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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JANUARY 23rd, 1880.

No. 12.

NOTES OF THE WEEK.

THE many recent stories of damage by flood, although disastrous, are well overshadowed by that of St. Kitt's, where two hundred people and property to the value of a quarter of a million were destroyed. The poor people are sadly in need of help.

POPE LEO'S personal expenses are \$3,000 per month. This, a Catholic paper says, is "less than that of his predecessors." He claims Peter as a predecessor; and our impression, from the Bible narrative, is that Peter, James and John, with the other disciples and the Master, spent less than that sum per year.

THE Congregationalists of South Africa have been holding their annual meeting at Graham's Town. An increase was reported in the income of the union for aggressive purposes. A mission has been established at the diamond fields, students have been prepared for the ministry and evangelists for rural work. The retiring chairman delivered an address on "Some Aspects of Colonization and Christianity."

A MISSIONARY of the United Presbyterian Church of Scotland in Old Calabar, writes that one of the converts, a woman, is so anxious to keep the Sabbath regularly that she has provided herself with a board with seven holes and a peg tied to a string. The peg is shifted every day. Whenever it is in the first hole, she knows that Sunday has come. He says the heathen, whom he addressed in a recent tour strenuously objected to the fourth and seventh commandments, and declared that it was impossible to keep them.

THE Prince of Bulgaria, as a Protestant, adds one more to the number of rulers who adhere to a different religious profession from that held by the majority of their subjects. Herr Koch, professor of the German language and literature at Schaffhausen, has just been nominated Court Chaplain to Prince Alexander. We may add that the private secretaries of the Prince are young men educated at Robert College, Constantinople; and at Tirnova no fewer than forty members of the National Assembly are said to have been educated in that establishment.

SINCE the American Board of Foreign Missions was organized, seventy years ago, it has received and expended \$17,000,000 on Foreign Missions, has organized 350 churches, with \$3,000 communicants; has sent abroad 550 ordained missionaries and 250 unmarried lady missionaries. The Board, through its servants, has also reduced to writing twenty-six languages, and has issued in forty-six languages upwards of 2,300 different educational and religious publications. There are 400,000 pupils under instruction in its schools, and its missionary constituency is estimated at 100,000,000 heathen. Twenty-six missionaries and assistants were sent out during the current year.

CLERICAL intolerance in England is not confined to the churchyard, as the Rev. Carr Glyn, Vicar of Kensington, is finding out. This gentleman is lessee of a house in Kensington, the lessors being the vicar and curate of another London parish. Mr. Glyn has turned the house into a boys' coffee palace, and, it will hardly be credited, the reverend lessors have begun an action of ejectment against him for so doing. It is pretty well understood that if Mr. Glyn, who is one of the most hard-working clergymen in London, had stuck to questions of candles, ornaments, and vestments, instead of trying to do some real good in the world, he would have been free from such annoyance and parsonic opposition.

THE Pope's new organ, "The Aurora," announced some time ago, has made its appearance in Rome. The salutatory, according to a cable despatch, sets forth its programme as follows: It proposes to defend the liberty of the Holy See, to combat error, to re-

spect persons, and to maintain justice and right. In another article it answers a Russian gentleman's exhortation to the Pope, advising him to give up Rome to the secular power, and, accepting Sardinia in exchange, to crown King Humbert Emperor of Italy. "The Aurora" demonstrates that Providence has destined Rome, not Cagliari, as the seat of Christ's vicar. "Italian traditions, from Dante to Foscolo," it says, "uphold the principle of the Pope's residence as sovereign at Rome."

IN addition to the depression in manufactures and trade, Europe throughout is experiencing the severest winter with which it has been visited for nearly a century. In Paris the streets were blockaded for two weeks with snow of such a depth that locomotion was impeded, and several of the theatres closed their doors. The cold was so intense that several persons were frozen to death in the streets. The public hospitals having been filled to overflowing, temporary ones were erected. The Chambers voted \$500,000 for the relief of the poor. In Italy the snow fell in such masses that it crushed in the roof of the Central railway depot at Milan. At Rome it snowed three days without intermission, and heavy snows fell in Naples and even in Sicily. In Ireland, Silesia, and many parts of Italy people are reduced to the verge of starvation by the failure of the crops, and their inability to obtain the means of existence, from the want of employment.

THE December number of "The Missionary Record" of the Church of Scotland contains an account of the baptism of a Brahmin at Calcutta, which is full of interest. Bisheswar Roy is about thirty-eight years of age. He was sent to the Church of Scotland's Institution at Calcutta when a boy, and subsequently to that of the Free Church. In the latter he received spiritual instruction from Drs. Duff and Ewart. He heard unwillingly, however, and would absent himself, sometimes for a week or so, to avoid hearing about the Scriptures. About nine years ago, some years after he had left the school, he became alarmed for himself, upon the thought of death. Circumstances threw him in the way of the Brahmo Samaj, whose religious system he carefully examined. He could not find that the Brahmos had any knowledge of the state of the soul after death. Mr. Sen admitted to him that he was collecting principles of morality from all religions and creating a new faith for India. Mr. Roy thereupon turned his attention to Christianity, and after four years of instruction decided, finally, at the cost of separation from a beloved wife and four children, to make a profession of Christianity.

A PETITION signed by Christians of all denominations in Ceylon is about to be sent to the Archbishop of Canterbury, entreating that Bishop Copleston be recalled. This bishop who brought an element of discord, with his arrival in Ceylon, into the missions of the Church Society, has become even more offensive to the native Christians. The latter have held a conference, and resolved to appeal to the Archbishop of Canterbury for relief, declaring they will no longer pay allegiance to Bishop Copleston, who seems to be taking measures to make the diocese completely ritualistic. In their appeal the native Christians say: "We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshippers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct to the service of the Church."

THE New York "Observer" gives the following item concerning Dr. Hall's church in Fifth Avenue, New York which disproves the assertion that that church was only meant for the rich, though many rich are

there: "The poorest class of people have no trouble in getting good pews at as low rates as they wish. To our personal knowledge, servant girls here good seats in that church at lower rates than Roman Catholic girls have to pay for one service a day in their churches. We have been requested to say, and have so advertised, and we repeat the advertisement now, that in the most expensive Protestant churches in this city the poor are welcome, and are furnished with eligible seats at such prices as they are able to pay, and free if they can pay nothing." And what is true of the fine Protestant churches of New York is equally so of those in different parts of Canada which are sometimes represented as only intended for the well-to-do classes of Christians, who can afford a pretty liberal sum in the way of pew rent, or quarterly subscriptions. In the very finest churches in this Province there is no difficulty in even the poorest finding accommodation, and that not as paupers, but on perfectly equal terms with their wealthier brethren.

