

The Canada PRESBYTERIAN.

TORONTO ENGRAVING CO.

Vol. 3.—No. 56. (New Series).
Whole No. 460.

Toronto, Friday, November 26th, 1880.

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

ALBUMS GIVEN AWAY!

A Photo Album, extra quality, elegantly bound, mailed postage prepaid, to any one sending us the names of FIVE subscribers to THE CANADA PRESBYTERIAN at \$2 each.

Subscribers entitled to the beautiful engraving "God's Word," or to the pair of engravings given to subscribers for 1880.

See our Premium List in this issue of THE PRESBYTERIAN. Address

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

ALBUMS GIVEN AWAY!

A fine quarto Album, splendidly bound and extra value, for panel, cabinet and carte, mailed postpaid to any one sending us the names of TWELVE subscribers at \$1.65 each.

Subscribers entitled to the beautiful engraving "God's Word," or to the pair of engravings given to subscribers for 1880.

See our Premium List in this issue of THE PRESBYTERIAN. Address

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

ALBUMS GIVEN AWAY!

An Album for 50 cartes, well bound, very neat, mailed postage prepaid to any one sending us the names of THREE subscribers to THE CANADA PRESBYTERIAN at \$2 each.

Subscribers entitled to the beautiful engraving "God's Word," or to the pair of engravings given to subscribers for 1880.

See our Premium List in this issue of THE PRESBYTERIAN. Address

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

TEACHER'S BIBLE GIVEN AWAY!

A Teacher's Bible, with Marginal References, Index, Maps, etc., morocco, calf lined circuit, will be sent postage prepaid to any one sending us the names of SIXTEEN subscribers at \$1.65 each.

Each subscriber is entitled to the beautiful engraving "God's Word," or to the pair of fine engravings given to subscribers for 1880.

See our Premium List in this issue of THE PRESBYTERIAN. Address

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

NEW BOOKS.

- "Life of the Rev. Alexander Duff, D.D." By George Smith, LL.D. Complete in one vol. \$2 25
- "Princeton Sermons." By Chas. Hodge, D.D. 3 50
- "The Early Years of John Calvin." By Rev. Thos. McCrie, D.D. 2 00
- "Our English Bible: Its Translations and Translators." By John Stoughton, D.D. 1 80
- "History of the English Bible." By the Rev. W. F. Moulton, D.D. 1 00
- "Divine Footprints in the Field of Revelation." By Wm. Griffiths, M.A. 2 25
- "The Old Testament a Living Book for All Ages." By Austin Phelps, D.D. 1 50
- "The Light of the World to Come," and other subjects. By Rev. T. Teignmouth Shore. 1 50
- "Christ Bearing Witness to Himself." By the Rev. Geo. A. Chadwick, D.D. 1 50
- "The Apostles of Our Lord." Practical Studies. By Alex. Macleod Symington, B.A. 1 25
- "Homilies on Christian Work." By Charles Stanford, D.D. 1 00
- "The Patriarchs." By the Rev. W. Hanna, D.D., and Rev. Canon Norris. 1 00
- "History of the Waldenses." By the Rev. J. A. Wylie, LL.D. 0 75
- "Words of the Angels." By Rudolf Stier, D.D. 0 90
- "The Rescue of the Child-Soul." By the Rev. W. F. Crafts. 0 70

Free by mail for prices quoted.

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street,
Toronto.

"THE SPIRITUAL SONGS SERIES." 200,000 in less than two years.

Of Rev. DR. ROBINSON'S latest hymn and tune book for church use, "Spiritual Songs for Church and Choir," Rev. J. E. Twitchell, of Cleveland, O., says: "A committee of my church, after careful examination of nearly all modern hymn books, finally recommended for adoption Dr. Charles S. Robinson's SPIRITUAL SONGS. We are fully satisfied that we have made selection of the best book extant." This work, the first of the SPIRITUAL SONGS SERIES, was issued in January, 1879; the popular prayer meeting edition, "Spiritual Songs for Social Worship" (of which the N.Y. "Evening Post" says: "Its convenience and desirability can scarcely be too highly praised"), followed in the spring of the same year, and in July last, the third book of the series, "Spiritual Songs for the Sunday School," was published. Of these three more than two hundred thousand copies have already been printed. They probably constitute the most popular series of hymn and tune books ever issued in America. The price of "SPIRITUAL SONGS FOR CHURCH AND CHOIR" is \$1.20 to churches in quantities; the edition for prayer meetings is sold at 60 cents in quantities. Returnable sample copies sent free for examination.

Of "SPIRITUAL SONGS FOR THE SUNDAY-SCHOOL" the "National S.S. Teacher" says: "The book is just such a one as we would like to see in the Sunday school." The "Interior" (Chicago) says of it: "We know of no other book so excellent for the service of song, nor so admirably fitted for cultivating a love for really good hymns and good music." Sample copies sent for 25 cents; price to schools, 40 cents. It is highly commended by Rev. Dr. J. H. Vincent, and by the leading newspapers of all denominations.

SCRIBNER & Co., 743 Broadway, New York.

ANNUALS, ETC., FOR 1880, NOW READY.

- The Quiver, fancy cloth, \$2.25.
- Sunday Magazine, paper boards, \$1.
- Routledge's Boy's Annual, fancy cloth, \$2.
- Routledge's Girl's Annual, fancy cloth, \$2.
- Little Wide-Awake, boards, \$1; fancy cloth, \$1.50.
- Child's Own Magazine, boards, 40 cents.
- Darton's Girl's Own Annual, fancy cloth, 50 cts.
- Chatterbox, boards, \$1; fancy cloth, \$1.50.
- Golden Childhood, boards, \$1; cloth, \$1.50.

The Child's Companion, boards, 50 cts.; cloth, 70 cts.
Children's Friend, boards, 50 cts.; cloth, 70 cts.
The Boy's Own Paper, fancy cloth, \$2.25.
The Girl's Own Paper, fancy cloth, \$2.

Mailed free on receipt of price.

CLOUGHER BROS.,
Booksellers and Stationers,
Toronto.

FOR \$5, TWENTY-ONE NUMBERS OF SCRIBNER'S MONTHLY

The increasing popularity of SCRIBNER'S MONTHLY is strongly evidenced by recent sales. A year ago the monthly circulation was about 90,000 copies; during the past nine months it has averaged 115,000, while the first edition of the magnificently illustrated November issue (the Decennial number) is 125,000.

In 1881, there will be published serial novelettes by G. W. Cable, author of "The Grandissimes," Mrs. Burnett, author of "That Lass o' Lowrie's," and others; with a novel of New York life by an accomplished writer. Papers on American, London, Parisian, Dutch and Russian Art will be illustrated by many of the greatest living artists. Essays by Stedman, R. H. Dana, Edward Eggleston, Boyesen, Clarence Cook, and others; illustrated papers on the stage, articles of travel, etc., etc., will appear during the year.

With November began Part II. of the now famous history of Peter the Great, by Eugene Schuyler. To enable readers to secure Part I. (complete in itself), the following special offers are made to new subscribers after October 20th:

Twenty-one Numbers of Scribner's for \$5.
For \$5 SCRIBNER'S MONTHLY for the coming year, beginning with Nov., and the previous nine numbers, Feb. to Oct., 1880.

Two Bound Vols. and a Subscription for \$7.50.

For \$7.50, SCRIBNER'S for the coming year, beginning with Nov., and the previous twelve numbers, elegantly bound (two vols).

Apply to book or news dealers, or the publishers. Regular price, \$4 a year; 35 cents a number.

SCRIBNER & Co., 743 Broadway, New York.

JUST PUBLISHED;

CHRIST'S SECOND COMING,
Shewn to be neither at, nor during the Millennium,
but at the Final Judgment.

BY WILLIAM WARWICK. PRICE 10 CENTS.

JAMES BAIN & SON, TORONTO.

S. S. LIBRARIES.

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

W. Drysdale & Co.,

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

ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Victoria Chambers, 9 Victoria Street,
Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

MOWAT, MACLENNAN & DOWNEY, SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street,
Toronto. Oliver Mowat, Q.C., James Maclellan,
Q.C., John Downey, Thomas Langton, Duncan D.
Riordan.

JOHN L. MORRIS, Barrister, Solicitor, Etc., ST. JOHN STREET, MONTREAL.

ONTARIO STEAM DYE WORKS,

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

ONTARIO Stained Glass Works.

STAINED GLASS FOR CHURCHES, PUBLIC
AND PRIVATE BUILDINGS.
DUNDAS STREET, LONDON, ONTARIO.
R. LEWIS.

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

Order Work a Specialty.

ROBINSON HOUSE, 109 Bay Street, Toronto. JAMES MATHEWS, Proprietor. Established over 18 years as a Temperance House.

SHIRTS. SHIRTS. SHIRTS. A. WHITE, 65 King Street West, Toronto.

Send for rules for self-measurement and samples free.

RUSSELLS'

Watch and Chronometer Makers TO THE QUEEN.

FACTORY: 18 CHURCH ST., LIVERPOOL,
ENGLAND.
BRANCH: 33 PICCADILLY, LONDON.
CANADIAN HOUSE: 9 KING STREET WEST
TORONTO.

Watch Repairing a Special Feature
of the Canadian House. Any article of jewellery
made to order.

GAS FIXTURES.

Ecclesiastical & Architectural Designs

made to order in a superior manner

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

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

D. S. KEITH. J. B. FITZSIMONS

THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED Cook's Friend Baking Powder.

PURE, HEALTHY, RELIABLE

Manufactured only by

W. D. McLAREN,

Retailed Everywhere. 55 & 57 College St.

KILGOUR BROTHERS, MANUFACTURERS AND PRINTERS OF Paper Bags and Flour Sacks, Printed Wrappers, Wrapping Paper, Twines, etc.

18 Wellington St. West, Toronto.

THE GREAT JOBBING HOUSE.

W. & D. PATERSON'S, 33 & 35 Scott Street, Toronto,

Three doors south of Colborne street, sell you all
classes of Dry Goods at nett wholesale prices, and
cut any lengths you may require. SUITS made to
order from best SCOTCH TWEEDS for \$14 & \$15.

WESTMAN & BAKER, 119 Bay Street, Toronto, MACHINISTS, &C.

Manufacturers of the latest
IMPROVED GORDON PRESSES.

Printing Presses repaired and adjusted with despatch.

\$66 a week in your own town. Terms and \$5
outfit free. Address H. Hallett & Co., Port
land, Maine.

\$72 A WEEK. \$12 a day at home easily made.
Costly outfit free. Address TRUX & Co.,
Augusta, Maine.



LATEST FALL STYLES IN BLACK SILK AND FELT HATS. LADIES' AND GENTS' FURS IN MINK, SEAL-SKIN, ETC. COLEMAN & CO., 55 King Street East.

GUNS.

Breech and Muzzle Loading Guns, AMMUNITION OF EVERY DESCRIPTION, AT Aikenhead & Crombie's. Cor. King & Yonge Sts., Toronto.

LOANS

ON GOOD

Farm or City Property, At Lowest Rates.

NO COMMISSION

or other charges, excepting disbursements.

Apply direct to

ALEXANDER & STARK, Stock Brokers & Estate Agents, General Agents for the Canada Guarantee Co. CORNER OF ADELAIDE AND VICTORIA STREETS, TORONTO.

A. & S. NAIRN,

SHIPPERS OF

Anthracite & Bituminous COALS.

Direct shipments made from Mines by Rail to all points.

OFFICES:

30 Adelaide street, and Nairn's Docks Church street,

TORONTO.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.

TAPE WORM

INFALLIBLY CURED with two spoons of medicine in two or three hours. For particulars address, with stamp, H. EICKHORN, No. 4 St. Mark's Place, New York.

500,000 ACRES

Farm Lands in Manitoba and the North-West for Settlers, on long credit. Several Blocks well suited for Speculators. Lots in the rising towns of Shoal Lake, Selkirk, and Emerson, Cheap. ARCHIBALD YOUNG, Manitoba Land Office, 13 Wellington Street East, Toronto.



A distinct and peculiar Combination.

FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES

IT contains the elements essential to the animal organization, the oxidizing agents and tonics.

In combination with the stimulating agent phosphorus, possessing the merit of being slightly alkaline, and is dispensed in the convenient and palatable form of a syrup.

Its effects are usually visible within twenty-four hours, and are marked by a stimulation of the appetite, the digestion and assimilation entering directly into the circulation; it tones the nerves and muscles; exerts a healthy action of the secretions; neither disturbs the stomach nor injures the system under prolonged use, and may be discontinued at any time without inconvenience.

In a word, it possesses the stimulants to arouse the strength, the tonics to retain it, and merit of a high degree.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES

SPEEDILY AND PERMANENTLY CURES

Congestion of the Lungs, Bronchitis, Consumption, Nervous Prostration, Shortness of Breath, Palpitation of the Heart, Trembling of the Hands and Limbs, Physical and Mental Depression, Loss of Appetite, Loss of Energy, Loss of Memory,

And will rapidly improve the weakened functions and organs of the body, which depend for health upon voluntary, semi-voluntary, and involuntary nervous action. SEND FOR A PAMPHLET.

PERRY DAVIS & SON & LAWRENCE, GENERAL AGENTS, MONTREAL.

POMADE VASELINE.—WILL CURE DANDRUFF AND MAKE THE HAIR GROW WHEN NOTHING ELSE WILL. 25, 50 CENTS AND \$1.00 VASELINE GOLD CREAM.—FOR IRRITATIONS OF THE SKIN, CHAFING OF INFANTS, FOR THE COMPLEXION, CHAPPED HANDS, ETC., ETC. 25 AND 50 CENTS. VASELINE CAMPHOR ICE.—FOR PIMPLES, BLOTCHES, ETC. 25 CENTS. VASELINE TOILET SOAP.—EMOLLIENT, BLAND, ANTISEPTIC. 25 CENTS. Pamphlets, with Medical Editorials and Recommendations, Post Free. CHESEBROUGH MANUFACTURING CO., NEW YORK MANUFACTURERS. For sale by druggists. None genuine except in our packages. Canada Depot: 246 Notre Dame Street, Montreal.

Grand Medal at the Philadelphia Exposition. Registered. UNDER THE NAME OF VASELINE, PETROLEUM IS GIVEN TO MEDICINE AND PHARMACY IN AN ABSOLUTELY PURE, HIGHLY CONCENTRATED, AND UNOBJECTIONABLE SHAPE. ALL ACIDS, ODORS, TASTE, COLOR, AND OTHER IMPURITIES, WHICH HAVE HITHERTO PREVENTED THE USE OF PETROLEUM IN MEDICINE, ARE ENTIRELY ELIMINATED, AND THE VASELINE IS AS HARMLESS AND DELICIOUS TO USE AS CREAM. For Eczema, Tetter, Salt Rheum, Chilblains, Burns, Wounds, Rheumatism, Piles, and all Irritations and Eruptions of the Skin. It has received the unanimous endorsement of the Medical Press and Profession, Scientific Journals of all characters throughout the world, as being the Best Remedy known. 3 Sizes: In Bottles, 25 and 50 cents; in 1 lb. Tins, \$1. As an emollient, Vaseline is superior to any other substance yet discovered. Its marvelous healing and restorative qualities exert a soothing effect, and it is rapidly taking the place on the continent, in the treatment of the various complications, pimples, comedones, and other cosmetic defects. It will keep the skin clear, softer, and smoother than any cosmetic ever invented, and will preserve the youthful beauty and freshness of the healthy complexion.



Silver Medal at the Paris Exposition. Trade Mark.

Scientific and Useful.

TO PERFUME LINEN.—Rose leaves dried in the shade, or at about four feet from a stove, one pound; cloves, caraway seeds, and allspice, of each one ounce; pound in a mortar, or grind in a mill; dried salt, a quarter of a pound; mix all these together, and put the compound into little bags.

A LETTER FROM A CLERGYMAN. VERNONVILLE, Sept. 8th, 1876. Messrs. Milburn & Co.,

GENTLEMEN.—Dr. Fowler's Extract of Wild Strawberry has cured the worst case of summer complaint I ever knew. Our little child was, for one month, not expected to recover. We got medicine from our family physician, but, like everything else, it failed, until we tried Dr. Fowler's Great Cure—Extract of Wild Strawberry—which acted like a charm, and perfectly cured the infant in less than three days. Yours faithfully, REV. S. R. KEARNS.

HOMINY PUDDING.—Three quarters of hominy, one egg, five ounces of sugar, one ounce butter, one quart milk, a few drops of almond flavouring. Soak the hominy in boiling water over night, in a covered vessel. The next day strain and stir into the milk when boiling, boil half-an-hour, then add the sugar and butter. After it has boiled a few minutes again, set aside to cool, and then stir in the egg, well beaten; add the flavouring. Pour into a buttered pie dish, and bake half-an-hour, or till highly browned.—Food Reform Cookery Book.

FOR dysentery, diarrhoea, and all summer complaints, use the greatest of all pure, simple remedies—Dr. Fowler's Extract of Wild Strawberry. It is pleasant, rapid, reliable and effective. For sale by all dealers. T. MILBURN & CO., Proprietors.

SPONGES.—Sponges long in use are sometimes affected with sliminess, which is caused by the sponge not being wrung as dry as possible immediately after use. When this has once formed, it increases rapidly. A London paper says that one of the most effectual receipts for cleansing sponges, and certainly one of the cheapest, is a strong solution of salt and water, in which they should soak for a few hours, and then be thoroughly dried. Sponges should not be left in a sponge dish; they should be kept suspended where the air can freely circulate around them. Quick evaporation of the dampness is the main thing to keep them in good order.

DAMP WALLS.—Moisture may be kept from a brick wall by dissolving three quarters of a pound of mottled soap in one gallon of boiling water and spreading the hot solution steadily with a large flat brush over the surface of the brick work, taking care that it does not lather. This is to be allowed to dry for twenty-four hours, when a solution formed of a quarter of a pound of alum, dissolved in two gallons of water, is to be applied in a similar manner over the coating of soap. The soap and alum mutually decompose each other, and form an insoluble varnish which rain is unable to penetrate. The operation should be performed in dry, settled weather.

Now that the season of summer complaints is approaching, every individual should be guarded by a proper remedy. The most pleasant, safe, and speedy cure for diarrhoea, cholera morbus, dysentery, cramps, choleric, nausea, and all bowel complaints, is that old reliable medicine, Dr. Fowler's Extract of Wild Strawberry. All dealers supply it at 37½ cents per bottle.

APPLE CHARLOTTE.—Cut the apples into quarters; core and peel them; mince them very fine; put them into a stewpan, with pounded sugar, cinnamon, the peel of half a lemon, and a few drops only of water. Put them on rather a brisk fire, taking care to stir without breaking them. Let them stick lightly to the pan; then add a lump of fresh butter the size of an egg; mix well together; take out the cinnamon and lemon; cut some thin slices off the crust of a thin fresh roll; then cut out some rounds of them (the size of a shilling) with a paste cutter, and cut the remainder of the crust into pieces a finger in length and two in breadth, squaring the ends. Take a round copper mould, spread clarified butter all over it, dip each of the round pieces of crust in butter, lay them on the bottom of the mould and the long pieces on the sides, taking care that the edges lap over each other so that no space is left between. Fill the mould with the marmalade of apples, adding some apricot marmalade, stirring all well together. Cover the mould with slices of bread dipped in clarified butter, and bake in a moderate oven for about an hour; then turn out and serve very hot.

Hart & Rawlinson BOOKSELLERS

- 'Princeton Sermons.' By Chas. Hodge, D.D. Price.....\$3 50 'The Science of English Verse.' By Sidney Lanier.....2 25 'Discussions in History and Theology.' By George P. Fisher, D.D., LL.D.....3 25 'The Difficulties of the Soul.' By W. Hay M. H. Aitken, M.A.....0 90 'The Apostles of Our Lord.' By Alexander Macleod Symington, B.A.....1 00 'Seek and Find.' A Double Series of Short Studies of the Benedictines. By Christina G. Rossetti.....0 90 'Unto the Third and Fourth Generation.' A Study. By Helen Campbell.....1 10 'A History of Classical Greek Literature.' By Rev. J. P. Mahaffy, M.A. Two vols.....4 50 'Memorials of Frances Ridley Havergal.' By her Sister. Special Canadian edition.....2 00 'Life and Letters of Horace Bushnell.....3 50 'The Life and Work of William Augustus Mechenburg.' By Anne Ayres.....2 50 'Pastor's Visiting Book.' Arranged by Rev. W. T. Beatty.....0 85

Mailed post free on receipt of price, by HART & RAWLINSON, PUBLISHERS, 5 KING ST. WEST, TORONTO.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Catalogue sent free to parties needing Bells.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. Established 1826. Bells for all purposes. Warranted satisfactory and durable. MENEELY & CO., WEST TROY, N.Y.

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

BLYMYER MFG CO BELL'S. Church, School, Fire-alarms. Fine-toned, iron-lined, warranted. Catalogue with 1500 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

NEARLY all diseases have their origin in impure blood and improper action of the liver. Cleanse the blood, regulate the bowels, and keep the glandular system in healthy action by the use of Burdock Blood Bitters, and sickness will be a stranger in your household. Burdock Blood Bitters, sold by all dealers at one dollar per bottle.

NOTES OF THE WEEK.

The Philadelphia "Presbyterian" says: "It is said in some quarters that the reason that the late Presbyterian Council did not celebrate the sacrament of the Lord's supper as part of its services was 'Anti-masonry.'" This is quite a revelation to us, as we never heard it suggested before. But we have heard so many things about the Council, since its adjournment, that we have almost come to consider it a Congregational Conference, with a Liturgical bent, and a dash of Agnosticism to be set off, as a foil, to the venerable Psalms. Must we also accept, as a further ingredient, Masonic grips and pass-words? The truth is, the question of communion was not raised so far as we know. In churches adjacent to the place of meeting the communion was administered on the Sabbath on which the Council was in session. Due notice was given to the members of the Council, and those who were so disposed went, and those who did not wish to go went elsewhere.

