in a very special manner, and why should it be thought strange if in such circumstances they should like others to share in their joy, and to increase the measure of their encouragement

and strengthening by cordial sympathy and honestly felt satisfaction. If we are all members of the same body, as we say we are, then one cannot be made glad without all the others rejoicing, not in name merely, but in deed and in truth. It would be a sad matter to proclaim such presents and surprises as mere matters of ostentation and boast. But as "fruit" which may abound to the good of the whole Church, they assume a very different aspect and are to be judged after a very different fashion.

Then, soirees and socials—what is to be said of them, and how are they to come in as part of church life and church work? If got up merely for fun or foolery or even as a roundabout way of raising money for church purposes, not much, perhaps, can be said in their defence. But as a means of so far ministering to the social side of our natures, they may be found to be an actual means of grace of no contemptible character, and where rightly and becomingly managed they really are all this. In many congregations sociality is not by any means sufficiently thought of or cultivated, and what brings the members of the same church together in an easy, friendly and familiar fashion can never be thought lightly of as of no consequence, still less condemned as positively injurious. Of course the minister or member of a church who allows himself to play the fool or buffoon at any soiree or at any other meeting undoubtedly dishonours himself, as well as insults his Master. But surely such a thing is not necessary to a church social being a success, or to church members spending a pleasant evening together.

The record of what individual congregations may have accomplished for Christ during the year is so entirely within the sphere of a church newspaper that it surely does not need a word of defence. Some say, it ministers to self-glorification. It may, though we have yet to see the record of work done and gifts for religious purposes bestowed which could, justifiably, give any occasion for such a feeling. But may it not also especially stimulate others in the same good way and work, and lead all to be thankful for what God had enabled His people to do for His name's sake, and for the advancement of that cause in which they are all, professedly, so deeply interested, and for the ultimate triumph of which they are understood to be every day labouring, as well as every day praying?

Upon the whole, we must adhere to our old ways in this respect, while at the same time we promise that when presents are given of such value, and congregational contributions come to assume such dimensions, as to give some fair excuse for anything like vainglory, we shall seriously consider the propriety of withholding the record. In the meantime, as that danger is, as yet, neither a very formidable nor a very imminent one, we can all, both congregations and individuals, with the greatest freedom, compare notes with each other, and that in order more and more "to provoke unto love and to good works."

There is not much reason for boasting, but there may be a good deal for both gratitude and humility, and the weekly record of THE CANADA PRESBYTERIAN may be made, and ought to be regarded, even by the most energetic and most liberal congregations and individuals in the Dominion, but as "stepping stones to higher things."

## CANADA PACIFIC RAILWAY.—ANOTHER MISSIONARY WANTED.

IN a recent number, we published an interesting letter from the Rev. W. D. Russell, the lately appointed missionary to the men on the Pacific Railway. In addition to Mr. Russell and Mr. Cameron, now labouring in adjacent sections of the line, it will be seen from the following letter, that another missionary is urgently asked. The Rev. D. McKeracher of Prince Arthur's Landing, in a letter to Dr. Cochran, of date 12th February, writes as follows:

"A few days ago, I returned home safely from a somewhat extended trip on the Canada Pacific Railway, having been within eight miles of section B., and about 230 miles from Prince Arthur's Landing,—considerably more than half-way to Winnipeg. I left home on Monday morning, but the train did not reach the end of the track till Wednesday noon. That evening I preached at Gall River to about sixty. That point is about five miles beyond the present end of the track, and about 140 miles from the Landing. The grading of the road is completed for about twelve miles further. Beyond this there is, as yet, comparatively little actual grading done, but the different sub-contractors have a large number of camps all along, to within five miles of the end of the section.

"I was from home on the trip sixteen days, and preached

eleven times, to audiences varying from twenty to eighty, besides a number of private services, and among the latter two baptisms.

"It is said by those in a position to know, that there are not more than 500 working men at present on this section, many having left in the fall, and a number having since gone through to work on section B. The intention of the contractors is, with the opening of navigation, to employ at least as many more, that is, if they can be got.

"After consulting with a number, I have concluded to ask the Committee for a missionary for these people. So far as I can see, there need be no fear but the men on the works will provide his salary. Whenever I have visited them they have more than fully paid me, and I have no reason to fear it would be otherwise with one permanently located among them."

Regarding Mr. McKeracher's own charge (Prince Arthur's Landing and Fort William) he says:

"Our own attendance is rather better than last winter. Our church at Fort William is very comfortable, since it was plastered. It was formally opened on the 14th December. There is also some talk of a new church at the Landing; and our ladies held a bazaar for that object on New Year's eve, from which they realized \$125; besides a large quantity of material for another, which they intend to hold in spring or early summer.

"Our managers at Prince Arthur's Landing, have adopted the weekly contribution system, for raising my salary, and so far it has worked well."

In view of the probable appointment, by the Home Mission Committee, of another missionary for the men on the Canada Pacific Railway, as requested by Mr. McKeracher, licentiates, graduating students in our colleges, or ordained ministers, who desire such a field of labour, should, at once, send in their applications to the Convener of the Home Mission Committee, the Rev. Dr. Cochran, of Brantford.

## EASTERN FOREIGN MISSION BOARD OF PRESBYTERIAN CHURCH IN CANADA.

The Board met at New Glasgow, Feb. 11th, 1880.

NEW HEBRIDES MISSION.

The Secretary laid on the table Volume II. of the Bible in the language of the Aneiteumese, forwarded by Rev. Mr. Inglis, accompanied by an interesting paper containing the leading facts connected with the preparation and publication of the complete Bible in Aneiteumese by the Bible Society. The paper having been sent to the "Record" for publication was held as read. It was stated that the publication of Volume I. would soon follow, that the printing and binding were by the Bible Society, and that the whole expense now incurred was met by the natives of Aneiteum, amounting to not less than £1,200.—It was agreed:

First. To record our gratitude to God for the noble work which He had enabled our missionaries, especially the late Dr. Geddie and Rev. Mr. Inglis to accomplish, in translating the Old and New Testament into the language of another of the many languages of the human family.

Secondly. To express our satisfaction at the gratifying fact that the Christian natives of Aneiteum had proved their high appreciation of the work done, and their estimation of the value of the boon, by providing out of their deep poverty the means needful for defraying the whole expense of publication.

Thirdly. While thankful that the people will provide of their own proper good for the issue, the Board would desire to acknowledge the facilities afforded by the Officers of the British and Foreign Bible Society in connection with the publication, and for the liberality shewn by the committee in connection with the revision of this version, and in their readiness to meet publication expenses, had this been necessary, without pledge of repayment.

A letter was read from Rev. Dr. Steel with account current to the close of 1879, shewing balance in hand at that date of £111 9s. 7d. stg.

Letters were read from Rev. Messrs. J. W. McKenzie and J. Annand, from Sydney, New South Wales, stating that they and families had just arrived safely in the "Dayspring" on December 31st, in health, and that reports would be forwarded by next mail.

The report of Rev. H. A. Robertson for the past year was then read, shewing progress and encouragement, but stating, on the other hand, the melancholy fact that 100 young men, many of them his hope, and one of them a teacher, had been enticed away by the captains of labour trading vessels.

Agreed to express satisfaction at the safe arrival of Mr. and Mrs. McKenzie and family, and Mr. and Mrs. Annand in Australia, and desire that their furlough may prove strengthening to themselves, and

advantageous to the interests of the Mission in the Australian Colonies. It was further agreed to accept Mr. Robertson's report, with expression of gratitude to God for his health and that of his family, for the work, and for the progress made during the year.

Respecting the labour traffic, the Secretary was directed to correspond either with Mr. Inglis or with the Secretary of Committee of Foreign Missions of the Free Church, and to ascertain whether they thought anything further could be accomplished by appealing either to the Serial or Colonial authorities in reference to this drawback to missionary success. Rev. J. W. Mackenzie having stated in the letter read, that he intended to leave his daughter in Sydney for her education, it was agreed to authorize the payment of \$75 per annum to aid him in carrying out his design, and to invite Ladies' Societies or others wanting special objects to contribute to formation of a small fund for the education of the children of missionaries in the New Hebrides.

TRINIDAD MISSION.

The reports of Rev. Messrs. Morton and Grant for the year 1879 were read, with letter from Mr. Morton and a paper in explanation from Mr. Grant. The reports of Mr. Christie and Miss Blackadder had not come to hand. The accounts were then submitted and read, shewing that very respectable sums had been raised on the Mission field, and that, while more work had been accomplished than had been shadowed forth in the estimates of last year, in no case had the estimates been exceeded, consequently there were no balances to pay.

In reference to the reports it was agreed: That the Board regards them as highly encouraging, and hereby expresses its gratification at the wisdom and efficiency with which the Mission has been conducted, with acknowledgment of the goodness of God in the prosperity granted during the past year.

The accounts also appeared satisfactory, but in accordance with our usual custom, were referred for examination to a committee consisting of Rev. A. McL. Sinclair, Rev. E. A. McCurdy and Mr. H. Graham.

The estimates were submitted as follows:

ESTIMATES FROM TRINIDAD.

	1879		1880		Reduction.	
	£	s. d.	£	s. d.	£	s. d.
San Fernando	510	7 4	385	7 4	125	10 0
Savana Grande	437	9 6	397	9 6	40	0 0
Couva	129	17 4	81	3 3	48	14 1
Totals	1078	4 2	864	0 1	214	4 1

On motion these were accepted and sanctioneded, and it was agreed to express gratification at the continued liberality of the planters and other gentlemen resident in Trinidad, by whom the Mission has been aided, at the liberal aid furnished by the Government to schools, and especially at the liberality so largely developed among the native Christians, resulting together, in the diminution of our estimates for 1880 to the extent of £185 stg., and the secretary was directed to call the attention of the Church generally to the fact that, notwithstanding this decrease of expenditure by us, the work to be carried on during 1880 greatly exceeds that of any previous year. The Secretary read a report, transmitted by Mr. Grant, on the training of a native ministry. This consisted chiefly of ministers of the Presbytery of Trinidad, shewing the syllabus of subjects for examination which the Presbytery had adopted, shewing further that Lal Behari and Joseph Annajee had appeared as candidates, had been examined by the Presbytery on a part of the course of study prescribed, and had acquitted themselves well, and that the examination was to be continued at next meeting of Presbytery.

After consideration, it was agreed to approve of what had been done, to encourage further progress in this course, and to report the facts to the General Assembly for their consideration and approval.

