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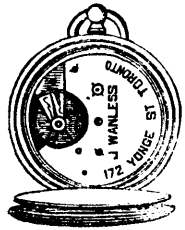
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# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, DECEMBER 5th, 1879.

No. 5.

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

## NOTES OF THE WEEK.

THE Students of Queen's University, Kingston, have formed a Y.M.C.A. in their hall. A large number have joined.

PETER COOPER will donate \$30,000 to Cooper Union, New York, for the purpose of furnishing free instruction in the use of tools and machinery.

CARDINAL NINA, Papal Secretary of State, has sent a despatch to the Papal Nuncio at Brussels authorizing him to declare that the Vatican has used no other language in regard to the Belgian education law than that indicated by its diplomatic correspondence with the Belgian Government.

THE Rev. Dr. Porter, who was previously Assistant Commissioner of Intermediate Education, has been appointed President of Queen's College, Belfast. The office which Dr. Porter vacates has a good salary attached and there is likely to be a sharp contest over it, enlivened by denominational reveries and aspirations.

IT appears that arrangements have been so far completed for the publication of a "Presbyterian Quarterly Review," that the first number will appear on the 1st of January next. The managing editors are to be Drs. A. A. Hodge, of Princeton, and C. A. Briggs, of New York,—Drs. Herrick Johnson, Samuel Wilson, F. L. Patton and others to be co-operating editors. The sanction of both editors is to be necessary in order to the publication of any article.

JOHN DUNN has written a letter to the effect that he does not intend permanently to exclude the missionaries from his territory, but wishes to have more control over their actions. This letter has not allayed the very strong feeling existing against the exclusion of Europeans from Zululand, and it is stated that some of the missionaries intend to attempt to regain possession of their stations on the ground that their sites were given to them by Panda and Cetewayo.

RECENT official inquiries show that Alsace-Lorraine contains 1,272,000 civilians who speak German, and 259,000 who speak French. In 1865 the French Government found that of 1,026 conscripts in the Wissembourg district 472 were entirely ignorant of French, the whole Lower Rhine presenting about the same proportion, whereas in the Upper Rhine the result was more favourable for French, but in German Lorraine ninety per cent. were unacquainted with that language, although it had been taught in the schools since 1850.

THE translation of the New Testament into the English language by John Wycliffe was finished in A.D. 1380. The semi-millennial of this important occurrence is accordingly near at hand, and ought to be an occasion of profoundest interest throughout the English-speaking world. A movement to arrange for its becoming celebration has been already begun, and we have no doubt will be taken up with the earnestness and universality which it deserves. The Essex County (N.J.) Bible Society at its recent annual meeting was the first to lead the way in this work, and to invite all Protestants, especially all of the English-speaking race, to signalize by devout thanksgiving and praise to Almighty God and with other appropriate exercises an occasion of such singular historic interest.

THE Evangelical Alliance, has, we understand, adopted the following programme for the usual week of prayer, January 4-10, 1880: Sunday, January 4th: Sermons on the "Fulness of Christ's Salvation."—Monday, January 5th: Thanksgiving for the bless-

ings of the past year, and prayer for their continuance. —Tuesday, January 6th: Confession of sin, and humiliation before God.—Wednesday, January 7th: Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.—Thursday, January 8th: Prayer for Christian education; for the family, and institutions of learning; for Sunday schools and Christian Associations.—Friday, January 9th: Prayer for nations, rulers and people, for peace and religious liberty.—Saturday, January 10th: Prayer for Home and Foreign Missions, for the outpouring of the Spirit upon all flesh, and the conversion of the world.

THERE is in the Royal Library at Stockholm an immense manuscript which when open, covers about a square yard of surface, and requires two or three men to lift it. It consists of 309 leaves of thick parchment, and probably of asses' skin, and contains the Old Testament, the Antiquities and Jewish Wars of Josephus, the Origines of Isidore, a medical work of Johannicus Johannes Alexandrinus, the New Testament, a curious picture of the devil, and other miscellaneous matter. It belonged to a small Benedictine monastery at Podlazier, in Bohemia, and tradition asserts that it was written in one night, with the devil's help, by an imprisoned monk. The date of its transcription may be ascribed to the period between 1224 and 1239. Late in the sixteenth century it was taken to Prague, whence it was carried off by the Swedes in the last year of the thirty years' war (1648). Since then it has been in its present home.

DR. MOORHOUSE, the Bishop of Melbourne, would appear to enjoy an extraordinary popularity among the laymen of his diocese, if we may judge by the cordial terms of praise in which he is spoken of by our Antipodean contemporaries. His lordship, so the "South Australian Register" affirms, is a confirmed smoker, and scorns to cloak or hide his partiality for the fragrant weed before the face of anybody whomsoever. A writer in the above named entertaining periodical breaks out into a very rapture of laudation as he describes the bold Doctor "puffing a short black clay." "The Bishop," he writes, "good luck to him! likes his pipe, and knows full well that by stepping off an artificial pedestal and taking his manly stand shoulder to shoulder with his fellows he has achieved a sympathetic influence beyond that of any priest or prelate in the colonies. Who would not like to smoke with this pleasant and worthy gentleman?" It would be interesting to learn who are a bishop's fellows, from a colonial point of view. There is something magnificently democratic in the notion of a reverend prelate standing in a row with all the great official personages of Australia and blowing his cloud with unassuming vivacity.

THE Bishop of Niagara has been collecting, and intends to publish, in a short time, racy anecdotes current about the late Bishop Strachan. A good many of these are floating round, illustrative of the worthy Bishop's dry humour, strong common sense, indomitable energy, commanding will, and, at the same time genuine kind-heartedness. No friend of civil and ecclesiastical liberty can approve of many things said and done by Bishop Strachan in the course of his long and chequered career. At the same time it is impossible not to respect the singleness of purpose, the untiring energy, and the combined ability and prudence which were conspicuous in the proceedings of this very High Churchman, but at the same time very estimable man. The controversies, stirrings and heartburnings in which he lived, which he not seldom caused, and it may be added, in carrying on which he almost uniformly in the end failed, have passed away, and all can combine with something like respect and affection for the sturdy, vigorous prelate, in giving assistance to the compiler of the proposed collection of incidents and sayings, which may bring out in strong relief the peculiar characteristics of one who has undoubtedly left his mark on Canada and in many respects for good.

QUITE a little stir has been going on for some time past in Roman Catholic circles at Ottawa. The Roman Catholic Bishop of that city some time ago brought from Rome the relics of a certain juvenile saint in the shape of some bones more or less decayed. They were exhibited for the admiration, if not the adoration, of the faithful. This was all very well, but just at this point the editor of the Ottawa "Herald," who is a Roman Catholic, put in his oar, and that in quite an unexpected fashion. He ridiculed the whole proceeding of the Bishop and called it little better than humbug. This was promptly followed up by the Bishop repudiating all connection with the offending newspaper and putting it under the ban. But the "Herald" was not to be so put down. It spoke out in the very plainest Saxon, not only about the relic business, but also about the school question in the States. All this has made quite a stir. Leading Roman Catholics have written letters in condemnation of the course taken by the "Herald," and in support of the proposition that the lady has no business to meddle with Church affairs. But the editor of the naughty sheet will not take his punishment quietly. He says: "We thank heaven that we live in an age of freedom where no man, in civilized countries at all events, is at the mercy of prejudice, superstition and brutal ignorance, and if the men who are now spitting their wrath at the 'Herald' were honest, generous and manly, they would greet us with an ovation of praise for our independence on this occasion as well as on a previous one, when they were remarkable for their absence from every place where their presence might be expected, or where danger might be encountered. Then we ventured our life into the jaws of popular excitement and denominational rancour, that we might perform what we considered to be our duty, but the gentlemen who are now foremost in making a cowardly attempt to injure our business, enjoyed the delicious quiet and safety that a parlour grants, during the raging of the storm outside. . . . As for the 'Herald,' it will stand true to its principles and its colours no matter what decrees may thunder at it from behind the pulpit or from any other source. We have sought to do good, and we have met with rebuke; we continue our efforts in behalf of the people and we are told we must die. We may die, but if we do, we shall fall 'fighting in the last ditch' for that glorious liberty which is every man's heirloom." We are afraid the editor of the "Herald" will not get along as a good son of the Church. We commend his independence and admire his courage, but when it sneers at relics, and handles bishops and priests with scant courtesy and decidedly without gloves, what has it to expect? If it succeed we shall be glad, but if it go down we shall not be surprised. The last phase of the struggle comes in the shape of a set to between the "Herald" and the Rev. Father Hunt. It seems that this Rev. Father has been lecturing in Ottawa against England and all her belongings,—showing that not only the Irish nation at home, but also her descendants abroad are and have always been implacable enemies of Britain. For doing this the editor called him to account, if not in good Celtic, at least in very plain Saxon. The Rev. Father no'ing loath rushed into the fray and in a letter to the "Citizen" gives Mr. Nagle, the offending newspaper man, a large bit of his mind. He accused him of blaspheming against the religion of the Church, and then turning round and working to play the penitent to the Bishop. The concluding sentence which may be regarded in the hackman's phrase "the trot for the avenue," we give entire as a curious specimen of what a priest thinks decent language, and what a presumably educated man is willing to endorse as respectable English: "I shall not even pretend to find in you the embodiment of the virtues of these gentlemen, namesakes of yours, Messrs. Nagles, one of whom was a religious and the other a political cattle brack apostle. I shall not pretend to look on you who abused the Holy Church for an intelligent love for Ireland, neither Fenian nor destructive of your duty to Canada. I shall not call you a rogue, for that would imply mind, but I will call you an 'Omadun,' and to reward your great spirit of charity for this your latest weakness."

## OUR CONTRIBUTORS.

### A SERMON

PREACHED IN RESKINE, H. R. C. MONTREAL, ON SABBATH 12TH OCT. 1879, BY REV. G. H. WELLS, OF THE AMERICAN PRESBYTERIAN CHURCH, MONTREAL, AND PUBLISHED BY REQUEST.

"Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."—Matthew xxv. 29.

This is the conclusion and the application of the parable of the "Talent." One common use of this word talent shows the deep impression which the Bible has made upon our English thought and tongue. The word is Greek, and meant at first a balance, or a pair of scales; then a weight, and finally, as the precious metals were the most valuable objects weighed, the word became attached to them, and expressed a definite amount of gold or silver. Money was everywhere weighed before it was coined. Pictures of the process are found upon the monuments of ancient Egypt and Assyria. There the metal is represented not in the natural state, as dust or nuggets, but as moiten into rings for more convenient carrying and keeping. Frequent reference to this custom is made in the Old Testament, as when Abraham weighs to the Sons of Heth the price he pays for his burying place in the cave of Machpelah; and when Joseph's brethren go up from Egypt with their corn they find their money returned to them "full weight in their sacks' mouths."

It is probable that coined money is not mentioned in the Bible before the close of the captivity in Babylon. If this be so, it gives new force to some proverbs of Solomon, e.g., "A false balance is abomination to the Lord, but a just weight is His delight;" and again "A just weight and balance are the Lord's, all the weights of the bag are his work." Such passages would then refer to the false weighing, not merely of things purchased, but of the purchasing medium itself, which would exactly correspond to the debasing or false reckoning of money in our day; the trying to make one dollar fill the place of two, as the putting of a light coin in the stead of one of full honest weight. The wise man's words would therefore have a special interest in these times when an unredeemable paper currency and short silver dollars are so much in vogue.

But as to this word talent, we have altogether changed its meaning. From a weight or sum of money, it has come to signify any mental faculty or power, so that we speak of a person of great talent as of one as having numerous and various talents; so signifying, not that he is rich in gold but in gifts and graces of the mind.

This is our constant, ordinary meaning of the word, and it has grown out of this parable.

A single passage in Christ's teaching has been strong enough to grasp this word and make it new; to turn it up from a material or mercenary sense to an intellectual and we might almost say a spiritual one, for the further lesson is implied that all natural endowments, or as we now say talents, are a gift or trust from God, (Carlyle says they are a "loan and not a gift") of which He has made us stewards, and for which He will hold us to a sure and strict account.

The Gospel will yet revolutionize all speech! It will take our common words and fill them with a better thought and lift them up to worthier use. Instead of gold and silver, which perish though they be tried with fire, they will represent the abiding and eternal, the ever-living and increasing treasures of the heart and mind.

In the present case I feel inclined to give to this word its widest scope, letting it include all things that we possess and can employ; all faculties and energies of mind; all opportunities of usefulness; all advantages of growth; all moral lessons and impulses which we feel; the whole sum of our time and our position; these are our talents placed within our hands by God, to be improved by us and rendered up to Him at last.

The text applies to all these things the rule which it has so much helped to make familiar to our minds, namely: disuse diminishes, and exercise increases all our powers. "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath," i.e., every one who diligently employs the gifts or talents which he has, shall find them grow and strengthen, till they are sufficient for his needs, and he shall be abundantly supplied, but whoever shall neglect his

powers shall see them dwindle and decay until they disappear and are completely forever lost.

Let it be remarked at once that the contrast here set forth is not between the right and the wrong use of powers; it is rather between their use and their disuse.

The person whom this parable condemns is not one who like the unjust steward wastes his master's goods, nor like the prodigal son spends his portion in riotous living; he only *hides* his talent, buries it and suffers it to lie unused. This may seem at first a far less heinous course than one of actual wrong. Merely to do nothing, cannot be so bad as positively to do evil. Perhaps not in some respects, but in some others possibly it may be worse.

It is at any rate more dangerous, because it is more plausible and easily excused. Conscience would reproach a man for active sin, when it would not do so for simple sloth.

Open vice cannot be made to look like virtue, but idleness may take the name of moderation or humility. The man may say, I am not fitted for responsible and open work; spiritual interests are so vast and delicate, I dare not meddle with them; or, the care of my own soul is sufficient to occupy me wholly. Many persons in the early Church did refuse the charges to which they were called, on grounds like these, and fled into the deserts, and hid themselves as hermits, when they should have been working like *salt* and shining as the light among their fellow-men. A man will often feel at liberty to remain quiet and refrain from doing good, when he would not think of doing wrong. He will comfort himself and will even boast and pride himself that he is guilty of no overt crimes and has at least done nothing worse than not to speak and work in favour of the right. Such men should listen to the sharp teachings of James, that sensible and practical Apostle of the olden time, who says: "To him that knoweth to do good and doeth it not," *mark that expression* not to him that knoweth to do good and doeth *evil*, but "to him that knoweth to do good and doeth it not, to him it is a sin." How does that crisp sentence from those ancient hills of truth come upon us like a quickening Arctic wave, blowing not alone upon the poisoned, pestilential scenes of vice, but breathing too upon the stagnant regions of inactive goodness, impelling us to earnest, unremitting toil.

The men who correspond to the unfaithful servant of the parable are not the openly and boldly bad; not men doing all the evil that they can. They are quiet, reputable, moral men, only keeping silence when they ought to speak; simply not accomplishing the good they might.

Persons who are cherishing a Christian hope, but who never make it known, who feel the strivings of the Holy Spirit, but do not yield to its persuasive power, who have experienced the fresh kindlings of the Saviour's love, but will not give the fire air and vent, who have gifts—not very excellent or brilliant possibly—but yet competent to fit them for useful stations in the Church, and to enable them to do good for Christ, who fold their arms, and while the strife is waging between Christ and Satan for the kingdom of this world, do nothing to decide the fight. These are the men who wrap their talents up in napkins and hide them in the earth; who put their lighted candles under bushels instead of on the candlestick to give light to all that are within the house. They are doing, as I think, what Paul was thinking of when he besought the Thessalonians not to *quench the spirit*. What mathematician can compute the hidden and unsuspected and therefore the useless, unproductive wealth of grace which God has given to mankind? A recent historical event may serve as illustration of the case.