WITH singular patience and devotion, the Moravian missionaries have been working at Kyelang, in the Province of Lahoul, India, and waiting for an opportunity to enter Chinese Thibet. There has not been much encouragement for the missionaries, though their labours have not been wholly without results. Two small congregations have been gathered, one at Kyelang and the other at Poo, in the Province of Kunawur. Starting from Kyelang, as a centre, the missionaries during the last decade have made seven long journeys, preaching and distributing reading matter in the Thibetan language. They always visit the Buddhist convents and leave books and tracts, which they are sure will be preserved, because of the respect with which Buddhists treat all writings. There is no open hostility to the missionaries, save from the Mohammedans; but the Buddhists are difficult of access in the provinces of Lahoul and Kunawur because of the system of caste which they have. In the past ten years nine persons have been baptized, of whom six were natives of Ladak, in Kashmir. Among these converts was a Lama, a native of Lhasa, of high rank. Several attempts have been made to enter Chinese Thibet; but the officials always turn the missionaries back. Permission has also earnestly been sought for the opening of a station in Ladak; but it has not yet been granted.

A WEEK or two ago the daily papers mentioned that Dr. Koelle, of the Church Missionary Society, and a Mussulman priest who had been assisting him in translating some Christian books into the Turkish language, had been arrested by order of the authorities in Constantinople. The following somewhat full account of the matter is from the "Missionary Herald": "The priest is a member of the sacred order of the Ulema and claims still to be a sound Mohammedan. The work in which he was engaged was the English Prayer-Book, and a tract entitled 'Christ as the Word of God.' The priest was treated with great severity. After several days' imprisonment, he was tried in the Palace of Sheik ul Islam, in Stamboul, secretly, on the charge of aiding in an assault upon the Mohammedan religion. He defended himself with ability, shewing from Mohammedan law that he had committed no offense and had done no more than the Porte had in giving permission for the circulation of the Christian Scriptures in the Empire. The court, however, which was composed of bigoted Ulemas, who, doubtless, had the priest in abhorrence as a reformer, found judgment against him and notified the Sultan thereof. He was returned to the Palace while the Sultan considered his case, occupying a kind of dungeon, with no floor and no furniture save a bed. No communication with him was permitted. The cable has informed us that sentence of death was passed upon the unfortunate priest; but the British ambassador interested himself in his behalf, and, under threats of quitting Constantinople, he induced the Sultan to recall the sentence. The case is rather one of the civil rights of an Ottoman subject under Ottoman law than one of religious liberty."

OUR CONTRIBUTORS.

GOODNESS TRUE GREATNESS.

SERMON BY REV. H. WALKER, R. OF WEST CH. CH. TORONTO, 14TH DEC.
1870, ON MATTHEW XX. 16-18.

The tendency has been too much, in the past, to place human greatness in intellectual endowments and attainments,—in heroic deeds in war, or in political achievements in the State. The men that have been most honoured in history have been those who have held a high place as men of great literary power, who have made discoveries in science, or greatly advanced the knowledge of nature among mankind; or who have swayed the sceptre of power as natural rulers among their fellows, and guided with skilful hand the ship of state through the storms of national change or national danger, or have boldly and wisely steered into new seas and new scenes, and have thus greatly advanced the interests of human society.

Very largely the heroes of the past have been warriors, who, while they held high the banner of their country, have too often done so by trampling on the rights of others; or, at least at the cost of much suffering and sorrow, both to their own people and to other nations. They have raised themselves to their high pinnacle of fame upon the bleeding bodies of the slain, while deepest distress has nued the relatives of the dead and wounded. And many maimed and disabled men have had to endure years of poverty, suffering and sorrow, in order that these favourites of fortune might receive the plaudits of their country. No doubt there have been men, in each of these departments, who have deserved well of their fellowmen and who have nobly acted their part in promoting the true well-being of humanity, and the real advancement of human society.

But while willing to give freely and heartily the meed of praise to every noble character, to every true man whose life has been a blessing to his fellows, we yet hold that there is a kind of excellence higher than any any of these departments to which we have referred, namely, moral or spiritual excellence, which at once promotes the glory of God and the good of men, by seeking to be conformed to the image of Christ, and to walk in His footsteps.

Who must be held to be the standard of greatness or excellence among men? Certainly no Christian can for a moment doubt that the Lord Jesus is the true and only standard of human greatness, the only perfect man, who had no weakness, no infirmity of temper or character, or habit of life, and who invariably lived for the Divine glory and the well-being of mankind. Surely he did more for the advancement of human society in everything that is highest, noblest and best, than any other that ever lived. If this be admitted, then it follows that the more closely men resemble Him in character and conduct the more worthy they are of the commendation of their fellowmen and the more truly worthy of being held up as models for others to follow.

In the parallel passage in Luke xxii. 24-27, we are told that "there was a strife among them which of them should be accounted the greatest." This resulted from pride and ambition which our Lord severely rebuked. On this as on a former occasion (Matt. xviii. 4) the world's standard of greatness and that of the Lord Jesus are not only different but contradictory. Christ tells His disciples that the world's standard of greatness was the exercise of lordship or authority, and that such persons received the honourary title of "benefactors." But in the Christian economy they are not to claim superiority over each other, but each is to do what he can for the benefit of others, and that he that does most for others is truly great—or that *goodness is true greatness*.

It is interesting to note that the terms which apply to rank originally meant goodness. For instance "lord" or "lady" means a person that gives away bread,—a bread distributor. So all titles of dignity or rank were originally significant of benevolence or goodness, although they have come to be terms only of dignity or worldly greatness.

In Christ's estimation then, true greatness consists not in receiving but in giving, not in selfish absorption of good things, but in imparting good to others, not in being served but in serving, not in sitting still and being ministered to, but in going about and ministering to others. And our Lord enforces this

principle, by setting forth His own example as the model for all Christians, and the standard of true greatness—"I am among you as he that serveth, even as the Son of Man came not to be ministered unto but to minister." Usefulness in the world and in the Church—a humble readiness to do anything, and to put our hands to any good work, a cheerful willingness to fill any post however lowly, and to discharge any office however unpleasant, if we can only promote happiness and holiness on earth these are the true tests of Christian greatness. The hero in Christ's army is the man who looks not on his own things but on the things of others, who is kind to all, tender to all, thoughtful for all, with a hand to help all, and a heart to feel for all.

