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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, MARCH 5th, 1880.

No. 18.

NOTES OF THE WEEK.

IN 7,000 churchyards of England it is still impossible for a dissenting parishioner to be buried by his own minister. Were we not familiar with the fact we should have thought it impossible that any Church in Christendom could refuse courtesy and conciliation to mourners for the dead.

CHURCH discipline seems to be an easier matter in Egypt than in this country. Dr. Lansing, one of the United Presbyterian Mission, writes recently of one of the native deacons at Su't, some sixty miles south of Cairo, who had suspended ten of his members "for such crimes as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer-meeting."

THE Sultan has complied with British demands and liberated the Turkish priest convicted of circulating pamphlets for the dissemination of Christianity, and has restored the papers of a missionary which were seized for the same reason. The Turkish Government, however, declares that it takes its action merely out of deference to the request of Great Britain, and affirms the right to punish missionaries and priests for the propagation of the doctrines of Christianity.

THE South Country, or Negeb, of Palestine, and the regions adjoining the western shores of the Dead Sea, are inhabited by rather local yet nomadic tribes of Beduin Arabs. Along the borders of both these districts toward the high land of Palestine proper, there is much fine pasturage in spring time, to which the *fellahin*, or native peasants, descend; but, in order to share it peaceably with the Arabs, they enter into an arrangement with some one of the tribes, by which they are protected from the rapacity of others, or from losses by strangers. In this, as it appears to Lieutenant Conder, the old system is perpetuated under which David's band refrained from and protected the possessions of Nabal. (*Cf.* 1 Sam. xxv. 7, 15).

PROFESSOR CANDLISH is evidently to have some trouble from a section of the Glasgow Free Church Presbytery. At the meeting of that Court, on 4th of February, Rev. Geo. Campbell (formerly of Free North Church, Aberdeen) proposed that a committee be appointed to investigate the nature of the views promulgated by the Professor in his address at the opening of the session of the Glasgow College. A resolution was proposed by Rev. Dr. Adam, and seconded by Rev. A. C. Fullerton, refusing the committee, and censuring Mr. Campbell for the injurious irregularity of the course he had followed. Rev. Mr. Gordon alleged that there was considerable feeling abroad as to the writings of Professor Candlish, and the state of their colleges. The resolution of Dr. Adam was adopted by sixty-nine to eight votes, and the minority protested and appealed to the Synod.

WE learn that there is much religious interest among the students at Princeton College. A correspondent writes that, for some time previous to the day of prayer for colleges, a very earnest spirit of prayer prevailed; that about one hundred of the professors of religion connected with the well-known Philadelphia Society, publicly rose and pledged themselves to renewed fidelity and Christian effort among their fellows. On the day of prayer for colleges, Rev. Dr. Kempshall, of Elizabeth, addressed the students in the afternoon and evening. The meetings have been continued with great interest, and the work still progresses quietly, without special excitement, but with the appearance of such depth and power as to indicate the special presence of the Holy Spirit. Quite a large number in the Scientific Department, and in all of the regular college classes, have hopefully passed from death unto life, and the work still goes forward.

MR. JAMES LENOX, the founder of the library called by his name, died in New York on the 17th ult. He was the son of Robert Lenox, a native of Scotland, was born in New York in 1800, inherited from his father a considerable property, and by the increase in the value of his real estate became a rich man. He used his money wisely in fostering important charities and educational institutions. It was owing to his exertion and liberality that the hospital on East Seventy-first street was built, and he had the main part in founding and sustaining the Presbyterian Home for Aged Women. Probably it is by the Lenox Library that his name will be longest remembered. For this he gave the land, the building, and his magnificent collection of books relating to American history and his fine collection of pictures. The value of the gift is estimated at one million dollars. Mr. Lenox was a devout and active member of the Presbyterian Church.

A STRONG proof of the progress made by Protestantism in France is given in an article describing the "Religious movement at St. Just (Oise)." In the public square of the city is a spacious and imposing church, where, till a few months ago, the Catholics worshipped. As this church is replaced by a new edifice, they do not occupy it any longer, and the municipality disposed of it at its pleasure, and the Protestants have engaged it for their services. M. de Pressensé and M. Dhombres have preached there to a thousand or twelve hundred listeners crowding in the hall. As the latter was recently preaching on the distinctive characteristics of Protestantism the large audience listened with great satisfaction, and at every instant they applauded his sentiments. When his discourse was at an end M. Dhombres said: "Gentlemen, I am going to do an act of courage and of Christian fidelity. I invite you to stand up and to join in the prayer which I am about to address to our Heavenly Father;" and lo, the entire assembly stood up, and a thousand Catholics joined in an evangelical prayer, offered with deep emotion in the French language, under the astonished vaults which for centuries have been the witnesses of Roman ceremonies.

A GENEVA paper says a temperance movement has been started in Switzerland. M. Bodenheimer, formerly of the Federal Assembly, has been delivering lectures in Neuchâtel and other places, exhorting the people to take measures to prevent the further spread of drunkenness, which is increasing at an alarming rate. The number of distilleries has increased enormously, especially in the cantons of Argau, Soleure, and Lucerne, while in the canton of Berne alone there are 12,000 stills. There are stills in nearly every farmer's house and peasant's cottage, alcohol being made from potatoes and beet root; while from Germany is imported a quantity of so-called "mixed brandy," which possesses the most deleterious properties. M. Bodenheimer suggests that the most effectual means of meeting the evil would be to increase the duty upon alcohol, which at present amounts only to thirty-five centimes per head of population, while wheat is taxed at the rate of forty-four centimes per head, or twenty per cent. more than alcohol. In other words, the duty on alcohol imported into Switzerland is less than a thirtieth of the amount levied in England; while there is no restriction upon the number of distilleries, which do not require a license and pay no tax.

THE secession of the Rev. Arthur Wagner, a Ritualistic clergyman of Brighton, England, of some local reputation, is less significant than the terms on which he is to be admitted to the Roman Catholic Church; these latter indicate the influence which the mild progressiveness of the present Pope is having upon the historic faith and traditions of the Romish communion. Mr. Wagner is married; the Pope cannot divorce him even if he were willing to be divorced; but, if the cable reports are to be trusted, he is to be received into the Roman Catholic priesthood, reordained, and allowed to assist in priestly ministrations

in the Roman Catholic Church in mass and preaching; the only priestly function denied him will be that of hearing confession. It is reported, further that the principles on which Mr. Wagner is to be admitted to the Roman Catholic Church have been definitely settled upon as a precedent for the future, and it is not unreasonable to hope that a considerable portion of the High Church Anglicans of the Mac-konochie, Tooth and Wagner stamp will find this doorway wide enough to admit them to the Roman Catholic priesthood. It is also reported that the newly converted clergy will be allowed to retain the vernacular in the mass as well as their wives in their homes.

ADVICES received state that in Uganda the French missionaries still enjoyed the protection of King Mtesa. The English, for unknown reasons, were about to leave that region. In Ulundi the French missionaries had erected a station, where they rescued abandoned infants. The Belgian explorers had reached Tabara, two of their four elephants surviving this experimental journey. Dr. Van den Henven was there awaiting the two other Belgian explorers, who left Brundisi last month, while Captain Popelin had gone on to Tanganyika to rejoin M. Gambier. Two new members had reached the English mission at Ujiji, but the third had died *en route*. M. Debaiza, after long absence in search of his baggage, left at Simba, had returned to Ujiji. Mr. Stanley's expedition up the Congo, Captain Carter's arrival at Unyanyembe with the elephants sent by the King of the Belgians, and the impending arrival of a caravan of Algerian missionaries, with Belgian and English auxiliaries, were known at Tanganyika. The death of Mirambo was positively asserted, but required confirmation. The Algerian missionaries were enraptured with the kindness of the English encountered on their route. Missionaries of the Church Missionary Society gave them oxen and sheep, the Uganda English lent them a sailing boat to cross the Victoria Nyanza, and the Tanganyika English lent them their warehouses, thus following the example set by Dr. Kirk, the Consul at Zanzibar. One of the Algerians, on the other hand, cured an English missionary of a wound in the hand, threatening mortification.

THE American Missionary Association records a good year's work in its thirty-third annual report. The debt of \$37,389.79, with which it was burdened at the beginning of last year, has been paid, and for the first time in sixteen years the Association is free from that incubus. Its work among the Freedmen, the importance of which is not at all understood by the majority of Northern people, has been carried on with energy and wisdom. The report says very suggestively: "The only permanent guarantee against the abuse of any race or class, either North or South, is the diffusion of Christian intelligence among the abused, and of the spirit of Christian love among those who abuse them." The Association has 8 chartered institutions, 12 high schools and 24 common schools under its charge in the Southern States, with 163 teachers and 7,207 pupils. To these must be added 5,265 Sunday school scholars. These institutions are all schools of training in Christian knowledge and character. Of 52 graduates of Atlanta, 50 were professing Christians at graduation. Churches to the number of 67 are kept in active operation, with a membership of 4,600, of whom 745 were added during the past year. Three new churches were established during the same period. The work in Africa has made similar progress. The Association has decided, on the condition of the receipt of £3,000 from Mr. Robert Arthington, of Leeds, England, and of £3,000 additional through the efforts of Dr. O. H. White in England, to establish and permanently sustain a new mission in Eastern Africa. The twelve schools for the Chinese which the Association carries on on the Pacific Coast have done good work and promise the most substantial results. The total income of the year was \$215,431.17, an increase of nearly \$20,000 over that of the previous year.

OUR CONTRIBUTORS.

STARCH.

We abhor starch. Mrs. Macwheeble reads this short sentence, and as she does so, we see her honest, motherly gray eyes glow with a warm light, born partly of indignation and partly of tender feeling. With a little tremble in her voice, she asks if we do not remember that but for *corn starch* the twins would not have survived their first summer? She further asks reproachfully if it was at no more distant date than yesterday that we professed to enjoy greatly, and certainly praised loudly, the maize pudding, in reference to which she enlightens our masculine understanding by informing us that it is made of the substance on which the babies thrive so well. We gladly except that form of the article from the sweep of our condemnation; but we stick to our guns manfully, and repeat that we abhor starch. "Abhor starch!" quo' she; "and what would your linen be like without it?" The question is a home-thrust, or, as Mr. Richard Swiveller would prefer to call it, a *staggerer*; for our soul delights in snowy cuffs and collars, in immaculate shirt-front and neck-tie. We, therefore, hasten to conciliate and satisfy the disturbed lady by explaining that it is not starch as set on the table, but as seen in the manners—not starch in the clothing, but in the character, which is the object of our abhorrence. *Thit* form of the article men, women and children dread and detest.

When, where, and in whom is starch most objectionable? To the first member of this triple question we answer, unhesitatingly, "On the Lord's day." Christian people should strive with special earnestness to banish from the Sabbath the starch-demon of stiffness and coldness. In the remaining three hundred and twelve or three hundred and thirteen days in the year enough of worry and discouragement will be packed to make it very desirable that the fifty-two or fifty-three Sabbaths should be bright, warm, and cordial. If they are, their moral and spiritual power will be all the greater and more benignant.

The second and third questions may with advantage be considered together. In what persons and in what places is the presence of starch most repellent and injurious? We answer. Among Christian people, and particularly among Christian workers; in the pulpit, in the Sabbath school, in the sick room, by the death-bed, and in the house of mourning. Instances of the evil thing's presence in all these places are painfully familiar, and most of us have known by sad experience what it is to have an avalanche of starch, in the shape of a preacher's dull and icy formalism, or a teacher's coldness and stiffness, impede "the genial current of the soul." We have perhaps so far treated the subject somewhat too lightly; but we feel that the *evil* is by no means a light one. We do not forget that the Gospel of the grace of God can triumph over infirmities such as we have mentioned; but still we are obliged in all seriousness to say that the type of character, or, as it may sometimes be, simply the stamp of manner, which we have been reprobating, does tend to hinder the Lord's work. And on the other hand, how delightful is the feeling, and how precious are sometimes the results, when a true, simple, unstarched soul has been at work in the pulpit, or the class-room! "Mamma," said a little child one day, "my teacher told us such a sad story about Jesus; it made me feel so bad to think they killed Him, I had to shut my mouth so's not to cry, and she was most crying herself, too." It is very certain that in that happy class-room starch was conspicuous by its absence. We rejoice to think that doubtless there are many class-rooms like it, and is there not ground for rejoicing in this when we remember the extreme danger of a starch-stiffened manner doing violence to a child's tender sensitiveness? It may be remarked, further, that the little incident which we have mentioned, illustrates somewhat forcibly that power of almost unconscious discrimination which appears in children at a much earlier period than many are apt to think. We are inclined to mention another incident which seems to us to cast a somewhat fresh light on the same theme, though in a widely different way. A thoughtful observer tells how his attention was called some time ago to the fact that crowds of children who were issuing from a certain Sabbath school wore an aspect of mingled joy and decorum which was very unusual. Inquiring into the cause, that he believed he

found it in the following circumstance, which we will allow him to relate in his own words: "There, right at the doorway, stood the venerable pastor—gray-bearded, gray-headed, but with a face glowing with youthful enthusiasm in spite of the wrinkles, and eyes that kindled and sparkled in spite of their spectacles, and for every one that passed that way—and they all seemed to pass that way—he had a cordial grasp and a friendly word. He stood, not like a general on review, proudly watching, but as an affectionate father bidding good-bye to his children." The observer thought that in this spectacle the magical secret lay disclosed; that strange combination of joy and decorum which delighted the passers-by was here explained. We are strongly inclined to believe that the explanation is the right one. There was no starch in that pleasant school. And somehow, as we thus write, there rises before our mind's eye the angelic, the Christ-like picture of Mrs. Fry sitting among the poor, unhappy creatures in the Bridewells of the old world, and talking to them tenderly of her Saviour and theirs, her voice the while, as one describes it, "like the voice of a mother to her suffering child." There was probably starch enough about the prison-chaplain, and the very worst form of the article is undoubtedly the ecclesiastical vanity; but starch there was none about the saintly, unpaid missionary who went, a true angel and minister of grace, to the very foulest abodes of misery and sin, and won such trophies for Christ among the fallen and the forlorn. Workers like these do not claim—and because they do not claim, they the more surely win—the fealty and love of those among whom and for whom they labour. And, what is incomparably better, they see

"Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

An eminently practical question yet remains. How shall we get free from this clogging and hindering element of starch? We believe that many are dimly conscious of its hateful and hurtful presence in their own character or manners, and are in deep earnest in desiring deliverance. Is there not much reason to believe that a quickened religious life in the rigid and frigid ones themselves, or in those who are around them, would do a good deal towards gaining them their freedom? True fervour is infectious and diffusive. A blazing fire will necessarily make itself felt; and so the warmth of religious zeal and love will work and has worked wonders in dissolving starch of manner, and even starch in the grain of human character. The grace of God is sufficient not only to refine the coarse and elevate the low, but also to set the starch bound free. We are thus brought back to the position of the "Royal Penitent," in whom religion seems for a time to have stiffened into an almost lifeless form, and who, in consequence, fell into foulest, darkest sin, but who was constrained at last, with a breaking heart, to raise the cry which many of us have such sad reason to echo often and earnestly for ourselves, "Create in me a clean heart, O God, and renew a right spirit me within." M. D.

IS THE TAY BRIDGE HORROR A DIVINE JUDGMENT ON SABBATH PROFANATION?

MR. EDITOR,—On Sabbath evening, the 28th of December last, the most appalling railroad horror yet recorded took place at Dundee, Scotland. Of all the seventy-five or more passengers on board, not one escaped! The two-mile iron bridge, one of the most wonderful structures of the kind in the world, and justly regarded, since its completion, with a feeling of national pride, yielded at the fatal moment to the fury of the tempest, and the ill-fated train plunged from its dizzy height a hundred feet into the Frith of Tay! The sainted McCheyne was minister of St. Peter's, Dundee, when the railroad company concerned commenced running their first Sabbath trains, and in his earnest and indignant remonstrance against such profanation, in which also he was but giving voice to the feeling of a Sabbath-keeping nation and people, he said, "You will triumph for a little while; but Scotland's sin, committed against light and against solemn warning, will not pass unavenged." These prophetic words have met with a startling fulfilment, whatever theory of that fulfilment any man may hold. All the profits of Sabbath labour on railways in Scotland since the first Sabbath train was run would not equal the loss of the company by this disaster, their stocks have declined over thirty per cent., and

about twenty millions sterling of their capital is for the time idle and unremunerative. The theory of the terrible tragedy put forward by engineers and experts, and generally accepted as correct, is that the lateral pressure of the tempest, testing the structure already to the utmost, became greatly increased by the additional surface presented to the wind by the ill-fated train approaching at that critical moment. Consequently their theory is that had no train been crossing at the time, the bridge might have been still standing. Put in other words, this means that had no Sabbath trains been running, the tempest would have spent itself, leaving the bridge still intact. Corporations have, as such, no future existence, and if punished at all, must be punished now. If God were intending to rebuke, in a terrible manner, the profanation of the Sabbath on railways, where would the judgment be more likely to fall than where the most earnest and wide-spread remonstrance against such profanation had been lifted up by His witnessing people? There the sin is the more aggravated, the vindication of His people's testimony the more loudly called for, and the lesson likely to be the more impressive on the public mind throughout the world. It is dangerous hastily to interpret the course of Providence towards individuals, as we see by the case of Job and others, and it may seem to some not only unchristian, but almost inhuman to suggest that this appalling disaster may be a divine judgment, but let us beware of falling into the sin of explaining away divine judgments altogether, and of refusing to see the hand of Him who holdeth the winds in His fist.