A few years since we saw France suddenly cast down from her high place and made to sue for peace. We heard the hard conditions which the conqueror imposed upon her, and we asked in wonder: Where can she find the money which she is compelled to pay? Besides the cost and waste of an exhausting war, Germany demanded an indemnity, a fine of five milliards of francs, equal to £200,000,000 or \$1,000,000,000 of our money. It was truly said that the French banks and capitalists could not advance so great a sum. It was supposed that she must look to other countries and pledge her income for long years to foreign lenders. What was our astonishment to find the whole amount quickly taken up by her own citizens and to see the giant debt to Germany paid before the appointed time! How was it done? not

chiefly by the rich from their known resources, but by the many poor, who at their country's urgent call brought forth their secret stores, the money they had laid aside in old teapots and stocking feet and hidden in dark corners of their houses. It was then discovered that almost every peasant of that thrifty race had something thus laid by and when these many treasures, each one small, but mighty in their mass, were poured together, that was enough and more, and the greatest deed in the history of finance was wrought! That great debt was paid with *hidden talents*, with money that was lying useless in French homes, and so it was found further that the payment did not impoverish or exhaust the nation; did not drain the country of its treasure and derange the course of trade. France did not seem to feel the burden and the world has been yet even more astonished to behold her steady progress and prosperity since then. She was obliged to pay that sum in gold, had she been forced to take it from the money then in use it would have stripped the realm of coin and left her only a poor paper currency for years to come. But she took it from her dormant stores, brought idle treasures into use, and so this strange result appears, France seemed the richer for the money she had lost, and Germany the poorer for the treasure she had gained. So large a sum added suddenly to the amount in circulation in Germany has done, just what such a process always does. It has made money cheap, inflated prices, produced extravagance, and this has been followed by reaction and stagnation and distress. Germany has been suffering most keenly from hard times. It is there that we have heard most of strikes and business difficulties and crises in the Government, and assassins' bullets. France on the other hand has been quiet and prosperous in civil and in social things to a degree that has delighted and surprised the world. Her currency has not depreciated, her industries have not languished, her credit has not suffered. It is the marvel of the age! And this is all and only because the awful strain of her defeat wrung out from her the wealth which she had never shown and which she did not even know that she possessed before.

Behold in this occurrence a type of what Christ's kingdom might accomplish to discharge her debt of consecration to the Master and of mercy to his fallen world, if she too would bring forth her hidden talents and put them to their full and proper use. Not if her rich ones who are already in the work would still more lavishly expend their gifts, her scholars grow more wise, her preachers wax more eloquent, her princes be more liberal; not that, at least not that chiefly nor alone, but if her poor and lowly ones, the private men, the humble women, the very peasants of her membership would but draw out their stores from the deep recesses where they now lie hid.

If any Christian man and woman would but grasp this thought and would act upon it. "Every power I possess, and any gift of grace which I receive, are but so many loans entrusted to me by the Heavenly Father. He puts them in my hands that they may do most good to me and to my fellow-men. He says occupy until I come, and he will soon return and reckon with me for their use." If each one would say "I am but God's steward, I must work the work of Him that sent me while it is day, the night cometh when no man can work, Lord what wilt Thou have me to do?" If the obscure persons, those who have *or* who suppose they have, but one talent, would bring that to the money changers and set it into active use, why then the Church would find she had a new and unsuspected strength; she would at once surprise both herself and the world at large. She would find supplies for all her needs, and she would enter on an era of such progress and such triumph as she has never seen. Her treasury is empty, not for lack of rich men's gifts, but for the want of labourers' earnings and widows' mites and children's pence. Her work is waiting, not for the assistance of a few strong hands, but for the aid of every Christian's ready touch. The world is calling not for great orations nor profound discussions, but for gentle words and honest deeds and godly lives. Men long for God to be revealed to them, not in the rushing wind nor flaming fire nor devouring earthquake, but in the still small voice that speaks to them of duty, faith and love. The harvest is produced by tiny seeds scattered thickly in the soil; the field is fertilized by the fine drops of rain that fall upon it from the heaven. The strongest cables are made up, not of a single ponderous rod, but of in-

numerable wires finely spun and closely twined with one another.

This is the lesson that we need most pressingly to learn, not how to get new talents, but to use better those that we already have. To put each man in his place, to set each hand busy at its own appointed work. Somehow to find and utilize the talents that are lying rolled in cloths and buried out of sight.

All men, the Church in common with the world, are always making this mistake. They think that they are needing new opportunities and powers; they pray and strive to get improved surroundings, or increased resources; they cry for help to earth and heaven. But these are not the things they need. Not enlarged nor novel gifts, but the development and the employment, the awakening of every person and the activity of every power.

The Church has stores enough within her hands to accomplish all the work that God has given her to do; tongues to tell the story of redeeming grace to every man that dwells upon the earth; hands to bear the helpful ministries of love to every weary, wounded traveller upon the rugged paths of life; money to found and to support every needed agency of education and of mercy. And this would not weaken or exhaust her. She has them, or she would have them if she would but enter on their use. For then would be fulfilled to her the rule "Unto every one that hath shall be given, and he shall have abundance," while now, alas, she groans and lacks, because this too is true, "From him that hath not shall be taken away even that which he hath."

We are accustomed to regard this fact of deprivation as a sudden and judicial act, as the parable represents the Master ordering them to take the slothful servant's talent from him and give it unto him that hath ten talents.

No doubt there is a certain truth in this. We often see in worldly matters the office or the opportunity a man has had and failed to use taken from him and bestowed on one who has already been diligent and successful in other things. We sometimes think it strange why so many duties and honours are put upon some men. We perhaps call them ambitious, and think that they are very covetous and skilful in securing place. But generally the reason is, not that they are more desirous of office than are others, but they are more faithful in their work. They discharge the duties that are set to them thoroughly and well. Their fellows try them with one task and find they are efficient; they give another one a place and find him idle in it. When their terms expire, they will not only keep the faithful steward where he is, but if possible they will also turn the careless one adrift and give his office to the other. God and men alike love to find a faithful worker, and will never suffer him to lack for work to do. "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

This is happening continually around us, both in earthly and in spiritual things. One man steps into the place and takes the opportunities which another left unused and has justly lost. Therefore the Saviour says by the Spirit to the Churches, "Behold I come quickly, hold that fast which thou hast that no man take thy crown." But another truth is here suggested which we must not overlook. It is not directly taught us by the parable, for no figure can contain and convey the whole of truth, but it is here and is important, namely this: There is a natural and gradual decay of unused powers as well as a sudden and a final deprivation of them. An arm never exercised will slowly become weak. It may not be cut off, but if kept idle will grow almost as useless as if wholly lost. Every day's continued sloth will sap its strength; no violent or sudden measures are required; you need not break that arm nor introduce disease; if you can only keep it still it is enough, and it will yet become as worthless as no arm at all.

The feet of Chinese women are not amputated, they are only bound in napkins and kept out of use for a few years, but their owners are poor cripples all their lives. How many cripples are there in the Church hobbling painfully along the Christian path, making little progress and finding little peace, who might have been strong and joyful saints, running without weariness and walking without fainting had they but given to their powers liberty and use?

Is any other explanation needed for the weakness of the Christian Church than this? Is this not cause enough why her labours should be languid and her

armies instead of going forth "conquering and to conquer," should be reduced to the defensive or should experience defeat? Would men prosper in their worldly work who should act as many persons do in spiritual concerns? Would you expect that person to be strong who ate but once a week, and then with little care as to what kind of food and with small effort to digest it afterwards? But how many members of the Church only take a meal of Gospel truth upon the Sabbath day, and then are greatly anxious lest it be too long or strong and spend no thought upon it after it is heard? Would you suppose that person would be healthy who should often go into unwholesome places, breathing diseased infected air, and who should very seldom seek the healthful places and inhale the gentle, quickening breath of heaven?

But do you not know some Christians who frequent places, where, to say the least, nothing better than worldliness and gaiety abound; who often go to marts and caucuses and scenes of ribald or exciting mirth, but who neglect the place of private and of social prayer; who are generally to be found in the basements or the cellars, among the low and damp concerns of life, and seldom in the chambers on the house tops where the windows are open towards Jerusalem? Would you anticipate a sturdy robust manhood for the boy who should confine his powers and never learn to use his limbs and lungs; or for the girl who should refuse plain nutritious food, and only eat of rich and dainty dishes? And can you hope that our young men, who, with more than maiden modesty, "keep silence in our churches," and our young women who read little of the Bible and good books and much of novels and of worthless lore, can you hope that they will prove staunch members of the Christian Church, "stones, polished after the similitude of a palace," pillars, strongly bearing up the temple of our God?

Dear friends, members of this Church of Christ, let us take this truth in faithful and familiar application to ourselves.

Is it any wonder if we are not prosperous and strong?

Are there not too many silent members in our partnership and too much unproductive power in our Church, too many talents hidden out of reach and sight?

Is not our weakness too easy to be understood, and is not its help also plain? Will you ask, each one of you, What can I do? And if you find the question answered will you do it? You can at least break up the covered graves, undo the folded napkins and bring your hidden talents to the light. You can present yourselves within the place of worship and of prayer, the sanctuary, the Sunday school, the social meeting upon Wednesday night; can come and wait before the Lord, to learn or teach His Word; to hear, or sing, or speak, His praise. You may be sure that if you bring your talents thus, the Master will find for them good and speedy use. He will not despise nor overlook even the humblest of you all—the timid servant who has but one talent, and who has hitherto been afraid and hid it in the earth. He will give a place and work to every one; the whole body will be quickened and revived in power, and each member find his gifts increased, and shall have abundance.

Dear friends, give the Church anything, rather than your absence and your silence. Do anything with your talents but cover them with napkins and bury them beneath the ground.

#### AN APPEAL FROM THE PRESBYTERY OF MANITOBA.

The Home Mission Committee of the Presbytery of Manitoba begs leave to call the attention of the Church at large to its important work.

The Assembly's Home Mission Committee (Western Section) has unfortunately deemed it necessary to check operations throughout the whole field under its care. The Presbytery of Manitoba, while not finding fault with such action, yet on account of the serious nature of the consequences arising from such action, deems it its duty to make known its wants to the Church. The population of the Northwest has been increased by immigration during the present year, it is estimated, by 10,000 souls. This is mainly from the older Provinces of the Dominion. A portion of this immigration has been absorbed by the city of Winnipeg, the several towns and villages throughout the Province, and by the older settlements to a greater or less extent. It is computed that one half of this

immigration has settled in the new districts. These new districts may be comprised under the divisions: 1, Little Saskatchewan District; 2, Rock Lake District.

Little Saskatchewan (including Beautiful Plains region) is a district extending about 130 miles from the White Mud River on the east to Fort Ellice on the west, and from 40 to 60 miles from north to south. Here and there all over this district are groups of settlers—settled on streams or timbered ridges—and the whole region will probably be settled up densely as time rolls on. Though a few settlers were scattered over this district before, it may be said to have been chiefly settled within the last eighteen months.

Some supply has been already given, and in order to gather the people in groups of hearers ranging from 20 to 60, fully 23 or 24 preaching places are found necessary. Only one missionary under the Assembly's Home Mission Committee is in this field—Rev. Alexander Smith—and he can overtake but five stations. Yet from almost every part, our delegations who visited the field in August and September, report "Presbyterians predominate." Rev. Mr. Roddick, who went out as a settler with a Nova Scotian colony, has agreed to give occasional services to four stations. On the western extremity of the district Mr. Chas. Copeland, a zealous student-catechist will overtake six stations, and there remain thus this winter some eight stations without supply.

Mr. Copeland writes: "I saw Mr. Flett. He wishes me to go over and give occasional service on the Upper Little Saskatchewan. But I cannot go. I only reach each pair of my six stations once in three weeks and cannot extend my field of operations." A settler in from the Upper Little Saskatchewan this week was commissioned to call on the members of Presbytery in Winnipeg and urge their request for a missionary. They say: "Their settlements are as large and important as any in the region; that they are almost exclusively Presbyterian; that they would raise a good sum for a missionary; that no missionary of any church is in their midst." Such is this Macedonian cry.

Then besides, four stations in Beautiful Plains, worked for two summers by students, are now unoccupied by us. A Methodist minister is stationed here. Are we to lose the fruits of two summers' work?

Can we not in some way obtain the two young men asked for from the Committee for this field?

Another portion of the 5,000 settlers on new lands are in the Rock Lake District. Rev. Mr. Borthwick of Pembina Mountains district, was appointed to go out to this field. This has left Nelsonville group with its four or five stations vacant. Nelsonville is likely to be a place of importance. The reason for Mr. Borthwick being transferred was the great importance of the Rock Lake District and the hope of being able to obtain another missionary for Nelsonville, etc. In the Rock Lake country spoken of, there is a stretch of partially settled country lying to the west of Pembina River, 50 or 60 miles wide by 20 or 30 miles deep. What then can be done for Nelsonville group? Application was made to the Assembly's Committee for a missionary, but none was appointed. A missionary writes from a neighbouring district: "Nelsonville, I consider likely to be one of the most important points in the Province outside of Winnipeg. It will be the commercial centre of South-western Manitoba."

The disappointment both to the people and the Presbytery is all the greater inasmuch as the very greatest pressure was brought upon all the stations of the Presbytery in order that the Assembly's Committee, in view of the heavy debt, might be able to carry out the necessary extension arising from so great an immigration, without any increase of expense over last year.

But the Assembly's Home Mission Committee (10,000 immigrants notwithstanding) actually proposes to spend \$2,300 less on the Northwest, i. e., nearly one-fourth of the whole amount expended, for this year.

To the Presbyterian people we appeal. We know we have your sympathy. We ask you to give liberally for missions in these new districts. Your sons and daughters are coming here by thousands. They will be settling in the new districts. Can you think of them being without the means of grace? There are men and women settling in the Northwest who have been useful in your congregations. Will you not follow them with the ordinances of religion? The Presbyterian Church has a great work to do in the Northwest, her opportunities are unsurpassed; she has at home wealth; she has also men willing to preach the

gospel. Will she not send her men and give her means when we cry so loudly for help? Will not some of her hopeful missionaries volunteer to take what the people can give them, and trust like Carey to some one at home "Lending the rope if they go down into the well?"

JAMES ROBERTSON,  
Convener.

GEORGE BRUCE,  
Secretary.

HOME MISSION DEFICIT.

MR. EDITOR,—I am glad to see evidence in your columns that the present condition of the Home Mission Fund is engaging the attention of many of the members of our Church. Nothing but good can come of the temperate discussion of the situation. The claims of the Fund will come to be better known and the hope may be entertained that the liberality of the Church will be evoked in its behalf on a scale more commensurate with the importance of the work to which it ministers.

In connection with any consideration which the subject is to receive, it is of the first moment that the facts of the case should be known. I desire, with your permission, to call the attention of the Church to some of these. They can be verified by any one possessing copies of the Home Mission Reports for the years 1876-79. They are not presented with the view of casting special blame on any section of the Church. They aim simply at throwing light on some of the causes, not necessarily the only one, of the present crippled condition of the Fund. Similar inequalities may exist in connection with the support of some other Funds, for example, the Foreign Mission and the French Evangelization Fund, but the warmest supporters of these will admit that the Fund which is devoted to supplementing the inadequate salaries of ministers of the Church throughout Quebec and Ontario and to providing the ordinances of religion for new and sparsely settled districts in the whole western part of the Dominion, possesses a place of unequalled importance among the benevolent and Missionary Funds, which have been instituted. The writer is far from justifying the unequal or inadequate support of any one of these; but it is safe to say, and it seems to be generally agreed, that it is not in the power of unequal or insufficient support in connection with any other of these schemes to inflict such serious injury on the Church, as in connection with what is called its Home Mission Scheme, but would be more properly designated its Ministerial Sustentation and Home Mission Scheme. On this ground attention is asked to the following figures.

I. Income of Home Mission Fund, exclusive of that derived from grants from other Churches.

1875-76	\$22,770 77
1876-77	31 136 11
1877-78	27 035 86
1878-79	27,719 62

II. Payments on behalf of Manitoba, Lake Superior District, British Columbia, together with expenses of Administration.

	For Manitoba, etc.	For Administration.	For both objects
1875-76	\$10,194 71	\$1,522 00	\$11,716 71
1876-77	6,813 89	2,062 59	8,876 48
1877-78	11,275 93	2,052 80	13,328 73
1878-79	13,024 47	2,179 52	15,203 99

III. Contributions to the Home Mission Fund and payments from it, by:

(1) THE SYNOD OF MONTREAL AND OTTAWA.

	Contributions to,	Payments from, the Fund.	
1875-76	\$5,189 04	\$5,715 58	-\$526 54
1876-77	8,097 78	5,833 26	+2,264 52
1877-78	5,958 78	6,532 70	-573 92
1878-79	5,045 18	5,993 94	-948 76

(2) THE SYNOD OF TORONTO AND KINGSTON.

1875-76	\$8,609 24	\$7,895 48	+\$713 76
1876-77	12,269 61	7,402 51	+4,867 10
1877-78	10,274 16	8,119 62	+2,154 48
1878-79	9,740 42	7,127 66	+2,612 76

(3) THE SYNOD OF HAMILTON AND LONDON.