P. G. MCGREGOR.

WE understand that the second annual meeting of the Knox College Alumni Association will be held on the 7th of April next, the day on which College Session closes. Particulars will be given next week.

ACKNOWLEDGMENT.—Dr. Reid has received from a student for Home Missions, \$2; and from the executors of late Mr. Alexander Muirhead, York Township, \$50, for Aged and Infirm Ministers' Fund; also from the executors of the late Mr. James Thomson, King, \$240, for the Home Mission Fund.

BOOKS AND MAGAZINES.

Brain-Work and Overtwork.

Philadelphia: Presley Blakston. Montreal: Dawson Brothers. Cloth, 50 cents.

A glance here and there at the pages of this book results in a resolution to employ our earliest leisure in giving it a careful perusal for our own personal benefit. Meantime, we can commend the volume to the attention of all others concerned, and to that of the general public, for it belongs to a series in which we have great confidence—the "American Health Primers."

The Gospel in all Lands.

New York: A. D. Randolph & Co.

The extended notice which we would wish to give of this new illustrated missionary magazine is precluded by want of space. The first number (February, 1880) contains somewhere about one hundred articles, all connected with mission work, many of which are accompanied by fresh and well executed illustrations, bringing the scenes of heathen lands and the surroundings of missionary life vividly before the reader's mind. Its circulation will greatly assist the cause of missions.

The Scot in British North America.

By W. J. Rattray, B.A. Toronto: Maclear & Co.

The appearance of the first volume of this work fully justifies the favourable notice given in this paper some months ago on the strength of the prospectus and specimen pages. The subject which the author has undertaken is indeed a vast one, but the industry and ability abundantly evidenced in the pages of this volume furnish ample guarantee for its accomplishment in a worthy manner, while the mechanical execution of the work is all that could be desired. It is to be completed in four volumes, demy 8vo., price \$2 per volume.

Publications of the Religious Newspaper Agency, New York.

It would be extremely difficult to find a more truthful index of current religious thought than "The Preacher and Homiletic Monthly." The number for March contains No. VI. of Dr. Taylor's excellent series of papers on "Expository Preaching." The publishers of this magazine, Messrs. I. K. Funk & Co., are lending their aid to the work of crowding out pernicious cheap literature by publishing standard works at a low rate. We have now before us a specimen of "Class A" of the "Standard Series," being "The Manliness of Christ," by Thomas Hughes, price 10 cents; and of "Class B" of the same, containing Macaulay's Essays, unabridged, at 15 cents.

Life of Alexander Duff, D.D.

By George Smith, LL.D. New York: A. C. Armstrong & Son. Toronto: James Campbell & Son.

A very large number of memoirs are heavy, cumbersome and uninteresting. Their length is out of all proportion to the importance of the individuals whose histories they narrate, while the exaggerated tone of hero worship and absurd laudation which runs through the whole is generally as disagreeable as it is ridiculous. Respectable men, whose lives had been fairly useful, but of little general interest, and with no permanent or wide-spread influence for either good or evil, have in this way suffered very undeservedly at the hands of injudicious admirers, while bulky volumes made up of all sorts of odds and ends, have tried the consciences of friends and the tempers of readers in ways, and to a degree, that can only be appreciated by painful and personal experience. But while many lives have thus been sketched with very unnecessary minuteness, and many more have had public attention called to them which never ought to have been sketched at all, even in the faintest and least laboured fashion, it does not follow that all lengthened memoirs are necessarily as "heavy and dull" as they are "long" and minute. An individual rises up every now and then of sufficient force of character not only to excuse but to justify a somewhat laboured and lengthy narrative of what he was and what he did, of what he said and what he felt, of the training he received, the triumphs he secured, the sufferings through which he passed, the opposition he provoked, the friendships he enjoyed and the wide-spread and permanent influence which he exerted. Of such an one's life almost the minutest details will be found interesting and so far important. By general consent, Dr. Duff takes his place, of right, in the select and pri-

vileged company of those of this class whose memory posterity will not willingly let die. Whether or not he is to be reckoned, as Dr. Taylor says he is, among the "first three" in the roll of missionary "mighties," we shall not say. It is beyond all doubt, at any rate, that he is far up in the list of the "thirty," while his particular place may be left to be determined by those who at a greater and more advantageous distance will be able to settle with greater accuracy than those of the present generation can be expected to do, the relative importance of his work, and the true position he is therefore permanently to occupy among those who have done noble work for the cause of Christ and the good of the race. The narrative of his life as given by Dr. Smith in those handsome volumes, is long, but will not, we think, by the great majority of its readers be thought too long. Some of the details, perhaps, might have been shortened with advantage, and some of the rather excessive eulogy altogether dispensed with, but, upon the whole, it is one of those memoirs that can be read from beginning to end with sustained interest and undoubted profit. Dr. Duff's work, both in the East and West, was of such a character and exerted so wide and varied an influence that in order to describe it with any measure of justice and intelligibility it was necessary to give a tolerably full account of the general state of things both in India and Scotland during the whole of his career. For doing this effectively Dr. Smith's past experiences and labours have specially fitted him, and he has performed his task in a workmanlike fashion, with an evidently minute and accurate acquaintance with the several points he describes and discusses and a hearty and enlightened sympathy with the aims and efforts of the man whose trials and triumphs he so lovingly and successfully sets before his readers. Our space will not allow us to give even the shortest outline of those volumes, or to attempt to set before our readers the man and the missionary, the philanthropist and the statesman, the educator and the organizer, the popular orator, the wise counsellor, the tender, sympathizing friend, and the devout and ever growing saint, as he is described in these at full length, and with affectionate, some might say even exaggerated, enthusiasm. What must strike every reader of this narrative of Dr. Duff's life is the singular unity of purpose and aim by which it was characterized throughout. "One thing he did" with an energy which seemed to know no weariness and a concentration of purpose and effort from which he was never successfully tempted to turn aside. In this respect, what he was when he went forth comparatively a boy, as the pioneer missionary of his Church, he was when he had measured out his three score years and ten, and when with solemn emphasis he could say, *Vixi*. In one way or other he made everything subservient to the attainment of the one great object for which he lived and for which, as long as life lasted, he continued to labour, if not with the buoyant elasticity and tireless energy of his prime, at least with an unquestioning faith and, according to the measure of his strength, with an unwearied assiduity. We can well believe that some thought him overbearing, and that there was sometimes about him a certain masterful air which was rather trying to those who had high notions about Presbyterian parity. Seeing, as he thought, very distinctly the importance and reasonableness of his own plans and the mighty issues involved in their being carried successfully through, it is possible there might have been occasionally an impatience of opposition and a certain fervour of expression which some who did not agree with him might not altogether like, and to which they might not be altogether willing to submit. Dr. Smith protests most strongly that this was not the case, and that on the contrary no man could have been tenderer, more considerate and more forbearing than Dr. Duff was with younger and weaker brethren. It may have been so, but at any rate the tendency and the temptation of the *perfidum ingenium* must have been in that direction. We hope that this Life will be widely circulated and will greatly help in the diffusion and deepening of that earnest over-mastering evangelistic spirit by which this redoubtable Highlander was so remarkably and sustainedly characterized. At the same time we cannot help adding that an edition say at half the price of the present one would pay the publishers better and do indefinitely more good. Many who would like to have a copy of Dr. Duff's Life can't afford four dollars and a half for such a pur-

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. KOB, AUTHOR OF "FROM BEST TO EARNEST."

## CHAPTER XXXVII.—Continued.

When Mrs. Arnot had learned from Haldane the nature of his present employment, she had experienced both pleasure and misgivings. That he was willing to take and try to do such work rather than remain idle, or take what he felt would be charity, proved that there was more good metal in his composition than she had even hoped; but she naturally felt that the stinging annoyances of his position would soon become intolerable. She was not surprised although she was somewhat perplexed, at the receipt of the following letter:

"MY DEAR MRS. ARNOT,—You have been such a true, kind friend to me, and have shewn so much interest in my welfare, that I am led to give you a fuller insight into my present experiences and hopes. You know that I wish to be a Christian. You have made Christian manhood seem the most desirable thing that I can ever possess, but I make little or no progress toward it. Something must be done and quickly, too. Either there must be a great change in me, or else in my circumstances. As there is no immediate prospect of the latter, I have been led to hope that there can be such a change in me that I shall be lifted above and made superior to the exasperating annoyances of my condition. Yes, I am hoping even far more. If I could only experience the marvellous change which Dr. Barstow described so eloquently last Sunday evening, might I not do right easily and almost spontaneously? It is so desperately hard to do right now. If conversion will render my steep, thorny path, infinitely easier, then surely I ought to seek this change by every means in my power. Indeed there must be a change in me, or I shall lose even the foothold I have gained. I am subjected all day to insult and annoyance. At times I am almost desperate and on the verge of recklessness. Every one of the coarse creatures that I am compelled to work with is a nettle that loses no chance to sting me, and there is one among them, a big, burly fellow, who is so offensive that I cannot keep my hands off him much longer if I remain my old self. You also know what a reception I must ever expect in the streets when I am recognized. The people act as if I were some sort of a reptile, which they must tolerate at large, but can, at least, shun with looks of aversion. And then, when I get to Mr. Growther's cottage I do not find much respite. It seems like ingratitude to write this, but the good old man's eccentric habit of berating himself and the world in general has grown wearisome, to say the least. I want to be lifted out of myself—far above these petty vexations and my own miserable weaknesses.

"Once, before I left home, I played a rude joke on our good old pastor. Instead of resenting it he wrote me such a kind letter that I went to his study to apologize. While there his manner and words were such that I had to break away to escape a sad-ten and mysterious influence that inclined me toward all that is good. I have hoped that if I should visit him I might come under that influence again, and so be made a new and different man.

"I have also another motive, which you will understand. Mother and I differ widely on many things, and always will, but I long to see her once more. I have been thinking of late of her many kindnesses—Oh, that she had been less kind, less indulgent! But she cannot help the past any more than I can, and it may do us both good to meet once more. I do not think she will refuse to see me or give me shelter for a few hours, even though her last letter seemed harsh.

"I shall also be glad to escape for a few hours from my squalid and wretched surroundings. The grime of the sordid things with which I have so long been in contact, seems eating into my very soul, and I long to sleep once more in my clean, airy room at home.

"But I am inflicting myself too long upon you. That I have ventured to do so is due to your past kindness, which I can only wonder at, but cannot explain.

"Gratefully yours, E. HALDANE."

