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NOTES OF THE WEEK.

MR. GLADSTONE has revised the speeches which he delivered in Scotland, and they will shortly appear in a collected form.

It is predicted that more miles of railroad will be built in 1880 than were built in any year before. About nine thousand miles of new road are under contract, and about ninety thousand miles now built, will require repairs to the extent of ten per cent.

A LETTER from Madagascar states that complications are being fomented by Jesuits with a view to induce the eventual intervention of France and its assumption of a protectorate of the island. "We hope," says "Le Journal du Protestantisme Français," "that the Government of the Republic will not be tempted to renew in Madagascar the deplorable errors which formerly brought trouble upon Tahiti."

BISHOP CROWTHER, the coloured bishop of Western Africa, shews his catholicity of spirit in a very marked manner. Although, of course, an Episcopalian, he preached one Sunday morning not long since from the pulpit of the Faji Wesley Church, Lagos. Only a week or two previously the Bishop addressed a missionary meeting in the (American Mission) Baptist Church, at which the Governor presided.

THE deputation from the Evangelical Alliance, bearing a petition for the freedom of worship of all Christian sects, has been received by the Emperor of Austria, who promised to have the subject fully investigated. The public feeling is in favour of extending the protection of the law to the churches not at present recognized. The British Ambassador at Vienna gave the deputation his countenance and assistance under direction of Lord Salisbury.

THE "Journal du Protestantisme Français" says that M. Paschkoff has become the instrument of an important Protestant evangelization movement in St. Petersburg. At first he attempted to gather together the droschky drivers and hackney coachmen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, public re-unions at which people of all ranks of society are to be met, and the Prefect of Police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

THE Protestants in Roumelia seem to meet with favour rather than disfavour at the hands of the new government. Permission to build two chapels, one in Philippopolis and one in Yamboul, was readily given. These two chapels are now nearly or quite completed, and when done will mark a new era in the progress of the work in the two cities where they are located. Messrs. Bond and Marsh are members of the Bulgarian Lyceum at Philippopolis. At a late assembly of this lyceum the Archimandrite, a high Bulgarian church official, declared that "when the American missionaries came the people for the first time heard the Gospel." Protestant booksellers report a great change among the people generally, shewing that the gospel is making itself felt with increasing power.

THE agitation in Ireland still continues, and, of course, rather gathers as it goes. It was the most natural thing in the world, that when a movement was on foot for the purpose of getting the Irish farmer freed from all obligation to pay rent, his friends in the cities and towns should feel encouraged to rebel against paying anything for the use of the houses they occupied or the gardens in which they grew their cabbages. And so it has come to pass that a system of universal confiscation for town and country (for universal repudiation of rent simply means this) has been proclaimed as the great cure for Ireland's woes; and we Canadians in Toronto and elsewhere are all expected to welcome, as a hero and a statesman, the man who leads

in teaching such poor stuff, and who has yet escaped being shut up in a lunatic asylum.

THE liquidators of the City of Glasgow Bank have issued a report on their first year's operations. It is highly satisfactory, in so far as it may be inferred from it that no further call is likely to be made on the unfortunate shareholders. The calls which have been made have realized £4,452,366 5s., and from the assets of the Bank there has been got £4,856,666, making together, £9,309,032 5s. Of this sum, £9,157,670 12s. 10d. has already been paid or allowed in discharge of the Bank's obligations. The further assets and the sums yet to be recovered from contributories are estimated at £3,308,935 6s. 11d., while the remaining debts due by the Banks are £3,830,637 15s. 6d. This would leave a surplus of £468,296 10s. 5d., which, however, is subject to payment of interest on claims and the subsequent expenses of liquidation. The liquidators are doing their work ably.

A GOOD deal of outcry has been made against the liberation of the murderer, Ryan, and that on the ground that it establishes a bad precedent and may be taken as an encouragement to crime by others inclined to get quit of unpleasant wives, or disagreeable neighbours. If the fact of being drunk at the time when any offence was committed is to be taken as an excuse sufficiently strong to warrant a pardon, then all that is necessary to make everything serene is for the intending criminal to take plenty of whiskey and then do as he pleases. There is force in this and therefore we are inclined to agree with those who condemn the action of the Government in setting free a man who committed a murder of the most atrocious description, and that simply because he was drunk at the time, and happened to have an old father and mother. At the same time what are we to say about the law which licenses people to make their living out of the sale of those liquors, the use of which lead in so many cases to such deplorable results? Is such a law what it ought to be? An ever increasing number, who are not total abstainers, are more than in doubt if it is.

A REMARKABLE colonization experiment is about to be made in Central Africa. The Belgian expedition, which is promoted by King Leopold, has arrived on the banks of Lake Tanganyika, and its leaders are preparing to establish a colony on the lake shores. Two thousand five hundred acres of land have been obtained from the Sultan of Ouripa by treaty. This district is reported to be fertilized by numerous rivers, and is extremely productive. Cotton is grown there, game is plentiful, and elephants are common. The natives are friendly and hospitable. The scientific branch of the mission will comprise the preparation of a map of the neighbourhood, the formation of geological, botanical and zoological collections, drawing up a vocabulary of the language, and keeping a record of all interesting events and observations. Two other Belgian expeditions are *en route*, and hope to reach Kirema early in May. When the three expeditions are united one part will direct its course towards Nyangoné, on the Lualaba-Congo, where probably a second station will be founded, and another, under Stanley, will move eastward, following the river which he so successfully explored in 1877. He is advancing with a large caravan composed in great part of Belgian artisans, and with stores of all kinds which are being conveyed up the Congo in four steamers under the flag of the International Association. He is to lay the foundation of a station on the banks of the lower Congo.

THE London Missionary Society has received the long-expected mail from Ujiji. Mr. Hore writes of the sickness, death and burial of the Rev. Arthur Dodgshun, announced two months ago, and of the Arabs and their malign influence at the Lake. The Arabs have the Wajiji so much in fear of them that the missionaries can scarcely approach them, except with the permission of the Arabs, who believe that the mission has been established for the sole purpose of

breaking up the slave trade. The Wajiji want to be friendly with the white men. Food is cheap and plentiful. Mr. Hore says, in conclusion: "I trust no one will call this mission disastrous or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help; but the work is *going on*. We are living down native prejudices and suspicions and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking not at home, but in the midst of the work and its difficulties. May God induce His stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news. I desire to close it with an expression of thankfulness to God for what health and strength and success he has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigour to this work, and to be assured that, however cavaliers may talk of disaster, there is no despondency here."

FROM the "Life of Alexander Duff, D.D.," lately issued, we have the following estimate of the results of half a century of mission work in India: "When in 1828, the forty-ninth year of the mission which he had founded and extended, closed with his own life, introducing the time of jubilee in the Jewish sense, what did Dr. Duff see? Apart from the missions he had given to the Established Church of Scotland, and the missionaries, European, American and Asiatic, he had influenced or trained for other Churches, we may thus coldly sum up results which in all their spiritual consequences, and even historical ramifications no mere biographer can attempt to estimate. The one boy missionary ordained by Chalmers, and sent forth by Inglis in 1829, is represented by a staff of 115 Scottish, and 44 Hindoo, Parsee, and Kaffir missionaries in the half century. Of these nearly half have passed to their eternal rest, leaving at present 38 Scottish and 18 native ministers ordained or licensed to preach the Gospel after a careful literary and theological education, besides five medical missionaries—one a lady—eleven lay professors and evangelists, and several students of divinity. The two primary English schools of 1830, at Calcutta and Bombay, have become 210 colleges and schools, in which every year more than 15,000 youths of both sexes receive daily instruction in the Word of God, underlying, saturating, consecrating all other knowledge. English has become the common language of hundreds of thousands of educated natives of India and Africa. But a pure and Christian literature has been created in their many vernaculars and even classical tongues, based on and applying the translated Bible. The Free Church converts alone have numbered 6,458 adults, who, from almost every false creed, impure cult, and debasing social system in the East and the South, have sat down in the kingdom, many, through much tribulation, of which Christendom, as it is at present, has no experience. These with their families have not only created Christian communities, which sweeten the society around them, and are thus used gradually to leaven its whole lump, but they form twenty-eight congregations, which after many members have passed away to their eternal reward, number 3,500 communicants, 4,100 baptised adherents, and 800 catechumens, all under ministers of their own race. In 1878 they subscribed £750 to evangelize their countrymen, though themselves poor, after much self-sacrifice. No mission can shew so many converts or nearly so many native missionaries gathered from the ranks of educated Hindooism, and used to break down the mighty mass of Brahmanism, as the Indian Mission of Dr. Duff, who was ever ready to abase himself while magnifying his office and defending his method. Each reader may judge for himself what share that method has had in all that makes the India of 1878 differ from that of 1829, especially in the significant fact that in that period the Protestant Christians of India have increased from twenty-seven thousand to half a million.

OUR CONTRIBUTORS.

MISSION WORK IN MANITOBA.

"Oh, Manitoba costs so much! Living is so expensive there, we can't send any more missionaries! Yes, the duty of the hour is retrenchment! Expenditure and income must be equalized! We'll not only not advance, but we'll cut down till we have gained our object!"

Mr. Editor, and fellow Christians, such expressions may seem very wise; they may have the ring of the stock exchange; they may gain reputation for the man who utters them, as a prudent counsellor, a far seeing administrator, and careful financier. We respect the men who speak thus, for no doubt they are honest, but we regard their sentiments as neither the utterances of prudence, nor of fore sight, not as sound policy at all, but as timid doubting; not only as unstatesman like, but as shewing want of confidence in the great King and Head of the Church. Admitted that caution and prudence have their place in Christian enterprise, does the present state of the Home Mission Fund, which doubters call a "crisis," give any cause whatever for alarm? Really, look at it. Should the existence of \$11,000 of debt, incurred for such good and important objects be a matter of grave consideration to 60,000 or 70,000 communicants? Should what if capitalized represents \$700 or \$800 a year be spoken of and dealt with so seriously? Let the amount by all means cleared off; let it be grappled with as we hear it is being done in the city of Montreal (and the letter of that earnest friend of missions, Rev. Mr. King to the contrary, Montreal is showing that eight or nine Presbyteries west of Toronto are not alone in supporting the missions of the Church), let the Church do her duty to her Lord and she will be blessed with plenty.

Christian reader—when the Church has matured her schemes and her General Assembly guided by the Holy Spirit has been led to a decision, then the Christian confidence and enthusiasm of ten men are worth all the business maxims of a hundred clever statisticians. The statistical is infinitely behind the enthusiastic mind for raising money. There is no danger of the fervency of intelligent Christian men exhausting itself in prayers and psalm singing, and not finding its way into action and work. Enlightened zeal will not stop till it transforms itself into money in the treasury. The writer would relate a little Presbytery "experience," for surely all believe that "the Presbytery" may have its joys and sorrows, hopes and fears, as well as the individual.

Eight months ago the Presbytery of Manitoba said to itself: "What are we to do for this summer's immigration? Here is a mass of 7,000 or 8,000 people coming. Here is a new contract to be let on the C. P. Railway needing 1,000 to 1,500 men, here is this and that other requiring to be divided. Here are calls from a dozen different points to follow our own people all over the prairies." The matter looked serious. The Assembly's Home Mission Committee had passed its famous "25 per cent. reduction resolution." Prospects of more missionaries were very, very dark. There was great anxiety on the minds of the brethren. It is not an easy thing for the Presbytery of Manitoba to tell any of her dear people that they shall be entirely without the bread of life. Well, it was "on the mind" of the Presbytery. No doubt earnest prayers were offered up. There was pleading with God to raise up help. Perhaps the brethren had something of the spirit of Knox, or of good old Doctor Burns, when the great Reformer pleaded with God for Scotland, or our noble old Doctor prayed and laboured for the scattered settlers of Western Ontario. Whether the interests involved in the spiritual guardianship of the Canadian North-west in its infancy, with its great prairie sweeps, are as important as those of that marvellous little land of flood and fell for which Knox pleaded, or fertile Ontario, for which Dr. Burns prayed, no one can tell, but the brethren prayed at any rate. They urged, as was right, the authorized Committee with all fair arguments to appoint missionaries at their meeting in October. They looked with confidence for three at least. They thought the effort to be made by the people of Manitoba to increase their contributions would enable the Committee to send the *trio* desired. They confidently told the people they thought twenty-five to fifty per cent. increase ought to be made on the amounts of last year. (N.B.

It is a great mistake to suppose that any large number of the farmers of Manitoba are men of means. Probably not five per cent. of the Canadian settlers of Manitoba though they are improving in circumstances are yet out of debt, on account of their expensive journey to the North west, the high price of all imports, and the necessary expenditure of building a house, fencing, and providing agricultural implements and other farm requirements. The opinion is, however, hazarded, that though no doubt the farmers of Manitoba are not giving to the measure of their ability, that this year they are not surpassed in the rate of their contributions by men of the same class anywhere in the Dominion. The people, on being appealed to by the Presbytery as above stated, did not disappoint their expectations, and their contributions, compared with the former year, were on the whole thirty two per cent. in advance. In one case the subscription list of the previous year was trebled, in another case doubled, and in almost all cases increased. But alas! the Assembly's Home Mission Committee were not able to assist even with one man. The blow fell very heavily. What occurred? The Lord answered directly the prayers offered to Him, and to a certain measure the gap was filled.

1. Rev. Mr. Roddick, a minister from Nova Scotia, settled in the North west this spring, offered his services to the Presbytery. He was gladly accepted, he supplies four stations, the people will not be able to raise more than \$150 or \$200, but the Lord's work is being done for Him, we trust, successfully.

2. Rev. D. McRae, an earnest minister of our Church had it put into his heart to come out to Manitoba in search of health. Members of Presbytery thought the country would likely agree with him. Presbytery asked him to take charge of four townships with five preaching places, and several other localities lying to the west of the Pembina Mountains. Mr. McRae acquiesced; his health is largely restored, if the people can give him \$300 or \$400 we fear that will be the maximum. The Lord will provide.

3. A young man, Mr. C. N. Copeland, who came with the earnest spirit of his pastor, Rev. G. Bruce, of St. Catherines, and had approved himself in addresses in the Y.M.C.A. meetings in Winnipeg, and in supplying mission stations on two or three occasions in the neighbourhood of Winnipeg with acceptance, had the same thought put into his heart, as had come to a minister of the Presbytery, viz. of going west to the new settlements. He has gone under the Presbytery. He stands in the very vanguard of settlements at Fort Ellice, 250 miles west of Winnipeg; he has any number of stations to visit and tries to overtake six with some degree of regularity. The people will raise a small amount, probably not more than \$200, and this will be long in being paid. May God supply the faithful young man!

4. The French Evangelization Society have for a year or two past been thinking of gaining a foothold among the French of Manitoba. They determined this year to send out Rev. William Mullins, who will do some work for the Upper Canada Tract Society, will supply two stations, Headingly and Riviere Sale, besides visiting freely the parishes of St. Charles and St. Francois Xavier. Mr. Mullins is succeeding well. The Presbytery is very thankful that the French Canadian Missionary Society were inclined to send him.

5. Furthermore, Mr. J. Lawrence, who had been acting as a successful missionary in West Adelaide, near London, for some five years, came to this country to settle. An acceptable missionary, his services were soon called for in Grassmere and five associated stations. At its last meeting the Presbytery placed him in charge. He is to receive the \$350 which the people promise to give.

6. Since the failure to obtain a missionary for Beautiful Plains (one of the three asked from the Home Mission Committee), this, with its four or five stations, were visited by Rev. F. J. McLeod, a missionary of the Church, engaged in the good work of travelling through and comforting the Gaelic-speaking people as he went. Mr. McLeod was desired by the people to remain with them for the winter, and he was appointed so to do by the Presbytery. Should the amount contributed by the people (that is all he is to receive) meet bare expense of living and travelling, the people will do exceedingly well. These sheep in the wilderness will thus be looked after.

7. Intelligence has reached Winnipeg that several applications have been made for the place of second missionary on the Canada Pacific Railway. God be

praised that the place is to be filled! An earnest, courageous, loving Christian will do much good among the men, who are, many of them, brave and honest fellows. It is inspiring to see these men, perhaps rough in exterior, yet willing to support their own missionary.

8. Two districts yet remain calling loudly for supply. Upper Little Saskatchewan, and Nelsonville, having eight or ten stations between them, and being in different parts of the country. Presbytery is trying to supply Nelsonville, but the other district is being visited but occasionally.

Such is the record of the year 1879 as to the extension of the work in Manitoba. The story of Presbytery "lights and shadows" is ended.