1875-76	\$7,137 86	\$5,677 16	+\$1,460 70
1876-77	10,400 77	5,175 65	+5,225 12
1877-78	7,853 41	4,647 16	+3,206 25
1878-79	7,924 75	4,443 71	+3,481 04

(4) THE PRESBYTERIES OF MONTREAL AND QUEBEC (in the extreme east).

1875-76	\$3,083 17	\$2,189 00	+\$894 17
1876-77	4,670 16	2,433 50	+2,236 66
1877-78	3,274 11	3,444 50	-170 39
1878-79	2,499 82	2,977 74	-477 92

(5) THE PRESBYTERIES OF BARRIE AND OWEN SOUND (in the north).

1875-76	\$896 23	\$2,547 50	-\$1,651 27
1876-77	1,242 10	1,507 05	-264 95

1877-78	941 02	2,485 67	-1,544 65
1878-79	1,019 72	2,568 95	-1,549 23

(6) THE PRESBYTERY OF KINGSTON.

1875-76	\$1,114 37	\$1,722 99	-\$608 62
1876-77	1,461 71	2,161 00	-699 29
1877-78	1,222 37	2,401 57	-1,179 20
1878-79	1,232 52	2,166 30	-933 78

(7) THE PRESBYTERIES OF LONDON AND CHATHAM (in the west).

1875-76	\$1,803 02	\$3,171 16	-\$1,368 14
1876-77	2,363 57	3,033 90	-670 33
1877-78	1,910 59	2,614 50	-703 91
1878-79	2,374 91	2,559 63	-184 72

(8) THE WHOLE CHURCH, FROM QUEBEC TO TORONTO (not including Toronto).

1875-76	\$8,064 31	\$8,956 90	-\$892 61
1876-77	12,241 93	9,594 59	+2,647 34
1877-78	9,488 80	10,234 37	-745 57
1878-79	8,210 41	9,108 19	-897 78

It may be here stated that in making up the payments for the several years, the amounts of each case were taken which were granted by the Committee and ordered to be paid for work done within the year, though a part of the actual payment may have been made after the year terminated. Also the contributions include in every instance those coming from Sabbath schools as well as from congregations. Glancing at the statistics here given, it will be observed:

1. From (I.), that the ordinary revenue of the Home Mission Fund, while considerably in advance of what it was the beginning of the period under review, has become stationary towards the end of it, or rather has declined. For if the part of the special ministerial subscription paid before the close of the financial year be deducted from the reported income of 1877-78, the small apparent increase over the income of the previous year is changed into a decrease of over \$700, and this notwithstanding a large extension of the work, necessitated by the rapid opening up of new settlements, and notwithstanding very strong appeals for increased contributions.

2. From (I. and II.), that the expenditure on the Lake Superior, Manitoba, and Northwest districts has increased largely, as might have been expected, and unless the interests which our Church is called to guard in these regions are to suffer, may be expected to increase even more rapidly for some years to come; that already the amount spent by the Committee on these fields is nearly one half of the entire contributions of the Church in Ontario and Quebec for Home Mission and stipend supplementing purposes; and that when the expenses of administration are added, the aggregate exceeds the half of the total contributions of the Western Section of the Church; that is, the work outside of Quebec and Ontario (the settled districts), together with the administration of the Fund, absorbs more than half the amount contributed by the membership of the Church in both Provinces for Home Mission purposes.

3. From (III. 1, 4), that the Synod of Montreal and Ottawa draws considerably more from the Fund than it contributes to it, that the excess of receipts from over contributions to, the Fund is increasing within the bounds of this Synod, and that the eastern portion of the Synod, comprising the Presbyteries of Quebec and Montreal, instead of paying to the Fund, as in 1875-76, \$894 more than they received from it, received \$477 more than they contributed, notwithstanding the deduction of 25 per cent on the last half-yearly payment.

4. From (III. 2, 3, 5, 6, 7), that the Synods of Toronto and Kingston, and of Hamilton and London contribute to the Fund more than they draw from it for Mission work within their bounds; that the contributions of both have increased in the period under review; that while the Synod of Toronto and Kingston contributes the greater amount to the Fund, the Synod of Hamilton and London contributes the larger free revenue; that within the bounds of the former Synod, the Presbyteries of Barrie and Owen Sound in the north, as might be expected, and the Presbytery of Kingston in the east, this latter especially, make large demands on the Fund in comparison to what they contribute. The amount drawn last year by these three Presbyteries, \$4,735.25, being over 48 per cent. of the entire sum raised within the Synod for Home Mission purposes, and that similarly within the Synod of Hamilton and London, a large, though happily a decreasing, sum has been drawn from the Fund by the Presbyteries of London and Chatham during the period under review, beyond what has been contributed to it by these Presbyteries.

5. From (III. 5, 7, 8), that the aggregate amount

paid last year for Home Mission purposes to the Presbyteries east of Toronto exceeded by \$507 the amount contributed for these purposes by the entire membership of the Church from Quebec to within a few miles of Toronto, that as also the Presbyteries of Barrie and Owen Sound in the north, and those of London and Chatham in the west draw from the Fund \$1,733 more than they contributed, and the part of the Church situated in the Maritime Provinces takes no share in the Mission work of the Northwest beyond an annual payment of \$500 to Manitoba College, the comparatively limited, if also wealthy, section of the Church stretching between Toronto and Ingersoll, and between Niagara on the south and Harrison and Kincardine on the north, embracing eight only of its thirty-four Presbyteries, besides providing for the excess of receipts from the Fund over contributions to it (\$2,630) on the part of the rest of the Church, and contributing to the Fund what it takes from it for its own Mission Fields (\$3,298), has to support the large, expensive, and rapidly growing work in the Northwest, and also the entire cost of administration. It has failed to do so, and hence the large debt and the temporary—it is to be hoped, only temporary—inability of the Committee to renew the grants of former years. The failure can surprise no one who takes the facts now stated into consideration.

At any rate it is a fact to which, in seeking a solution of our present difficulties, the attention of the Church may well be turned, that the whole money raised by the Church for Home Mission purposes from Halifax and St John to Toronto, from Sarnia and Windsor to Ingersoll, and from Bradford to Owen Sound and Muskoka, is expended within these limits, and \$2,630 in addition; and that a section consisting of only eight Presbyteries, with a reported membership in full communion of under 30,000 has to meet this deficit, provide for the expenses of its own Mission Fields, and carry the whole burden of the work in the Northwest and British Columbia, and the cost of administration besides.

This paper is already unduly long. I do not in the meantime make any suggestions. It is necessary to add, however, in order to prevent misapprehension, that the fact of a Presbytery contributing less to the Fund than it receives from it, is not necessarily to be regretted and far less is it necessarily to its discredit. The Central Fund is based on the admitted fact that there are Presbyteries which need assistance in this work as there are others which have the means of assisting them and will only be themselves benefited by doing so. It should also be stated that within the limits indicated above, in which the demands on the Fund are greatly in excess of the contributions to it, there are Presbyteries like those of Lanark and Renfrew, and Peterboro', which are giving on what would appear to be a very liberal scale, which at least are contributing to the Fund much more than they receive from it, and that there are individual congregations, like that of Erskine Church, Montreal, to which the highest place must be accorded in this connection.

It is a great work to which God is calling us, in common with other branches of the Church of Christ in the land, in connection with the extending settlements in Ontario, and Quebec, and New Brunswick, and Newfoundland, and especially in connection with the peopling of Manitoba and the Northwest. And it is an encouraging work, far more so than that to which the Churches from which we have sprung have to address themselves in the lanes and closes of cities, and among the mining and manufacturing populations of large towns. The Church and the individual may count themselves honoured of God in having a share in the work of planting a Christian civilization in these vast plains, which seem destined at no distant date to be the home of millions. It is a work which may tax to the utmost our resources of giving and of administration; but surely we may cherish the confident hope that in the hour of its trial the Presbyterian Church will not be wanting to that which is even more its privilege than its duty.

JOHN M. KING.

Toronto, Nov. 21, 1879.

LIFE being short, and the quiet hours of it few, we ought to waste none of them reading valueless books; and valuable books should, in a civilized country, be within the reach of every one.

So dull and uninviting is calm and practical religion, that religious persons are ever exposed to the temptation of looking out for excitements of one sort or other, to make it pleasurable to them.

## PASTOR AND PEOPLE.

## THE GOSPEL'S GOOD WORKS.—II.

As another of the good works of the Gospel I name the elevation of the family. It is capable of the clearest proof that Christianity is the only thing that has given purity and loveliness to the household. Indeed, in its true ideal, the family may be said to have been virtually created by Christianity, for in Rome, which was the heir of the refinement of the ages, and in which men attained the highest degree of civilization that was reached before the advent, there was little home life worthy of the name. The words of a living English theologian on this point are not more dreadful than true: "Familia, to the ear of a Roman, meant a multitude of idle, corrupt, and corrupting slaves, kept in order by the cross and the ergastulum, ready for every treachery, and reeking with every vice. It meant a despot who would kill his slaves when they were aged, and expose his children when they were born; it meant matrons among whom virtue was rare, divorces frequent, remarriages easy, and who, from no stronger motive than that of vanity, would sacrifice the lives of infants yet unborn; it meant children, spectators from their infancy of insolence, cruelty, servility and sin" (Farrar's "Witness of Christianity to Christ," p. 182). This being the case even in Rome, we need not wonder at the state of things that existed, and does yet largely exist in heathen lands. Wherever the Gospel has not gone, woman has been degraded into a slave, and ground down beneath the tyranny of her husband. The barbarian of the East, and the savage of the West, have been alike in that they have driven the weakest to the wall, and she who was designed to be the helpmeet of her companion, doubling his joys, sharing his cares, and throwing a halo for him round his home, has been trampled under the heel of cruelty, and branded with the scars of violence. Then, as to the little children, who shall tell us how many holocausts of nations infanticide has burned upon its altars? While as regards the aged, it would be impossible to reckon the number of them who have been left to starve in the desert, or to perish by the river side. I may be told, indeed, that such things are not altogether unknown among ourselves. I may be reminded of the brutality of drunken husbands, and the cold-heartedness of children to their parents, of which we see the records in the public prints, and it may be said that such evils exist even where the Gospel prevails. But the cases are not parallel. What which is the rule in pagan lands, is the exception here. That which among the heathen is nothing accounted of, is here viewed with abhorrence and regarded as a crime. Now, how shall we account for the difference? I answer, simply by the influence among us of the Gospel of Christ. The Lord Jesus has revolutionized family life. He gave sanctity to the marriage tie by re-enacting the primal law, that one man should be the husband of one wife. He restored woman to her true position as the helpmeet and companion of the husband. He took the little children in His arms, and blessed them, for that touching scene in the Gospel narrative is only a type of the work in which He is still engaged wherever His message of love is proclaimed. By His tender care for His venerable mother in the very climax of His own agony, He gave a sacredness to old age, which has gathered to it ever since the affection and benevolence of men. The chivalry of mediæval knighthood and the gallantry of modern politeness have alike their roots in the religion of Jesus; while for everything of "sweetness and light," of happiness and purity, that there is enshrined for us in the word "home," we are beholden to the Gospel. Not by any sudden and violent upheaval, indeed, was this effected. Had that been the case, the world would have been more conscious of its obligation to the Lord in this regard. But silently, gently, almost imperceptibly, the influence of Christianity filtered into the family, until at length, through it, society at large was quickened and ennobled. Now, is that a work to be ashamed of? Is that a service to humanity that deserves to be requited by stoning with stones? Can such grapes as these be gathered from thorns? or such figs as these from thistles? It is easy for a man with a smattering of learning, or a modicum of science, to raise questions about what he calls the mistakes of Moses, and so bewilder the unlettered reader of the Word of God.

It is not difficult, either, so to magnify matters as to make apparent discrepancies between the Gospels seem to be absolutely unreconcilable contradictions, and thus to perplex the minds of those who have heretofore rested in the truth of the Gospel. And all such objectors can be met, and have been met over and over again, on their own ground. But in the light of what I have just now advanced, I am disposed to say, never mind what these apostles of infidelity allege. That is in a region of which perhaps you are not competent to judge, but here is a thing before your eyes. Is not the family of to-day an unanswerable attestation of the good which Christianity has effected? And can such undoubted good have sprung from a source that is evil and to be despised? Take care, lest, in parting with the Gospel, you throw not away with it that family life which Christianity has created. Do not repeat the folly of the Jews, and by crucifying Him who came to bless you, draw down irreparable ruin on your heads. If it be an evil thing to hallow the household and elevate the home, then sweep away the Gospel that has wrought that result; but if that is a blessing, the worth of which no arithmetic can calculate, then cherish earnestly the Christianity to which we owe it.—Rev. W. M. Taylor, D.D.

## HELPS TO GOOD SINGING.

To have good singing we must have a good pitch. Tunes must not be pitched too high, where they can only be reached with a scream, or they will set the people thinking about their throats, neither must they be too low, a dreary, drawling grumble, or they will send the people to sleep. . . . How often have I heard people go screaming through with a tune and do their throats up at the beginning of a service. Especially have I seen this in the open air. Now instead of this, how much better to stop short and say, "We have got this tune a little too high; let's try and have it a little lower." And if you fear you cannot alter it yourself, ask some one else to start it, or talk a bit about the first verse, or make an announcement, and so get the old pitch out of your head, and then you can do the right one. That is a great deal better than screaming through with no feeling or power.

But some one may say, "What has the pitch to do with the power?" Why, just this, that while the people are occupied with the tune, their minds are not free to go out after the meaning of what they are singing. The end of every hymn sung is to get the people away from the world and worldly influence. Specially ought we to aim at accomplishing this in the first hymn of the service, to get everybody woke up and melted down before the Lord ere we go any further. Most of you: congregation come in befogged and weighted and saddened with their worldly anxieties and cares. Now you want as soon as possible to draw them off from these things, to get their thoughts and hearts away to God and salvation. You want that mother to forget the baby she has left at home; that husband to forget his shop. You want that business man to forget the bill that has just been dishonoured, and the wife to forget the unkind words her husband said while she was dressing that morning. We want to get the people under the influence of tender, mouldable feelings, like wax into a pliable state to receive the divine impress; make the iron hot before you begin to strike it with the hammer of the Word. . . .

We must have good time,—that is, the tunes must be sung at a proper speed. Now there are two extremes, either a drawl or a gabble. Avoid both. It is difficult to give any instruction that will be understood on this top. I may, however, say that very frequently the lively tunes are sung too quickly, and the ordinary tunes too slowly. As a rule let your singing be spirited. . . . We really don't want any very slow and solemn tunes, unless we are called to bury unconverted people, which I presume is not very frequently the case, for when we bury saints, the right kind of saints, we want the liveliest tunes in the book.

Still, again, it should not be so quick as to make it difficult for our audiences, large or small, to keep up with it, and to grasp the words and ideas we are singing. It is a great mistake to sing as quick time in a large congregation, or in the streets, as in a small audience, or at an indoor service. You must not sing so quickly as to render it impossible for the people to accompany you. Go ahead, but give every one a chance of joining you. I have heard some of our peo-

ple sing when it seemed like a race as to who should be first at the beginning of the next line. This not only destroys all melody and harmony, but defeats the end of all singing, which is that not only the mind but the heart shall keep pace with the music.—London Christian Mission Magazine.

## OUR MOMENTS KEPT FOR JESUS.

When we take a wide sweep, we are apt to be vague. When we are aiming at generalities we do not hit the practicalities. We forget that faithfulness to principle is only proved by faithfulness in detail. Has not this vagueness had something to do with the constant ineffectiveness of our feeble desire that our time should be devoted to God?

In things spiritual, the greater does not always include the less, but, paradoxically, the less more often includes the greater. So in this case, time is entrusted to us to be traded with for our Lord. But we cannot grasp it as a whole. We instinctively break it up ere we can deal with it for any purpose. So when a New Year comes round, we commit it with special earnestness to the Lord. But as we do so, are we not conscious of a feeling that even a year is too much for us to deal with? And does not this feeling that we are dealing with a larger thing than we can grasp, take away from the sense of reality? Thus we are brought to a more manageable measure; and as the Sunday mornings or the Monday mornings come round, we thankfully commit the opening week to Him, and the sense of help and rest is renewed and strengthened. But not even the six or seven days are close enough to our hand; even to-morrow exceeds our tiny grasp, and even to-morrow's grace is therefore not given to us. So we find the need of considering our lives as a matter of day by day, and that any more general committal and consecration of our time does not meet the case so truly. Here we have found much comfort and help, and if results have not been entirely satisfactory, they have, at least, been more so than before we reached this point of subdivision.