THE Scotch correspondent of "The Non-conformist" says: "Principal Rainy is judiciously remaining away till after the Commission (which considers Robertson Smith's case). He has now come to the conclusion that Professor Smith's retirement will be for the good of the Church; but he is too vacillating in his temperament to make a first leader, and he sometimes seriously embarrasses both friends and foes." The same writer says of the theological movements in the Church of Scotland: "If I might hazard a guess, I should say that the younger men who have been trained in Glasgow and St. Andrew's will generally be found on the advanced lines; that the Aberdeen men will be 'non-committal,' and that the soundest men will come from Edinburgh. Principal Caird and Principal Tulloch have now for years exercised a broadening influence upon the rising ministry of the Church; but Professor Flint has begun to weigh down the scales on the other side, and those who know him fully expect that as years go on he will do much in the way of promoting an evangelical reaction."

THE accounts now to hand of the late hurricane in Jamaica shew that it has been far more disastrous than was at first supposed. One newspaper, published in Kingstown, says that the destruction of crops is such that it could only be paralleled if one were to say that all the wheat, oats, barley, turnips, potatoes and fruit crops in *five-sevenths* of the counties of England had been destroyed in a single night, besides a large number of the dwellings of the poor, with a considerable number of churches and school-houses. In the eastern Presbytery of the Island no fewer than *ten* places of worship have been more or less injured, and seven school-houses all but destroyed. This involves a loss of \$5,630, and to these poor people this is a very formidable sum. They have lost nearly their all, and in fact can do nothing to repair the loss. Will some of the wealthy and comfortable Presbyterians in Canada not help their fellow-Presbyterians in this sore strait? We shall be happy to take charge of any sums sent to our care, and shall see that they are forwarded to the treasurer of the United Presbyterian Church of Scotland, through whom they will be distributed to the most necessitous.

THE Bishop of Manchester, having been asked to attend a funeral reform meeting at Failsforth, has addressed the following letter: "Manchester, October 15, 1880.—Sir,—I regret that another and imperative engagement will prevent me from attending your meeting on November 3, but I go with the object of the meeting heart and soul. My opinions on the subject are, I imagine, pretty well known, as I freely expressed them at a meeting in Rochdale not so very long ago. It only needs the diffusion of a sounder and more rational public opinion to remove the evil. The pressure of funeral expenses generally comes upon families at a time when they can least afford to bear it; and surely a more irrational way of shewing re-

spect to the dead than that of foolish and wasteful extravagance at their burial cannot be devised. Reforms of social customs are, perhaps, the hardest of any to carry; but I cannot doubt that an improvement in this matter will come as soon as people bring their common sense to bear upon the consideration of it. Meanwhile such meetings do good by ventilating the subject and drawing public attention. I remain yours faithfully, J. MANCHESTER."

AN interesting and, in this country, a somewhat unique party was lately held in the house of one of the Presbyterian ministers in this city. It consisted exclusively of the sons of Presbyterian ministers, and numbered twenty-four or twenty-five individuals. These were almost all connected with the congregation over which the host of the evening presides, and are either already engaged in various spheres of active life, or in preparation for such work. It is sometimes alleged that ministers' sons turn out badly, but it would be difficult to say on what ground such a statement is based. Facts all point in an opposite direction. Both in the old country, in the States, and here in Canada, the overwhelming majority of our ministers' sons will be found either engaged in the work of the ministry, or occupying honourable and useful positions in life, in the discharge of the duties of which they are day by day shewing the blessed influences of their early training, and the high importance they attach to the fact of their having been "children of the manse." There is a talk of getting up a society of "the sons of the manse," similar to those which have been so long and so successfully maintained in the old country. We should be glad to hear of such a project being carried out. Under judicious and spirited management it would do much good—might greatly help some who need assistance, as well as encourage in well doing not a few who may happen to be in difficult and trying circumstances. If we might throw out a hint on the subject, we should be inclined to suggest that the platform of any such society ought to be made broad enough to accommodate ministers' daughters as well as their sons.

THE London Missionary Society has received a budget of very interesting letters from its missionaries on Lake Tanganyika. Mr. Griffith writes from Ughu, the station on the western shore, as follows: "All the people are inclined to be friendly, and rejoice that the missionaries are living among them. They bring food and other articles to sell at a reasonable price, while others make long journeys to visit us. One day ivory was brought to the masola (camp) for sale, and another day slaves. These opportunities are laid hold of to explain our work and the object of our mission. And, although the people find it difficult to comprehend, yet they have the idea that we seek their good. At every village I have visited the people have shewn respect and kindly feeling, and generally repay the visits by coming to see our camp, many of them bringing their little presents of food, for which a small return is made. Seeing these favourable opportunities, I regret that I cannot talk with the people in their own native tongue. My knowledge of Kiswahili, in which I can now converse with ease, helps me greatly, although the Rigu Uha is a totally different language. The knowledge of the coast language is the ground work I have to build upon, and most of the languages of the interior follow it in their modifications and changes. The Rigu Uha, I believe, is very nearly allied to the Kiru, just as we find the same manners and customs prevailing in the two countries. Some Warua have visited us, bringing their fancy baskets (for they are very clever at this work) for sale. I have been obliged to put the little medical knowledge I possess in practice. Kasanga, senior, has applied for medicines several times, and the result has always been satisfactory."

THE decrees against the non-authorized religious orders in France are being executed. A despatch from Paris says the Tribunal of Conflicts has rejected the application asking it to declare the Minister of Justice disqualified from presiding at its sittings. This is im-

portant, in view of the actions instituted by the Jesuits and now pending before that tribunal. The enforcement of the decrees meets with passive resistance and protests. There are many resignations of magistrates to avoid assisting in suppressing the orders. M. Buffet, the Duke of Broglie, and M. de Peyre have afforded succour to the Dominicans expelled from their establishments in Paris. Before the Tribunal of Conflicts, November 5th, M. Bosviel, of counsel for the Jesuits, declared that, in view of the expulsion of eleven religious congregations in Paris that day, he considered all further pleading useless in a country where the motto of the Government is "Might is right." After three hours' deliberation, the Tribunal of Conflicts confirmed the decrees obtained by the Prefects of the Departments of the Nord and Vaucluse, with the object of changing the venue in actions brought by the Jesuits against the Prefects to recover possession of their houses from the departmental tribunals to the Council of State. The Court further declared the summonses already obtained by the Jesuits against the Prefects and the judgments given by the presidents of the Tribunals of Lillie and Avignon null and void. At the request of the British Ambassador, the English Passionists in Paris and the English Benedictines in Douai have been authorized by the Minister of Public Worship. At a meeting held in Paris lately a resolution was adopted in favour of the separation of Church and State.

THE following passages occur in a letter published by Professor Robertson Smith previously to the late meeting of the Free Church Commission, whose decision we gave in our last issue. "And, first, as to purity of doctrine. Nothing can be further from my mind than to use my place in the Free Church for the publication of opinions inconsistent with the Church's scriptural doctrine. I continue to hold office in the Church because I accept her doctrine and believe that, God helping me, I can use my strength best in her service. If any one thinks that I am in error on matters of doctrine, I only ask of him that he will either refute my error, or, if he thinks fit, bring me to trial for it in a regular way before my Presbytery, that I may have the deliberate judgment of the Church upon the matter. Then as to the preservation of peace in the Church, I sincerely regret that articles which I wrote, in the full expectation that they would be published while controversy was still open, actually appeared after a settlement had been reached, and at a time when they could not fail to make it more difficult for a large and highly respected section of the Church to acquiesce in a settlement. On matters not essential one is bound, as far as conscience will permit, to study peace and to abstain from provoking controversies that are not to edification. I cannot withdraw or disavow beliefs which I conscientiously hold, and I am strongly persuaded that such subjects as are covered by my article must ultimately receive full discussion in all the Churches. But theological discussion is not for edification, unless it can be carried on in the spirit of mutual confidence and charity, and it would have been very wrong in me to force on fresh discussion after what was done at last Assembly. But I beg those who are naturally grieved at the appearance of my new articles at such a juncture to remember that I had no control over these articles after they left my hands in October of last year. I am responsible for their contents, but not for the circumstances of publication, which it was absolutely impossible for me to influence or to foresee. I am aware that some of my friends now think that I should have informed the Assembly that such articles were on the eve of publication; but no such course was suggested to me at the time. We were all too busy with the urgent duties of the moment to think of the future. Besides, the Assembly closed my mouth by refusing to hear my defence at the only time when I could, with propriety, have offered personal explanations. After the vote I could only utter the feelings with which I received the deliverance of the Court. To do more could only have caused misunderstandings, even if it had been possible for me to think of other things amidst the emotions of such a moment."

OUR CONTRIBUTORS.

THE HOLY CATHOLIC CHURCH.

A SERMON PREACHED BY REV. J. S. SLACK, NOVEMBER 7TH, 1880.

"One in Christ Jesus."—Gal. iii. 28.

The Greek, Roman, Episcopal and Presbyterian communions all claim to be catholic in their spirit and constitution. The Methodist, Congregational and Baptist Churches are not separate communions so far as the question of a broader catholicity is concerned. Methodism is separated from Episcopacy by differences in polity and government, and not by creed. Congregationalism is at one with Presbyterianism in doctrine, and the difference in the form of government makes but a thin wall of partition between them. The Baptist Church is Congregational in its polity, and is separated by its position with regard to the subject and mode of baptism.

Many minor divisions have existed, and do yet exist in those several denominations, but these divisions have been in part healed, notably in the Presbyterian and Methodist communions, and the signs of the times are that the days of healing are not ended. To many students of Church history it is only a question of time when the great Methodist Church will be able once more to become one with that grand historic Church, out of the very heart of which she sprang to do a blessed and God-appointed work. Nearer and simpler still is the prospective union of Presbyterians and Congregationalists, while, by-and-by, we shall become wise enough either to be one on the question of baptism, or more probably, we shall agree to differ and yet be in the same family. But supposing the good time were come when these minor divisions should have become matters of history, the four great divisions, Roman, Greek, Episcopal and Presbyterian still remain. Can these several members of the body of Christ ever be united? They have been growing apart for centuries. Their separation in doctrine and in polity is in many respects radical. Our hope is in the knowledge of this truth, that with God all things are possible.

EVILS OF DISUNION.

The present position of the visible Churches of Christ is not one of unmixed evil. They are good, but not the highest form of good. Our Lord's prayer for the oneness of His own is not answered in them. Optimist views of the situation are natural to generous minds, especially on occasions of interdenominational comity, such as the "week of prayer," and the meetings of the Evangelical Alliance. The denominations are compared to the different arms of the military service, each one fighting in its own way, but all for the same good cause and under the same commander-in-chief. They are pilgrims sailing in ships of different rigging and build, but all bound for the same port. Let me quote the words of an eloquent optimist, "There are minor differences, but yet there is real unity." Ours is not a unity like that of the waters of a stagnant pool, over which the purifying breath of heaven sweeps in vain. Ours is not the unity of darkness, like the cloud-covered midnight sky, where neither moon nor star appears. Ours is not a unity of forced conformity, such as is found in polar seas, where eternal winter has locked up the waves in fetters; but rather, the union of Evangelical Protestants is like the fountain flowing ever fresh and free from the rock, like the rainbow that combines the seven prismatic colours into one glorious arch of promise, spanning the heavens; the old ocean's unfettered flow as its waves rush in all their majesty and might, distinct as the billows but one as the sea."

You observe that when the beauties of the existing state of things are to be unfolded, a convenient refuge is found in tropical speech. This is very excellent for rhetorical purposes, but not very convincing in argument. Many take their stand on the general issue of human nature, and their usual formula for commencing the apologetic utterance is, "as human nature is at present constituted."

If the present constitution of human nature is wrong in this or in anything else, it is the office of the truth to find a remedy for the wrong, not to take refuge behind it. There are others who confuse the notions of union and uniformity, and when they have proved that uniformity is neither possible nor desirable, they fondly imagine that they have made a plea for the existing divisions. Apart altogether from the question

as to the degree of uniformity which is desirable, it is patent to everyone familiar with the Churches of today that there is no lack of liberty and ample scope for individuality, and any united Church of the future would certainly not curtail this liberty.

We do not need the aid of any figures of speech in relating the evils of the present state of things. There is

I. Waste. In this city we have overdone church-building, just as we have overdone banking and certain kinds of business, and if our churches have not gone to the wall (and some of them have had a very narrow escape), like mercantile concerns in these trying years, so much the more to the credit of the energy and thrift of the Christian men who manage their secular affairs, and also to the credit of the zeal of those who, whether ministers or office-bearers, have had to do with the spiritual side of the Church life; but the fact remains that we are over-churched, and while the heathen, for whom we pray, have not one church to a hundred thousand souls, we have one to every seven or eight hundred inhabitants who are professedly Protestant. But we must go into our smaller towns and villages if we would see waste reigning in the name of Christ. There are many townships and villages of from five hundred to a thousand inhabitants where two, three and sometimes four denominations are struggling for existence. We might have patience if the struggle were to result in the survival of the fittest, but the question of survival depends largely upon the support received from the home mission funds of their respective Churches. Granted, there is kindness in taking to those thinly settled districts that form of service which they have learned to prefer; granted that if we do not nurse the beginning of the feeble enterprises the strong Church would never grow up; is there no way in which the Home Mission Committees of the several Churches could meet and by friendly intercourse seek to prevent waste?

II. Jealousy and Illfeeling. You subject human nature to a good deal of a strain when you place four churches in a small town where one or two would afford ample accommodation for all the people. The grace of God does a great deal for men, but we cannot expect it never to fail us when we, with open eyes, lead ourselves into temptation. It is bad for the ministers in these localities, and it is worse for the people. It has come to this that certain districts gravely canvass the different denominations to find out which one will do most for them. Party strife is encouraged. I have met men who took credit to themselves for not going near the Methodist service, though there was no Presbyterian service in the neighbourhood. A minister in an Episcopal Synod lamented, in the presence of reporters, in a public speech, that a certain place, not a hundred miles from this city, was without the means of grace; well knowing that while there was no Episcopal church there, a Presbyterian and a Methodist church were there with a pastor in each.

III. There is weakness in missionary effort. Our foreign missionaries have usually more sense than the home committees, from whom they receive their instructions. I do not mean more good sense in general, but more sense in this matter of union, and so they fraternize abroad in a way which we at home do not always appreciate. But even in the mission field there is waste of energy, and a fatal weakness in our divisions, for they are a stumblingblock to the heathen. We hear little about this in our missionary records. No one wants to confess it too much, but it is a fact nevertheless. In all this, my friends, I do not care to prove the Presbyterian Church to be either better or worse than her neighbours.

IV. There is the greatest evil of all, the prayer of our Lord unanswered. On the eve of His passion He prayed for the oneness of His own, and it has not come yet. The Holy Catholic Church has always been a reality because there is an invisible Church of the redeemed whose names are written in heaven. But the Holy Catholic Church can be what it has not been for fourteen centuries, a visible fact, and institution on earth. Our blessed Lord did not pray for the impossible.

The very divisions in Protestantism are evidences of its freedom and vitality. But a more mature freedom and a larger life would heal the divisions which, in their infancy they made.

SIGNS OF THE TIMES.

The reproach of this disunion is not suffered to be-

come silent. The Church of Rome, forgetting her own historic divisions and dissensions, tells us that the only way out of our difficulty is to return to the bosom of the true Church, that is herself. But then the Greek Church could, with equal force, extend a similar invitation, and the promise of unity becomes a fiction. Nevertheless, the superficial unity of the Roman Church has great weight as a popular argument, more especially as, in the west, many of us forget the very existence of that Oriental Church with which we never come in contact.

On the other hand we are attacked by the philosophers. By the "Index" and in other ways the Church of Rome fulminates against the sceptical philosophy of the day, whereas the Protestant Churches do not take much notice of them in an official way. The philosophers seem to resent this being let alone, or they dread the silence of Protestantism more than the denunciations of Rome, for it is their fashion to make their more bitter attacks on Protestantism. Mr. Huxley comes all the way to New York to have his little sneer at the Bible, and Mr. Harrison, the best known of living Positivists, with evident satisfaction, asks this question, "Nay, which is the Protestant Church amidst a thousand querulous sects?" This question introduces four or five paragraphs of virulent abuse; abuse so extravagant that it defeats itself; but the query is a pertinent one none the less.

Protestantism is feeling the disgrace of its divisions. The Evangelical Alliance, and the great representative gatherings which, for lack of a better name, we call Pan-Anglican, Pan-Presbyterian, and so forth, are evidences of this.

Three months ago the Archbishop of Canterbury in the visitation of his diocese delivered his usual charge to the clergy. These Episcopal charges have all the force of a manifesto, and the remarks made on this occasion by the highest dignitary of the Church are unusually significant. After speaking in kindly terms looking to union with Episcopal and non-Episcopal continental Churches, he thus continues:

THE NONCONFORMISTS.

"The boundaries of separation, then, between us and the Continental Protestants who hold fast by the fundamentals of the Gospel fade to an indistinct line; and shall we not, from our necessary connection with these, learn many lessons to guide us in our dealings with our Nonconforming brethren at home and their representatives in the United States of America? In fact, it will be our own fault if all the Protestant communities throughout the world, Episcopal and non-Episcopal, do not feel that their cause is indissolubly united with ours. At home, important questions of policy may keep us apart. Certainly it is our duty to resist all efforts for subverting the National constitution of our Church, which makes it the authorized teacher of all our people and the mouthpiece through which our common Christianity speaks in all our public acts as a State. Also, it is impossible to have a near union of worship and teaching with those who altogether repudiate our forms of prayer and of Church government, and look upon many of the statements made by our Church as superstitious and ungodly. But not the less is it our duty, where we can, to cultivate friendly relations with them and draw them to us by the manifestation of a real Christian spirit, while we look out for occasions in which, notwithstanding our differences, we may act together for the spiritual good of the nations. The Church of Christ throughout the world would, it must be remembered, be deprived of a large proportion of its worshippers if we left out of sight our Christian brotherhood, non-Episcopal congregations at home, and the overwhelming mass of such congregations in the United States of America. Thus, I trust, we English Churchmen are learning more and more to realize once again that great idea which was so powerful of old to stir men's hearts and make them help each other—that there is a vast community, cemented by their faith and principle, which, amid all national and other special differences, joins together the whole body of those who worship God in Christ."

Coming nearer home, at the meeting of the Episcopal Synod in this city in September last, the Rev. Canon Carmichael, so well and favourably known to most of us, preached the opening sermon. It was a most brilliant plea for union among the various Protestant denominations, and in closing he called upon the Episcopal Church to take the initiative in bringing about the oneness for which the Saviour prayed.

At a subsequent session of the Synod the following resolution was moved by Rev. J. Langtry and carried:

"That the Synod having regard to the needs of the mission field and the present aspect of the Christian world, cannot separate without expressing its strong conviction of the great dangers to which Christianity throughout the world is exposed by its unhappy divisions, and without inviting and entreating Christians everywhere to yearn and pray for the restoration of unity to the real Body of Christ. And further, this Synod hereby requests the several bishops of this ecclesiastical Province, either by themselves, or with such assistance as they may call to their aid, to press this subject upon the consideration of the various Christian bodies around us, and to invite communication on this subject, either with the individual members or representatives of

those bodies, with a view to promote agreement in the truth and the restoration of outward unity to the Church of Christ, that the world may see it and believe."

It remains to be seen what fruit will come from this motion. Let the immediate result be what it may, we hail the spirit of the resolution.

At the recent Presbyterian Council at Philadelphia prominence was given to the catholicity of the Presbyterian Church, and catholicity abhors isolation and looks to union and unity. Such are a few of the signs of the times. We take courage, but it is not sufficient to stand still, and wait for, and watch the stately goings of Providence. Every denomination as such, and every individual Christian as such, has the weight of influence either for or against union.

AIDS TO UNION.

The first is official action something in the spirit of that which is contemplated by Mr. Langtry's resolution. Why should not each Protestant denomination have a small committee of outlook and of work in this direction. Inter-denominational comity is a department of Christian ethics which has not always been studied as it should have been. If we cannot get union in all things we might ere long secure it in one or two things. When the ten years' negotiations for union between the Free and United Presbyterian Churches of Scotland failed, one good thing was secured in the mutual eligibility which made it possible to call ministers from a charge in the one denomination to a congregation in the other.

Is it not possible to have, in addition to official efforts towards a better understanding, social clubs of ministers or laymen, or both whose special work it shall be not to magnify differences by mere debate, nor to ignore them by silence, but by friendly conference to discover the present extent of the common ground, and the concessions which, in the present stage of knowledge and feeling, it is possible for each party to make.

Union can never come without mutual concession on the part of all the denominations. Some of the many existing divisions, nay, most of them were heroic in their origin. Some of them sprang into being in protest against oppression. Others went forth as the champions and apostles of what they fondly believed to be purer doctrines—yea, the very truth as opposed to error.

At the beginnings of many a division when Protestantism was yet young and untried, the founders of a sect and expounders of a system of doctrine, may have fondly imagined that they had got the dominant truth at last, and that it was only a question of time when theirs would be the one Church. The time for that has gone by, and even when Archbishop Lynch suggests, as he is reported to have done, that the only way to secure the union and unity for which men like Canon Carmichael and Mr. Langtry plead, is for all to go back to Rome, we regard it as more of a pleasantry on the Archbishop's part than a serious proposal, for he reads history, and he knows that there are great movements which may lag, or be eccentric in their forward motion, but they can never go backward. Episcopalians will never become Presbyterians, Presbyterians will never become Episcopalians. The Church of the future will find a platform on which they can join hands, and when that day comes the best and most essential in both will be preserved.