It is the man who spends and is spent to make the vice and misery of the world less, to bind up the broken hearted, to befriend the friendless and cheer the sorrowful, to enlighten the ignorant, and to raise the poor. This is the truly great man in the eyes of God. This is the man who is walking most closely in the steps of Christ, who spent his life in ministering to the wants of a sin-burdened world, as in doing good to the bodies and souls of men, and who from his own experience declared it more "blessed to give than to receive." And this true greatness is within the reach of all, for although all may not have learning, or gifts, or money, all can minister in some way to the happiness of those around them. If you then ask, wherein does true greatness consist? We reply in moral and spiritual excellence, in humility, in usefulness, in living for the glory of God and the good of our fellowmen, for inasmuch as eternity surpasses time in importance, so man's moral and spiritual nature, and its influences, surpasses his merely intellectual attainments or achievements, and still more the benefits conferred by military tactics, or prowess, or by statesmanship. Let us then test the opinions of men on this subject of true greatness by trying men by this standard of excellence.

The names that stand most prominently emblazoned in the annals of the past, are those of men who in former times taught mankind the arts of peace, made discoveries in science, led armies to victory, or established wise laws for the guidance of states and the progress of society. In each of these departments history places a halo around many conspicuous names—from Egypt, and the East, Greece and Rome—such men as Socrates, Plato and Solon deserve to be held in honour to the end of time. Yet if we examine the moral character of these greatest men of heathen antiquity we find very great defects of character, which detract seriously from their right to the place of highest honour as great men. They could not control their own evil passions, or did not conform to what their own consciences told them was morally right. The best of them indulged in vices which they knew to be wrong, and the great warriors and statesmen were guided not by a sense of duty to the Supreme Ruler of the universe and to the people, but by ambition to get for themselves a great name among men.

Then if we glance at the greatest characters of sacred history, we find not one among them free from faults. Certain defects stand out prominently in their history, like dark spots upon the sun. There is only one man free from these, and He more than man—the God-man, Christ Jesus. And so in modern times, who are the men most generally held up to admiration as the greatest of men? Men who have made discoveries that have tended to increase the knowledge of mankind, and advance the interests of commerce, and national freedom and power. All honour to the men who have discovered the right principles of astronomy, the mariner's compass, printing, the steam engine and the telegraph. We would accord no stinted honour to the men who by patient study and labour have lightened the burdens of the toiling multitude, and multiplied their enjoyments; who have broken the yoke of tyranny, and proclaimed a jubilee to the enslaved among the nations; who have devised means for educating the masses, and have thus elevated mankind and taught that all men are entitled to equal political rights.

But there are other men who deserve yet higher honour, who have laboured in yet higher departments. Men who, following in the footsteps of the great Benefactor of our race, have taught mankind that they are all brethren, children of one common Father, and that they should love one another and live in peace, avoiding war and strife of every kind, who

have taught men to live not merely for the present world but for the world to come; who have sought, often at great self-sacrifice, to make known the love of God in Christ to our guilty race, and tried to lead men to love Him in return; and from love to Him to keep His commandments, to lead pure and holy lives, and to walk in the footsteps of Christ, or to be humble, gentle, kind and loving. Men like the modern missionaries, who have taken their lives in their hands and gone forth to the high places of the field, planting the banner of the cross, teaching men the way of salvation, while at the same time they taught them most efficiently the habits of Christian society and promoted the interests of commerce, science, and the highest civilization.

Dr. Campbell, in his "Martyr of Erromanga" has very strikingly shewn that such men as John Williams are the truly great men of our race in the estimation of Heaven, and that while warriors and statesmen have been most honoured in the past, men who have lived like Christ, to save and help mankind, will in the future hold a higher place on the roll of honour, than those who have only sought to promote the material interests or temporal welfare of others. Some of the heroes of the past have combined both characters, and are, therefore, held in highest honour. Lord Lawrence, the late Governor-General of India, combined the characters of hero, statesman, and humble devoted Christian, and through this combination was chiefly instrumental in saving India to the British, during the revolt of the Sepoys. Through his courage and firmness, his Christian courtesy and wisdom, he had trained the Sikhs to become the best soldiers in India, and then by the same character and ability, kept them under his influence, so that they checked the revolt, until the British army arrived to subdue it. He did much during his earlier career, and while Governor-General, to advance the interests of Christianity, and therefore of humanity, in India, and is worthy of all honour as one of the great and good.

He made duty his polar star, the guide of his conduct through life—first duty to his God and then duty to his country. In times of great trial, like Asa and Jehoshaphat of old, he looked up to God the Great Ruler for guidance and success. No wonder then that his name stands high in the temple of fame, and that he is honoured not merely for his military genius, but especially for his moral greatness, being eminent for truthfulness, simplicity and honesty of purpose—free from self-seeking, and animated chiefly by a desire to do his duty. This is the very essence of the spirit of Christ, who sought not His own glory, but the glory of Him who sent Him. Similar statements might be made respecting Havelock and other heroes.

Carlyle in his history of Frederick the Great has put great honour on his favourite hero, and we do not wonder, for considering the great disadvantages under which he was placed in his early days by the brutal treatment of his mad father, who professed to be a Christian, and the infidel teachings of Voltaire, he shewed many noble qualities. But yet he was not a man of the highest type. He was a great soldier and statesman, but in his moral and spiritual excellence had not been developed, and in these he did not excel. He sought, and sought successfully, to promote the material progress and power of his nation, and for this he is honoured.

What a moral grandeur attaches to such a man as Alexander Duff—the greatest missionary of India—patiently, for many years, at the sacrifice of health and comfort, and in constant risk of his life, laying broad and deep the foundations of a system of Christian instruction, which is fast sapping the foundation of the hoary system of error in India and preparing the way to present the people of that ancient land to his adored Redeemer. While thus securing to them as the necessary result, all the privileges of a free and advanced Christian community. So, also, what peculiar and deserved honour was lately conferred on the great pioneer of the freedom and Christian civilization of the dark continent of Africa—the truly great and good David Livingstone. These men will continue to shine like stars of the first magnitude, even in the annals of earth, while the mere heroes of war will be looked on with awe and dread, as passing meteors or blazing comets, portents of evil and danger.