Mrs. Arnot was more than curious; she was deeply interested in the result of this visit, and she hoped and prayed earnestly that it might result in good. But she had detected an element in the young man's letter which caused her considerable uneasiness. His idea of conversion was a sudden and radical change in character that would be a sort of spiritual magic, contravening all the natural laws of growth and development. He was hoping to escape from his evil habits and weaknesses, which were of long growth, as the leper escaped from his disease by a healing and momentary touch. He would surely be disappointed; might he not also be discouraged, and give up the patient and prayerful struggle which the sinner must ever wage against sin in this world? She trusted however that God had commenced a good work in his heart, and would finish it.

Even the sight of his native city with its spires glistening in the setting sun, moved Haldane deeply; and when in the dusk he left the train, and walked once more through the familiar streets, his heart was crowded with pleasant and bitter memories, which naturally produced a softened and receptive mood.

He saw many well-remembered faces, and a few glanced at him, as if he suggested one whom they had known. But he kept his hat drawn over his eyes, and, taking advantage of the obscurity of the night, escaped recognition.

"It is almost like coming back after one has died," he said to himself. "I once thought myself an important personage in this town, but it has got on better without me than it would have done with me. Truly, Mrs. Arnot is right—it's little the world cares for any one, and the absurdest of all blunders is to live for its favour."

It was with a quickly-beating heart that he rang the bell at the parsonage, and requested to be shewn up to Dr. Marks' study. Was this the supreme moment of his life, and he on

the eve of that mysterious, spiritual change, of which he had heard so much, and the results of which would carry him along as by a steady, mighty impulse through earth's trials to heaven's glory? He fairly trembled at the thought.

The girl who had admitted him pointed to the open study door, and he silently crossed its threshold. The good old clergyman was bending over his sermon, to which he was giving his finishing touches, and the soft rays of the student's lamp made his white hair seem like a halo about his head.

The sacred quiet of the place was disturbed only by the quill of the writer, who was penning words as unworldly as himself. Another good old divine looked down benignantly and encouragingly at the young man from his black walnut frame. He was the sainted predecessor of Dr. Marks, and the sanctity of his life of prayer and holy toil also lingered in this study. Old volumes and heavy tomes gave to it the peculiar odour which we associate with the cloister, and suggested the prolonged spiritual musings of the past, which are so out of vogue in the hurried practical world of to-day. This study was indeed a quiet nook—a little, slowly-moving eddy, left far behind by the dashing, foaming current of modern life; and Haldane felt impressed that he had found the hallowed place, the true Bethel, where his soul might be born anew.

## CHAPTER XXXVIII.—THE MIRACLE TAKES PLACE.

"The body of my sermon is finished; may the Lord breathe into it the breath of life!" ejaculated Dr. Marks, leaning back in his chair.

Haldane now secured his attention by knocking lightly on the open door. The old gentleman arose and came forward with the ordinary kindly manner with which he would greet a stranger.

"You do not remember me," said Haldane.

"I cannot say that I do. My eyesight is not as good as when I was at your age."

"I am also the last one you expect to see, but I trust I shall not be unwelcome when you know my motive for coming. I am Egbert Haldane, and I have hoped that your study would remain open, though nearly all respectable doors are closed against me."

"Egbert Haldane! Can I believe my eyes?" exclaimed the old clergyman, stepping eagerly forward.

"When last in this place," continued the youth, "I was led by your generous forgiveness of my rude behaviour towards you to say that if ever I wished to become a Christian I would come to you sooner than to anyone else. I have come, for I do wish to be a Christian."

"Now the Lord be praised! He has heard his servant's prayers," responded Dr. Marks fervently. "My study is open to you, my son, and my heart too," he added, taking Haldane's hand in both of his with a grasp that emphasized his cordial words. "Sit down by me here and tell me all that is on your mind."

This reception was so much kinder than he had even hoped that Haldane was deeply moved. The strong, genuine sympathy unsealed his lips, and in honest and impetuous words he told the whole story of his life since their last interview. The good doctor was soon fumbling for his handkerchief, and as the story culminated mopped his eyes and ejaculated "Poor fellow!" with increasing frequency.

"And now," concluded Haldane, "if I could only think that God would receive me as you have—if He would only change me from my miserable self to what I know I ought to be, and long to be—I feel that I could serve Him with gratitude and gladness the rest of my life, even though I should remain in the humblest station; and I have come to ask you what I am to do."

"He will receive you, my boy; He will receive you. No fears on that score," said the doctor, with a heartiness that carried conviction. "But don't ask me what to do. I'm not going to interfere in the Lord's work. He is leading you. If you wanted a text or doctrine explained I'd venture to give you my views, but in this vital matter I shall leave you in God's hands, being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." I once set about reforming you myself, and you know what a bungle I made of it. Now I believe that the Lord has taken you in hand, and I shall not presume to meddle. Bow with me in prayer that He may speedily bring you into His marvellous light and knowledge." And the good man knelt, and spread his hands towards heaven, and prayed with the simplicity and undoubting faith of an ancient patriarch.

Was his faith contagious? Did the pathos of his voice, his strongly manifested sympathy, combine with all that had gone before to melt the young man's heart? Or, in answer to the prayer, was there present One whose province it is to give life? Like the wind that mysteriously rises and comes towards one with its viewless, yet distinctly felt, power, Haldane was conscious of influences at work in his heart that were as potent as they were incomprehensible. Fear and doubt were passing away. Deep emotions thrilled his soul. Nothing was distinct save a rush of feeling which seemed to lift him up as on a mighty tide, and bear him heavenward.

This was what he had sought; this was what he had hoped; this strong, joyous feeling, welling up in his heart like a spring leaping into the sunlight, must be conversion.

When he arose from his knees his eyes were full of tears, but a glad radiance shone through them, and, grasping the doctor's hand, he said brokenly,

"I believe your prayer has been answered; I never felt so strangely—so happy before."

"Come with me," cried the old man, impetuously, "come with me. Your mother must learn at once that her son, who was dead, is alive again;" and a few moments later Haldane was once more in the low carriage on his way, with the enthusiastic doctor, to his old home.

"We won't permit ourselves to be announced," said the child-like old clergyman, as they drove up the gravelled road; "we will descend upon your mother and sisters like an avalanche of happiness."

The curtains in the sitting-room were not drawn, and the family group was before them. The apartment was furnished with elegance and taste, but the very genius of dreariness seemed to brood over its occupants. The sombre colours of their mourning dresses seemed a part of the deep shadow that was resting upon them, and the depth and gloom of the shadow was intensified by their air of despondency and the pallor of their faces. The younger daughter was reading, but the elder and the mother held their hands listlessly in their laps, and their eyes were fixed on vacancy, after the manner of those whose thoughts are busy with painful themes.

Haldane could endure but a brief glance, and rushed in, exclaiming, "Mother, forgive me!"

His presence was so unexpected and his onset so impetuous that the widow had no time given her to consider what kind of a reception she ought to give her wayward son, of whom she had washed her hands.

Her mother-love triumphed; her heart had long been sore with grief, and she returned his embrace with equal heartiness.

His sisters, however, had inherited more of their mother's conventionality than of her heart, and the fact that this young man was their brother did not by any means obliterate from their minds the other facts, that he had a very bad reputation and that he was abominably dressed. Their greeting, therefore, was rather grave and constrained, and suggested that there might have been a death in the family, and that their brother had come home to attend the funeral.

But the unworldly Dr. Marks was wholly absorbed in the blessed truth that the dead was alive and the lost found. He had followed Haldane into the apartment, rubbing his hands, and beaming general congratulation. Believing that the serene light of Heaven's favour rested on the youth, he had forgotten that it would before society relaxed its dark frown. It seemed to him that it was an occasion for great and unmixed rejoicing.

After some brief explanations had been given to the bewildered household, the doctor said:

"My dear madam, I could not deny myself the pleasure of coming with your son, that I might rejoice with you. The Lord has answered our prayers, you see, and you have reason to be the happiest woman living."

"I am glad, indeed," sighed the widow, "that some light is beginning to shine through this dark and mysterious providence, for it has been so utterly dark and full of mystery that my faith was beginning to waver."

"The Lord will not suffer you to be tempted above that you are able," said the clergyman heartily. "When relief is essential it comes, and it always will come, rest assured. Take comfort, madam; nay, let your heart overflow with joy without fear. The Lord means well by this young man. Take the unspeakable blessing He sends you with the gladness and gratitude of a child receiving gifts from a good Father's hands. Since He has begun the good work, He'll finish it."

"I hope so. I do, indeed, hope that Egbert will now come to his senses, and see things and duty in their true light, as other people do," ejaculated the widow fervently. "If he had only taken the excellent advice you first gave him here, how much better it would have been for us all! But now—" A dreary sigh closed the sentence.

"But now," responded the doctor, a little warmly, "the Lord has saved a soul from death, and that soul is your only son. It appears to me that this thought should swallow up every other, and it will when you realize it," he concluded heartily. "This world, and the fashion of it passeth away. Since all promises well for the world to come, you have only cause for joy. As for my excellent advice, I was better pleased with it at the time than the Lord was. I now am thankful that He let it do no more harm than it did."

"We cannot help the past, mother," said Haldane, eagerly, "let us turn our eyes to the future, which is all aglow with hope. I feel that God has forgiven me, and the thought fills my heart with a tumult of joy. Your warm embrace assures me that you have also forgiven the wrong and shame and sorrow you have received at my hands. Henceforth it shall be my life effort that you receive the reverse of all this. I at last feel within me the power to live as a true man ought."

"I trust your hopes may be realized, Egbert; I do indeed; but you were so confident before—and then we all know what followed," concluded his mother with a shudder.

"My present feelings, my present motives, in no respect resemble my condition when I started out before. I was then a conceited fool, ignorant of myself, the world, and the task I had attempted. But now I feel that all is different. Mother," he exclaimed with a rush of emotion, "I feel as if heaven had almost begun in my heart! why, then, do you cloud this bright hour with doubts and fears?"

"Well, my son, we will hope for the best," said his mother, endeavouring to throw off her despondency and share in the spirit which animated her pastor, "but I have dwelt so long in sorrow and foreboding that it will require time before I can recover my old natural tone. These sudden and strong alternations of feeling and action on your part puzzle and disquiet me, and I cannot see why one brought up as you have been should not maintain a quiet, well-bred deportment, and do right, as a matter of course, as your sisters do. And yet, if Dr. Marks truly thinks that you mean to do right from this time forward, I shall certainly take courage, though how we are going to meet what has already occurred I hardly see."