But if we have found help and blessing by going a certain distance in one direction, is it not probable we shall find more if we go farther in the same? And so, if we may commit the days to our Lord, why not the hours, and why not the moments? And may we not expect a fresh and special blessing in so doing?

We do not realize the importance of moments. Only let us consider those two sayings of God about them, "In a moment shall they die," and "We shall all be changed in a moment," and we shall think less lightly of them. Eternal issues may hang upon any one of them, but it has come and gone before we can even think about it. Nothing seems less within the possibility of our own keeping, yet nothing is more inclusive of all other keeping. Therefore let us ask Him to keep them for us.

Are they not the tiny joints of the harness through which the darts of temptation pierce us? Only give us time, we think, and we should not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us! But he comes all in a moment; and in a moment—an unguarded, unkept one—we utter the hasty or exaggerated word, or think the un-Christlike thought, or feel the un-Christlike impatience or resentment.

But even if we have gone so far as to say, "Take my moments," have we gone the step farther, and really let Him take them—really entrusted them to Him? It is no good saying "Take," when we do not let go. How can another keep that which we are keeping hold of? So let us, with full trust in His power, first commit these slippery moments to Him—put them right into His hand—and then we may trustfully and happily say, "Lord, keep them for me! Keep every one of the quick series as it arises. I cannot keep them for Thee; do Thou keep them for Thyself!"—Miss Francis R. Havergal, in "Kept for the Master's Use."

WE want an active Agent in every congregation. A very attractive list of books and useful articles offered as Premiums to getters-up of Clubs. THE PRESBYTERIAN, with a pair of fine Engravings thrown in, will be the easiest paper in the country to canvass for. Don't lose time, but send name and address on postal card, and we shall immediately mail you subscription list blanks, facsimiles of pictures, specimen copies of the paper, and pamphlet containing list of premiums.

"THE desponding Christian," says Leighton, "turns to his Saviour as surely as the needle to the pole," even though, like the needle, he "turns trembling."



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 5, 1879.

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

We are exceedingly pleased to learn that a movement has been inaugurated in Montreal with the view of raising by private subscription among the wealthier members of the Church, a sum sufficient to make up the deficit in the Home Mission Fund. Already one gentleman has given five hundred dollars, and another has promised a thousand on condition that, at least, other four give each a like amount. Who will be one of the four? We hope that not four, but twice or thrice that number will be found ready to do the Church this service and themselves this honour. Those so inclined will please send, without delay, their names either to the Rev. Dr. Reid, Toronto, or the Rev. R. H. Warden, Montreal.

**TO OUR CORRESPONDENTS AND CONTRIBUTORS.**

WILL our kind friends who have favoured us with their valuable and valued contributions have a little patience? Our space is limited and some of the papers are long. It does not follow that a communication is rejected because it does not appear immediately.

One thing also we beg our friends to take particular note of. If they wish those MSS. which we do not use, returned, they ought in every case to say so. This would save a great deal of trouble and prevent a good deal of disappointment. We are very thankful to all who favour us with their contributions and are naturally anxious to use these as much as we possibly can. But there are cases, of course, where this is impossible.

**OUR JUVENILE PUBLICATIONS.**

WE very earnestly call the attention of the ministers and Sabbath school superintendents of the Presbyterian Church in Canada to our Juvenile publications which are prepared for circulation in the Sabbath schools of our Church. We are quite sure that for mechanical finish and illustration; for the character of their letterpress, and for their cheapness, they will compare favourably with anything of the kind issued either in Canada or the States. If there are some published in Britain which are superior, the enormous circulation these enjoy and the consequently large expenditure which can be easily afforded on their preparation will account for the difference. But ought not those which are specially prepared for our Canadian schools, and specially adapted for the children of our Canadian Presbyterians, to have the preference, not as a matter of charity but of right? Gradually, though slowly, during the last five years, these publications have been winning their way, and have now a

tolerably respectable circulation; but nothing like what they might have, and nothing like what they would, if the office-bearers in Presbyterian Sabbath schools would give them a fair trial and afford the children an opportunity of reading and judging for themselves. This is all we ask, and we think we are not unreasonable in doing so. If their circulation were not merely doubled but quintupled, as it very speedily might be, it would be easy for us to make those publications both cheaper and better than they are at present, though even as they now stand they will, we repeat, compare favourably, both in style and price, with any produced on this continent. If all from whom we have received kind and encouraging words will help in this matter all we could desire will be almost immediately achieved. See advertisement on second page.

**ELECTION OF ELDERS.**

A CORRESPONDENT wishes to know if an elder who has been regularly dismissed from a congregation and has removed to another part of the country altogether, can upon his return be taken again into the eldership by a mere deed of the Session without having been re-chosen by the congregation. It stands to reason and we think is in accordance with all Presbyterian forms of procedure to say that he cannot. To say that he may, would be to limit and so far to destroy that popular election of office-bearers which all true Presbyterians will always hold sacred. There may be fifty reasons why a congregation would not desire the restoration of such a man to the position of ruling elder, and it would be an unwarranted stretch of authority for any Session to prevent the members of the church expressing their opinion on the subject. If such a restoration to office is desired, as we believe in nineteen out of twenty such cases it is, nothing can be easier than for the congregation to say so in the usual way. If it does not, the natural and necessary conclusion must be, that things ought to remain as they are.

**HOME MISSIONS.**

WE have for some weeks past devoted a very considerable portion of our space to the discussion of Home Mission matters. The interests involved are so important and the necessities of the case have been so pressing, that we are sure our having done so needs no apology.

We are pleased to notice that the different Presbyteries of the Church are taking vigorous measures for rousing the congregations under their charge to a full and practical sense of their duty in his respect, and that the response being made is, upon the whole, very encouraging.

The Presbyterian Church has in the past lost much ground in Canada, from its comparative remissness in following with Gospel ordinances its members and adherents, on their removal to the newer districts of the country. It has long been a complaint that our preachers come into very inviting fields, where most of the settlers were originally Presbyterian both in feeling and connection, at a comparatively late period. Hope deferred has, by that time, made many a heart both sick and sad, so that it has been found that not a few had turned sorrowfully and regretfully to other denominations, because it was impossible for them to wait longer for the promised help from their own Church. In all parts of Ontario, congregations belonging to different denominations will be found largely made up of former Presbyterians, who would have been so still had the necessary measures been taken at the proper time. Presbyterianism has, we are glad to think, flourished very largely throughout the Dominion, but not to any such extent as it might have done had its adherents been as zealous in holding forth, as they have been in holding fast the Word of life. It will be a matter of deep regret if the same mistake is made in the future as has been in the past; for though all true Presbyterians will unfeignedly rejoice at the progress of Christ's cause through whatever instrumentality this may be effected, they would be untrue to themselves and to the Church with which they are identified, if they could calmly and even pleasedly contemplate that progress made at the expense of an ecclesiastical organization which they believe to be, in doctrine, discipline and worship, most in accordance with the Word of God.

In all parts of the Dominion the openings presented

to our Church for the preaching of the Gospel are very numerous and very inviting. In fact, never had a Church a wider or more attractive field for evangelistic work. From every quarter the cry is heard, "Come over and help us;" and we shall never believe till we are forced to do so, that the Presbyterians of Canada will allow that cry to pass unheeded, or at least unresponded to. Besides, there is not a Presbyterian congregation in Canada which is not bound to be actively aggressive in its church work, not merely from loyalty to the Great Master in whose name and for whose honour it has been constituted, but also from the very terms on which it was first established, and on which it was made what it is. Preachers of the Gospel were sent from other lands and were maintained for a longer or shorter period by the liberality of foreign Christians, on the not merely implied but distinctly stated condition that the money and energy thus expended should be repaid at the earliest possible period, by those who had been helped in their time of struggle and difficulty helping in their turn: others in similar circumstances. To speak of charity in such a case is as incorrect as it is offensive. The active and efficient support of our Church Home Mission work is at once a debt to be discharged and a privilege to be enjoyed by every congregation and by every individual member in the body, and that congregation and that member that are not doing their utmost in this work are neither honest in the discharge of their direct obligations, nor wise in the measures they take for the maintenance of their own spiritual well being.

It must be gratifying, we repeat, to all the leal-hearted Presbyterians in the Dominion to be told that contributions are coming in with a praiseworthy amount of liberality. This fact ought to be as stimulating as it is satisfactory. Let all do their duty as the Lord has prospered them and as the importance of the interests at stake demand, and not only will the deficit be speedily made up, but there will be abundance of available funds for carrying forward the various schemes of the Church with efficiency and success.

**"KEEPING UP APPEARANCES."**

TO a certain extent it is not only allowable but positively praiseworthy to try to keep up appearances—to present a brave front to the world, and not to sink to a lower social level without a determined and prolonged struggle. But while this is to be allowed, it is very evident that beyond a certain point such striving becomes at once discreditable and immoral. It makes life altogether burdensome and false when the actual and the apparent are very different from each other, especially when foolish ambition and false shame are continually rendering that difference greater and more formidable. Why should a man strive to keep up the same style of life on one thousand dollars a year which his neighbour does on five? To make the attempt, indicates great folly and if persisted in can only issue in bankruptcy or moral and social shipwreck. And yet men on every side are guilty of this, and, till the crash actually come, are rather encouraged in their extravagance and praised for their liberality and public spirit. It would almost appear as if there were scarcely a day passes without the newspapers having to chronicle some of these break-downs, in which a longer or shorter career of foolish extravagance ends with a display of meanness and dishonesty, as degrading as disgusting. The Dempster case is for the moment the prominent one. This man with a very modest income, but with one which rightly used might have kept him comfortably and enabled him to lead an honourable and useful life, had to go in for style, get to be an authority on horse flesh and keep a retinue of servants, sufficient of themselves to absorb all the money he had in the world. People now call him fool, and many will with apparent reason, use very much harsher language. But Dempster is but a type of what is to be met with everywhere, and it is as certain as anything can be, that not a few are at this moment going on as he did, and are being praised and flattered as he was, who will finish off, no great while hence, much in the same way as he is doing. Then there are far more who never get to the degree of criminality which distinguishes the Dempster class, who are still grievous offenders. They are failing, or compromising, or something of that kind, every now and then, and apparently they wipe their mouths and

say, "What have we done?" Can it be said that one half or one quarter of the failures that are taking place are the result of unforeseen and unavoidable misfortune, where the bankrupt is not only to be excused, but positively to be pitied and sympathized with? Every business man knows the reverse. Now, why should not such cases be dealt with by the Church when the offenders are connected with it? It is usually argued that if a man pass successfully through the Bankruptcy Court, it is right to presume that everything is as it ought to be, and that the Church has no business to meddle with the matter or to make any inquiry of it in one way or other. It does not follow. A bankrupt may get white-washed; may settle with his creditors, and may start again in business; and instead of all being morally right, all may be morally wrong. We accordingly hold that members of churches ought not only to satisfy their creditors so far as to get a settlement from them, but ought to make it manifest to their fellow church members, and especially to the office-bearers of their different churches, that all their proceedings have been in accordance with moral integrity and with the honesty of their religious profession. Ever and anon there are cases which shock all the moral instincts of everyone acquainted with the particulars, and yet those who figure in them as principals carry their heads as high as ever in the churches to which they belong, claim the sympathy due to the unfortunate, and fancy that because the sponge has been applied to their debts, not a stain remains upon their characters. This sort of work is doing more to degrade the Church and to harden careless men of the world against the very name of a religious professor, than almost anything which could be mentioned. Instead of any really honourable and honest man (and there are many such unfortunate in business) being averse to satisfying his church as well as his creditors, it might be expected that he would invite inquiry and be only too glad to prove that though, it might be, his judgment had been at fault and his energy and business tact not all that could have been desired, his integrity was unimpeachable and his religious consistency without a flaw. When professedly religious men put off their creditors with a mere fraction of their just claims, or conveniently endow their wives with the better part of their substance and then live for years in comfort and abundance as pensioners on the bounty of their better halves. It is about time that they and the Church had parted company. It may be all legal enough, but it has a shockingly immoral look, and churches that have any regard for their own good name will fight shy of such supporters, whether they take the shape of pillars in the inside, or merely buttresses on the out. At least there is evidently in such instances a very pressing necessity for its being shewn, to the satisfaction of all concerned, that the whole proceedings have been, in the not very elegant, but yet very expressive phrase, entirely "on the square," for Christian churches cannot afford to take assistance from sources which are questionable, or from persons whose uprightness may at any rate be called fairly into suspicion.

A letter which lately appeared in the Philadelphia "Press," from the Scotch correspondent of that paper, puts the matter very fairly and very practically in the following terms:

"I close with a Scottish note of to-day, which illustrates how thoroughly the old Scotch spirit of integrity—the spirit which willingly sacrifices itself for right, the spirit which utterly refuses compromise or half-way settlement with wrong, is alive and burning in Scotland to-day. It is one of the principles of the United Presbyterian Church not to accept money for sacred uses from unclean hands. They decline to take for God, and, as His agent or minister, money that, as far as they can see, has not been honestly made.

"When the great Glasgow bank failure took place here some of the directors were members of the United Presbyterian congregations of the city, and one or more of them were large givers—almost the support, I was told, of their particular churches. When, by the judgment of the civil courts, they were declared to have been guilty of systematic fraud for some years back, their liberal donations were all returned to them, although it more than crippled the congregations who did it.

"This fact was told me, not by any of themselves, but by a learned clergyman of the Established Church of Scotland, who bore honourable testimony to their devotion to principle and their own profession. Match it."

This is the right way of going to work, and we think the particular instance given can be "matched," and has been. There have often been discussions on the question whether or not any blessing can be expected from the employment of money given by irreligious people for Christian enterprises. Some have on this

point very earnestly taken one side and some another, and much that is plausible has been advanced in defence of the different favourite views. Be this as it may, however, we hope there is no difference of opinion on the necessity of all Churches absolutely refusing gifts and subscriptions from those who have either defrauded their creditors or failed to make good their honourable business engagements. It is with his "own" goods that a man is to serve God, not with those of other people.

THE old and interesting church of St. Matthew's, Woodlands, has lately, we are glad to learn, had a time of great spiritual revival and outward prosperity. Since the settlement of the Rev. Mr. McCrac, on the 29th of July last, thirty-seven new names have been added to the communicants' roll; four elders have been ordained, and a general quickening in all the departments of church work has been experienced. Of the new members three were converts from the Roman Catholic Church. Upon the whole all connected with the church have abundant reason to thank God and take courage.

WE are glad to notice that the Rev. Professor Bryce, of Winnipeg, has had conferred upon him the title of D<sup>e</sup>legue de l'Institution Ethnographique de Paris. "L'Institution Ethnographique," embraces the Societe Ethnographique, Athenae Oriental, Societe Americaine de France, and Societe des Etudes Japonaises, all of Paris, and includes among its active members Birch, Holliert, Burnouf, Darwin, Lenormant, Lepsius, De Lesseps, Lubbock, Malte-Brun, Rawlinson, De Rossny, Campbell, and a large number of celebrated men all over the world, from Finland to New Caledonia, and from the Canary Islands to China and Mexico.

WE direct attention to the advertisement of the Pickering College on another page. We recommend this institution to those who are anxious to secure for their sons or daughters a superior education combined with careful moral training. It is conducted under the auspices of the Society of Friends, always and everywhere noted for their excellent educational establishments. Its object is to educate young people of both sexes, irrespective of their religious denomination; preparing students for the teaching profession, for the University, or for any of the denominational colleges. The situation can scarcely be surpassed for healthiness and beauty; the accommodation is all that can be desired; the teaching staff is efficient; and Mr. Bryant is well known for the estimable qualities of head and heart that so well fit him to act as Principal of such an institution.

## BOOKS AND MAGAZINES.

### *The International Review.*

New York: A. S. Barnes & Co.

Political economists, amateurs in the fine arts, and general readers of a practical cast of mind, will appreciate the December number of the "International." The reviews of new books are very full.

### *The Baptist Teacher.*

New York, etc.: American Baptist Publication Society.

Our friends of the Baptist denomination are not behind in the matter of Sabbath school aids. The "Baptist Teacher" completes its tenth volume at the end of this year, and the number for January 1880 is out already, in a new form, presenting a very handsome appearance. Besides the International Lessons, it supplies a variety of matter, denominational and general.

### *The Canada Educational Monthly.*

Edited by G. Mercer Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.