So also the servants of Christ in all departments of Christian work, are worthy of more honour than those who labour only in the interests of the present life. Such men as Howard and Wilberforce, Moody

and Muller, and such women as Elizabeth Fry, will even be held in highest honour.

So also the faithful ministers, and the other servants of Christ, who have sought first to model their own lives after the example of their Master, and then in His spirit, have laboured humbly, earnestly and perseveringly, to lead others to know, love, and serve the Lord, and then to share with them the joys and blessedness that await the redeemed.

We would place on the roll of honour the name of one of our own ministers, lately called home to his reward, Rev. Dr. Topp, of Knox Church, Toronto. Though placed in a first position of social and ecclesiastical influence in our Church, he invariably shewed a spirit of great modesty, along with uniform kindness and courtesy towards all his brethren. While firm in maintaining what he conceived to be great principles, involving God's glory and the interests of His truth, he was generous in the treatment of those who might differ from him. He was also actuated by a high sense of justice in his treatment of every one, and by a conviction of his own responsibility for his acts to the great Master above. He was free from the pride which seeks to dictate to others the course to be pursued.

In his uniform Christian character, his tender and considerate sympathy for the poor and the suffering, and his earnest and continuous labours to the last moment of his life, shone conspicuously that noblest of all characters, a life largely modelled after the image of Him who went about doing good. His moral and spiritual worth excelled his merely intellectual power. Indeed, I believe the teachings of our Lord shew that moral and spiritual excellence, or goodness, is more worthy of the highest honour than mere intellectual greatness.

The picture drawn by Milton of the fallen archangel appears to be correct—a great intellect debased, and used only for evil and the ruin of others. And is not this the character of many of the world's great men? Sometimes men of giant intellect, perverted and used to serve their own pride, ambition and selfishness, or at best merely to advance the material and temporal interests of mankind.

Have the discoveries of Darwin and Owen, or the speculations of Tyndall, Huxley, and Herbert Spencer, done as much for the best interests of mankind as the labours of those moral reformers of whom we have spoken?

The benefits they have conferred are only material, and relate merely to the present life, while they have been mingled with much that is doubtful, uncertain, and worthless, and even much that tends to undermine the highest interests of the human family.

What would be thought of a wholesale flour merchant who, while he sold great quantities of good flour, yet mingled certain proportions of poison with it? Would he be called a benefactor? Indeed, I believe that the great question of the next fifty years will be how to secure the greatest culture of the people without endangering their higher moral and spiritual welfare. The tendency of culture when not bowing reverently in the temple of Jehovah, has ever been to promote vanity and pride of intellect and hero-worship. But this is no new experience. In ancient times men, through wisdom, or what they called wisdom, human speculation and philosophy, *knew not God*. And, as the natural result, having dethroned the one living and true God, they substituted beasts and birds and creeping things, and then men became vile in their imagination, and their foolish heart was darkened.

Let us beware, lest with all the light of the nineteenth century, we follow in their footsteps, when the wise men of our day, after these ancient examples, honour monkeys and monads as the progenitors of the human family. Man cannot do without a God, and if he reject Jehovah amid the light of the present day, he is likely to worship his own intellect, or the feeble spluttering taper called human reason. Again, there are many in our day who hold that a doubting spirit is a sign of greater clearness of intellect and depth and power of mind. Indeed, the battalion of doubters claim to be the vanguard of the world's intellect and progress. It is as if a person down in a deep valley, surrounded by mists and fogs, should say to those far up the mountain side. I see farther and more clearly than you do. Doubt is indecision, and indecision does not belong to mind of the highest order. Doubt is a confession of either *weakness or ignorance*; of weakness because it has not the power to master the difficulties that confront the mind—of ig-

norance, because it knows not how to emerge out of the darkness into the light. The disquiet that is felt by doubters is a confession of at least temporary defeat. On the contrary, we are told: "This is the victory that overcometh the world, even our faith."

Now let us test this opinion by Christ's views. We have a characteristic example of the doubter of every age in the disciple called Thomas (John xx. 24-29). Respecting the resurrection of Christ, he declares: Except I see with mine own eyes, and handle with mine own hands, I will not believe. He refused to believe the testimony of ten competent witnesses, who had seen Christ in the body with their own eyes, while his language implies that he thought his brethren very weak and credulous to believe such a thing, so out of the way of the common experience of mankind. Now, our Lord instead of holding Thomas to be a man of superior intellect, rebukes him for his slowness and dullness, and treats him as a weak disciple. He says virtually to him: "Be not a doubter, but a believer." His language is not only a rebuke for his scepticism at that time, but urgent counsel to be of a more believing turn of mind for the time to come: "Because thou hast seen me thou hast believed? Blessed are they who have not seen, and yet have believed" (vers. 27-29). These words convey a solemn rebuke to all who are disposed to demand an excessive amount of evidence before they believe. It would have been far better if Thomas had believed a week before, when the other disciples did. Our Lord thus puts far more honour upon faith than upon this doubting spirit. Yet this is the spirit of many of those whom the world esteems as great men at the present time. These men cannot believe in the supernatural, in miracles, and in many things recorded in the despised Word. They doubt the truth of Divine inspiration, and of many of the statements of the Word, because they cannot see their import or reconcile them with their pre-conceived notions of what ought to be God's truth. It would be well if all such would study our Lord's words to his sceptical disciple, and thus learn how He views him as the weakest of all His followers, while He puts the highest honour upon the simple, undoubting faith of Mary, who at once recognized the voice of her risen Lord, and never for a moment allowed poor sin-blinded reason to pile up doubts of the possibility of a resurrection from the dead, but at once owned Him as her beloved Master, alive again.

Humble, undoubting faith, founded in sufficient evidence that God has spoken, is at once honouring to God and man, and manifests far truer greatness of mind and moral worth than the sceptical spirit which exalts man's reason above God, and refuses to prostrate itself in lowly reverence before the brightness of the Divine glory, the God-man Christ Jesus.

Doubt shews less confidence in the word of another, and is therefore less honouring both to God and man. A noble, truthful spirit is trustful, for it says: I love truth for its own sake, I would not deceive another. All noble spirits must be the same, and God must be the noblest and best of all spirits, therefore he is most worthy of confidence. He has spoken here in the scriptures; they bear evident marks of being a Divine Revelation, therefore I accept and believe whatever I find here.