"I do, indeed, believe that your son intends to do right, and I also believe that the Lord intends to help him—which is of far greater consequence," said Dr. Marks. "I will now bid you good night, as to-morrow is the Sabbath; and let me entreat you, my dear madam, in parting, to further by your prayer and sympathy the good work which the Lord has begun."

Haldane insisted on seeing the old gentleman safely back to his study. Their ride was a rather quiet one, each being busy with his own thoughts. The good man had found his enthusiasm strangely quenched in the atmosphere in which



Mrs. Haldane dwelt, and found that, in spite of himself, he was sharing in her doubts and fears as to the future course of the erratic and impulsive youth at his side. He blamed himself for this, and tried to put doubt resolutely away. By a few earnest words he tried to shew the young man that only as the grace of God was daily asked for and daily received could he hope to maintain the Christian life.

He now began to realize what a difficult problem was before the youth. Society would be slow to give him credit for changed motives and character, and as proof would take only patient continuance in well-doing. The good doctor now more than suspected that in his own home Haldane would find much that was depressing and enervating. Worse than all, he would have to contend with an excitable and ungoverned nature, already sadly warped and biased wrongly. "What will be the final result?" sighed the old gentleman to himself. But he soon fell back hopefully on his belief that the Lord had begun a good work and would finish it.

Haldane listened attentively and gratefully to all that his old friend had to say, and felt sure that he could and would follow the advice given. Never before had right living seemed so attractive, and the path of duty so luminous. But the thought that chiefly filled him with joy was that henceforth he would not be compelled to plod forward as a weary pilgrim. He felt that he had wings; some of the divine strength had been given him. He believed himself changed, renewed, transformed; he was confident that his old self had perished and passed away, and that, as a new creature, ennobling tendencies would control him completely. He felt that prayer would henceforth be as natural as breathing, and praise and worship the strong and abiding instincts of his heart.

(To be continued.)

### PAUL'S SERMON AT ANTIOCH.

Usually a Jewish preacher sat down during the delivery of his sermon, as is freely done by Roman Catholics abroad; but Paul, instead of going to the pulpit, seems merely to have risen in his place, and with uplifted arm and beckoning finger—in the attitude of one who, however much he may sometimes have been oppressed by nervous hesitancy, is proved by the addresses which have been preserved to us, to have been in moments of emotion and excitement a bold orator—he spoke to the expectant throng. The sermon in most instances, as in the case of our Lord's address at Nazareth, would naturally take the form of a *Midrash* on what the congregation had just heard in one or other of the two lessons. Such seems to have been the line taken by St. Paul in this his first recorded sermon. The occurrence of two words in this brief address, of which one is a most unusual form, and the other is employed in a most unusual meaning, and the fact that these two words are found respectively in the first of Deuteronomy and the first of Isaiah, combined with the circumstances that the historical part of St. Paul's sermon turns on the subject alluded to in the first of these chapters, and that the promise of free remission is directly suggested by the other, would make it extremely probable that those were the two chapters which he had just heard read. His sermon, in fact, or rather the heads of it, which can alone be given in the brief summary of Luke, is exactly the kind of masterly combination and application of these two Scripture lessons of the day which we should expect from such a preacher. And when turning to the Jewish Lectionary, and bearing in mind its extreme antiquity, we find that these two very lessons are combined as the *Parashah* and *Haftarah* of the same Sabbath, we see an almost convincing proof that those were the two lessons which had been read on that Sabbath day in the synagogue of Antioch more than 1800 years ago. Here again we find another minute and most unsuspected trace of the close faithfulness of Luke's narrative, as well as an incidental proof that Paul spoke in Greek. The latter point, however, hardly needs proof. Greek was at that time the language of the civilized world to an extent far greater than French is the common language of the Continent. It is quite certain that all the Jews would have understood it; it is very doubtful whether more than a few of them would have understood the Pisdian dialect; it is to the last degree improbable that Paul knew anything of Pisdian; and that he suddenly acquired it by the gift of tongues, can only be regarded as an exploded fancy due to an erroneous interpretation.

### THE CONVERSION OF PAUL.

To the eyes of Paul's companions, God spake by the blinding light; to their ears by the awful sound; but to the soul of His chosen servant He was visible indeed in the excellent glory, and He spoke in the Hebrew tongue; but whether the vision and the voice came through the dull organs of sense or in presentations infinitely more intense, more vivid, more real, more unutterably convincing to the spirit by which only things spiritual are discerned—this is a question to which those only will attach importance to whom the soul is nothing but the material organism—who know of no irrefragable channels of intercourse between man and his Maker save those that come clogged with the imperfections of mortal sense—and who cannot imagine anything real except that which they can grasp with both hands. One fact remains upon any hypothesis—and that is, that the conversion of St. Paul was in the highest sense of the word a miracle, and one of which the spiritual consequences have affected every subsequent age of the history of mankind.

### STEPHEN'S SPEECH.

Although it was delivered before the Sanhedrim, there can be little doubt that it was delivered in Greek, which, in the bilingual condition of Palestine—and, indeed, of the civilized world in general—at that time, would be perfectly understood by the members of the Sanhedrim, and which was perhaps the only language which Stephen could speak with fluency. The quotations from the Old Testament follow the Septuagint, even where it differs from the Hebrew, and

the individuality which characterizes almost every sentence of the speech forbids us to look on it as a mere conjectural paraphrase. There is no difficulty in accounting for its preservation. Apart from the fact that two secretaries were always present at the judicial proceedings of the Sanhedrim, there are words and utterances which, at certain times, are branded indelibly upon the memory of their hearers; and since we can trace the deep impression made by this speech on the mind of St. Paul, we find little difficulty in adopting the conjecture that its preservation is due to him. The *Haftarah* in which it abounds, the variations from historical accuracy, the free citation of passages from the Old Testament, the roughness of style, above all the concentrated force which makes it lend itself so readily to differing interpretations, are characteristics which leave on our minds no shadow of doubt that whoever may have been the reporter, we have here at least an outline of Stephen's speech. And this speech marked a crisis in the annals of Christianity. It led to consequences that changed the Church from a Judaic sect at Jerusalem, into the Church of the Gentiles and of the world. It marks the commencing severance of two institutions which had not yet discovered that they were mutually irreconcilable.

### "NO ONE CAN BE CERTAIN OF THAT."

A few months ago, while travelling in a railway carriage in the south of Scotland, I began to distribute some gospel books amongst my fellow passengers.

A tall, stout man, sitting opposite me, while reading the one I had given him, shouted aloud:

"And he was quite right!"

I asked him what he meant. Holding the book in his hand he replied:

"The man spoken of here, when asked if his sins were forgiven, replied that no one could be certain of that, and I believe he was right."

I remarked that that was only his *opinion*, and he might be wrong.

"Oh, but," said he, "no man living knows that he is saved; and I don't care how good he is he cannot be certain of it on this side of the grave."

"Surely you don't believe God's Word."

"Oh, yes, I believe every verse of it from Genesis to Revelation."

Opening my Bible, I read:—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John v. 13).

"You say, 'No one can know,' and God says, 'Ye may know,' whether should I believe you or God?"

Immediately he burst out, saying, "I don't care what you say, we can never be certain about it till we die; we must just do what we can, and hope for the best."

"Friend," I replied, "I am sorry that you don't believe what God has said."

"But I do believe the Bible."

"Does k-n-o-w read h-o-p-e in your version?"

To this he made no remark, excepting that no one could know, and that it was "great presumption" in any one going the "length of saying he was saved."

I replied that if what he said was correct, he would require to get a pair of scissors and cut out the following Scriptures:

"I write unto you, little children, because your sins are forgiven you for His Name's sake" (1 John ii. 12). The apostle John states that the sins of those to whom he was writing were forgiven. If the apostle knew this they surely knew it themselves.

"We know that we have passed from death unto life" (1 John iii. 14). John does not say, "I, who have attained to such holiness, know," but "We know." They knew it. They did not hope that this great change would take place. They knew it had taken place.

"We are always confident" (2 Cor. v. 6) Paul did not say, "It is great presumption in any one to be confident;" nor did he say, "I, who am so nearly perfect, am confident," but, "We are always confident."

My friend listened to the Scriptures and my remarks on them, but declared that he would still hold to his opinion that "No one could be certain."

Reader, have you hitherto imagined that no one could be sure of his sins being forgiven while here on earth? If so, lay aside your "thoughts" and "opinions" and believe God's Word.

Men say, "No one can be certain."

God's Word says, "Ye may know."

Men say, "It is great presumption to go that length."

God's Word says, "These things have I written that ye may know."

Men say, "We can only hope."

God's Word says, "We know."

Men say, "You can never be confident."

God's Word says, "We are always confident."

Reader, whether will you believe God or man? "Tell me how I can be sure of it," I hear one ask. You can only know it through believing what God has said in His Word. You cannot feel saved; you cannot feel your sins forgiven, but thank God you can know it, and know it now, as you read these lines. You and I deserve to die eternally on account of our sins, but Christ died for us. The punishment that we merited He took. "He was wounded for our transgressions, He was bruised for our iniquities;" and now Jehovah declares, "By Him all that believe are justified" (Acts xiii. 39). "He that believeth on the Son hath everlasting life" (John iii. 36). Don't wait for any "experience" or "feeling," but rest your soul on the bare Word of God, and you will know (not "feel") that you are saved and your sins forgiven.—*British Evangelist*.

THE deputies to India from the United Presbyterian Church, Dr. Young and Mr. McLaten, are diligently prosecuting their inquiries at the various mission stations in Kaji-pootana. They have received a most cordial welcome, not only from the missionaries and English residents, but from men of the highest social standing among the natives.

## BRITISH AND FOREIGN ITEMS.

THE Church of San Giovanni, in Conca, Milan, dating back at least to A.D. 879, has been purchased by the Waldenses.

THE University of Berlin, Germany, has this year 3,608 matriculated students, and 1,693 who have the privilege of attending its lectures, making 5,301, the largest attendance it has ever had.

THE Rev. Mr. Cole, of Erzurum, lately visited a village in Eastern Turkey, where he found some ten men who had embraced Christianity, and were waiting for some one to come among them and organize a church.

FOURTY-EIGHT native Christians, prepared by the Rev. Ruttonji Nowroji, of the Church Missionary Society Mission at Aurangabad, in the Nizam's Territory, Central India, were confirmed by the Bishop of Madras on November 21st.