Christian Reader, will you ponder the simple tale? It is not to be supposed that *even* the two more missionaries clamoured for, will fully meet our wants. Several of the older fields need to be divided. Further, it is too bad it makes one's Presbyterian face crimson with shame to think that good men and true are working zealously, in a country of exceptionally high prices, for such small amounts as \$200 and \$300 a year, when they could make twice as much by turning to anything else. It speaks volumes in favour of these men that they are willing to do as they are doing! But this cannot continue. It must be only temporary. The Lord, we believe, does not desire his work to be done in that way. He has sent the Presbytery deliverance in time of need. All His work is to be done "decently and in order." The word here, *cus. hemonos*, is no doubt a very wide one, and is translated "honestly" in Thessalonians. Can these men live on such amounts? The Lord would surely have his work done in harmony with the circumstances, standing and resources of the Church commanded to do his work.

And what are we to do for next year's immigration? It is likely to be larger than that of any year yet. He would be a brave man, who knows what he is talking about, who yet could say: "We are doing too much for Manitoba! The work costs too much there!" Christian brethren, shall we not sow, even though we do it with tears, and debt, and self-denial, when so bountiful a harvest stands awaiting us?

NORTHWEST.

FASHIONABLE RELIGION.

MR. EDITOR,—It was gratifying to me, and no doubt it was so to most of your readers, to read in a late number of your paper—the leading Church organ in Ontario—an editorial on this question. The thorough ventilation of an evil, of whatever nature, will, as a rule, be found to be the surest way of eradicating, or at all events of diminishing it. There are those in the Church, and, I am free to admit, they are now the majority, who heartily endorse every word uttered not only in the quotation from the "Witness" of Halifax, but in the editorial which supports it. There are those also in the Church, and their number is by no means small, nor is their position or influence to be underrated or despised—who cannot agree in either the arguments used against this so-called "Fashionable Religion," or in your estimate of the motives which prompt those defections over which you do not mourn, but which, nevertheless, one by one diminish the Church's power financially and numerically, and are severely felt, though possibly not acknowledged by her, in her emulation with other Churches in the work that is to do.

You and the "Witness" tell us that the "respectability" is all we lose in these defections, and that the moral tone of those left behind is all the higher and better for their absence. There may be, and doubtless there are, instances where this is the case, but they are by no means the rule. How many there are within the circle of our own acquaintance who have left our communion, and sought and found in other denominations that absence of bigotry and sectional rancour so often found amongst Presbyterians, and yet how few of these dare we say are incapable of helping the Church, and are beneath our contempt? We are mortified or annoyed when we see one of our young men or some of our young women led away, at first occasionally and then altogether, to another Church, through social relationship, or a preference for a more cheerful and lively ceremonial. We are at first disposed to sneer at their mental weakness or their contemptible "airs," and then to dismiss them forever from our thoughts as beings of perverted tastes and imbecile minds. If we reflect, however—and none of us should be so *Presbyterian* as not to profit by reflect-

tion—we shall find that some of the causes of the losses we speak of are to be found in the inrooted straight-lacedness and bigotry of dominant majorities which exclude from the services all that is elegant and beautiful, and fly up in arms against the introduction of anything more or less appreciable to an elevated taste or a cultured mind. I need only instance the determined war against instrumental aid in the service of praise, the indifference, nay, the opposition, to elegance in architectural designs, the prejudice against hymns which are man-made, and so are objectionable, no matter how spiritual and pure, and the tenacious, indeed slavish, adherence to our version of the Psalms. I shall not enter upon these subjects here, although a great deal must be written and said upon them before this narrowness and bigotry shall be melted away, or at least become so attenuated that its repellant power will be reduced to a minimum. It is ungenerous then to impute unmanly motives—"ungentlemanly," if you will—and unchristian sentiments to those who may be most sincere and conscientious in seeking without our Church a fellowship they have sought but failed to find within it.

It were far better we could find a means of retaining not only all our own, but of gathering in from every side. What that means may be it is not my province to determine, but this I may say, that human agency should not be despised. A little yielding here and there, especially when that yielding is but in the direction of satisfying the demands of culture and education, will do a great deal towards enlisting in the living work of the Church many who are otherwise apathetic, but who scorn to leave the Church of their fathers, and will be equally effectual in retaining those fragmentary parts that now, from the absence of sufficient attractive cohesion, fly off at a tangent. We cannot look at the progress of other Churches around us, in wealth, in influence, and in numbers, and at the same time complacently regard this incipient stream, which in the nature of things must gather strength and volume as it goes.

LAYMAN.

January 6, 1880.

HOME AMUSEMENTS.

MR. EDITOR,—I see from some of the late editorials in your paper, as also from some of the remarks of your correspondents, that dancing and card playing and such like amusements are necessarily sinful, and that no one professing godliness can either sanction or engage in them. Now, I am concerned in this and feel anxious about it. So far as I know myself, I am a believer in Christ. I can say anonymously what I might not be inclined to say under my own name, for fear of its savouring of Pharisaism and being liable to be misrepresented, that I love that Saviour with all the intensity and directing power of a master passion. However far short I come in actual practice, I want to be in the world as He was, and to walk in His steps as far as I know how. This has been the case with me for years. In spite of this I occasionally play cards, not the old maid kind, nor the quintettes, nor the conversation ones, nor any of the many compromises to which so many resort in order to get the amusement and yet save their characters, and, as they say, their consciences, but the old, solid, so-called wicked cards. I play them with my children and with my wife, and I have never found my prayers hindered or my conscience troubling me as I knelt with my family in evening worship after doing so. Now if this is all wrong, if in all this I am acting inconsistently with my Christian profession and doing dishonour to the cause which, if I know my heart, is dearer to me than life, I want to be shewn that such is the case, and I shall stop it at once. In the same way with dancing. I have not been in the habit of dancing myself, but I don't forbid my children to dance in my own house and with some of their young friends. I have been in the habit of thinking there is less harm in this being done occasionally than in pernicious gossip often passing into scandal, or in some of those games which are sanctioned in what are called serious families. Now, if I have been altogether wrong in this, I want you or some of your correspondents to shew me how. I write not in the spirit of controversy, far less in bitterness or opposition. I am in the deepest earnestness, and, as far as I know, anxious to learn and do the right thing in the right way. You have hundreds of ministers among your readers; will some of them be kind enough to help me?

A CHURCH MEMBER.

SABBATH AND EXPENSIVE FUNERALS.

MR. EDITOR, I was very much pleased with your remarks in your last issue on the above subject. For the last twenty years I have been advocating it and intend to do so still.

Several years ago a paper was got up and signed by the great majority of the ministers and elders of our Synod, in which they declared their intention to discourage Sabbath funerals in every possible way. Good to some extent, I believe, was accomplished. Still there are Presbyterians to be found who deem it convenient to bury their dead on that day, and who, like some others, are fond of seeing a good turn out on such an occasion. But, I ask, is there that solemnity which befits such an occasion on such a day? Do not the levity and dress even of many young persons shew that they do not feel at the time what an awful thing death is. Not unfrequently, also, is a funeral fixed at some unseasonable hour on the Sabbath, and without consulting the minister. Not only so, but families have been known to make a request that the usual Sabbath service should be dispensed with, in order to allow the people to attend the funeral. Were ministers in general to lift up their voices against the above, the people would soon see the necessity and propriety of giving them up.

In regard to the expense incurred at funerals some reform is also required. I am glad to find that clergymen in London, England, are making efforts in this direction, and are these not required here also? Is there not much extravagance displayed on the coffin, and other things connected with the funeral? How much more economical, and more becoming also would it be to have the coffin covered with black cotton velvet, than to have it stained, varnished and otherwise decorated, to be seen only for a short time, and then committed to the grave? Let a few respectable and influential families introduce a reform in this respect, others would soon see the propriety and benefit of following it.

T. ALEXANDER.

Mount Pleasant.

CHURCH MUSIC FROM A ROMISH AND PROTESTANT POINT OF VIEW.

In the December number of the "Catholic Presbyterian," the following sentence occurs in an article on the metrical version of the Psalms, the whole of which, by the way, is intensely interesting.

"A radical difference between the Romish Church and the Reformers was established as regards the principle embodied in the service (of song), and the immediate end to which it was directed. While the Romish idea of music had come to be, and still continues, that of an influence tending to awaken devotional sentiments in those who hear, the Reformers thought of it as the meet effect and expression of such sentiments already existing."

This is well put. It is the kernel of the music controversy and of aesthetics in worship generally. One of our local papers, speaking of the Christmas decorations of a Roman Catholic church, said the other day:

"They are of more than ordinary profusion and beauty this year. The appearance at night is strikingly picturesque and well calculated to impress the minds of the worshippers with feelings in consonance with the great event commemorated."

Every reader recognizes here the argument generally put forth in the Roman Catholic Church, and recently in Protestant, and even in some Presbyterian churches, for impressive services, altar cloths, an imposing ritual, vestments, pictures, etc., in worship. As calculated to produce a devout impression, choral services, voluntaries, anthems, and solos have been introduced into public worship. Instead of themselves expressing devout feelings, the audience are expected to be satisfied with listening to the beautiful music of trained singers, who sing for hire, and with a sentimental emotion, which they mistake for religious devotion. This is formalism, not true worship. If devout feelings are not in the soul, they cannot be expressed in the voice. An avowedly ungodly choir may perform beautifully as if they felt what they sang, and may produce in the audience a pleasing emotion, but there can be no worship. They cannot express a feeling which they do not experience. Even if an audience is devout, listening is not praising by the musical expression of their devout feelings. The congregational hymns may be this, the artistic performance of a hired quartette cannot be. This principle is one of wide reach. Its proper application seems to be to (1) produce true religious sentiment, (2) train men to appreciate and to practise vocal music, (3) let

them in a proper manner express their religious sentiment. This is the true service of praise by sacred songs. In many cases the execution of such sincere praise would be rough and far from artistic, but it would be real heart praise. Whereas, too often in our fine churches, with their grand and costly music, there is aesthetic emotion, but no heart service, and men who do not regard God or believe in Christ, revel in emotion and think it religion, while they render no true sacrifice of praise. We desiderate the exercises of a truly devout heart, expressed as best it can, in words artistically arranged, and the more harmoniously the better, accompanied by an instrument or not as may be, but we are jealous of calling imposing services performed artistically, for the sake of the effect on listeners, worship, we are afraid lest the sensuous displace the spiritual, and the pleasure experienced come to be regarded as the worship which God requires. We are Reformers not Romanists. L.

THE CRISIS.

BY THE REV. JAMES HASTIE, LINDSAY, ONT.

The crisis in question is the time when parental rule and authority should be given up, or, as one puts it, "The Emancipation of the child."

A time was when authority pure and simple should rule the house, and children should obey only and absolutely because their parents said so.

"Theirs not to make reply,
Theirs not to reason why"

Theirs but to hear and do, say, for the first eighteen or twenty months. But a time also comes when commands are quite out of place, and chastisement is not to be thought of, because tutelage is ended and majority fully reached. This is the critical point to manage right, i.e. to surrender long-used authority at the right time and in the right way. If a firm rein be held till the eighteenth or twenty-first birthday is reached, little or no liberty or self control be allowed up to that time, and then the lines are suddenly thrown up, is it strange if youth should bound off into some extravagance, intoxicated with their sudden emancipation? Children, like high-mettled horses, can only be safely left untied on the street when trained to it by long and gradual discipline.

The emancipating process should begin early and should finish so quietly and imperceptibly that son or daughter could never tell when—precisely when—it was completed.

From early years children's tastes should be consulted as to dress and books and amusements and companions, and as to what profession or calling they would prefer. When sent on errands, or set to perform some piece of work, they should be let so far into the affairs of the family as to know why this particular course has been taken, and that other not taken, whenever this can be done prudently. They should be treated as junior partners of the family firm, and thrown, as far as safety permits, on their own resources. Let their honour be at stake, let self-respect be appealed to, let full scope be given for individuality to develop, and their own peculiar genius to expand.

What egregious mistakes are sometimes made just here, and what lamentable consequences follow!

Mothers there are who follow close upon the heels of their daughters of twenty-four or twenty-five as much as they did when they were only six or eight. It is one everlasting telling them what to do and what not to do. They must not cook one meal without asking mother about every item. Not a pound of butter can they sell, nor an egg can they part with, without permission from mother. Dresses, nor ribbons, nor gloves—not one thing must be bought till mother is asked and her consent secured. And even when this is done, refusals are so frequent, and wishes thwarted so capriciously and unfeelingly that the article when gotten affords little or no pleasure. How can daughters thus brought up make competent housekeepers when sudden independence becomes theirs on wedding-day? Is it surprising if long before the honeymoon is ended, the young husband discovers that he has married only a large-sized baby?

And see how some fathers act. Son is to heir factory or farm one day—that's settled so far as general understanding can settle it. He is twenty-five; more, he is bordering on thirty. For many years the burden of toil has fallen to him, and he has carried it well, but as for independence and liberty of action, he has none thus far. Marriage is in his thoughts occasionally, steps he would like to take to secure the

object of his choice, but the subject is never alluded to by his parents. No division of property is made. No provision for separate residence and support. All along he is treated as a minor who has neither a mind of his own, nor a social nature wider than his own fireside circle. Is it strange if, smarting under a wrong, and growing reckless, that son should run away prodigal-like, or marry clandestinely far beneath him, and cover the family with chagrin?

Treat children as junior partners in the house. Give them some remuneration for services rendered from time to time. Trust them to spend their own earnings according to their own taste. If occasionally they make a foolish bargain, don't say much about it. They will learn more in one lesson from their own blundering than from a dozen scoldings and lectures from you. Let your boy stand alone on his skates, though next moment he is sprawling on all fours. Those hard thumps on the ice will make a good skater of him ten times quicker than your holding him up by your arms.

The Charybdis of the household I have not indicated. Happy those parents who clear it successfully.

A HAPPY NEW YEAR.

BEING A NEW YEAR'S PASTORAL FROM A MINISTER TO HIS PEOPLE, BY
W. A. M.

DEAR FRIENDS,—Allow me very sincerely to wish you "A Happy New Year," and in doing so let me remind you that there is but one thing that can make the year a truly happy one to you, and that is the enjoyment of salvation.

If you have decided for Christ and continue walking in the way of His commandments then you will be truly happy. He who is infinite in power, in wisdom, in love, will guide you and guard you, and leaning upon His almighty arm you need fear no evil.

Your own soul being safe, let me entreat you to seek the salvation of others. Speak to your children, your parents, your brothers or sisters, your neighbours or friends, about the soul, Christ and eternity. Aid every effort, especially in your own congregation, to advance the cause of God. Particularly would I remind you of the Sabbath assembly, the weekly prayer meeting, the Bible class and Sabbath school.

Do not let this, the first day of another year, pass away without dedicating yourselves afresh to God, solemnly renewing your covenant with Him, resolving by His grace to live this year a more holy, active, useful life than you have ever hitherto done.

Read 1 Cor. xv. 58.

But what if you have not yet decided for Christ, if you are living a careless, worldly, Christless life? Alas, if this be the case, it is in vain that I and others to-day wish you a happy new year. Mirth and pleasure are not solid happiness, they soon pass away; they leave no satisfactory remembrance, but they often leave a sting.

Dear friends, if you are not living for eternity the very beasts that perish are in a happier state than you. They have no soul to be saved or lost, no hell to escape, no heaven to secure, no God to offend, no Saviour to slight; but you have a soul that must live forever, and if you spend the year without God, you will every day be losing happiness and securing woe, and rebelling against a gracious God and a compassionate Redeemer.

Oh, be wise. Reason, conscience, time, eternity, death, judgment, heaven, hell, God the Father, Christ the Son, the Holy Ghost the Sanctifier, all combine in urging you to turn from sin and turn to God.

These lines are sent forth with the fervent prayer that God may bless them to the soul of each reader. Then to all such this will indeed be a *Happy New Year*.

Read 2 Cor. vi. 17, 18.

INDIAN MISSIONS.

MY DEAR MRS. HARVIE.—I am alone this afternoon, Miss Rodger having gone to the city, and taken Venoo with her, and though I have not much to write about, I must endeavour to keep you informed of our doings in this distant land. Would you not think it strange if any one at home were to begin making a garden and putting out young trees in August, but I have been doing so since my return from Pachmari. True, it is somewhat late, even for India, as the beginning of the rainy season is considered the proper time, but September is also a favourable month. The mornings are not available for mission work, as

the women are usually employed in grinding, or work of some kind, and it is not possible to collect them before one and two in the day. Once or twice I endeavoured to do so but was not at all successful. From two to four p.m. they are at leisure, and though it is the hottest part of the day and the most trying for us, it is then we go out. Writing of gardening brings to mind a little incident which occurred a few days ago and which rather amused me. There were two coolies employed in pulling grass, and I may mention they were paid about four cents a day, which is quite liberal remuneration considering the small amount of work done in a day. One of these labourers was stung by a scorpion, and, as you know, the agony is dreadful. I saw a number of people running, and when I went to see what was the matter, the poor old man was crying like a child, and no wonder. I got something to relieve him, but meantime the other coolie had tied up the hand and then gravely put something on the other's nose for a charm. This may be a trifle to relate, but it simply shews how childish some, nay, the majority, of these people are; and how undeveloped their minds. The next day another poor old creature came to me holding out his hand and crying: "*hai, hai*" (oh I oh I), and he too had been wounded. We use ammonia and rub the part with a piece of onion, which gives immediate relief. We find scorpions on our windows and on our walls—in the bath-rooms especially; they are most numerous during the rains. The sting of the black scorpion is sometimes fatal. There is a native tailor seated on the verandah, and how do you think he holds his work? With his *toes*—between his great toe and the next one. He uses no thimble, and pushes the needle backward through the cloth. He is a Mussulman, and this morning was asserting his superiority over Hindoos, saying that they worshipped anything, but he worshipped one God, even Allah. The Mussulmans are, as a rule, exceedingly haughty and disagreeable. The dress of the Mohammedan women is not at all graceful or becoming, as they wear trousers of calico, instead of the flowing maratha or Hindoo costume.