PENETANGUISHENE REFORMATORY.

MR. EDITOR,—It may be interesting to yourself and readers to know how Government institutions are managed in our locality. In the Penetanguishene Reformatory Prison we have had changes during the last three months which have taken some of us by surprise. Some of these changes have special reference to my own work. As a labourer in this field I have had access to the boys, connected with our Church, in the Reformatory, where I have taught a Bible class for over four years and a half, composed of the Presbyterian boys in the institution. I did not bind myself to attend regularly; part of the time I attended once a week, the most of the time only once in two weeks, and if other duties required my attention, I did not attend even that often, as I reside nine miles from the Reformatory. I received no remuneration for my services; my time was given gratuitously; I only asked the privilege of having access to the boys. This privilege was most cheerfully granted by the late Warden, Mr. Kelly.

It so happened, that the day the present Warden was installed in his office I went to the Reformatory

to attend my duties. The Honourable Mr. Wood, a member of the Ontario Government, and several other gentlemen were present. The Honourable Mr. Wood in his address stated most decidedly, that the Government was determined to change the present system and make the Reformatory a school rather than a prison. From that statement I had not the slightest reason to suppose that the change would in any way affect my work. Still, I considered it a duty I owed the Warden to ask his sanction to my teaching the class. The next time I went, the Warden was absent, and the Deputy Warden very prudently refused to call the boys from their work in his absence. In two weeks I went again; the Warden was at home; I asked respectfully to be allowed to speak, at the same time stating my business. He told me that he was engaged, and requested me to wait a little. But, instead of stating his decision to me personally, he sent the Deputy to say, I might have the boys who were not employed to form a class. Out of the twenty-five or thirty Presbyterian boys, I found four idle. I inquired, if I continued to attend, would I be secured any number of boys to form a class. I was told, "No!" I saw at once this was substantially shutting me out, as I might come ten times, and find all the boys employed. I requested the Deputy, when the Warden was at leisure, to bring the matter before him, and if he would grant any more favourable terms, to let me know by mail. I waited three weeks but received no communication from the Warden. I thought it was possible the Deputy might have forgotten to bring the matter before him. So I wrote to him myself, requesting an answer if he had changed his mind. I received none. Now, I contend, the Warden has acted in this respect in direct opposition to the system laid down by Government. The Government says, through the Honourable Mr. Wood, one of its members, "we are determined to make the Reformatory a school rather than a prison." Almost the first act of their official was substantially to dismiss a Bible class which had been in operation over four years and a half. I would ask, should any Government allow an official to act in this way? I have work enough, but, sir, I dislike the principle very much that under a Protestant Government, any Protestant minister should in any way be hindered from imparting religious instruction to those boys in the Reformatory, brought up within the pale of his own denomination. And I appeal to the people of Ontario, and ask, shall such hindrances be allowed? I may say the substance of this letter has been brought before the Government. I am now patiently waiting their decision.

Another matter I wish to mention. Several of the boys used to be allowed to attend Divine service on Sabbath, in Penetanguishene, though for some time past they have not enjoyed that privilege. They were then sent to the Episcopal Church. Some of these boys are registered as Presbyterians. I have service at a suitable hour within a stone's throw of the Episcopal Church. No boy has ever attended my services. Now, I think if the boys are allowed the privilege of attending public service on the Sabbath, outside the institution, each boy should be allowed to attend his own Church.

Wyebridge. ROBERT SCOTT, Pres. Minister.

A COMPARISON has been made between the salaries of the Presbyterian and Methodist ministers, and the result is in favour of the former. The average salary paid the Presbyterian clergy is \$850, while that of the Methodist ministerial body is \$550. Ninety-one Methodist ministers in the Montreal Conference receive less than \$500 per year.

It is a singular fact that the Queen of England is now the greatest Mohammedan sovereign in the world—that is, has more Mohammedan subjects than any other power. These are found chiefly in India, over which the Queen rules. There are not so many Mohammedans in Turkey as there are in the East Indian dominions of her Majesty.

THE Rev. Dr. Ormiston, of New York, accompanied by Mrs. Ormiston, has left on a visit to Florida, where they will spend a few weeks. The recent bereavement they have suffered has rendered a period of rest necessary to both. It is the wish of all that they may return again fairly recuperated in health, and that Dr. Ormiston may resume his labours with his accustomed energy and success.

PASTOR AND PEOPLE.

RELIGION AND BUSINESS.

In the course of a recent address to business men at Devonshire House, Bishopgate, the Rev. Dr. Oswald Dykes remarked:

In the heart of busy London stands the Londoner's cathedral church. It stands, like many an old minister in France, Germany, and Italy, just in the town market place, where traffic used to gather densest, and the roar and chaffer of trade rang all day around the venerable walls. This is a better image of what we chiefly need; not the churchyard, but the minister in the market place. A higher life in business is the best security for the future life. We want God in our trade and commerce. It is a mere accident, but it is suggestive, that the only time this word "business" occurs in the gospels is in the first words recorded from Jesus' lips, "I must be about my Father's business." Business life is consecrated when you make this your motto. Bring God our Father into the office and the exchange, and treat trade as His work—to be done on His lines, for His ends, under His sanction—and you have the true alliance of religion with business. But it is of no use to stay too much by generalities. There are two degrees in which religion may enter into or influence city business men. The first I shall call the negative degree of *business* in trade. That is when the fear of God leads a business man to abstain under a sense of duty to the Lord of trade from all dishonourable practices in it. Primary laws of trade on the moral side are very simple. Unlike its economic laws, they need no philosophic Adam Smith to make them plain to common people. They are just two: Lie not in word; cheat not in deed. Both, in fact, are branches of a single canon: "Do justly." This does not exhaust the duty of man to man, but it may be said to exhaust the duty of trader to trader. I am assured that the carrying out of these laws has become extremely difficult—so difficult as to be practically impossible. It is said that in the unscrupulous competition and complicated ways of trade downright honesty will not pay. Into details I am not competent to enter; it is for men of business to do that. I only suggest these considerations: 1. The honest man is not a casuist. It is not by trying to sail close in the wind's eye that one manages to be upright. If you really want to be true and fair, it is possible to be so, whether it pay or not. 2. It is rather dangerous to pretend that business cannot be carried on profitably on honest lines; for some day people may ask whether trade be, in that case, worth preserving, or fit for honest men to embark in. 3. It seems to me that if modern business try conclusions with the moral laws of the world, these moral laws are likely to prove the stronger of the two. No trade has continued in the past to flourish that was not based on substantial fair-dealing. It was thus that English commerce was originally built up. The secret of success was uprightness. From the days of Elizabeth and James down, the vast edifice of our commercial supremacy was certainly reared on these principles—sterling work, full measure, fair profit, open dealing, a man's word his bond. In proportion as English commerce sticks to these will be its chance of credit and confidence in the markets of the world.