THE Latin text of the Papal encyclical letter against divorce fills twelve columns of the "Osservatore Romano." It says the attempt made under various guises by the modern spirit of irreligion to rob the Church of her right either to bind or loose the marriage tie, must be resisted by the whole Roman Catholic world.

POMARE, the Queen of Tahiti and Moorea, died last September, in the seventieth year of her age. When she was born missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers were making known the Gospel.

COL SYNGE, whom Sir Austin Layard sent last month to distribute relief among Mussulman refugees in Eastern Roumelia, has been captured, with his wife, by Greek brigands near Salonica. The landits demand a large ransom. Col. Syngé writes the British Consul at Salonica, urging him to prevent the despatch of troops, as the brigands threaten to kill him and his wife if an armed force is sent against them. Sir Austin Layard has ordered the British gunboat Rapid to Salonica to inquire the best course to pursue for their liberation.

THERE are signs that the childish fiction that the Pope is but a person in velvet fetters in the Vatican will soon be dispensed with. As a fact, Leo XIII. frequently drives *incognito* through the streets of Rome. On Christmas Eve, for example, his Holiness accompanied by Cardinals Di Pietro and Nina, slowly traversed the Corso, examining the windows set out with toys and presents for children, with a very natural interest. He then went to the Church of the Gesu and prayed a while before he returned to the silver dungeons at the other side of the bridge of St. Angelo.

PROF. NEVIL STORY MASKELYNE, of the mineral department of the British Museum, writes to the "Times" announcing the entire success of J. Ballantyne Hannay, of Glasgow, a Fellow of the Chemical Society of London, in producing diamonds. He says Hannay sent him some crystallized particles presenting exactly the appearance of fragments of broken diamonds, and these diamonds easily scored deep grooves in the polished surface of a sapphire. Hannay's process will soon be announced to the Royal Society. In his letter on the subject of the production of artificial diamonds, Prof. Story Maskelyne, after describing the various tests applied, concludes as follows: "There is no doubt whatever that J. Ballantyne Hannay has succeeded in solving the problem, and removing from scientific chemistry the opprobrium so long adhering to it. For, whereas the larger part of the great volume recording the triumphs that chemistry has achieved is occupied by chemistry of carbon, this element has never been crystallized by man till Hannay achieved the triumph which I have the pleasure of recording to-day."

THE following notes are to hand on the trade of the Obi River system. Altogether there are now engaged in this trade thirty steamers, of which twenty-two are of iron, and eight of wood. One is of 150-horse power, six of 120, five of 100, and the rest of 80-horse power. The passenger traffic between Tzumen and Tomsk occupies only seven steamers of the Kurbatow and Ignatow Company. Besides the steamers are fifty-two freight ships (*barzha*) five of which are specially devoted to the transport of convicts. These vessels carry from 12,000 to 30,000 *pu*. There are also sixteen decked vessels (*gusanka*), and boats on the Tom for shallow places. The following figures represent the traffic on the Obi River system during the navigable season of 1878. Various manufactures, 1,014,866 *pu* (of which manufactured goods 500,000 *pu*; iron, steel, and steel goods, 260,000 *pu*); provisions and raw products, 1,417,272 *pu*; fish, 350,000 *pu*; besides on the Irutsh and Obi, for export wheat and other agricultural products, 54,000 *pu*; besides foreign goods brought in by sea, 14,600 *pu*—total, 2,850,090 *pu*.

THE useful work of the societies for the protection of children from cruel parents and guardians may be gathered from what is reported of the operations of the New York Society, in the words of Mr. Gerry: "The child beggars had disappeared. The miserable little flower girls, who used to haunt the theatres for immoral purposes, had disappeared. The employment of children in juvenile opera troops—that abomination—had been suppressed. The infamous padrone system, by which children of tender years were bought of their parents, and brought in droves to this country to be beaten, starved, abused, and worked well nigh to death, to support their lazy and infamous masters, had been crushed. The practice of sending children—young boys and girls—to pot-houses after liquor for their lazy superiors was also being put a stop to, and before a twelve-month rolled around the curse of baby-farming in New York would be unknown. What the Society chiefly wanted now was, some permanent locality, some building to which they could send their newly-rescued charges, to be fed and cared for until the courts disposed of them."



## MINISTERS AND CHURCHES.

SUBSCRIPTIONS for the debt on the ordinary fund of Knox College. Saugeen Presbytery, per Rev. John Baikie. Amos congregation, \$10, Normanby, \$4; Orchardville, \$5; (these three make one charge) in all \$19.

THE ladies of Central Church, Hamilton, held their first social in connection with the Ladies' Aid Society of the congregation on the evening of the 1st inst. It was in every respect a great success, and greatly encouraged those engaged in the work.

THE Presbyterians of Princeton have just, by an extra effort, paid off the debt of their church—a fact which is due mainly to the esteem in which the respected pastor, Rev. J. Little, is held, coupled with the praiseworthy zeal of Messrs. Allison and Tennant.

THE Rev. Robert C. Moffat, of Free St. John's, Walkerton, on Tuesday evening last, gave for the aid of the funds of the church, Clifford, his lecture, upon "Life Among the Turks." Notwithstanding the bad roads, and the high price of the tickets, the lecture was a decided success.

THE Presbyterian congregation of Chesterfield at their recent annual meeting, raised the salary of their respected pastor, Rev. W. Robertson, from \$800 to \$900 per annum. Mr. Robertson has been the pastor there for twenty-one years, having been inducted into the charge in January, 1859, and time but increases the esteem in which he is held.

ON Friday evening, the 27th inst., the members of Mrs. Gordon's Bible class at Harrington, met at the parsonage, and agreeably surprised their teacher by presenting her with an address and a well-filled purse. Mrs. Gordon made a very suitable reply which was followed by music both vocal and instrumental. After spending a very pleasant evening, all departed for their respective homes, highly satisfied with the proceedings of the evening.

THE Komoka Missionary and Aid Association met in the Presbyterian church on Wednesday, 3rd inst., the Rev. Alexander Henderson in the chair. The treasurer gave in his monthly statement and a committee was appointed to draft by-laws. Very creditable and interesting papers were read on the mission work of our Church: on Home Missions by Miss Searcliff; on French Evangelization by Miss Close; and on Foreign Missions by Miss Eliza Dewar.

THE Presbyterian congregation of Newburgh is to be congratulated on the success of its concert and tea, held in the Orange Hall, in that place, on Friday night, 27th ult. There was a large attendance, the hall being packed to its fullest capacity. The refreshments supplied were both excellent and abundant. After tea, the musical programme was introduced. The music was supplied by Messrs. Wm. Middleton and Wilbur Daly, of Napanee, and several ladies and gentlemen from Kingston. Mr. Dickson occupied the chair, and gave a brief address, supplemented by Rev. Mr. Woodcock. The whole affair was a success in every respect, finance, enjoyment, etc.

THE second anniversary of the opening of Spencerville Presbyterian Church was celebrated on February 22nd, appropriate services being conducted morning and evening, when Rev. F. McCuaig, of Kingston, preached to large congregations. On the Monday and Tuesday following the ladies held a bazaar closing with a social on Tuesday evening. Proceeds \$110. This is the third sale of useful and fancy articles by the ladies of this congregation during the past two years, making the total proceeds of bazaars \$530. In conducting this bazaar the following rules were followed unswervingly: (1) No fancy prices; (2) No sales of chance and no "voting"—otherwise, no gambling; (3) Accurate change returned; (4) No insisting upon anyone to make purchases.

THE annual soiree of the Ratho Presbyterian congregation was held, according to appointment, on Thursday, 26th of February, and, as usual, was a success. Notwithstanding the exceedingly muddy condition of the roads, the attendance was good, the church being comfortably filled. The receipts were upwards of eighty-two dollars. After an excellent tea was served the audience were entertained with music and addresses. The choir, which had been organized for the occasion, acquitted itself greatly to the satisfaction of the audience. Rev.

Messrs. Fisher, Beatty, and Robertson were the speakers. Their addresses were appropriate, instructive, and entertaining. Altogether the occasion was one of wholesome enjoyment and profit, and well sustained the reputation which the congregation has acquired for furnishing an entertainment of high-toned excellence.

THE annual financial statement of Fort Massey Church, Halifax—Dr. Burns, pastor—just issued, shews the following amounts as paid for Church purposes, during the past year: Sabbath contributions, \$4,622.09; Church debt, \$299.91; Missions and schemes of the Church, \$1,033.71; Sabbath school Missionary collections, \$709.11; College Endowment Fund, \$1731.67; Other Church objects, \$113.29: total for 1879, \$8,009.78. The Sabbath offerings for 1878 were \$4,533.40, shewing an increase in 1879 of \$88.69. The floating debt amounting to \$3,184.50 is to be wiped out at once, a subscription having been all but completed for this purpose. The sum of \$5,178.98 has been paid in to the College Endowment Fund since 1877, the highest amount contributed as yet by any one congregation. Since the formation of the Missionary Association in 1872, the collections for the missions and schemes of the Church have reached a total of \$7,153. Fort Massey though, during these hard times, carrying a heavy burden of debt, contracted in erecting a church which is an ornament to the city, has thus maintained its well earned reputation for liberality. For a congregation of eighty-eight families, and little over two hundred members, its rate of giving is unusually high.

THE twenty-ninth annual meeting of Orillia Presbyterian Church was lately held in the schoolroom of the Presbyterian church, and was opened with the usual religious services by the Rev. J. Gray. It was stated that thirty members had been added during the year; that twenty-seven children had been baptized, as well as three adults on professing their faith in the Lord Jesus Christ; that the increase of church accommodation had added to the prosperity of the congregation, and that the weekly prayer-meeting was well attended. The sum raised for congregational purposes by weekly contributions and collections was \$1,545.35. This amount has paid all liabilities for the year and left the small balance of \$5.91. It was stated that the increased seating accommodation had added to the weekly contributions. Towards the seating, heating and beautifying of the interior of the church, there was contributed at the opening services in November last \$96.05; by private donations, some of them from friends at a distance; \$54, and by means of the ladies' congregational soiree \$72.10, making a total of \$222.15, inclusive of expenses for opening, and other charges. Two hundred and forty-six pupils belong to the Sabbath school and forty to the Bible class, shewing an increase of twenty-six during the year. The contributions for Sabbath school purposes, including \$35.43 by the Bible class, were \$160.01—of this amount \$40 were apportioned to missions. The amount raised for missionary objects and schemes of the church, is larger than during any former year. Exclusive of the Sabbath school apportionment, it is \$339.46, and has been allocated to various missionary purposes. No report was submitted from the Young People's Association. It has, however, been in active operation throughout the year. By means of several entertainments and lectures, the sum of \$120.10 was raised, and after the payment of various expenses, \$79.95 were donated to the church improvement fund. The opening services in last November were also in charge of this Association. The Association had also undertaken to pay the balance of \$400 due for the recent refitting of the church. The arrears on the Church Extension Fund amount to \$503, and a large portion thereof cannot be collected. No payment was received during the year. The meeting, which was a very pleasant one, was closed with the benediction. The Session were authorized to introduce the new hymn book as a supplement to the Psalms and Paraphrases, should it receive the sanction of the General Assembly. The following figures shew the contributions for all purposes during 1879. Weekly Lord's day contributions and collections, \$1,545.35; Sabbath school and Bible class, \$160.01; Church Improvement Fund, \$222.15; Cemetery Fund, \$127; Missionary Association, \$339.46; Young People's Association, \$120.10, extra-congregational contributions, \$90. Total, \$2,604.07.