The "Educational Monthly" for October is rich in valuable matter closely pertinent to the progress and prosperity of our schools, Public, Model, High, and Collegiate. Teachers may gather more than one useful hint from Miss Riddell's paper on "Tact." There are instructive articles on "County Model Schools," "Physics in Secondary Schools," "Conditions of a Teaching Profession," etc. The paper on "English Literature in the Schools of Ontario" brings out very clearly that the teacher has something more to do than merely enable his scholars to pass the prescribed

examinations. The number also contains Principal Grant's address in favour of the higher education of women. This magazine is becoming indispensable to all educators who would keep abreast of the times.

### *The Royal Path of Life; or Aims and Aids to Success and Happiness.*

Toronto: J. B. Maguin.

We welcome this contribution to the supply of one of the most serious wants of the present time—that of a wholesome secular literature. It is a compilation of over one hundred extracts from various authors, all having a direct bearing upon character and conduct in one or another of the relations of life. The selection has apparently been made rather with the view of making the work serviceable to ordinary readers than of producing a model of literary excellence; and still it is but just to say with the Rev. Dr. Potts, who writes the introduction, that it is not only "eminently practical in its teachings," but also "pure in sentiment" and "beautiful in style." In view of the enormous quantity of pernicious reading matter provided by unscrupulous publishers who cater for a depraved taste and foster its development, the publication of such books as that now before us ought to be encouraged. The material, printing, and binding of the volume are creditable to all concerned. The book is sold only by subscription.

### *The British and Foreign Evangelical Review.*

Toronto: James Bain & Son.

To thoughtful persons whose minds are more or less occupied with the truths and questions connected with religion, few periodicals are more attractive than "The British and Foreign Evangelical Review." The number for October, which has just been handed to us by the Messrs. Bain, contains much that will command the earnest attention of intelligent Christians everywhere, such as the articles on "The Rule of Righteousness," "The Day of the Lord's Last Supper," "The Historical Personality of Christ in the Four Gospels," and "The Controversy between John Welsh and Gilbert Brown in 1598; or Where was the Protestant Religion before Luther?" But there is one article which is peculiarly interesting to the members and adherents of the Presbyterian Church in Canada, as dealing with a portion of their own Home Mission field, the wants of which they have hitherto been endeavouring to the best of their ability to supply unaided, but owing to rapid settlement cannot overtake without assistance from the mother Churches. The title of the article to which we refer is "The Canadian North-west and the Gospel," and the writer of it is the Rev. George Patterson, D.D., who, as our readers are aware, visited Great Britain and Ireland last year, under the authority of our General Assembly, for the purpose of directing the attention of Presbyterians in these countries to the wants of Manitoba and the North-west Territory. The paper opens with a full account, geographical and historical, of the vast region referred to, which is followed by a description of its inhabitants—Indian, half-breed and white—with a plain statement of their condition and their need. Then come historical notices of the various missions—Roman Catholic, Church of England, Presbyterian, and Methodist—with pretty full details of their origin, progress, and present degree of efficiency. Dr. Patterson then tells of the great influx of immigrants since the regions in question became part of the Dominion; the large proportion of Presbyterians among these immigrants; the strenuous exertions of the Presbyterian Church in Canada to meet the necessities of the field; and the founding, the progress, and the present capabilities of Manitoba College. In conclusion, he points out the duty of the Church at large as to: (1) "extensive efforts for the benefit of the aborigines;" (2) "keeping abreast of the advancing wave of population in supplying Gospel ordinances;" (3) "the promotion of the higher education and the training of a native ministry." Even had Dr. Patterson done no more, the writing of this article, and its publication in such a widely circulated periodical, ought to go far towards accomplishing the object of his mission to the mother countries.

WE have already received a second list of names from Sarnia; and it appears likely that our agent in that thriving town may yet be able to send us two or three further instalments.

WALLACETOWN, with only a partial canvass, has also furnished two goodly lists. Mr. Mackenzie is sure to give a good account of himself.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

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

## CHAPTER XIII.—OUR KNIGHT IN JAIL.

As Haldane emerged from the office into the open glare of the street, he was oppressed with such an intolerable sense of shame that he became sick and faint, and tottered against the policeman, who took no other notice of his condition than the utterance of a jocular remark:

"You haven't got over your drunk yet, I'm a-thinking!" Haldane made no reply, and the physical weakness gradually passed away. As his stunned and bewildered mind regained the power to act, he became conscious of a morbid curiosity to see how he was regarded by those whom he met. He knew that their manner would pierce like sword-thrusts, and yet every scornful or averted face had a cruel fascination.

With a bitterness of which his young heart had never before had even a faint conception, he remembered that this cold and contemptuous, this scoffing and jeering world was the same in which only yesterday he proposed to tower in such lofty grandeur that the maiden who had slighted him should be consumed with vain regret in memory of her lost opportunity. He had, indeed, gained eminence speedily. All the town was hearing of him, but the pedestal which lifted him so high was composed equally of crime and folly, and he felt as if he might stand as a monument of shame.

But his grim and legal guardians tramped along in the most stolid and indifferent manner. The gathering rabble at their heels had no terror for them. Indeed, they rather enjoyed parading before respectable citizens this dangerous substratum of society. It was a delicate way of saying, "Behold in these your peril, and in us your defence. We are necessary to your peace and security. Respect us and pay us well."

They represented the majesty of the law, which could lay its strong hand on high and low alike, and the publicity which was like a scorching fire to Haldane brought honour to them.

Although the journey seemed interminable to the culprit, they were not long in reaching the police-court, where the magistrate presiding had already entered on his duties. All night long, and throughout the entire city, the scavengers of the law had been at work, and now, as a result, every miserable atom of humanity that had made itself a pestilential offence to society was gathered here to be disposed of according to sanitary moral rules.

Hillaton was a comparatively well-behaved and decorous city, but in every large community there is always a certain amount of human sediment, and Haldane felt that he had fallen low indeed, when he found himself classed and huddled with miserable objects whose existence he had never before realized. Near him stood men who apparently had only enough humanity left to make their dominating animal natures more dangerous and difficult to control. To the instincts of a beast was added something of man's intelligence, but so developed that it was often little more than cunning. If, when throwing away his manhood, man becomes a creature more to be dreaded than beasts or venomous things, whichever he happens most to resemble, woman, parting with her womanhood, scarcely finds her counterpart even in the most noxious forms of earthly existence. She becomes in her perversion, something that is unnatural and monstrous; something so opposite to the Creator's design, as only to suggest it in caricature, or, more often, in fiendish mockery. The Gorgons, Sirens, and Harpies of the ancients are scarcely myths, for their fabled forms only too accurately portray, not the superficial and transient outward appearance, but the enduring character within.

Side by side with Haldane stood a creature whose dishevelled rusty hair, blotched and bloated features, wanton, cunning, restless eyes, combined perfectly to form the head of the mythological Harpy. It required little effort of the imagination to believe that her soul, bedraggled dress concealed the "wings and talons of the vulture." Being still unsteady from her night's debauch, she leaned against the young man, and when he shrank in loathing away, she, to annoy him, clasped him in her arms, to the uproarious merriment of the miscellaneous crowd that is ever present at a police-court. Haldane broke away from her grasp with such force as to make quite a commotion, and at the same time said loudly and fiercely to the officer who had arrested him:

"You may have the power to take me to jail, but you have not, and shall not have, the right or the power to subject me to such indignities."

"Silence there! Keep order in the court!" commanded the judge.

The officer removed his prisoner a little farther apart from the others, growling as he did so:

"If you don't like your company you should have kept out of it."

Even in his overwhelming anxiety and distress, Haldane could not forbear giving a few curious glances to his companions. He had dropped out of his old world into a new one and these were its inhabitants. In their degradation and misery he seemed to see himself and his future reflected. What had the policeman said?—"Your company;" and with a keener pang than he had yet experienced he realized that this was his company, that he now belonged to the criminal classes. He, who yesterday had had the right to speak to Laura Romeyn, was now herded with drunkards, thieves, and prostitutes; he, who yesterday could enter Mrs. Arnot's parlour might now as easily enter heaven. As the truth of his situation gradually dawned upon him he felt as if an icy hand were closing upon his heart.

But little time, however, was given him for observation or bitter reverie. With the rapid and routine-like manner of one made both callous and expert by long experience, the

magistrate was sorting and disposing of the miserable wails. Now he has before him the inmates of a "disorderly house" upon which a "raid" had been made the previous night. What is that fair young girl with blue eyes doing among those coarse-featured human dregs, her companions? She looks like a white lily that has been dropped into a puddle. Perhaps that delicate and attractive form is but a disguise to the Harpy's wings and claws. Perhaps a gross bestial spirit is marked by her oval, Madonna-like face. Perhaps she is the victim of one upon whom God will wreak His vengeance forever, though society has for him scarcely a frown.

The puddle is suddenly drained off into some law-ordained receptacle, and the white lily is swept away with it. She will not long suggest a flower that has been dropped into the gutter. The stains upon her soul will creep up into her face, and make her hideous like the rest.

The case of Egbert Haldane was next called. As the policeman had said, his own admissions were now used against him, for the confidential clerk, and, if there was need, the broken-nosed reporter were on hand to testify to all that had been said. The young man made no attempt to conceal, but tried to explain more fully the circumstances which led to the act, hoping that in them the justice would find such extenuating elements as would prevent a committal to prison.

The judge recognized and openly acknowledged the fact that it was not a case of deliberate wrongdoing, and he ordered the arrest of the superior young gentleman who had introduced the New York gamblers to their victim; and yet in the eye of the law it was a clear case of embezzlement, and, as Mr. Arnot's friend, the magistrate felt little disposition to prevent things from taking their usual course. The prisoner must either furnish bail at once, or be committed until he could do so or until the case could be properly tried. As Haldane was a comparative stranger in Hillaton there was no one to whom he felt he could apply, and he supposed it would require some little time for his mother to arrange the matter. Upon his signifying that he could not furnish bail immediately, the judge promptly ordered his committal to the common jail of the city, which happened to be at some distance from the building then employed for the preliminary examinations.

It was while on his way to this place of detention that he heard Mrs. Arnot's voice, and encountered her eyes and those of Laura Romeyn. His first impulse was to end both his suffering and himself by some desperate act, but he was powerless even to harm himself.

The limit of endurance, however, had been reached. The very worst that he could imagine had befallen him. Laura Romeyn had looked upon his unutterable shame and disgrace. From a quivering and almost agonizing sensibility to his situation he reacted into sullen indifference. He no longer saw the sun shining in the sky, nor the familiar sights of the street—he no longer heard nor heeded the jeering rabble that came tramping after. He became for the time scarcely more than a piece of mechanism, that barely retained the power of voluntary motion, but had lost ability to feel and think. When at last he entered his narrow cell, eight feet by eight, the wish half forced itself in his mind that it was six feet by two, and that he might hide in it forever.

He sat down on the rough, wooden couch which formed the only furniture of the room and buried his face in his hands, conscious only of a dull, leaden weight of pain. He made no effort to obtain legal counsel or to communicate his situation to his mother. Indeed, he dreaded to see her, and he felt that he could not look his sisters in the face again. The prison cell seemed a refuge from the terrible scorn of the world, and his present impulse was to cover behind its thick walls for the rest of his life.

## CHAPTER XIV.—MR. ARNOT'S SYSTEM WORKS BADLY.

Mr. Arnot was so disturbed by his wife's visits that he found it impossible to return to the routine of business, and instead of maintaining the cold, lofty bearing of a man whose imperious will awed and controlled all within its sphere, he fumed up and down his office like one who had been caught in the toils himself. In the morning it had seemed that there could not be a fairer opportunity to vindicate his iron system, and make it irresistible. The offending subject in his business realm should receive due punishment, and all the rest be taught that they were governed by inexorable laws, which would be executed with the certainty and precision with which the wheels moved in the great factory under the steady impulse of the motor power. But the whole matter now bade fair to end in a tangled snarl, whose final issue no one could foretell.

He was sensitive to public opinion, and had supposed that his course would be upheld and applauded, and he commended as a conservator of public morals. He now feared, however, that he would be portrayed as harsh, grasping, and unfeeling. It did not trouble him that he was so, but that he would be made to appear so.

But his wife's words in reference to the withdrawal of her large property from his business was a far more serious consideration. He had learned how resolute and unswerving she could be in matters of conscience, and he knew that she was not in the habit of making idle threats in moments of irritation. If, just at this time, when he was widely extending his business, she should demand a separate investment of her means, it would embarrass and cripple him in no slight degree. If this should be one of the results of his master stroke, he would have reason to curse his brilliant policy all his days. He would now be only too glad to get rid of the Haldane affair on any terms, for thus far it had only proved a source of annoyance and mortification. He was somewhat consoled, however, when his confidential clerk returned and intimated that the examination before the justice had been brief; that Haldane had eagerly stated his case to the justice, but when that dignitary remarked that it was a clear case of embezzlement, and that he would have to commit the prisoner, unless some one went security for his future appearance, the young fellow had grown sullen, and

answered, "Send me to jail, then; I have no friends in this accursed city."

To men of the law and of sense the case was as clear as daylight.

But Mr. Arnot was not by any means through with his disagreeable experiences. He had been a manufacturer sufficiently long to know that when a piece of machinery is set in motion, not merely the wheels nearest to one will move, but also others that for the moment may be out of sight. He who proposes to have a decided influence upon a fellow-creature's destiny should remember our complicated relations, for he cannot lay his strong grasp upon one life without becoming entangled in the interests of many others.

Mr. Arnot was finding this out to his cost, for he had hardly composed himself to his writing again before there was a rustle of a lady's garments in the outer office, and a hasty step across the threshold of his private sanctum. Looking up he saw, to his dismay, the pale, frightened face of Mrs. Haldane.

"Where is Egbert?—where is my son?" she asked abruptly.

At that moment Mr. Arnot admitted to himself that he had never been asked so embarrassing a question in all his life. Before him was his wife's friend, a lady of the highest social rank, and she was so unmistakably a lady that he could treat her only with the utmost deference. He saw with alarm himself the mother's nervous and trembling apprehension, for there was scarcely anything under heaven that he would not rather face than a scene with a hysterical woman. If this was to be the climax of his brilliant policy he would rather have lost the thousand than have it occur. Rising from his seat, he said, rather awkwardly,

"Really, madam, I did not expect you here this morning."

"I was on my way to New York, and decided to stop and give my son a surprise. But this paper—this dreadful report—what does it mean?"

"I am sorry to say, madam, it is all too true," replied Mr. Arnot, uneasily. "Please take a chair, or perhaps it would be better for you to go at once to our house and see Mrs. Arnot," he added, now glad to escape the interview on any terms.

"What is too true?" she gasped.

"I think you had better see Mrs. Arnot; she will explain," said the unhappy man, who felt that his system was tumbling in chaos about his ears. "Let me assist you to your carriage."

"Do you think I can endure the suspense of another moment? In mercy speak—tell me the worst!"

"Well," said Mr. Arnot, with a shiver like that of one about to plunge into a cold bath, "I suppose you will learn, sooner or later that your son has committed a very wrong act. But," he added hastily, on seeing Mrs. Haldane's increasing pallour, "there are extenuating circumstances—at least, I shall act as if there were."

"But what has he done? where is he?" cried the mother, in agony. Then she added, in a frightened whisper, "But the matter can be hushed up—there need be no publicity; oh, that would kill me! Please take steps—"

"Mr. Arnot," said a young man just entering, and speaking in piping, penetrating voice, "I represent the 'Evening Spy.' I wish to obtain from you for publication the particulars of this disgraceful affair." Then, seeing Mrs. Haldane, who had dropped her veil, and was trembling violently, he added, "I hope I am not intruding; I—"

"Yes, sir, you are intruding," said Mr. Arnot harshly.

"Then perhaps, sir, you will be so kind as to step outside for a moment. I can take down your words rapidly, and—"

"Step outside yourself, sir. I have nothing whatever to say to you."

"I beg you to reconsider that decision, sir. Of course, a full account of the affair must appear in this evening's 'Spy.' It will be your own fault if it is not true in all respects. It is said that you have acted harshly in the matter, that it was young Haldane's first offence, and—"

"Leave my office!" thundered Mr. Arnot.

The lynx-eyed reporter, while speaking thus rapidly, had been scrutinizing the veiled and trembling lady, and he was scarcely disappointed that she now rose hastily, and threw back her veil as she said eagerly,

"Why must the whole affair be published? You say truly, that his offence, whatever it is, is his first. Surely the editor of your paper will not be so cruel as to blast a young man forever with disgrace!"