I do not see much of Balla Ram, but he has a very pleasant countenance, which lights up wonderfully when he speaks. He is quite a favourite with the native people, who speak of him as "a good man." Isai Dars says he is not like him (himself), he is patient. After my return from Pachmari, I went to the houses I usually visit in the city, and received a warm welcome—I mean the houses in Indore as distinct from *old* Indore. Little Banoo-Bai, the young sister of Narayan Rao is to be married in a short time. She is about ten years old, and as fond of play as a kitten, but her brother is to go to Bombay in a few days to arrange for the marriage. The near prospects of this event has given a spur to Banoo-Bai's ambition, and whereas formerly she preferred play to study she is now bent on learning English. When she heard the other day that we were in the city, she ran away from school in order to get a lesson from Venoo. As the school system in India does not involve much discipline this last would not be a very grave offence on the part of Banoo-Bai. I sometimes pass a little bazaar school where the teacher sits nodding in the corner, while the boys are having "a good time." Mrs. Narayan Bao's husband thinks she is improving very much, and attributes it in a very flattering way to the instruction she has received. She is quite young and may yet become a good and useful woman. Her husband is a warm friend to the mission, but is too politic to take any stand in regard to Christianity. I do not know how it might be if his mother were not living, but he is devoted to her, and she clings to her idols.

Mrs. Bappoo is as interesting and as industrious as of yore—ever willing to learn—ever ready to receive instruction of any kind. The fact that she not only learns herself but teaches her two little boys, is to me a source of much pleasure. She looks eagerly for our coming and never seems to weary of being taught. May God grant that she and her husband and little ones may belong to the number of the redeemed in glory. Now, lest I shall weary you, I must close my letter with kind regards to all the ladies, and hoping that I may hear from you soon. M. MCGREGOR.

Indore, Sept. 15th 1879.

So long as a man has his character left him he has everything. Money, friends, position, health, reputation even, may leave him and he remain above pity, because his honour is unimpaired.

PASTOR AND PEOPLE.

MIRTH AT HOME.

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones," declares the wisest of men. Fanny Kemble once advised a friend to cultivate in the young people she taught an equal love for the good, the beautiful, and the absurd, defending herself from the charge of frivolity in commending the last of the three, by telling how, in a day of deep depression, she had been cheered and brightened for hours, by the exquisitely droll scuttling away of land-crabs from her horse's feet.

A swift appreciation of the ludicrous is the happy birthright of some fortunate people, but there are those who never see a joke quickly, and who cannot comprehend why it makes others laugh, even after it has been duly explained. If, as the proverb says, laughter is medicinal, they are much to be pitied. They are not cushioned against the sharp corners and hard knocks of life. There is a coarse wit which is allied to buffoonery, and may descend to indelicacy, and the less we have of that the better. Some of our American humorists have defaced their pages by scenes and stories which only blunt the fine sense of purity and take off the bloom of modesty. There is fun enough of an innocent and wholesome sort, without accepting this. The brightness and buoyancy which make the dull day cheerful, which lift the wearied and the ill from their depression, and which impart courage when disaster seems imminent, are priceless gifts. The merry making the best of things, seeing the silver edge along the thickening cloud, remembering how much worse misfortunes might have befallen, and being cherry when others are discouraged—how noble are these qualities when put in practice, and how brave they may be. I agree in a measure with the brilliant Frenchwoman, who said that "the joyousness of a spirit is an index of its power," words true for all time. It should be a matter of conscience with us to maintain serenity of outward appearance under all circumstances, and never to monopolize the conversation with accounts of our pains, perplexities, or grievances.

I have been thinking much lately about fun and frolic, as educational and beneficent in the home. I think we take it too much for granted that if we go to church, pay our debts, send our children to school, and are generally courteous and well-behaved, good times in the household will follow of course. Would it not be well to arrange a little for them? You live in an agreeable neighbourhood, and have families around you whose relations with your own are satisfactory and mutually pleasant. Could you not, once a week, or once a fortnight, this coming winter, have a neighbourhood sociable where there could be readings, and recitations, music, and sprightly conversation? And, while naturally the young ladies and gentlemen would be the chief actors and performers on the occasions, it would not be my idea at all to have the maturer people left out. As we go on towards middle life, we are apt to withdraw ourselves too much from society, and become too devoted to mere work and manifest duty. The boys and girls should not have all the pleasure and cheer. They would be happier, and safer, if fathers and mothers shared with them more of the festivities which are appropriate to their age.

We are often thoughtless in our reproofs of children for their incessant motion, playfulness and vivacity. The bubbling-up of mirth from their youthful natures is like the effervescence of a mineral spring. Yet children are ill-taught, and ill-bred, if their noisy games and riotous sports are constantly destroying the chance their elders have for rest, recreation, and quiet thought. There is no need of this, nor are they the happier if unrestrained in this regard. The world out of doors is large and roomy enough for romping, climbing, running, chasing, and shouting, and every healthy lad and blooming little maiden needs and should have a full share of this active exercise and wholesome frolic. What can you expect of them, however, unless you provide rational amusement suitable for their stage of development, and unless you include them in what is going on in the household? Every intelligent family should have its books and papers, its games and puzzles for the children, but it should have, too, its volume of history or travels, for reading aloud to the whole circle, the younger ones

listening, silent and interested, even though they do not understand all they hear. We cannot overstate the culture which young people unconsciously absorb from paying attention to good reading. Their vocabularies are enlarged. They become familiar with good authors and their respective styles, and they have something to think and talk about far better than the small gossip of the village.

Do not let us think that reading and music are the only factors we can impress into the service. If we would have mirth at home. The winter apples in the bins, the nuts in the bag, the occasional candy-pull, the extra dish on a stormy night, the keeping of home anniversaries, remembering each birthday, and distinguishing it by gifts and tokens, and the thousand nameless little courtesies which may be woven into the weeks and months, have each and all their place in binding hearts together and in making life beautiful and benignant. Home should never be dull, insipid, or flavourless. It may be shaded by sorrow, it may be darkened by anxiety, and it may be hedged in by poverty, but if love be there, and tact and unselfishness, there may be mirth and gladness, like rifts in the clouds, every day. It is sometimes a rare heroism to be cheerful in the face of calamity, but there are brave souls who, trusting in the Lord, achieve it. Flowers grow on alpine cliffs, and the sweetest home blossoms may spring from cold banks of adversity.—*M. E. Sangster.*

HINTS, HERE AND THERE, FOR TEACHERS.

You know what Bacon says, in his essay on Studies: "Reading maketh a full man." Some one else says: "One needs to know an hundred times as much as he is expected to teach." So the Sunday school teacher must read, read, read. What shall I read? Commentaries? Yes, if they are good; and the more of them the better. But in these two lines of reading, especially, the teacher will find large help in fitting himself to tell his class the story of the life of Jesus.

(1) *Harmony of the Gospels.*—We have in the four Gospels four lives of Christ, alike in some respects, unlike in others. Read them side by side; when studying Matthew's account of the babyhood of Jesus, see if the other writers tell you anything Matthew does not; get the whole story, and as far as possible, in its order.

Now for instance: We want to know the order of happenings to the Child-Saviour up to the end of Matthew's second chapter, where our present lesson leaves us.

We get nothing from Mark or John, but Luke gives details which are wanting in Matthew; the birth; the angel's announcement to the shepherds; the visit of the shepherds to the Holy Family the same night; the circumcision eight days after; the presentation in the temple at Jerusalem, forty days after, when Simeon and Anna recognize the Messiah. All these incidents of the first two months of Jesus' life given in the second chapter of Luke, Matthew says nothing about; while Luke in turn says nothing about what apparently follows right along after, viz.: the visit of the Magi, the flight to Egypt, the massacre of the innocents, the attempted return to Bethlehem, the two narratives coming together in the residence in Nazareth (Matt. ii. 23 and Luke ii. 39). The different evangelists continually supplement each other in this way, and should by all means be studied together by the teacher who tries to give his class the connected story.

(2) *Other lives of Christ.*—If you have access to Farrar's, or Andrew's, or Abbott's, or Beecher's life of Christ, or any other, by all means read along in the uninspired book the narrative as you are gathering it from the inspired one. A few warm, natural, modern touches, such as Farrar or Beecher know how to give, often brighten up the whole thought about it like dashes of sunlight on a picture in the shade. If you haven't access to any good life of Christ, you couldn't invest a little money better than in buying one.

The primary class teacher has her opportunity in these first lessons of this quarter. Children never tire of the well-told story of the baby Jesus, the shepherds, the wise men. But these two lines of reading, in preparation for teaching, I wish particularly to recommend to teachers of primary classes. Do not read simply to get scraps to deal out to the little ones, but read to fill, saturate your own hearts with the

story. learn all the incidents of it, form a picture of it in your own thought, and then out of full souls tell the story as the desire that your little folks shall hear and remember it shall teach you how. The more you know about it, the more of details, the more of the country, customs, time of the year, everything to help you to see it yourselves as a piece of real life, the more graphic and impressive will your telling it be. And I put this on high ground, the ground of duty. Think: you are giving immortal minds their first and most tenacious impressions concerning Jesus. How intelligent and accurate your work should be. How should you shrink from the possibility of teaching some wrong thing through ignorance, or failing, through want of interest yourselves, to make these lessons of intense interest to your scholars.

One feature of this lesson, very interesting to me, is the number of times the promise in Ps. xci. 11 and cxxi. 7, is fulfilled. Three times God interposes to save Jesus from harm.

And notice the two things God depended on for the safety of Jesus. The first was mother-love. How He exalted mother-love when He trusted His only son to its care. Humanly speaking, for the years of Jesus' infancy, all the destiny of the race needing Christ to redeem them, all the fulfilment of God's purposes in Jesus depended upon the love of Mary for Jesus. Mary's mother-love was the infant Saviour's security against the thousand risks the baby life ran of being crushed out by the hard world into the midst of which it was thrown.

The second thing was obedience on the part of those who had Jesus in care. God gave directions, but Joseph and Mary, and the wise men were His agents. All depended on their obedience. Suppose the wise men had said, "O, but we must go back to Jerusalem; the king will be very angry with us." Suppose Joseph had said, "I guess there is no danger; at least it's a long, hard journey to Egypt;" or, "I'll wait till to-morrow, anyhow." Ah! but what would have become of Jesus if they had not obeyed.

So much depends on obedience to the word or warning of God.

Among all the lessons this day shall give us, let us not forget this most important one.—*Congregationalist.*

MINISTERIAL INDUSTRY.

No preacher can take this view of Christian edification without having impressed upon his mind the necessity of untiring industry on his part, as under God an edifier of the Church. As the Church is to grow through his growing, he cannot be too diligent in adding to his faith knowledge. He has a troop behind him and their march depends upon his.

He should never picture for himself a life of ease. He should never say "How can I get most vacation and least work?" which is the appropriate question of a heartless hireling; but he should say, from the depths of affection for his work, "How can I take the least vacation consistent with physical health?" The phrases "a comfortable living" and "a fat pastorate" are brought to the front all too often in the minds of Christian ministers, and ecclesiastical sinecures are a travesty of holy things. Does a Humboldt or a Le Verrier, in his scientific course, seek to gain long vacations, and shall Christ's preachers shew less enthusiasm for their heavenly science than these explorers of physical nature?

The eager use of as much time as he can get for his holy work should mark the Christian preacher—a work whose very variety will check the inroads of fatigue and afford in itself the elements of the truest recreation. For a preacher to get the reputation of an idler is to prejudice the holy vocation through his apparent insincerity. He cannot himself have a profound sense of the human need of the gospel, or, on the other hand, of the mighty power of the gospel, if he is listless in the use of his office or degrades it to a perfunctory ritual. Apart, too, from this view of the necessity of ministerial industry is the argument of dignified example to men in all vocations that a preacher should exhibit. If he occupy the place in the regard of the community which his work and office bespeak for him, he will be naturally quoted as an example in all the moral characteristics of his life. An idle minister will promote idleness in his parish, and a busy minister will promote industry among his people.

But we are now looking at this quality of industry

rather from an intellectual than a moral standpoint. We are insisting that the preacher's mind should be ever busy, searching, comparing, judging, combining, formulating, illustrating that truth which has revelation as its basis and for its aim the sanctification of mankind. Of course, this industry is to be the result of the highest enthusiasm for the work, the most thorough consecration to the Saviour himself; but of this we shall speak at another time. We have now only the quality itself to note, as one of the habits of mind, without which no man should ever enter the pulpit and be saluted as a guide in the Church of Christ.—*H. Crosby, D.D.*

MUMMURING.

How many of us pass one day in each week without complaint? If we examine ourselves honestly on this point we shall probably find that we are far more guilty than we imagine.

How unpleasant is a rainy day when some rare pleasure has been planned. One says, "Oh dear, it always has to rain when I wish to go anywhere, and this day of all others—why does it rain?" and another, "I don't like such weather as this, do you? I am certain we do not need it, for it has been nothing but rain, rain, rain." (We do need it, or it would not be sent.) These and similar exclamations may be heard in nearly every household on the occasion of any slight disappointment. Slight, for we do not so readily give way to murmurings under great trials. It is in little things that we are irritated.

How much happier we would all be if we were ready to believe that all is for the best. If it rains, to our inconvenience, let us think that there may be some necessity for it of which we who can see so short a distance know nothing; and whatever happens we should remember that we are not the only ones concerned, and that what seems evil to us may do good to others; also that not only is the present moment affected thereby but that from some seeming present evil a future good may arise.

Looking at the subject even in a worldly point of view we shall see that we are not far-sighted enough to know that all which seems to us evil, is so; and if it may be for our good, why murmur at it?

But the one thing we forget when we complain of what inconveniences us is that all things are ordered by Our Father and that He is the one on whom our censure falls. It is as really finding fault with God to murmur at trials sent by Him as it would be to say: "He does not do all things well." Why then do we hear so many who really love their Saviour complain of those things which God alone controls? Is it not the oft-repeated excuse "We did not think?" If we would remember that it is God with whom we are finding fault, our complaints would be less frequent and a happier as well as better state of things would exist.

Even among those who "know not the Father" there is often enough of reverence to be shocked at the idea of finding fault with Him.

Let us then throughout our life bear well in mind that a kind and wise Father watches over us, leading in the right path, raising us when we stumble, seeing where we fail to see, and never mistaking the way. May we not willingly hear complaints from others? Let us gently remind them by word or look that as soon as a sparrow falls to the ground without our Father's knowledge, so not a vexation crosses our path that is not sent in His love.

When inclined to murmur at the unkindness or thoughtlessness of others toward us, we should consider how far we ourselves are from what our friends wish us to be, often giving them cause of complaint, and may we set them the good example of bearing patiently with them. Then, too, the thought of how far we are from what God wills, should make us humble, and lead us to be patient with one another, even as God who permits and controls all things is patient with us.

MR. MOODY says that the best way to get a new pastor is to pray the old one into a new spirit. There is an intimate connection between the church altar and the family altar.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 16, 1880.

THEOLOGICAL DEGREES.

WE have received a few more communications on the somewhat vexed question of Theological Degrees, but think it better to stop the discussion at this point. The letters in question cast no new light on the subject, while the somewhat tart style of some of them is not for edification. Indeed, the discussion has been much more lengthened than we at first anticipated, or than the importance of the subject might fairly justify. To the vast majority of our readers the question is not one of living interest, and even to the interested minority it may very easily be made of far more seeming consequence than it actually deserves. If such an *imprimatur* of Theological attainment as is asked for be really desired by the great body of the Presbyterians of the Dominion, there is surely inherent authority in the Church itself sufficient to have this done without leave being asked or received from any external authority, either civil or sacred. If it is an ecclesiastical and properly religious work which is thus to be done, then surely the Church does not need the sanction of the State before it proceeds with it. If it is merely a civil matter, which necessarily comes under the jurisdiction of the State, then why should the Church meddle with it at all, or make itself *quoad hoc* a mere civil servant of Cæsar's?