THE new Presbyterian Church, Collingwood, was opened by appropriate services on Sabbath, the 29th ult. In the morning the services were conducted by Rev. Mr. Laidlaw, of Hamilton, and there were present on the platform, Rev. Mr. Ball, of Guelph; Rev. Mr. Stobo, of the Baptist Church, Collingwood; and the pastor, Rev. R. Rodgers. Mr. Laidlaw preached a most eloquent and impressive sermon, the handsome and spacious church being crowded with an appreciative audience, who listened with close attention to the excellent sermon delivered. In the afternoon there was a joint service by the Rev. Messrs. Laidlaw and Ball, in which, also, the Rev. J. H. Star, of the Methodist church, and the pastor, took part. The attendance in the afternoon was very good, and the service very much appreciated. In the evening, the Rev. Mr. Ball conducted the service, and preached a very able and practical discourse. In this service the Rev. Robt. Ewing and the pastor took part. The church was crowded to excess, and quite a number failed to procure admission. The collections and subscriptions received during the day amounted to \$325, "but," says a local paper, "we would have felt better pleased if one or two of the leading members of the congregation had shouldered the whole debt, and thus make the new Presbyterian Church a memorial of their gratitude to God for their abundant prosperity as business men." The church is constructed of red brick, with white brick facings, the buttresses having stone dressings. The length of the building is eighty feet; width, for y-five; side elevation, eighteen feet, with a bound roof three-quarter pitch, exposing the principals which are filled in with tracery and grained and varnished, giving a ceiling of twenty-eight feet in height. The style of the building is what is termed plain Gothic, and there is a tower at the north-east corner one hundred feet high, which, if not massive, is both elegant and graceful, and reminds us that a thing of beauty is a joy forever. In fact, in the opinion of competent judges, the tower is the most unique and ornate portion of the building. The spire is relieved with dormer-louvre windows and the shingles are tastefully painted in imitation of slate, the whole being surmounted by an ornamental weather vane. The front windows are of the ordinary Gothic character, and are filled in with stained glass of very attractive and subdued tints. The windows of the main audience room are double, having a brick mullion. These are also filled in with tinted glass of a very pretty and chaste design, the whole giving to the place a pleasing appearance of comfort. The platform proper consists of an elevation of one foot from the floor, in the centre of which is a lesser platform surmounted by a very ornately carved reading desk, of Grecian character. Behind the minister's platform is the orchestra, of half-circle form, for the choir and organ. The front of this, also, is of the same style, and in keeping with the design of the rostrum. The building is very comfortably seated, the pews being open and constructed of clear white pine, varnished, having ornamental cast iron seat ends of a very pretty design, all of which gives to the room a clean and cheerful look. The main floor is so graded that the audience at the east end of the building have no difficulty in observing every movement of the preacher. The church is heated with a very efficient hot air furnace, and the ventilation is of the most perfect character. The lighting is most abundant and effective, there being four six-light, very chaste chandeliers suspended from the ceiling at proper distances, and behind the rostrum there are four handsome double bracket pedestal lamps, in harmony with the others. The seating capacity of the church is 500, with provision made, by sliding seats, for at least 150 more. The cost, including lot, building, furnishings and fencing, will amount to about \$7,600. The Collingwood "Messenger," to whose report we are obliged for the preceding statement, adds the following encouraging historical record: "The Presbyterian Church in Collingwood was first organized in 1857, with a membership of twenty-nine, the first communion being held on August 16th, of the same year. Rev. R. Rodgers, the present pastor, was inducted on the 20th of August, 1862, and at that time the membership of the church numbered fifteen, including Nottawa village, where there were three members. Of these fifteen, only four now remain. Since Rev. Mr. Rodgers took charge of the congregation in 1862, 327 have been added to the church membership, of whom 224 were received on profession. Of these,

135 have removed from the place, nineteen have died and twenty-four have withdrawn. At present the membership of the church numbers 180. In connection with the church is a flourishing Sabbath school, under the efficient superintendence of Mr. G. W. Hodgetts, at which there is an attendance of about 200 children.

**PRESBYTERY OF TORONTO.**—An ordinary and largely attended meeting of the Toronto Presbytery was held on the 2nd inst, commencing at eleven o'clock in the morning, and concluding shortly after nine o'clock in the evening. Rev. John Smith was unanimously chosen as Moderator for the current year. A call made by Knox Church of this city, to Rev. Henry M. Parsons, of Buffalo, N.Y., was agreed to, and the same was forwarded to Mr. Parsons. A resolution of condolence with the family of the Rev. J. Breckenridge, of Orangeville, was adopted. On motion it was agreed that the Moderator, Dr. Reid, Principal Caven, Prof. Gregg (Convener), and Prof. McLaren, be appointed a Committee to prepare petitions to the Governor-General and both Houses of Parliament, deprecating their giving assent to the bill now before Parliament, which proposes to legalize a marriage between a man and his deceased wife's sister, or his deceased brother's wife—the petitions to be submitted for approval at the next Presbytery. The following Commissioners were appointed by rotation to the next General Assembly: Revs. Dr. Caven, Prof. McLaren, W. E. McKay, G. Milligan, J. Smith and A. Gilray. The following clergymen were appointed by ballot: Revs. Dr. Reid, Dr. Gregg, D. J. Macdonnell, J. M. King and J. Carmichael (of Markham). The following elders were also appointed by ballot. Hon. J. McMurrich, Messrs. T. W. Taylor, W. B. McMurrich, Donald Sutherland, Geo. Smith (of Bolton), David Elder, John Gibson, Wm. Adamson, Colwell Graham, J. K. Macdonald and Peter Crann.

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**

The last meeting for the present session of the above Society was held on Thursday evening, March 4th, the President, Mr. A. B. Baird, B.A., in the chair.

After devotional exercises and routine business, the appointment of missionaries for the ensuing summer was taken up. The following are the names of the fields to be occupied, together with the missionaries who are to labour therein: Waubashene, Mr. David James; Manitoulin Island, John Gibson, B.A., and Angus Robertson; Nipissing, Thomas Davidson; Katrine and Elmsdale, G. B. Greig; Strong, T. E. Inglis; Baysville, James Ballantyne; St. Joseph's Island, A. B. Meldrum; Plummer township, W. S. McTavish; Parry Sound, John Jamieson.

The funds of the Society are in such a condition as to warrant the sending out of an additional missionary this year, but the field has not yet been decided upon.

Rev. Mr. Macdonnell then delivered a very interesting address to the Society. Speaking to the members as the future ministers of the Church, he laid down some of the principles on which mission work should be urged upon others. Mission work is not something external to the real work of the Church, but is an integral part of that work. Congregations are not organized simply that they may meet for prayer and praise and instruction; not simply for their own spiritual advancement, but in order that they may cultivate a true missionary spirit and make known to their less favoured fellow men the Gospel message. Instead of our ministers dealing with this subject in an apologetical way, as if they were afraid to speak of it before their people, and limiting their efforts in behalf of missions to the announcement of a missionary meeting once a year, they must have the stern conviction that mission work is one of the great ends for which the Christian Church has been organized. It is essential to the success of missionary enterprise and to true spiritual life in the Church that the ministers be deeply imbued with the missionary spirit.

The minister must not depend on an annual missionary meeting, and the ordinary missionary intelligence, to develop and foster the true spirit in his church. He must not hesitate to take the mission work of our Church into the pulpit and look at the whole matter fairly in the face, in all its aspects, financial and otherwise. He must avoid extravagant state-

ments, which can do no good, and present principles which shall appeal to the consciences of his hearers. The great fundamental principle to be enforced is that laid down by the apostle that each one should give "as the Lord hath prospered him." There are many interpretations of this passage, but the minister can only lay down the principles and leave each to apply them for himself, but just in proportion as his preaching tends to kindle and increase love to Christ in the minds of his people, he is increasing their liberality.

The principle should also be enforced that our contributions for religious purposes should bear a certain proportion to our expenditure for luxuries. If a man can increase his expenditure for luxuries, his expenditure for mission purposes should increase *pari passu*. We should also give toward the work of our own Church in some proportion to the claim which that work has upon us in relation to the claims of other good objects. There are many worthy objects which commend themselves to our people, but they must allow the claims of our own Church to bulk at least as largely as any of these other commendable schemes.

Another principle is that the missionary contributions of a congregation should bear a due proportion to what it spends upon itself. Too many are satisfied if they are in comfortable circumstances and out of debt. Such congregations must be aroused from this spiritual selfishness and have pressed upon them the great Christian principle, "thou shalt love thy neighbour as thyself." The minister must deal fearlessly and plainly with this subject, and in order that his exhortations may be effectual in promoting a true mission spirit among his people, they must be backed up by his own personal liberality. Where the minister is truly in earnest in this matter, his congregation will become permeated by his spirit, and one of the great ends for which our Church exists will be accomplished.

Rev. Prof. McLaren then spoke briefly, emphasizing the necessity of a real, live missionary spirit among the ministers of the Church in order that she may be aroused to a sense of her duty in this regard. Where the narrowness of spirit exists which leads the minister to think that all that is given for Church work is so much taken from his own income, it cannot but be detrimental to the real work of the Church. He also regarded it as important, in order to foster liberality among our people, that they should be led to compare themselves among themselves, and to this end favoured the printing of congregational reports where practicable. He spoke of the value of the Missionary Society as a means of fostering a missionary spirit among those who are to take their places as ministers in the Church. He closed with some words of encouragement and counsel to the Society in its work.