TESTIMONY.

REV. E. P. HAMMOND AND REVIVAL IN ST. CATHARINES.

MR. EDITOR,—The Rev. E. P. Hammond has lately spent some time in this city, and I would like to state in a few words some of the more prominent facts connected with his work here, and the results of that work, so far as these are already apparent. I need scarcely say that there is a wide-spread diversity of opinion regarding Mr. Hammond and the value of the service rendered by him to the cause of Christ. In regard to this, if I may make a personal allusion, I was decidedly opposed to inviting Mr. H. to come to St. Catharines; not so much from anything I had against himself or even his modes of work, for although I had heard many things of that kind, I had to own to myself that when I made allowance for prejudice and the naturally *cumulative* character of such statements, there was nothing very weighty or very consistent left; but my experience of "revivals" brought about by men sent for to get them up had been of a painfully disappointing character. I was afraid that the prayerful preparation which I believed God had graciously granted to His people, might be turned into a wrong channel. However, against my voice, Mr. Hammond was invited, and my personal prayer then was that I might be preserved from *cry-stallizing* into a state of opposition and cold criticism which becomes so easy when it consists in finding proofs that a previous judgment has been correct.

As to Mr. Hammond personally, I think no one can associate with him without liking him, I may say, without loving him. He is open, transparent, intensely earnest, acting spontaneously almost as a child, and above all, one feels that he is guided in his work by the Spirit. His genial, cheerful manner has a wonderful influence on his audience, and this influence deepens almost every time they hear him. His manner of work is peculiar. It is his own, however. It is *himself*. Men wonder where the power lies, and yet they go again and again to hear him. He lays great stress on his work among the children, and no one but a cynic could see their glad faces and hear them sing in the meetings before Mr. H. left without feeling that a good work had been done among them. In his preaching, the atonement is the centre, all else converges towards that, and however he may seem to ramble in his discourse, the hearer finds that he has been steadily brought nearer to the cross. The one conception is Jesus Christ and Him crucified.

Mr. Hammond is a Presbyterian minister; he was regularly ordained, I believe, to his present work as evangelist, and is in relationship to the Presbytery of New York, and under their jurisdiction. He is *very* decided in his views of the Church, and on every occasion speaks in the most earnest manner of the dignity of the ministry. In every way he seeks

to strengthen the hands of ministers. He stands in the Church, as one of her accredited ministers and speaks with strong disapproval of any one trying to live a Christian life without uniting with the Church. His work has exerted a great influence here; many careless, godless men profess to have been converted, and those who knew them best believe that they are really changed; and beyond the immediate results, the whole community is, for the present at least, affected for good by a power which no one attempts to account for by any human agency alone.

Taking our experience of Mr. Hammond's presence and work, I would say that brethren and Christians generally who heartily co-operate with him will be thankful that they have done so. I can only pray that God may bless them as He has blessed us.

G. BRUCE.

St. Catharines, February 17th, 1880.

BAPTISM.

MR. EDITOR,—I was greatly pleased with your selection the week before last on the Baptist controversy. To present the subject in another form to your readers, would you please publish the following.

1st. I will give \$5 for a text of Scripture shewing where God ever commanded or authorized any man to put any other man, woman or child into or under the water as a religious rite, ceremony or sacrament.

2nd. I will give \$5 for a text of Scripture that tells us that John the Baptist ever organized a Church.

3rd. I will give \$5 for a text of Scripture that tells us about the Lord Jesus Christ organizing a Church during His living ministry.

4th. I will give \$5 for a text of Scripture shewing when and where the Apostles organized and officiated any Church or local congregation before eight or ten years after the Day of Pentecost.

5th. I will give \$5 for a text of Scripture, or a paragraph of reliable history, shewing where any person organized a Baptist Church (as that term is now used) prior to the seventeenth century.

6th. I will give \$5 for a text of Scripture that declares that an infant child of believing parents is *not* a proper subject of baptism.

7th. I will give \$5 for a paragraph of reliable history that declares that any man or set of men, prior to the sixteenth century, denied that an infant child of believing parents is a proper subject of baptism.

8th. I will give \$5 for the sight of a Greek Lexicon of more than fifth rate authority that gives "dip," "plunge," "immerse," or any kindred word as the New Testament meaning of *Baptizo*.

9th. I will give \$5 for any Greek sentence—classic, Jewish or Christian—written prior to the sixteenth century, where the word *Baptizo* has the meaning of dip or immerse, in the sense as used by modern Baptists—that is, to put into and under the water and immediately withdraw.

10th. I will give \$5 for a text of Scripture shewing any modal use of the water as of Divine authority in religious rites, except pouring and sprinkling.

When the above texts, any or all of them, are presented to me, through the columns of THE PRESBYTERIAN, or by letter, and are approved by me, the money will be paid.

JAMES LITTLE.

Princeton, Ont., Feb. 16, 1880.

REVIVALS.

MR. EDITOR,—The repeated and somewhat startling announcements of the marvellous successes of the Rev. E. P. Hammond in Brantford, Guelph, Chatham, London, etc., have recently terminated for the time with the report from St. Catharines that as the result of his visit there, between 700 and 800 have professed conversion. Now, in each of these localities, mark you, ministers of the different denominations not only now preach the Gospel, but have done so for upwards of half a century, and yet, even there under the few weeks' ministrations of Mr. Hammond in each locality, far more converts have been made than under all the ministrations of all the ministers for many past years. In so far as this says much for Mr. Hammond, just in so far it says little for the ministers of these localities, and if these things are so, it becomes a matter of very serious inquiry to all ministers of all denominations, and especially to those in the localities where Mr. Hammond has been so wondrously successful, how and why they are so.

Is it the man? From what I have seen or heard

of him I have yet to learn that he is, intellectually, so gifted above his fellows as to be a Saul among the prophets.

Is it his manner? If so, surely this may to some extent at least be imitated by others.

Is it his mode of procedure? Then surely there is no patent proscription preventing others from adopting the same mode,—success attends it, the people favour it, and as a proof the good folks of St. Catharines presented Mr. Hammond with a purse of \$400 for about a month of his evangelistic ministrations. If so, why not overthrow the present antiquated and somewhat stereotyped modes, and all the ministers become evangelists?

Is it the matter? Then surely all have equal access to the same Gospel, and it is only of that Gospel it is, or can be said, that it "is the power of God unto salvation to every one that believeth."

Is it, above all, that Mr. Hammond is specially gifted by the Holy Spirit? If so, this need not be exclusive, for "God giveth the Holy Spirit to them that ask Him." In short, if Mr. Hammond in five or six months can number five or six times 700 or 800 converts as the result of his ministrations, is it not a strong and a standing reproof to other ministers and their mode of ministration, that in a given time Mr. Hammond has more converts than those of all the ministers of our Church put together?

DELTA.

MISSION WORK IN EASTERN TURKEY.

FROM AN OCCASIONAL CORRESPONDENT.

MR. EDITOR,—Perhaps a "whiff from Ararat" might be of interest to some of your readers, not that the whiff will savour anything of the Ark, for in that case it might lose its interest. Here we are in Erzeroum, the weather clear and cold, yesterday morning registering 12 below zero; roads broken through the snow over the plain, that would afford magnificent chances for sleigh-riding; but, alas, no sleigh, not even a sled, with exception, as an Irishman might be allowed to remark, of an ox-cart, in which to refresh ourselves, and taste once more of the joys we used to experience in the bracing air, and over the snow-clad roads of Canada.

But there is scarcely a want or a defect in this country the blame of which may not be laid on the shoulders of the Turk. Oh, the "unutterable Turk!" Turkish reforms are at a wonderful discount. The Turks seem to snap their fingers in the face of the British, for, instead of getting better, everything is worse than a year ago, and gradually, as we hope, approaching the point of dissolution. We earnestly hope, however, that if the Turkish Government does break to pieces, our lot may be better than what Russia promises, if she absorbs this region as she threatens to do. Turkey is bad enough, but much better than Russia as regards liberty and religious freedom. And as far as these so-called Christians are concerned they are about as worthy of the name as the Moslems are. In fact, if conscience and sincerity are involved at all, the odds are in favour of the Moslems. But that is not saying that the Armenians, amongst whom we are, are not possessed of some very excellent qualities. Centuries of oppression have well nigh broken their spirit. However their national spirit seems to have revived a little, and the outlook from the Turkish quarter seems to have given them some encouragement. One of them told me the other day that if they had the chance they were eager to "spill their blood," for the overthrow of the Turks and the gaining of their own independence. They are not allowed to serve in the Turkish army, nor are they allowed to have arms in their possession. They are good business men, and amongst them are some of the richest merchants. As to their Christianity, it is not only an empty name as applied to them, but they fearfully disgrace the name. Their priests are lazy and ignorant. Their genuflections are much like those of the Moslems—posturing, kissing the ground, repeating prayers, bowing, and other forms and ceremonies. So their religion is worse than a mere form, it is a disgraceful satire on the name of the cross, which they profess to reverence so much. Formerly they were animated by a spirit of violent persecution; now a change has come, and they begin to perceive in the missionary their "best friend," and in villages out of which missionaries have been stoned, they now receive a hearty welcome. The villagers on the plain round about this city have been the most viol-

ent. Only within the last year or so have we had access to them. Now we are receiving almost daily applications for teachers to settle down and establish schools amongst them. There are about one hundred villages on this plain amongst which we might easily settle two or three dozen teachers, where last year we dared not introduce one. But one of the great needs just now is young men who are fitted for teachers, and the villages are calling for them. A man came up from the Khanooos district, about three days distant, asking for a teacher for his village; there being but one man who was competent for the position to be had, and he having been designated for other work, the missionaries were forced to tell him that they could not help him. He remained in the city for a week, pushing his petition by daily visits to the missionaries, finally declaring that he would not leave the city without a teacher, promising to board the teacher, provide a room for the school, and be responsible for the safety of the teacher if there should be any opposition raised. He was so importunate that the missionaries had to yield, and the only teacher we had was turned over to him, and he went off rejoicing. So the work is opening up in a district which is about as large as all New England, about 400 miles long by 250 miles wide. Over this district, of which Erzeroum is the headquarters, the missionaries calculate to travel once a year at least, establishing new schools and churches, and after the Pauline method, "strengthening the churches" already established. We are four missionaries amongst a population of one million and a half.

The suffering in some of the districts is terrible. In the Alasghird region report had it that it was like Egypt of old—a dead man in every house. It is fearful—people actually dying from starvation. In the Van region, along with the famine an epidemic broke out causing terrible suffering. All this, together with the Turkish oppressions, has placed this country in the state in which Shakespeare, in "Macbeth," describes Scotland:

Each new morn
New widows howl, new orphans cry, new sorrows
Strike heaven on the face, that it resounds
As if it felt with Scotland and yell'd out
Like syllable of doleour."

Erzeroum, Jan. 17, 1880.

W. N. C.

THE PRESBYTERIAN MISSION IN INDIA.

MY DEAR MRS. HARVIE,—I reply to your letter earlier than usual, as the time for the great *melas* or annual fairs is at hand, and I purpose taking the catechists and Bible-women and proceeding to Oojein where the great gathering of pilgrims come yearly to bathe and visit the sacred shrines of the ancient capital. If I delayed, perhaps I might not be able to spend an evening with you for a month to come. The cold season is always a time of severe labour with us in India. You will be glad to learn that one evening two weeks ago there were three women and three children baptized—brought over from the ranks of heathenism to those of our Saviour, Jesus. One was the wife of Bala Ram, formerly of Trinidad. The others were from my work. We were very happy-hearted that evening. Notwithstanding the darkness and discouragements about us, the face of God shines through. What a courage that inspires! Work, work, work! not for name or for fame, but for the dying millions, for the souls that sit in the shadow of death, and for whom we agonize for the time to come when they may see the light. We have just completed the "Catechism of Salvation," being a selection of texts strung together so as to shew the way of salvation in Scripture language. Mr. Douglas, I am sure, may be justly proud of it. The children are at work on 101,000 copies of it—a little book of eighteen pages. The children have suffered some from fever, which has been very tenacious and particularly malarious. We have done with it now, however. I do not remember whether I mentioned the pleasant visit I have had from one of the ladies of the American mission, viz., Miss Seward, of Allahabad—the first lady who, with her associate, Miss Wilson—now at rest—gave us a warm welcome to India on Christmas eve six years ago. You do not know what a treat it was to have her, with her bright pleasant way, and bringing all her up-country associations with her. The question you propose as to what part of the work can best be undertaken by the missionaries, and what part by native helpers is a wide one, and I fear you would need a wiser head than

mine to solve it. India is very large and densely populated. A scheme that may work well in one community may in another be an utter failure. As far as I can see I will tell you. My experience has been this—that India will never be evangelized by foreigners; of this I am convinced, more and more. Our missionaries should be men and women of more, far more, than ordinary brain power. The low standard of mental ability in a missionary is the jest and sneer of the subtle Hindoo. He must be quick-witted and metaphysical. He must live his life among the people. Educational work and evangelistic work must, to my mind, go hand in hand. Let the natives preach and the padre be in their midst to check argument and keep up the good name and balance necessary for success. I have seen our own catechist—Nai Dass, once a Fakir—hold in rapt silence a great multitude by his impassioned earnestness, holding high the Saviour that they might see Him, and not a frown or word of disrespect greeted him. Yet after all was over he would have gone away almost sad, had not Mr. Douglas stood at his side, and when he turned to leave the spot he found his hands imprisoned in a warm, firm grasp and heard the low-murmured "God bless your words this day, my brother." They need sustaining and directing, and they cannot work alone, not even the best of them, but they will keep step with you all the way. This has been my experience of Hindoo nature. A few weeks ago we had a young raja visiting us here, from a distant State. He attended Mr. Douglas' week-day service in English, and afterwards called to see the press and work. I may as well mention an incident with regard to a native gentleman in whose house I formerly taught. After the Thursday evening service, a few weeks ago, my children pleaded for a walk, as it was fine moonlight. I consented, and sent them on, intending to follow. Presently I saw this native coming rapidly towards me. He said he had listened to the sermon and it had so laid hold of his heart that he could not go into his house. He said, "If I could only see Mr. Douglas to get a little conversation with him on religious matters. Why," said he, "man neglects and insults His Maker, but the very trees point their leaves to heaven in silent adoration." I told him I should speak to Mr. Douglas and let him know at what time he could see him. I saw presently he feared he had said too much, but he was so in earnest Mr. Douglas said he would gladly see him any hour he would name, and I wrote a note saying so, and appointing Sabbath at four o'clock. The man was not at home, and the note had evidently fallen into the hands of some of his family who did not care to have a Christian relative. I afterwards received the following letter:—

"My dear Miss Fairweather,—In reply to your kind note of yesterday, I beg to state that I was not at home, and I am sorry I could not see Mr. Douglas who had kindly appointed a time for me. Yesterday's sermon was the best I ever heard from his lips, and it touched my heart. Kindly tell Mr. Douglas that I feel sincerely grateful to him for that sermon which has done me so much good. Kindly tell Mr. Douglas that I consider him one of the best friends I have in this world, and I consider him almost in the light of a guru, or spiritual guide, although I am not a professed Christian. He who helps in the attainment of spiritual life is the best friend that a man may possess. Yours sincerely,

Now I think this is encouraging at least. The man is rich and his friends are powerful, and he dreads the struggle. We can only wait for him. The truth has got hold of his heart, and he will not give it up until he yields to Christ, I earnestly trust. He needs your prayers. You can do as much for him in Canada as we can here. You have given us souls before, help us now, we need you now, just at this point. Ask the Lord to give you this soul. "Where two or three are gathered together," you know. I have written at great length and I am sure you have indeed a budget this time.