Besides, we cannot see how the legislative sanction which is desired, can be secured. By the British North America Act, all educational matters are put under Provincial control. The Dominion Parliament has nothing whatever to do with them, and has already declared that it has no jurisdiction in this very matter of establishing a University for the whole of Canada. In the absence then of such Federal control, application could only be made to the several Provincial Legislatures for the charter desiderated. But each of these could only give a charter for its own Province. Consequently, instead of one University, there would need to be six, and not one of these could confer Degrees beyond its own limits, or on any who did not appear within its individual jurisdiction and personally submit to its separate requirements. If this is so, and learned lawyers assure us that it is, how is the thing to be managed? We confess we scarcely see, though we have at the same time such absolute confidence in the good sense, the right feeling, the brotherly kindness, and the mutual respect of all concerned in the matter, whether as promoters or opponents, that we feel sure such a course will be ultimately adopted as will effectively subserve the end desired, without awakening any unpleasant feelings or giving any just reason for complaint or annoyance.

PRESBYTERIAN "BIGOTRY" AND "NARROWNESS."

WE very willingly give "A Layman's" communication a place in our columns. We are not aware whether he is pleading in his own justification or, merely from a spirit of kindness and general benevolence, is putting in a word or two in favour of those whose standing, influence and grievance are all, in his

estimation, unduly belittled, and all, we are assured, deserving alike of consideration, sympathy and respect.

We are quite sure that our cotemporary the Halifax "Witness" is incapable of treating conscientious conviction or anything like honest religious sentiment, however foundationless either or both may be thought to be, with scorn, indifference, or contempt. And we ask to have credit for the same inability accorded to ourselves. We have no wish to intrude into the region of motive, and to indulge in offensive imputations against those who may have conscientiously parted company with Presbyterianism, its doctrines, its worship, and its discipline. Everyone is bound, when he has discovered a more excellent way, especially in religion, to follow it at all hazards. He would be untrue to his God, as well as to himself, if he did not. A man is continually losing moral force, because losing personal self-respect, who sees and approves of that which is better, and yet continues to follow and sustain that which is worse. Instead, then of sensible men, or self-respecting churches, treating with dislike, indifference, or contempt, those who forsake the religious fellowship with which they have been identified, because they have found another church organization whose doctrines they think are more in accordance with the word of God, and in whose worship they can more cordially and conscientiously join, they will part with them with regret, and respect their honesty all the more, though they may doubt the soundness of their judgment, and entirely join issue with them over the force of their arguments and the legitimacy of their conclusions. But all this class, in all its variety of individual character and social position, was not once referred to in the article in question. "A Layman," on the other hand, does not need to be told that there are considerable numbers all the time passing from one Church to another, avowedly for no reasons but social ones. Conscientious conviction, religious sentiment, and personal spiritual need, have confessedly nothing to do with the changes made. They want "society." They honestly avow this, and they go where they think they can get that one thing for which a Church, in their view, is of any consequence. When Church members, be they what they may, degrade in this fashion the Church of God to the level of a mere ordinary club, then respect for such is impossible, and separation from their company can only be looked on as a good thing. This is all we said and all we say.

Nor does "A Layman" improve matters for his clients in the slightest degree. He speaks of the "bigotry" and "narrowness" of the Presbyterian Church as driving persons of æsthetic tastes and liberal sentiments into other communions and as thus sacrificing a large amount of strength which could easily be retained by a little complaisance and prudent accommodation to particular circumstances and individual tastes. "Bigotry," "narrowness" and a whole bead-roll of such terms, have in these days happily lost all their terrors, and, as generally employed, even all their significance. They have been so frequently used as mere brick-bats to throw at either individuals or opinions disliked or opposed, without definition given, and without reason urged, that they have become harmless as a clown's contempt, and ridiculous as the abuse of a common scold. How has the Presbyterian Church shewn its "bigotry?" In adhering to what it believes to be true? In following the course it believes to be right? "A Layman" does not quite say so, but many have said as much and are saying it now. If this be "bigotry," then may the Presbyterian Church long be bigoted. If this be "narrowness," may Presbyterianism never be "broad."

But the great repelling evils and mistakes, it seems, have been opposition to instrumental music, neglect of that indescribable something called "culture," and a positive disregard of the "æsthetic" in church architecture. We are not careful to defend Presbyterianism in such matters, for it needs no defence. To us, instrumental music has no terrors, as to Presbyterianism it has none. So far as we have observed, those who speak most of "culture," whatever they may be, generally attend to it least; while improved church architecture, however desirable and becoming in itself, instead of satisfying the restless we speak of, has often only hastened their flight. But, be this as it may, let it never be forgotten or lost sight of that when any, or all, of such points are made the chief considerations in settling the Church connection and in choosing the "religious home" there is, in that one

fact, a confession of spiritual weakness made, and an evidence afforded that religious vitality burns low, for what at best ought never to be reckoned in the life of the Christian more important than a staff has thus avowedly become an indispensable crutch, if not an enervating carriage or an invalid's couch. Not a word shall we say against church psalmody and church architecture continuing to be "improved" in the right direction, so long as they are kept in their proper and necessarily subordinate places. But, if the history of the past centuries proves anything, it establishes beyond all doubt that spiritual decay has never been more widespread and offensive than when the mere outward accessories and helps of worship have usurped an unduly important position, and that in proportion as professedly Christian men and women have busied themselves in seeing to it that hired singers and players have rendered the praise service with artistic correctness, that the church millinery has been arranged with scrupulous exactitude, and the "dim religious light" has not been left out of view as a chief factor in the service of God, personal piety has become a feeble, nerveless thing, and the obligation to present bodies and spirits living sacrifices, holy and acceptable to God as men's rational service, has been less and less recognized, and less and less carried out.

With all respect to "A Layman" and his opinions, we must repeat that the Presbyterian Church has, by such withdrawals as were referred to, lost neither in spiritual vitality nor material resources. That Church has a record of which its adherents have no need to be ashamed. Its doctrines it has found, not in Calvin's writings, but in Christ's words and in Paul's epistles. Its discipline, it has tested in the severest fashion, and has found satisfactory and suitable; while its worship, simple as it undoubtedly is, even bald, as some may characterize it, has often fostered and given expression to as lofty feeling, as fervent zeal, and as sacred and solemn service, as human hearts ever cherished, human lips ever expressed, and human lives ever achieved.

We may just add, as a significant fact, that "fashionable" secessions from Presbyterianism have notoriously not in general taken place in those localities where the service of praise has been least artistic, the church building least tasteful, and the presiding officers most blamed as bigoted in their views and least complaisant in their convenient blindness. It has been all the other way, and we fully anticipate that in the future, as in the past, like influences will issue in like results. When fashion commands, we suspect the most satisfactory church choir, the most accomplished church organist, the most unimpeachable church upholstary and mantua-making, the finest "architectural gem" of a church edifice, and the dimmest and most artistic religious light will not prevent an occasional Hegira from a "Salem Chapel" or a Presbyterian "conventicle" of those who are bound to be "in society" at all hazards, even though the effort should lead them to put up with a "church home" where a Calvinistic creed, a Popish liturgy, and an Arminian clergy may be the strange combination they are called on at once to adhere to, harmonize and be profited by. But the character of this danger has long since been known and discounted, so that its attendant terrors, if ever thought formidable, have entirely disappeared.

THE LATE PROFESSOR MACKERRAS.

IT is with much regret that we announce the death of the Rev. Professor Mackerras, of Kingston, at the comparatively early age of forty-eight. For a good while past the state of Mr. Mackerras' health has been such as to cause anxiety to his many friends, but we believe it was not anticipated that his death would take place either so soon or so suddenly as it has actually done.

Mr. Mackerras was born at Nairn, Scotland, on the 5th of June, 1832. Along with his father's family he removed to this country in June, 1838, and was brought up at Williamstown and Cornwall. At the latter place he had the advantage of attending for several years the Eastern District School, now known as the Cornwall Grammar School, then under the charge of Mr. Kay, a gentleman whom his grateful pupil was always in the habit of characterizing as one of the ablest classical scholars and teachers whom this country has ever known.

After the usual course at Queen's College, Mr. Mac-

MacKerras graduated as B.A. in 1850, and as M.A. in 1852; was licensed to preach in 1853; and in the early summer of that year was settled in Darlington (Howmanville), where he continued until he received the appointment, in 1864, as Professor of Classics in Queen's.

In June, 1865, he was elected Clerk of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. This office he held until the time when he was appointed one of the Clerks of the General Assembly of the United Church.

The labour Mr. MacKerras underwent in raising £20,000 as an endowment to Queen's College, on the withdrawal of the annual grant by the Local Government, told severely upon his health and, it is to be feared, laid the foundation of that disease which finally carried him off.

Throughout the negotiations for union, Professor MacKerras was loyally and earnestly in favour of that course which ultimately prevailed. He longed to see one strong, united Presbyterian Church for the whole Dominion, and laboured earnestly and with great effect in bringing round the much desired result.

In 1874 the state of his health made rest and a change of air indispensable. His friends, on that occasion, presented him with a flattering address and \$1,100, while the Trustees of the University gave him leave of absence for a year and paid the salary of his substitute. For the last two years, owing to infirm health, Professor MacKerras has not been able to take so prominent a part as formerly in matters outside of his class-room. His interest, however, in all things connected with the advancement of truth and righteousness in the land never suffered any diminution, and up to his strength, and beyond it, he was willing, to the very end, to spend and be spent in that good cause. No one who knew Professor MacKerras could help admiring and loving him. His scholarly attainments were high and varied; his preaching distinguished by vigorous thought, clear, concise language, and a natural, unadorned style of delivery which gave an additional attractiveness and force to all that he advanced, and secured for him a high position as one of the most effective preachers of his own or any other church. While as an ecclesiastical lawyer and an efficient worker in carrying on the business of Church Courts, he had few equals and no superior.

Those who were privileged with his private friendship, speak of him in the very strongest terms of affectionate admiration. To know him, they say, was to love him, and to know him more was to love him better. In the course of his life he had few, if any, enemies, and lost no friend, except by death.

Prematurely cut off as, judging by mere outward appearances, men might be ready to conclude he has been, Mr. MacKerras has still accomplished a good and permanent work, and he will live in the lives and labours of not a few whom he has helped to guide and stimulate in the higher and better life.

THE DRINKING CUSTOMS OF CANADA.

THERE is still far too much drunkenness in Canada, but there is one comfort, it is sensibly and surely abating. In city, town and country the same story is to be told. People don't drink so much as they did. The young don't, neither do the old. The poor don't, neither do the rich. Of course, we have still plenty of sots, and too many are still always passing over the dividing line which separates the sober from the intemperate. Homes are being laid waste and lives are being blasted by this abomination which makes desolate. Businesses are being ruined, and goals are being supplied with occupants, through strong drink; but things are not hardly as bad as they were. Let any one who knew what rural Ontario was some twenty years ago, go through it now, and he will notice that the change is as marked as it is gratifying. Where the father was little better than a drunken sot, the sons are strictly temperate, and in many cases, zealous prohibitionists. Where whiskey was used on all occasions and was thought to be the indispensable proof of hospitality and good fellowship, it is seldom, if ever, produced. Where people were pressed to drink, they are not now even asked. Where merry-makings and business-bees could not get along without the "cratur," there is not a hint even of its necessity, and the entertainer does not think it necessary to apologize for its absence. In villages there is still a good deal of drinking about the taverns, and in towns and cities drunken

sprees and broken heads are not yet unknown. But public opinion is against them, and even those who follow such courses cannot glory in them as they used to do in other days. No respectable man now confesses to having been tight and to be seen staggering on the streets almost necessarily involves a loss of caste. We make bold to affirm that on this last New Year's day there was not one offer of wine to visitors, where ten years or five years ago there were ten. It is well to bear this in mind when there is any tendency to despond or to imagine that in the matter of society, Canadians shew no change for the better. There may be lulls in the agitation against these drinking customs. The Dunkin Act may be set aside in this municipality or in that. Very great scandals from drunkenness may sometimes crop out. But it would be far contrary to truth to suppose that all the labour of other years was lost, and that things were going from bad to worse. The whole tone of public sentiment and feeling is becoming more and more what it ought to be. There is scarcely a young minister of any denomination who is not a total abstainer. It is taken as a matter of course that he both is and ought to be. There may still be some aged toppers who write Rev. before their names, but as a class, they are dying out. Even those persons who "drink" themselves don't like to see their minister taking a horn. And, as a consequence of this, the drunken clergyman has become a rare and curious phenomenon. Let any one gather up the statistics and say how many ministers of the Gospel have been deposed for drunkenness, during the last ten years, in the whole of our Dominion, or let him try to estimate how many, or rather how few, get even the credit of being able to take a "pretty stiff tumbler." A poor wretch may still occasionally be found who has dishonoured himself and cast reproach upon the cloth by having looked on the wine when it was red, but the cases are very rare, and every year increasingly so. Public opinion gets too strong for old use and wont. Intoxicating liquors at ordination dinners, or where professedly religious people do congregate, are almost things of the past; and the old brag of the clerical worshipper of toddy has all but entirely disappeared. At Presbytery, Synod and Assembly meetings the contrast between the past and present is very marked. It used to be that total abstainers had to stand upon the defensive and give reasons why they were what they were. It is all changed now. Those who still drink, feel constrained to "rise and explain," even when none may be inquiring about their faith or finding fault with their practice.

The future, in short, is full of hopefulness. We confidently anticipate that at no distant day intoxicating drinks will neither be made nor sold throughout our wide, fair land, and that not by a mere catch vote either of the Parliament or the people, but by public opinion having come round to the right side with such overwhelming force that the liquor traffic, with all its abominations, have to disappear like snow before a summer's sun.

THE TEMPORALITIES FUND.

OUR cotemporary—the Halifax "Witness" in remarking on the late decision of Judge Jette on the Temporalities Fund case, has the following description of part of the evidence of the Rev. Mr. Lang on the matter, and of the rather awkward conclusions necessarily to be drawn from any fair interpretation of that evidence:—

"The evidence makes a bulky volume, many of whose pages furnish spicy reading. More than common interest has been excited by a piece of evidence given by Mr. Lang. It will be remembered that Mr. Lang and his associates deposed Principal Snodgrass. This act of deposition excited a good deal of amusement in Canada at the time; but the feeling turned to indignation when the act was paraded in some Scottish papers with a view to raising prejudice against Dr. Snodgrass in his new sphere of labour. However, the good Doctor was not in the least injured by the deposition, or by its publication. The transaction and its result met Mr. Lang in a most awkward way last July. The Temporalities Board put the case somewhat to this effect: You claim to be the true 'Church of Scotland' in Canada. As such you deposed Dr. Snodgrass. Did the Church of Scotland recognize your act in any way either as depriving Dr. Snodgrass of his office in the ministry, or as separating him from the communion of the Church of Scotland? She took no notice whatever of your solemn act of deposition. She treated your discipline as if it had no existence.—This, it was contended, proves that the Church of Scotland does not recognize the Anti-unionists as in any special way representing her. It was hard for Mr. Lang to meet this point. Indeed it was impossible to meet it effectually. In his evidence he declared that the deposition inflicted upon Dr. Snodgrass

was not deposition from the office of the ministry, but merely a declaration that he was no longer a minister of their Church. It was shewn in reply that in the Presbyterian Churches deposition has one and only one well defined meaning. But even granting, for the sake of argument, that Mr. Lang's representation is correct, the point against him is as strong as ever; for if they cut off Dr. Snodgrass from their Church and they the Church of Scotland in Canada,—surely the home Church would have to recognize that solemn act and regard Dr. Snodgrass as 'cut off.' But instead of so regarding him, the Church of Scotland gave him the very best of her parishes! We mention this circumstance to shew how much better it is always to do the kind and generous and righteous thing, and to abstain from going to law and from inflicting pains and penalties even when it may happen to be in our power to hurt ecclesiastical or civil thunderbolts. Little thought the deponents of Dr. Snodgrass that their act would confront them again so awkwardly."

THE General Assembly has named the fourth Sabbath of January for the collection for Colleges, in congregations that have not raised funds for the object in any other way.

THE Sabbath School Convention which was to have taken place in London, on the 19th inst., will not, so far as known to the Convener of the Committee, be held, no preparations having been made, the Presbytery, as such, not desiring the convention.

THE Birmingham School Board has restored the reading of the Bible in the schools under its care. We understand that this was according to an agreement made before the election recently held. The Conservatives had proposed to make this a question at the polls. The majority of the Liberals, however, conceded what they demanded, and so there was no contest. Mr. R. W. Dale spoke against the measure, and six Liberals out of eight did not vote when the resolution was passed. It looks as if they might have defeated it if they had been disposed to do so.