This demands intelligence. Ignorance sometimes belittles differences, but it sometimes magnifies them. The union that could be obtained by a generation rising up that did not know the historic differences between the Churches would be fraught with danger, and certainly of disruption. A true union must be based on intelligence and mutual respect. Learn the doctrinal and historical position of your own Church. Learn wherein it agrees with and wherein it differs from the faith and polity of other denominations. Separate the essential from the non-essential. Get the root forms away from the historical accretions. Let the dead bury their dead, but look out into the fair future and listen to the Saviour's prayer. Learn to be catholic in spirit, but do not mistake indifference for liberality. I have heard people very complacently enlarging on the profit, and so forth, with which they could worship here or there, when they were ignorant of the points at issue between the churches in question.

Proselytizing is to be deprecated. It can never end schism, but it can embitter the relations of sister Churches to each other, and retard the end of schism.

Above all, my friends, strive after personal holiness.

The nearer to Christ, the nearer to each other. He is the Rock of Ages in the midst of the sea of life. From every point of the compass they hasten to Him, and every step they take nearer to Him they draw so much nearer to each other. By-and-by we shall all get so near that we shall mingle with each other, and forget our shibboleths. Then shall we be what we are not now, "One in Christ Jesus." Then, "there shall be one fold and one Shepherd."

MISSION WORK ON THE CANADA PACIFIC RAILWAY.

The following interesting and racy account of Mr. McCannel's travels and labours during the past summer will be read with interest. The Home Mission Committee have endeavoured as far as possible to give Gospel ordinances to the men along the line of the Pacific Railway, and the labours of such men as Mr. Cameron, Mr. Russell, and Mr. McCannel, have been greatly blessed.

WILLIAM COCHRANE.

TO REV. WILLIAM COCHRANE, D.D.—I beg to submit a report of my missionary labours on the Canadian Pacific Railway during the past summer. I left Collingwood by the steamer "City of Owen Sound" on the last day of April, and arrived at Thunder Bay on the evening of 4th May. Thunder Cape and McKay's Mountain, rising to a height of 1,300 and 1,150 feet respectively above the water, were still white with the snow of the preceding winter. The bay was full of ice, sufficiently strong to bear the weight of several hundred men who walked ashore from the steamers "City of Winnipeg," "Quebec," and "Ontario," which we found fast in the ice, having arrived shortly before us. Next morning all four steamers set to work to force their way through the ice and succeeded, although the day was far spent. When this was accomplished I immediately reported to the Rev. Mr. McKerracher, who was to be my bishop for the summer. He was delighted that the Home Mission Committee had complied with his request to send a missionary to the railway. Owing to a smash-up on the railroad I was unable to proceed to my destination for a week. At last I got aboard the "Pullman" and proceeded to the end of the track. The "Pullman" is merely a box car divided into two compartments, one of which is reserved for the use of the contractors and any distinguished traveller (like your missionary) who happens to be going over the line. The rest of the passengers, in number about 200, were accommodated on the flat cars amongst the supplies for the road. Many of them, knowing from experience that they were going to a land where temperance principles are strictly enforced, armed themselves with bottles of whiskey to help them to bear the inconveniences of 150 miles journey into the wilderness on open cars. A last journey it proved to one of them for, moving about from one car to another while intoxicated, he fell between two cars and was killed. We reached the end of the track at dusk. Twenty miles lower at the ballast pits my work was to begin. Making inquiries I found that my parish extended from the ballast pit at Martin station, 120 miles from Fort William, to Eagle River, 170 miles from Winnipeg. Thus my mission field was 110 miles long, but the breadth was not by any means proportionate to the length, being only sixty-six feet. In speaking of stations on the Canada Pacific Railway it must not be supposed that they are in, or in the immediate vicinity of, prosperous towns and villages and a well settled country. On the contrary, although sidings are put in for stations every ten miles, frequently there is no station house or indeed a house of any kind within twenty miles. The nearest settlement is that at Fort Francis between eighty and a hundred miles to the south, and Thunder Bay and Manitoba east and west, hundreds of miles away. To the north, with the exception of an occasional Hudson Bay post and a few wandering Indians, the nearest settlement is on the other side of the pole in the penal colony of Siberia. This is literally "the great lone land." Anywhere away from the portion of the road under construction, a person might travel hundreds of miles and see no living creature larger than a squirrel or a rabbit. The country is mostly covered with scrubby pines from one to six inches in diameter, and here and there a sprinkling of poplar and white birch. There is an endless succession of lakes, hills, rocks, and muskegs. Of all the material difficulties with which a missionary has to contend a muskeg is the worst. The best definition I can give of a muskeg is that it is a sea of

mud, partly covered by a rank growth of weeds, and having or not having a bottom according to circumstances. There is usually from six to eighteen inches of water on the surface, and as the ice in the large muskegs never wholly melts, the perspiring traveller is treated to a luxury denied in less favoured localities, viz. wading up to the knees in ice-cold water. It is not necessary here to admonish him to keep cool. It is much more important that he should be careful to keep above ground, as one careless step may send him floundering in the liquid mud. It is no easy matter for one to extricate himself, and indeed it is doubtful if it can be done at all independent of outside help. I know of one instance where the head only was all that was visible, and it was slowly but surely disappearing when a staff of engineers appeared on the scene and released the victim. Wherever there is any extra heavy work, such as rock cuts, there is quite a large village consisting of stores, boarding-houses, blacksmiths' shops, engineer's office, and sometimes a watchmaker's and a shoemaker's shops. These are built of small logs and covered with scoops, canvas, bush and sand, and in some instances with flour-barrel staves. The houses for the men are divided into three parts, the kitchen at one end, the sleeping room at the other, and the dining room in the centre. The roof is waterproof or otherwise, according to the material of which it is composed. I was always given what was considered the driest part of the room, and on the whole fared very well, although on one or two occasions the friendly aid of an umbrella and a waterproof coat was necessary to make the bed tenable. Services were usually held in the dining room, so that those who might not be disposed to attend would hear even if they remained in the sleeping room. The navvies are of all nations and forms of religious belief. They might almost be described in the language of Scripture as being "out of every nation under heaven." Roman Catholics and Protestants are about equally divided, the majority of the latter are Presbyterians. Father Baxter—a Jesuit priest—ministers to the spiritual wants of the former. The men as a rule were anxious to have the Gospel preached unto them, and regularly attended—Roman Catholics as well as Protestants. Owing to the distance I had to travel—all on foot—I could only hold two services a month in each of the different camps, and in some camps not that often. Men were coming and going continually, so that in many instances those to whom I preached when going up the line were all away, and their places supplied by new hands, when I returned. This being so, the result of my labours was not so evident as otherwise it might have been, but I trust that the seed sown has been carried away by many, to bring forth fruit in due season. I held altogether eighty services on the line. Once, twice or thrice on Sundays according to the part of the line I might happen to be on, and sometimes every night during the week. Every day was Sunday with me, and every evening some of the men were ready to attend service. There was some work done by certain parties on Sunday, but as the terms of contract expressly prohibit Sunday labour there is very little open desecration of that day. I heard, but little profanity, and, owing to the absence of intoxicating liquors, quarrelling and fighting are, in the strict sense of the term, unknown. A strictly prohibitory law is in force all along the line. Detectives on the two sections, A and B, are employed and paid by the Government and contractors. The good order prevailing on section A may be known from the fact that one policeman is sufficient, but he is worth at least half a dozen ordinary men. Conscientious in the discharge of his duties, and a stranger to fear, he makes it anything but a profitable place for whiskey pedlars to carry on their disreputable occupation successfully.

Large numbers of Swedes and French are employed on the work, and in consequence of my inability to converse with them in their native languages, and their ignorance of English, I have had some amusing encounters with them.

Human nature is here to be seen and studied in its simplicity. Men appear and act naturally in all their intercourse with each other. No society restrictions are around them, but they daily live face to face with nature, from which we may hope many of them shall rise to walk closely with nature's God.

My work was a peculiar one, but on the whole I have reason to think I spent a profitable summer. I am sure it was a pleasant summer to me, and it would have been still more so but for the myriads of mos-

quitoes and sand flies which made the day a torture and the night a season of terror. As might be expected in a country into which all supplies have to be brought hundreds of miles, everything required commands almost fabulous prices. Half way between Thunder Bay and Winnipeg hay is worth \$120 per ton, potatoes \$6 per bushel. The latter were, last May, sold for ten cents a piece. They were not then used as an article of food but as medicine. Two doctors attend to the bodily ailments of the men, and like the missionary, their quickest, best, and only way to pass up and down the line is on foot.

The best the district afforded was always at my disposal, whether pork and beans, a bed on the dining-room table, a drink of water out of a shovel, were freely given and thankfully accepted. My thanks are due to the contractors for their kindness shewn in many ways; also to the sub-contractors and engineers who endeavoured as far as possible to make my sojourn amongst them pleasant and agreeable.

Rev. D. McKerracher, of Prince Arthur's Landing, proved a true friend, and from his experience on the line, was an invaluable counsellor in everything pertaining to my work on the Canada Pacific Railway.

I left the line on the 2nd of October, having spent about five months in missionary labours there. I was paid the sum of \$430.15 subscribed by the sub-contractors, engineers, and workmen.

I trust that this report of my work in the service of the Church during the past summer may meet with your approval.

DONALD McCANNEL, *Missionary.*
Queen's College, Kingston, Nov. 10th, 1880.

A GENERAL SUSTENTATION FUND.

(Continued.)

This might be sufficient on this point. But as a comparison of the two systems, as worked out by these two Churches, will afford the opportunity of presenting information which may be useful to the Church here in deciding on her future action, I shall give a view of the two plans and their results. I do not think any advocate of a Sustentation Fund can object to my taking these two cases for comparison. In no instance could a scheme be started under more favourable circumstances than was the Free Church scheme. They had a clear field and no previous system to overturn, and their people were under the influence of tremendous enthusiasm—the organization for systematic giving to its support was perfect—the liberality manifested by many of her wealthy members toward it was an example to Christendom, and since that time, no scheme has ever been worked with greater energy or managed with greater wisdom. On the other hand the United Presbyterian Church is much less wealthy, its members generally being in humbler circumstances, and from its being the weaker Church, its congregations in thinly peopled districts are apt to be feebler.

Let us then compare the working of the two, and as they carry on their operations on parallel lines, the comparison is not very difficult. (1) Both have the same minimum aimed at, £200. (2) Both adopt the lower sum of £160 as the first stage towards this goal. In the United Presbyterian this is fixed as the sum to which, in all ordinary cases, congregations are to be supplemented. In the Free Church all ministers upon the platform of equal dividend receive that amount. It is a common idea that all settled ministers of the body are on this basis. This is a mistake into which I am amazed that Mr. McLeod should fall. He says, "At last, twenty-nine years after the Disruption, the equal dividend of £150 was reached for every minister of the Free Church." A glance at a Sustentation Fund report might shew any person that this only applied to the ministers on the platform of equal dividend, and that a good proportion of her ministers are not in that position. A considerable number of congregations receive only what they pay in, or that amount with a grant additional, on a plan similar to a supplementing fund. In the year 1872, to which Mr. McLeod refers, the whole number of ministers was 957, of whom only 778 received the equal dividend. (3) Over the rate of £160 both give grants, known as surplus grants, aiming at £200 as the whole yearly stipend, and both give on the same principle, viz.: according to the average contribution per member of the congregation. In the Free Church there are two rates, 10s. per member, and 7s. 6d. In the year 1878 those contributing at the former rate

received £40, and those at the latter £20. If, under the last rate, the ministers received only the £160. In the United Presbyterian Church the rates are 14s., 12s. and 10s. per member, the ministers of congregations (except in Orkney and Shetland) contributing less than the lowest of these rates, receiving only the £160 to which they are supplemented. The highest of these classes has, since the year 1876, received £40, making the whole stipend £200, and the others in proportion.

It may be observed that notwithstanding the depression of trade, so largely affecting the working classes, who compose the larger proportion of the membership of the United Presbyterian Church, she has been able, during every year since 1876, to keep the stipend in the highest class of aid-receiving congregations, up to £200. In the Free Church this was attained only in the one year (1878), in 1879 the amount received by ministers entitled to surplus grants, being respectively, £190 and £175, and this year, £182 and £171. It will thus be seen how much better the United Presbyterian scheme stood the pressure of the times. But that I may not appear to take any advantage of temporary circumstances, I shall count the Free Church as if her ministers had actually kept up to the level of 1878, and those who received £182, as if they had received the £200, and those who received £171 as if they had received the £180. Conceding this, and premising that there are 1,000 congregations, and 1,094 ministers of the Free Church, and 550 congregations of the United Presbyterian Church, how do the two schemes stand as to results?

1. In the Free Church there are 192 ministers not on the platform of equal dividend. Of these, however, fifty four are retired or invalid, leaving 138 pastors in active service in that position. Of these, however, forty receive from the amount paid by their congregations, or from them with grants in addition from the sustentation fund, up to £160, and a few were cases of settlement or death during the year, where the rate is not given, so that the number not receiving £160, will be reduced to about ninety, or nine per cent. of the whole. In the United Presbyterian Church only three ministers are reported under £160, but as there are four not reported, we will add them, making at the utmost seven, or a little more than one per cent., in that position.

2. Of those who receive only £160 there were in the Free Church 178, including those on for part of the year. In the United Presbyterian Church there were only five from £160 to £170, and only seven between £170 and £180, or twelve in all between £160 and £180, or a little over two per cent.

3. In the Free Church, of those who ought to have received £180, there are 126, or twelve per cent. In the United Presbyterian Church, of those actually receiving £180, but not £190, there are five, and of those receiving between £190 and £200 there are forty-five, or fifty between £180 and £190, or nine per cent.

4. Of those who would have received £200 had the funds admitted, and those who, by supplements from their congregations, received that amount, there were in the Free Church, 639, or sixty per cent. Of those who actually received £200 there were, in the United Presbyterian Church, 463, or eighty-four per cent. As we have made such a liberal allowance for the diminution of the Free Church fund, from hard times, we might include with these last those receiving from £190 upwards, as a number receive £179 10s., and but for the state of trade would, in all likelihood, have reached the £200. Thus the actual result is, that while in the Free Church only sixty per cent. of their ministers receive from £180 upward, ninety per cent. of the United Presbyterian Church receive from £190 upward.

We must add that while this result has been reached in the Free Church only through great exertions, by means of repeated visitation of Presbyteries and congregations, in the other it has been achieved so quietly that Mr. McLeod seems to have been in a state of the most profound ignorance of its existence. Further it is to be noted, that while the United Presbyterian Church, the weakest of the three Presbyterian Churches of Scotland, has been doing so well for her ministry, she has been doing for Foreign Missions more than either of the others. Professor Christlieb, in his review of Protestant Missions, gives the United Presbyterian Church the first place in Foreign Mission work, excepting only the Moravians. That she has at the same time done so well for her

ministry at home may teach our Church a lesson that efficient missions to the heathen will not hinder home work.

There is another view of this subject, which ought to be considered. In the conferences on union between these two bodies the working of the schemes of the two Churches was carefully considered, when it was found that while under the sustentation scheme some of the wealthier congregations of the Free Church had shewn a liberality superior to that of any congregations of the other bodies, on the other hand, the smaller and medium sized congregations of the United Presbyterian Church shewed a much higher standard of giving than those of the same strength in the Free Church. This appears in the fact that last year, of the 1,000 congregations of the latter, only 292 were self-sustaining, leaving 708, or seventy per cent., which were non-sustaining. In other words, nearly three-fourths of the congregations are hanging on to the skirts of the other fourth, even counting as self-sustaining all from £160 upward, who pay in as much as they take out. While in the United Presbyterian Church, of 550 congregations only 234, or forty-two per cent., are not self-sustaining at the rate of £200, or at the rate of £160 only 160, or about thirty per cent. We might add that in the Free Church only 606 congregations pay £100, a less proportion than in the Presbyterian Church in Canada, while in the United Presbyterian Church 462, or eighty-four per cent., pay that amount.

The state of things in the Free Church, in this respect, was much worse in the early days of the fund, and it has only been by a good deal of legislation and persistent effort, that she has reached even her present position.

It may be said that many of the Free Church congregations are poor, but let us then compare the two as to the liberality of individual members. Every person who knows Scotland, knows that the members of the United Presbyterian Church are, man for man, less wealthy than those of the Free Church. Yet, how do they stand comparatively as to liberality? In the Free Church the rates of giving, required to participate in the surplus grant, are 7s. 6d. and 10s. per member. In the United Presbyterian Church the lowest is 10s. and the highest 14s. Yet, last year, in the Free Church 230 congregations did not pay at the rate of 7s. 6d. In the United Presbyterian Church there was not one below that amount. In the Free Church there were 356 which did not come up to the 10s. In the United Presbyterian Church there were only five, these being all in Orkney.

Or compare the operations of the two in the poorest part of Scotland, Orkney and Shetland. Last year the Free Church had fifteen congregations in Orkney and nine in Shetland. Of these only four of the former and one of the latter gave at the rate of 7s. 6d., and none at 10s. The United Presbyterian Church has fifteen congregations in Orkney and three in Shetland. Of these not one is under the rate of 7s. 6d., and only five in Orkney and none in Shetland are under 10s., one rising to 13s. 2d. A clergyman, who recently visited that quarter, assured us that from careful observation he was satisfied that the circumstances of the members of the Free Church were at least equal to those of the other. Then as to the general results. The Free Church has not in either a self-sustaining congregation at £160. The United Presbyterian Church has five at £200. In the Free Church no ministers there receive more than £160 altogether, and only some in Orkney and three in Shetland receive that. In the United Presbyterian Church seven receive £200 and upwards, and only one is as low as £170.

I by no means, however, wish it to be understood that I attribute these results altogether to the respective plans. On the contrary, I maintain that the success of either depends mainly on the energy with which it is worked, and the heartiness of the sympathy that can be enlisted in its support. Dr. Wilson, in giving in the Sustentation Fund report, at the last General Assembly, said, that some years ago the Free Church was in advance of all uncrowned Churches in regard to the support of the ministry, but that they were now surpassed by the United Presbyterian Church, and he urged that measures should be taken to reach a still more forward position. If this be done she may be again ahead. All I say in the meantime is, that the fact here shewn, that the poorest of the three Scottish Presbyterian Churches has under a supplementing scheme placed her ministry on

the highest level of support, disposes effectually, in the eyes of any who will see, of Mr. McLeod's statement, that "such a scheme would never command the liberality of the Church in a degree to make it a success."
 GEORGE PATTERSON.

OUR INDORE MISSION.

MR. EDITOR,—As one who feels an interest in our Indian Mission permit me to express my high appreciation of Miss Fairweather's letters, which appear in your columns from week to week. I think such a candid, straightforward statement of plans laid, with a detailed account of how they are executed, is calculated to increase the interest of your subscribers in the mission, and to open their hearts to contribute to the support of those missionaries who have sacrificed so much to bear glad tidings to perishing millions. With a climate so unhealthy, and obstacles to Christian work so great, who would not feel for them?

R. FLAWS.

Guelph, Nov. 13th, 1880.

HYMNS WITH MUSIC.

MR. EDITOR,—“Another subscriber,” in your issue of Oct. 29th, has expressed his views on this subject and “cannot see the need of music for the new Hymn Book at all.” That does not answer my query of the 15th ult., but causes me to lament on the state of musical matters in the Church, especially when a subscriber to your valuable paper denounces “uniformity” in tunes as “neither one thing nor the other.” I have been connected with church music and choirs for some years and have been taught that “uniformity” is required in tunes as well as in hymns, etc., that the one hundredth Psalm should be sung always and everywhere to Goudimel's time-honoured Old Hundredth, and so in the case of many other psalms and hymns.

If it is “important and practicable” to have “uniformity” in the hymns throughout the Church in Canada so that Presbyterians may become familiar with the hymnology of the Church, much more is “uniformity” required in the music, that these psalms and hymns may be sung throughout the land in an intelligent and hearty manner, not “neither one way or another.” In glancing through the hymnal there are about forty hymns of a very peculiar metre; to a number of these only certain tunes are appropriate, written in many cases expressly for the hymn, while to Numbers 17, 20, 55, 183, 216, 329, no tunes adapted to the metre have come to my notice. Accordingly, to render the various hymns in the new book, the following works will have to be procured: “Brown's Robertson's Tunes” or the “Scottish Psalter,” “The English Presbyterian Hymn Book,” “Hymns, Ancient and Modern,” “Moody and Sankey's Gospel Hymn Book,” besides manuscript and arrangement for Te Deum, etc., hence if at one service Numbers 121, 200, 89 and 348 are announced four different works will have to be used by choir and congregation, and if “left to the choice” of the latter, the choir, as is often the case, will alone be heard. Thus the worship of praise in the sanctuary will be hindered, and congregational singing, so much desired, will be frustrated.

I thank you for the space in your columns, and hope some Committee member will enlighten us on the matter.

SUBSCRIBER

Brantford, Nov. 9th, 1880.

THE Rev. Dr. Graham returned from the Council at Philadelphia, and a few days afterwards was inducted into the Barbour Professorship in the Presbyterian College of London.

A YOUNG lady, who got up a club last year for THE PRESBYTERIAN, says she'll do very much better for 1881. She thinks our Premium List “just about as complete as it possibly can be.” Nearly every one will find something in it to suit them.

PROFESSOR CHRISTLIEB estimates the number of Protestant Christians now living who have been rescued from heathenism at 1,670,000, of whom 470,000 belong to Africa, including Madagascar, 450,000 to India and Burmah, 310,000 to West Indies, 300,000 to South Sea Islands, 90,000 to Indian Archipelago, and 50,000 to China and Japan. As these figures must have been gathered from reports of two or three years ago, the total is doubtless considerably increased now, and may perhaps be set down at 1,750,000. It is noticeable that much the larger part, or about one million, are islanders.

PASTOR AND PEOPLE.

AT THE CHURCH DOOR.

The bell now rings for evensong,
 Full toned and sweet;
 And seems with angel voice to say,
 “Come, come, ye sons of men, and pay
 Your worship meet.”

Here let me leave the world behind,
 With all its care;
 Lay down a while my weary load,
 E'en at the gates of this abode
 Of peace and prayer.