By the time this reaches you it will be the Christmas tide, the still earth wrapt in snow; but here the scent of roses and jessamine, the wild honey-suckle, and oleander fill the land, while birds are singing in the fruit-laden branches. I will wish you all a merry Christmas and a happy new year. Hoping your Society may go on and prosper until our work is done and the wanderers gathered into the fold is the prayer of

MARION FAIRWEATHER.

PASTOR AND PEOPLE.

THE SIFTING OF PETER.

A FOLK-SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—St. Luke, xlii. 31.

In St. Luke's Gospel, we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armour so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of thine pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. Longfellow in "Harper's Magazine" for March.

POWER WITH MEN.

"O Lord, revive Thy work," is the heartfelt and oft-repeated prayer of many a preacher of God's Word after he has been discouraged with his pulpit efforts, for he seemingly has been wholly unable to move the stony hearts of his hearers. They shew no signs of repentance, and express no desire to live a Christian life. Feeling completely cast down he goes in prayer to God, desiring that the Almighty may do what man is unable to accomplish. Is there any portion of Scripture that can instruct such a preacher and comfort his heart? Let us recall to mind a scene of prayer.

One night, Jacob, the supplanter, was left alone with God, and the morning light dawned upon Israel—the prince of God. With his new name he received new power. And for the reason that Israel had "power with God," he would have "power with men." Now, from this we learn an important truth: that believers who prevail with God in prayer will have power with men" (Genesis xxxii. 28). The most successful preachers have tried this plan, and it still works well. Earnest pleadings with God at the throne of prayer result in eloquent pleadings in the pulpit, and the preacher, having first had "power with God," has "power with men."

What is the secret of the magnetic power of those preachers who win many souls for Christ? Every one who is anxious to serve his Master desires to discover it.

A man resolved to find out the wonderful secret which Whitfield possessed. He listened to his preaching, it was wonderful; but the whole of the secret was not in it. He enjoyed Whitfield's social conversations; they were full of Christ; but the secret was still undiscovered. He roomed one night with him, and he resolved to watch Whitfield all night. He saw and heard him praying, and then he retired to rest and slept; but only for a little while, for he arose and prayed for lost men. He went to sleep again, and rose again, crying out for the salvation of perishing mortals. This he did five or six times during the night. That night the secret of Whitfield's

power was discovered. He gained his "power with men" by first having "power with God."

Other eminent men have laid hold of the promise that God answers prevailing prayer. These believers have reaped according to their faith. Here are the examples of two men of God who to-day are working with great success.

A young preacher related how he was assigned to room with an eminent worker in the Christian Associations, and he determined to find out that man's secret of success in converting souls. When they had prayers together and were about to retire, the worker said to him: "Brother A., I am an early riser; but do not let me disturb you in the morning." When four o'clock came the voice of prayer was heard, and that wonderful prayer told the preacher that this man "had power with men" because he first had "power with God."

A revival rejoices the heart of a pastor in the west, and a lay brother comes to his help. After services the minister and this lay brother retire to rest together. At the early dawn the pastor is awakened by sobs. Not a word was said, yet it seemed as if this man's heart was ready to break. "I have no doubt," said this preacher to me, "but what this brother was pleading with God for souls."

The career of this lay brother has widened, and he has brought thousands of souls to Christ, and to-day this brother has "power with men," because he has "power with God." In conclusion, let us remember that many ministers plead earnestly with God for a blessing on their labours after they have been forsaken. This is a good habit, and should not be forsaken; but here is another good one: From these examples of men whom God has blessed with great success in converting souls, let us learn and practise this duty of being alone with God in prevailing prayer before preaching, having had "power with God," the promise is sure we will have "power with men."—*Rev. James Marshall.*

ENCOURAGE THE CHILDREN.

In reading the life of George Combe, the father of English phrenology, we were much struck with the following paragraph which occurs in a fragment of autobiography all too short: "With a nature highly affectionate I never received a caress; with an ardent desire to be approved of, and to be distinguished for being good and clever, I never received an encomium, nor knew what it was to be praised for any action, exertion or sacrifice, however great; and humble as was the figure I made at school, I did my best, and often dragged my weary bones there, when with a feebleness of duty I should have gone to bed." It is unspeakably sad for a man to carry about with him a bitter memory like that of George Combe's, and though his may be an exceptionally bitter one, many thousands could speak, if they would, in a similar strain. Nay, have we not ourselves the remembrance of a time when, having striven with all the might of our child-nature to overcome a defect or to do some good deed, we hungered for some word of commendation and encouragement, but hungered in vain. We possibly can even now recall the pang which almost rent our hearts asunder when, instead of the glad recognition of our striving, we were rated on the manifestation of another and different fault. Let us not, then, forget that child-nature is the same to-day as it was "when we were young."

That timid, shrinking girl, who almost starts at the sound of her own voice, and seems to become quite stupefied when you turn your stern eye upon hers, is perhaps hungering with a nameless hunger for one smile from your face, or one kindly, patient word from your lips. That smile, that kind word, she may carry into a home where poverty and care and sin ever brood, and they may be to her as heaven's benison for a whole weary week. Without that word or smile she may creep back to the shadows and beguile the hours with weeping. Has it not been so? That wild, rollicking, mischief-loving, mischief-making boy, who is the plague of your heart, but who loves you with a love purer and stronger possibly than any other boy in the class, do not judge him too harshly. It is more than likely that sometimes when he has seen the pained look in your face, his heart has smitten him, and he has made a resolve that when another Sabbath comes he will shew that he can master his weakness for the sake of his teacher. His want of success in his resolve may possibly give him

as much pain that night, when he retires to his bed, as it did you, for we speak what we do know and have felt. Give him the credit for good resolve, and you will find a way to his heart which will never be shut against you. We take it that a wise teacher will be like the skilled husbandman, who makes a study of each species of plant in his garden, in order that, knowing its nature and characteristics, he shall be able to minister to its healthy development. A uniform, unchanging system of treatment must of necessity prove fatal to many a tender plant. These may be common-place truisms, but have we appreciated their value in our all-important work? *London S. S. Teacher.*

"WILL YOU GIVE ME A LIFT TO-DAY?"

This is a question that some persons are always asking. They seem to think that it is the business of somebody else to carry them,—not merely to pick them up when they are flat on their backs and unable to get on their feet without a helping hand,—not merely to tide them over an occasional emergency, when a little outside help may bring everything right again, but they expect us absolutely to take them up in our arms and carry them. So far as you can see, a man who thus drops down upon you is just as able to walk as you are; he has the same organs that you have, he is apparently as strong as you are, he can eat as much food as you do, if you will give it to him,—and there is no more reason why you should carry him than that he should carry you. And yet he is sure to regard it as a great wrong if you tell him to shift for himself, as other people do. In all departments of life there is a certain proportion of men who turn out to be failures— not always through any fault of theirs—and they must be aided or left to starve. And the higher the vocation the sadder the failure, when it comes,—a clergyman, or a lawyer, or a physician, with nothing to do, is more hopeless than a day labourer. The latter has fewer wants, and may manage to earn a penny by sawing wood, or cleaning the sidewalks, which the decayed gentleman is hardly prepared to do. Let us be very pitiful to those who have tried to fill a hole that is too large for them, and have dropped through. A little outside help may well be bestowed upon those who have tried to earn their own living and tried in vain; but what claim have those persons who never really try,—just hanging around and waiting for somebody to give them a start, and wondering why they do not get on in the world like their neighbours? Must we let them starve, too? An occasional twinge or two in this line might do them good. Again: no man has the right to ask for help when he has reason to believe that, while it may not suffice to rescue him from ruin, it will be very likely to ruin the friend who furnishes the aid. "Only let me have the use of your name for thirty or sixty or ninety days, and I shall then be sure to be in funds, and it will all be right,"—how many men, who have earned a competency by their own efforts, and retired from business to enjoy the fruit of their honest toil, are living in poverty to-day, because they had not the strength to say "No" to this appeal? I believe that the community would be better off if every man were obliged to stand on his own merits and the whole system of endorsements were swept away. I know what may be said about enterprising young men who, starting without any capital of their own, if they can only get a lift for a year or two, are almost certain to make a good business and get rich; but if, in the beginning, his own arm is long enough only to reach the lowest round of the ladder, let him take hold there and lift himself up gradually by his own strength, instead of striking off to hit the middle or top of the ladder at one leap, with a fair prospect of breaking his neck in the attempt. Excessive reliance upon other people, or "outside help," is one of the great causes of our late financial distress. —*Bishop Clark.*

MATERIAL BENEFITS OF MISSIONS.

Human nature being what it is, we are quite sure that the division of Christendom into different sects or Churches, if it be an evil, is not without a compensating good. Probably more is thus effected than could be were the forces of our entire Protestantism massed, and wielded by a single organization. These many subdivisions secure a careful and detailed supervision, a vigilance and economy, that are frequently wanting in large and complicated enterprises, such as

the missionary work would be were it carried on by a single agency. If we may trust a recent computation, the seventy missionary societies of Protestant Christendom have now about 2,500 missionaries scattered over almost the entire heathen world, with 20,000 native labourers and probably 700,000 communicants, and 1,650,000 native Christian adherents. It costs a great sum, in the aggregate, to maintain this "salvation army" in the field (nearly seven millions of dollars a year); but these figures are insignificant when compared to the army or naval expenditures of even one of the smaller powers of Europe. It is asserted on high authority that the American Government has spent twice as much every year, for forty years, in fighting the Indians on the borders, as all the missionary societies of the world are spending for the conversion of the heathen.

The educational work of missions is a great one, and without intending it, it is at some points the leading interest, but it is Christian education, thoroughly so, of which we have in our own country rather the tradition than the reality. A half million scholars are being taught in twelve thousand of these Christian mission schools, and thus the kingdom is coming in many obscure places, literally without observation.

A great preparatory work has been done, in the way of a many-tongued Christian literature. That main reliance of Protestantism—rather, we should say, of all enlightened Christians—the Bible, has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries.

Christianity carries civilization with it. Thus as an incident of missionary influence, we just now hear that there is an increasing inquiry from the remote countries where they live and teach, as to the cost of agricultural and mechanical implements. It is probable that the demand for our products of this description will soon be very considerable, and it is not impossible that the next generation of our countrymen may thereby reap a substantial return from the wise economy, as well as Christian liberality, of their predecessors.

But we are not to regard a work so sacred as that of Missions in a mercenary spirit. It is to be prosecuted for the glory of Christ and the salvation of men. And notwithstanding the Providential divisions to which we have alluded, there is a real unity. The spirit that animates is the same, and the ends to be accomplished are identical. That great consummation, the conversion of the world, will carry with it all the minor and the material blessings that go along with Christian civilization.

TAKING THINGS FOR GRANTED.

Half the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneering instead of solid acquirements will enable him to succeed, because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to plan and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbour's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, and wonders why farming doesn't pay.

And so on to the end: men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.

In domestic life the same fatuity is felt. The unhappiness unconsciously and thoughtlessly inflicted aggregates a good part of the total felt in the average life. How many husbands take it for granted that their wives know they love them, and so never shew it in the old lover-like way! How many take it for granted that wife will ask for money if she needs it,—heedless or ignorant of the pain it gives a sensitive

woman to ask for every dollar she receives! How many fathers take it for granted that daughters need nothing but a home and clothing,—that boys cannot suffer for want of amusement, recreation, sympathy or companionship,—that the tired mother would herself plan and execute a vacation rest if she needed it!

There is of course something to be said on the other side; but as a rule women are much more thoughtful in such matters than men are. If, however, any of them who read this conclude, on reflection, that they are receiving a little too much as a matter of course the results of a husband's toil and fidelity, they will know how to make amends. The splendid devotions and sacrifices of manly men, illustrated every day and in all walks of life, are not matters to be accepted in an unsympathetic, listless, matter-of-fact way. It is not enough in this world to "mean well." We ought to do well. Thoughtfulness therefore becomes a duty, and gratitude one of the graces. Alike in the fine things of life, and in its common work and duties, let us not take—or leave those whom we love, to take—too many things for granted.—*Golden Rule.*

SOMETHING ABOUT AMUSEMENTS.

How the amusements and recreations of our young people may be rendered morally healthful to them is as yet an undecided problem. What to select and what to taboo there is no general consensus of opinion about in Christian circles. That the young will have some play is as certain as that kittens will frolic and lambs will gambol. Their vigorous nature leads them, we had almost said forces them, to some form or other of recreation. Maturity and age grow out of that playfulness to a great extent, but to youth it is essential. And he would be a wise man who was able to guide the young feet into paths of recreation where they should find no stone of stumbling, no rock of offence.

Extremists deal with this delicate subject, both in the family, the pulpit, and the press. Some allow too much. Others allow nothing, or next to nothing. How to adopt a wise mean between these extremes is the matter of difficulty! In most Christian circles denunciation of amusements is most frequent. But merely to denounce is not to render help in the crisis. The advice of Dr. Vincent on this point is very valuable. He says:

"Let us beware that we do not condemn everything that is for amusement. Let us not denounce everything that is pleasant. It is not wrong that the young want amusement. Fashion is right within certain limits. It is right that the young cultivate muscle. It is right that young men acquire intellect. I think that we shall hold our young people by keeping up the standard, not lowering it to the level of those whom we are trying to lift up. I do not denounce card playing, dancing, nor the theatre. I do not allow my children to indulge in any of these; yet they never heard me say one word against it."

If we understand the Dr. rightly, he believes more strongly in substitution than in denunciation. And in that we agree with him unhesitatingly. It avails little with the young people to be perpetually saying, "You shouldn't do this." Shew them what they can do which will be healthful and pleasant to them and leave no trace of folly behind. And this leads us to say that we question if the brains of our best Christian men and women and our ministers and editors have been sufficiently exercised along this line of substitution. They have contented themselves with saying "Don't," when they should have contrived some harmless amusement as a substitute and supplanter of one thought questionable. Can it be that with all the ingenuity possessed by Christian men, they cannot discover or invent something which shall take the place of the dance, the game of cards, the theatre? Is the devil richer in invention than the disciples of Jesus Christ? Must we knuckle under to him? Or can we beat him by inventing something as fascinating to the young mind but infinitely purer than his productions?

We believe that the responsibility lies heavy upon parents first, and preachers next, to indicate specific plans for youthful amusement. It is time we were done with negative teaching on this matter, and were able to come to something positive and practical. It might cost thought and application and research and patience, but the expenditure of all these and more will be little compared with the incalculable benefit of furnishing our young people with healthful and elevating amusements. This is a question which surges up against the shore of every family and every church; and the sooner its presence and potency is acknowledged, the better for the young, for the household, for the Church.—*Canadian Independent.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 5, 1880.

SUPPLY OF READING FOR THE NORTH-WEST.

WE have already suggested to our readers that they can, at little cost and with little trouble, do a great deal of good and impart a great deal of pleasure by reposting to one or other of our missionaries in the North-west or in any of the newer parts of our older provinces, those periodicals, whether weekly or monthly, which they are not in the habit of filing away for permanent preservation. The missionaries can make good use of all sent, and indeed in many cases find their work greatly hampered from the want of such publications. Let us take for example THE PRESBYTERIAN itself. It gratifies us very much to know that many of our subscribers every week lay it carefully away, and at the end of the year have it bound for reference and preservation. The plan is a good and useful one, and we should be very far indeed from saying a word against its being universally followed. But in a vast number of instances it is not followed, and is not likely to be. The back numbers are too often allowed to lie around and are at last torn up and destroyed. Now why should this be? There is not one of our missionaries in any of the newer parts of Canada who would not be thankful to receive these back numbers if reposted in any reasonable time after publication, and who would not redistribute them to great advantage. Why not try it? Many of our readers may, besides, have friends and acquaintances in "the bush," or away in the North-west, and how could they more cheaply or more effectively shew their friendliness to such, and their continued interest in their welfare, than by sending them regularly their Church newspaper? So with other periodicals and books, whether for adults or children. The facilities afforded by the Post Office are such that no one can plead the excuse of want of opportunity. Newspapers and other reading matter can be sent at the rate of four ounces for one cent, up to the weight of four pounds, and no one who wishes to do good at all ought to complain of such charges. Do many of our readers ever consider what a dearth of reading matter there is in many parts of our country? How poorly both children and grown-up people are supplied with what they themselves have come to regard as quite as much a matter of course as their daily food? If they fully estimated the extent of this destitution, we are sure they would not allow their houses to be cumbered with old newspapers and old magazines. Let any really Christian and kindly man or woman read and prayerfully consider the following extracts from a letter lately received from Fort Walsh, the headquarters of the North-west Mounted Police, and we shall be surprised if something in the way indicated is not done speedily, effectively and systematically, the more especially when it is borne in mind that there are multitudes equally unfavourably situated and, if possible, more poorly supplied with the means for intellectual and religious instruction. The writer asks for a paper now and then, "whether THE PRESBYTERIAN,

'Guardian,' or any other really profitable publication." The men of the force, he says, had, up to the 27th of January, had divine service only *once* since leaving Toronto last May. "God's Word is not read, and scarcely anything else, while the Sabbath day is not in any way kept, as many are obliged to work on that day, and very unnecessarily." The tendency of all this is, of course, to encourage a return to mere barbarism, and it is notorious that of all barbarians, those who have once known anything of civilization and religion, and have forsaken them, are the worst.