A VERY successful anniversary and New Year's tree was held in the Presbyterian church under the auspices of the union Sabbath school, Dunbar, on New Year's night, the church being literally crowded, something over 500 being present. A very lengthy programme was made out. The chairman, Mr. John Allison, called the meeting to order. Rev. Mr. Fishburn opened with prayer. Refreshments being served, Mr. John Ballenden, superintendent, gave a short address on the progress of the school, stating that one man nor two men could not keep up a school, but it required the united efforts of all interested. The attendance would shew that our school was progressing. The average attendance from January to April, inclusive, 34; from April to September, inclusive, 64; from September to December, inclusive, 71: total average for the year, 58. The above report shews a very encouraging increase. Music by the very efficient choir of the place, with readings and speeches, occupied the evening. The receipts, \$57, were announced, and the benediction pronounced by Rev. Mr. Raney. All separated seeming well pleased with the evening's proceedings.

THE Toronto Ministerial Association met, on Monday last in Shaftesbury Hall, the Rev. George M. Milligan, President, in the chair. There was a very large attendance of ministers. Rev. Henry Meville, temperance missionary, was elected a member by unanimous ballot. Agreeably to a recommendation of the Evangelical Alliance, to the effect that the ministers of this city should shew forth the principle of Christian unity by an interdenominational exchange of pulpits at some convenient season, it was resolved to appoint Sabbath, 7th March, for this purpose. The Secretary was instructed to correspond with the ministers of the city and to request a reply as to whether they agreed with this proposal, so that at next meeting of the Association the necessary arrangements may be made. Rev. Messrs. J. Smith, W. J. Hunter, and D. Mitchell, were appointed a committee to arrange subjects to be discussed by the Association and to report from time to time. This committee reported shortly afterwards that the following would present papers: Rev. George Cochrane, upon "Some Contrasts between Pastoral Work at Home and Missionary Work Abroad;" Rev. W. S. Blackstock, upon "Doctrinal Teaching," and Rev. R. Wallace, upon "The Indelible Character of Divine Truth." The order of the day was then taken up, when Rev. David Mitchell read a paper upon "The Nature and Influence of Preaching." The brethren very heartily endorsed the views presented in the paper, and a lively conversation upon the subject grew out of it.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XXIII.—Continued.

Finally, to the immense relief of the honest and conservative dog, that had growled himself hoarse, Haldane gave the room its finishing touches, and betook himself to the wood-pile again. The cat watched his departure with philosophic composure. Like many fair ladies, she had thought chiefly of herself during the interview with the stranger, from whom she had managed to secure a little agreeable attention without giving anything in return; and now that it was over, she complacently purred herself to sleep, with nothing to regret.

"Hullo! you're here yet, eh!" said Mr. Growther, entering the gate.

"Can you name any good reason why I should not be here?" asked Haldane, somewhat nettled.

"No, but I could plenty of bad reasons."

"Keep them to yourself, then," said the young man, sullenly resuming his work.

"You talk as if you were an honest man," growled the old man, hobbling into the house.

Sitting down in his stout oak chair to rest himself, he stared in silence for a time at the changes that Haldane had wrought. At last he commenced.

"Now, Jeremiah Growther, I hope you can see that you are a perfect pig! I hope you can see that dirt and confusion are your natural elements; and you had to live like a pig till a boy just out of gaol came to shew you what it was to live like a decent human. But you've been shewed before, and you'll get things mixed up to-morrow. A-a-h!"

"Where is that young fellow goin' to sleep to-night? That's none of your business. 'Tis 'tis my business, too. I'm always mighty careful to know where I'm goin' to sleep, and if I don't sleep well my cat and dog hear from me the next day. You could be mighty comfortable to-night in your good bed with this young chap sittin' on a kerb-stun in the rain; but I be hanged if you shall be. It's beginnin' to rain now—it's goin' to be a mean night—mean as yourself—a cold, uncomfortable dizzle; just such a night as makes these poor homeless devils feel that since they are half under water they might as well go down to the river and get under altogether. P'raps they do it sometimes in the hope of finding a warm, dry place somewhere. Dreadful suddint change for 'em, though! And it's we respectable, comfortable people that's to blame for these suddint changes half the time."

"You know that heady young chap out there will go to the bad if somebody don't pull him up. You know that it would be mean as dirt to let him go wanderin' off to-night with only fifty cents in his pocket, trying to find some place to put his head in out of the storm; and yet you want to get out of doin' anything more for him. You're thinkin' how much more comfortable it will be to sit dozin' in your chair, and not have any stranger bothern' round. But I'll head you off agin in spite of your cussed, mean, stungy, selfish, old, shrivelled-up soul, that would like to take its ease even though the hull world was a-groanin' outside the door. A-a-h!"

Having made it clear to the perverse Jeremiah Growther—against whom he seemed to hold such an inveterate spite—that he must do, he arose and called to Haldane.

"What are you doin' out there in the rain?"

"I'll be through in a few minutes."

"I don't want the rest done till mornin'."

"It will pay neither of us for me to come back here to do what's left."

"It may pay you, and as to its payin' me, that's my business."

"Not altogether—I wish to do my work on business principles; I ha'cn't got down to charity yet."

"Well, have your own way, 'en; I s'pose other folks have a right to have it as well as myself, sometimes. Come in as soon as you are through."

By the time Haldane finished his task the clouds had settled heavily all around the horizon, hastening forward an early and gloomy twilight, and the rain was beginning to fall steadily. His mood comported with the aspect of sky and earth; and weariness, the fast ally of despondency, aided in giving a leaden hue to the future and a leaden weight to his thoughts. The prospect of trudging a mile or more through the drenching rain to his previous squalid resting-place at No. 13, whose only attraction consisted in the fact that no questions were asked, was so depressing that he decided to ask Mr. Growther for permission to sleep in the corner of his wood-shed.

"Come in," shouted Mr. Growther, in response to his knock at the door.

"I'm through," said Haldane laconically.

"Well, I aint," replied Mr. Growther. "you wouldn't mind taking that chest till I am, would you?"

Haldane found the cushioned arm-chair and the genial fire exceedingly to his taste, and he felt that in such comfortable quarters he could endure hearing the old man berate him if or anyone else for an hour or more.

"Where are you going to sleep to-night?" asked his quaint-visaged host.

"That is a problem I had been considering myself," answered Haldane, dubiously. "I had about concluded that, rather than walk back through the rain to the wretched place at which I slept last night, I would ask for the privilege of sleeping in the wood-shed. It wouldn't be much worse than the other place, or any place in which I could find lodging if I were known. Since I did not steal your silver I suppose you can trust me with your wood."

"Yes, they say your folks is rich."

"Yes, I can go to as elegant a house as there is in this city."

"Why in thunder don't you go there, then?"

"Because I would rather be in your wood-shed and other places like it for the present."

"I can't understand that."

"Perhaps not, but there are worse things than sleeping hard and cold. There are people who suffer more through their minds than their bodies. I am not going back among old acquaintances till I can go as a gentleman."

The old man looked at him approvingly a moment, and then said sententiously,

"Well, you may be a bad cuss, but you ain't a mean one."

Haldane laughed outright. "Mr. Growther," said he, "you do me honour. I foresee you will trust me with your wood-pile to-night."

"No, I won't nuther. You might not take my wood, but you would take cold, and then I'd have to nuss you and pay doctor's bills, and bother with you a week or more. I might even have your funeral on my hands. You needn't think you're goin' to get me into all this trouble, for I'm one that hates trouble, unless its fur myself; and, if I do say it, its askin' a little too much of me, almost a stranger, to 'tend to your funeral. I don't like funerals—never did—and I won't have nothin' to do with yours. There's a room right upstairs here, over the kitchen, where you can sleep without wakin' up the hull neighbourhood a coughin' before mornin'. Now don't say nothin' more about it. I'm thinkin' of of myself plaguery sight more'n I am of you. If I could let you go to the dogs without worryin' about it, I'd do it quick enough; but I've got a miserably, sneakin' old conscience that won't stand up and make me do right, like a man; but when I want to do somethin' mean it begins a gnawin' and a gnawin' at me till I have to do what I ought for the sake of a little peace and comfort. A-a-h!"

"Your uncomfortable conscience seems bent on making me very comfortable; and yet I pledge you my word that I will stay only on one condition, and that is, that you let me get supper and breakfast for you, and also read the paper aloud this evening. I can see that you are tired and lame from you walk. Will you agree?"

"Can't very well help myself. These easterly storms allers brings the rheumatiz into my legs. About all they are good for now is to have the rheumatiz in 'em. So set plates fur two, and fire ahead."

Haldane entered into his tasks with almost boyish zest. "I've camped out in the woods, and am considerable of a cook," said he. "You shall have some toast browned to a turn to soak in your tea, and then you shall have some more with hot cream poured over it. I'll shave the smoked beef so thin that you can see to read through it."

"Umph! I can't see after dark any more than an old hen."

"How did you expect to read the paper, then?" asked Haldane, without pausing in his labours.

"I only read the headin's. I might as well make up the rest as the editors, for then I can make it up to suit me. It's all made up half the time, you know."

"Well, you shall hear the editors' yarns to-night, then, by way of variety."

The old man watched the eager young fellow as he bustled from the cupboard to the table, and from the stove-closet to the fireplace, with a kindly twinkle in his small eyes, from which the deep wrinkles ran in all directions and in strange complexity. There could scarcely be a greater contrast than that between the headstrong and stalwart youth and the withered and eccentric hermit; but it would seem that mutual kindness is a common ground on which all the world can meet, and add somewhat to each other's welfare.

The sound, hard wood which Haldane had just sawn into billets blazed cheerily on the hearth, filling the quaint old kitchen with weird and flickering lights and shades. Mr. Growther was projected against the opposite wall in the aspect of a benevolent giant; and perhaps the large, kindly, but unsubstantial shadow was a truer type of the man than the shrivelled anatomy with which the town was familiar. The conservative dog, no longer disquieted by doubts and fears, sat up and blinked approvingly at the preparation for supper. The politic cat, now satisfied that any attentions to the stranger would not compromise her, and might lead to another delicate morsel, fawned against his legs, and purred as affectionately as if she had known him all her life, and would not scratch him instantly if he did anything displeasing to her.

Take it altogether, it was a domestic scene which would have done Mrs. Arnot's heart good to have witnessed; but poor Mrs. Haldane would have sighed over it as so utterly unconventional as to be another proof of her son's unnatural tastes. In her estimation, he should spend social evenings only in aristocratic parlours; and she mourned over the fact that from henceforth he was excluded from these privileged places of his birthright with a grief only less poignant than her sorrow over what seemed a cognate truth, that his course and character also excluded him from heaven.

CHAPTER XXIV.—HOW PUBLIC OPINION IS OFTEN MADE.

"I don't suppose there's any use of two such reproaches as us thinkin' about sayin' grace," said Mr. Growther, taking his place at the head of the table. "and yet, as I said, I allers have a speakin' wish just to go through the form, so we'll all begin in the same way, cat and dog and God's rational critters. Howsoever, they don't know no better, and so their consciences is clear. I'll own up this toast is good, if I am eating it like a heathen. If you can't find anything else to do, you can take to cookin' for a livin'."

"No one in town, save yourself would trust me in their kitchen."

"Well, it does seem as if a man had better lose everything rather than his character," said Mr. Growther thoughtfully.

"Then it seems a pity a man can lose it so cursed easily," added Haldane, bitterly, "for, having lost it, all the respectable and well-to-do would rather one should go to the devil a thousand times than give him a chance to win it back again."

"You put it rather strong—rather strong," said the old

man, shaking his head; "for some reason or other I am not as mad at myself and everything and everybody to-night as usual, and I can see things clearer. Be honest now. A month ago you belonged to the rich, high-flyin' class. How much then would you have had to do with a young fellow of whom you knew only four things—that he gambled, got drunk, bezzled a thousand dollars, and had been in gaol? That's all most people in town know about you."

Haldane laid down his knife and fork and fairly groaned. "I know the plain truth is tough to hear and think about, and I'm an old brute to spoil your supper by bringing it up. I hope you won't think I'm tryin' to save some victuals by doin' it. And yet it's the truth, and you've got to face it. But face it to-morrow—face it to-morrow; have a comfortable time to-night."

"Your statement of the case is perfectly bald," said Haldane, with a troubled brow; "there are explanatory and excusing circumstances."

"Yes; no doubt; but the world don't take much account of them. When one gets into a scrape, about the only question asked is, What did he do? And they all jump to the conclusion that if he did it once he will do it again. Looking into the circumstances takes time and trouble, and it isn't human nature to bother much about other people."

"What chance is there, then, for such as I am?"

The old man hitched uneasily on his chair, but, at last, with his characteristic bluntness, said, "Hanged if I know! They say them that gets down doesn't very often git up again. Yet I know they do sometimes."

"What would you do if you were me?"

"Hanged if I know that either! Sit down and cuss myself to all eternity, like enough. I feel like doin' it sometimes as it is. A-a-h!"

"I think I know a way out of the slough," said Haldane, more composedly—his thoughts, recurring to his literary hopes—

—and if I do you will not be sorry. "Of course I won't be sorry. A man always hates one who holds a mortgage against him which is sure to be foreclosed. That's the way the devil's got me, and I hate him about as bad as I do myself, and spite him every chance I git. Of course, I'll be glad to see you git out of his clutches; but he's got his claws in you deep, and he holds on to a feller as if he'd pull him in two before he'll let go."

"Mr. Growther, I don't want to get into a quarrel with you, for I have found that you are very touchy on a certain point; but I cannot help thinking that you are destined to meet a great disappointment when through with your earthly worry. I wish my chances were as good as yours."

"Now you are beginning to talk foolishly. I shall never be rid of myself, and so will never be rid of my worry."

"Well, well, we won't discuss the question; it's too deep for us both; but in my judgment it will be a great piece of injustice if you ever find a warmer place than your own hearthstone."

"That's mighty hot, sometimes, boy; and, besides, your judgment hasn't led you very straight so far," said the old man, testily. "But don't talk of such things. I don't want to come to 'em till I have to."

"Suppose I should become rich and famous, Mr. Growther," said Haldane, changing the subject; "would you let me take a meal with you then?"

"That depends. If you put on any airs I wouldn't."

"Good for you!"

"Oh, I'd want to make much of you, and tell how I helped you when you was down, and so git all the reflected glory I could out of you. I've learned how my sneakin' old speret pints every time? but I'll head it off, and drive it back as I would a fox into his hole."

In spite of some rather harrowing and gloomy thoughts on the part of two of them, the four inmates of the cottage made a very comfortable supper; for Mr. Growther always insisted that since his cat and dog could stand him they should fare as well as he did.

Having cleared the table, Haldane lighted a candle—kerosene lamps were an abomination that Mr. Growther would not abide—and began reading aloud the "Evening Spy." The old gentleman half-listened and half-dozed, pricking up his ears at some tale of trouble or crime, and almost snoring through politics and finance. At last he was half-startled out of his chair by a loud, wrathful oath from Haldane.

"Look here, young man," he said; "the devil isn't so far off from either of us that you need shirk for him."

"True, indeed! he isn't far off, and he has everything his own way in this world. Listen to this"—and he read with sharp, bitter emphasis the following editorial paragraph, headed "Unnatural Depravity"—

"Being ever inclined to view charitably the faults and failings of others, and to make allowance for the natural giddiness of youth, we gave a rather lenient estimate, not of the crime committed by Mr. Arnot's clerk, Egbert Haldane, but of the young man himself. It would seem that our disposition to be kindly led us into error, for we learn from our most respectable German contemporary, published in this city, that this same unscrupulous young fraud has been guilty of the meanness of taking advantage of a poor foreigner's ignorance of our language. Having found it impossible to obtain lodgings among those posted in the current news of the day, and thus to impose on anyone to whom he was known, he succeeded in obtaining board of a respectable German, and ran up as large a bill as possible at the bar, of course. When the landlord of the hotel and restaurant at last asked for a settlement, this young scapegrace had the insolence to insist that he had paid every cent of his bill, though he had not a scrap of paper or proof to support his assertion. Finding that this game of bluster would not succeed, and that his justly incensed host was about to ask for his arrest, he speedily came down from his high and virtuous mood, and compromised by pretending to offer all the money he had.

"This was undoubtedly a mere pretence, for he had worn a valuable watch in the morning, and had parted with it during the day. Though the sum he apparently had upon his person was scarcely half payment, the kind-hearted German took him at his word, and also left him seventy-five cents to procure lodgings elsewhere. In what role of crime

he will next appear is hard to guess; but it seems a pity that Mr. Arnot did not give him the full benefit of the law, for thus the community would have been rid, for a time at least, of one who can serve his day and generation better at breaking stone under the direction of the State than by any methods of his own choosing. He is one of those phenomenal cases of unnatural depravity, for, as far as we can learn, he comes from a home of wealth, refinement, and even Christian culture. We warn our fellow-citizens against him."