Here let me keep my foot aright,
 And pure my heart;
 Put on humility—for near
 Is One who reads my soul most clear
 In every part.

Here let me ask of Him who said,
 “I am the Door,”
 That I through Him may entrance find,
 And e'er dispose my heart and mind
 To love Him more.

PROTESTANT WORK IN ITALY.

The Rev. Auguste Meille, of Florence, gives in the September number of the “Catholic Presbyterian,” some interesting items about Protestant work in Italy. When Dr. Somerville entered upon his late preaching tour in that country, he was received, says Mr. Meille, with a good deal of misgiving by the resident Protestant ministers. They deemed it a very dangerous experiment to preach the Gospel from the same planks on which the most scurrilous plays are often performed, and in Florence the ministers without exception were all opposed to his going into a theatre. But Mr. Meille adds that the Doctor has a will of his own, and that he is bound to acknowledge that “the most splendid success has crowned his noble efforts.” Night after night the largest theatre in Florence was crowded to suffocation, and several times, despite entreaties to the contrary, the good Doctor and his assistants were greeted with rounds of applause. Mr. Meille heard a workman going away from one of the meetings remark to his wife, “You see, our priests have turned the churches into theatres; these gentlemen are trying to turn the theatres into churches; and I wish they may succeed.”

The preaching of Dr. Somerville was entirely uncontroversial. “The fact is,” says the writer, “he had in view, not Roman Catholics, but sinners, and was announcing to them the simple message of salvation with all the earnestness of an apostle of Christ.”

After Florence, Dr. Somerville visited Naples, Rome, Palermo, and Leghorn, and only in Palermo and Leghorn did he meet with any discourtesy.

At the close of the session of the Theological School in Florence for 1879-80, Mr. Meille states that the unprecedented number of twenty-four students presented themselves before the Board of Examiners for the degree of licentiate. Many trembled when they saw this Waldensian school leave its home in the mountains in 1860, and move 400 miles away to settle down in the very centre of the Roman Catholic population of Tuscany. But these fears have proved to have been all groundless. Scores of students have passed through the college since then, and a goodly band of well prepared and earnest ministers and evangelists have been sent forth for the native Church in the valleys, and for its mission-fields in Italy.

Speaking of the Sunday schools in Florence, we are told that the first was opened by the Rev. Mr. Appia in 1861, with three children. When Dr. Somerville addressed the children of the Sunday schools during his late visit, the largest of the evangelical churches in the city was too small to contain them. Subsequently permission was obtained to take them on an excursion through the beautiful grounds of the royal villa of Castello, six miles from Florence, and the train which took them out carried on that day 1,072 persons, including the children and teachers and their friends.

THE SUNNY HOME.

I know of a room where sunshine lingers, and there is a breath of summer and mignonette in the air whenever I think of it. There a tired man comes home and throws off overcoat and hat without looking to see what becomes of them. There is a broad table in the light, strewn with papers and magazines, woman's work, with a litter of rose leaves dropping over them from a central vase. There is a wide sofa of the days

of the Georges, fresh covered in chints, with ferns and harebells for patterns, and a tired man goes down there with a great ruffled pillow under his shoulders, and opens parcels and letters, dropping them on the floor, most natural place for them. A girl has been painting, and her water-colours and papers lie on a side table, just as she left them to rush for an impromptu ride. I have never been able to discover any disarrangement of the household economy by this flight. Somebody left a shawl on a chair. There will be nothing said about it at breakfast next morning.

There are no laws here against playing with the curtain tassels, no regulations as to how often the snowy curtains may be put up or left down. They do not last the season out, crisp and speckless as the neighbours do across the way, but the only consequence is they are oftener new and clean. There is nothing very fine about this house, but things are renewed oftener and look brighter than they do in other houses. The chairs have no particular places, and anybody feels as liberty to draw the sofa out when it pleases him. There is no primness about the place. If there is grass on the lawn, it is meant to be walked on, and the geraniums are fondled and petted and caressed as if they were children. Do you know there is a magnetism in green leaves and growing flowers derived from the earth's heart, that makes it good to handle and feel them? This house is known as the place where one dares to breakfast. There is no ceremony of waiting. Coffee and cakes are put where they will be hot; the table is cleared to suit the housekeeper's convenience, and a small one set for the late comer.

Nobody lies awake at night till the light ceases to shine under your chamber door, if you want to sit up and read a volume through. There is an unwritten law of convenience for the household which regulates better than any Code Napoleonic. And the benefit of allowing people to be a law unto themselves is, that they are much better natured about it when do obey. There is indulgence and repose in this lovely home, and a great deal of time for things which most people cut short—an hour's play with the children, “a right down” good chat with a neighbour, a day of letter-writing once a fortnight. Disorder does not imply dust or soil of any kind. It does not include shabbiness or mean chaos. It means “leave to be”—in most cases, thinking of people more than things. Order is simply harmony of a few notes. Disorder is the flowering, branching melody of one theme—and that theme, individuality.—*Southern Churchman.*

THE CERTAINTY OF THE GOSPEL.

The firmest thing in the universe is that cross on which the world's Redeemer was crucified. Though shadows and gloom gathered around that scene of suffering, yet the suffering has passed, and all gloom and darkness have passed with it, and higher and brighter than the sun, shines forth the transfigured face of our ascended Lord. No eclipse will ever shadow this effulgent truth: “Whoso believeth in Me shall have eternal life, and I will raise him up at the last day.” We come to-day unto the cross of Christ, and lay our hands on His eternal strength. Thousands before us have done it, and found rest. Tremulous age has trusted here, and lost its weakness. Penitence has resorted here, and found its confidence. Suffering has fled here for help, and discovered its strength. Ten thousand times ten thousand and thousands of thousands, when passing through the prostration and mystery of death, have turned an eye, and put forth a hand, to the cross of Him who was lifted up to draw all men unto Him, and smiles of confidence have driven away the shadows of the grave. Come to-day, and lay your hand upon the cross and say, “I know whom I have believed, and that He is able to keep that I have committed unto Him against that day.” Stand by the cross, and leaning upon its strength, exclaim, “I am persuaded that neither death, nor life . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”—*Rev. Wm. Adams, D.D.*

We do not know of an easier method to secure a combination dinner and breakfast set than by getting up a club of forty-five names, at \$1.50 each, for THE PRESBYTERIAN. This set consists of eighty pieces; each piece is neatly painted. This club can readily be got up in almost any country congregation.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 3 JORDAN ST. TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, NOVEMBER 26, 1880.

Friends are referred to page 894 of this issue for our detailed premium list. Let a club be started at once in every congregation where no movement has yet been made. Premium engraving to every subscriber.

SEVERAL communications and news items unavoidably crowded out. They will appear as soon as possible.

BETTING AND BOATING.

THE betting over the late boat race has been simply enormous, while its demoralizing influences can scarcely be exaggerated. The mania has infected all classes, and will in all likelihood issue at no distant day in the moral and financial ruin of many, both old and young. It is said that not a few in Toronto would have been utterly beggared if the issue of the race had been different from what it was. Surely all this cannot be contemplated by any lover of his country without anxiety, if not positive alarm. The weak, yet vehement, defences and apologies for it all is perhaps the saddest and most significant feature of the whole thing. Men from whom better things might have been expected protest that it was all right; that people *will* bet, and that they might just as well do so over a boat race as over anything else. All such foolish inconsequential talk has no doubt been discounted long ago, but it still turns up, telling its own story, and exercising its appropriate and most injurious influences. Had Hanlan lost, though with as much honesty if not so much honour as he now enjoys, would he have been treated with equal respect, if not enthusiasm? We more than doubt it. To a large extent the whole thing has been based on betting, and the favourable issue of the contest, with the substantial *et ceteras* to be had on settlement day, helped wonderfully, perhaps chiefly, to swell the chorus and give intensity and volume to the cheers. Not by such things is it that Canada is to be made either great, prosperous, or celebrated.

PRIVATE MORALITY AND PUBLIC CRITICISM.

A FEW days ago the "Mail" issued the following attack on private immorality in public characters and the becoming attitude which all ought to assume in admiring such public performers while ignoring their notorious through "private" wanderings from virtue:—

"A great deal of irrelevant gossip has been indulged in as to Bernhard's alleged moral lapses, and we have had considerable cheap sermonizing on the same score. All this has nothing to do with her artistic merits or demerits. She does not come here to teach morality or set herself up as an example of purity. If she did, criticism of her private life would be in order; but as her mission is simply as an actress and nothing more, as an actress let her be judged. If the moral test is to be applied in any case to those public characters whose object is merely to entertain and amuse, consistency would demand that it should be applied to all, and the most truculent of the self-constituted censors has not proposed to carry out such a sweeping reform as that would involve."

We suppose there is no appeal from this infallible verdict, and no possibility of escape from annihilation in the event of one being foolhardy enough to be sceptical as to its wisdom, and bold enough to give such scepticism utterance. Yet, at the risk of being operated on—*naso adunco*—or fairly obliterated for all coming time, by a "snowy sneer" from the supremely cultivated and accomplished, we must put in a caveat against such teaching even though we be on this account pitted for our tasteless "irrelevancy" in statement and pilloried for our corresponding "truculence" in fault-finding. We, for our part, utterly repudiate the idea that in the estimate formed of, or in the treatment meted out to, public persons, whether these claim authority, commendation or pecuniary re-

ward, as something due to their intellectual gifts, their sweetness and compass of voice, their power of muscle or their lightness of heel, the public to whom the appeal is made has no right to take any notice of their private characters when estimating the amount of their desert, and settling the kind and character of their public reward. This is, on the contrary, a principle which, we affirm, cannot be carried out to its legitimate consequences without introducing confusion into all our ideas of right and wrong, condoning the most abominable offences, ignoring the most infamous of all possible facts, and practically endorsing the most flagitious of lives. It would whitewash Nero, rehabilitate Herod, canonize some of the most notoriously immoral, and all but deny not a few of the vilest of the sons and daughters of men. It would put drunkards in our seats of justice, if they only kept sober on the bench, and rolled in the mud and blasphemed to their hearts' content, strictly in their "private" capacity. It would exalt to public honour and power the intellectually vigorous, though they were notoriously and ostentatiously moral lepers. It would give debauchees the place of honour in our country's councils, seducers the guardianship of our country's morals, and blacklegs and blackguards, when intellectually competent, the guidance and instruction of our country's youth. It would put decency out of court, silence as an impertinence the verdict of public opinion in favour of purity of morals and propriety of life; make personal virtue a jest, and personal honour a dream. When stolid dullness that affects to be cultured, or vulgar preface that is sorely anxious to be thought refined, gives forth the verdict that a great artiste or a sublime genius has burst upon the world and that, therefore, all who would in any measure be thought æsthetic must bow the knee and worship, though the artiste be as common as the public road and the "genius" as morally foul as he can possibly be represented, it is about time that some plain words, in quite intelligible Saxon, were spoken on the other side.

It is one thing to be poking censoriously into all the unknown and secret details of private life and a very different thing to pass righteous judgment and condemnation on ostentatious wickedness that glories in its shame, or on defiant immorality that knows not how to blush. When do personal, private actions become public property, or legitimate subjects for public criticism? Charles II. was never sued for adultery, and we are not aware that George IV. was ever fined for seduction. The orgies of Louis XV. were all "private." Nell Gwynne was simply a pretty actress, and what Mrs. Jordan was off the stage was nobody's business! So it seems public moral opinion is quite a mistake—public moral indignation simply an unnecessary expenditure of nervous force. Harlots are "decent" gentlewomen that live by the prick of their needles, and police raids are but the unwarrantable results of very censorious judging! Have we got this length in the new avatar of culture, charity, sweetness and light, which is to supplant Christianity and bring in the true golden age? It would seem so. A true artist may have a harem as large as his taste or resources can command. What although? That is a mere private peculiarity with which the public has nothing to do. If it spoiled his voice or marred his acting it might need condemnation. But as it is, whose business is it but his own? An *artiste* may have as many "accidents" as she has a mind to. She may lead about any number of little "specimens" every one of whom might be justly styled and gaily introduced as *nullius filius*, and may laugh to scorn all the old-fashioned whims about maidenly reserve or matronly virtue. What although? Does she sing the less divinely? Does she paint the less correctly? Does she shew any smaller amount "of the lava-like temperament of strange exotic genius," or is to the slightest extent "less potent to light in human hearts, the spark of aspiration that makes humanity godlike and so redeems the commonness of the mortal world?" Then fault might be found. But that she merely takes peculiar views of family life or woman's mission! Pshaw! what has anybody got to do with all that? It is but the petulance or prettiness of genius with which there is no more reason to find fault than with the artless movements of a child, or the fantastic gambols of a monkey.

All such talk, and all such laying down of law may be very fine and very "cultured," but Canada has not as yet got to that state of perfection which admires it. She is still somewhat rough and democratic; is

still in love with the old-fashioned virtues of decency and decorum, has still some regard for marriage, and even fancies that there are worse things than modesty, whether in those who profess to instruct or only affect to amuse. Yes, and we hope she will long keep to her old-fashioned notions; aye, even at the risk of her barbarism being pitted and her treatment of the cultivated immoral being denounced as "shockingly" "bad form," and as proof of a very neglected education. If we are to have a re-enactment of the hideous immorality of the "Blessed Restoration," or to witness another exhibition of all that was thought fashionable and becoming in the times of the Regency, why so be it. But if this is to be the upshot of all our present discussions, and if the "philosophy of dirt" is again to issue in the gospel of whoredom and the morality of the stews, it is full time that all who love Christian morals in theory and practice should gird themselves for the conflict, and make it abundantly evident that they are not ashamed either of the side they take or the morality they defend.

THE LATE DR. JOHN TAYLOR.

Last Sabbath evening the Rev. John M. King preached a sermon in connection with the death of the Rev. Dr. John Taylor, the first pastor of St. James' Square Presbyterian Church. We give the following concluding paragraphs which, we are sure, will be very interesting to a large number of our readers:—

You are already apprized of the event which has led me to select, as the subject of discourse this evening, the text which has been expounded, the death in Edinburgh, on the 30th of October, of the first pastor of this congregation. It is eminently proper that we who enjoyed his ministry, or who have entered into his labours, should on this occasion recall his work, bear testimony to his excellencies, and offer our thanksgivings to God for the long life granted to His servant, and for its calm and peaceful end.

The departed was born in 1801, at Overshiels, near Stow, in the county of Midlothian. His father was an elder in the Secession congregation of Stow, as his grandfather and great-grandfather had been elders in the neighbouring congregation of Fair. He was thus descended in the unbroken line of a godly ancestry, as has been so often the case with those who have occupied positions of honour and of influence in the Church of Christ. He received his literary education at Dalkeith school and Edinburgh University. In 1819 he entered the Divinity Hall of the Secession Church, which then met at Selkirk, and was taught by Dr. Lawson, a man widely famed in his day for the greatness of his learning, the simplicity of his manners, and the depth of his piety; at once the sage and the saint of the border land of Scotland seventy years ago, and the traditions of whose learning and worth are still treasured in many a Scottish home. The session in which your first pastor entered the Divinity Hall was the last in which it was taught by Dr. Lawson, and he used to say that his name was the last which the aged and venerable teacher ever entered on his roll; and it may be added, that if not the very last of the Selkirk students to be removed from life, not more than two—possibly only one—of the number survive him. He completed his Theological education under Dr. Dick, and was licensed to preach the Gospel in 1825 or 1826. During his attendance at the Divinity Hall he studied medicine at Edinburgh, and took his degree of M.D., in 1824. The same University recognized his scholarly attainments by conferring on him the degree of D.D., in 1858.

In 1826 he received calls to the ministry from the congregations of Lockerby and Auchtermuchty, and the Synod, in virtue of a power which it then exercised, appointed him to the latter, over which he was ordained pastor on the 15th of August, 1827. He took, soon after his settlement, an active part in what was termed "the voluntary controversy," which was then coming into great prominence in Scotland; and a sermon which he preached at the ordination, in Cupar, of Mr. Roberston (who afterwards came to Montreal and soon after died), from the text "If a man desire the office of a bishop, he desireth a good work," was published under the title of "The Gospel Ministry as Instituted by Christ," as a contribution to the literature of that controversy.

Towards the end of 1851 he was, at the request of the Canadian Synod, appointed by the Mission Board of the United Presbyterian Church

of Scotland, to become Professor of Theology, as successor to Mr. Proudfoot, of London. He resigned his charge at Auchtermuchty in May, 1852, having laboured there with much acceptance for nearly twenty-five years. He came to Toronto in the month of June and entered on his work as Professor of Theology in the autumn of the same year, taking the entire charge of the Theological education of the candidates for the ministry in the United Presbyterian Church, and continuing to do so for the next ten years. For this work he was eminently fitted, and he performed it with great success and to the entire satisfaction of the Church. Many of his students are to-day filling important spheres in various parts of the Dominion and beyond it, and by all of them his memory is revered as that of an accomplished, honourable and painstaking teacher.

This congregation, under the name of the Second Congregation of the United Presbyterian Church, Toronto, was formed in 1853, and in November of that year he was inducted as its pastor. His position was far from being an easy or an enviable one. The congregation was small at the commencement; the circumstances of its members, as well as their numbers, made the erection of a place of worship a heavy enterprise. Times of severe and long continued depression came almost immediately after the completion of the building, and when a very large part of the expense had still to be met. The pastor's heart must often have all but failed him amid the struggle which followed, but he stuck to his post. He was happily strongly attached to the people, and they to him, and by their joint effort the most serious difficulties were overcome, so that when he resigned his charge, as he did in May, 1861, with the view of returning to Scotland, he left, not indeed a numerous but a united and zealous congregation, whose knowledge of divine truth and interest in the schemes of the Church has been greatly promoted by his preaching and example.

Having returned to Scotland he was inducted as pastor of the United Presbyterian congregation of Busby in April, 1863, and he continued in this pastorate until March, 1874, when, at seventy-three years of age, he withdrew from the active duties of the ministry. For the last six years he resided in Edinburgh, where he acted as an elder in the United Presbyterian congregation of Morningside; in that capacity, for a considerable portion of the time, teaching a Bible-class, visiting the sick, and taking the superintendence of one of the mission stations under the care of the congregation, preaching every Sabbath evening during the winter months.

It was his habit also, until a year ago, when his growing infirmity, or rather his failing voice, no longer admitted of such exertions, to visit every summer some vacant congregation and supply it for a month or six weeks. In this way his service of the Church which he so greatly loved, was prolonged almost to the end of his long life.

A little more than three months ago his health suddenly broke down. There was no pain, but such a degree of weakness as confined him almost entirely to his bed. It was evident to all that the silver cord was near being loosed. During the greater part of the time his mind was clear, and his interest in the work of the Church and of the congregation in which he was an elder continued unabated. Some shadows which had clouded his peace in the earlier stage of his illness passed away. At length, on the evening of the 30th November, he literally fell asleep. "He died, in a good old age, an old man and full of years."

The servant of Christ, a brief sketch of whose life I have placed before you, possessed a mind of great vigour, a wide range of knowledge, an accurate scholarship, and a rare power of clear, forceful, condensed expression. He was, as those of you who were his hearers well know, a singularly clear, sound, and instructive expositor of the Word of God. This was his most marked distinction. His preaching was almost wholly expository. The text needs no change to make suitable to his case, "Who spake unto you the Word of God." Men who loved the Word drew to him. Those, and there were many then, as there are many now, who wished, not instruction but excitement or entertainment, not food but condiments, passed him by. He could never have left himself as a minister of Christ to gratify their tastes. He was profoundly attached to the system of doctrine usually designated Evangelical, and not few nor small were the anxieties of his later years, respecting what seemed departures from it in the land, if not in

the Church, of his fathers. He was a man of great modesty, having an estimate of his own ability and influence greatly below that which any who knew him had formed. He was, under an occasionally cold exterior, a warm, obliging, and most courteous friend. And above all, he was a devout, humble, and consistent Christian; "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity;" "in doctrine, shewing uncorruptness, gravity, sincerity, sound speech that could not be condemned." "Ye are witnesses and God also, how holily and justly and unblameably he behaved himself among you that believe; as ye know how he exhorted and comforted and charged every one of you as a father doth his children, that ye would walk worthy of God who hath called you unto His kingdom and glory." When such a life comes to an end at the ripe age of fourscore years, it is not for us, hardly indeed for any, to mourn. His work was done. He has entered on his reward. Be it yours to give to his person and life a sacred and loving place in your memory, and to be followers of him, so far as he followed Christ. "Remember him who had the rule over you, who spoke unto you the Word of God, whose faith follow, considering the end of his conversation."