Come, friends, send up some books and papers to the Mounted Police Force at Fort Walsh. And not to them only. There are many others whom you can both please and profit by posting regularly to their addresses what may be little in your estimation, but would be very important and valuable in theirs. Many a heart might in this way be gladdened and many a life made stronger and better by a little attention which costs little, but would be worth a great deal.

REVIVALS AND REVIVALISTS.

WE should be sorry to say a single word which might even seem to reflect upon any well meant endeavour to deepen and extend individual and general interest in divine things. It must, to every devout heart, be a matter for profound sorrow that that interest is not far greater and more widely effective than it is, and every loyal follower of Christ must rejoice, therefore, in every genuine awakening of the careless, and in every successful work of grace, either among such as are ignorant and out of the way, or among those who, though God's own people, may have felt as if in a dry and thirsty land where there was no water. It does not follow, however, that we are hostile to revivals because we can neither report nor puff the sayings and doings of every one who claims to be a revivalist. We have, for instance, been blamed for not giving a large amount of our space to recording the proceedings of the Rev. Mr. Hammond in different parts of Canada. With equal severity we have been found fault with for not condemning and denouncing these and similar proceedings as calculated to do unmixed harm, and to lead, after a season of unnatural and spasmodic excitement, to still greater spiritual deadness and indifference than what had previously prevailed. We have taken all such friendly and well meant remonstrances in good part, because, strange as it may seem, we are convinced they all come from those who really love the common cause and are anxious for its advancement in every possible way. At the same time, we have not, while quite ready to have the *pros* and *cons* discussed by correspondents, seen that we were wrong in not hitherto taking any decided action, editorially, in the matter, either in one way or other. Professional peripatetic revivalists have not recently been in the very best repute, for some of them, it must be acknowledged, have, to say the least of it, spoken and acted very unadvisedly. But when excellent and devoted brethren testify that they have been greatly assisted and cheered in their work by some of these, it would ill become us to prevent their saying so to all the readers of THE PRESBYTERIAN. We shall ever rejoice over all good and honest work done for Christ, but where there is diversity of opinion as to whether or not the work really *is* good, we must, where we have no personal knowledge, in all honesty, give both sides. Mr. Bruce, in another column, gives his cordial and most emphatic testimony in favour of Mr. Hammond's modes of operation, and we have made room for his letter the more readily from our great respect for the soundness of our brother's judgment and the fervour of his piety. But just on this very account do we feel ourselves the more called upon to give the other side of the shield, as set forth in the following letter sent to the Chicago "Advance," and written by one whose initials are so well known that it is scarcely necessary to mention the fact that he is the Rev. Mr. Wallace, Congregationalist minister, London, and that he took, as he himself states, a prominent hand in the meetings which Mr. Hammond held some short time ago in that city.

"I have," says Mr. Wallace, "no knowledge of the correspondent who furnished you with a short article on Rev. E. P. Hammond's Canadian tour. But he has not given you a correct impression of that work. As I live in London, and co-operated for weeks in the revival, I know something about it. And I am not afraid to say that never in the history of our city has there been such a ginger-pop movement as that inaugurated by Mr. Hammond. The revival was man-made

from first to last. Mr. Hammond said to me, 'If we don't get hold of the papers, the work won't go on here!' In my innocence, I had thought that a work of God was not quite so dependent on secular papers as that. Then there was no exposition of God's saving truth in what was called the 'preaching.' Each sermon was a string of exaggerated stories, scaffolds and condemned-cell scenes, tales about men 'threatening to burn up their wives in New England ovens if they persisted in going to Mr. Hammond's meetings,' and such like. Fancy frightening children by exhibiting a crown of thorns, and then charging them with having 'jammed the crown of thorns into the Saviour's brow, and crucified Him, piercing His blessed hands and feet with cruel nails.' And then having started them into tears, asking them if they 'loved Jesus.' And when they excitedly answered, 'yes, sir,' he assured them they were saved, and sent them home to tell their parents. I believe in Christian emotionalism, but not in any such type as this.

"The self-glorification connected with the revival was exceedingly painful. Mr. Hammond needs to learn one text about, 'God forbid that I should glory,' etc.

"If it should be asked, 'Why did you co-operate then in the meetings?' I reply, Because I had an opportunity of speaking to men and women in the inquiry meetings about the Saviour. And I think I echo the belief of every Christian worker in the revival, when I say that the power was in the face-to-face conversations in the after meetings, while the sermon at the beginning was little better than a poorly played farce. For it was not the Bible that was there referred to, but Mr. Hammond's anecdote book. As to the numbers converted, they have been grievously miscalculated. I write these things, because I think they should be known by our churches and avoided by them. R. W. W."

These are very painful, but at the same time quite unmistakable words. From other quarters we had heard complaints of Mr. Hammond's unseemly levity, degenerating, it was said, in some cases into absolute buffoonery, even while professedly engaged in the solemn, serious work of dealing with souls on the most momentous of all possible concerns. We did not, however, attach much importance to these because we have learned that sometimes an apparent levity of manner is compatible with deep-toned piety and an ever-glowing ardour for the salvation of sinners. But there is here more charged against Mr. H. than mere levity of manner and flippancy of expression. It is asserted that his teaching is of the most unsatisfactory character, and that when he "preaches," he far more preaches himself than Christ.

Nor is Mr. Wallace solitary in this statement. The St. Louis "Presbyterian," in quoting his letter to the "Advance," uses the following language:

"When Rev. E. P. Hammond held meetings in this city some years ago, we did what we felt to be our duty to further what was good and to correct or counteract what was bad. We heartily commended the staple of what was preached, and just as heartily condemned the capers of the preacher. Mr. Hammond professed to be grievously wounded by our criticisms, but continued to invite them by his deliberate oddities and shocking levity—an invitation which, it is needless to say, was accepted up to the time of his departure. He did not mend his ways while here. He has not reformed since, but, as we have more than once notified our readers, has gone from bad to worse. His latest cavortings were in Canada, where he seems to have used 'saving truth' with parsimonious economy and 'exaggerated stories' with reckless extravagance."

Referring to Mr. Wallace's letter our cotemporary adds:

"He tells a sad, shameful story. It should have some influence in compelling Mr. Hammond's retirement from the evangelistic work. His antics are disgraceful. They cause religion, the Church, and Christ, to be made light of and to be spoken evil of. The preaching and hearing of the Gospel is intensely serious business. It concerns the salvation of men from hell. It concerns the glory of God who gave His only begotten Son to die an accursed death that men might be saved. To connect with this serious business, levity and clap-trap is far more shocking than to play the buffoon at the bedside of a man gasping in death."

We shall be glad to know that Mr. Hammond has seen the error of his ways and that the buffoonery in which he seems to have indulged in St. Louis and London, and, so far, also in Guelph, has been put entirely and finally away. We cannot think he must have had much or any of it in St. Catharines, else Mr. Bruce and others would have protested, and we are quite sure that if he tries it in Montreal he will find that it neither commends himself nor his message to the good sense and good taste of either the saints or sinners of that city.

THE ladies of Knox Church, St. Catharines, held a sale of fancy and useful articles on Thursday and Friday, the 19th and 20th instant, in a store on Ontario street, kindly lent to them for the occasion by J. P. Merritt, Esq. It proved more successful than even the most sanguine anticipated, over four hundred dollars having been realized. At a meeting of the ladies, held on Monday, the 22nd instant, it was decided to apply the proceeds, after all the expenses were paid, to reducing the mortgage on the church.

BOOKS AND MAGAZINES.

Good Company.

Springfield, Mass.
"Good Company" maintains its good character in the current number.

Cassell's Family Magazine for January and February.

Toronto: J. P. Clougher.
Good and cheap.

Whittaker's Almanac for 1880.

Toronto: Jas. Bain & Son.
Exceedingly useful for reference. Its information is always brought down to the latest dates.

Scribner's Monthly.

New York: Scribner & Co.
In the March number of "Scribner" Dr. Holland editorially discusses "The Revision of the Scriptures" and "Industrial Education."

The Atlantic Monthly for March.

The "Atlantic Monthly" for March has a more than usually attractive bill of fare. We have often expressed our favourable opinion of this magazine and have seen no reason to change our opinion on its merits.

Boy's Own Paper, Jan., 1880.

London: Religious Tract Society. Toronto: William Warwick & Son.

We can add nothing to what we have already said in commendation of this publication. It is just the thing which a wise and considerate father would put into the hands of an active, intelligent and inquisitive boy.

The Leisure Hour and Sunday at Home for February.

The "Leisure Hour" and "Sunday at Home," for February, published by the Religious Tract Society, and re-issued for Canada by Wm. Warwick & Son, are attractive as usual, and useful and improving as they are attractive. We cordially wish them a wide circulation.

*The Oriental and Biblical Journal.**The American Antiquarian.*

Among new claims in the magazine line for popular favour is a quarterly issue called "The Oriental and Biblical Journal." It is edited by Rev. Stephen D. Peet, of Clinton, Wisconsin, and published by Jameson & Morse, of Chicago. It seems in every respect a most excellent publication and one on which the publishers hope to improve. One great beauty about it is that the articles are short and quite within the compass of anyone's time. There is great variety in the subjects discussed, of which we select a few just at random: "Was the Jewish Religion Ethical?" "The Population of Jerusalem During the Siege of Titus," "Asiatic Origin of the Brazilians," "The Copper Age in Mexico." The whole magazine contains much that is both instructive and interesting. Another publication by the same firm and edited by the same reverend gentleman, is the "American Antiquarian," as it says itself, "a quarterly journal devoted to Early American History, Ethnology and Archaeology." To all who take an interest in the early history of this continent, and there should be many such, there can be no more useful companion than this journal. The second number of volume II. is in our hands and contains, among others, very interesting contributions on "The Mound Builders," by J. E. Stevenson; "Alaska and Its Inhabitants," by Rev. Sheldon Jackson; "The Antiquity of the Tobacco-Pipe in Europe," by Edwin A. Barber, etc.

The International Review, March, 1880.

The first article of this number of the "International" is on the "Treatment of the Insane." It gives a frightful account of how things are still managed in the Lunatic Asylums of the United States, and it advocates the entire abolition of the whole system of restraint as at once cruel, unnecessary and ineffectual. The amount of cruelty, injustice and brutality practised in the Asylums of the States, it says, is beyond all estimate, and nothing but a sweeping radical reform will meet the extent and enormity of the evil. The mystery which now constitutes the atmosphere of the asylums, the inaccessibility to the general public, and everything which makes it different from a general hospital for the diseased, ought, in the es-

timination of this writer, to be removed. He would have no superintendents with abnormal, nay almost absolute power which, if they please, they can use for the most unjust and oppressive purposes. He would have resident physicians, as in other hospitals, whose duty it would be to carry out the orders of a corps of visiting and consulting physicians and surgeons of known integrity and skill, and a warden to carry on the out-door work and look after the finances, etc. Whatever may be said of details, this at any rate is evident, that from all the experience of the past and from what is every now and then leaking out about the treatment of the insane in different countries, there cannot possibly be too sensitive and jealous a care continually maintained over the treatment of those unfortunates, or too strict a provision against anything approaching to absolute control being given to the medical superintendents and Government inspectors under the often mistaken idea that the general character of these officials is a sufficient guarantee that all will be, and must be, in accordance with justice and humanity. Dictatorship in lunatic asylums is no better than it is in other places; indeed it is often a great deal worse. The other articles are all interesting of their kind, especially that on the "Roman Catholic Question," by John Jay.

REV. JOHN B. MOWAT, M.A.

The Rev. Professor Mowat, who occupies the chair of Oriental Languages, Biblical Criticism and Church History, and is likewise Registrar of Queen's University, is not only, like Principal Grant, a Canadian, but a Kingstonian also. He was born in the Limestone City in 1825, and received his education chiefly at Queen's University, in which he graduated in 1845. He went to Scotland in 1846 and was a student at the University of Edinburgh during the sessions of 1846-7 and 1847-8.

Returning to Canada a licentiate for the Ministry, he acted as assistant to the Rev. Dr. Machar, in St. Andrew's Church, from the year 1848 to 1850, when he was ordained minister of St. Andrew's Church at Niagara, and continued to labour there with much acceptance, until, to the great regret of his congregation, he was appointed to his present chair in Queen's University, which it is hoped he may long continue to adorn, not only by his professional ability and his accurate scholarship, but also by the manifold graces of his Christian character.

All who know Professor Mowat know that he is what all true scholars and teachers must be—an indefatigable worker. In the steady pursuit of knowledge, that he may communicate it to others,—he knows no "rest and be thankful." His own studies are pursued with unremitting assiduity, that his prelections may be more interesting and useful to his students; and he does not think the labour of a lifetime too much to give to the great subjects which it is his privilege to teach. But in Christian work also, no less than in scholarship, Professor Mowat is an indefatigable worker. His ordinary allowance of Sabbath work is three services. His voice as a preacher is a familiar one in most of the pulpits of Kingston, for his valuable services are freely given, wherever needed, without any reference to denominational lines or boundaries. His catholic spirit and the respect universally accorded to his Christian character make him one of the uniting forces in the community.

But while first and pre-eminently "a lover of good men," by whatever name they may be called, Professor Mowat is also an attached member of his own branch of the Christian Church. Two of the Presbyterian congregations of this city have, more particularly, been laid under deep obligations to him for his acceptable pastoral ministrations during vacancies, or while the pastor was laid aside by illness; and these services, while frequently entailing no small self-denial on himself, have always been rendered with an ungrudging cheerfulness which greatly enhanced their value.

It seems hardly necessary to add that Professor Mowat is a most loyal son of his *Alma Mater*. His profound interest in all that concerns her, and his unwearied devotion to her interests are animating forces in all his College work, both as Professor and Registrar, and afford fresh proof, if fresh proof were needed, of the importance of educating Canadian young men for positions in Canadian Universities, and of selecting—where that is practicable—the graduates of a University, to fill and adorn her professional chairs. —*Queen's College Journal.*

MISSIONARY INTELLIGENCE.

INDIA.

By the latest accounts from Darjeeling five additional converts had been baptized.

ON the 27th of Nov., 1879, the Rev. Archibald Turnbull, B.D., was ordained by the Established Presbytery of Edinburgh as a missionary to Darjeeling, India, and on the 13th Dec., the Rev. W. T. Sutherland was ordained by the Presbytery of Aberdeen for the same work, as Mr. Turnbull's colleague. Besides this, two additional lay agents have been appointed, viz.: Mr. Wm. Fish, M.A., as English Professor in the Institution at Calcutta, and Mr. Charles Paterson, who is to take charge of educational work at Vellore, in the Madras Presidency. These gentlemen sailed for their destination in January, and are now at their different posts of duty.