"Mrs. Haldane, I presume," said the reporter, tracing a few hieroglyphics in his note-book.

"Yes," continued the lady, speaking from the impulse of her heart, rather than from any correct knowledge of the world, "and I will pay willingly any amount to have the whole matter quietly dropped. I could not endure anything of this kind, for I have no husband to shelter me, and the boy has no father to protect him."

Mr. Arnot groaned in spirit that he had not considered this case in any of its aspects save those which related to his business. He had formed the habit of regarding all other considerations as unworthy of attention; but here, certainly, was a most disagreeable exception.

"You touch my feelings deeply," said the reporter, in a tone that never for a second lost its professional cadence, "but I much regret that your hopes cannot be realized. Your son's act could scarcely be kept a secret after the fact—known to all—that he has been openly dragged to prison through the streets," and the gatherer of news and sensations kept an eye on each of his victims as he made this statement. A cabalistic sign in his note-book indicated the visible wincing of the enraged and half-distracted manufacturer, whose system was like an engine off the track, hissing and helpless; and a few other equally obscure marks suggested to the initiated the lady's words as she half shrieked,

"My son dragged through the streets to prison? By whom—who could do so dreadful?"—and she sank, shudderingly, into a chair, and covered her face with her hands as if to shut out a harrowing vision.

"I regret to say, madam, that it was by a policeman," added the reporter.

"And thither a policeman shall drag you if you do not instantly vacate these premises!" said Mr. Arnot, hoarse with rage.

"Thank you for your courtesy," answered the reporter, shutting his book with a snap like that of a steel trap. "I have now about all the points I wish to get here. I understand that Mr. Patrick McCabe is no longer under any obligations to you, and from him I can learn additional particulars. Good-morning."

"Yes, go to that unsullied source of truth, whom I have just discharged for lying and disobedience. Go to perdition, also, if you please; but take yourself out of my office," said Mr. Arnot, recklessly, for he was growing desperate from the unexpected complications of the case. Then he summoned one of his clerks, and said in a tone of authority, "Take this lady to my residence, and leave her in the care of Mrs. Arnot."

Mrs. Haldane rose unsteadily, and tottered towards the door.

"No," said she bitterly; "I may faint in the street, but I will not go to your house."

"Then assist the lady to her carriage;" and Mr. Arnot turned the key of his private office with muttered imprecations upon the whole wretched affair.

"Whither shall I tell the man to drive?" asked the clerk, after Mrs. Haldane had sunk back exhausted on the seat.

The lady put her hand to her brow, and tried to collect her distracted thoughts, and, after a moment's hesitation, said,

"To the prison."

The carriage containing Mrs. Haldane stopped at last before the gloomy massive building, the upper part of which was used as a court room and offices for city and county officials, while in the basement were constructed the cells of the prison. It required a desperate effort on the part of the timid and delicate lady, who for years had almost been a recluse from the world, to summon courage to alight and approach a place that to her abounded in many and indefinite horrors. She was too preoccupied to observe that another carriage had drawn up to the entrance, and the first intimation that she had of Mrs. Arnot's presence occurred when that lady took her hand in the shadow of the porch, and said,

"Mrs. Haldane, I am greatly surprised to see you here, but you can rely upon me as a true friend throughout this trial. I shall do all in my power."

After the first violent start caused by her disturbed nervous condition, Mrs. Haldane asked, in a reproachful and almost passionate tone,

"Why did you not prevent—" and then she hesitated, as if she could not bring herself to utter the concluding words.

"I could not; I did not know; but since I heard I have been doing everything in my power."

"It was your husband who—"

"Yes," replied Mrs. Arnot, sadly, completing in thought her friend's unfinished sentence. "But I had no part in the act, and no knowledge of it until a short time since. I am now doing all I can to procure your son's speedy release. My husband's action has been perfectly legal, and we, who would temper justice with mercy, must do so in a legal way. Permit me to introduce you to my friend, Mr. Melville. He can both advise us and carry out such arrangements as are necessary;" and Mrs. Haldane saw that Mrs. Arnot was accompanied by a gentleman, whom in her distress she had hitherto not noticed.

The janitor now opened the door and ushered them into a very plain apartment, used both as an office and reception-room. Mrs. Haldane was so overcome by her emotion that her friend led her to a chair, and continued her re-assuring words in a low voice designed for her ears alone:

"Mr. Melville is a lawyer, and knows how to manage these matters. You may trust him implicitly. I will give security for your son's future appearance should it be necessary, and I am quite satisfied it will not be, as my husband has promised me that he will not prosecute if the money is refunded."

"I would have paid ten times the amount—anything rather than have suffered this public disgrace," sobbed the poor woman, who, true to her instincts and life-long habit of thought, dwelt more upon the consequent shame of her son's act than its moral character.

"Mr. Melville says he will give bail in his own name for me," resumed Mrs. Arnot, "as, of course, I do not wish to appear to be acting in opposition to my husband. Indeed, I am not, for he is willing that some such arrangement should be made. He has very many in his employ, and feels that he must be governed by rigid rules. Mr. Melville assures me that he can speedily effect Egbert's release. Perhaps it will save you pain to go at once to our house and meet your son there."

"No," replied the mother, rising, "I wish to see him at once. I do appreciate your kindness, but I cannot go to the place which shelters your husband. I can never forgive him. Nor can I go to a hotel. I would rather stay in this prison until I can hide myself and my miserable son in our own home. Oh, how dark and dreadful are God's ways! To think that the boy I had brought up in the Church, as it were, should show such unnatural depravity!" Then, stepping to the door, she said to the under-sheriff in waiting, "Please take me to my son at once, if possible."

"Would you like me to go with you?" asked Mrs. Arnot, gently.

"Yes, yes" for I may faint on the way. Oh, how differently this day is turning out from what I expected! I was in hopes that Egbert could join me in a little trip to New York, and I find him in prison!"

(To be continued.)

THE Archbishop of Dublin has issued a pastoral, denouncing Mr. Parnell and the other agitators.

#### REST AS A MEDICINE.

Every intelligent medical man of the present day recognizes the very great value of rest in the treatment of disease. It is not my intention, however, in this paper to enter minutely into the physiology of this great natural restorer, but, as in former articles I have endeavoured to impress upon my readers the benefits to be derived from judicious exercise, so in this I mean to teach, if I can, in a plain way, the advantages derivable from rest—and if they only manage to carry away with them a few hints they shall not have opened the magazine in vain. Rest and activity might be aptly compared to two sentinels who have between them the duty to perform of guarding a camp or fortress. They must take it in turns—when the one goes off the other comes on. Were activity to remain too long on duty the heart would flutter and fail, the brain would reel, and the sentinel drop dead of fatigue. On the other hand, Rest might remain long enough on guard to drop asleep. You see that even rest may be overdone; it conduces to lethargy, and *ama*, and atony of the brain. To my thinking there is no more miserable man than he who has nothing to do. Were I deprived of my pen, and deprived of the power of doing otherwise the little good I do, if there were no work for me in this world, then methinks I should indeed be an unhappy man. On the other hand, put me in prison, and though you feed me but sparsely, give me foolscap, ink, and quills, and a daily run in the courtyard, and I think I should manage to rub along.—*Carroll's Family Magazine.*

#### TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other.—*Lagh Richmond.*

#### REPROVING KINDLY.

We find the following story afloat in the papers: "Queen Victoria was noted in her early life for her punctuality, and was apt to be impatient with those who were negligent as to time. She administered once a courteous but severe rebuke to the Duchess of Sutherland, who, as the Mistress of Robes, was obliged to be near the Queen on public occasions. The duchess was a little careless in matters requiring promptness. One day, when a public ceremony was appointed for a given hour, the Queen and her ladies had gathered in her palace, and the duchess alone was missing. The Queen grew impatient, and as the hour appointed passed, she was about to enter her carriage without her first lady. The duchess suddenly appeared, breathless with haste, and stammered an excuse. 'My dear duchess,' said the Queen, 'I think you must have a bad watch.' Unloosing from her neck the chain of a magnificent watch, she fastened it around the neck of the duchess. The reproof though conveyed in an elegant present, was over-whelming. The proud duchess coloured, bit her lip, and dropped a hot tear. The next day she resigned her office. The resignation was not accepted, and from that time the duchess was never known to be a second late in keeping an engagement." Why was that reproof so effectual? It was accompanied by a gift which shewed that the Queen loved her in spite of her fault, and wanted to help her to correct that fault.

#### GOOD MANNERS.

The way in which people enter a room shows whether they have had good training as plainly as anything else in manners. Open the door wide enough to walk squarely in without squeezing or edging through, as if you did not think enough of yourself to give your body room to go through without crowding. Do not rush in or creep in, but hold yourself straight, and look directly at the people in the room. Do not hesitate, but if you do not know the visitor, go to your mother and stand by her side till she says, "Mrs. So and so, this is my daughter Adelaide," then move a step forward and bow, or courtesy if you have been taught to do so. You are not to hold out your hand unless the lady offers to shake hands with you, then it is your place to walk up to her and give her your hand, and when she says, "How do you do?" answer, "Very well, I thank you," or "Not very well," as the case may be.—*Mrs. Powers.*

A CAPE TOWN despatch says a great mass meeting of Boers will be held on the 10th of December. Upon the resolutions passed will depend whether we will have the work of re-conquering the Transvaal by force.

SINCE Sir Moses Montefiore induced his people to establish building societies for the erection of dwellings outside the walls of Jerusalem, no less than five hundred houses have been erected without the city, chiefly along the Jaffa road, which are occupied by Jews formerly shut up in the town.

GREATNESS.—It was a remark of John Hunter, that "there never was a man who wanted to be a great man who was ever a great man. For great men have endeavoured always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power." Something parallel to this was Longfellow's saying: "That the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." But the climax of the sentiment, after all, is found in the inspired precept, " whatsoever you do, do all to the glory of God."—*Presbyterian Journal.*

#### BRITISH AND FOREIGN ITEMS.

THERE was a disturbance among the students of the St. Petersburg University recently resulting in several arrests and the closing of the library by order of the Governor-General.

THE Old Believers, a sect of Russia, having been found guilty of putting up a new church in Butkoff, have been sentenced to two months' imprisonment and the church has been confiscated.

IT is said that no less than twenty Roman Catholic priests have applied to Bishop Reinkens for the vacant Old Catholic parish of Constance, Germany. Twelve were rejected on account of their antecedents.

MR EDMUND LYON, an aged member of Rev. Dr. Shaw's church in Rochester, recently celebrated his eighty-seventh birthday by sending a check for \$25,000 to the Presbyterian Board of Home Missions.

THE record of the past two years speaks well for the honesty of the American postmasters. Out of \$57,000,000 receipts at all the offices, and \$158,000,000 paid to postmasters for money orders, the Government has lost less than the twentieth of one per cent.

IT is the "Tablet," a Roman Catholic journal, which says—"For years a wasting process has been going on in the United States, which, if substantiated—as is anticipated by the census of 1880—will show a great loss of adherents of the Church," meaning thereby the Roman Catholic Church.

THE Supreme Court of Pennsylvania last week refused to permit the city of Erie to run in debt beyond the constitutional limit, laid down a principle which has a wider application than to merely civil affairs: "Corporations, like individuals, must do without conveniences when they have not the money to pay for them."

REV J. S. MILL, of the U. P. Church at Leith, went to Gourcock after the suspension of the Rev. Mr. Macrae, and preached a sermon full of sympathy for the suspended minister, and not quite complimentary to his judges. Mr. Mill has been taken to account by the Edinburgh Presbytery, to whom he expressed regret that he had preached at Gourcock, and for anything he had said in his address which seemed to reflect on the Synod or certain brethren, he begged to apologize. The Presbytery formally expressed disapprobation of his conduct.

SOME idea of the capacity of the British Museum Library may be gained from the statement that it contains three miles of book-shelves eight feet high, and taking them all at the ordinary 8vo. size, there are twenty-five miles of shelves. The dome of the reading room is the second largest in the world, the diameter of that of the Pantheon, Rome, exceeding it by only two feet, while St. Peter's, being only 139 feet, is less by one foot. We have here an instance of the value of iron, for while the piers of the British Museum dome occupy 200 feet those of the Pantheon fill 7,477 feet of area.

THE recent pilgrimage to Lourdes and La Salette, in France, and the miracles which are alleged to have taken place there, have called forth, among the better class of French journals great indignation, and M. John Lemoine, the well-known writer in the "Journal des Debats," says—"It is now impossible to recognize the Christian religion in the fetishism and miracle warehouse business which are sought to be imposed upon us. When the question is asked, 'What has become of Jesus Christ?' we get no reply—we meet Him nowhere. He is suppressed and deposed in order to make place for a religion of trickery, of bric-a-brac, and a toilette-maker."

MR. WITT tells of one old man, who was between eighty and ninety years of age, having heard the Gospel preached while in Natal, and then coming to him for further teaching. The missionary warned him of the penalty he would most likely be called upon to pay if he were taught while in the Zulu king's dominions, where his home was. To this he made answer that he "feared not death, if he could learn more of such love as that of the Saviour." The missionary went and pleaded with the king, who would not give him a definite promise of exemption of the old man from a public execution, which was laid down by Zulu law, to be carried out by the soldiers, upon all who professed to believe in the Saviour. The sentence was not carried out immediately, but after a short time the soldiers of Cetewayo appeared at the entrance of his hut, and summoned the old man forth to be executed outside. He begged for a few moments' respite, while he talked with the Great One. He then knelt down and prayed for the king, his officers and his people, that their eyes might be opened. So while still on his knees he was killed by the assegais of the soldiers. This man could say: "In all these things I am more than a conqueror through Him that hath loved me."

COL. J. G. WILSON, United States Consul at Jerusalem, writing to the "Presbyterian Weekly," says, "There are two English Missions here, the London Jews' Society and the Church Missionary Society, for the Arabic-speaking people. The labours of the London Jews' Society are confined almost exclusively to Jerusalem. The Church Missionary Society has twenty-three preaching-stations, thirty-three boarding-schools and fifteen hundred pupils. There is a fine church at Nazareth and also at Es-Salt (Ramoth-Gilead) beyond Jordan. The Lutheran Church has German missions here—churches and schools—in various places. The English Friends (Quakers) have a school at Ramalah, and also in Syria, near Beirut. Not long since a delegation of Friends, two very intelligent gentlemen, were here, visiting them, and encouraging them, and making reports to the Society at home. There are three German colonies in Palestine—at Jerusalem, Jaffa and Herts—of Hoffmannites, a secession from the Established Church. They are "Adventists," and are waiting for the coming of the Messiah and for the recovery of Jerusalem. Hr. Hoffmann resides at Jerusalem, but the sect has representatives throughout the continent of Europe and in the United States. They are an industrious and economical people."

## MINISTERS AND CHURCHES.

THE Ottawa Presbytery pledges itself to raise \$1,290 at as early a day as possible to assist in putting the Home Missions on a better basis.

THE Rev. John Leiper of Barrie was on the 24th ult. presented by his congregation with a very affectionate address and a full length portrait of himself.

ON the 25th ult., the Presbytery of Whitby examined the hymns sent down, and after making several corrections and additions, ordered the report to be forwarded to the Convener of the Committee.

REV. DAVID PAUL, D.D., of New Concord, Ohio, late President of the Muskingham College, has accepted the call tendered to him by the United Presbyterian Church of Galt, and will enter on his duties in December.

THE induction and ordination of the Rev. Mr. Eastman to the Presbyterian church, Oshawa, took place on Tuesday, 25th ult., and passed off with great *clat*. The proceedings from beginning to end were unexceptionally pleasing. Mr. Eastman enters upon his work with bright prospects, and the testimony borne regarding his worth by Rev. Principal Caven must have cheered the hearts of the people over whom he is placed. Both the afternoon and evening services were gratifying to all. The church was crowded on both occasions.

THE second annual meeting of the Toronto Ministerial Association was held in Shaftesbury Hall on Monday, the 1st inst., at 10.30 a.m. There was a very large attendance of members. Rev. Dr. Potts, President, occupied the chair. After some conversation upon a variety of topics, the Association proceeded with the election of officers for the ensuing year, with the following results: Rev. G. M. Milligan, President; Rev. Dr. Castle, Vice-President, and Revs. David Mitchell and J. C. Anthiff, joint Secretaries. At the next meeting to be held on the 15th inst., it was agreed to consider the important, practical subject of Young People's Associations. A cordial vote of thanks was passed to the Rev. Dr. Potts for the admirable manner in which he had discharged the duties of President during the first year of the Society's existence.