PRESBYTERY OF HAMILTON.—This court met on the 16th inst., Mr. McGuire Moderator. Present, twenty-two ministers and six elders. Mr. Bruce reported the action of the Assembly's Home Mission Committee on the applications made by the Presbytery. Communication was held with the Presbytery of Guelph regarding the opening of a preaching station, in connection with Killbride, at McRae's station, on the Credit Valley Railway. A call to Mr. T. Scouler, probationer, from Erskine Church, Hamilton, signed by fifty-two communicants and thirty-nine adherents, and promising a stipend of \$1,000, was sustained, and in view of Mr. Scouler's acceptance by letter, trials for ordination were appointed to be held in Central Church, on Tuesday, December 7th, at two p.m., and if these should be sustained, the ordination and induction to take place at seven p.m. of that day in Erskine Church. The next stated meeting, on the third Sabbath of January, was appointed to be held at Jarvis and the evening of that day is to be devoted to a conference on Sabbath school work. It was resolved to hold the annual conference on the State of Religion in Hamilton, on the 7th December, to be continued on the following day. Dr. James was appointed to open the conference. The Treasurer's accounts were audited. Mr. Chrystal gave in a carefully prepared and full report regarding statistics and finance, shewing that during the last year there has been considerable improvement throughout the bounds. A member of Presbytery was appointed to take charge specially of each of the several schemes, and returns made to them, viz.: Home Mission, Mr. Bruce; Foreign Missions, Mr. Lyle; French Evangelization, Mr. Chrystal; Colleges, Mr. Fletcher; Aged and Infirm Ministers' Fund, Dr. McDonald; Widows' and Orphans' Fund, Mr. Murray; Assembly, Synod, and Presbytery Funds, Mr. McGuire. Ministers were enjoined to exchange pulpits on some convenient Lord's day, when the circular already issued shall be read and the claims of the schemes of the Church shall be pressed upon the attention of the people, and sessions are required to report fulfilment of this injunction at the stated meeting of Presbytery in May. Arrears as reported were considered. The remit of the General Assembly on a Sustentation Fund was considered. Dr. McDonald gave notice that at next meeting he would move, "That as a first step towards ascertaining the feasibility of establishing a general sustentation fund, this Presbytery would recommend that the home mission work proper and the supplementing of weak congregations should have separate funds."—J. LAING, *Pres. Clerk.*

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: A member of St. Andrew's Church, Almonte, for Home Missions, \$4, also for Foreign Mission, \$2; a subscriber to THE PRESBYTERIAN at Welland, for Foreign Mission, China, \$4; a friend of Zenana Missions, for Foreign Missions, \$5; "Northern Advocate," County of Simcoe, for Home Missions, \$10, Foreign Mission, China, \$5, and French Evangelization, \$5; St. Andrew's Auxiliary of the Canadian Woman's Board of Missions, Foreign Mission, Formosa, \$18.80.

BOOKS AND MAGAZINES.

THE INTERNATIONAL REVIEW for November and December. (New York: A. S. Barnes & Co.)—We have so often commended the "International" that we have nothing to add to what we have already said, except to wish it all success.

OUR readers will have noticed an advertisement in our columns for a week or two past in reference to the publication of a *fac simile* of the celebrated National Covenant of Scotland, which was signed with so much enthusiasm by all classes of Scotchmen in 1638; some going the length of opening a vein and using their own blood instead of ink. This *fac simile* of that important document with the signatures of all the prominent men who supported the movement, is very neatly got up, and we have no doubt will be purchased by very many as an interesting memorial of stirring times, as well as of a great movement which has done much for the establishment of civil and religious liberty the world over.

LEISURE HOUR, SUNDAY AT HOME, BOY'S OWN PAPER, GIRL'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—The last monthly issues of these exceedingly readable and useful publications are quite equal to any which have gone before. It will be a happy day for Canada when such periodicals completely supplant the wretched trash—trash both intellectually and morally—which is so widely circulated through the length and breadth of the land. We are glad to understand that this is more and more the case, and that such publications as those of the Religious Tract Society are every year commanding a wider sale, and exercising a more and more potent and purifying influence. Our best wishes go with them.

HINTS FOR HOME READING. (New York: G. P. Putnam & Sons; Toronto: Hart & Rawlinson.)—This is really a very handy and a very useful volume. It is a series of chapters on books and their use, by various writers, including some very practical suggestions for the formation of a library, giving the names and the prices of the most desirable and important books which ought to be secured in making up a small library of 500 volumes, or one of a thousand or two. We can merely mention the titles of some of the chapters, but from these it will be seen how many useful hints may be had to guide individuals in the course of reading they ought to pursue, the books they ought to purchase, and the manner in which their reading may be turned to the best advantage. We have "What the People Read," "Why Young People Read Trash," "What to Read," "Plans of Reading," "The Choice of Books," "Hints for People who do not Read," etc. A great many people either don't read, or if they do, it is to very little purpose, simply because they don't know how to set about it. They have never received any advice on the subject, and have had no training, so that their efforts are often all but thrown away. Let them purchase such a book as this and they will find themselves greatly helped in the all important work of self improvement and of pleasant yet profitable recreation.

ON Sabbath, the 7th inst., the Rev. J. M. Aull preached his farewell address to his congregation in Innerkip. The occasion was one of deep feeling, and the parting words of the faithful pastor produced a marked effect, and will doubtless long be remembered by those present. The speaker himself was much affected. During the progress of his discourse it was evident that his emotion was controlled with great difficulty, and that the prospect of a speedy separation from his people was painful in the extreme. During his pastorate of ten years Mr. Aull has ever been faithful, fervent, and persuasive in winning souls—zealous in the cause of truth, fearless in his exposure and denunciation of error, and powerful in his exposition of the word of God. The Innerkip congregation regard his departure with feelings of universal regret, and cherish the hope that in Palmerston he may gain many warm friends, and that his labours there may be abundantly rewarded by the ingathering of many to be partakers of the glorious Gospel of the grace of God.

WE do not know of an easier method to secure a combination dinner and breakfast set than by getting up a club of forty-five names, at \$1.50 each, for THE PRESBYTERIAN. This set consists of eighty pieces; each piece is neatly painted. This club can readily be got up in almost any country congregation.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. F. ROE.

BOOK FIRST—CHAPTER V.—MUTUAL DISCOVERIES.

I must have slept for an hour or more, for when I awoke I saw through the window-lattice that the sun was declining in the west. Sleep had again proved better than all philosophy or medicine, for it had refreshed me and given something of the morning's elasticity.

I naturally indulged in a brief retrospect, conscious that while nothing had happened, since the croaking printer's remark, that I would care to print in the paper, experiences had occurred that touched me closer than would the news that all the Malays of Asia were running amuck. I felt as if thrown back on to my old life and work in precisely their old form. My expedition into the country and romance had been disappointing. It is true I had found rest and sleep, and for these I was grateful, "and with these staunch allies I can go on with my work, which I now believe is the best thing the world has for me. I shall go back to it to-morrow, well content, after this day's experience, to make it my mistress. The bare possibility of being yoked to such a woman as in fancy I have wooed and won to-day makes me shiver with inexpressible dread. Her obtuseness, combined with her microscopic surveillance, would drive me to the nearest madhouse I could find. The whole business of love-making and marriage involves too much risk to a man who, like myself, must use his wits as a sword to carve his fortunes. I've fought my way up alone so far, and may as well remain a free lance. The wealthy, and those who are content to plod, can go through life with a woman hanging on their arm. Rich I shall never be, and I'll die before I'll plod. My place is in the midst of the world's arena, where the forces that shall make the future are contending, and I propose to be an appreciable part of those forces. I shall go back the wiser and stronger for this day's folly, and infinitely better for its rest," and I marched down the moody stairway, feeling that I was not yet a crushed and broken man, and cherishing also a secret complacency that I had at last outgrown my leanings towards sentimentality.

As I approached the door of the wide, low-browed parlour, I saw Miss Warren reading a paper; a second later and my heart gave a bound; it was the journal of which I was the night-editor, and I greeted its familiar aspect as the face of an old friend in a foreign land. It was undoubtedly the number that had gone to press the night I had broken down, and I almost hoped to see some marks of the catastrophe in its columns. How could I beguile the coveted sheet from Mrs Warren's hands and steal away to a half-hour's seclusion?

"What! Miss Warren," I exclaimed, "reading a newspaper on Sunday?"

She looked at me a moment before replying, and then asked,

"Do you believe in a Providence?"

Thrown off my guard by the unexpected question, I answered,

"Assuredly; I am not quite ready to admit that I am a fool, even after all that has happened."

There was laughter in her eyes at once, but she asked innocently,

"What has happened?"

I suppose my colour rose a little, but I replied carelessly, "I have made some heavy blunders of late. You are adroit in stealing away from a weak position under a fire of questions, but your stratagem shall not succeed," I continued severely. "How can you explain the fact, too patent to be concealed, that here in good Mrs. Yocomb's house, and on a Sunday afternoon, you are reading a secular newspaper?"

"You have explained my conduct yourself," she said, assuming a fine surprise.

"I?"

"You, and most satisfactorily. You said you believed in a Providence. I have merely been reading what He has done, or what He has permitted within the last twenty-four hours."

I looked around for a chair and sat down "struck all of a heap," as the rural vernacular has it.

"Is that your definition of news?" I ventured at last.

"I'm not a dictionary. That's the definition of what I've been reading this afternoon."

"Miss Warren, you may score one against me."

The mischievous light was in her eyes, but she said suavely,

"Oh, no, you shall have another chance. I shall begin by shewing mercy, for I may need it, and I see that you can be severe."

"Well, please, let me take breath and rally my shattered wits before I make another advance. I understand you, then, that you regard newspapers as good Sunday reading?"

"You prove your ability, Mr. Morton, by drawing a vast conclusion from a small and ill-defined premise. I don't recall making any such statement."

"Pardon me, you are at disadvantage now. I ask for no better premise than your own action; for you are one, I think, who would do only what you thought right."

"A palpable hit. I'm glad I shewed you mercy. Still it does not follow that because I read a newspaper, all newspapers are good Sunday reading. Indeed, there is much in this paper that is not good reading for Monday or any other day."

"Ah!" I exclaimed, looking grave, "then why do you read it?"

"I have not. A newspaper is like the world of which it is a brief record—full of good and evil. In either case, if one does not like the evil, it can be left alone."

"Which do you think predominates in that paper?"

"Oh, the good, in the main. There is an abundance of evil, too, but it is rather in the frank and undisguised record of the evil in the world. It does not seem to have got into the paper's blood and poisoned its whole life. It is easily

skipped if one is so inclined. There are some journals in which the evil cannot be skipped. From the leading editorial to the obscurest advertisement, one "umbles on it everywhere. They are like certain regions in the South, in which there is no escape from the snakes and malaria. Now there are low places in this paper, but there is high ground also, where the air is good and wholesome, and where the outlook on the world is wide. That is the reason I take it."

"I was not aware that many young ladies looked, in journals of this character, beyond the record of deaths and marriages."

"We studied ancient history. Is it odd that we should have a faint desire to know what Americans are doing, as well as what the Babylonians did?"

"Oh, I do not decry your course as irrational. It seems rather—rather—"

"Rather too rational for a young lady."

"I did not say that; but here is my excuse," and I took from a table near, a periodical entitled "The Young Lady's Own Weekly," addressed to Miss Adah Yocomb.

"Have not young men their own weeklies also—which of the two classes are the more weakly?"

"Ahem! I decline to pursue this phase of the subject any further. To return to our premise, this journal," and I laid my hand on the old paper carelessly. "It so happens that I read it also, and thus learn that we have had many thoughts in common; though, no doubt, we would differ on some of the questions discussed in it. What do you think of its politics?"

"I think they are often very bad."

"That's delightfully frank," I said, sitting back in my chair a little stiffly. "I think they are very good—at any rate they are mine."

"Perhaps that is the reason they are so good?"

"Now, pardon me if I, too, am a trifle plain. Do you consider yourself as competent to form an opinion concerning politics as gray-headed students of affairs?"

"Oh, certainly not; but do I understand that you accept, unquestioningly, the politics of the paper you read?"

"Far from it; rather that the politics of this paper commend themselves to my judgment."

"And you think 'judgment' an article not among a young woman's possessions?"

"Miss Warren, you may think what you please of the politics of this paper. But how comes it that you think about them at all? I'm sure that they interest but comparatively few young ladies."

Her face suddenly became very grave and sad, and a moment later she turned away her eyes that were full of tears.

"I wish you hadn't asked that question; but I will explain my seeming weakness," she said, in a low faltering voice. "I lost my only brother in the war—I was scarcely more than a child; but I can see him now—my very ideal of brave, loyal manhood. Should I not love the country for which he died?"

"Politics! a word that men so often utter with contempt, has been hallowed to me since that moment."

She looked away for a moment, swiftly pressed her handkerchief to her eyes, then turning toward me said, with a smile, and in her former tones,

"Forgive me! I've been a bit lonely and blue this afternoon, for the day has reminded me of the past. I won't be weak and womanish any more. I think some political questions interest a great many women deeply. It must be so. We don't dote on scrambling politicians; but a man as a true statesman makes a grand figure."

I was not thinking of statecraft or the craftsmen.

"Surely," I exclaimed mentally, "this girl is more beautiful than my 'perfect flower of womanhood.' Night-owl that I am, I am just gaining the power to see her clearly as the sun declines."

I know that my face was full of honest sympathy as I said, gently and reverently,

"Tell me more of your brother. The thoughts of such men make me better."

She shot a quick, grateful glance, looked down, trembled, shook her head, as she faltered,

"I cannot—please don't; speak of something far removed."

The feeling was so deep, and yet so strongly curbed, that its repression affected me more deeply than could its manifestation. Her sorrow became a veiled and sacred mystery of which I could never be wholly unconscious again; and I felt that however strong and brilliant she might prove in our subsequent talk, I should ever see, back of all, the tender-hearted, sensitive woman.

"Please forgive me. I was cruelly thoughtless," I said, in a voice that trembled lightly. Then, catching up the paper, I continued, with attempted lightness, "We have found this journal, that we mutually read, a fruitful one. What do you think of its literary review?"

Mirth and tears struggled for the mastery in her eyes; but she answered, with a voice that had regained its clear, bell-like tone,

"In some I have seen indisputable proof of impartiality and freedom from prejudice."

"In what did that proof consist?"

"In the evident fact that the reviewer had not read the book."

"You are severe," I said, colouring slightly.

She looked at me with a little surprise, but continued, "That does not happen very often. It is clear that there are several contributors to this department, and I have come to look for the opinions of one of them with much interest. I am sure of a careful and appreciative estimate of a book from his point of view. His one fault appears to be that he sees everything from one perspective, and does not realize that the same thing may strike other intelligent people very differently. But he's a fixed and certain quantity, and a good point to measure from. I like him because he is so sincere. He sits down to a book as a true scientist does to a phase of nature, to really learn what there is in it, and not merely to display a little learning, sarcasm, or smartness. I always feel sure that I know something about a book after reading one of his reviews, and also whether I could afford to spend a part of my limited time in reading it."

"I have singled out the same reviewer, and think your estimate correct. On another occasion, when we have more time, I am going to ask how you like the musical critic's opinions; for on that subject you would be at home."

"What makes you think so?"

"Miss Yocomb told me that you taught music in the city, and music is about the only form of recreation for which I have taken time in my busy life. There are many things concerning the musical tendencies of the day that I would like to ask you about. But I hear the clatter of the supper dishes. What do you think of the editorial page, and its moral tendencies? That is a good Sunday theme."

"There is evidence of much ability, but there is a lack of earnestness and definite purpose. The paper is newsworthy and bright, and, in the main, wholesome. It reflects public opinion fairly and honestly, but does little to shape it. It is often spicily controversial, sometimes tiresomely so. I do a good deal of skipping in that line. I wish its quarrels resulted more from efforts to right some wrong; and there is so much evil in our city, both in high and low places, that ought to be fought to the death. The editor has exceptional opportunities, and might be the knight-errant of our age. If in earnest, and on the right side, he can forge a weapon out of public opinion that few evils could resist. And he is in just the position to discover these dragons, and drive them from their hiding-places. If, for instance, the clever paragraphist in this column, whose province, it seems, is to comment at the last moment on the events of the day, were as desirous of saying true, strong, earnest words, as bright and prophetic ones, in which the news of the morrow is also outlined—why, Mr. Morton, what is the matter?"

"Are you a witch?"

She looked at me a moment, blushed deeply, and asked hesitatingly,

"Are—are you the paragraphist?"

"Yes," I said, with a burst of laughter, "as truly as yours is the only witchcraft in which I believe—that of brains." Then putting my finger on my lips, I added *sotto voce*, "Don't betray me. Mr. Yocomb would set all his dogs on me if he knew I were an editor, and I don't wish to go yet."

"What have I been saying!" she exclaimed with an appalled look.

"Lots of clever things. I never got so many good hints in the same time before."

"It wasn't fair in you, to lead me on in the dark."

"Oh, there wasn't any 'dark,' I assure you. Your words were coruscations. Never was the old journal so lighted up before."

There were both perplexity and annoyance in her face as she looked dubiously at me. Instantly becoming grave, I stepped to her side and took her hand, as I said, with the strongest emphasis,

"Miss Warren, I thank you. I have caught a glimpse of my work and calling through the eyes of a true, refined, and permit me to add, a gifted woman. I think I shall be the better for it, but will make no professions. If I'm capable of improvement this column will shew it."

Her hand trembled in mine as she looked away and said,

"You are capable of sympathy."

Then she went hastily to the piano.

Before she could play beyond a bar or two, little Zillah bounded in, exclaiming,

"Emily Warren, mother asks if thee and Richard Morton will come out to tea?"

"I may be in error, but is not a piano one of the worldly vanities?" I asked, as she turned to comply. "I did not expect to see one here."

Mrs. Yocomb kindly took this in with me. I could scarcely live without one, so you see I carry the shop with me everywhere, and am so linked to my business that I can never be above it."

"I hope not, but you carry the business up with you. The shop may be, and ought to be thoroughly respectable. It is the narrow, mercenary spirit of the shop that is detestable. If you had that, you would leave your piano in New York, since here it would have no money value."

"You take a nice view of it."

"Is it not the true view?"

In mock surprise she answered, "Mr. Morton, I'm from New York. Did you ever meet a lady from that city who was not all that the poets claimed for womanhood?"

CHAPTER VI.—A QUAKER TEA.

"Richard Morton," said Mrs. Yocomb genially, "thee seems listening very intently to something Emily Warren is saying, so thee may take that seat beside her."

"Richard Morton," said Mr. Yocomb from the head of the table, "has thee made the acquaintance of Emily Warren?"

"No, sir, but I am making it."

"So am I, and she has been here a week."

"I should esteem that one of the highest of compliments," I said; then turning to her, I added, in an aside, "you found me out in half an hour."

"Am I such a sphinx?" she asked Mr. Yocomb with a smile; while to me she said, in a low tone, "You are mistaken. You have had something to say to me almost daily for a year or more."

"I am not acquainted with the article, and so can't give an opinion," Mr. Yocomb replied, with a humorous twinkle in his eye. "If the resemblance is close, so much the better for the sphinxes."

"Now, father, thee isn't a young man that thee should be complimenting the girls," his wife remarked.

"I've persuaded Silas Jones to stay," said Adah, entering.

"Silas Jones, I hope thee and thy parents are well," Mrs. Yocomb answered, with a courtesy somewhat constrained.

"Will thee take that seat by Adah? Let me make thee acquainted with Richard Morton and Emily Warren."

We bowed, but I turned instantly to Miss Warren and said,

"Do you note how delightfully Mrs. Yocomb unites our names? I take it as an omen that we may become friends."

in spite of my shortcomings. You should have been named first in the order of merit."

"Mrs. Yocomb rarely makes mistakes," she replied.

"That confirms my opinion."

"Omens are often ominous."

"I'm prepared for the best."

"Hush!" and she bowed her head, in the grace customary before meals in this house.

I had noted that Mr. Yocomb's bow to Mr. Jones was slightly formal also. Remembering the hospitable traits of my host and hostess, I concluded that the young man was not exactly to their taste. Indeed a certain jauntiness in dress that verged toward flashiness would not naturally predispose them in his favour. But Adah, although disclaiming any special interest in him, seemed pleased with his attentions. She was not so absorbed, however, but that she had an eye for me, and expected my homage also. She apparently felt that she had made a very favourable impression on me, and that we were congenial spirits. During the half hour that followed I felt rather than saw that this fact amused Miss Warren exceedingly.

For a few moments we sat in silence, but I fear my grace was as graceless as my morning worship had been. Miss Warren's manner was reverent. Were her thoughts also wandering? and whither? She certainly held mine, and by a constraint that was not unwelcome.

When she lifted her expressive eyes I concluded that she had done better than merely comply with a religious custom. "The spirit of this home has infected you," I said.

"It might be well for you also to catch the infection."

"I know it would be well for me, and wish to expose myself to it to the utmost. You are the only obstacle I fear?"

"I?"

"Yes. I will explain after supper."

"To explain that you have good cause to ask for time."

"Richard Morton, does this like much sugar in thy tea?" Mrs. Yocomb asked.

"No—yes, none at all, if you please."

My hostess looked at me a little blankly, and Adah and Silas Jones giggled.

"A glass of milk will help us both out of our dilemma," I said, with a laugh.

"An editor should be able to think of two things at once," Miss Warren remarked, in a low aside.

"That depends on the subject of his thoughts. But don't breathe that word here, or I'm undone."

"Richard Morton," said Mr. Yocomb, "I hope thee feels the better for mother's ministrations since we came home. Will thee pass thy plate for some more of the same kind?"

"Mrs. Yocomb has done me good ever since I followed her into the meeting-house," I replied. "I am indeed the better for her dinner, and I ought to be. I feared you would all be aghast at the havoc I made. But it is your kindness and hospitality that have done me the most good. I would not have believed yesterday afternoon that my fortunes could have taken so favourable a turn."

"Why, what was the matter with you then?" asked Adah, with wide-eyed curiosity, and little Zillah looked at me with a pitying and puzzled glance.

"A common complaint in the city. I was committing suicide, and yesterday became conscious of the fact."

"Mr. Morton must have hit on an agreeable method of committing suicide, since he could commit it unconsciously," Miss Warren remarked mischievously.

"I read in Emily Warren's newspaper this afternoon," said Silas Jones, with awkward malice, "of a young fellow who got a girl to marry him by pretending to commit suicide. He didn't hurt himself much though."

The incident amused Adah exceedingly, and I saw that Miss Warren's eyes were full of laughter. Assuming a shocked expression, I said,

"I am surprised that Miss Warren takes a paper so full of insidious evil." Then, with the deepest gravity, I remarked to Silas Jones, "I have recently been informed, sir, on good authority, that each one instinctively finds and reads in a newspaper that which he likes or needs. I sincerely hope, my dear sir, that the example you have quoted will not lead you to adopt a like method."

(To be continued.)

MISSPENT SYMPATHY.