We take the following interesting account of a Bengalee Christian conference and love feast, from the "Free Church of Scotland Missionary Record":

When our first missionary went out to Bengal half a century ago, there were not twenty Bengalee Christians in Calcutta. Twelve years afterwards he gave a love feast to five hundred. Now the Rev. K. S. Macdonald sends home a striking narrative of a Missionary Conference of upwards of a thousand highly educated, catholic-minded Christian natives, who closed their discussions by a love-feast in Dr. Duff's old residence in Cornwallis square, which had been temporarily vacated by our missionaries to allow of its undergoing much-needed repairs. Writing on the 30th of October last, Mr. Macdonald reports:

"Yesterday the house was used for a novel purpose. During the last eight days the native Christian community have held a great united unsectarian conference, somewhat like your Midway or Perth conference, only a greater variety of questions were discussed, in very different circumstances, from very different points of view, and by very different speakers. The conference was also peripatetic. It held sessions in the London Mission chapel at Howanipore in the south, and in our Free Church chapel in the north end of the town, as well as in premises belonging to the Church of England and the Baptist Missionary Societies in places intervening. On one day they had the Lord's supper, and on the last they had both a 'love feast' and a procession through the native quarter of the town. Close on one thousand sat down to the feast, which was laid out on the floors of the mission house. Curry, rice, looches, curds, water, and pawn were distributed liberally, in a truly primitive Bengalee style. The whole party, consisting of men and boys only, squatted every one on his mat spread on the floor. The viands were served on plaitain leaves and in little earthenware vessels of the most primitive manufacture. Dr. Duff's house had never such a large assemblage of guests within its walls. There was here ocular demonstration that the little one had become a thousand. The procession started from the door, after prayer by a Bengalee brother invoking the leadership of the Great Captain. The venerable Krishna Mohun Bannerjee, LL.D., whose disquisitions on Sanscrit literature are regarded as authorities, not only in India but among European and American savants, walked by the side of our youthful Professor Kall Churn Bannerjee, who has become one of the most popular orators of the day. Some half-dozen European missionaries also joined. Bengalee hymns were sung to popular Hindoo tunes by two bands, walking respectively at the head and rear of the procession. The company was very mixed,—rich and poor, learned and ignorant, high and low, had sat down together to the same food. And now they walked together promiscuously along streets, some dusty and others muddy, without any attempt at order or arrangement,—ministers, lawyers, professors, pleaders, teachers, Government officers, writers, independent gentleman, mission agents, preachers, catechists, Scripture-readers, superintendents elbowed with the poorest of the flock, their subordinates in office, or the objects of their charity,—all filled with the same enthusiasm, and ever ready to answer the 'Hara Bole' of the Hindoo with the 'Joy, Jesus, joy!' which translates into 'Victory, Jesus, victory!' The burden of one of their hymns was sung with great power and effect: 'We shall intoxicate all Bengal with the love of Jesus.'"

An attempt has been recently made in both Western and Eastern India to give a new impulse to what is called Vedic religion, by the Theosophic Society of Pundits and American Pantheists. The Missionary Conference has accordingly asked Mr. K. S. Macdonald to prepare a paper on the subject from the evangelical point of view, answering those who put the Vedic dreams against Christianity.

The "Calcutta Gazette," published by the Bengal Government the day before the mail left, contained the Lieutenant-Governor's review of the official Report on Public Instruction. It says: "The Free Church Institution attained considerable success in the M.A. examination." This M.A. class was taught by Mr. Fyfe before his departure for Scotland, and by Mr. Macdonald. Our Institution has this winter sent up thirty-seven students to the matriculation, and thirty-nine to the First Arts, or 'little-go' examinations of the Calcutta University. The numbers for the M.A. and B.A. examinations will be reported hereafter.

From the same official review we learn that 1639 women and girls were under Christian instruction in the Zenana or Zenana schools of Calcutta and the neighbourhood. The inspectress is Mrs. Monomohini Wheeler, the daughter of Dr. Duff's second convert, and married to a Church of England missionary. She reports most favourably on the Bengalee teachers trained in the Free Church Orphanage and Normal School, and on their work under the Zenana Association at Barrackpore. One of them is a daughter of the late Rev. Behari Lal Singh."

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XXXVI.—MR. GROWTHER FEELS AN ANCIENT GRUDGE.

The problem in regard to the future of St. Paul's Church, which had so greatly burdened Dr. Barstow, was substantially solved. Christ had obtained control of the preacher's heart, and henceforth would not be a dogma, but a living presence, in his sermons. The Pharisees of old could not keep the multitudes from Him, though their motives for following Him were often very mixed. Although the philosophical Christ of theology, whom Dr. Barstow had ably preached, could not change the atmosphere of St. Paul's, the Christ of the Bible, the Man of sorrows, the meek and lowly Nazarene, could, and the masses would be tempted to feel that they had a better right in a place sacred to His worship than those who resembled Him in spirit as little as they did in the pomp of their life.

There would be friction at first, and some serious trouble. Mr. Arnot's judgment was correct, and some of the "first-class saints" (in their own estimation) would be "blown out of their pews." St. Paul's would eventually cease to be the fashionable church par excellence, and this fact alone would be good and sufficient reason for a change on the part of some who intend to be select in their associations on earth, whatever relations with the "mixed multitude" they may have to endure in Heaven. But the warm-hearted and true-hearted would remain; and every church grows stronger as the Pharisees depart and the publicans and sinners enter.

The congregation that gathered at the evening service of the memorable Sabbath described in the previous chapter was prophetic. Many of the wealthy and aristocratic members were absent, either from habit or disgust. Haldane, Mr. Growther, and many who in some respects resembled them, were present. "Jeems," the discriminating sexton, had sagaciously guessed that the wind was about to blow from another quarter, and was veering round also, as fast as he deemed it prudent. "Ordinary pussons" received more than ordinary attention, and were placed within earshot of the speaker.

But the problem of poor Haldane's future was not clear by any means. It is true a desire to live a noble life had been kindled in his heart, but as yet it was but little more than a good impulse, an aspiration. In the fact that his eyes had been turned questioning and hopefully towards the only One who has ever been able to cope with the mystery of evil there was rich promise; but just what this divine Friend could do for him he understood as little as did the fishermen of Galilee. They looked for temporal change and glory; he was looking for some vague and marvellous spiritual change and exaltation.

But the Sabbath passed, and he remained his old self. Hoping, longing for the change did not produce it.

It was one of Mr. Growther's peculiarities to have a fire upon the hearth, even when the evenings were so warm as not to require it. "Might as well kinder get ourselves used to heat," he would growl when Haldane remonstrated.

After the evening service they both lowered at the fire for some time in silence.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," had been Dr. Barstow's text, and, as is usually the case, the necessity of conversion had been made clearer than just what conversion is; and many more than the disquieted occupants of the quaint old kitchen had been sent home sorely perplexed how to set about the simple task of "believing." But it was a happy thing for all that they had been awakened to the fact that something must be done. After that sermon none could delude themselves with the hope that being decorous, well-dressed worshippers as St. Paul's would be all that was required.

But Mr. Growther needed no argument on this subject, and he had long believed that his only chance was, as he expressed it, "such an out-and-out shakin' to pieces, and makin' over again that I wouldn't know myself." Then he would rub his rheumatic legs despondingly and add, "But my spetacular joints have got as stiff and dry as these old walkin' pins, and when I try to git up some good sort o' feelin' it's like pumpin' of a dry pump. I only feel real hearty when I'm a cus-in'. A-ah!"

But the day's experience and teaching had awakened anew in his breast, as truly as in Haldane's, the wish that he could be converted, whatever that blessed and mysterious change might be; and so, with his wrinkled face scamed with deeper and more complex lines than usual, the poor old soul stared at the fire, which was at once the chief source of his comfort and the emblem of that which he most dreaded. At last he snarled,

"I'm a blasted old fool for goin' to meetin' and gittin' all riled up so. Here, I haven't had a comfortable doze to-day, and I shall be kicking around all night with a thum' runnin' in my head but 'except ye be converted, except ye be converted' I wish I had as good a chance of being converted as I have of 'sin' struck by lightning'."

"I wish I needed conversion as little as you," said Haldane, despondingly.

"Now, look here," snapped the old man, "I'm in no mood for any nonsense to-night. I want you to know I've never been converted, and I can prove it to you plaguery quick if you stroke me agin' the fur. You've got the advantage of me in this business, though you have been a hard case, for you are young and kind o' lumber yet." Then, as he glanced at the discouraged youth, his manner changed, and in a tone that was meant to be kindly he added, "There, there! Why don't you pluck up heart? If I was as young as you I'd get converted if it took me all summer."

Haldane shook his head, and after a moment slowly and

musingly said, as much to himself as to the giver of this good advice,

"I'm in the Slough of Despond, and I don't know how to get out. I can see the sunny uplands that I long to reach, but everything is quaking and giving way under my feet. After listening to Dr. Barstow's grand sermon this morning, my spirit flamed up hopefully. Now he has placed a duty directly in my path that I cannot perform by myself. Mrs. Arnot has made it clear to me that the manhood I need is Christian manhood. Dr. Barstow proves out of the Bible that the first step towards this is conversion—which seems to be a mysterious change which I but vaguely understand. I must do my part myself, he says, yet I am wholly dependent on the will and co-operation of another. Just what am I to do? Just when and how will the help come in? How can I know that it will come? or how can I ever be sure that I have been converted?"

"Oh, stop splittin' hairs!" said Mr. Growther, testily; "Hanged if I can tell you how it's all going to be brought about—go ask the parson to clear up these pints for you—but I can tell you this much: when you get converted you'll know it. If you had a ragin' toothache, and it suddenly stopped, and you felt comfortable all over, wouldn't you know it? But that don't express it. You'd feel more'n comfortable; you'd feel so good you couldn't hold in. You'd be fur shoutin'; you wouldn't know yourself. Why, doesn't the Bible say you'd be a new critter? There'll be just such a change in your heart as there is in this old kitchen when we come in on a cold, dark night, and light the candles, and kindle a fire. I tell you what 'is, young man: if you once get converted your troubles will be well nigh over."

Though the picture of this possible future was drawn in such homely lines, Haldane looked at it with wistful eyes. He had become accustomed to his benefactor's odd ways and words, and caught his sense beneath the grotesque imagery. As he was then situated, the future drawn by the old man and interpreted by himself was peculiarly attractive. He was very miserable, and it is most natural, especially for the young, to wish to be happy. He had been led to believe that conversion would lead to a happiness as great as it was mysterious—a sort of miraculous ecstasy, that would render him oblivious of the hard and prosaic conditions of his lot. Through misfortune and his own fault he possessed a very defective character. This character had been formed, it is true, by years of self-indulgence and wrong, and Mrs. Arnot had asserted that reform would require long, patient and heroic effort. Indeed, she had suggested that in fighting and subduing the evils of one's own nature a man attained the noblest degree of knighthood. He had already learned how severe was the conflict in which he had been led to engage.

But might not this mysterious conversion make things infinitely easier! If a great and radical change were suddenly wrought in his moral nature, would not evil appetites and propensities be up-rooted like vici weeds? If a "new heart" were given him, would not the thoughts and desires flowing from it be like pure water from an unswelled spring? After the "old things," that is the evil, had passed away, would not that which was noble and good spring up naturally, and almost spontaneously?

This was Mr. Growther's view, and he had long since learned that the old man's opinions were usually sound on most questions. This seemed to him, then, the teaching of the Bible, also, and of such sermons as he could recall. And yet it caused him some misgivings that Mrs. Arnot had not indicated more clearly this short cut out of his difficulties.

But Mr. Growther's theology carried the day. As he watched the young man's thoughtful face, he thought the occasion ripe for the "word in season."

"Now is the time," he said, "now, while yet moral joints is limber. What's the use of climbing the mountain on your hands and knees when you can go up in a chariot of fire, if you can only git in it?" and he talked and urged so earnestly that Haldane smiled and said,

"Mr. Growther, you have mistaken your vocation. You ought to have been a missionary to the heathen."

"That would be sendin' a thief to kitch a thief. But yer know I've a grudge agin' the devil, if I do belong to him, and if I could help git you out of his clutches, it would do me a sight o' good."

"If I ever do get out I shall indeed have to thank you."

"I don't want no thanks, and don't deserve any. You're only givin' me a chance to lut the adversary 'twixt the eyes," and the old man added his characteristic "A-ah!" in an emphatic and vengeful manner, as if he would like to hit very hard.

Human nature was on the side of Mr. Growther's view of conversion. Nothing is more common than the delusive hope that health, shortened by years of wilful wrong, can be regained by the use of some highly extolled drug, or by a few deep draughts from some far-famed spring.

Haldane retired to rest fully bent upon securing this vague and mighty change as speedily as possible.

CHAPTER XXXVII.—HOPING FOR A MIRACLE.

Mr. Ivison, Haldane's employer, was a worshipper at St. Paul's, and, like many others, had been deeply impressed by the sermon. Its influence had not wholly exhaled by Monday, and, as this gentleman was eminently practical, he felt that he ought to do something, as well as experience a little emotion. Thus he was led to address the following note to Haldane:

"Last week I gave you a chance; this week I am induced to give you a good word. While I warn you that I will tolerate no weak dallying with your old temptations, I also tell you that I would like to see you make a man of yourself, or more correctly, perhaps, as Dr. Barstow would express it, be made a man of. If one wants to do right, I believe there is help for him (go and ask the Rev. Dr. Barstow about this); and if you will go right straight ahead till I see you can be depended upon, I will continue to speak good words to you and for you, and perhaps do more."

"GEORGE IVISON."

This note greatly encouraged Haldane, and made his precarious foothold among the world's industries seem more firm and certain. The danger of being swept back into the deep water where those struggle who have no foothold, no work, no place in society, would not come from the caprice or forgetfulness of his employer, but from his own peculiar temptations and weaknesses. If he could patiently do his duty in his present humble position, he justly believed that it would be the stepping-stone to something better. But having learned to know himself, he was afraid of himself; and he had seen with an infinite dread what cold, dark depths yawn about one whom society shakes off as a vile and venomous thing, and who must eventually take evil and its consequences as his only portion. The hot, reeking apartment wherein he toiled was the first solid ground that he had felt beneath his feet for many days. If he could hold that footing the water might shoal so that he could reach the land. It is true he could always look to his mother for food and clothing if he would comply with her conditions. But, greatly perverted as his nature had been, food and clothing, the maintenance of a merely animal life, could no longer satisfy him. He had thought too deeply, and had seen too much truth, to feed contentedly among the swine.

But the temptations which eventually lead to the swine—could he persistently resist these? Could he maintain a hard, monotonous routine of toil, with no excitements, no pleasures, with nothing that even approached happiness? He dared not give way; he doubted his strength to go forward alone with such a prospect. If conversion be a blessed miracle, by which a debased nature is suddenly lifted up, and a harsh, lead-coloured, prosaic world transfigured into the vestibule of heaven, he longed to witness it in his own experience.

It was while he was in this mood that his thoughts recurred to Dr. Marks, the good old clergyman who had been the subject of his rude, practical joke months before. He recalled the sincere, frank letter which led to their evening interview, and remembered with a thrill of hope the strong and mysterious emotion that had seized upon him as the venerable man took his hand in his warm grasp, and said in tones of pathos that shook his soul, "I wish I could lead you by loving force into the paths of pleasantness and peace." Wild and reckless fool as he then was, it had been only by a decided effort and abrupt departure that he had escaped the heavenly influences which seemed to brood in the quiet study where the good man prayed and spun the meshes of the net which he daily cast for souls. If he could visit that study again with a receptive heart, might not the emotion that he had formerly resisted rise like a flood, and sweep away his old, miserable self, and he become in truth a "new creature?"

The thought, having been once entertained, speedily grew into a hope, and then became almost a certainty. He felt that he would much rather see Dr. Marks than Dr. Barstow, and that if he could feel that kind, warm grasp again an impulse might be given him which even Mrs. Arnot's wise and gentle words could not inspire.

Before the week was over he felt that something must be done either to soften his hard lot or to give him strength to endure it.

The men, boys and girls who worked at his side in the mill were in their natures like their garb, coarse and soiled. They resented the presence of Haldane for a two-fold reason: they regarded the intrusion of a "gao'-bird" among them in the light of an insult; they were still more annoyed, and perplexed also, that this disreputable character made them feel that he was their superior. Hence a system of petty persecution grew up. Epithets were flung at him, and practical jokes played upon him, till his heart boiled with anger or his nerves were irritated to the last degree of endurance. More than once his fist was clenched to strike, but he remembered in time that the heavier the blow he struck the more disastrously it would re-act against himself.

After the exasperating experiences and noise of the day, Mr. Growther's cottage was not the quiet refuge he needed. Mr. Growther's growl was chronic, and it rasped on Haldane's over-strained nerves like the filing of a saw. Dr. Barstow's sermons of the previous Sabbath had emphatically "riled" the old gentleman, and their only result, apparently, was to make him more out-of-sorts and vindictive towards his poor, miserable little self than ever. He was so irascible that even the comfortable cat and dog became aware that something unusual was amiss, and, instead of dozing securely, they learned to keep a wary and deprecatory eye on their master and the toes of his thick-soled slippers.

"I have been goin' on like a darned old porkerpin," he said to Haldane one evening, "and if you don't git converted soon you'd better git out of my way. If you was as meek as Moses and twice as good you couldn't stand me much longer;" and the poor fellow felt that there was considerable truth in the remark.