THE Rev. R. C. Moffat having received a number of letters urging objections to the religion of Jesus, on Wednesday evening, 26th ult., took as the subject of lecture the last received, from one signing himself "One almost a Sceptic." Before reading the letter and giving the lecture, Mr. Moffat stated that he was glad he had received such a letter so very courteous to himself, and that knowing not the name of the writer, he would deal with the statements, not with the man. Among the points discussed were these: "Why, all the Criminals of the Country are Christians?" "Why was Brown the murderer so sure of going to Heaven?" "That the Morality of Infidel books is more practical than those that are Christian," "That those who reject the Bible are as moral, if not more so, than Christians," and "That the more we know of Bible characters, the less we venerate them." The large lecture-room of St. John's was crowded with a thoroughly attentive audience. The lecturer, discarding all learned terminology, in a most effective and popular manner discussed every point in the letter.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Lake Shore Church on Tuesday, Nov. 18th, at half-past one p.m., and was constituted by the Moderator. All the ministers were present but one. Rev. Mr. Forrest was asked to sit as a corresponding member. Mr. MacLennan took the chair while Mr. Stevenson, the Moderator, read the report of the committee appointed to visit Johnston and Daywood congregations. Presbytery agreed to receive the report, and leave the consideration of it to a future sederunt. At this stage—the hour appointed for the Presbyterial visitation—the Moderator proceeded to put the questions agreed on at a former meeting of Presbytery to the ministers, the session, the managers, and the congregation. There was a large congregation present, and all the questions were answered satisfactorily, as was also the case at Leith in the evening, when the Presbytery met with the congregation. On the question being put to ministers as to who had complied with the instructions of the General Assembly, in regard to Home Missions of the Church, it was found that

nearly all had both read the Moderator's letter and preached on the subject, and that, as result, the contributions in all congregations were considerably in advance of last year. It was agreed that the same question be put to brethren who had not complied, at the next meeting, and the final report to Assembly be made up then. Presbytery agreed to hold its next meeting in North Derby Church, on the third Tuesday of January, at half-past one, congregation to meet at three p.m., for Presbyterial visitation, and at Kilsyth for the same purpose at half-past seven p.m. Closed with the benediction.—J. SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This court met in Knox Church on Tuesday and Wednesday of the week before last. After routine business two items of more than ordinary interest were disposed of, viz., charges were preferred against the Rev. David Mann, by certain members of the Granton congregation. After careful investigation of the whole matter, it was found that there was no ground for such accusations, the Presbytery, therefore, exonerated Mr. Mann, expressing their sympathy for him in the circumstances. The other subject was in reference to a report of the Rev. E. W. Waits' sermon, which appeared in the columns of the "Herald" of the 15th Oct. On being asked whether that was a substantially correct report, Mr. Waits declined to give any opinion as he did not prepare it. At the request of the Moderator he tabled the MS. of the sermon, and at eleven a.m. on Wednesday, read it before the Presbytery. After deliberation the Court unanimously agreed that whilst it did not commit itself to the exegesis of the sermon, here was nothing that laid Mr. Waits open to the charge of heresy.

PRESBYTERY OF OTTAWA.—The regular meeting of this Presbytery was held on the fourth and fifth days of November. There was a pretty full meeting. The Clerk reported that he had forwarded the call from the congregation of New Edinburgh to the Rev. G. M. Clark, after having seen the subscription list having \$900 upon it, the amount promised as stipend. Mr. Clark intimated through Mr. Moore his acceptance of the call. Arrangements were then made for his induction into the pastoral charge of the congregation of New Edinburgh, on 16th day of December, at two o'clock, p.m. Mr. Moore on behalf of the Committee appointed to secure the deed of the church property at Chelsea, reported progress and asked leave to permit the Committee to continue their negotiations. A resolution expressing sympathy with the Rev. Wm. Moore, recently bereaved of his partner in life, was placed upon record, and a copy of the same ordered to be given to Mr. Moore. Mr. Farries read the Home Mission report. Immediate action was taken on the second recommendation, which is as follows:—That the Presbytery inquire of our ministers whether the appeal issued by the Moderator of the General Assembly on behalf of the Home Mission Fund has been read on the Sabbath to their respective congregations as enjoined by the General Assembly, and what action has been taken with respect to the matter of increasing contributions to the said fund. On making inquiry of those present, it was found that nearly all had read the circular and taken some action to secure increased contributions; in a few instances where it had not yet been done, it would be in the future. The Clerk was instructed to make inquiry of those absent, whether they had attended to the duty, requiring them to report at the earliest moment. A call from Carp and Kinburn in favour of Mr. John Johnson was sustained and ordered to be forwarded to him immediately. Mr. Lee, a young man desirous of studying for the ministry, was taken under the care of the Presbytery. Mr. McDiarmid reported that he had preached and dispensed the sacrament of the Lord's Supper to fifty communicants at Bearbrook, of which number nine were admitted to church fellowship for the first time. A new church building has been erected in this station nearly free of debt. Great credit is due to Mr. G. C. Patterson, the student missionary, for pushing forward and helping in this work. The Committees appointed to bring in findings regarding the Presbyterial visitation of Nepean and Bell's Corners reported through their respective conveners in terms commendatory of both pastor and people. In these congregations under the pastoral care of Mr. Robert Whillans, B.A., excellent work has been done, creditable alike to pastor and people. The reports given in were adopted and copies ordered to

be forwarded to the pastors to be read to the congregations. Mr. Calder, interim moderator of the sessions of the congregations of Russell and Metcalfe, asked leave to moderate in a call in this congregation when called upon to do so, and the leave asked was granted. After giving long and earnest attention to the matter of ways and means to increase the contributions of this Presbytery to the Home Mission Fund, it was agreed to hold an adjourned meeting on the 25th November, to take into consideration the whole matter of the Home Mission Fund. According to adjournment, the Presbytery met on the 25th of November and passed a resolution pledging itself to secure an increase of fifty per cent. on the contributions of last year in aid of the Home Mission Fund, and further agreed that the several congregations be informed through their Sessions of the amount that the Presbytery hope to receive from them for the relief of the Home Mission Fund, and that the attention of such Sessions as have not yet been able to organize congregational missionary associations be directed to the earnest recommendations of the General Assembly for the formation of such associations. Arrangements were made for the ordination of Mr. D. Findlay, appointed missionary to Cantly and Portland in the Province of Quebec. His ordination was appointed to take place in Cantly on the 22nd December at two o'clock in the afternoon, the Presbytery to meet at eleven o'clock in the morning. After arranging for the supply of mission stations during the Christmas holidays the meeting adjourned to meet in New Edinburgh on the 16th December at two o'clock, p.m.—JOSEPH WHITE, *Presbytery Clerk*.

### ANNIVERSARY MISSIONARY MEETINGS.

The anniversary missionary meetings of the Presbyterian churches of Montreal were held last week, beginning on Tuesday the 25th, and ending on the 27th. The meetings were largely attended and the interest in the proceedings was all that could be desired.

On Tuesday evening the subject discussed was Home Missions. The chairman, J. Murray Smith, Esq., of the Bank of Toronto, in his opening address, gave a brief but comprehensive view of the Home Mission work of the Church, and made an urgent appeal to the Presbyterians of Montreal and the country generally, to come forward with liberal and timely aid to a cause so important and so greatly in need of assistance. The money wanted for the year, he said, for Home Missions in the Western Section of the Church was \$46,000. This could easily be raised. "Why, forty-six men," said Mr. S., "in Montreal could each give \$1,000 and not find themselves apparently poorer, or 460 young men could each give \$100. If this could not be arranged the different congregations ought surely to be able to raise on an average \$100 each, and this would give far more than was needed." Rev. Messrs. Scrimger, Fleck, and Macdonnell followed with eloquent and appropriate speeches. It was mentioned that Joseph Mackay, Esq., had sent \$500 to the Home Mission Fund and that he proposed calling on some of the wealthier Presbyterians in Montreal to ask subscriptions for the same object.

On Wednesday the attendance was even larger than on the previous evening; and the interest, if possible, still greater. The subject of the evening—French Evangelization—was one of special interest in Montreal. For some few years past this work has been pressed with more than usual energy and with corresponding success. "The fields occupied have in the time mentioned, increased from nine to thirty-five, and the number of missionaries from twelve to forty-one. Twenty French students are at present under training for the work at Montreal College, and altogether matters were never in a more hopefully encouraging condition. The expenditure last year was \$25,000, and the very success of the movement is always making this expenditure larger. Able and eloquent speeches were delivered by the Rev. Mr. Loudiet, Dr. Jenkins, and Mr. G. H. Wells of the American Presbyterian Church. Some of the facts, illustrative of the progress of the truth among the French Canadians, mentioned by Mr. Doudiet were specially interesting, and altogether the meeting was a great success.

The third evening (the 27th ult.) was devoted to Foreign Missions, and the interest manifested in the proceedings was exceedingly gratifying.

The chair was occupied by Mr. Warden King, and on the platform were seen the leading ministers and laymen of the Church in the city and neighbourhood.

The Rev. J. S. Black was the first speaker. He dwelt with great power on the duty of the Church to be active and earnest not only in such work as that which had engaged their attention on the previous evenings, but in direct aggressive operations among the great masses of heathenism. Instead of such work being antagonistic to home efforts it was its natural and necessary complement, and the more that was done for the one, so much the more would be attempted for the other.

The Rev. Robt. Campbell in the course of his speech gave the following bird's eye view of the foreign operations of the Canadian Presbyterian Church:

I. *The Mission to the Indians in the North-west of Canada.*—There are here three ordained missionaries and one teacher; the Rev. J. Mackay among the Crees in and around Prince Albert; Miss Baker, teacher, Prince Albert; the Rev. G. Flett at Okanase, where twenty-five Indians have left the Romish Church and attend his ministrations, and where many heathen Indians have been brought under the sound of the Gospel; the Rev. S. Tunkansuicye, himself a Dakota Indian, among those of his own tribe (Sioux) near Fort Ellice.

II. *The Mission to Central India,* with a staff of two ordained missionaries—the Rev. Messrs. J. F. Campbell at Mhow and J. Douglas at Indore—aided by four ladies from Canada and a band of native catechists. Besides Sabbath services, schools for boys and girls have been opened, Zenana work successfully begun (117 Zenanas being now open to the lady missionaries), and a printing press connected with the mission actively at work throwing off portions of the Word of God—nearly 800,000 pages being printed and distributed last year. The first communion was dispensed at Indore on 2nd March to eleven members. The Rev. John Wilkie, the recently appointed additional missionary to this field, passed through Montreal last month for his distant sphere of labour.

III. *The Formosa Mission.*—The ordained missionaries are the Revs. G. McKay and K. F. Junor. Seven years ago unbroken heathenism reigned in Northern Formosa. So richly blessed has been our Mission there, that now there are seven schools with one hundred and fifty scholars; fifteen chapels with twenty native trained preachers unfurling the blood-stained banner; two Bible Women; a Christian hospital in Tamsui; 263 communicants, eleven elders, five deacons, and upwards of 2,000 hearers.

IV. *The Trinidad Mission* to the Coolies, of whom there are nearly 30,000 on the Island. This Mission was established twelve years ago by the Rev. J. Morton, who has now associated with him the Rev. K. Grant, the Rev. T. Christie and Miss Blackadder, together with a large staff of native evangelists and teachers. During the past year there were twelve stations supplied, twenty-one day schools conducted, 817 pupils on the school rolls, ninety-seven baptisms, and at the communion in San Fernando, one of the Rev. K. Grant's stations, 160 were present at the Hindustani service. Of the sixty-two Orientals on the roll fifty-eight communicated.

V. *The New Hebrides Mission,* established by the Nova Scotia branch of the Church about thirty-three years ago, has been eminently successful. The Canadian staff consists of three ordained missionaries: Rev. W. J. McKenzie at Fate, where out of a nominally Christian population of 300 there are ninety communicants, fourteen of whom were received last year; Rev. H. A. Robertson at Erromanga, where the brothers Gordon (Nova Scotian missionaries) sealed their testimony with their blood, and where there are now fifty-two church members and twenty-one Christian schools taught by native teachers, Rev. Joseph Anand at Aneiteum, the island were the Rev. Dr. Geddie of our Church laboured so faithfully and so successfully that at his death the words could be inscribed on the monumental wooden tablet erected in the church where he was wont to preach: "When he came here there were no Christians; when he went away there were no heathens."

The Rev. A. B. Mackay followed with, we believe, his first speech to a Canadian audience. It was from all accounts a very eloquent and effective one. We can spare room only for one extract which, though on a subject which has become commonplace by frequent

repetition, puts the obligation to systematic and proportioned liberality in a very direct and intelligible manner:

"Put forth the same liberality in aid of missions as for church building. Give systematically and from principle. Give in proportion to your income. Here are three contributors. A gives for all religious and benevolent purposes \$100 per annum, B \$1,000 per annum, and Mrs. C \$50 per annum, and thus they appear in the church treasurer's books. But there is another book where every cent is recorded—God's book. There Mrs. C heads the list with her \$50; A comes next with his \$100, and B is at the very foot of the list with his \$1,000. That book records the annual incomes as well as the contributions of each. Mrs. C gives \$50 out of an income of \$500, or one-tenth of all; A gives \$100 out of an income of \$2,000, or one-twentieth of all; B gives \$1,000 out of an income of \$30,000, or one-thirtieth of all, and therefore he is at the foot of the list. This is not mere fancy but a fact, as you will yet all find. Yes, Christ counts not by the largeness of the amount contributed, but by the amount kept back—by the relative proportion of the gift to the income of the giver."

Altogether these meetings were from first to last very successful, and we trust they will issue in a greatly increased interest in the work of the Church being diffused over the whole district and in the practical liberality of the members being greatly and permanently stimulated. It will be but a poor and unsatisfactory result, if after all the excitement and enthusiasm caused by eloquent and interesting speeches, there shall not be found a substantial increase to the missionary income of the Church as well as a deeper and more prayerful interest generally felt in all its operations.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON L.

Dec. 14. } THE HEAVENLY CITY { Rev. xxi 21-27  
1879. } } xxii. 1-5.

GOLDEN TEXT.—"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10.

#### HOME STUDIES.

M. Isa. lvi. 17-25.....New heavens and earth.  
T. Ezek. xlviii. 1-12. The holy waters.  
W. Rev. xix. 1-21. The marriage of the Lamb.  
Th. Rev. xx. 1-15.....The throne of judgment.  
F. Rev. xxi. 1-8.....All things new.  
S. Rev. xxi. 10-27.....The heavenly city.  
Sab. Rev. xxii. 1-5.....The tree of life.

#### HELPS TO STUDY.

In this lesson we have part of the description which John gives of the "Holy City," or "New Jerusalem," that he saw in his vision.

This description, like the rest of the book, is symbolical. The Bible nowhere reveals to us the position, the structure or the material of heaven; but it tells us much regarding its moral condition and the character of its inhabitants.

An exact and literal description of the abode of the blessed would necessarily be expressed in terms which would be quite new to us, and which we therefore could not understand; but by means of earthly symbols enough is revealed to us of that glory which is indefinable in earthly language, to raise our desires to the things which are above, and make us anxious to have our character fitted for celestial citizenship.

Some of the negative and positive characteristics of heaven and its inhabitants may be gathered from the lesson and placed under the following heads: (1) *Some things that are not in Heaven.* (2) *Some things that are in Heaven.*

I. **SOME THINGS THAT ARE NOT IN HEAVEN.**—Keeping as near as possible to the order followed in the text, we find that there is in heaven,

1. *No Temple.*—chap. xxi. 22. John saw no temple in the city, for it was all temple. The outward forms and ordinances instituted in the Church on earth are no longer required in heaven; because there worship, service, and communion with God are direct. His servants shall serve Him, and they shall see His face (xxii. 3, 4).

The Lord God Almighty and the Lamb are the temple of it: "The object of all worship was there and the Great Sacrifice Himself."—*Alford.*

2. *No Sun, Moon, or Candle.*—xxi. 23; xxii. 5. Compare Isaiah xxiv. 23. As the light of the sun makes the stars invisible, so would the light of heaven make the sun itself invisible. Its presence would not increase the light, neither would its absence diminish it. The Lord God—He who said, "Let there be light"—giveth them light. They are in direct communication with the source of knowledge and purity.

3. *No Night.*—xxi. 25; xxii. 5. No night of ignorance, intellectual or spiritual; no night to hide evil deeds; no night of sorrow; no hidings of God's countenance; no need of night where there is no weariness.