The penitence of murderers, burglars, pickpockets, sneak thieves and such like condemned criminals can never justify any person or party of people amusing them with pathetic ballads and humorous attempts of any kind in prisons. There can be no doubt, says the Hartford "Times," that good music and good singing have a marked effect upon mankind, and tend to soften the hardened characteristics of criminals. The effect upon animals is soothing. The tiger will be quiet and listen to the music of a violin. The higher spiritual aspirations are strengthened and elevated by singing and music. We may not be surprised if thieves and murderers weep as they silently listen to the music. It is well, then, that prison officers admit on proper occasions—on Sundays, or evenings, and at such times as the working rules of the prisons will permit—the choir who are willing to sing to the prisoners.

But there is another class of the people who are wasting their sympathies upon the worst of criminals, and most dangerous in society: The wife murderer whose shocking crime in stamping the life out of a devoted wife, with iron-heeled boots, sickened the community, is pitied by these philanthropists who have presented him with choice bouquets, and delicacies for the stomach, as if he were a martyr in a righteous cause. A poor family with a sick child, in the same street, receives no aid, no delicacy, no rosebud to cheer a gloomy hour, while the fever preys upon the child, and the mother gets no relief from her constant care and watching. But choice ices, jellies, rare dishes of food, and costly flowers, are sent to the man who butchered his wife, and to the woman who murdered her husband by slow poison, in order that she might be in the presence of a wicked paramour; and these criminals, let loose upon society, would repeat their crimes, or they would slaughter

the woman who sends flowers and luxuries to their cells, could they get liberty and license by such a crime. Kindness to prisoners, care for the poor and sick, charity at all times—these are lovely virtues. But for the good of society, and to promote the ends of justice, may not the devotion and luxurious charities sometimes bestowed upon the worst of criminals, while good people are suffering for the want of little comforts, be overdone—or carried to a point which may result in harm rather than a benefit?

THIRTY-FOLD.

"Some sixty—some an hundred!"—Why
Should not such reckoning have been mine?
The seed itself was as divine,
The quickening power as strong; yet I
Bear witness to the increase told—
"Some, thirty-fold."

And was the fallow-ground prepared
By patient mellowing of the clod,
And where the precious rains of God,
So often by the furrow shared,
To yield, with sunshine's added gold,
But thirty-fold?

And yet the tiller watched the growth,
And lopped with constant care away
The noxious tares that, day by day,
My heart-soil nurtured, nothing loth
Thereby the stunted gain to hold
To thirty-fold.

The strengthening of the winter frost
Was not denied, thro' which the root
Might strike with deeper, downward shoot,
And back and forth the blade was tost;
Yet what the count when all is told?
Just thirty-fold!

The Master's lowest measure!—When
He walks his field another year,
To guard and gauge the ripening ear,
Pray Heaven he may not find again,
That mine lifts upward from the mould
Still thirty-fold!

O Sower of the seed divine,
Make it an "hundred!"—Nevermore
May I be shamed in counting o'er,
Amid the swath, these grains of mine,
To see the harvest handsel hold
But thirty-fold!

PROFITABLE POLITENESS.

The Boston "Traveller," in commenting on the prevalence of rudeness, tells the following incident that happened some years ago: There was a very plainly dressed, elderly lady who was a frequent customer at the then leading dry goods store in Boston. No one in the store knew her even by name. All the clerks but one avoided her and gave their attention to those who were better dressed and more pretentious. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on a lady, but when at liberty he waited on her with as much attention as if she had been a princess. This continued a year or two, till the young man became of age. One morning the lady approached the young man, when the following conversation took place: Lady—"Young man, do you wish to go into business for yourself?" "Yes, ma'am," he replied, "but I have neither money, credit nor friends, nor will anyone trust me." "Well," continued the lady, "you go and select a good situation, ask what the rent is, and report to me," handing the young man her address. The young man went, found a capital location, and a good store, but the landlord required security, which he could not give. Mindful of the lady's request, he forthwith went to her and reported. "Well," she replied, "you go and tell Mr. — that I will be responsible." He went, and the landlord or agent was surprised, but the bargain was closed.

The next day the lady again called to ascertain the result. The young man told her, but added, "What am I to do for goods? No one will trust me." "You may go and see Mr. —, and Mr. —, and Mr. —, and tell them to call on me." He did, and his store was soon stocked with the best goods in market. There are many in this city who remember the circumstance and the man. He died many years ago, and left a fortune of \$300,000. So much for politeness, so much for treating one's elders with the deference due to age, in whatever garb they are clothed.

WHAT IS A GENTLEMAN?

It is almost a definition of a gentleman to say he is one who never inflicts pain. This definition is both refined, and as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called the comforts and conveniences in arrangements of a personal nature; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment—his great concern being to make every one at their ease and at home. He has his eyes on all his company, he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he guards against unseasonable allusions or topics which

may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and too well employed to remember injuries. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain because it is inevitable; to bereavement, because it is irreparable; to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes, he knows the weakness of human reason as well as its strength, its province, and its limits. If he be an unbeliever he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that, not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness, not effeminacy, of feeling, which is the attendant on civilization.—*Cardinal Newman.*

MARTIN LUTHER AND THE ROLL.

After a time of great trial, Luther tells us he was seeking rest in sleep; and he saw, as sleep came to him—in his dream he saw—Satan standing at the foot of his bed. And Satan jeeringly said to him: "Martin, thou art a pretty Christian! Hast thou got the impudence to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian, Satan; because Christ has allowed me, as any sinner may, to come to Him." "What!" said Satan, "thou a Christian? Thou art a pretty Christian, Martin! See what thou hast done?" And Satan took a roll and began to unroll it; and there at its head Martin Luther saw some sins set down that had passed away in the dim distance of childhood. He had forgotten them. Martin shrank as it struck his sight, but the roll was unrolled, leaf after leaf, foot after foot, and, to his horror, he saw sin after sin he never knew anything about at all, written down there, complete in every detail—an awful list; and in his dream, he says, the sweat of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it, and Luther thought it would never end.—At last he came nearly to the end, and, in desperation, he cried, "Let us see the end!" But, as the last foot of the paper rolled out, he caught sight of some writing, red as blood, at the end, and his eye caught the words, "The blood of Jesus Christ, His son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah, yes, dear friends, that is it. The Saviour deigns to wash away even the unknown defilements of His child's soul. "The blood of Jesus Christ, His Son, cleanseth from all sin."

"THAT was a good sermon, was it not, that we had last Sunday?" "True for you, yer honour, an illigant one! It done me a power of good intirely." "I'm glad of that. Can you tell me what particularly struck you? What was it about?" "Oh, well," scratching his head, "I don't rightly—not exactly know I—a—1—a—where's the use telling lies? Sure I don't remember one single 'dividual word of it, good or bad. Sorra a bit of me knows what it was about at all." "And yet you say it did you a power of good?" "So it did, sir, I'll stick to that." "I don't see how." "Well now, yer honour, look here. There's my shirt that my wife is after washing; and clean and white it is, by reason of all the water and the soap and the starch that's gone through it. But not a drop of em all—water, or soap, or starch has staid in, d'ye see. And that's just the same way with me yer honour, an' it's dried out of me; but all the same, just like my Sunday shirt, I'm the better and the cleaner after it."—*Chambers' Journal.*

WHEN Rev. Dr. W. Lewis Green was Professor in the Western Theological Seminary he related an incident which was fixed, never to be forgotten, upon the minds of some of the students. He said that in a company of ministers one of them started the inquiry, What text in all the Scriptures, during the course of their lives, had made the deepest impression upon them? Some of them were men of eminence. One and another mentioned texts which had been used by the Spirit of God to affect their hearts and conduct at important turning points in their history. "Prepare to meet thy God," was spoken of as a sentence which had arrested the evil course, and often come up to influence the life of one present. Rev. Dr. Robert J. Breckenridge said that the passage which his observation of the events in society, the experiences of his own life, and the lessons of God's appointment in nature and in grace, had led him to feel beyond all others was this: "The harvest is past, the summer is ended, and we are not saved."—*Dr. Spurr.*

MINISTERS AND CHURCHES.

LATELY a very pleasant entertainment was held in the Presbyterian Church, Binbrook (two miles east of Hall's Corners), in connection with the Sabbath school. The unfavourable state of the weather and roads did not prevent a large turnout of the good people of Binbrook on the occasion. The choir did not put in an appearance, but one was selected from the audience. The chair was occupied by Mr. Alexander McPherson. Tea, cake, etc., were served in the school-room, and ample justice was done thereto. Dr. Russell delivered a very clever speech on "Sabbath schools," dwelling particularly upon the importance of early religious training, and condemning in the strongest terms the reading of trashy literature. Mr. N. Awrey, M.P.P., also made an excellent speech, and was followed by the Rev. Mr. Harris on an appropriate topic. Mr. W. H. Corman was the last speaker, relating some of his early experiences in the Sabbath school in a manner highly pleasing to 'old and young. After the customary votes of thanks the chairman announced the receipts to be \$22. The singing, during the evening, of Miss Maggie Shields, Misses E. and R. Degrow and Mr. N. Laidman was greatly appreciated.

THE Haldimand Branch Bible Society held their annual meeting on Friday evening, 19th inst., in the village of Grafton. The President, W. E. Johnston, in the chair. The meeting was addressed by Rev. Messrs. W. Steer, Grafton; John Hogg, Toronto; and J. W. Jeffery, Cobourg, agent of the Society. After the agent's address, the Rev. W. Steer stepped up to the table and said: "Mr. Smith, a small but pleasing duty devolves upon me. The Haldimand Branch Bible Society, through their Committee, have deputed me to express to you thus publicly their high appreciation of your conduct in the capacity of their Secretary. I understand it is now thirty-one years since you first accepted that office, and from that time to the present you have discharged its duties efficiently, in uniform urbanity, without fee or reward, and at some considerable cost to yourself. We are thankful to Him from whom all holy desires, good counsels, and all just works proceed, who has enabled you to act thus; but we wish to give you some small token of our appreciation of your services. I have therefore, on behalf of Haldimand Branch Bible Society, to request your acceptance of 'The History of Protestantism,' by Wyllie, in three volumes." The Rev. J. W. Smith replied in a most humorous and appropriate manner.

THE Cobourg "World" has in its last issue the following notice of farewell presentations made to the Rev. Wm. McWilliam and his wife on their leaving Bethesda to take charge of the Presbyterian congregation in Streetsville: "We have previously referred to the fact the Rev. W. McWilliam LL.B., who for over seventeen years has been the minister of Bethesda and Alnwick, has accepted a call to Streetsville, and is about to depart from this county. On Friday, the 12th inst., a large deputation of the ladies of Bethesda congregation met at the Manse, for the purpose of presenting Mrs. McWilliam with an address and several gifts, as a token of their affection and esteem, and their deep regret at the separation which is now taking place. We may mention that among the gifts were a handsome and costly tea-service of six pieces, with appropriate inscription, and a valuable sewing-machine. On the same evening, Mr. McWilliam's Bible-class presented him with an address, and at the same time handed to him a fine watch, and two copies of the Scriptures, one for himself, and the other for Mrs. McWilliam. We have much pleasure in recording these facts. In these days when we sometimes hear ministers, and (if they will pardon us for saying so) ministers' wives as well, complaining of the treatment which they receive from those among whom they are settled, it is not a little refreshing to find this congregation, after more than seventeen years of service, shewing so much affection and respect for their pastor and his family. In replying to the address presented to his wife, Mr. McWilliam bore strong testimony to the fact that no congregation could have received a minister more affectionately at the commencement of his work, or treated him more kindly during its continuance, or dismissed him more honourably at its close, than his people at Bethesda and Alnwick had done. Whatever the future may have in store for him, he might

well, looking back on the past, 'thank God and take courage.' The manse of Bethesda is situated beside the church, at the foot of a hill, in a beautifully sheltered spot near Rice Lake. An eminent minister, on a visit there, pronounced it 'the very perfection of a rural retreat.' Those who have seen the manse and garden in their summer beauty would give ready assent to his opinion. With such a congregation, and such a residence, the people there should have no difficulty in speedily obtaining a worthy successor to Mr. McWilliam. It may be well here, also, to record, that the neighbouring congregation of Coldsprings under the charge of Rev. F. R. Beattie, M.A., did Mr. McWilliam the honour of sending over a deputation (headed by their pastor), to present him with a very kindly address, and a purse of \$35, as a mark of gratitude for services received from him while living in their neighbourhood, and of regret at his approaching departure."

PRESBYTERY OF LONDON.—This Presbytery met on the 16th inst., at two o'clock, Rev. Mr. Rennie, in the absence of the Moderator, presiding. The minutes of the previous meeting were read and approved. Rev. W. R. Sutherland, Ekfrid, asked that the business with which he was connected should be taken up immediately, as he wished to return home to attend the funeral of Mr. Allan, who had been a member of the Presbytery for over thirty years, and who was at the time of his death an elder of the congregation over which he presided. It was agreed that the business indicated—an appeal from Glencoe—should be the first order at the evening session. Rev. W. Galloway, of Lucan, was heard before the Presbytery in reference to the resignation of his charge. Rev. Mr. Rennie moved that the congregations of Lucan and Fraser Church be cited to appear at the next meeting of the Presbytery. A letter from Rev. Mr. Caswell, asking that Messrs. Kincade and McGibbon be appointed assessors to act with him in the selection of elders for West Adelaide and Arkona. The request was considered unnecessary, and the Clerk was authorized to inform Mr. Caswell of that fact. The report of the committee appointed at the last Presbytery to consider the state of religion in the London Presbytery was read, and on motion, in the absence of Rev. J. A. Murray, who was appointed to open the discussion, Rev. Mr. Duncan was requested to begin the debate at the evening session. The report of Rev. Mr. Fraser, Moderator, in the call to South Delaware Church, which was unanimously in favour of Rev. J. A. McConnell, without charge, was read. The people had guaranteed a stipend of \$700. After discussion, which was taken part in by Rev. Messrs. Duncan, McDonald, Rennie, Cameron, McRobbie, Johnson, and others, the call was sustained, and the Clerk instructed to communicate with Rev. Mr. McConnell. On motion, Rev. Messrs. McDermid and Urquhart were appointed to examine the records of the First Presbyterian Church, London. The question as to the best mode of conducting missionary meetings was then taken up, when it was moved by Rev. Mr. Cameron, seconded by Rev. Mr. Rennie, that the ministers of the various congregations in the Presbytery make their own arrangements, but that the meetings be held previous to the March meeting of the Presbytery. After considerable discussion the motion prevailed. It was then ordered that the reports from the missionary meetings to the Presbytery be made verbal. Rev. Mr. Duncan read the report of the committee appointed to visit Ailsa Craig and Carlisle to bring before the congregations at those places the necessity of increasing the stipend of the minister in charge. The report stated that the congregations had promised to make every effort to comply with the request. On motion the report was received, and the thanks of the Presbytery were tendered to the Committee. Mr. Bodkin appearing before the Presbytery as a Commissioner from Delaware Congregation. He stated that the call to the Rev. Mr. McConnell was unanimous, and that the stipend promised would be forthcoming. The statement was considered satisfactory by the Presbytery, and an adjournment was made at 7:30 p.m. The Presbytery convened at 7:30 p.m., the Moderator presiding. The Clerk read a reference from St. Andrew's Church, Glencoe, in regard to the admission of three members of Knox congregation, Ekfrid Presbyterian church, who had applied to be received as members of the Glencoe church. It would appear that the gentlemen, Messrs. Taylor, Sims and Tait, had left the Ekfrid church on account

of some fancied grievances. Rev. Mr. Cameron stated that the documents before the Presbytery gave all the information at his command. As he had not been in Glencoe long he of course knew very little about the matter. After discussion of the whole matter, Rev. Mr. Thompson's motion, that the matter be referred to the session of St. Andrew's Church, Glencoe, with a recommendation that they deal with the matter as they think best, was carried. Rev. Mr. Duncan then presented his written dissent from the action of the Presbytery in relation to the call from Delaware. Rev. Mr. McRae and Elder Gordon joined Rev. Mr. Duncan in his dissent. Principal McVicar, of Knox College, Montreal, was nominated as Moderator of next Assembly. The committee which was appointed to examine the records of the First Presbyterian Church, London, reported that the same were found to have been kept in a proper manner. The report was adopted. Rev. M. Fraser, of St. Thomas, read a very able paper on the state of religion in the London Presbytery, which was received with applause, and the discussion of it left over to the morning session. Rev. Mr. McKinnon asked permission to moderate in a call to Alvinston, which was granted, and the Presbytery adjourned till nine o'clock Wednesday morning. Presbytery re-opened at nine o'clock on Wednesday morning, with devotional exercises, the Moderator, Rev. John Milloy, presiding. The minutes of the previous session were read and sustained. A telegram was read from Rev. J. McConnell, accepting the call to Delaware. The Clerk, Rev. Mr. Cuthbertson, moved that the settlement of Rev. J. McConnell take place on Wednesday, 1st December, Rev. J. Knox Wright to preach, Rev. Alexander Fraser, Moderator of session, to address the minister, and Rev. Mr. Scobie to address the people. Agreed to. On motion the discussion of a resolution left over from last session of Presbytery, in reference to the supplementary grants to clergymen, was proceeded with. Rev. Mr. Duncan pointed out the injustice of the present system in a very lucid manner, and, in concluding, moved the adoption of the resolutions, seconded by Rev. Mr. Goodwillie. The discussion was continued by Rev. Mr. McDonald, who moved in amendment, seconded by Rev. Mr. Thompson, that the resolution be not adopted. The seconder thought that it would be impossible to bring all the salaries to the point aimed at. The principal difficulty was that some of the congregations did not do their duty, and this was particularly noticeable where they were rich. It was necessary to treat every case on its merits as it came before the Presbytery. Revs. Messrs. McRae, Cuthbertson and Rennie, spoke in favour of the amendment, after which the discussion was closed by Rev. Mr. Duncan, who pointed out the mistake into which the previous speakers had fallen. The object of the resolution was to hold up and not to level down, and what was aimed at was to bring the salaries of clergymen up to the proper standard, which was considered to be \$700. On a vote being taken the motion to adopt the resolution was declared lost. Rev. Messrs. Goldie, Duncan, Scobie, N. McKinnon and McRae, then entered their dissent from the action of the Presbytery. The resolutions, eight in number, which were discussed at the last meeting, were then adopted and ordered to be entered in the minutes of the Presbytery. The protest and appeal of Rev. Mr. Henderson and Mr. Weir, of Hyde Park, against the decision of the Presbytery in the matter of reduction in the stipend of the Rev. Mr. Henderson, was read by the Clerk. The document pointed out at great length the ground on which the protest was based. On suggestion, the Moderator appointed the following Committee to answer the protest and appeals: Rev. Messrs. Duncan, McRae and Currie. A notice of motion was given by Rev. Mr. McRae, to the effect that he would move at the next meeting of Presbytery, that the Moderator should be appointed, not as heretofore, by rotation, but that he should be elected by ballot, and that the appointment should continue for a twelve month, instead of for six months, as now. Hon. Mr. Vidal brought up the question as to whether the lay members of the Presbytery should not be eligible for election to preside over the Presbytery. He thought that they all met on an equal footing and should be treated in that manner. He brought up the question, not because he desired preferment, but because he thought it was a principle of Presbyterian practice. The Moderator thought that, as the custom was in the Church that the Moderator of sessions was always

a minister, the same rule would apply in the case of the Moderator of the Presbytery. Mr. Colin Macdougall took exception to the idea thrown out by the Moderator. The Moderator of the session was not elected at all; he held the office by virtue of his position as minister in charge, therefore the argument advanced by the presiding officer was not pertinent to the discussion. He coincided with the remarks of Hon. Senator Vidal, not because he was seeking for elevation to the honourable position of Moderator, but because it was in accord with Presbyterian Church polity. Rev. Mr. Rennie brought before the Presbytery the report of the Home Mission Committee, which dealt at length with the position of the different mission stations in the Presbytery, and referred to the grants made by the Home Mission Committee of the Assembly. The total amount given to the Presbytery of London was \$1,612, the same as granted last year. The report also stated that the amount required by the central Home Mission Committee for this year would be \$35,000, and gave the proportion which each congregation was expected to contribute to make up the amount. Rev. Mr. Thompson thought that the sum to be raised was small, although \$35,000. There should be at least \$100,000 raised by the Church for the cause of Home Missions. Last year some of the congregations did nobly, while others did comparatively nothing. He gave one example. Last year the congregation, in whose premises they were meeting—a metropolitan congregation—only gave to the Home Mission cause some \$70, while his congregation, on the outskirts of the Province, gave over \$400. He made this comparison not because he thought his congregation had done so much, but to shew them the want of interest taken in the various schemes of the Church by congregations who were able to contribute largely. A Committee of five was appointed to take into consideration the amount of money required for the general schemes of the Church, and to devise such means as they may deem best for the presentation of the said schemes to the favourable consideration of the various congregations in the Presbytery. The Moderator appointed the following members as the Committee: Rev. Messrs. Rennie and Cuthbertson, and Elders Hon. A. Vidal, Colin Macdougall and Gordon. The discussion on the state of religion in the Presbytery was postponed to the next meeting of Presbytery. Rev. Mr. Thompson moved that the Presbytery express its approval of the paper read by Rev. Mr. Fraser on "The State of Religion," and that the thanks of the Presbytery be tendered to Mr. Fraser for the same.—Carried. A number of the members of the Presbytery were appointed to visit Oil Springs during the winter months to hold services there. The business of the session having been concluded, the Presbytery adjourned to the third Tuesday in January, 1881, to meet in Sarnia on that day at 7 o'clock p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 5-1880. } **LAST DAYS OF JACOB.** { Gen. xlviii 9-22.

GOLDEN TEXT.—"And Israel said unto Joseph, Behold, I die; but God shall be with you."—Gen. xlviii. 21.

HOME READINGS.

- M. Gen. xlvii. 1-12.....Jacob and Pharaoh.
- Tu. Gen. xlvii. 13-26.....Famine in Egypt.
- W. Gen. xlvii. 27-31; xlviii. 1-7. Joseph's visit to his father.
- Th. Gen. xlviii. 8-22.....Last days of Jacob.
- F. Ps. i. 1-6.....Happiness of the Godly.
- S. Ps. xxxiv. 1-22.....Exhortation to Obedience.
- Sab. Ps. cxlv. 9-21.....The Lord good unto All.