The mill closed at an earlier hour on Saturday afternoon, and he determined to visit Dr. Marks if he could obtain permission from his employer to be absent a few hours on Monday morning. He wrote a note to Mr. Ivison, cordially thanking him for his encouraging words, but adding, frankly, that he could make no promises in regard to himself. "All that I can say is," he wrote, "that I am trying to do right now, and that I am grateful to you for the chance you have given me. I wish to get the 'help' you suggest in your note to me, but, in memory of certain relations to my old pastor, Dr. Marks, I would rather see him than Dr. Barstow, and if you will permit me to be absent a part of next Monday forenoon I will esteem it a great favour, and will trespass on your kindness no further. I can go after mill-hours on Saturday, and will return by the first train on Monday."

Mr. Ivison readily granted the request, and even became somewhat curious as to the result.

(To be continued.)

Two Arctic Polar expeditions are in course of organization, one in America and the other in England.

THE JEWS OF EUROPE.

The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth; but they neither found a State of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scandalous oppression under which they long suffered forced them to be a caste apart. It was as futile for them to hope for a genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other; and the one or the other they will, in the natural course of things, do. It is obvious that the race is in a state of transition; and all final or dogmatic judgments about it are as unreasonable as they are impertinent. But it needs no prophet to see that the sentiment of nationality which has attained in our days a force hitherto unknown in the world must inevitably turn the scale one way or the other. Either some sudden impulse, of which at present there are few signs, will lead the race to attempt the task, whether possible or impossible, of founding a Jewish State in the East, or else continued intercourse with the Christian world, the continued sharing of its public life, and continued intermarriages between the Jews and the Christians, will gradually lead to the absorption of the people by the other nations of the earth. No one but themselves will venture to say which would be the better alternative; but the latter certainly appears the more likely. But it is probable that they will long hover between the two paths, too full of individuality to be easily absorbed, and with too little political cohesion for any great national enterprise to be feasible. And for countries like Germany, where they are very numerous, or like Roumania, where they live among a much less energetic people, the results of this dubious position will not be without inconvenience, either to themselves or to those among whom they live. It is idle to complain of what is inevitable, and what is very largely the result of Christian misdeeds in the past.—*The Saturday Review.*

GIVING MONEY TO BEGGARS.

Persons who really know anything about the poor, never weary of entreating those whose hearts are better than their heads, not to give money to street beggars. They reiterate the statement that the beggars in the streets are not only poor, but that they are, as a rule, disolute, worthless, utterly without moral stamina, and beyond the power of being helped so that they may rise to more respectable ways of living. Good-natured, easy-going people will say, "Oh! but I could not bear to think but the story might be true, and that by refusing some pence I might be allowing a deserving person to starve." The professional beggar knows as well as possible the thoughts that are passing through the mind of the person who is importuned, and who is considering whether peace would not be easily purchased at the cost of a few pence. The whine increases, further circumstances of misery are enumerated, the blessings are poured forth profusely when the donation is received, the unwise giver goes on his or her way, having granted the impulse of giving, and the beggar generally resorts to the nearest public house, where he may enjoy the results of his successful imposition.

It cannot be too often reiterated that people who give money to ordinary street beggars are doing harm. Not only do they encourage the vicious, but in wasting their money they lessen their own power of doing good. In the beginning of this week an old woman was brought up at one of the London police-courts for "obtaining money under false pretences." Carrying in her arms a bundle of rags rolled up underneath her shawl, she asked passers by, "Won't you give me a copper for the sake of dear baby?" and the soft-hearted passers by responded by gifts of coppers. A policeman, rendered suspicious by experience, demanded sight of the "dear baby," and found out the imposture. The lady and gentleman who had just made a donation to the old woman must have felt thoroughly ashamed of their easy weakness when the policeman called them to turn round and see the exposure of the fraud. Until people refuse to themselves the luxury of believing in the tales of beggars, or will cease to gratify their own indulgence by giving without inquiry, such impostures will certainly happen.

It is true that now and then everyone receives a shock by hearing that some poor creature has succumbed to cold and want of food, but such sufferers are never of the class of the regular street beggars, and no money given to the latter can at all prevent the occurrence of those deaths from starvation which all lament. These can only be helped by those who work in regularly organized fashion. If the money lavished on street beggars were given to those persons whom long experience has taught the best modes of aiding the poor, much good may be done. We cannot all be our own almoners, and see personally that our money does good rather than harm; but we can all exercise judgment as to the choice of the agency through which our alms shall pass. The very worst that we could appoint is that which would give money to the importunities of the professional beggar.—*Queen.*

FOUR WONDERS.

There is a capital story told in the very pleasant memoirs of that beautiful and admirable man, Dr. Alexander Waugh; it was given to the doctor at the Hague, and the incident appears to have happened before his visit there in 1802. There was a young man of great ability, a student for the ministry. His father was an ordinary preacher at the Court of the Prince of Orange; the prince wished to hear the son, but would scarcely condescend to ask him to take the pulpit; but he ordered the father to push the son into the pulpit without much notice, at the last moment, in order that the prince might form a fair estimate of his powers. The prince also gave to the father the text; it was from the eighth chapter of the Acts, the twenty-sixth to the fortieth

verses, the story of Philip and "the eunuch of great authority under Queen Candace." The young man was confounded, but there was no escape.

The church was crowded; the audience mostly courtly and noble. After the preliminary service, he announced his text, which he said contained four wonders which he would make the four heads of his sermon, and if he should say anything to which their ears had been unaccustomed in that place, he hoped the unprepared state of his mind, and his sudden call, would plead his apology, and that they would consider the things he might speak as, according to our Lord's promise, given to him in that hour.

"Head the First; Wonder the First. A courtier reads!" Here he explored the sad neglect in the education of great men in modern times; their general ignorance, and the little attention paid by them to books in general.

"Head the Second; Wonder the second. A courtier reads the Bible!" Here he dwelt upon and deplored the melancholy want of religious sentiments and feelings in the minds of the great, and how impoverished and destitute such minds must be.

"Head the third; Wonder the third. A courtier owns himself ignorant of this subject!" And here he dwelt at length, while he exposed the conceit and presumption of ignorance in high places, which fancied itself to be in possession of real knowledge, ashamed to confess its want of information. And then came

"Head the Fourth; Wonder the fourth. A courtier applies to a minister of Christ for information, listens to his instruction, and follows his counsel!" It was said that the prince usually slept through the whole sermon, but he neither winked nor nodded once while this sermon was going on. It is also said that this young preacher was never put into that pulpit again. The "legate" was too faithful!—*Sunday at Home.*

HOME SICKNESS.

Oh! for the beautiful sunlight
That smiles on hill and sea,
And oh! for thy glorious freshness
Thou rippling western sea!
The smell of the purple heather,
The myrtle wild, and thyme,
And the balmy fragrant sweetness
Of the autumn's golden prime.

Oh! for a sight of Ben Nevis!
Methinks I see him now,
As the morning sunlight crimsons
The snow-wreath on his brow.
As he shakes away the shadows,
His heart the sunshine thrills,
And he towers high and majestic
Amidst a thousand hills.

The grand old "Sgur-a-Dhonnail,"
That guards thy head Lochiel,
Whilst o'er his shoulder he casteth
An eye upon Loch Shiel.
The morning sun on Ben Nevis
May weave a fairy crown,
But on thee he showers his glory,
When at eve he goeth down.

And "Lochiel," that "streak" of silver,
Where mountains wild and steep
Seem stretching in all their grandeur,
Far down in its blue deep.
A narrow stripe in its bosom
Reflects the azure skies,
That made me think in childhood
Of streams in Paradise.

But dearer far than Ben Nevis,
And thy blue shores, Lochiel,
The touch of the hand that bringeth
Emotion's glad some thrill;
And the sight of the kindly faces
Mine eyes have yearned to see;
And the music of living voices,
That sound like psalms to me.

Oh! fair is the face of Nature,
But fair all things above
Is the soul that from her window
Beams forth the light of love.
The wealth of affection treasured,
In hearts that ne'er grow cold,
Is better than all earth's riches
Of priceless gems and gold.

—*Mary McKellar.*

THERE has been a singular trial at Madras respecting the guardianship of the sacred hair of Mohammed. This hair is enclosed in a case called the "An-aree Shareef," the possession of which carries with it a small pension. Four persons claimed it, two by succession, and two by right of a will. One was a woman, and the Judge decided that she could not hold it, because she could not fulfil the ceremonies connected with it, and so the hair goes to one of the male litigants.

In a recent convention at Danville, Vt., Rev. H. W. Jones thus tersely put the Sunday school creed of to-day: "The children in the church, adults in the Sunday school, and everybody in both." That is the creed, but, of course, there are some who think the Sunday school is the all-in-all for the children. Of such Dr. Wm. M. Taylor in his late address before the New York S. S. Association said: "I have seen churches where it was a disputed question whether the dog should wag the tail, or the tail should wag the dog." The remark was a wag-gish one, but clearly shews the folly of the Sunday school trying to be anything but an appendage to the church.

BRITISH AND FOREIGN ITEMS.

AN Englishman writes to the London "Times" that there was not a total abstinence from strong drink among the American Episcopal bishops who attended the Pan-Anglican Congress.

THE New Testament, complete, with maps and illustrations, is now offered by a London publisher for a penny, and he says he gets his profit even at that astonishingly low price.

A TELEGRAM from Alexandria announces the departure of the King of Abyssinia from Debarra, Tabor, which is in revolt, to collect an army at Eschelga. Complete anarchy prevails in Abyssinia.

DR. HANCOCK, the eminent Irish statistician, estimates the average total value of the potato crop in Ireland at £9,250,000, and the loss sustained by the failure of last year's crop at £4,626,000.

THE demand for theological works in England is amazing. There were no fewer than 775 new works published last year dealing with the subject. Theology beats fiction; there were 607 new novels.

A CYCLONE and tidal wave at the Fiji Islands caused a serious loss of life and devastation of property and produce. A Queensland schooner was obliged to batten her hatches, and of 150 natives on board, 50 died.

POPE LEO XIII. has made himself very unpopular with the Italian clergy by his strict discipline, and by his having withdrawn from the higher clergy much of the patronage and power of nominating the vacant benefices which they have hitherto enjoyed.

FATHER CURCI, a Roman Catholic who some time since incurred the displeasure of the Vatican, and is now living in retirement in Naples, has written a preface to a new Italian translation of the New Testament, in which he deplores that the Scriptures are so little read by Italian Catholics.

AT the fortnightly meeting of the Axminster Board of Guardians, the Rev. R. Mason, late curate of Menbury, Devon, applied for an order to enter the work-house as a pauper. He had been curate for thirty years, had never been offered a living, and had now nothing to depend on. The Guardians thought it a very hard case, and, as there was no alternative, granted the order.

THE Royal Geographical Society have received a telegram from Mr. Cheinside, at Mozambique, stating that Mr. Thomson and his party, who have been sent out by the Society, reached Bumba, at the south end of Lake Tanganyika, on the 25th of October. The distance from Lake Nyassa is two hundred and fifty miles. The country, says the telegram, is level, and the natives are friendly.

THE Empress of the French has intimated to the Union Steam Ship Company her intention to embark in their R.M.S. "German," in March next, for conveyance to Natal, en route to Zululand, for the purpose of visiting the spot where her son, the Prince Imperial, lost his life. The "German" will leave England with the Cape of Good Hope mails on the 26th of March, and arrangements will be made to ensure her reaching Natal in time to allow the Empress to arrive at her destination by the 1st of June, the anniversary of her son's death.

THERE is a church in New York the services of which have been conducted in French for more than two hundred and fifty years. Most of the endowments it has received have been made upon condition that this would be continued, and the people, whether anglicised or not, who remained as its members, still retained this distinctive part of their nationality. Some of the best citizens of the metropolis have been reared in it, it being at the same time so modest or obscure, that its existence has hardly been known outside the city. It has remained true to a restricted Biblical psalmody, its hymnal being composed of metrical versions of the Psalms and the Canticles, as formerly used by the Huguenots.

THE inspectors of factories in Prussia are working hard to put down infant labour. At Berlin thirty-three factories have ceased employing children, and in the others there are only nine under fourteen years of age. The same has been the case in nearly all the provinces, notably in the district of Frankfort-on-the-Oder, where, in the 350 cloth factories, employing 14,000 hands, there are now only 1,500 minors, this being a diminution of 23 per cent. since 1870; while in the districts of Cologne, Coblenz and Treves, the total number of children employed has fallen from 5,334 to 4,237, and of these all but sixty-one are over fourteen years of age. The inspectors take great care, also, that proper sanitary arrangements are made, and that the masters do all they can to protect their workmen from accident.

THE "Standard's" Berlin correspondent says that lately the Czar hardly ever left the Winter Palace. When he did he was surrounded by a cloud of mounted officers who concealed the carriage and protected the inmate with their bodies. The Palace was accessible only by diplomatists, dignitaries, and officers of the household. At chapel, detectives occupied seats that were formerly reserved for distinguished visitors. Detectives infested the kitchen. Every dish was tasted by persons of rank specially selected for the purpose. The Emperor does not even venture to open his letters, documents steeped in poison having repeatedly been sent to him. Yet with all these elaborate precautions, it occurred to nobody to search for the announced, advertised, and placarded mine in the basement. The Emperor and Duchess of Edinburgh were seated in an apartment next to the dining room when they heard the report of the explosion. The lights were extinguished and a gas pipe burst. The Princess, the officers, and the valets went blindly through the dark, and then poured promiscuously through the door of the Royal apartments. The Sovereign was found groping his way out of the fatal quarter. All who saw that sight, the picture of Alexander II. leading his daughter away from the mine of dynamite, say it was one that could never be forgotten.

MINISTERS AND CHURCHES.

THE Rev. Mr. Goldie was inducted into the pastoral charge of the Presbyterian Church at Watford, on the 25th ult. Mr. Thompson, of Sarnia, addressing the minister, and Mr. Cuthbertson, of Wyoming, the people, assisted by Mr. Patterson.

THE Rev. Walter R. Ross, Boyne River, Manitoba, had a social at his residence recently in aid of the Building Fund. The thermometer registered 53° below zero during the evening. Notwithstanding, a large number of people turned out on the occasion, and the proceeds were highly satisfactory.

THE annual tea-meeting of Knox Church Sabbath school, Hamilton, was held on Friday, the 27th ult., and was a great success. From the report read, it appears that the school has been forty-five years in existence, and is still largely prosperous, though there has been a small falling off in the average attendance during the year.

THE congregation of St. Andrew's Church, Galt, at a recent meeting decided to close the church entirely. The decision appears to be a wise one, as the attendance lately has been very small, and there are three other Presbyterian churches in town. The property, of course, will pass into the hands of the Presbytery.

IT is very gratifying to note the success which has attended the efforts of the Kirkfield Presbyterian congregation in wiping off the manse debt. We understand that the pastor, Mr. McLennan, has been able to collect the following sums: By excursions in 1878-9, \$150.76; collection from Woodville congregation, \$77.25; collections in the west, \$113; collections from Gamebridge and Fenelon, \$29; thus securing \$370.01. Very much credit indeed is due to the perseverance of Mr. McLennan for his determined efforts in this behalf, and we are pleased at the gratifying result.

A PLEASANT surprise meeting took place, some time ago, at the residence of J. A. Gairdner, Orono. After the good things provided by the ladies of the party had been partaken of, Mr. William Henry, in the name of the congregation, presented Miss Catherine Gairdner, organist, with a beautiful gold watch and a very friendly address. The Rev. A. Fraser, responded for Miss Gairdner, in a brief and appropriate speech, thanking the congregation for their expression of appreciation of her services. A most pleasant evening was brought to a close, by some choice music and the benediction.

THE annual meeting of the Sabbath school of Cote des Neiges was held on the 30th of Jan. From the report read it appears that the average attendance of children during the year was fifty-five. After recitations, etc., each of the teachers was presented with a token of regard by the children. The children and teachers then presented the pastor and superintendent, Rev. Jas. Wellwood, with an address and a handsome Biblical Commentary in three large quarto volumes, of the value of \$25. This is neither the first nor the second time Mr. Wellwood has received such tokens of regard and appreciation from the members of the church in Cote des Neiges.

A FEW days ago, Mr. D. Wishart called at the Presbyterian manse, Osgoode, and on behalf of the Kenmore congregation, presented the pastor with a handsome and costly cutter, as a mark of their esteem and also of their good will towards him. Some time prior to this the young people of the congregation of Osgoode took possession of the manse, and after they had unburdened themselves of gifts to the value of \$50, Mr. L. Dalglish, in a short and appropriate speech, expressed their attachment to the pastor, and their appreciation of his labours. Mr. Calder replied in suitable terms; and after spending a pleasant evening, the company broke up at a seasonable hour.