The financial report was very encouraging and the Society is now in a better financial position than in any former period of its history.

M. MCGREGOR, *Cor.-Sec.*

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XII.**

**REVIEW OF LESSONS.**

Mar. 27, } 1880. } Heb. i. 1-14.

**GOLDEN TEXT.**—"Wherefore, by their fruits ye shall know them." Matt. vii. 20.

**HOME STUDIES.**

- M. Matt. ii. 1-23. . . . . Lessons I., II.
- T. Matt. iii. 1-17. . . . . Lesson III.
- W. Matt. iv. 1-11; Luke iv. 1-13. . . Lesson IV.
- Th. Matt. v. 1-26. . . . . Lessons V., VI.
- F. Matt. v. 33-48 . . . . . Lesson VII.
- S. Matt. vi. 1-13, 24-34. . . . . Lessons VIII., IX.
- Sab. Matt. vii. 1-29. . . . . Lessons X., XI.

**HELPS TO STUDY.**

The subject of the quarter's lessons is

**THE KINGDOM OF GOD.**

Four divisions may be made under this general head: (1) *The Lord of the Kingdom*, (2) *The Subjects of the Kingdom*, (3) *The Principles of the Kingdom*, (4) *The Foundations of the Kingdom*.

**I. THE LORD OF THE KINGDOM.**—Lessons I.-IV. These four lessons are occupied with the earthly life of the Saviour up to the time of His entrance upon His public ministry.

**Lesson I. The Infant Jesus.**—Matt. ii. 1-12. Golden Text, Isaiah ix. 6.

- 1. Seeking and finding. (a) The sought One. (b) The true seekers. (c) Their object. (d) Their success.

2. Seeking in vain. (a) The false seeker. (b) His pretended object. (c) His real object. (d) His failure.

**Lesson II. The Flight into Egypt.**—Matt. ii. 13-23. Golden Text, Matt. n. 13.

- 1. The Flight. (a) A dream. (b) God's care. (c) "Go, and he goeth." (d) A prophecy fulfilled.
- 2. The persecution. (a) Herod's wrath. (b) The "Massacre of the Innocents." (c) Another prophecy fulfilled. (d) Rachel's lamentation.

3. The return. (a) The death of Herod. (b) Another dream. (c) "Come, and he cometh." (d) A third fulfilment of prophecy.

**Lesson III. Jesus baptized by John.**—Matt. iii. 1-17. Golden Text, Matt. iii. 17.

- 1. The Baptist's Ministry. (a) The preacher and his subject. (b) A religious revival. (c) A generation of vipers descended from Abraham. (d) The doom of the fruitless tree.

2. The public appearance and baptism of Jesus. (a) The announcement. (b) The appearance. (c) The baptism. (d) The Trinity revealed.

**Lesson IV. The Temptation of Jesus.**—Matt. iv. 1-11. Golden Text, Heb. ii. 18.

- 1. The temptation to distrust. (a) Time, place and condition. (b) Tempter and temptation. (c) Successful resistance.
- 2. The temptation to presume. (a) A dangerous eminence. (b) A perversion of Scripture. (c) The Reply.

3. The temptation to deny God. (a) A magnificent offer. (b) The Bible again. (c) Victory.

**II. THE SUBJECTS OF THE KINGDOM.**—The beatitudes describe, not many classes, but one class, that is those who believe in Christ.

**Lesson V. True Disciples.**—Matt. v. 1-16. Golden Text, Matt. v. 14.

- 1. Marks of true disciples. (a) Consciously destitute. (b) Acquaintance with grief. (c) Mild and unassuming. (d) Anxious to be holy. (e) Kind. (f) Actuated by unselfish motives. (g) Desirous of peace. (h) Persecuted and calumniated.
- 2. Mission of true disciples. (a) To preserve the world. (b) To enlighten the world. (c) To glorify God.

**III. THE PRINCIPLES OF THE KINGDOM.**—Lessons VI.-VIII. In these three lessons the moral law and the substance of Old Testament teaching are taken in as principles of the kingdom, and their true spiritual meaning is expounded.

**Lesson VI. The Truly Righteous.** Matt. v. 17-26. Golden Text, Psalm li. 6.

- 1. The permanence of the law. 2. The spiritual nature of the law. 3. The practical nature of the law. 4. The necessity of speedy agreement with the law.

**Lesson VII. The Tongue and the Temper.**—Matt. v. 33-48. Golden Text, Matt. v. 48.

- 1. Christian simplicity and purity of speech. 2. Christian forbearance. 3. Christian benevolence.

**Lesson VIII. Giving and Praying.**—Matt. vi. 1-13. Golden Text, Matt. vi. 6.

- 1. The Christian's motive in giving. (a) How not to give. (b) How to give.
- 2. The Christian's object in prayer. (a) The hypocrite's motive, not his act, condemned. (b) Man's question: "What?" God's additional question: "Why?" (c) Vain repetition.

3. The Pattern prayer. (a) The preface: "Our Father which art in heaven." (b) First petition: "Hallowed be Thy name." (c) Second petition: "Thy Kingdom come." (d) Third petition: "Thy will be done on earth as it is in heaven." (e) Fourth petition: "Give us this day our daily bread." (f) Fifth petition: "Forgive us our debts as we forgive our debtors." (g) Sixth petition: "And lead us not into temptation, but deliver us from evil." (h) The conclusion: "For Thine is the kingdom and the power and the glory, forever, Amen."

**IV. THE FOUNDATIONS OF THE KINGDOM.**—Lessons IX.-XI.—The underlying principle of Christian ethics is, not self-interest, but self-abnegation.

**Lesson IX. Our Father's Care.** Matt. vi. 24-34. Golden Text, 1 Peter v. 7.

- 1. The Christian's service for God. (a) Two masters. (b) A bad master. (c) A good Master.

2. God's care for the Christian. (a) Well-fed birds. (b) Well-dressed flowers. (c) To-morrow.

**Lesson X. The Saviour's Golden Rule.**—Matt. vii. 1-14. Golden Text, Matt. vii. 12.

- 1. Censoriousness condemned. 2. Discrimination recommended. 3. Prayer invited. 4. The Golden Rule. 5. The two ways.

**Lesson XI. The False and the True.**—Matt. vii. 15-29. Golden Text, James i. 22.

- 1. Profession and conduct. (a) Sheep and wolves. (b) The tree and the fruit. (c) Saying and doing.
- 2. Foundations of character. (a) A wise builder. (b) A foolish builder. (c) The true Teacher.

In the course of a recent cruise by Her Majesty's ship "Danae," among some of the more remote South Sea Islands, a long and searching inquiry was held at the Duke of York Island into the circumstances connected with the massacre of a native minister, employed by the Wesleyan mission, and three Samoan teachers, in April, 1878, by the inhabitants of New Britain; and also into the steps taken by the Rev. G. Brown, the Wesleyan missionary on that island, and the traders, to punish the perpetrators. The inquiry being of an official nature, the result is not stated; but we learn from Fiji that Sir Arthur Gordon, the High Commissioner, having issued a warrant for the apprehension of Mr. Brown, that missionary has been arrested, and will be tried on a charge of manslaughter.

## OUR YOUNG FOLKS.

### CONSECRATION HYMN.

TAKE my life and let it be  
Consecrated, Lord, to Thee.

Take my moments and my days;  
Let them flow in ceaseless praise.

Take my hands and let them move  
At the impulse of Thy love.

Take my feet and let them be  
Swift and "beautiful" for Thee.

Take my voice and let me sing  
Always, only, for my King.

Take my lips and let them be  
Filled with messages from Thee.

Take my silver and my gold.  
Not a mite would I withhold.

Take my intellect and use  
Every power as Thou shalt choose.

Take my will and make it Thine;  
It shall be no longer mine.

Take my heart, it is Thine own;  
It shall be Thy royal throne.

Take my love, my Lord, I pour  
At Thy feet its treasure store.

Take myself, and I will be,  
Ever, only, all for Thee.

—Frances Ridley Havergal.

### A BRAVE BOY.

IT was a stormy evening in January. It had been very cold all day, but toward night it grew warmer, clouds came up rapidly from the northeast, and now it was snowing. Freddie Johnson, a bright chubby little fellow of six years, was sitting by the fire, looking at the pictures in the last "Nursery," when his papa said, "Come, Freddie, I am going to write a letter, which I wish you to take to the post-office for me. Run and put on your coat and hat. The letter will be ready as soon as you are."

"All right," said Freddie, who was accustomed to obey without asking questions—a rare trait in a little boy.

Now, the post-office was half a mile distant, and Freddie had never been there alone, though he had often gone with his papa; but he was a courageous little fellow, and very proud of doing errands for his papa, so he did as he was bidden, and with his mamma's help was soon muffled up to his chin in overcoat and scarf, and when he came back for the letter looked as if he could defy any storm.

"Here, little Dutchman!" said papa, "you see I have wrapped this letter up in paper so that it will not get wet. Now when you get to the office take the paper off, and drop the letter into the box. Don't stop anywhere but come directly back."

"Yes, sir," said Freddie; and then he whispered to papa, "Do you believe I shall see any dogs?"

"No, dear," Mr. Johnson replied, "the dogs have all gone to bed, I guess. Now good-bye."

Freddie started off bravely. It was a very dark night, and he could only see a little way ahead, but on he trudged, wading through the deep snow, trying to whistle as his Uncle Charlie did.

"Halloo, sir, where are you going?" said a man who met him on the way down.

"Post-office," said Freddie.

"Aren't you afraid you'll get lost?" asked the man in surprise.

"No, sir," said Freddie stoutly, as he passed on; "papa sent me."

He found the post-office without difficulty, dropped the letter into the box, and started for home. But we must go back a little in our story.

As soon as Freddie had left the house, his papa hastily put on his overcoat and hat, and hurried after him. Walking on the opposite side of the street, and a little behind, he followed Freddie, keeping his eyes on him all the way, to see that no harm came to his dear little boy. When they had nearly reached home Mr. Johnson hurried ahead, and was calmly reading his paper when Freddie came in, looking more like the snow man he had built in the yard than like Freddie Johnson. Then what a greeting the little hero received! How his mamma and his aunts crowded around to help him off with his wraps, shake off the snow, and kiss his bright, rosy cheeks! How his eyes sparkled with delight when his papa called him "his brave little boy," and told him that he must hurry and grow up, for he needed in his store just such a clerk as Freddie would make! But it was now bedtime, and with a "good-night" all around Freddie went up stairs, and was soon sleeping soundly.