INDIVIDUAL AND CHURCH DUTIES.

We have all heard from our pulpits at one time or another strong utterances against the neglect of personal and individual duty, and properly so, for no man has a right to shelter himself behind the Church, and make excuses for neglect of duty because the Church is doing all. Every man has his own responsibilities, and he may not, cannot, shift them on to the Christian body to which he belongs. There is, however, an opposite truth to this, the shield has another side, it is this: no Church can neglect the work God has given it to do because individual members of that church are doing the work. It is a saying that "corporations have no souls," and it would almost appear as if the remark were true of some churches in their corporate capacity. For all practical purposes they might as well not exist.

Let us indicate two or three of the spheres where this is found. Take for instance work for the extension of the Master's kingdom. It would be interesting to find out, if it were possible, how many churches have been called into existence by the deliberate

planned efforts of other churches, and how many owe their formation to the labours of individuals working without the countenance and aid of the church to which they belong, nay, sometimes in the teeth of its opposition, misunderstood and misrepresented. Surely this is a work to which our churches should set themselves, to unite for the founding and building up of Christian churches. Again, take Sunday school work. This has been notoriously neglected by churches, a few individual members do the work with such assistance as they can pick up, and with such funds as they can raise, wise or otherwise—more often otherwise—and the church, as such, stands calmly by, as though it was none of its business. Now if there is one work more than another in which the church ought to be interested it is the Sunday school, if from no higher motives than from selfish ones, for the school is the seed ground of the church; it is a part of the church itself. Let a visit be paid to any of the large nursery grounds to be found in the Dominion; do we see the plot containing the first or second year's growth of shrub or tree neglected and uncared for, left to the irregular efforts of any of the garden hands who may feel disposed to give a little labour on that part? Certainly not. It is as carefully tended, dressed and watched as any part of the garden. Why? Because here is the source of future gain. If these were neglected and trodden down then the nursery man might well close his place and go out of business at once, for all hope of success is gone. Just so is it with the school, if it is neglected where is the Church of the next generation to come from? Truly it is only the irregular, individual, unauthorized effort often that saves a church from dying out; but if the Church would give itself as a Church to this—as more are doing than did twenty years ago, we are happy to think—their strength would be increased, their vitality quickened, and we should more rarely hear of weak and dying churches.

Take one more illustration, there is never wanting in churches men and women of large, sympathetic hearts, with hands ready to minister to the wants of the needy and suffering. This is right, but it is not sufficient; every church ought to feel that if one member suffers the whole body suffers, and the church as a body ought to do the work of relief, sympathy and help, in other words, the church should take care of its poor and sick, not in the place of, but working with, individual love and sympathy. Nor, if the church be a true church, filled with the spirit of the Master, need it be feared that this will have the effect of killing out individual effort, it will stimulate it, direct it, and make it more effective and successful.

Let our churches then see to it what they are doing; let our pastors rouse their churches, if needful, to a sense of duty. Every church has its mission, if it has not the sooner it dies the better. We must not rest content with being edified, built up, but collectively as well as individually, work for the Master; we want—to use a common phrase—"a long pull, a strong pull, and a pull all together."—*Canadian Independent*.

HINTS ON READING.

Make a boy feel that the dime novel is vulgar. The flooding of the land with dime novels and with infamous periodicals of the cheaper and coarser kind acts like Circe's enchantment on wide circles of youth. No doubt it is a frequent incitement to crime, and, on the whole, is one of the most monstrous of the undisguised evils in these modern days of cheap printing. Let a boy learn that some publications are not fit to be handled with the tongs. Let parents exclude from the family mansion the frogs and vipers that swarm forth from the oozy marshes of the Satanic press. Let the dull boy make the acquaintance of Cooper, Scott, Defoe and "Pilgrim's Progress"—a book by no means outgrown. Personally I must confess great indebtedness to the "Rollo" books, the "Jonas" books, and "The Young Christian," by the late revered father of the editor of the "Christian Union." Richter, in his "Titan," represents one of his characters at the age of twenty-five as making a collection of all the books he had read while young, including the volumes he had studied at school as well as the fiction which had interested him in early days. Let a dull boy be incited by his parents, his school teachers, his Sabbath school instructors, and especially by his pastor, to dip deeply into the classics for youth.

After the best works of historical fiction become fascinating to him, history will interest and biography will attract him. When a boy has once acquired a keen interest in biographical and historical reading he cannot thereafter be wholly vulgar in his taste for literature.—*Joseph Cook*.

TRUE LOWLINESS GROWS.

Saul of Tarsus probably became Paul the apostle in the year 35 or 36. He was then deeply abased and soundly converted to God. In true lowliness of heart he took Christ's yoke upon him. His change was genuine, unfeigned, permanent. He entered Christ's service with his whole heart, and for twenty-four years he prayed, and preached, and suffered, and wept, and rejoiced, and triumphed in a remarkable manner.

In 59, he writes to a famous church an epistle, in which he says: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 9). This was both a genuine and an ingenuous confession of unworthiness. One would have thought he could hardly abase himself more profoundly.

In the year 60, he says to the same people, "I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing" (2 Cor. vii. 11). Paul, what do you mean? Do you say that you are nothing, nothing? That is very strong language. You evidently mean to make the impression that in yourself you have nothing wherewith to trust, nothing whereof to glory before God. It is even so.

Nor does the great apostle ever retract these terms of self-abasement. Four years later, in 64, he says, "I am less than the least of all saints" (Eph. iii. 8). His meaning is that there is no true disciple of Christ, of whom he knows so much evil as he knows of himself—none, who, in his judgment, ought to take so low a place before God. He esteems his debt to the grace of God greater than that of any other man in the whole church of Christ.

Time rolled on, Paul came near his end. In 66, he writes an epistle to his beloved son Timothy. In that he thus sums up his creed and the sole ground of his hope of eternal life. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). Great humble man! Truly grace conquered you.