A LARGE number of the members and adherents of Balaklava congregation called at the manse, Mildmay, on Tuesday evening, 24th inst., and completely surprised the inmates by taking full possession of it for the time being, filling their table with good things, and presenting their pastor, Mr. McClung, with a black walnut hair-cloth sofa, and his lady with a handsome silver cake basket. An affectionate address was read by Mr. Campbell, ex-Reeve of Carrick, expressive of their esteem and good wishes for their services in the Lord amongst them. Mr. McClung, in

suitable terms, thanked them for the same. This is the second time during their short stay amongst them that this congregation have shewn similar tokens of regard towards their pastor and his family.

WE are sorry to see such a paragraph as the following, which we clip from the London "Advertiser." We thought better of that neighbourhood than to suppose such an occurrence possible: "About a week ago the old Presbyterian Church, 5th con., Westminster, was sold by auction, there being no further use for it as a place of worship. No sooner was the sale effected than the purchaser was importuned to grant the building for a dance. After some persuasion his consent was obtained, and to the disgrace of all concerned, the revellers met on the 23rd ult., and there spent the night in unholy revelry. Such a scene in a building where the Gospel had been so long proclaimed, indicates a very low moral tone among a certain class, and is enough to make devils rejoice and angels weep."

FROM the printed report of Knox Church, Owen Sound, we gather that the past year has, with that congregation, been a prosperous one in every respect. The accessions to the membership amounted to seventy-seven, while the removals were ten, thus leaving a clear gain of sixty-seven. The increase in the contributions to the various schemes was also very gratifying. It is expected that the current year will shew a still greater amount of prosperity. The contributions to the various schemes of the Church were as follows: Foreign Missions, \$20.77; College Fund, \$21.57; Assembly Fund, \$8.85; French Evangelization, \$12.05; Aged and Infirm Ministers' Fund, \$9; Widows' and Orphans' Fund, \$10; Home Mission Fund, \$25. The total sum raised for all purposes during 1879 was \$1,830.17.

ON Wednesday evening, February 18th, a soiree was given by the ladies of St. Andrew's Church, Belleville, in the City Hall. The attendance was large—every seat in the hall being occupied, and the ladies must have been highly gratified at the success of their efforts to provide what proved to be a most enjoyable evening. After tea, Mr. Tennant took the chair. The choir, kindly assisted by local amateurs, entertained the audience with anthems, quartettes, duets and solos, providing a rich musical treat. These were interspersed with readings by Rev. A. Turnbull and Messrs. Walker and Lewis, addresses by Revs. Dr. Clarke and J. Cormack, and cornet solos finely rendered by Mr. Cline. After a few words from the pastor, Rev. M. W. Maclean, M.A., this (in every respect) successful and enjoyable entertainment was brought to a close by singing the national anthem.

THE annual reports of the congregations of Baltimore and Coldsprings, in the Presbytery of Peterboro', shew encouraging progress. The number of families in the charge is 170, and of communicants on the roll 353. Of these fifty-one were added during the year, and seven removed, leaving an increase of forty-four. The number of elders is twelve; managers ten; Sabbath school teachers twenty-three; attendance at Sabbath school about 180, and at prayer meeting 150. The amount contributed for all purposes is nearly \$1,700. Of this sum \$464 was raised for the schemes of the Church, being \$115 more than last year. In view of the urgent need of the Home Mission \$220 was sent to that Fund. Under God's blessing there has been reason for gratitude and encouragement since the Rev. F. R. Beattie entered on the pastorate a little over a year ago.

THE annual missionary meeting of the Presbyterian Church, Georgina, etc., was held in Knox Church, Sutton, on the evening of the 27th ult., and, notwithstanding the bad roads and inclemency of the weather, there was a good turnout. Practical addresses were delivered by Revs. J. B. Fraser, M.D., Queensville, on Foreign Missions, Jos. Eakin, Mount Albert, on French Evangelization, and Rev. R. P. McKay, Scarboro', on Home Missions, all of which were highly appreciated by the audience. This congregation has contributed to the schemes of the Church during the year the sum of \$107.31, apportioned as follows: Home Mission, \$57.66; Foreign Missions, \$5; French Evangelization, \$10; College Fund, \$30.30; Aged and Infirm Ministers, \$2; Widows, etc., \$2; Assembly, Synod, and Presbytery, \$4.80; Knox College Students' Missionary Society, \$22.55, making an average of \$1.19 per member.

THE anniversary services of Zion Church, Carleton Place, were held on Sabbath, the 22nd inst., when Rev. Dr. Moore, of Ottawa, preached to large congregations morning and evening. Collections good. On Monday evening, the 23rd, the annual soiree of the congregation was held, and proved to be a success. Dr. Moore and others gave interesting addresses, and the choir furnished excellent music for the entertainment of the audience. On Wednesday evening, the 25th, the annual congregational meeting for the transaction of business was held. The annual report of the session and board of managers was read, and was very satisfactory, shewing an increase of members and contributions. The amount raised by the congregation during the year being \$1,459.49. During the evening a subscription list was opened for paying off the debt that remains on the church, when over \$800 was subscribed, and it is expected that in a short time the whole amount will be raised.

THE Presbyterian congregation in Newmarket held its annual tea meeting on Friday evening, 27th ult. Notwithstanding the state of the roads, the attendance was fully up to it not in excess of previous years. The reputation which the ladies of the congregation have acquired in getting up an excellent tea was well sustained. The chair was occupied by the pastor, Rev. Wm. Frizzel. Mr. S. H. Alexander, of Toronto, read some of his choice selections, to the delight of all present. Rev. Geo. M. Milligan, M.A., of Toronto, delivered an excellent address on "The Man of Tact." Mr. Baird, of Knox College, gave some interesting items of missionary news among the Indians. Rev. Mr. Amos, of Aurora, and the local ministers, also addressed the meeting. The meeting was a success financially. The ladies of the congregation held a bazaar recently with most encouraging results. Not less than \$340 were realized for the building fund of the church. It is high time every congregation was aware of the amount of good which may be accomplished by the united efforts of the ladies.

THE East End Presbyterian Church, Toronto, held its annual soiree on the 26th ult. As is always the case with this yearly gathering, the meeting was a great success. The attendance was fully more than could be accommodated with comfort, and every one seemed pleased with the tea, the music, the speeches, and each other. Altogether the universal opinion of those present was that they had had a very pleasant time. It will, it is hoped, not seem invidious if special reference be made to the speech made on the occasion by Mr. Kirkpatrick, the lately settled pastor of Cooke's Church. It was the first time Mr. Kirkpatrick had appeared on a Toronto platform, and every one was delighted with the ease, good taste, good humour and quiet dignity with which he mingled the grave and gay in his most friendly and appropriate address. On the succeeding evening there was an entertainment given to the children of the Sabbath school. By universal consent it was the best thing of the kind ever held in the East End Presbyterian Church, and that is saying a good deal, for all the previous meetings there have been first-rate.

THE anniversary of Chalmers' Church Sabbath school, Guelph, was held on the 27th ult., and was well attended not only by the scholars but by the members of the congregation. Mr. George Anderson, the superintendent, occupied the chair, and after the meeting was opened with devotional exercises by the pastor, Rev. Dr. Wardrope, the annual report was read which shewed that the school continued in a flourishing condition. The number of scholars on the roll is 153; number in the Bible class 73, making in all 226. The Bible class now taught by Professor Pantou is exceptionally prosperous, and his instructions highly valued. The Bible Class Association, organized in October, is doing well, and Mr. Pantou's lectures are highly appreciated. The number of teachers and officers in the school is twenty-four. The collections during the year amount to \$102.33 which were distributed as follows: French scholarship, \$40; Home Missions, \$20; Foreign Missions, \$10; Juvenile Missions, \$10; College Fund, \$10; Manitoba College, \$12.33. The report referred to Mr. Guthrie's resignation as superintendent on account of his Parliamentary and other duties, and the appointment of Mr. Anderson in his place. During the evening the children, under the leadership of Mr. Maitland, sang a number of choice pieces. They have often done well in previous years, but this time they excelled all previous efforts, and gave the choruses

and solos in admirable style. The greatest credit is due to Mr. Maitland for his care and skill, and to the children for the way they profited under his instructions. Altogether a very pleasant evening was spent.

THE induction of the Rev. David Mitchell, late minister of the Central Presbyterian Church, Toronto, into the pastorate of the John street Presbyterian Church, Belleville, took place on Friday evening last, in the presence of an audience that nearly filled the church. The Presbytery was well represented. Rev. Mr. Young, of Napanee, preached the sermon from 1 Cor. i. 9: "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ, our Lord." The questions were then put to the pastor elect and being answered satisfactorily, Rev. Principal Grant, led in the inductor prayer and then the Moderator duly declared Mr. Mitchell inducted, after which he and the brethren gave the pastor the right hand of fellowship. Principal Grant then addressed the Rev. Mr. Mitchell in suitable terms, dwelling upon the position of a Christian minister and of his responsible duties. He also feelingly referred to the time when they had both sat on the same benches in the Glasgow University, and expressed the delight it gave him to meet an old fellow student and be associated with him in the same great work and within the same Presbytery. Rev. M. W. McLean addressed the people in appropriate and common sense language, shewing the duties they had to discharge in carrying out the covenant into which they and their pastor had now entered. At the close of the service the newly inducted minister was warmly welcomed and shaken by the hand by not fewer than from three to four hundred persons. On Wednesday, 3rd inst., a reception was tendered to Mr. Mitchell in the Town Hall, which was attended by a large and enthusiastic audience, and proceedings auguring a long and useful pastorate characterized the meeting.

The report of Crescent street Presbyterian Church, Montreal, for 1879, gives a very encouraging view of the state of the congregation. The Sustention Fund for the year amounts to \$7,837.18, as compared with \$4,228.81 in 1878, an increase of \$3,608.37. Receipts from pew rents increased \$2,163.38, and from plate collections \$398.53. The disbursements for the support of ordinances, and the working expenses of the congregation amount this year to \$6,399.98 as against \$4,869.71 in 1878, an increase of \$1,530.27. The year commenced with a balance due the Treasurer of \$605.61, while it closes with a balance in the Treasurer's hands of \$27.50. The increase of sittings let during the year was 214. The receipts for Building Fund were \$11,947. The ordinary contributions to missionary and benevolent purposes were as follows: General Assembly's Home Missions, \$250; General Assembly's Home Mission (special), \$210; General Assembly's Foreign Missions, \$250; General Assembly's French Evangelization, \$175; General Assembly's Ministers' Widows, etc., \$50; Presbyterian College, Montreal, \$500; Taylor's Church, \$31.25; City Missionary (Rev. R. Wilson), \$100; City Missionary (Rev. R. Wilson), \$90.33; Nazareth street Mission, \$344.42; Students' Missionary Society, \$60; Petite Cote Sabbath school, \$77; Assembly Fund, \$50; French Canadian Missionary Society \$100; Crescent street Church Sabbath school, \$100; Montreal General Hospital, \$111.80; Montreal Auxiliary Bible Society, \$66.50; Manitoba College, \$50; Presbyterian "Record" \$43.75; Sundries, Printing, \$650; Total, \$2,649.35. Special contributions of one kind and another, brought up the whole to \$9,022.52. Summary for 1879: Sustention Fund, \$7,837.18; Poor Fund, \$538.19; Visiting and Aid Society, \$150.55; Missionary and Benevolent Society, \$9,022.52; Building Fund, \$11,947; total, \$29,495.44; being \$19,784.18 for Ordinary Revenue and Building Fund and \$9,711.26 for Missionary and Benevolent Purposes.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, on Tuesday, 24th February, 1880, at two p.m. Rev. J. Elliot, Moderator. Almost all the ministers were present, with ten elders. Rev. J. McNabb requested leave of absence for six or eight weeks. The Presbytery granted said request, some members promising to give supply during his absence. Manilla was united to the congregation of Brock under the pastoral care of Rev. A. Currie, M.A. A call from Napier and Alvinston, Presbytery of London, in favour of Rev. D. McDonald, Cambury, was laid before the

Presbytery, and Clerk instructed to cite parties to appear at next meeting of Presbytery. A petition from Uxbridge praying to be erected into a separate pastoral charge was read and Mr. Gibson heard in support, when the Clerk was instructed to cite parties to appear at the next meeting. The following were appointed commissioners to next General Assembly, Rev. Messrs. J. Elliot, J. Hastie, A. Ross, M.A., and A. Currie, M.A., Messrs. James Leask, John McTaggart, James Watson and D. Grant, elders: Supply for mission stations was taken up. Rev. J. Hastie was appointed to supply Cobouok on 7th March. Other appointments left over till next meeting. It was moved and agreed to increase the Clerk's salary by \$15, owing to the amount of expenses. Rev. E. Cockburn gave notice of the following resolution: "That it be an instruction to the Clerk that he, with the approval of the moderator, when papers affecting the interest of parties in the Presbytery, are in his hands, shall cite all parties interested to appear at the approaching meeting of Presbytery, believing such a course would expedite business and duly protect all interests." On the remits from General Assembly the following motions were carried after considerable discussion, "That retired ministers have the privilege to deliberate but not to vote." "That it is inexpedient, in present circumstances, to establish a University for the purpose of conferring Degrees in Divinity." On the additional hymns the Presbytery offer no suggestions. Home Missions collection generally attended to. The Presbytery consider that the sacrament of orders in the Roman Catholic Church is not ordination to the Gospel ministry. Rev. E. Cockburn disented from this finding. The Presbytery then adjourned to meet at Woodville, on Tuesday, 9th March, at half-past ten a.m. J. R. SCOTT, Pres. Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee for the Western Section will meet on Tuesday, the 30th March, 1880, at two o'clock p.m., within the deacons' court room of Knox Church, Toronto. A full and prompt attendance of members is desirable.

Contributions from congregations to the Home Mission Fund should, if possible, be in the hands of Rev. Dr. Reid, the Treasurer, not later than the 25th of March.

Applications for appointments to Sault Ste. Marie and Manitoba should be sent to the Convener at an early date.

Students of our colleges desiring employment during the ensuing year in the mission field, should at once hand in their names to the Principals of their respective colleges, that the complete lists may be forwarded to the Convener by the 25th day of March.

Applications for grants for the current six months, will be considered, and grants made as the funds will allow. It is earnestly hoped that every effort will be made by Presbyteries and congregations, to enable the Committee to cancel its entire indebtedness, and warrant an energetic prosecution of its work.

The attention of Presbyteries is called to the resolution of the last Assembly, which instructs the Committee "To entertain no application for new grants, or for the continuance of old ones for either supplemented congregations or mission stations, unless there be laid on the table of the Committee, an extract minute of Presbytery making the application, shewing that the grants have been revised since the meeting of the Assembly, and that deputies have visited the supplemented congregations and mission stations within the bounds, with a view to the reduction of the grants." WM. COCHRANE,

Convener Home Mission Com.
Brantford, Ont., Feb. 28, 1880.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

Mar. 14. } THE FALSE AND THE TRUE. { Matt. vii. 1880. } 15-29.

GOLDEN TEXT.—"But be ye doers of the word, and not hearers only." James i. 22.

HOME STUDIES.

- M. Matt. vii. 15-29.....The False and the True.
- T. James i. 12-27.....Doers of the Word.
- W. Isa. xlviii. 5-17.....The Sure Foundation.
- Th. 1 Pet. ii. 1-8.....A Lively Stone.
- F. Ps. xi. 1-7.....The Righteous Tried.
- S. Luke vi. 43-49.....On a Rock.
- Sab. Eph. ii. 13-23.....A Holy Temple.

HINTS TO STUDY.

This lesson is founded on the closing sentences of Christ's "Sermon on the Mount."

We make room for a valuable introductory paragraph from the "National S. S. Teacher."

"We are continuing the study of contrasts. We have had set before us treasures in heaven and treasures upon earth—the service of God and the service of mammon—

anxious thought for the morrow and entire trust in God—ensoriousness and charity of judgment—the wide gate and the narrow one—the broad way and the narrow way. In this lesson the same method of enforcing truth is pursued in contrasting the good trees with the corrupt trees—saying with doing—professing Christ with working iniquity—building on the rock with building on the sand—standing the storm with being overthrown by it—teaching with authority with teaching as the scribes. One of the most forcible ways of presenting the things of the kingdom of Christ is thus to set them over against the things of this world. It will be noticed that the principles thus illustrated are uncompromising, and offer no pillow of ease for one to lie down upon. And yet they are attractive—for purity and holiness are always attractive, no matter how sensual one may have become. He may hate, but he cannot help but admire. The attraction which the Gospel offers is not in the beginning, but in the end of the Christian's journey. It places before him the things which endure in contrast to those which soon pass away."