There is no place in heaven for those who "prefer the darkness to the light."

4. *No Sin.*—xxi. 27. Even were it possible for a person to continue to love sin, and still get to heaven, he would not be happy there. There shall in no wise enter therein anything that defileth. The negative "in no wise" is very intense in the original.

"Who then can be saved?" They which are written in the Lamb's book of life. They were once sinful even as others, but they "have washed their robes and made them clean in the blood of the Lamb;" they have been sanctified; they love sin no longer; and a sinless place is their chosen habitation. The presence of sin on earth is the most essential difference between it and heaven.

5. *No Curse.*—xxii. 3. The earth labours under a curse—the curse of a broken law (Gal. iii. 10). In heaven there is no broken law and therefore no curse. The saved were once under the curse, but Christ took it upon Himself and freed them from it.

#### II. SOME THINGS THAT ARE IN HEAVEN.

The blessedness of heaven does not entirely consist in negatives. The absence of sin and sorrow is much; but there are positive attractions besides. In heaven there is:

1. *Room.* In the part of chap. xxi. which precedes our lesson, we have an account of an angel measuring the city; perhaps for the purpose of convincing John and others that it is large enough, affording abundant accommodation for the nations of them that are saved.

2. *Welcome.*—xxi. 21. The city is represented as having twelve gates, always standing invitingly open. They shall not be shut at all by day, and then there shall be no night there, so they shall never be shut. There is nothing on the part of the city or of its Lord, to exclude anyone. It is only his own character that shuts anyone out.

3. *Safety.* This is symbolized by the height of the walls and by their precious foundations. Under the figure of the richest gems of earth we are taught that God employs the wealth of the universe for the protection of the redeemed.

4. *Health.*—xxii. 2. The tree of life: Not one particular tree, but a species of tree. Twelve manner of fruits: Some render it *twelve fruits*, that is, twelve crops—one each month.

5. *Holiness.* The sanctity of the redeemed does not end with freedom from sin. We are told that His servants serve Him, indicating that they are actively employed in doing good.

6. *Happiness.* There is nothing in the universe that can mar the happiness of the saved. Their heart's desire on earth was to be freed from sin, to be enabled to do God's will, and to enjoy the presence of their Saviour. This desire is accomplished. They see His face; He recognizes them as His own, His name is in their foreheads; none shall be able to "pluck them out of His hand;" they shall reign for ever and ever.

TORONTO has shewn her disapproval of gambling in a very vigorous fashion. On Saturday evening a raid was made on a den on King street, and eleven young men engaged in gambling were captured. They were brought before the Police Magistrate on Monday morning and fined \$50 each, with costs. In passing sentence, his Worship remarked "that of all the vices, gambling was the worst, and that it should be put down with a strong hand. A man who gambled for money could not be strictly honest at heart, and he should be ostracised from respectable society." This is a good lesson not only for these young men, but for all who are tempted to get money without honestly earning it.

MISSIONARY work and in fact all the work of our Churches would fare better financially if the following wise words of an exchange were kept in mind: "If even good and liberal people are to feel interested in either religious or benevolent enterprises, they must know about them—must have details of their operations, proofs of their need, and evidences of their success. It is in vain to tell even Christians that they ought to feel interested in this, that and the other thing, if they have at best but a vague, indistinct idea of the whole affair, and have little or nothing definite as to that which they are called on to support, whether with their money or their prayers. They can't do it, and more than that, they won't; and any amount of mere scolding or indefinite lecturing upon duty in general will only confirm them in their indifference and strengthen them in their refusal of assistance. To awaken interest and call forth liberality, it is necessary to diffuse information, to take expected contributors into one's confidence, to treat them like shareholders in a commercial enterprise and make them more and more familiar with all the facts." Missionary deputations will do well to take note of the above hint, and act accordingly. Pastors and deacons will realize the force of the statement that, the remedy for deficits in the Home Mission Fund and other funds of the Church, lies neither in circulars nor in deputations, but in ministers and office-bearers dealing faithfully with their respective congregations. If a pastor cannot impress his people with the greatness of the work, and evoke their liberality, or if he has so little interest in the schemes of the Church, as never to speak of them from his pulpit, it is vain to expect that other methods will be successful.

## OUR YOUNG FOLKS.

## ONLY.

ONLY a word for the Master,  
Lovingly, quietly said,  
Only a word!  
Yet the Master heard  
And some fainting hearts were fed.

Only a look of remonstrance,  
Sorrowful, gentle and deep,  
Only a look!  
Yet the strong man shook,  
And he went alone to weep.

Only some act of devotion,  
Willingly, joyfully done,  
"Surely 'twas nought!"  
(So the proud world thought.)  
But yet souls for Christ were won!

Only an hour with the children,  
Pleasantly, cheerfully given  
Yet seed was sown  
In that hour alone  
Which would bring forth fruit for heaven.

"Only"—but Jesus is looking  
Constantly, tenderly down  
To earth, and sees  
Those who strive to please,  
And their love He loves to crown.

## IN DEBT.

BROWNING M— is not at all brown, but very fair, with blue eyes, and the most flaxen of tresses. Neither is he one of the imaginary beings sometimes so called, but a real live boy, eight years old, with all a boy's fondness for fun and frolic.

One evening his father noticed a very sober look on his son's face usually so careless and merry.

"What is the matter, my son?" he asked, as the boy hung around him with a wistful, persevering air, which said as plainly as words could, "I want something but don't like to ask for it."

But in reply to his father's question he said: "I want twenty-five cents, papa."

"Twenty-five cents," repeated Mr. M—, "and what will you do with it?"

"Why you see, papa, I borrowed a quarter of a dollar of Fred when I bought my dominoes, and I want to pay him back," said Brownie, in a voice that trembled with tears.

Fred is Brownie's elder brother, who has lately begun keeping an account book, of which he is not a little proud. Looking up from the book he was reading, he exclaimed: "I'll tell you, papa, why Brown is so anxious all at once to pay me. I showed him his name in my book to-day, where I have him down for twenty-five cents, borrowed money."

"Ah!" said the father, "is that it?"

"Yes," answered Brownie, "he has me on his book. I don't want to be on anybody's book, so please give me the money."

"Well, my son, I hope you will always have such a hatred of debt, as to make you always unwilling to have your name in a creditor's book," was the reply of the father, as he put a shining silver quarter into the little boy's hand. Brownie, with a bright, happy face, passed the coin over to his brother, and then bounded lightly away to his play.

But that night, as he was preparing for his sleep, the mother who had overheard the whole, said, "So you do not like being in debt, do you?"

"No, mother, it made me feel dreadfully to

think my name was in a book as a debtor, and I couldn't take pleasure in anything till it was paid, for something seemed to keep saying, 'You are in debt, in debt.' And papa said he hoped I would always feel so about it."

"I hope so, too, Brownie, but are you sure you are now out of debt?"

"Why yes, mother, I didn't owe anyone but Fred, and now that I have paid him I feel as light as a feather, in proof of which assertion Brownie capered up and down the room in a very lively manner. His mother waited until he became quiet and then said:

"Brownie, who gives you every day food to eat and clothes to wear? Who gives you health and strength, and cares for you day and night?"

"It is God, mother," answered the boy, reverently.

"And who gave his Son to die for us, and His Word to guide us in the way of Salvation? Do you not owe your Heavenly Father something for all these precious blessings and others too many to be counted?"

"But I thought these were gifts, mother, and that God asked nothing in return for all He does for us, and that we never could pay Him for all his benefits to us, never."

"True, my son, yet there is one thing which He requires us to give in payment for His great sacrifice."

"What is that, mother?"

Mrs. M— turned over the leaves of the Bible which lay beside her, and then placed her finger on a passage which Brownie read aloud, "*My son, give me thy heart.*"

The boy was silent for a few moments, and then said: "But what does that mean, mother, and how can we do it?"

"It means, my son, that our best and warmest love must be given to God; and that we must play, work, and study, sing and pray, as He has told us to do, because we love Him so much, that it is our delight to please our kind Father in Heaven who does so much for us."

"But how can we ever feel so?" asked Brownie in a doubtful tone.

"Faith in the Lord Jesus Christ, and love to God are His gifts, which all may have for the asking. He, only, can give us hearts that love to do His will. When we give to Him the love of our hearts, the work of our lives, all we have, and are to be used in His service, then and not till then are we out of debt."

"Well, then, all persons who are not Christians, are in debt, are they not, mother?"

"Yes, my dear boy, all who have not given God what He requires in the verse you read. Many persons who, like you, cannot rest under a debt to a fellow creature, and who think themselves honest, and honourable, because they are unwilling to remain for a moment under obligations to others, are yet content to take and use God's gifts without giving what He asks for them. More than that, they claim heaven as a reward for their honesty toward their fellow men. But God's Spirit causes the conscience to whisper, 'In debt, in debt.' No rest is given till the debt is paid, by surrendering the heart and life to Him, giving up our wicked feelings and desires, and having the mind that was in Christ Jesus."

## THE THREE ANSWERS.

BEAUTIFUL, indeed, was the lesson which a Sabbath school class had been reciting—all about the Saviour's kingdom. They learned that it was a kingdom of great joy and deep love; peace dwelt there, and kindness and good will sprung all along the way-side. It was a kingdom upon which the Sun of Righteousness shone, and in its clear sky hung the Star of Bethlehem. The eyes of the children grew bright with interest while the teacher talked; and they longed to know more about a state so glorious. Then the teacher turned to the book, and this question came next, "What will you do to advance this kingdom on earth?" "Yes," added the lady, looking seriously upon the little boys, "what will you do to help on the Saviour's kingdom? What will you do, James?"

"I will give my half-pence to the missionaries, and they shall preach about it to the heathen," answered James, with great earnestness.

"And what will you do, George?"

George looked up and said, "I will pray for it."

"And what will you do, John?" said the teacher, addressing the youngest in her class.

He cast down his eyes and softly said, "I will give my heart to it." The teacher blessed the little boy, and breathed a silent prayer that Jesus might take the offering.

These three answers comprehend all we can do for Jesus.

It is good to give our money and our prayers; but the first thing we must do, the best gift we can offer, is to give up our hearts to the Saviour's kingdom, and let Jesus rule over us.

## RETALIATION.

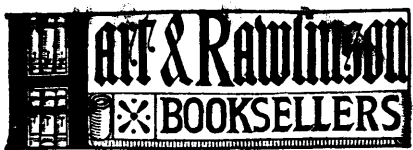
A LADY once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern.

One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she hit her next neighbour, whereupon the neighbour kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are hit. Just so I have seen one cross word set a whole family by the ears some frosty morning." Afterward, if my brothers or myself were a little irritable she would say, "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."

I AM richer than you if I do not want things which you cannot do without.

If a bee sting you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not be anxious to avenge it: let it drop. It is wisdom to say little of the injuries you have received.



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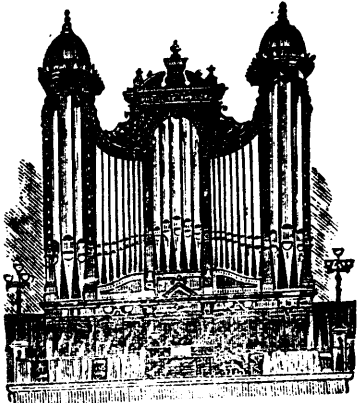
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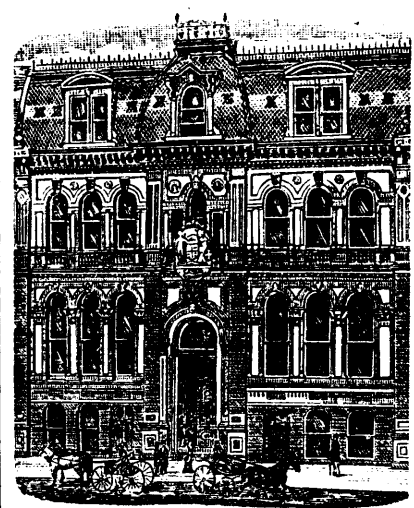
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Births, Marriages, and Deaths.

MARRIED.

At Clarence, Ontario, on the 26th ult., by Rev. Robert Hughes, Daniel Rose, of New Glasgow, Nova Scotia, to Maggie Madden, adopted daughter of John McLelland, Esq., of Clarence.

DIED.

At Bloomfield House, Hochelaga, on the 30th ult., Isabella (Lillie) eldest daughter of Mr. William Darling, merchant, Montreal, and sister of A. & T. J. Darling, of this city, aged 25 years.

MEETINGS OF PRESBYTERY.

KINGSTON.—Adjourned meeting at Clark's Mills, on Tuesday, 2nd of December ensuing, at one p.m. Quarterly meeting in St. Andrew's Church, Belleville, on Monday, 29th of December, at half-past seven p.m. MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th January, at eleven a.m. PARIS.—In Erskine Church, Ingersoll, on 9th December, at 7:30 p.m. TORONTO.—In the usual place, on the second Tuesday of January, 1880, at eleven a.m. CHATHAM.—In the First Presbyterian Church, on Tuesday, 16th December next, at eleven o'clock. LONDON.—In St. Andrew's Church, London, on the third Monday in January, 1880, at two p.m. BROCKVILLE.—In First Presbyterian Church, Brockville, Tuesday, December 16th, at three p.m. SAUGREN.—In St. Andrew's Church, Mount Forest, on Tuesday, 16th December, at eleven a.m. HURON.—In Seaforth, on the third Tuesday in January, 1880, at eleven a.m. HAMILTON.—On the third Tuesday in January, 1880. BRUCE.—In Port Elgin, on Tuesday, 16th December, at two p.m. STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, at half-past nine a.m. MAITLAND.—At Lucknow, on Tuesday, 16th December, at two o'clock p.m. QUEBEC.—In Morrin College, Quebec, on the 17th December, at ten a.m. OTTAWA.—At New Edinburgh, on the 16th December, at two o'clock p.m.

Christian Conference.

TORONTO, 17th Nov., 1879.

DEAR BRETHREN IN CHRIST.—In the Providence of God the Rev. Geo. Muller of Bristol, England, has been visiting the various cities of Canada during the past few weeks, and has kindly consented to remain, and be present at a Conference of Christians to be held in SHAFTESBURY HALL, in this city, on the 10th, 11th and 12th days of December next. The Hon. Vice-Chancellor Blake will preside. The objects of the Conference will be to consider What the Bible Teaches, as to "The Second Coming of the Lord," "The Inspiration of the Scriptures," "Bible Study," and such other subjects as may be decided upon. Mr. Muller will take an active part in the Conference, and give addresses on these subjects. The following well known ministers and others from a distance have promised (P.V.) to be present and take part in the proceedings: Rev. W. J. Erdman, Jamestown, N.Y.; Rev. E. P. Marvin, Lockport, N.Y.; Dr. Foster, Clifton Springs, (and others to be heard from).

Other brethren of this City and Province will also participate in the Conference. You are earnestly requested to make this Christian Conference a subject of much prayer. Please speak of it to other Christians, and if possible have it noticed from the pulpit of your church, and in the local press. A large gathering of ministers and Christian workers is expected. The subjects under consideration (which are of the deepest importance to every child of God), the presence of our beloved brother Muller, the promised presence of our blessed Lord, Matt. xviii. 20, and the teaching of the Holy Spirit, John xiv. 26, xv. 26, xvi. 13, 14, give us reason to believe that this Conference will be one of exceeding interest and profit, and bring great glory to our Lord and Master, even Jesus.

There will be a Prayer Meeting for guidance and blessing (over which Mr. Muller will preside), on Tuesday evening, December the 9th, at 8 o'clock.

The Sessions of the Conference will be as follows: From 10 to 12 a.m., 3 to 5 p.m., each day. Evening Meetings at 8 o'clock.

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

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

The brethren invited to take part on the subject of the "Second Coming of the Lord," will treat it mainly from the pre-Millennial aspect.

MISSIONARY WANTED

FOR THE CANADA PACIFIC RAILWAY.—A second Missionary is wanted to labour along the line of the Canada Pacific Railway. His support is entirely provided for by the men among whom he labours. The engagement will be for three or not less than four years.

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

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

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

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

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

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

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

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

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

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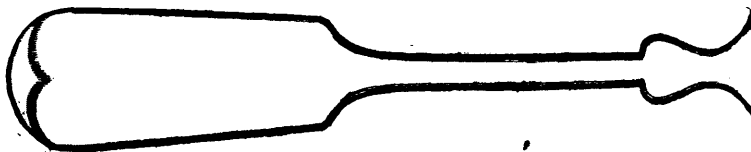
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