In twenty or twenty four months after this, in a full assurance of salvation through the righteousness of the Lord Jesus, this humble man bade the world farewell, and triumphed in heaven. There his lowliness has not become less. On earth he said, "By the grace of God I am what I am." Doubtless he casts his crown at the feet of Jesus. On earth he said, "God forbid I should glory save in the cross of our Lord Jesus Christ." No doubt he is of the same mind still.

Yet his humility did not cast him into despair. Far from it. He knew that he was nothing. But Jesus Christ was something, something glorious—yea, all in all. Paul says, I am a great offender, but Jesus Christ is a great Redeemer. Paul, the chief of sinners, is saved by Jesus Christ the greatest of deliverers ever heard of in this or any other world.

Such lowliness was not confined to Paul. It is illustrated in the lives of many others. See the memoirs of Halyburton, of John Brown of Haddington, of David Brainerd, and of many others.

If these things are so, then all boasting is vain. Our works, our sufferings, our merits, are nothing whereof to glory. Good works, which give us a high conceit of ourselves, are the bait Satan uses to lead us on to ruin.

We must humble ourselves under the mighty hand of God. Jesus, our final judge, says, "Blessed are the poor in spirit." "He that humbleth himself shall be exalted." Paul says, "Put on humbleness of mind." James says, "Humble yourselves in the sight of the Lord." Peter says, "Be ye clothed with humility." By Isaiah God says, "I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Is your humility growing?—*Illustrated Christian Weekly*.

MEN in misfortune or like men in the dark, to whom all colours are the same.—*Swift*.

JOSEPH COOK'S MONDAY LECTURES.

"THE OFFICES AND FUNCTIONS OF THE BRAIN," DELIVERED IN THE OLD SOUTH CHURCH, BOSTON, DECEMBER 29TH, 1879.

Place on the hand a glove and close tightly the fingers and palm. If you see the glove for the first time in the position which it will then have, it will be very difficult to tell of what it is made in the concealed inner portions. The brain is a similarly folded glove. The most important business of Mental Physiology is to open this palm in which whole philosophies as to the conduct of life in every department lie hid. Within the last twenty years, this hand, holding the most important secrets of culture, has been slowly unfolding. Although the unspeakably precious philosophical fruit which the palm has in it has not yet dropped, science is nevertheless in a condition to proclaim as established several great propositions as to the physiology and functions of the brain.

1. Excitation of certain definite regions of the brain produces certain definite physical movements.

I take a rabbit and give it chloroform, and arrange the brain as you did that of the dog, by removing the skull and exposing the throbbing surface of the cranial substance. I apply the electrodes to point after point. There is in the rabbit a much larger development of the olfactory nerves and ganglions, than even in the dog, and so we find in the latter an animal governed by its sense of smell. The dog is superior to the man in this particular sense. In spite, however, of the various differences between the brains, I find the corresponding spots producing the same effects when touched by electricity. Here I apply that marvellous agent [illustrating by a drawing], and the hind feet of the rabbit are moved; at the second place, and the front feet move; at the third, and although the rabbit does not produce any audible sound, its jaws and lips stir as though it would do so if it could.

2. At least fifteen centres are fully proved now by repeated experiment to give rise to certain definite motions.

3. Most of these centres are in the middle portion of the brain.

4. Large parts of the front and rear of brains do not respond to electrical stimulation.

5. Destruction of these definite brain regions already mentioned causes complete and enduring paralysis of the corresponding movements. There may be a diffusion of the electric current through the substance of the brain. There is, therefore, as some think, room for two theories here. The whole fruit has not yet dropped from this folded palm.

6. By both positive and negative evidence, therefore, the weight of authority in physiological science now supports the doctrine of the localization of functions in the brain.

7. Out of the great doctrine of the localization of functions in the brain, thus made a part of established science, what follows? Phrenology? Not yet. I say not yet, for I do not know but that a new and revised phrenological map may some day come from thorough modern investigation.

It is no part of my purpose this morning to defend the pseudo-science of phrenology. I am not an utter disbeliever in the outlines of it, neither am I an utter believer in it. It is, of course, everywhere confessed that Gall and Spurzheim made great advances in physiological science, and that their method of unfolding the brain instead of slicing it was a discovery of the very highest consequence. This has been of late years admitted by all authorities. In advance of their time, they were right in proclaiming the doctrine of the localization of functions in the brain, and of the effects of quality and quantity and of temperaments in organization.

With these cautions against being misunderstood, I proceed to come dangerously near to what you may think extravagant doctrine, and yet I go no further than this successor of Sir William Hamilton, Professor Calderwood, goes; no further than Ferrier goes; and not as far as Professor Alexander Bain. In the books of the latter, there is an estimate of phrenology rather too favourable, as most severe judges think.

8. It is everywhere conceded that the brain is the organ of mind.

9. The doctrine of temperaments is a part of established science.

10. Although smaller subdivisions of the cranial mass are in debate, it is conceded that the intellec-

tual, the moral and the social faculties have their localized separate seats in the brain.

11. It is conceded concerning the larger divisions of the brain, as well as in regard to the brain as a whole, that, other things being equal, size is a measure of power.

12. Quality, however, is as important as quantity.

13. It is conceded that the stronger faculties easily combine with each other.

14. It is conceded that in the brain, as in other organs, growth results from exercise.

15. It is conceded that balance of organization is the pre-requisite of unforced harmony of action in the faculties.

16. It is conceded that every faculty has its correlate in the external world.

It is here that we reach a height from which bursts upon us a landscape, portions of which stretch far beyond the powers of exploration possessed in our age by any philosophy.

It is agreed that the intellectual faculties are connected with the front part of the brain. But we have as distinctively a moral nature and a social as an intellectual, and we exercise the former as well as the latter through the brain. The former have organic seats as truly as the latter. If I put my hand on a nervous bulb giving the sense of odour, you say that I have proof before me that there is odour in the external world to match it. If a part of the brain enables us to perceive the relations of cause and effect, I shall find that there are such relations in the external world. Carry this invulnerable principle unflinchingly into the field of the higher faculties. Why am I not giving good proof that there is a God when I shew you that we are physically endowed with organs which are the seats of faculties by which we irresistibly worship and feel a sense of obligation to a Power above us, and a dependence upon that Power? Every fully-organized man has in him these faculties, and somewhere they are provided in the brain with a local seat. It is not necessary for me to know where, any further than the established general doctrine of the localization of functions in the brain points out. From a keen perception of odour by any animal I may safely conclude that it possesses nervous apparatus for such perception, even if I do not know where the apparatus is. Or conversely, from the nervous apparatus I might prove that the power of perception of odour exists, and has something to match it. So with the vivid, moral perceptions of man. It is a part of man's nature to worship; a sense of obligation belongs to him as naturally as a hand or an eye; and there must be a correlate to match this faculty.