"A-a-a-h!" ejaculated Mr. Growther, in prolonged and painful utterance, as if one of his teeth had just been drawn; "Now that is tough! I don't wonder you think Satan had a finger in that pie. Didn't I tell you the editors made up half that's in the papers? I don't know what started this story. There's generally a little beginning like the seed of a big flaunting weed; but I don't believe you did so mean a thing. In fact, I don't think I'm quite mean enough to have done it myself."

"You and perhaps one other person, will be the only ones in town, then, who will not believe it against me. I know that I've acted wrong and like a fool; but what chance has a fellow when he gets credit for evil only, and a hundred-fold more evil than is in him! Hang it all! since everyone insists that I have gone wholly over to the devil, I might as well go."

"That's it, that's it! we're all right at his elbow, a-helpin' him along. But how did this story start? The scribbler in the German paper couldn't have spun it, like a spider, hully out of his own in'ards."

Haldane told him the whole story, sketching the "kind-hearted German" in his true colours.

At its conclusion, Mr. Growther drew a long meditative breath, and remarked sentimentally, "Well, I've allers heard that experience is an awfully dear school; but we do learn in it. I'll bet my head that you will never pay another dollar without taking a receipt."

"What chance will I ever have to make another dollar? They have raised a mad-dog cry against me, and I shall be treated as if I were a dog."

"Why don't you go home, then?"

"I'll go to the bottom of the river first."

"That would suit the devil, the crabs and the cels," remarked Mr. Growther.

"Faugh! crabs and cels!" exclaimed Haldane, with a shudder of disgust.

"That's all you would find at the bottom of the river, except mud," responded Mr. Growther, effectually quenching all tragic and suicidal ideas by his prosaic statement of the facts. "Young man," he continued tottering to his feet, "I suppose that you realize that you are in a pretty bad fix. I aint much of a mother at comfortin'. When I feel most sorry for anyone I'm most crabbed. It's one of my mean ways. If there's many screws loose in you, you will go under. If you are rash or cowardly, or weak—that is, ready to give up like—you will make a nral mess of your life; but if you fight your way up you will be a good deal of a man. Seems to me if I was as young and strong as you be, I'd pitch in. I'd spite myself; I'd spite the devil; I'd beat the world; I'd just grit my teeth, and go fur myself and everything else that stood in the way, and I'd whip 'em all out, or I'd die a-fightin'. But I've got so old and rheumatic that all I can do is cuss. A-a-h!"

"I will take your advice—I will fight it out," exclaimed the excitable youth with an oath. Between indignation and desperation he was thoroughly aroused. He already cherished only revenge towards the world, and he was catching the old man's vindictive spirit toward himself.

Mr. Growther seemed almost as deeply incensed as his guest at the gross injustice of the paragraph, which, nevertheless, would be widely copied, and create public opinion, and so double the difficulties in the young man's way; and he kept up as steady a grumble and growl as had his sorely disquieted dog in the afternoon. But Haldane lowered at the fire for a long time in silence.

"Well," concluded the quaint old cynic, "matters can't be mended by swearin' at 'em, is advice I often give myself, but never take. I s'pose it's bed-time. To-morrow we will take another squint at your ugly fortunes, and see which side pints towards daylight. Would you mind readin' a chapter in the Bible first?"

"What have I to do with the Bible?"

"Well, the Bible has a good deal to say about you and most other people."

"Like those who profess to believe in it, it has nothing good to say about me. I've had about all the hard names I can stand for one night."

"Read where it hits some other folks, then."

"O, I will read anywhere you like. It's a pity if I can't do that much for perhaps the only one now left in the world who would shew me a kindness."

"That's a good fellow. There's one chapter I'd like to hear to-night. The words come out so strong and hearty-like that they generally express just my feelings. Find the twenty-third chapter of Matthew, and read where it says, 'Woe unto you scribes and Pharisees, hypocrites.'"

Haldane read the chapter with much zest, crediting all its denunciation to others, in accordance with a very general fashion. When he came to the words "Ye serpents, ye generation of vipers," the old man fairly rubbed his hands together in his satisfaction, exclaiming:

"That's it! that's genuine! that's telling us sleek, comfortable sinners the truth without mincing! No smooth, deludin' lies in that chapter. That's the way to talk to people who don't want their right hand to know what cussedness their left hand is up to. Now, Jeremiah Growther, the next time that you want to do a mean thing that you would not have all the town know, just remember what a wriggling snake you are."

With this personal exhortation Mr. Growther brought the evening to a close, and having directed Haldane to his comfortable quarters, hobbled and mumbled off to an adjoining room, and retired for the night. The dying fire revealed for a time the slumbering cat and dog, but gradually the quaint old kitchen faded into a blank of darkness.

(To be continued.)

FIRST THE TRUE AND GOOD.

'Tis first the true and then the beautiful,
Not first the beautiful and then the true;
First the wild moor with rock, and reed and pool,
Then the gay garden rich in scent and hue.

'Tis first the good and then the beautiful,
Not first the beautiful and then the good;
First the rough seed sown in the rougher soil,
Then the flower-blossom on the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;
Tears for a day—for earth of tears is full—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud and then the rainbow's arc,
First the dark grave, then resurrection's light.

"'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the morning star
That bids the saints awake, and dawn arise."

TRUSTING GOD.

How often do we hear good men bemoaning the fate of the country, as they contemplate the evil days on which we have fallen! How sadly do we frequently see the patriarchs of the Church shaking their heads over the degeneracy of the times! Now we would not constitute ourselves an apologist for whatever may be blameworthy, whether in Church or State. All we have to say, just here, is this. Groaning over it, and croaking about it, will be of no benefit to the subject of our despondency, and, least of all, to us.

When Whitlocke, in 1653, was about embarking for Sweden, it is said he was greatly distressed, as he rested at Harwich at night, while reflecting on the distracted state of affairs in England; so much so that he could not sleep. As he walked the floor in his excitement, his Christian servant said to him:

"Pray, sir, may I ask you a question?"
"Certainly," was the reply of the ambassador.
"Pray, sir, don't you think God governed the world very well, all the time before you came into it?"
"Undoubtedly," was the answer.
"And, sir, don't you think He will govern it just as well when you are gone out of it?"
"Certainly," said Whitlocke.
"Then, sir, don't you think you can trust Him to take care of it over night, and that it will be safe in His care, while you can go to sleep?"

It becomes us to realize that God rules, just as certainly as that He exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our friends, the country, the Church: may we not leave all these with God, feeling, the while, that they are all safe in His hands? Why should we be bending double under our burdens, when it is written for our comfort and help: "Cast thy burden upon the Lord!"

PRAISE AND BLAME.

It has often seemed to us that the members of some families are afraid of the effects of praise, however well deserved, upon each other. They are ready enough with blame, but when it comes to absolute commendation of this one, or that one, their lips are sealed. They repeat an adverse criticism as a matter of course, but a pleasant compliment—oh! never—or at least, never to the subject of it. Such people evidently look upon praise as a dangerous stimulant, an unwholesome diet, and conscientiously refrain from offering it to those nearest and dearest. That praise is a stimulant, we all agree, but not a dangerous one. On the contrary, praise in the right place, at the right time, is a wonderful helper. It brightens the daily life and sweetens the daily task. It implies such a pleasant sense of appreciation and recognition that it enlivens the dulllest routine. For we are none of us too old to like being praised, or to be helped thereby to fresh endeavours.

Why then should we be so chary of words of praise to those whom we love best; or why imagine that deserved commendation must hurt them?—*Christian Intelligencer.*

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

There are many things which we may not be damned for doing, which are yet hurtful, and ought, therefore, to be avoided. We may engage in practices sensibly pleasant and attractive which are in themselves unexceptionable, but because they injure us by their influence or associations we ought to let them alone. It is a poor piety which seeks to live up to the line of its liberty.—*United Presbyterian.*

AT A recent London bazaar a somewhat remarkable picture, purporting to be the oldest and finest portrait of Christ extant, was exhibited. The painting was lent for the purposes of exhibition by Dr. Philip, of Rome, who has affixed to it the following description:—"It is very old and wonderful. It was painted from an engraving on a medallion accompanied by a manuscript on parchment, partly in Latin and partly in Greek, giving a description of the marks, person, and physiognomy of Christ. It is supposed to be from the time of the early Emperors of Rome, and was kept till lately in the private museum of the various Popes." The portrait, which has been recently restored, represents the head and shoulders of the subject, the head being turned slightly to the left, and the eyes, which bear an expression of great tenderness and dignity, looking upward.

BRITISH AND FOREIGN ITEMS.

GENERAL DE PIEROLA has been proclaimed Dictator of Peru.

THE King of Burmah intends to send an embassy to Europe.

EVIDENCES of returning prosperity in commerce are present on all sides.

A DESPATCH from Berlin says it is confirmed that Prince Bismarck has re-opened negotiations with the Vatican.

AN urgent appeal is being made by the Parisian journals to public charity for the relief of the great distress existing in Paris.

IT is reported from Constantinople that the mediation of the Powers will be again declined in the Turko-Greek Question.

BANCROFT, the historian, has given up his horseback rides but works as hard as ever on his history. He talks very cheerfully of his old age and death.

CHARLES DARWIN has again brought credit to English science by winning the prize of 12,000 francs offered at Turin for discoveries in the physiology of plants.

PRIVY-COUNCILLOR HUBNER, of Germany, who has been negotiating with a representative of the Vatican at Vienna, will shortly return to Berlin. This is taken as an indication that the negotiations progressed favourably.

THE Tay bridge disaster is still earnestly discussed. The investigation is steadily progressing. How many lives were lost is still a matter of uncertainty. Only one thing is sure, that no man escaped from the Frith of Tay.

LATEST despatches from Afghanistan are not very reassuring as to General Roberts' position. The want of sufficient winter clothing, forage and fuel is much felt. The Afghan chiefs, too, are busy reorganizing their forces.

VERY terrible sufferings from the floods are reported from Hungary. 10,000 persons are said to be without shelter, and the inhabitants of six villages destroyed by the inundations have been frozen to death in the woods, to which they had fled for shelter.

BISHOP McCLOSKEY's decree that all Catholic children under nine years of age must be made attend Catholic parochial schools, upon pain of a refusal of absolution to the parents, creates commotion in Louisville, Ky., where 900 Roman Catholic children attend public schools.

SIR GARNET WOLSELEY has telegraphed Sir Bartle Frere not to believe the alarming reports from the Transvaal. He says there was great want of unanimity among the Boers at the recent meeting, at which a resolution was adopted in favour of maintaining the demand for the independence of the Transvaal.

IN his interview with the Khedive of Egypt, Gordon Pasha stated that the tribes surrounding Abyssinia were so bitterly hostile to King John, that Egypt had only to supply them with arms to use against her foe. It was intended to place the second son of the late King Theodore on the Abyssinian throne.

THE lower Po in Italy is covered with floating ice, and is expected to be frozen over as in 1827 and 1857. The Venice lagoons are frozen. In Southern Italy, on the Benevento and Foggia railway, the trains have been delayed by snow, and by the last advices a train which started from Foggia had to turn back.

A DESCENDANT of Christopher Columbus was present at the King of Spain's marriage—Don Diego Colombo, a gentleman of the royal chamber. The male line of the great traveller is extinct, but three collateral descendants remain, the above-named, Don Fernando, a deputy of Porto Rico, and Don Christopher, admiral and governor of the Indies.

LUTHER's wedding ring is on exhibition at the jeweller's, Herr Rothe, at Dusseldorf. The ring, which bears the inscription: "Dr. Martino Luthero Catherina von Bora, 13 June, 1525," is a work of considerable art. On it is represented the passion of our Lord, the cross and the body of Jesus forming the middle, surrounded by all the chief tools of the carpenter's craft, a small sparkling ruby recalling the holy blood.

REV. CHAS. H. SPURGEON writes from Mentone that the nation should listen to Gladstone as a call to make righteousness and peace their guide instead of blustering. He declares that England is wantonly trampling Afghanistan under foot, and warns Englishmen that under such tutors as the "Times" they are becoming a nation of demons. The whole letter is an impassioned appeal to the Christian sentiment of the country.

THE work of restoration on St. Giles' Church, Edinburgh, necessitated the removal of several tons of human bones from under the floor of the church. The remains were buried in Greyfriar's Churchyard. At the instance of Dr. Chalmers, a search was made by Professors Turner and MacLagan, with the view of discovering the mutilated remains of the Marquis of Montrose, interred in St. Giles' in 1661. No trace of them could be discovered, and it is believed they had been removed during the course of alterations on the building in 1830.

EMMA, Baroness Celli, secretary of the Societe Protestante, French Church, Bayswater, writes to the "Standard":—"I shall feel much obliged to you if through the medium of your valuable paper you will kindly make it known that there are at present in England thousands of well educated foreign governesses, who are anxious to find families where they can be received during the Christmas holidays in return for their services in tuition. They ask no salary, but wish only for a kind home, wherein to pass the time they are thrown upon their own resources, from the fact of the schools where they teach being closed for some weeks. I am sure that the sad fact of so many foreign ladies being homeless in our midst at this festive season has only to be made public, to arouse the sympathies of the inmates of many a Christian English home."

MINISTERS AND CHURCHES.

REV. MR. THOMSON held his Christmas entertainment as usual in Knox Church, Ayr. After a few very appropriate remarks from the Rev. Mr. Inglis, Rev. Mr. Davis and Rev. Mr. Thomson, the choir sang some fine selections. The children did very well.

REV. D. L. MONRO, of Lansing, Michigan, seems to be prospering in his work. The young people of his congregation presented him on the evening of New Year's day with a handsome easy chair. We are sure Mr. Monro's Canadian friends are glad to hear of his success.

THE annual meeting of the Presbyterian church at Victoria road was held on Christmas day. The day being all that could be desired, the attendance was large, and proved a success. A social was held on the Tuesday evening following in connection with the Sabbath school. The proceeds of both amounted to \$70.

AT a social lately given by Mrs. McFaul, Caledon, the Rev. Mr. McFaul was presented with a very handsome and costly new cutter accompanied by an address expressive of the growing respect and affection with which Mr. McFaul is regarded among the people to whom he has so long and so faithfully ministered.

MR. F. W. JOHNSON, student of Knox College, who has been labouring in the mission field at Sunderland and Vroomanton, was on his departure presented with a purse from the Vroomanton congregation and also his friends at Pinedale, amounting to \$25. Mr. Johnson has been very successful in this field.

RECENTLY some of the members of the Presbyterian congregation at Hespeler, waited upon the Rev. Mr. Haigh, and presented that gentleman with a pair of gold-rimmed spectacles, and Mrs. Haigh with a beautiful silver butter cooler and cake basket. The gifts were very handsome ones, and bear testimony of the high esteem in which their recipients are held by the members of the congregation.

A FAREWELL SOCIAL was held in College street church, Toronto, on Tuesday last, to take farewell of the Rev. Mr. Gilray, who is about to proceed to Europe on a few months' leave of absence. Rev. Principal Caven and Rev. J. M. King addressed the meeting and the choir sang several pieces in a very pleasing manner. Mr. Gilray will be followed with the cordial good wishes of very many. It is his first visit to the other side of the Atlantic and it is to be hoped that it will be in the highest degree both pleasant and beneficial.

THE usual thanksgiving meeting was held on New Year's day, in the manse at Métis, Que., and was well attended. After suitable devotional exercises, the pastor gave a short account of the voyages of Jacques Cartier, the discoverer of old Canada. He next stated that the amount raised by the young people during the past year—\$4.43—had been devoted by them to the Aged and Infirm Ministers' Fund. Rewards were presented to fifteen young persons for proficiency in Scripture history. A collection in aid of the fund already referred to, was taken up.

THE annual social in connection with the Dumfries street Church, Paris, was held in the Town Hall, Friday evening last. The attendance was large, the refreshments most inviting, the speeches happy, and all present seemed to enjoy themselves to the full. During the evening several musical selections were sung with taste. Miss McKinnon also played some very fine pieces on the piano, and Mr. Geo. Angus who was present, entertained the audience with a brief sketch of Life in the North-west, and of the very inviting field that great territory affords for missionary enterprise.

AT the Sabbath school entertainment held in the North Westminster Presbyterian church, on Wednesday evening, Dec. 31st, the pastor, Rev. F. Ballantyne, M.A., gave a statement of the work of the school for the past eight months, which indicates great interest in this department of church work. The attendance of the teachers was 490 out of a possible aggregate of 499, and that of the children was equally encouraging. During the coming summer a new church is to be erected at a probable cost of about \$4,000. Of this amount nearly \$3,000 has been already subscribed, and it is expected that the congregation will enter upon their new place of worship free of debt.