Now, children, this is a true story, and to me it has a beautiful lesson. Just as Freddie's father followed him all the way, ready to help if any danger should threaten him, so our Father in heaven watches us wherever we go, and whatever we do, and although we cannot see Him, we may be sure that He will never let any real harm come to us.

### HOW THE FLOWERS GROW.

First a seed so tiny,  
Hidden from the sight;  
Then two pretty leaflets  
Struggling toward the light;  
Soon a bud appearing  
Turns into a flower,  
Kissed by golden sunshine,  
Washed by silver shower,  
Growing sweeter, sweeter,  
Every happy hour!  
Kissed by golden sunshine,  
Washed in silver shower.

### WINTER AMUSEMENTS.

WHAT glorious fun it is to have regular pitched battles with snow-balls! And can anything be jollier than skating on the polished ice. Yes, it is all this and more to the well-fed, well-clothed boys; but how is it with other poor boys, who are sometimes obliged to go out in the cold, cold snow, bare-headed, bare-footed, and often have to creep into an empty barrel and spend the night there, not having any warm, comfortable home to go to. My dear children, do you ever think of these poor boys, when you rise from your breakfast of hot coffee or tea, toast, meat, etc. Don't turn so coldly away, if they happen to hold out their hands to you for a few cents to buy bread. Don't say in that scornful tone:—"Now, mamma, I wouldn't let such ragged fellows come into the kitchen; very likely they will steal something before they leave." Perhaps *you* would steal if you were starving? Wouldn't you though? Well, I hope you wouldn't, but your

principles *might* change if you were half-starved. Circumstances alter cases now and then, you know. It is hard to see these poor boys turned from house to house and nothing given to them. A warm breakfast would do them so much good and make them so happy. How many could give them a breakfast, also shoes for their feet; yes, and a cap and a thicker jacket too. How many poor girls and boys could be clothed and fed comfortably with money so many children spend extravagantly and foolishly!

### "SINGING ALL THE TIME."

ONCE a little boy was hurt at a spinning-mill in Dundee, and, after being taken home, he lingered for some time and then died.

I was in the mill when his mother came to tell that her little boy was gone. I asked her how he died. "He was singing all the time," said she.

"Tell me what he was singing," I asked.

"He was singing,—

'Oh, the Lamb, the bleeding Lamb,  
The Lamb on Calvary!  
The lamb that was slain has risen again,  
And intercedes for me.'

You might have heard him from the street, singing with all his might," she said with tears in her eyes.

"Had you a minister to see him?" I asked.

"No."

"Had you no one to pray with him?"

"No."

"Why was that?" I inquired. "Oh, we have not gone to any church for several years," she replied, holding down her head. "But, you know, he attended the Sunday school, and learned hymns there, and he sang them to the last."

Poor little fellow! he could believe in Jesus, and love Him through these precious hymns, and die resting "safe on His gentle breast," forever.

### THE BEAUTIFUL CHILDREN.

A CHILD, three years old, was dying of scarlet fever. She lingered long, and the last day of her life she was unconscious for hours. Many times her mother tried to rouse her; but in vain. She seemed to be sinking away in death without a token of recognition.

Suddenly she opened her eyes wide, lifted her head, and looked around the room as though filled with wonder and delight. She clapped her hands and cried eagerly to her mother:—

"O mamma, see the beautiful children!"

Her mother said, "Where?"

"O, all around!" She replied; and she turned her head as though she saw them in every direction. No written words can describe the rapture of her look and voice.

"They are coming, they are coming, *they are close to me!*" she said in a transport of joy.

She put up both hands, laughing out with that gleeful ringing sound peculiar to little children, and then she died.

HE who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.



**Scientific and Useful.**

**COLOURED WASH FOR WALLS.**—Three or four handfuls of Portland cement put in a pailful of whitewash will make a nice stone-coloured cement for walls or out-buildings, that will look well and not wash or rub off.

**LILIES.**—It is stated in some of the foreign journals that Auratum and other lilies that do not seem to bear well the full blaze of the sun, nor very much shade, succeed admirably if planted among low growing shrubs that will afford shade to the roots while the top ascends to enjoy the full sunshine.

**DROOPING OF CUT FLOWERS.**—The "Gardener's Chronicle" says that if flowers cut for bouquets or other work are stood in water for several hours after being cut and before they are made, they will endure much longer without flagging than if immediately arranged. The more water they can absorb after being severed from the plant the better they will stand.

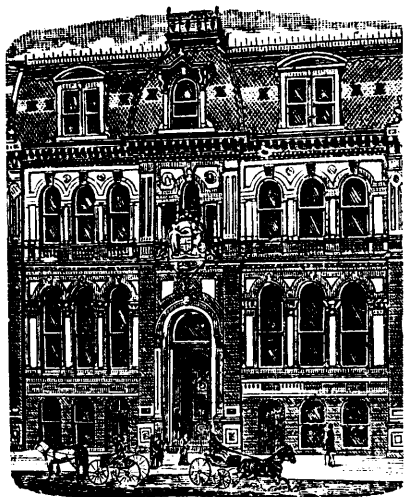
**COCOANUT AND ALMOND CAKE.**—Two and a half cups powdered sugar; one cup of butter; four full cups prepared flour; whites of seven eggs, whisked stiff; one small cup of milk, with a mere pinch of soda; one grated cocoanut; one-half tea-spoonful nutmeg; juice and half the grated peel of one lemon; cream, butter, and sugar; stir in lemon and nutmeg; mix well, add the milk, the whites and flour alternately; lastly, stir in the grated cocoanut swiftly and lightly. Bake in four jelly-cake tins.

**CONTAGIOUS DISEASES IN SCHOOLS.**—One of the British Medical Officers of Health, Mr. F. E. Mauby, suggests that if a medical certificate that each child was in good health, and had not been exposed to any known infectious influence during the holidays, could be required at both public and private schools at the commencement of each term, and if a systematic inquiry could be made, say at the beginning of each week, in each school, as to causes of absence, a very great step would be taken towards the checking of contagious diseases, since it is certain that the gathering together of children at schools is the principal means of spreading these among the population.

**CARBOLIC ACID IN MALARIAL DISEASE.**—A strong plea for the value of carbohc acid in malarial disease is published in the "Virginia Medical Monthly," from the pen of Dr. A. G. Tebault. He says: "As a prophylactic, carbohc acid given in grain doses, at intervals of three to six hours, has, in my hands, yielded comparatively far happier results, even in cases where unmistakable prodromes (forerunners) of malarial fever were actually present. In experiments instituted during the past seven years, on my own person and others, feelings of lassitude, malaise, cutaneous torpors, disturbed sleep, furred tongue, nauseous taste and anorexia (want of appetite), often gave way under this treatment within twenty-four hours; and a pulse hitherto jerking and irritable became calm and of natural rhythm, while a soothingly pleasant sensation pervaded the system. No fever manifested itself in any of the cases; on the contrary, the person felt refreshed and buoyant. No other agent which I have employed has ever superseded carbohc acid as an apparent disinfectant of the malarious taint within the system; and this, after anxious thought on the subject for years, is to my mind the first glimmer of light that may lead to the discovery of means to act directly on the poison of fever."

**IMPROVEMENTS IN THE NIAGARA SUSPENSION BRIDGE.**—The railway suspension bridge at Niagara, built by John A. Roebling more than twenty years ago, has probably seen as much hard service as any structure in the country. Since its completion, the amount of travel over it, and the weight of the engines and trains that cross, have increased enormously beyond what was expected. A little more than a year ago the directors commenced a complete examination of the strength of the structure. Wire was taken from the cables and tested, and found to be as strong as when it was first laid. The anchorages were, however, found not to be heavy enough for the present travel, and have been strengthened by a new set of anchor bars. During the present summer the wooden superstructure of the bridge is to be replaced with steel, the Pittsburgh Bridge Company having contracted to do the work for \$60,000, completing the job by the first of November. The running of trains will not be interfered with, nor the traffic on the carriage way. The change will lessen the weight of the structure about two hundred tons. The skillful manner in which Mr. Buck, the engineer in charge, strengthened the anchorages, makes it certain that at the end of the summer the bridge will be better than ever before.

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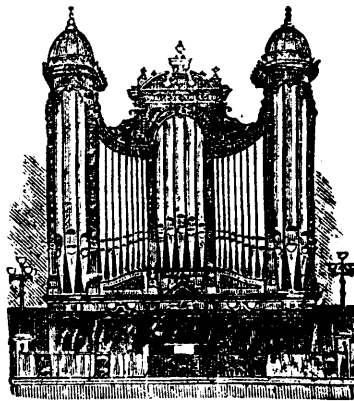
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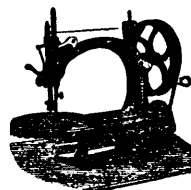


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MEETINGS OF PRESBYTERY.

- CHATHAM.—In St Andrew's Church, Chatham, on the 23rd March, at ten a.m.
QUEBEC.—In Chalmers' Church, Richmond, on 17th March, at half past one p.m.
PETERBORO.—In the First Presbyterian Church, Port Hope, on the 23rd March, at ten a.m.
BARRIE.—At Barrie, on Tuesday, 23rd March, at eleven a.m.
WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday in March, at two p.m.
BROCKVILLE.—The Presbytery of Brockville, hold their next regular meeting at Prescott, Tuesday, March 16th, at three p.m.
OWEN SOUND.—At Latona, 16th March, at half-past one p.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of March, at ten a.m.
SAUGEN.—In Knox Church, Mount Forest, on Tuesday, 16th March, at eleven a.m.
GLENGARRY.—At Lancaster, on the 9th March.
HAMILTON.—Next stated meeting, in Central Church, Hamilton, on Tuesday, the 15th inst., at ten o'clock a.m.
PARIS.—In Zion Church, Brantford, on Monday, 22nd March, at half-past seven p.m.
TORONTO.—At the usual place on the first Tuesday in May.

SYNOD OF HAMILTON & LONDON.

The Synod of Hamilton and London will meet in Knox Church, St. Catharines, ON Tuesday, the 13th April, at 7.30 p.m. The Business Committee will meet at four p.m. Roiso Presbyteries, and all documents to come before the Synod, should be in the hands of the Clerk not later than one week prior to the date of meeting. Certificates permitting members to travel at reduced rates by the Great Western, Grand Trunk, and such other Railways as may grant the privilege, will be sent in due course. WM. COCHRANE, Synod Clerk. Brantford, 12th March, 1880.

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