HELPS TO STUDY.

Jacob was one hundred and thirty years old at the time of his interview with Pharaoh. He lived in Egypt seventeen years after that. In his last illness Joseph visited him, and brought his two sons that they might receive their grandfather's blessing.

The dying man "strengthened himself and sat upon the bed;" repeated to his favourite son the promise which he had received from God at Luz (Bethel); signified his adoption of Joseph's two sons as his own; and recalled the mournful circumstances connected with the early death of his beloved wife, Rachel, the mother of Joseph and Benjamin.

At this point the aged patriarch seems to have observed

for the first time (for his eye-sight failed him) that others were present besides Joseph, and he asked the question with which our present lesson opens.

The lesson topics are: (1) *The Patriarch and his Grandchildren.* (2) *The Blessing Bestowed.* (3) *"The Everlasting Father."* (4) *Joseph's Inheritance.*

I. THE PATRIARCH AND HIS GRANDCHILDREN.—Vers. 8-14. When Joseph was raised to the governorship of the land of Egypt he received in marriage Asenath, the daughter of Potipherah, priest of On (Heliopolis). His two sons, Manasseh and Ephraim, were born sometime during the seven plentiful years, so that at the time of Jacob's death they must have reached the borders of manhood.

Who are these? They are my sons whom God hath given me. In all the relations of life the conduct of Joseph is exemplary. In the foregoing lessons we have found him a dutiful son and an affectionate brother; he now comes before us in the character of a loving and faithful father, anxious that his sons, notwithstanding their Egyptian parentage on one side, should be reckoned among the heirs of the promise, and have the blessing of Abraham, Isaac and Jacob transmitted to them. The affection and companionship which usually subsists between the young and the very old, such as children and their grandparents, may furnish another reason for his bringing his sons to the side of his father's dying bed. This companionship often proves a blessing to the young. Respect for the aged is one of the most beautiful traits of character in youth, and ordinarily indicates sterling worth in those by whom it is evinced.

The eyes of Israel were dim for age. The name "Israel," bestowed upon Jacob after his wrestling with God in prayer at the ford of Jabbok (xxxii. 28), on his return from Padanaram, is exclusively used throughout this lesson.

And Joseph brought them out from between his knees—that is from between Jacob's knees, for Jacob had embraced them; and now Joseph places himself and his sons in a reverent posture to receive the expected blessing. Instead of the words he bowed himself the Septuagint has "they bowed themselves."

Ephraim in his right hand towards Israel's left hand, etc. Joseph naturally wished to give the precedence to his elder son, just as in a former lesson we found Isaac so anxious to do, but in both cases the wish was thwarted, probably to shew that "there is no respect of persons with God." Israel stretched out his right hand and laid it upon Ephraim's head. Jacob's action on this occasion was prophetic as well as his words.

II. THE BLESSING BESTOWED.—vers. 15-20. The statement, and he blessed Joseph, is introductory to the words used by Jacob in pronouncing the blessing, and refers not so much to Joseph personally as to his descendants, represented by his two sons. The inspired patriarch then invokes the Diety as

(1) God before whom my fathers Abraham and Isaac did walk. Recalling the gracious dealings of God with his forefathers, whereby he was encouraged to plead with Him in behalf of his descendants.

(2) The God which fed me all my life long unto this day. The literal meaning of the word translated "fed," is *shepherded*. Jacob adds his own experience of God's goodness to that of his fathers, as furnishing ground to justify his expectations of blessing to those who should come after him.

(3) The Angel which redeemed me from all evil. The "Angel of the Covenant," with whom he had wrestled at the ford of Jabbok, God the Son.

Bless the lads. The whole history of God's dealings with His people shews that He hears and answers prayer, and gives encouragement to all to seek the highest blessings for themselves and for others.

"O God of Bethel! by whose hand Thy people still are fed; Who through this weary pilgrimage Hast all our fathers led:

Our vows, our pray'rs, we now present Before Thy throne of grace; God of our fathers! be the God Of their succeeding race."

III. "THE EVERLASTING FATHER."—ver. 21. Earthly fathers die; the heavenly Father lives forever. Behold, I die; but God shall be with you. The same God who listened to the words of Jacob hears the voice of those who seek him now. He is "the same, yesterday and to-day and forever." "The same truth," says the "Westminster Teacher," "has been a source of inexpressible comfort to many Christian parents when they were dying, and leaving even little children in the world behind them. What would these tender ones do when they had no mother's warm bosom in which to nestle, no father's strong arm to shelter them? Then a voice has whispered, 'Leave thy fatherless children to Me, I will care for them.' And they have died committing them to God as the Father of the fatherless. This lesson will be taught to many an orphan child. Father or mother, or both, are gone. How cold the world seems when parental love unclasps! But God lives on. 'I die, but God will be with you.' There are a great many promises in the Bible for the orphan. There is a sweet assurance in the twenty-seventh Psalm. 'When my father and mother forsake me, then the Lord will take me up.' Teach the orphan children that they are God's special care. When the earthly father is gone, the heavenly Father draws nearer and gathers the weeping little ones in his own bosom."

IV. JOSEPH'S INHERITANCE.—ver. 22. A commentator suggests that the words, I have given to thee one portion above thy brethren, refer to the double allotment afterwards made to the descendants of Joseph in the partition of the land of Canaan, viz., a division for the tribe of Ephraim and one for that of Manasseh; but it is more probable that the "portion" meant is that mentioned in John iv. 5, as "the parcel of ground that Jacob gave to his son Joseph." This, we find was near Sychar (Shechem); and it is related in Gen. xxxiii. 19, that Jacob bought there "a parcel of a field where he had spread his tent." He paid "an hundred pieces of money" for it; but it would be quite in keeping with what is known of the character of the inhabitants, and

the state of the country at the time, to suppose that having temporarily removed to another place, and afterwards returned, he could regain possession of his purchased property only by force; so that its identification is not interfered with by the fact that Jacob calls it the portion which I took out of the hand of the Amorite with my sword and with my bow.

NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.

LESSON IX.

A Promised Land Examined and Reported on.

The covenant with Israel has been made and ratified. The tabernacle has been reared, and the service appointed. The purpose of God has been thus far accomplished in delivering his first born. Israel is now "a chosen people," "a royal priesthood," "a holy nation." The manual of the priesthood in the book of Leviticus has been given by the hand of Moses. Every section of it is prefaced by "The Lord spake unto Moses saying."

A Sad but Startling and Significant Fact.

Shortly after the appointment of the tabernacle service Nadab and Abihu, sons of Aaron, not only entered into the priesthood presumptuously, but offered common fire instead of taking fire from the altar as given from heaven. They were instantly killed by fire from the Lord.—Lev. x. 2. The law of total abstinence is enjoined on the priesthood in this connection, pointing to the probable fact of intoxication entering into their sin.—Lev. x. 8-11. Parallel examples in the beginning of new periods of Divine dealing. The removal of the Ark by David—2 Sam. vi. 1-7. The death of Ananias and Sapphira.—Acts v. 1-11.

I. PRELIMINARY EVENTS TO THE NEXT JOURNEY.

1. The taking of the census of the people according to the families and tribes.—Num. i. 2-4.
2. The appointed order of the march of the tribes.—Num. x. 14-16.
 - (1) Judah, Issachar and Zebulun, followed by the sons of Lev. Gershon and Merari, bearing the tabernacle.
 - (2) Reuben, Simeon and Gad, followed by the Kohathites with the sanctuary and its furniture.
 - (3) Ephraim, Manasseh and Benjamin.
 - (4) Dan, Asher and Naphtali.

The Order of Encampment.

First division pitched on the east, second division on the south, third division on the west, fourth division on the north, with the tabernacle in the midst. Ancient or modern armies never were marched with so much wisdom, or marched with greater order.

3. The making of the silver trumpets and regulations for their use.—Num. x. 1-10. "On the twentieth day of the second month of the second year, the cloud was taken up from off the tabernacle of the testimony."—Num. x. 11-12. The organized host, led by the hand of Moses, leaves the mount of God.—Num. x. 33. The prayer of advance.—Num. x. 35. The prayer of encampment.—Num. x. 36.

II. INCIDENTS IN THE JOURNEY.

1. Three days of travelling.—Num. x. 33. The mixed multitude lusting and loathing the manna.—Num. xi. 4. The fire of the Lord fell upon them and the place was called Tabera, a burning quenched at the intercession of Moses.—Num. xi. 2-3.
2. God's compassion for Moses.—Num. xi. 23. The appointment of seventy elders. They are all endued with the Spirit.—Num. xi. 25-26. Their useful service in exhorting the people of the camp. The monumental place *Aibroth-hattavah*, the graves of lust.—Num. xi. 33.
3. The jealousy of Miriam sympathized in by Aaron.—Num. xii. 2. The remarkable reproof.—Num. xii. 5-8. The significant punishment.—Num. xii. 10-15.

III. THE DESTINATION OF THE ANCIENT PROMISE.
(Num. xiii. 2.)

1. Twelve representatives chosen from the twelve tribes and appointed to spy out the land.—Num. xiii. 1-16. The prescribed route of travel and examination. From Kadesh to the Negeb or south country, up the region of the Dead Sea; thence up the valley of the Jordan to Rehob, a city near Mount Hermon; on to Hamath, still farther north; returning probably by the western coast of the Sidonians and Philistines, through Hebron, so well known to their father Abraham. Home through Eschol to Kadesh in forty days.
2. Their return and report.
 - Num. xiii. 26-27—*The Good Report*—"Let us go up at once for we are well able."
 - Num. xiii. 28-33—*The Evil Report*—"We are not able to possess it."
- The night of sore weeping.—Num. xiv. 1. The day of bitter complaining.—Num. xiv. 2-4.
3. The Divine decision.—Num. xiv. 26-34. Forty years of wandering, corresponding to forty days of searching. All that came out of Egypt to be overthrown but Caleb, of the tribe of Judah, and Joshua, of the tribe of Ephraim. The fruitless repentance of a few.—Num. xiv. 40-45. Legislation for the future.—Num. xv. 1-30.

IV. INCIDENTS OF THE WANDERINGS.

- Distinguish between the wanderings and the journeyings. The one is discipline with progress. The other is punishment with overthrow.
1. The death penalty executed on the Sabbath-breaker. Shewing the vital and corporate place of the fourth commandment in the moral law.—Num. xv. 31-36.
 2. The conspiracy against Moses and Aaron. The names of the conspirators, Korah, Dathan, Abiram and On.—Num. xvi. 1-3. Moses is deeply humbled and appeals to God. The test to which they are subjected and their awful end.—Num. xvi. 23-35. The authority of Moses and Aaron confirmed by Aaron's rod budding and laid up before the ark.—Num. xvii. 1-11.

JOHN MCEWEN.

THE PRESBYTERIAN is really a first-class paper, and should receive a wide and liberal support. —Guelph Mercury. Mr. Inglis is one of the foremost writers on the Canadian Press. —Montreal Witness.

Canada Presbyterian.

Edited by REV. WM. INGLIS.

An Agent wanted in every Congregation. A Long List of Liberal Premiums. Only a Few Hours' Work Required. Balance of Year Free to New Subscribers.

TO EVERY SUBSCRIBER!

Our Premium Engraving to every subscriber for 1881 is a chaste piece of art, entitled "God's Word," size 24 x 30, from a painting by H. Larpent Roberts, R.A., and engraved by Arthur Willmore. In this picture is illustrated the Parable of the Sower, and the distinguished artist's conception is so admirably carried out by the engraver that we feel much pleasure, as well as no little pride, in presenting it to our pre-paying subscribers, every one of whom is entitled to this valuable engraving.

ANOTHER OFFER!

Should any subscriber prefer our great offer for 1881, viz: the "Death of Nelson" and the "Meeting of Wellington and Blucher after the Battle of Waterloo," both of these historical pictures will be forwarded to all who express a preference for this magnificent Premium. Bear in mind these pictures are 18 by 40 inches each, and cannot be got elsewhere at less than \$10 the pair.

The following unsolicited opinion of this Premium speaks for itself:—"Having received the Premium Engravings and examined them, permit me to express my opinion thereon. They are all they were promised to be—and more. Hence they are far above Premium Pictures in general; and worth more than the subscription which calls them forth."—Rev. John Burton, Toronto.

It is confidently expected that the Engraving—"God's Word"—offered for 1881, will even more fully commend itself to our patrons, and that thousands of copies will be called for. Sure we are that wherever it is found, whether in the drawing-room of the wealthy or the modest parlour of the farmer or artisan, it will be looked upon as "a thing of beauty," if not "a joy forever."

CLUB RATES FOR 1881.

Five copies, and under, \$2.00 each. from 6 to 19, \$1.65 each; and over, \$1.50 each.

Old and new names count alike in forming Clubs. No one is arrears allowed to take advantage of our club rates or premium offer.

Premium Lists on application.

C. BLACKETT ROBINSON,

Publisher.

No. 5 Jordan Street, Toronto.

OUR PREMIUM LIST.

Clubs must be completed by December 31, 1880.

Every Subscriber, not in arrears, is entitled to the Engraving, or, if preferred, to the pair of Engravings offered last year.

For a Club of Two Names at \$2 each.

- Evidences of Christianity, The. By W. Paley, D.D. Crown 8vo. Cloth. Gilt \$0 50
- Shakespeare. Chandos Edition 0 70
- Scrap Album. Cloth extra. Ornamented 0 75
- Album. For 50 cartes. Well bound 0 75
- Norm Glass and Thermometer combined 0 80
- Box Colours with brushes 0 60
- Autograph Album 0 65
- Tennyson's Poems. Chandos edition 0 70
- Bible Reader's Assistant, The. Being a complete Index and Concise Dictionary of the Holy Bible 0 70
- Three Copies of Bijou Series. Etiquette for Ladies, Courtship and Matrimony, Language of Flowers 0 60
- Three Copies of Bijou Series. Swimming, Archery, Lacrosse 0 60
- Bunyan's Pilgrim's Progress. Illustrated. 8vo. Cloth extra 0 70
- Counsels to N. N. Teachers on personal improvement and practical efficiency 0 70
- History of the Reformation for Children 0 50
- Infidelity; its Cause and Cure. By Rev. David Nelson 0 70
- Milton's Poetical Works 0 70
- Mir Walter Scott's Poems. Cloth 0 70
- Robinson Crusoe 0 70
- Arabian Night's Entertainment 0 70
- Great Men of European History 0 70
- Young Men of the Bible. Illustrated 0 70
- Live and Learn. 1000 Mistakes of Daily Occurrence, in Speaking, Writing, and Pronunciation, corrected and explained; and 0 75
- Presbyterian Normal Class Teacher. Both Works 0 75

For a Club of Three Names at \$2 each.

- Album. For 50 cartes. Elegantly bound \$1 00
- Canada Presbyterian Church Pulpit. A series of Ten Discourses by leading Ministers of the Canada Presbyterian Church 1 00
- Scrap Album. Black and gold. Fancy 1 00
- Thermometer. Ebony. Eight inch 1 00
- How to Succeed in Life. A book for young people By Principal Tulloch, D.D. Cloth extra 1 00
- Ink Stand. One bottle. Very pretty 1 20

- The Biblical Treasury. A collection of Scripture Illustrations and Criticism, for the use of Sabbath School Teachers and Bible Students. \$1 00
- A Class Book on the Contractions of Faith. By A. A. Hodge. Edited by Dr. W. H. Gould. Post 8vo. Cloth. Antique 1 00
- Cruden's Complete Concordance to the Old and New Testament. Edited by Dr. John Fadie. Post 8vo. Cloth 1 00
- Family Prayers. By Rev. W. Gregg, D.D., Professor of Apologetics, Knox College, Toronto. Original and selected. Crown 8vo. Cloth extra 1 00
- Lady's Parcel of Blue Note Paper with Envelopes to match 1 00
- A Dictionary of the Bible for the use of young persons. By Dr. John Fadie. Illustrations and maps 0 90
- Orbs of Heaven or the Planetary and Stellar Worlds. A popular exposition of the great discoveries and theories of modern astronomy. Largely illustrated 1 00
- Silk Handkerchief, for lady 1 00
- Sabbath School Presbyterian. 50 copies. one year 1 00
- Golden Hours—5 copies—one year 1 00
- Early Days—5 copies fortnightly—one year 1 00

For a Club of Four Names at \$2 each.

- Railway Bag. Rubber cloth. Fourteen inch 1 25
- Thermometer. In ebony. Ten inch 1 25
- Pocket Knife—pearl handle, three blades 1 25
- Lady's Nine Inch Matchel. Rubber cloth, outside pocket, nickel trimmings 1 25
- Guide to the Study of the Holy Scriptures. By Tilton. With six maps. Crown 8vo. Cloth 1 25
- Illustrious Abolitionists. By F. Sherbuck. Cloth, extra 1 25
- In India. Sketches of Indian Life and Travel. By Mrs. Murray Mitchell 1 25
- Life of Knox. By Thos. McCrie, D.D. New edition. Edited by his son. Cloth extra 1 25
- Modern Speaker and Reciter. Edited by Edmund Routledge 1 25
- Three Hundred Bible Stories and Three Hundred Bible Pictures. A Pictorial Sunday School Book for the Young 1 25
- Scrap Album. Folio, cloth. Illuminated with colored chromo 1 50
- History of the Reformation. By I. H. M. D'Aubigne 1 25

For a Club of Five Names at \$2 each.

- Ink Stand. Cut Glass and Bronze 1 50
- Tool Chest. Thirteen pieces 1 50
- Toilet Set. In painted china. Very pretty 1 50
- Table Goblets. One dozen 1 50
- Butter Knife. Pearl or ivory handle. Good 2 50
- Pickle Fork. " " " " 1 50
- Napkin Rings. One pair. Chaste 1 50
- Travelling Bag. Rubber cloth. Sixteen inch 1 50
- Child's Electro Silver Mug. Chased and Gold lined 1 50
- Lady's Matchel. Ten inch. Black leather. Nickel Trimmings 1 50
- Ocean to Ocean. By Rev. Principal Grant, D.D. With sixty illustrations. Cloth extra 1 50
- Bible Class References, Psalms, etc. 1 50
- Photo Album. Extra quality 1 50

For a Club of Six Names at \$1.65 each.

- Butter Knife. Pearl handle. Extra good 2 00
- Pair Napkin Rings. Electro Silver 2 00
- Presentation Mug. Electro Silver. Chased and Gold lined 2 00
- Travelling Bag. Twenty-two inch. Rubber cloth. Cloth lined 2 00
- Canada Presbyterian. One year. With premium engraving 2 00
- Boy's Tool Chest. Sixteen pieces 2 00
- Bread Platter and Knife 2 00
- Lady's Hair Brush. Good quality 2 00
- Girl's " " " " 2 00
- Toast Rack. Electro Silver 2 00
- Pickle Stand. One bottle 2 00
- Fossil Men. Dr. Dawson 2 00
- Essays. Familiar and Humorous. By Robert Chambers, L.L.D. Cloth. Gilt edges 1 50
- Great Shipwrecks. Beautifully illustrated 2 25
- Boy's Hand Sleigh 2 00

For a Club of Eight Names at \$1.65 each.

- Pitch-a-Ring. A new game. Equally fascinating for parlour or lawn. With Rules 2 50
- Dining Table Bell 2 50
- Lady's Hair Brush. Extra quality 2 50
- Bible. Morocco Gilt Clasp. References 2 50
- Butter Knife. Electro silver. Pearl handle 2 50
- Toast Rack. Electro silver. Good 2 50
- Lady's Work Box 2 50
- Hand Sleigh. Nicely painted and strong 2 50
- Princes Clock 2 50
- Velvet Picture Frame. Cabinet size. Red 2 50
- Pickle Fork. Electro silver. Ivory or pearl handle 2 50
- Lady's Hand Matchel 2 50
- Lady's Card Case. Pearl inlaid. Choice 2 50
- Fancy Napkin Rings. One dozen 2 50
- Things a Lady would like to know. Cloth. Extra gilt 2 60
- Lives of the British Poets. Illustrated. Morocco antique 2 50
- D'Aubigne's History of the Reformation. Five vols. in one 2 75
- Origin of the World. According to Revelation and Science. By Principal Dawson 2 40

For a Club of Ten Names at \$1.65 each.

- Pickle Stand. Electro silver and cut glass. One bottle 3 00

- Quarto Album. To hold 100 pictures—cabinet and cartes. Beautifully bound. Excellent value 5 00
- Presentation Bible. References, maps, and index 3 00
- Carving Knife, Fork and Steel. Ivory handles 3 50
- Table Bell. New and effective design 3 00
- Pair Napkin Rings. Electro silver 3 00
- Child's Electro Silver Mug 3 50
- Golden Hours. Twenty copies. One year 3 00
- N. N. Presbyterian. Twenty copies. One year 3 00
- Early Days. Fortnightly. Twenty copies. One year 3 00
- Lady's Matchel 3 00
- Boy's Tool Chest. Eighteen pieces 3 00

For a Club of Twelve Names at \$1.65 each.

- Quarto Album. For panel, cabinet, and carte. Splendidly bound and extra value 5 40
- Presentation Bible. Marginal references, maps and index. Bound in Morocco 4 00
- Butter Cooler. Extra electro silver. Neat design 4 00
- Cruet. Electro silver. Five bottles 4 00
- Pickle Stand. Electro silver. Two bottles 4 00
- Desert Knives. All plate. One dozen 4 00
- Pair Napkin Rings. Extra electro silver 4 00
- Ink Stand. Two bottles. Cut glass. For parlor mantle 4 00
- Lady's Combs. Very tasteful 4 00
- Pair of Lace Curtains. Good value 4 00
- Real Maltese Lace Handkerchief 4 00
- Real Maltese Collarette 4 00
- Alarm Clock 4 00
- Pine Gold Pen and Pencil Case 4 00
- Railway Portmanteau, leather 4 00
- Ten Spoons. Electro silver. One dozen 4 00

For a Club of Sixteen Names at \$1.65 each.