THE congregation of St. Andrew's Church, Williams-town, had its annual entertainment on the evening of the 25th ult. In every respect it was a great success. Upwards of five hundred were present. A bountiful tea was furnished by the ladies. Addresses were given by the pastor, Rev. A. Macgillivray, Rev. J. S. Burnet, Rev. John Matheson, and D. Macmaster, Esq., M.P. Excellent music was furnished by the choir of the church. The distribution of the fruit of two large Christmas trees afforded considerable amusement, and added largely to the amount in the treasury. During the evening Mrs. Macgillivray was presented with a purse of \$90—a very tangible proof of Mrs. M's popularity and the congregation's liberality. The net proceeds of the evening amounted to \$162.—COM.

KNOX CHURCH, Mitchell, has collected for missionary purposes during 1879, \$280.27. The appropriations have been as follows. Home Missions, \$122; special for Home Missions, \$37.31; Foreign Missions, \$40; French Evangelization, \$40; "Record" for the year, \$30.25; expenses at missionary services, etc., \$9.11 leaving on hand, \$1.60. In addition to this, Dr. Dunsmore's Bible Class has contributed \$40 to maintain Bible women in Formosa, among the Chinese. The collection for Aged and Infirm Ministers' Fund, on Thanksgiving day, was \$12, collection for College Fund, \$34, paid to Presbytery, Synod and Assembly Funds, \$37.07. Total for schemes of the Church, \$403.34; less \$83.97—the amount on hand at the beginning of the year—\$319.37, the amount contributed during the year.

ON the 11th inst., the costly and beautiful new Presbyterian Church in Ridgetown was dedicated by Rev. Prof. McLaren, Knox College, Toronto, assisted by Rev. Mr. Gray, Windsor. The auditorium was packed to standing room at all of the three services—in fact so great was the throng that chairs, benches, and all kind of seats had to be procured. The other denominations all closed their churches in honour of the event. The following evening a mammoth supper was spread in the basement of the church, of which about eight hundred people partook. Addresses were delivered by Rev. Messrs. Gray, of Windsor, and Walker and McColl, of Chatham; reverend gentlemen from Bothwell, Thamesville, and St. Thomas, and by Hon. D. Mills and all the local ministers of the town. The cash receipts for Sabbath and the following evening were over \$500.

ON Thursday evening, 8th inst., the annual meeting of the Presbyterian congregation in Weston was held, following the usual tea on such occasions. Rev. R. Pettigrew presided, and music was furnished by the church choir and by members of the choir of the Woodbridge church. The annual reports shewed steady progress during the year and a satisfactory condition of church affairs. Messrs. H. Welsh and K. Wood were re-elected managers. The report of the Committee formerly appointed to consider the building of a new church was adopted. It recommends a brick church to seat 400 persons. A Committee was appointed to secure subscriptions toward the new building. It will cost at least \$3,500, but it is not improbable that more than that amount can be raised. On Friday evening the annual festival and entertainment of the Sabbath school in connection with the church was held. A number of magic lantern views were shewn, hymns were sung by the children, and short addresses delivered by officers and friends of the school.

KNOX CHURCH, HAMILTON, celebrated on Monday last its thirty-fifth anniversary, and at the same time the third of its present respected pastor, the Rev. Dr. James. After the service of tea in the basement, which was in every way successful, those present adjourned to the church, which was quite filled by a large and interested audience. On the platform, with the chairman, Mr. W. D. Cameron, were the Rev. Dr. James, Rev. John M. King, M.A., of Toronto; Rev. J. Alister Murray, of London; Rev. John Laing, of Dundas; the Rev. Messrs. Fletcher, Laidlaw, Fitzpatrick and others. Very effective addresses were delivered by the Chairman, and the Rev. Messrs. King, Fletcher, Laidlaw, and Murray of London. The Rev. Dr. James then made a few remarks of a congratulatory character, expressing his sincere pleasure at the success of the anniversary, the most satisfactory part of the event to him being the fact that his labours had been appreciated by them, and he was rejoiced on this account at the success of the entertainment. He then referred to the past history of the church, dwell-

ing upon many interesting reminiscences of the past. He trusted that during the coming year the same goodfellowship would continue as in the days gone by. Everything went off in the most satisfactory manner. We have only to add that on the previous evening Dr. James was presented by the Managers with a valuable time-piece for his study.

SABBATH, the 28th day of December, 1879, should be a red letter day in the annals of the Presbytery of Manitoba, since on it two new churches were dedicated to the worship of God—one at Pembina, U.S., and the other at Selkirk. The former is under the pastoral care of Rev. J. Scott of Emerson, and the latter is, for the present, under the oversight of Rev. Alex. Campbell. A few notes concerning the church at Selkirk may interest your readers. The building itself is a frame one, of good proportions, substantially built and handsomely furnished. Its dimensions though not large, are ample for present needs. Its contract price is \$1,650; when to this there is added, cost of lot \$100, and of furniture about \$150, we have for \$1,900 one of the neatest structures we remember ever having seen. Of this sum all except about \$500 has, I believe, been provided for—a fact which reflects credit for zeal and liberality on the few Presbyterian families that compose the congregation. On Sabbath morning the pioneer Presbyterian of the North-west, Rev. Dr. Black of Kildonan, solemnly set apart the building to the worship of God, by praise, fervent prayer, and an able and appropriate sermon from Haggai ii. 9. In the afternoon Rev. Wesley Casson, of the Canada Methodist church, Selkirk, preached. In the evening, Rev. A. Matheson, the former pastor, now of Springfield and Sunnyside, preached to a crowded house. On Monday evening the house was again filled with an audience ready to partake of an excellent bill of fare in which tempting viands in abundance, for the body, were succeeded by able addresses, interspersed with appropriate selections of music, well rendered, by the choir. The speakers on the occasion were Revs. Dr. Black, Kildonan, Robertson of Winnipeg, Matheson of Springfield, Prof. Hart of Manitoba College, and last, but not least, Hon. J. W. Sefton of Selkirk, all of whom warmly congratulated the congregation on the success of their efforts and the beauty of their church. The ladies of the congregation received, as they well deserved, special praise for their active and unwearying efforts.—COM.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville on the 29th and 30th ult. The attendance of members was small. The Rev. Finlay McCuaig was appointed Moderator for the ensuing six months. There was tabled a call from the John street Church, Belleville, in favour of the Rev. David Mitchell, of Central Church, Toronto. The amount of salary guaranteed was fifteen hundred dollars. The Rev. Mr. Maclean and Messrs. Ponton and Northrup were appointed commissioners to prosecute it before the Presbytery of Toronto. Messrs. Smith and Wilson, ministers, and Mr. Macalister, treasurer, were appointed a committee to assess the several congregations on behalf of the Presbytery Fund. The Presbytery having decided to depose the Rev. Joshua Fraser, B.A., Probationer, on a charge of drunkenness, Mr. Fraser appealed to the Synod of Toronto and Kingston, to meet in May next. Principal Grant and the Rev. Mr. Young were appointed to defend the action of the Presbytery in the matter. Mission fields are required to make application for the supply they may desire in summer, and also furnish certified subscription lists showing their readiness to discharge their duty in the matter of support. The missionary associations of the several Colleges will need in future to receive the sanction of the Presbytery to their labouring in any of the fields within the bounds. It was found on inquiry that most of those present had read to their people the Moderator's address on Home Missions. Mr. Maclean gave notice of a motion to be presented at next meeting for the re-consideration of the standing rule in re the stated meetings—with a view to having it rescinded. Mr. McCuaig gave notice of motion to be tabled at next meeting for the re-consideration of the propriety of dividing the Presbytery into two, constituting the Presbyteries of Kingston and Belleville. Provisional arrangements were made for the induction of Mr. Mitchell in case his translation should be decided on. The consideration of the several remits was deferred to the next meeting.—THOMAS S. CHAMBERS, Pres. Clerk.

THE TORONTO PRESBYTERY.—This Presbytery met in Knox Church lecture room, on Tuesday last. There was a large attendance of members and a good deal of business was attended to. Mr. McIntosh reported certain changes in the arrangements of his stations at Brown's Corners and Unionville, which he asked the Presbytery to sanction. This was done. Rev. Mr. Pringle was appointed Moderator of Streetsville Session, and Mr. Hogg, examiner in theology for Knox College. Rev. Mr. Kirkpatrick, having virtually, though not formally, accepted the call from Cooke's church, Toronto, his induction was appointed to take place on the 5th of February. Mr. McIntosh, to preach; Mr. Carmichael, of Markham, to address the minister, and Dr. Gregg to address the people. Mr. King addressed the Presbytery at considerable length on Home Mission work. He said that the amount raised by the Presbytery for 1878-79 was \$3,983, or an average of forty-seven cents for each communicant. Of this amount \$2,112 was contributed by the city congregations, who had a membership of 3,869. The balance was collected from the rural congregations. The amount the Assembly asked this year was \$4,923, which was at the rate of fifty-eight cents per member. But as the Presbytery was large and wealthy they should make an effort to contribute even more than this amount; \$6,000 would be about its equitable contribution. The Committee thought the congregations should aim at contributing not less than this sum, and they should therefore endeavour to take some practical steps towards raising it. His proposal was to appoint a sub-committee that would suggest an amount to be raised by each congregation, at the rate of say \$1 per member from city churches, and fifty cents per member from the rural churches. In this way he thought they could raise the \$6,000 quite easily. The present time was a crisis in the Home Mission work, and the Church wanted all the money it could possibly get in order to carry on the work successfully. After some discussion Mr. King's motion was agreed to and Rev. Messrs. King, Meikle, and R. D. Fraser, and Messrs. Kirk and Stephens were appointed as the sub-committee. The Rev. Mr. McIntyre, of Orangeville, tabled the resignation of his charge. The Presbytery appointed a committee to visit the congregation and talk the matter over. Leave was granted to moderate in a call at Mount Pleasant and Cheltenham, for the last Thursday in January. Moderations were also granted to the congregations of Parkdale, and Knox Church, Toronto. Documents connected with the call from Belleville to the Rev. D. Mitchell, Central Church, Toronto, were read, and the consideration of the call was delayed till next meeting of the Presbytery. The remit on Theological Degrees was then taken up and after a somewhat lengthened discussion the principle of the proposed University was sanctioned by a vote of seventeen to eight. A committee was appointed to draft a minute in reference to the lamented death of Professor McKerras. The Presbytery then adjourned.

DEATH OF MR. TELFER, OF PARIS.

The removal of this venerable and widely esteemed servant of God from the Church on earth, calls for further remark than the mere formal announcement of it. Mr. Telfer was born in Roxboroughshire, Scotland, in the year 1797, and died in Paris, Ontario, after a painful and protracted illness, on Saturday, 20th December, 1879, being in his 82nd year. During the long period of sixty-four years, Mr. Telfer was a consistent and esteemed member of the Church, having become a member in his eighteenth year, under the ministry of the Rev. Mr. Scott, of the Relief Church, in Jedburgh. At the early age of twenty-two he was ordained to the eldership in the same congregation, and during the long period of sixty years, exercised the duties of that office with great conscientiousness and fidelity, in his earlier years under the ministry successively of the Rev. Messrs. Scott, and Porteous, and Barr, of Jedburgh, and from the year 1847 in the United Presbyterian congregation in Paris, up to the time of his death. Mr. Telfer was a kind and dutiful father. His place in any of the relations in which he stood to his fellow men will not easily be filled. He has left behind him by his whole consistent life, as well as by his wonderful faith and patience in dying, a noble testimony to the power of divine grace. After all the pain to which he had been subjected, his latter end was peace.

BOOKS AND MAGAZINES.

Scribner's Monthly.

New York: Scribner & Co.
To say that the January "Scribner" is as good as usual is no faint praise.

Good Company.

The January number sustains the character of this magazine for sprightliness combined with good principles.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.
In the January number of the "Canadian Monthly," a new Department, "The Scrap-Book," is introduced, which promises to be quite an addition to the attractions of the magazine.

The Canada Educational Monthly.

"The Canada Educational Monthly," edited by G. Mercer Adam, fully maintains in the number for December, the high character which it had already secured. It is by far the best publication of the kind in the Province.

The Musical Herald.

Boston: Musical Herald Publishing Co.
We have received the first number of a publication with title as above, to be issued monthly. It looks for its readers among those who give attention to the study of music as an art, or are desirous of doing so; and to such, so far as we can judge, it will be of considerable value.

Gage & Co.'s Educational Series.

Two recent additions to this series are calculated, each in its own department, to be of value in our Public and High Schools, viz. "Elementary Botany," by Macoun and Spotton; and "Manual of Drill and Calisthenics," by J. L. Hughes. Messrs. W. J. Gage & Co., of this city, the publishers of the series, are successors to the late firm of Adam Miller & Co.

The Illustrated London News.

Toronto: Clougher Brothers.
The Christmas number of the "Illustrated London News" is very rich in beautiful engravings and attractive reading matter; and it is accompanied by three gorgeously coloured chromos, well worthy of being framed and preserved. Mr. Clougher, King street, Toronto, will supply all demands for it. See advertisement in this issue.

Biblical Things not Generally Known.

New York: Dick & Fitzgerald.
The full title will serve to give an idea of the contents of this book. It is as follows: "Biblical Things not Generally known; a collection of Facts, Notes, and Information, concerning much that is Rare, Quaint, Curious, Obscure, and Little Known, in relation to Biblical Subjects." There are 539 different items, an index of subjects, and an index of the texts upon which light is thrown. In its preparation, many bulky volumes of commentary, travel, science, etc., must have been ransacked and placed under tribute. Bible students, and in fact all sorts of readers, will find this book both interesting and worthy of attention.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 25, 1880. } **THE TEMPTATION OF JESUS.** } Matt. iv. 1-11.

GOLDEN TEXT.—"For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."—Heb. ii. 18.

HOME STUDIES.

- M. Matt. iv. 1-11.... Temptation of Jesus.
- T. Heb. ii. 9-18.... Tempted as we are.
- W. Deut. vi. 12-25.... Tempting and Fearing God.
- Th. Ps. xci. 1-16.... Angels having Charge.
- F. Gen. iii. 1-8.... Temptation of Adam and Eve.
- S. Gen. iii. 9-19.... Punishment of Adam and Eve.
- Sab. Luke iv. 1-13.... Parallel Passage.

HELPS TO STUDY.

There is no break in the narrative between our last lesson and the present one.

The strange event in the Saviour's history, to which our attention is now directed, is recorded by Matthew, Mark, and Luke as occurring immediately (Mark uses that word) after the baptism.

The following divisions will probably be found to answer as well as any. (1) *The Temptation to Distrust*, (2) *The Temptation to Presume*, (3) *The Temptation to Deny God*.

I. THE TEMPTATION TO DISTRUST.—vers. 1-4. Under this head we find three subdivisions: (1) Time, Place, and Condition, (2) Tempter and Temptation, (3) Successful Resistance.

1. *Time, Place, and Condition.*—vers. 1, 2. In our last lesson we found the divine character and mission of the Saviour attested by a supernatural appearance and a voice from heaven. The temptation immediately follows. From this, and from his own experience, the Christian learns that a time of success and elevation is a time of peculiar danger.

Led up by the Spirit: This was no accidental encounter, but part of God's plan. Christ came to make war upon Satan and his kingdom, and the conflict is here formally opened. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8).

Into the wilderness: One expounder says, "perhaps it was the Desert of Sinai, in which Moses and Elijah also fasted forty days."

To be tempted: "Not," says Jacobus, "as 'a man is tempted when he is drawn away of his own lust and enticed' (James i. 14), but to be tried, proved, and especially here to be assaulted with most malignant efforts to seduce Him to evil."

Fasted forty days: Luke expressly declares that "He did eat nothing" (iv. 2). Perhaps this was part of His induction into office. He was "a prophet like unto Moses," and Moses fasted forty days in the mount.

2. *Tempter and Temptation.*—ver. 3. Satan—the adversary, the accuser, the enemy of mankind—is ever watchful to suit his temptations to the condition in which he finds people.

If Thou be the Son of God: Do we not here detect the "old serpent" of Eden? "Yea, hath God said" this is my beloved Son?

Command that these stones be made bread: You have human needs, you are hungry, exercise your infinite power to supply your wants, and depend no longer on the ordinary provision made by the Father for His children.

By eating, the first Adam fell, and the human race fell with him; but here is One in human form who has no part in the fall. Satan's kingdom is in danger.

3. *Successful Resistance.*—ver. 4. The second Adam refuses to eat at Satan's bidding, even after fasting forty days.

It is written. The Bible is the Christian's weapon; "There is nothing like that, give it me." The Saviour quotes Deut. viii. 3.

11. **THE TEMPTATION TO PRESUME.**—vers. 5-7. Three subdivisions may also be made here: (1) A Dangerous Eminence, (2) A Perversion of Scripture, (3) The Reply.