The matter may be divided as follows: 1. *Profession and Conduct*, subdivided thus: (1) Sheep and Wolves, (2) The Tree and the Fruit, (3) Saying and Doing. 2. *Foundations of Character*, with the following subdivisions: (1) A Wise Builder, (2) A Foolish Builder, (3) The True Teacher.

I. PROFESSION AND CONDUCT.—Vers. 15-23 There is no break in the connection between this lesson and the last. In the Greek our present lesson begins with the word "but."

1. *Sheep and Wolves*.—Ver. 15. In searching for the narrow way that leadeth unto life, and in following it up, beware of false prophets. The word "prophet" as generally used in the New Testament is not confined in its signification to those who foretell future events, but includes those who preach or teach.

In sheep's clothing. The Christian's enemies are not all outside the fold. Thoroughly worldly and designing men find what they suppose to be their own interest in assuming the outward appearance of Christ's followers.

The publication already quoted says:

"They have put on the guise of Christians. They are meek and gentle in appearance. They wear a mask of piety. The fangs and the disposition to devour are all concealed. They 'steal the livery of heaven to serve the devil in.' Neither the devil himself, nor any of his agents, would have any influence except as they put on the garments of light.

"Inwardly they are ravening wolves. The mask is put on for a purpose. It is that they may glut their appetites with prey. The fold is a great temptation to the wolf. He would be willing to assume almost any disguise that he might get into it. Equally so is the Church a great temptation to the unscrupulous man, who sees in it, among its unsuspecting members, opportunities for spoil that elsewhere he could not have. He joins the Church, preys upon his brethren, enriches himself at their expense, and, sometime or other, does some exceptionally scandalous deed—and then there is an exposure, and a stigma is fixed upon the Church. It is nothing except the bringing to light, at last, of his true nature. He has been a ravening wolf all the time, in sheep's clothing."

2. *The Tree and the Fruit*.—Vers. 16-20. Keeping in mind the warning against censoriousness given in last lesson, we are at the same time called upon to judge of people's professions by their conduct.

Ye shall know them by their fruits. The frequent use of the word "fruits," throughout the New Testament, for conduct, shews that good works are, not the means, but a result, of salvation.

Jacobus says: "The teachers themselves commonly shew the effects of their fault in their conduct. This is as natural as that trees should yield their own fruit and not another kind. Yet in so judging we are to 'beware of the leaven of the Pharisees and the Sadducees, which is hypocrisy.' The pure Word of God circulated in the Scriptures, will serve to confound error of every kind." To this test all teaching and character must be brought.

3. *Saying and Doing*.—Vers. 21-23. "Good words are worth much;" they are not at all to be despised; but when belied by deeds they only increase condemnation.

II. FOUNDATIONS OF CHARACTER.—Vers. 24-29. We are all building for eternity. We have no choice as to whether we will build or not. We must build. And every thought, word and action enters into the structure.

Faith in Christ is the true foundation of a good moral character. Away from this, all morality is superficial and merely imitative.

1. *A Wise Builder*.—Vers. 24, 25. It is quite fashionable in the present day to admire the "Sermon on the Mount," but if its precepts are not put into practice—if the Gospel it proclaims is not embraced, and the law it establishes not obeyed—what then? It is whosoever heareth these sayings of Mine and doeth them that is compared to a wise builder, and not those who merely hear or even admire them.

2. *A Foolish Builder*.—Vers. 26, 27. "Think," says Thomas, "of the amount of his loss. All the money, anxiety and labour which it cost him, sacrificed forever. Think of the time of his loss; the house is destroyed at just the period when most required—in the tempest. Think of the irretrievableness of his loss; the materials are probably borne away by the flood, and a re-erection is impossible. In sublime contrast with this, behold the stately and stable dwelling of the 'doer of the word,' upon the rock."

3. *The True Teacher*.—Vers. 28, 29. The great sermon is ended. The principles have been proclaimed, (1) that true happiness is not where the world would place it, (2) that the Gospel establishes the law, (3) that a mere outward religion is vain. The people are astonished, not this time at Christ's miracles, but at His doctrine. His teaching was altogether contrary to their preconceived notions of life and its aims and duties; and yet those teachings carried with them the force of truth divested of all sophism. The light which He gave forth was not reflected light, but the very beams of the "Sun of Righteousness." He taught as one having authority and not as the Scribes.

OUR YOUNG FOLKS.

REAPING.

EVERYONE is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

surely as the sowing shall the harvest be—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all knowing, looking on alway,
Fruit to Him is flowing, feeding for the day—
Will your heart be glowing, in the grand array?

O that would be bringing sheaves of golden grain,
Fruit that you are flinging, both from hand and brain,
Then 'mid glad songs singing, you shall glean great gain.

THAT POLICE OFFICER.

"YOU are wanted!" was the sharp and startling voice that suddenly smote my ears.

"Wanted!" That means, "Arrested."

I was no sooner recovered from my surprise than I perceived that I was in the hands of a personage of stern authority. I must appear instantly in court, where I found myself at once, for the court was not outside my own personality.

I shall never forget the arrest or the name of the officer. His name was Conscience.

Several things about him:

1. His authority. Did he need a badge to shew it when he arrested me? That one word, "Wanted!" startled the accused like an electric shock. It made him feel in the depths of his soul that behind this officer was an invisible Power that warranted all his boldness, and assured his right to arrest. Ideas were started about a Supreme Ruler acting through this officer that superseded the need of any other credentials.

2. His power. Could I not arrest his hand? Could I not, as an injured man, turn upon him to defy him? The moment I felt his presence, I knew that in a fight he alone would be the victor. The mightiest of men have tried to conquer. Shew us one record of success.

3. Mistaken in the person—might he not be? Police officers have thus erred. But this agent of law never arrests on surmise or vague suspicion and never fails of getting the right man. Did I not know how well he judged, the moment the word "Wanted" startled me? It was not some one else he was after. Nothing could be clearer.

4. Could I not fly? Some criminals are swifter than the police. Did Conscience ever lose one by flight? Who went to Joppa, and on the ship the same day and hour and moment with the fleeing Jonah, extorted confession by augmenting the terrors of the storms? Did Judas shake off this officer, even with death to help him? Can continents or oceans interpose between a man and his accusing conscience?

5. Fight the officer—how about that? Policemen have been killed by arrested criminals. But can a deathblow be given to this inward accuser? Was this officer ever seen to reel and fall by the hand of violence? Has there ever been a desperate fight between those two parties where the assailant of Conscience was the victor?

To the honour of this officer I will add, that my experience taught me that, so far was he from being harsh, cruel, or vindictive, he was in fact carrying out the plans of Infinite Love towards me. Painful as was my early experience, I at last came over fully to his side, as regards his opinion of myself; and having, by his powerful aid, sought and found the favour of the Infinite Ruler, "being sprinkled from an evil conscience by blood that cleanseth from all sin, I am now upon the happiest terms with this officer, finding some of the most precious pleasures of life in intercourse with him, and trust I shall enjoy his presence through a happy eternity.

THE LITTLE CRICKET.

What are you saying,
You dear little cricket,
Chirping so shrill
In the dark-green thicket?
Piping and singing
The whole night through;
Don't you get tired,
And wet with the dew?

You teach me a lesson,
You dear little cricket,
Not tired and cross
In the dark-green thicket;
I weary and fret
Over duty so soon;
But you keep so busy
You're always in tune.

I will try to be like you,
You dear little cricket,
Chirping away
In the dark-green thicket;
Whatever God bids me
I'll do with my might,
Though it's only the singing
A song in the night.

A HINT

Our daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut, to their gain.

Then, foolish, absurd,
To utter a word,
I asked her the question so old
That wife and that lover
Ask over and over,
As if they were surer when told!

There, close at her side,
"Do you love me?" I cried;
She lifted her golden-crowned head;
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you!" she said.

THE CHILDREN AT BEDTIME.

EVERY parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off of the clothes, the angers, worries and discontents of the day subside. With the brief season of prayer, they fly still farther into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories are heard with close attention, until the reader's voice is stilled, or the hearers sink into gentle sleep; or conversation may take the place of reading. The will that was in a state of resistance an

hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good night" is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction—to experience of love's delights.

EDDY AND HIS BALL.

THE boys were playing ball one Saturday afternoon, when a poor lad came on the ground to watch them. After he had stood for a few moments, a voice seemed to whisper to Eddy Wilson—

"Could not you lend him your ball?"

"Oh, no, I want to play myself."

"But you have been playing all day."

"I don't believe he wants to anyway."

"Suppose you ask him."

Just then the strange boy turned to walk away, and the voice whispered louder than before to Eddy.

"Run quickly, Eddy, or it will be too late."

This time Eddy did not wait to reply, but ran up and offered the boy his bat and ball. The lad was very much astonished, but he was soon having a fine game with the others. Oh, how happy our Eddy was! for he had given up his own pleasure for another's.

FOLLOWING JESUS IN THE DARK.

"MAMMA," said little Bessie, "I should be afraid to die, 'cause I should lose my way in the dark." Her mother did not say a word, but just went out and turned off the gas in the hall. Then she opened the door a little way, and said: "Come, dear, it is your bed-time. Take hold of my hand and I will lead you up stairs."

So Bessie put her little fat hand in her mother's, and trotted bravely up stairs in the dark. After she had said "Our Father," and "Now I lay me," and had laid her curly head upon the pillow, her mother said, "You were not afraid coming up, were you my darling?" "Oh no, mamma," she answered "I couldn't be, 'cause I had hold of your hand."

"Well," said her mother, "then you need not be afraid of death; for Jesus is holding out His hand to you, and you have only to put your own in His, and He will lead you safely through the dark."

"But how can I take hold of His hand, mamma?"

"By trying to be good every day, and praying to Him to help you; He loves little children so well, that they need not be afraid to follow Him everywhere."

"I guess He'll take me up stairs to heaven some day," said Bessie; "I won't be afraid any more; would you, mamma?"

Scientific and Useful.

SPLENDID APPLICATION FOR WEAK EYES.—Add two grains of sulphate of zinc to one ounce of rosewater. Sponge some of this mixture, diluted with a little cold water, into the eyes several times a day. Its strengthening properties are great.

VERY GOOD SHORT CRUST FOR FRUIT TARTS.—To every pound of flour allow three-fourths pound of butter, one table-spoonful of sifted sugar, one-third pint of water; rub the butter into the flour after having ascertained that the latter is perfectly dry; add to sugar, and mix the whole into a stiff paste, with about one-third pint of water; roll it out two or three times, folding the paste over each time, and it will be ready for use.

FAT.—In most families many members are not fond of fat; servants seldom like it, consequently there is often much wasted; to avoid which, take off bits of suet fat from beefsteak, etc., previous to cooking; they can be used for puddings. With good management there need not be waste in any shape or form. It is quite as well to keep it for soap fat. Let everyone make their own soap; they will then put fat to a much better use than making puddings with it.

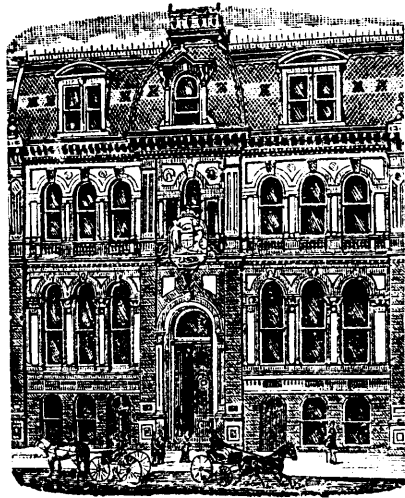
CORN-STARCH PUDDING.—One pint sweet milk; whites of three eggs; two table-spoons corn-starch; three of sugar and a little salt. Put the milk in a farina-kettle, or in a small bucket; set in a kettle of hot water on the stove; when it reaches the boiling point add the sugar; then the starch, dissolved in a little cold milk; lastly, the whites of the eggs, whipped to a stiff froth; beat it; let it cook a few minutes, and pour into a mould. For sauce, make a boiled custard as follows: Bring to a boiling point one pint of milk; add three table-spoonfuls sugar; then the beaten yolks thinned by a table-spoonful of milk, stirring all the time till it thickens. Flavour with lemon or vanilla, and set to cool.

THE TIME FOR SLEEP.—Sleep obtained two hours before midnight, when the negative forces are in operation, is the rest which most recuperates the system, giving brightness to the eye and a glow to the cheek. The difference in appearance of a person who sits up until twelve is quite remarkable. The tone of the system, so evident in the complexion, the clearness and sparkle of the eye, and softness of the lines of the features, is in a person of health kept up at a "concert pitch" by taking regular rest hours before twelve o'clock, thereby obtaining the "beauty sleep" of the night. There is a heaviness of the eye, a sallowness of the skin, and absence of that glow in the face which renders it fresh in expression, and round in appearance, that readily distinguishes the person who keeps late hours.

TREATMENT OF HOUSE-PLANTS.—In watering plants in rooms, discretion must be used. Cactus, cereus and, in fact, all the so-called succulents require but little water in winter; simply enough to keep them growing. Callas and all that class of aquatic or semi-aquatic plants will bear watering to saturation. As a rule, smooth-leaved and hard plants require less watering than pubescent and soft-leaved plants. Many small pots require water every day, sometimes twice a day—they dry out so fast—unless plunged into some moist material. The difficulty with amateurs is, they usually give small pots too little water and large pots too much. Until the true habit and necessities of a plant is learned, it is better that it dry sufficiently to droop a little rather than that the soil be kept saturated. Over saturation kills more plants than too much dryness.

GRAHAM FLOUR.—To have gems in perfection one needs to have good Graham flour. And to have good Graham flour the true way is to take the very best wheat and have it ground without bolting. Many farmers live conveniently near to a corn mill, but have no flouring mill except at a distance. Such farmers can have their wheat ground at any common corn mill, and can have bread which is far better than that made from fine flour. Graham flour that is sold at grocery stores is often a poor article. Very frequently there is twice the amount of bran that there would be if none had been added over and above what came out of any given quantity of ground wheat. If families would live more on gems or bread made from unbolted flour, they would be far healthier. Children, by having material for bone growth, would have fine and largely developed forms, and their teeth would remain good for a great length of time. The phosphate which is in the bran of wheat, and a most important element to a complete diet, we are largely deprived of when we eat bread made entirely from fine flour.

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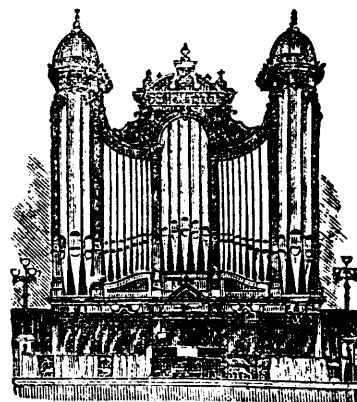
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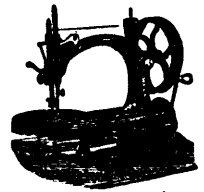


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KINGSTON.—In St. Andrew's Hall, Kingston, on the second Tuesday of March, at three o'clock p.m.
MAITLAND.—At Wingham, on the second Tuesday in March, at two p.m.
STRATFORD.—In Knox Church, Stratford, on the 9th March, at half-past nine a.m.
PETERBORO.—In the First Presbyterian Church, Port Hope, on the 23rd March, at ten a.m.
BARRIE.—At Barrie, on Tuesday, 23rd March, at eleven a.m.
HURON.—At Clinton, on the second Tuesday of March, at eleven a.m.
WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday in March, at two p.m.
GLENGARRY.—At Lancaster, on the second Tuesday of March.
BROCKVILLE.—The Presbytery of Brockville, hold their next regular meeting at Prescott, Tuesday, March 16th, at three p.m.
OWEN SOUND.—At Latona, 16th March, at half-past one p.m. Presbyterial visitation.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of March, at ten a.m.
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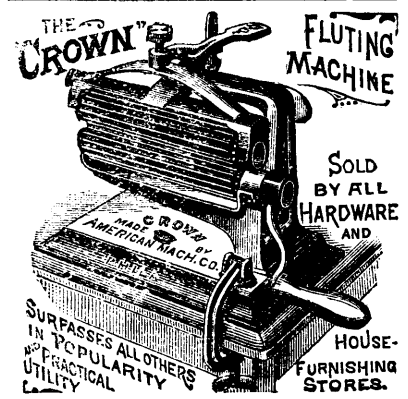
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