- Pickle Stand. Electro silver and cut glass. One bottle 5 00
- Cruet Stand. Electro silver and cut glass. Very elegant 5 00
- Desert Knives. One dozen. All electro silver 5 00
- Table Knives. One dozen. All electro silver 5 00
- Teachers Bible. Pearl 8vo. Marginal references, index, maps, etc. Morocco, call lined circuit 5 50

For a Club of Twenty Names at \$1.50 each.

- Pair French China Flower Pots. Six inch. Fancy decorations. Very pretty 5 50
- China Tea Set. Gold edge and sprig; or gold edge and fluted 6 00
- Table Knives. All plate. One dozen 6 00
- Electro Silver Cruet Stand. Fine quality. Five bottles 6 00
- Electro Silver Butter Cooler. Chaste design 6 00
- Electro Silver Cake Basket. Good quality 6 00
- Golden Hours. Fifty copies. One year 6 50
- Sabbath School Presbyterian. Fifty copies. One year 6 50
- Clock. Eight day. School or dining room 6 00
- Mugur Bowl. Electro silver and cut glass 6 00

For a Club of Forty Names at \$1.50 each.

- Buffalo Robe. Whole prime, lined and trimmed 12 00
- Child's Carriage 12 00
- Swiss Silver Watch. Two ounce silver case, silver cap, lever movement 12 00
- Real Seal Cap. Splendid value 12 00
- Water Pitcher. Electro silver. Fine 12 00
- Cake Basket. Electro silver. Good value 12 00
- Cruet. Electro silver. Six bottles. Very fine 12 00
- Family Bible. Extra binding, illustrations, references, and psalms 12 00
- Gent's Beaver Gauntlets and Collarette 12 00
- Solid Leather Valise. Twenty-four inch. Iron frame. Leather edge 12 00
- Lot of Books—your own choice—from "Campbell's" Catalogue, amounting to 12 00

For a Club of Forty-five Names at \$1.50 each.

- Dinner and Breakfast Set. Eighty pieces. Printed 14 00

For Club of Sixty Names at \$1.50 each.

- Buffalo Overcoat. Splendid value 18 00
- Water Pitcher. Electro silver. Extra quality 18 00
- Table Fork and Spoons. One dozen each. Rogers' At E. P. guaranteed 18 00
- Child's Carriage. Cloth lined, nickel mounting and extra finish 18 00
- Lady's Ink Set. Muffand Box 18 00

The Books on this List are from the Catalogue of Messrs James Campbell & Son, of this city, the largest wholesale Book-sellers in the Dominion.

The Furs offered as Premiums are from the extensive manufacturing and wholesale house of Messrs. A. A. Allan & Co., Wellington Street, Toronto, and will be found first-class in every respect.

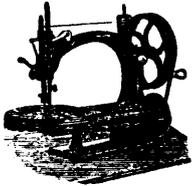
The Fancy Goods, Boxes of Toils, etc. are from Messrs H. A. Nelson & Sons, Wholesale Dealers in Fancy Goods, Wooden Ware, etc., Front Street, Toronto.

The China Tea Services, Dinner Sets, etc. are from the Importing House of Messrs. Grayson, Kent & Co., Wholesale Dealers in China, Crochery and Glass-ware, Front street, Toronto.

In order to avoid the trouble and annoyance to which we were subjected last year, we ordered a fine lot of Albums direct from Europe through Messrs. McPhail & Co. of this city. These goods will be found of unusually excellent value, and cannot fail to give satisfaction.

Articles which can be sent by mail, will be furnished FREE of expense; but on goods sent by express, the Club Agent is expected to pay charges.

THE GUELPH Sewing Machine Co.,



Manufacturers of the celebrated
OSBORN "A" SEWING MACHINE
got up in any style desired.
PHILADELPHIA LAWN MOWERS
very superior articles.

SMOOTHING OR SADIRONS
of the most approved principle.

THE DOVER EGG BEATER,
a very useful article in every house.

W. WILKIE, MANUFACTURER,
Guelph, Canada.

CINGALESE HAIR RENEWER

IS WITHOUT DOUBT THE

BEST PREPARATION FOR THE HAIR

that has been presented to the public, for restoring it to its natural colour, and leaving it soft and glossy. It stops falling of the hair, it removes dandruff, it cools the scalp, it restores gray hair to its original colour and beauty.

Its continued use, by those with bald heads, will produce a beautiful new head of hair. Every one recommends it. For sale by all druggists. Price 50cts.

PORTRAIT OF GLADSTONE

Given away with

The Western Advertiser

AND

WEEKLY LIBERAL,

The Great Family Newspaper of the West.

SPECIAL FEATURES:

1. Balance of 1880 Free to New Subscribers.
2. Agricultural Page, by Rev. W. F. Clarke.
3. Health and Disease, by a prominent Physician.
4. Legal Queries answered by W. H. Bartram, Esq.
5. Veterinary Department, by Prof. J. H. Wilson.
6. Teachers' Column, by J. Dearnsey, Esq., Inspector.
7. Woman's Kingdom, by Dame Durden.
8. Temperance, Sabbath School Lessons, etc.
9. Letters of Travel in Foreign Countries.
10. Reliable News and Commercial Reports, and latest Telegrams from all over the world.

TERMS FOR 1881:

Single subscriptions, \$1.50, or with Gladstone portrait (to pay postage and tubing), \$1.60. In clubs of Five or over, \$1.35, or \$1.45 with portrait, and balance of 1880 free to new subscribers.

LIVE AGENTS WANTED IN EVERY SECTION. GOOD PAY.

For free samples and terms to agents, address,
JOHN CAMERON & CO.,
"Advertiser" Office, London, Ont.

ESTABLISHED 1854.

A. McDONALD, Renovator and Dyer

Of Gentlemen's Wearing Apparel,

44 ALBERT ST., corner of James. TORONTO

A SPECIFIC Remedy for all summer complaints, such as diarrhoea, Canada cholera, cholera morbus, cholera infantum, sour stomach, griping pains, and all derangements of the bowels caused by using improper food, such as raw vegetables, unripe or sour fruit, bad milk, impure water or change of water, changes of the season, exposure. No matter from what cause or in what form you are subject to any of the above complaints, Dr. Fowler's Extract of Wild Strawberry will relieve you, and a speedy cure will be effected without injury to the system. It is manufactured from the Wild Strawberry Plant, and free from opium and other injurious drugs. For sale by all dealers at 1s. 10½d. per bottle.

50 All Gold, Chromo and Lithograph Cards (No 2 alike,) with name, 10c. 35 Flirtation Cards, 10c. Game of Authors, 15c. Autograph Album, 20c. All, 50c. Clinton Bros., Clintonville, Conn.

The Financial Association of Ontario.

Issue price of Preference Stock increased to one per cent. premium.

APPLICATIONS FOR PREFERENCE STOCK are now received at one per cent. premium. Twenty per cent. of the stock is payable within three months from date of subscription. It is not proposed to call in any further amount, but shareholders are at liberty to pay up any portion or entire amount of the stock at any time after allotment, with full participation in dividends from day of payment, according to the amount paid in. At the present price of issue the stock yields purchaser nearly EIGHT PER CENT. per annum.

LAST FINANCIAL STATEMENT, and full particulars, may be obtained by communicating with the Head Office, LONDON, ONT.

EDWARD LE RUEY,
Managing Director.

First-class Mortgages on farm property, Municipal Debentures, and other desirable securities purchased on most favourable terms.

When replying, mention this paper.



ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF

Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and

Every affection of the
THROAT, LUNGS AND CHEST,
including
CONSUMPTION.

A WELL-KNOWN PHYSICIAN WRITES:

"It does not dry up a cough, and leave the cause behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint."

DO NOT BE DECEIVED by articles bearing similar names. Be sure you get
DR. WISTAR'S BALSAM OF WILD CHERRY,
with the signature of "I. BUTTS" on the wrapper.
50 Cents and \$1.00 a Bottle.

Prepared by **SETH W. FOWLE & SONS,** Boston, Mass. Sold by druggists and dealers generally.



BALDNESS.

Neither gasoline, vasoline, Carboline, or Allen's, Ayer's, or Hall's hair restorers have produced luxuriant hair on bald heads. That great discovery is due to Mr. Wintercorbyn, 144 King St. West, Toronto, as can be testified by hundreds of living witnesses in this city and the Province. He challenges all the so-called restorers to produce a like result.

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

\$5 to \$20 per day at home. Samples worth \$5 free. Address **STINSON & CO.,** Portland, Maine.

T T T
186 Yonge Street.

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

GENUINE PURE TEAS

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

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

JOHN KAY

HOLDS THE

LARGEST AND BEST SELECTION

OF

CARPETS

IN THE DOMINION,

Comprising Axminster, Wiltons, Brussels, Tapestry, Kidderminster, also Oilcloths and Linoleums.

Everyone requiring Carpets should call and inspect the Stock.

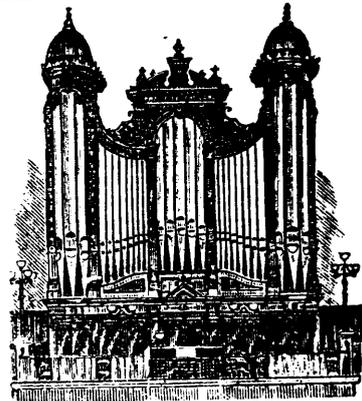
The Largest Carpet Establishment in Canada.

34 KING STREET WEST.

S. R. WARREN & SON,
CHURCH
ORGAN BUILDERS

(LATE OF MONTREAL)

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



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

Churches requiring Organs are respectfully requested to correspond with us.

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

THE GREAT CHURCH LIGHT

FRINK'S PATENT REFLECTORS

Give the most powerful, the softest, cheapest and the best Light known for Churches, Stores, Show-windows, Parlours, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

I. P. FRINK, 551 Pearl St., New York.

10 NEW AND BEAUTIFUL JAPANESE Cards, 10 comic, and 10 new transparent, just issued, with name on all, 10c. Agent's complete outfit, 10c. 10 samples, 3c. stamp. Blank Cards for printers at lowest rates. Queen City Card House, Toronto, Ont.

PRESBYTERIAN YEAR BOOK

FOR 1880.

Edited by Rev. James Cameron.

NOW READY,

The PRESBYTERIAN YEAR BOOK FOR 1880, containing full information about the Presbyterian Church in Canada, and a large amount of varied intelligence with regard to the present condition of the Presbyterian Churches of the United States, Great Britain and the Continent of Europe.

This publication was begun in 1875, and year by year has received favourable notices from our own press in Canada and the press of the United States, and also special favour and praise from the Assembly Clerks of various Presbyterian Churches.

The information contained in the issue for 1880, will be found unusually complete, and there are several illustrations of prominent church edifices.

OPINIONS OF MINISTERS, ASSEMBLY CLERKS, AND EDITORS.

"It contains complete information on almost every subject relating to the Presbyterian Church in the Dominion, and will prove of great value to the members of that denomination."—*Montreal Witness.*

"... This collection of varied and interesting information must secure for the work a cordial reception by all who take an interest in the position and prospects of the Presbyterian Church. It is printed, we may observe, in a neat, clear type, and its execution reflects credit both on the editor and the well-known firm by which it has been issued."—*Paris Transcript.*

"We seldom find, in so modest and unpretentious form, so much and so various ecclesiastical information. After a very exhaustive, yet concise, account of the Church, in her various branches in British North America, there is an account of the many families of our tribe 'scattered abroad,' acquainting us with even distant Australia. The relation subsisting between our Canadian brethren and us, ought to be, and must continue to be, of the very closest nature. It were well if our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient 'thesaurus' of valuable information."—*Philadelphia Presbyterian.*

"This is a 'handy-book' for Presbyterians, giving them a perfect plethora of information concerning their Church, in all its branches throughout the world. It is edited by the Rev. James Cameron of Chatsworth, who has thus done a great service to the Church of which he is an ornament and has rendered it inexcusable in any Presbyterian henceforth to be ignorant of the progress and position of his denomination."—*Palmerston Progress.*

"I need not say that I highly approve of your spirit and enterprise in compiling 'The Year Book of the Dominion.' You have rendered a great service to your churches, by whom your work should be extensively patronized, and your labour and editorial skill amply compensated. It is an admirable publication, and should be found in every Presbyterian habitation throughout 'the Dominion.'"—*Edwin F. Hatfield, Clerk of Presbyterian Church, U.S.A.*

Mr. Croil, of the "Presbyterian Record," says of the "Year Book": "It is one of the best thumbed periodicals in our office. Every Presbyterian should have it."

The "N. Y. Independent," a disinterested authority remarks: "... It is one of the best ecclesiastical annuals published in THE WORLD. It not only gives complete denominational statistics for its own country, but for the Presbyterians in all parts of the world—the only Presbyterian Year Book that we know of that covers so much ground. . . . There are also general statistics of great value.

Price 25 cents per copy. Post Free on receipt of price.

C. B. Robinson, Publisher,
5 Jordan street, Toronto.

JUST PUBLISHED.

44 pp. Price 10 Cents.

DOCTRINES OF THE PLYMOUTH BRETHREN.

By Rev. Professor Croshery, M.A., Magee College, Londonderry.

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

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

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

In quantities, \$8 per 100.

USE A BINDER.

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

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

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

PUBLISHER'S DEPARTMENT.

MOTHERS, do not drug your children with poisonous opiates, in the form of Soothing Syrups, when one bottle of Dr. Fowler's Extract of Wild Strawberry will allay all irritation of the stomach and bowels incident to teething. It is pleasant, mild, and harmless, and is a positive specific for every form of summer complaint. All druggists sell it at 37 1/2 cents per bottle.

HAVE WISTAR'S BALSAM OF WILD CHERRY always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. Fifty cents and \$1 a bottle.

IT SEEMS IMPOSSIBLE that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, etc., should make so many and such marvellous and wonderful cures as Hop Bitters do, but when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, you must believe and try them yourself, and doubt no longer. See other column.

MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, on Tuesday, 30th November, at eleven a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 21st December, at ten a.m.
MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.
LINDSAY.—At Woodville, on Tuesday, 30th November, at eleven a.m.
MANITOBA.—In Winnipeg, on the second Wednesday of December, at ten a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 17th January, 1881.
WHITBY.—At Oshawa, on the third Tuesday of January, 1881, at eleven a.m.
PARIS.—At Princeton, on the 13th of December, at eleven a.m. for business. Visitation of Drumbo and Princeton to take place at Princeton, at two p.m.; and a visitation of St. Andrew's Church, East Oxford, and St. Andrew's Church, Blenheim, in the latter church next day at eleven a.m.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, the 14th of December, at eleven a.m.
BROCKVILLE.—In St. John's Church, Brockville, on December 14th, at three p.m.
SAUGREN.—At Clifford, on the 21st December, at eleven a.m.
QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m.
HURON.—In Clinton, on the third Tuesday of January, at ten a.m.
LONDON.—In Sarnia, on the third Tuesday of January, 1881, at seven p.m.
HAMILTON.—An adjourned meeting will be held in Central Church, Hamilton, on Tuesday, December 27th, at two p.m., and ordination services in Erskine Church at seven p.m. A conference on the State of Religion will be held on this and the following days.
PETERBORO.—Regular meeting in St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.

Births, Marriages, and Deaths.

DIED.

At the manse, Aylwin, Que., of diphtheria, on October 27th, Quintus Fillins, youngest son of Rev. D. McNaughton, M.A. Rest in Jesus early blest

A GREAT CENT'S WORTH.

From 10 to 100 sample copies of the NORTHERN MESSENGER and SABBATH SCHOOL COMPANION (assorted numbers) will be sent free to any Sunday school making application through one of its officials by postal card, or in other manner; the number to be asked for corresponding to the number of families in the school.

JOHN DOUGALL & SON, Montreal.

"IRENEUS' LETTERS." A NEW VOLUME. With ELEGANT PORTRAIT. For terms, address NEW YORK OBSERVER, 37 Park Row, New York City.

ORGANS \$30 to \$1,000; 2 to 32 Stops. Pianos, \$125 up. Paper free. Address Daniel F. Beatty, Washington, N.J.

THE SABBATH SCHOOL Teacher's Companion.

BY REV. JOHN McEWEN,

The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.

This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped links of connection between the lesson. It has a Normal Class Exercise on Bible Investigation, illustrated by the Book of Genesis.

Price 10 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON, Publisher.

5 JORDAN ST., TORONTO.

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

R. R. R.

Radway's Ready Relief

CURES THE WORST PAINS

In from One to Twenty Minutes.

NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES,

no matter how violent or excruciating the pain the RHEUMATIC, Bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

- INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS, CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE

FEVER AND AGUE cured for fifty cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S

Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerve, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Dolorieux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

HEALTH---BEAUTY.

STRONG, PURE AND RICH BLOOD, INCREASE OF FLESH AND WEIGHT, CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease, Ulcers in the Throat, Mouth, Tumors, Nodes in the Glands and other parts of the system, Sore Eyes, Strumous discharges from the ears, and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flesh, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonder of modern chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them. If the patient, daily becoming reduced by the wastes and decomposition that are continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood, and this the Sarsaparillian will and does secure, a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Sold by druggists. PRICE, ONE DOLLAR.

Dr. Radway & Co., 82 Warren St. N.Y.

AND

489 St. Paul St. Montreal,



REMOVAL.

W. WHARLIN,

Watchmaker and Jeweller.

ESTABLISHED

1854.

Begs to announce that he has removed from 23 King Street West, where he has been for the past eleven years, to his new and commodious premises,

MARSHALL'S BUILDINGS, 47 KING ST. WEST,

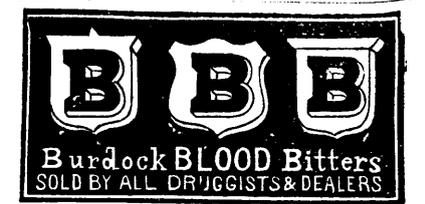
where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.

FINE MUSIC

By request, Frantz Abt, the eminent composer, recently selected from Litolff's German Establishment (the greatest music publisher in the world), 145 pieces of music as representative of the best music by the greatest composers of Germany. As Germany stands first in music, this collection is, indeed, a rare one. Each piece is a gem. Printed by Litolff, on fine paper, full size, giving both German and English words. The collection is divided into twelve portfolios (six of vocal and six of instrumental), each portfolio containing from nine to fourteen complete pieces. The portfolios are beautifully ornamented in colors and by full-page engravings—19 different engravings—making them exceedingly attractive for the music rack or stand. Price, 50 cents each, or the twelve for \$5.00. "The most desirable collection that has yet appeared."—Boston Gazette. To induce musicians to try this music, I will send one portfolio (only one) for 50 cents. Stamps taken. Address R. W. Shoppell, No. 60 Bible House, New York.

FARMER STOP!

Renting and Working cheap, unproductive, worn-out Soil and BUY A FARM of your OWN from out 1,000,000 Acres of Finest Farming and Stock Raising Lands in the World Very best Climate, Soil and Markets. Low prices. Long credit (or large discount for cash.) Address I. H. DRAKE, Land Com'er, ST. PAUL, MINN.



Burdock Healing Ointment, carbolated, should be used in connection with Burdock Blood Bitters for curing ulcers, abscesses, fever, sores, etc.

BETTER THAN A DOCTOR

Jane Taylor's Health Book, 64 pages, large 12mo, 50 illustrations, strongly bound in cloth and boards, with a loop to hang it up by. In simple language it tells children (and old folks) all about themselves, best ways to eat, sleep, sit, walk, dress, bathe; all about the hair, teeth, nails, and a thousand other things necessary to know to promote long life, health and happiness. Hang it up where children can consult it. Refer them to it in answer to their inquiries, or to show them the reasons for your advice. It almost guarantees them good looks and good health. "It is the best book of the kind ever written."—Hall's Journal of Health. Sent by mail for two silver dimes, or seven 3c stamps. Address, R. W. Shoppell, No. 60 Bible House, New York.

HOPE FOR THE DEAF

Garnore's Artificial Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. GARNORE & CO., 117 Nassau St., New York or S. W. Corner 5th & Race Sts., Cincinnati, O.

NEVER WASTE

Your time or money renting a farm when you can BUY on your OWN TIME and TERMS a Fine FARM and HOME with the BEST MARKETS almost at your door. 300,000 ACRES of Finest Farming Lands in Long time. Low rate of interest. For terms, address O. M. BARNES, Lansing, Mich.

A GREAT OFFER FOR HOLIDAYS!!!

PIANOS & ORGANS at EXTRAORDINARY LOW prices for cash. Installments reduced. Splendid ORGANS, \$45, \$50, \$60 up. Magnificent ROSEWOOD PIANOS, \$100 and over only \$160. Warranted 6 years. Illustrated Catalogue, or make Agents Wanted. HORACE WATKINS & Co., Manuf'rs & Dealers, 826 Broadway, New York. Box 3530.



OPENING OF THE COLLEGES.

Students wanting their Winter Outfit of Clothing and Furnishings, will receive the usual liberal discount at our establishment. The Stock is this season larger and more attractive than ever heretofore.

R. J. HUNTER, Merchant Tailor, etc., Cor. King and Church Sts., TORONTO.

Advertisement for Hop Bitters, (A Medicine, not a Drink), containing Hops, Buchu, Mandrake, Dandelion. They cure various ailments of the stomach, bowels, blood, liver, kidneys, and urinary organs. Price \$1.00 in gold.

Golden Hours

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

sure to prove a great favourite with the children of

CANADIAN SABBATH SCHOOLS

TERMS FOR THE CURRENT YEAR!

Table with 2 columns: Quantity (4 Copies to one address, 10, 20, 50, 100) and Price (\$1.00, 2.00, 3.00, 7.50, 15.00)

Any number exceeding one hundred at same rate.

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