1. *A Dangerous Eminence.*—ver. 5. Failing in his first attempt, the tempter makes his second attack in the opposite direction. He could not get Christ to fall through want of confidence in God, now he will try whether he cannot get Him to fall through presumption.

On a pinnacle of the temple: No eminence, literal or figurative, would be dangerous to Christ. But the events of this temptation are recorded for our example. In resisting them He exercises no power that is not at the command of every Christian.

2. *A Perversion of Scripture.*—ver. 6. The enemy is quite ready to employ scripture, if by any means he can "change the truth of God into a lie." When we find errorists among men endeavouring to support their wild theories in the same way, we need not be greatly disturbed.

3. *The Reply.*—ver. 7. We cannot have too much faith in God's care of us; but we must remember that He expects us to use our reason and the other powers that He has given us for our safety and protection, and at the same time to regard ourselves as in His hands and altogether at His disposal. Work, watching and prayer are all commanded, and one will not do instead of another.

From this passage we may fairly deduce the following rule of Biblical interpretation: That view of the meaning of a passage of Scripture cannot be correct which is plainly contradicted by another passage.

111. **THE TEMPTATION TO DENY GOD.**—vers. 8-11.—The following are the subdivisions of this part of the lesson: (1) A Magnificent Offer, (2) The Bible Again, (3) Victory.

1. *A Magnificent Offer.*—vers. 8, 9. Foiled a second time, the adversary makes a bid which from his experience of human nature he thinks irresistible.

All the kingdoms of the world: It would be utterly useless for us to spend our time searching on the map of Palestine or elsewhere for such an exceeding high mountain that all the kingdoms of the world could be seen from it "in a moment of time" (Luke iv. 5). All we know is that the thing was done; how it was done we are not told. The kingdoms of this world shall yet be "the kingdoms of our Lord and of His Christ" (Rev. xi. 15), for they are His by promise and by purchase; but Christ would not take them at the hands of Satan, and on condition of yielding homage to him and becoming his vassal.

2. *The Bible Again.*—ver. 10. To shew us how temptation may be resisted, the Saviour a third time replies simply by appealing to scripture.

Thou shalt worship the Lord thy God and Him only shalt thou serve. The sense of these words, if not the exact words themselves, is to be found in Deut. vi. 13; x. 20.

Advancement in holiness does not, in this life, exempt Christians from temptation. There is no sin in being tempted; the sin is in yielding.

3. *Victory.*—ver. 11. The Bible, "The sword of the Spirit," is fitted to repel every form of attack which the enemy can make.

Then the devil leaveth Him: In Luke iv. 13, we find that he left Him only "for a season." He was defeated, but not rendered powerless or chained down as yet. The warfare still goes on. But believers in Christ will be safe from all attacks if they follow His example: "Resist the devil and he will flee from you" (James iv. 7).

THE "CHRISTIAN HERALD" truthfully and epigrammatically says: "A cloud left on the lesson of yesterday flings its shadow over the lesson of to-day."

OUR YOUNG FOLKS.

CHILDREN OF THE TEMPLE.

WHEN, in the gates of Zion,
Jesus appeared on earth,
Music, the temple filling,
Burst from the children forth.
Oh, to have joined that singing!
Oh, to have swelled that chord!
"Blessed is He that cometh,
Blessed is Christ the Lord!
Hosanna!"

Still, in the gates of Zion,
Jesus appears on earth;
Music and adoration
Burst from the children forth;
Still may we join in singing,
Still may we swell the chord,
"Blessed is He that cometh,
Blessed is Christ the Lord!
Hosanna!"

Cometh the King in beauty,
Light of the Gospel days,
Out of the mouth of children
He hath perfected praise.
Nations the hymn are singing,
Nations now swell the chord,
"Blessed is He that cometh,
Blessed is Christ the Lord!
Hosanna!"

NAT'S PRAYER.

THERE was a loud cry from the play-room. Mamma dropped her sewing and ran to the rescue just in time to see Nat striking Mamie's white chubby hand with his whip.

"You are just the meanest girl I know, Mamie Wallace, and I hate you, I do."

Nat stopped suddenly, for there in the doorway was mamma. Mamie ran sobbing into her arms, but Nat stood sturdily defiant.

"I—I didn't—mean—to break it—mamma," sobbed Mamie.

"You're always breaking something of mine, and then saying you didn't mean to; but I'll never forgive you for this," said Nat angrily, surveying the fragments of the pretty toy velocipede that Uncle Nat had given him not long before. Anything coming from Uncle Nat was doubly precious.

Mamma, without a word or even a look to Nat,—naughty, cross Nat,—took Mamie with her to her room, leaving him to his own reflections. Do you know what he wanted to do? He wanted to have a good cry and "make up" with mamma and Mamie; but something naughty within him said, "Don't. Mamie was naughty to break your pretty velocipede, and mamma ought to punish her."

And all the time Nat knew very well that he was the one that deserved to be punished; but he stayed there alone in the play-room, just as miserable as you can imagine a little boy to be. You see it had been such a wretched day from the very beginning. It was Saturday, and papa was going to take him into the city that very day, but the first thing he heard in the morning was the rain pattering against his window-pane. Then he felt so disappointed that he forgot to say his prayers, so you see he was soon to have trouble. Well, everything went wrong, and Nat kept growing crosser and crosser until the worst thing of all happened when Mamie broke his velocipede. Poor Nat! You cannot guess how miserably wretched he felt all the rest of the morning, for he was too naughty and proud to go and tell her he was sorry.

"If she'd only come and ask me, maybe I'd tell her I was sorry," he said to himself, but no mamma came.

Dinner-time came at last, however, and Nat made his way, rather shamefacedly, I must confess, to his place at the table. But no one spoke a word to him, and there was such a lump in his throat at this strange treatment, that even though they had his favourite apple dumplings, he could scarcely swallow a mouthful. After dinner, feeling sure he could never endure another solitary season in the play-room, he followed meekly after mamma as she went back to her room.

"Mamie," she said, after a little time, "would you please go down stairs and get me the paper?"

"I'll go," said Nat quickly, before Mamie could get her playthings out of her lap.

"Thank you, but I had rather have Mamie wait on me," was the grave reply.

That was too much for Nat; he turned quickly and fled to the lounge in the play-room, and sobbed as though his heart would break. Was mamma never going to love him again? And all the time he knew he ought to go and take his naughty words back, but he would not. "They've been cross to me, too," he said, by way of excuse.

By and by he sobbed himself to sleep, and knew nothing more until the tea-bell rang. He looked stealthily out from his eyes to see if mamma shewed any signs of relenting. Once, just once, he caught her eye; and it was such a loving, pitiful look she gave him that he nearly broke down, and had a great time choking.

"When she comes to hear my prayer, I'll tell her I'm sorry," he resolved forthwith, and felt better for even that much. But lo and behold, to his astonishment, bed-time did not bring mamma to his side at all. He and Mamie had a little room together; and mamma tucked her snugly in, heard her say "Our Father," but she did not come, as was her wont, to do the same for Nat. She had reached the door. Nat sat up in bed.

"Mamma," he said, "you haven't tucked me in, nor heard me say my prayers, nor kissed me." The last came out in almost a sob.

Mamma came back, and sat down by his side, but her face was very, very grave.

"I think you had better not say your prayers to-night, Nat." And Nat could say nothing from sheer astonishment. From his babyhood up he had said "Our Father" every night. What could it mean!

"You know if you said your prayers you would have to say, 'Forgive us our trespasses as we forgive those that trespass against us.' And you know you are never going to forgive Mamie her trespass against you, so you would be asking God never to forgive your trespasses against Him."

That was a new idea to Nat. No, of course he could not say his prayers unless—there he hesitated—unless he was ready to forgive Mamie. Now you must know that Nat felt himself very much superior to Mamie. Was he not a boy? did he not go to school? and had he not been into the city on the cars all alone once? Of course he was very much superior to Mamie, and to think of having to beg her pardon! Besides, she ought to beg his pardon for having broken his velocipede. Nat lay down on his pillow once more, and

mamma went slowly and sadly down stairs. It grew very dark, and the rain had a dreary sound. Mamie was sound asleep, but Nat's eyes refused to stay shut. He felt afraid, he wished that mamma would come up, or even that Mamie was awake. Then he began to think over the day,—what a long wretched one it had been, how unhappy he had been himself, and how naughty.

Finally, before he knew it, just as he was thinking how sorry mamma had looked, the naughty spirit within him died. He jumped out of his bed, and ran over to Mamie's.

"Mamie," he said,— "Mamie, I know you didn't mean to break my velocipede, and I want you to forgive me for being so hateful about it!"

"O Nat, I was dreadful sorry! I thought I'd never be happy again," said Mamie, putting up her mouth for a kiss, and dropping off to sleep again in less than no time.

"Mamma!" called Nat from the top stairs; "please come up, for I can say my prayers now."

Five minutes after—will you believe it!—Nat was just as sound asleep as Mamie!

TO-MORROW.

"I WILL plough my field to-morrow," said Jeannot; I must not lose any time, as the season is advancing; and if I neglect to cultivate my field I will have no wheat, and as a consequence no bread."

To-morrow arrived. Jeannot was up by daylight and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but on reflecting a little he said: "A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drank a little too much, and had a headache. "To-morrow I will make up for this," said he to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to go out all day.

The following day it was fine, and Jeannot felt himself full of courage; but unfortunately, his horse was sick in his turn. Jeannot cursed the poor beast.

The following day was a holiday. A new week commenced, and in a week a great deal of work may be done.

He began by going to a fair in the neighbourhood; he had never failed to attend it; it was the finest fair held within ten miles. He went afterwards to the christening of a child of one of his nearest relations; and afterwards to a burial; in short, he had so many things to occupy him, that when he began to plough his field the season of sowing was past; thus he had nothing to reap. When you have anything to do, do it at once.

LUTHER was nearly twenty years old before he saw a Bible: but one day, in looking over the books in the library at Erfurt, he found a copy of the Scriptures in Latin; and, opening the sacred volume at the beginning of the Second Book of Samuel, he read the history of that man of God; and we do not wonder that it is recorded that it filled him with the greatest surprise and delight.

Scientific and Useful.

WICKS OF COAL-OIL LAMPS.—The wicks of kerosene lamps should be changed frequently, or if not too short, washed in strong, hot soapsuds, with some ammonia in the rinsing water. We think the trouble with poor light from kerosene lamps probably arises from the wicks being full of the sediment or refuse matter which comes from the oil, and that impedes the free passage of the kerosene through the wicks.

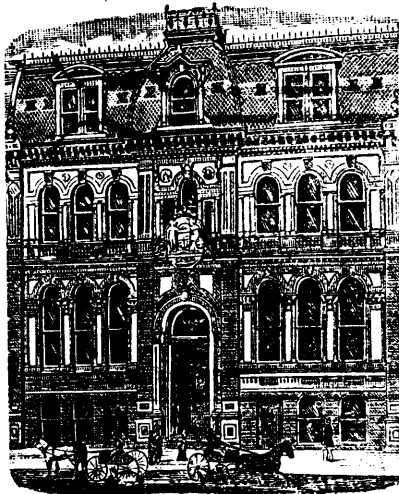
STUFFED BEEFSTEAK is as nice for dinner as a much more expensive roast, and it can be prepared from a rather poor flank or round steak; pound well, season with salt and pepper, then spread with a nice dressing, roll up and tie closely with twine, put in a kettle with a quart of boiling water; boil slowly one hour, take out and place in dripping pan, adding water in which it was boiled, basting until a nice brown, and making gravy of the drippings. It is delicious sliced down cold.

MINIATURE RICE PUDDING.—Let a quarter of a pound of rice swell in one pint of milk over a slow fire, putting with it a strip of lemon peel; put in two ounces of fresh butter and a half pint of milk, and let the mixture cool. Then add four eggs, well beaten, and a few drops of essence of almonds or vanilla, whichever may be preferred; butter well some small cups or moulds, line them with a few pieces of candied peel sliced very thin, fill them three parts full and bake for twenty minutes; turn them out of the cups on to a white d'oyley, and serve them with sweet sauce.

THE MIND AND HEALTH.—The "Journal of Health" says: "To regain or recover health, persons should be relieved from anxiety concerning diseases. The mind has power over the body. For a person to think that he has a disease will often produce that disease. The mind has power over the disease. This we see effected when the mind is intensely concentrated on the disease of another. It is found in the hospitals that the physicians and surgeons who make a speciality of certain diseases are liable to die of it themselves; and the mental power is so strong that people sometimes die of diseases which they have only in imagination. We have seen persons seasick in anticipation of a voyage, before reaching the vessel. We have known a person die of a cancer in the stomach when he had no cancer or any other disease. A man blindfolded and slightly pricked in the arm has fainted and died from believing that he was bleeding to death. Therefore, persons in health and desiring to continue so should at all times be cheerful and happy, and those who are sick should have their attention drawn as much as possible from themselves."

VENTILATION OF BEDROOMS.—The "Lancet" has some comments on this topic which may be read with as much profit in Toronto as in London. It says: "If a man were deliberately to shut himself for some six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless, this is what the great mass of people do every night of their lives with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fireplace with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current, and carry off the vitiated air of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires it is well to have a free ingress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity, but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping-rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences even when the weather is cold."

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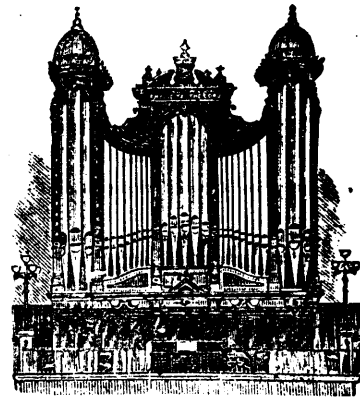
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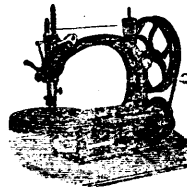
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Births, Marriages, and Deaths.

BORN.

At the manse, Bramsville, on Sabbath Jan. 4th, 1880, the wife of Rev. D. C. Macintyre, M.A., of a son. At St. Andrew's Manse, Toronto, on the 13th Jan., the wife of the Rev. D. J. Macdonnell, B.D., of a son. At Markdale, on the 3rd January, the wife of Colin Campbell of a daughter.

MARRIED.

At the residence of the bride's sister, Mrs. Stuart, Clinton Township on December 23rd, 1879, by the Rev. D. C. Macintyre, M.A., J. G. Wismer, of Clinton, to Miss Janet McOnish of Hamilton.

DIED.

At Inverlea, Peterboro', on the 9th Jan., Rev. John Hugh Mackerras, M.A., Professor of Classical Literature in Queen's College, Kingston, in the forty-eighth year of his age.

At 380 Church-street, in this city, on the 7th January, after a long illness, George, eldest son of Rev. R. Monteath, aged thirty-one years.

At the manse, Millbank, on the 25th Dec., Alice Jackson, wife of the Rev. J. Edgar Croly, M.A., in the forty-second year of her age.

MEETINGS OF PRESBYTERY.

LONDON.—In St. Andrew's Church, London, on the third Monday in January, 1880, at two p.m.

TORONTO.—In the usual place, on the second Tuesday of January, 1880, at eleven a.m.

HURON.—In Seaforth, on the third Tuesday in January, 1880, at eleven a.m.

HAMILTON.—On the third Tuesday in January, 1880.

STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, at half-past nine a.m.

WHITBY.—Meets in Whitby on Tuesday, January 20th, at eleven o'clock a.m.

LINDSAY.—At Woodville, on the last Tuesday of February, 1880, at two p.m.

PETERBORO'.—In St. Andrew's Church, Peterboro', on the third Tuesday of January, 1880, at eleven o'clock a.m.

OWN SOUND.—In North Derby Church, on January 20th, 1880, at half-past one p.m.

BARRIE.—On Tuesday, 27th January, 1880, at 11 o'clock a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on the second Tuesday of March, at three o'clock p.m.

GUELPH.—In Chalmers' Church, Elora, on Tuesday, 20th January, at ten a.m., and on the following day a Sabbath School Conference will be held in the same place.

MAITLAND.—At Wingham, on the second Tuesday of March, at two p.m.

1880.

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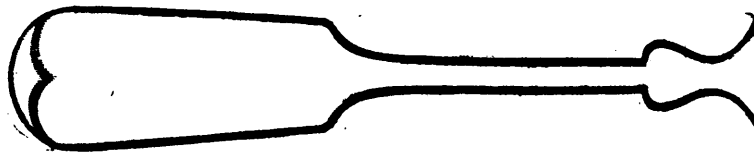
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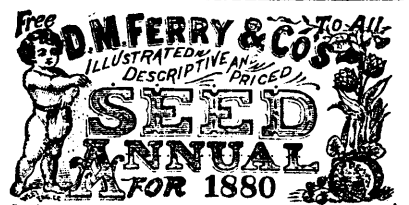
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