17. The existence of a faculty proves the existence of its correlate.

18. But there is in man a definite faculty for the apprehension of the connection of cause and effect, and so we have a right to be certain that cause and effect exist in the eternal world.

19. A definite faculty exists in man, prompting him to worship a Supreme Being, and we have a right to be certain that such a being exists.

20. A definite faculty exists in man prompting him to obedience to moral law, and allowing him no intelligent peace except in such obedience; and we may, therefore, be certain that a moral law exists, and that obedience to it is necessary to our peace with our environment.

21. The religious truths thus taught by physiological science as to the condition of man's peace are the same with those taught by ethical science and by revelation.

22. It is self-evident that peace and health of soul are unattainable unless every faculty is harmonized with its own correlate, and with all the correlates of its companion faculties.

23. The law of the ascent of life also applies to the domain of mental physiology, and shews that peace can come only from the harmonization of man's entire nature with his own environment.

24. Culture, therefore, is to return to the Greek ideal as to the development of body and brain, and to the Christian for that of the soul, and will find Hellenism and Christianity as harmonious with each other as pedestal and statue.

"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you." "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." These, indeed, are texts out of the Holy Word of

Revelation, but they are also texts out of the depths of the book of the nature of things. They are flaming passages out of the slowly opening pages of these fateful human faculties from which we cannot escape, and which have correlates with which they must be harmonized, and from which we cannot flee. Here, as everywhere, axiomatic theology lifts aloft the wide illumination of the self-evident truth that two cannot walk together unless they are agreed. Here, as elsewhere, axiomatic theology proclaims the necessity of our harmonization with the law of the ascent of life. These things saith Mental Physiology, another name for the Divine Revelator, that in harmony with self-evident truth ye might have peace; and that in the Christ by whom the brain, and Orion and all the hosts of the outer heavens of the stars, and the inner heavens of the soul, were arranged under law, ye might have joy, and that your joy might be full.—*N. Y. Independent.*

GROUNDLESS ANXIETY.

The "Country Parson," whose "Recreations" have afforded us so much pleasure, relates the experience of a clerical friend, which is both amusing and instructive. This friend had just been admitted to orders in the Episcopal Church. As was very natural, he had taken the next most important step in life. He had married, and on a salary of five hundred pounds had commenced housekeeping. With his income, he knew he must manage his affairs with prudence and economy, and he hoped that he would be able to make his year's ends meet. But he suspected, as the weeks passed by, and the outgoes were numerous, and the servants wasteful, and the calls on his purse many and pressing, that he was getting in arrears. The quarter ended. Bills were all in and paid. The amount expended was one hundred and twenty-five pounds, which, as the calculation was made, was at the rate of six hundred pounds a year, one hundred pounds more than his salary. He was overwhelmed at the discovery. Visions of the debtor's prison floated before his diseased imagination. He would be disgraced as a clergyman. His reputation in the estimation of his wife's relations would be sadly damaged. The poor man carried a heavy load, day after day, and at night sleep fled from his pillow. At last, as one day he was brooding over his forlorn condition, and thinking of the dismal prospects before him, he once more multiplied his expended one hundred and twenty-five pounds by four, and found that the result was five hundred pounds instead of six hundred pounds—just the amount of his salary. At once the cloud on his spirits disappeared. A happier man could be found nowhere than he. I should not be surprised if the next sermon he wrote was from the text, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." If his wife's brother or sister came to dine with him the next day, he met them with a cheerful face, and welcomed them to the best dinner the market could afford.

How often has the Heavenly Father, thus lifted loads of groundless anxiety from the hearts of His burdened children. During the years of general depression, which we hope are coming to an end, what cares have pressed upon many weary and cast-down souls. The faith which should make practical our Lord's injunction, "Take no thought for the morrow," has sometimes been very weak. Its trial has been great, and sometimes the strain so severe on it that it would seem as if it would snap. But in thousands of cases it has stood the test. A gracious Providence has been found to be better than our fears. Like our clerical friend, we find we have made miscalculations. We forecast troubles which have never come, because they had no foundation in reality. Our fears having proved needless, we thought we should never again give way to them. At last, we said, we are safely anchored, and we shall never again be driven out upon the dreary waste of waters. But has it been thus with us? When once more the storm has risen, and the rude winds have beaten upon us, have we remained at our moorings? In dark hours of disappointment have we been able to look up and say, "Though He slay me, yet will I trust in him?"—*Rev. J. C. Stockbridge, D.D., in Christian Weekly.*

GOOD prayers never come creeping home. I am sure I shall receive either what I ask or what I should ask.—*Bishop Hall.*

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CONTENTS.

	Page
ADVERTISEMENTS	178
NOTES OF THE WEEK	177, 178
OUR CONTRIBUTORS	179
Goodness True Greatness	180
Penitangulshene Reformatory	181
PASTOR AND PEOPLE	182
EDITORIALS	
Congregational Finances—The School Book Controversy	184
Respect of Education in Ontario for 1878 Some "Revival"	184
Preachers	184
Knox College S. M. Society	184
BOOKS AND MAGAZINES	184
CHOICE LITERATURE	184
BRITISH AND FOREIGN	184
MINISTERS AND CHURCHES	184
SABBATH SCHOOL TEACHERS	184
Death of Mr. A. Anderson	185
OUR YOUNG FOLK	185
SCIENTIFIC AND USEFUL	185
ADVERTISEMENTS	185



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 23, 1880.

CONGREGATIONAL FINANCING.

IT has passed into a proverb that multitudes of business men are ruined by bad book keeping. They don't know how their affairs stand, and they are either unable to ascertain, or afraid even to make inquiries in that direction. Everything is done in a slovenly, unbusiness-like style, with the vague sort of hope that if matters are not all right at present, they will be by-and-by. It would perhaps be too much to say that congregations are sometimes ruined in the very same manner; but at any rate we are quite within the mark in affirming that they are often greatly hampered and that their progress is often greatly retarded because their "secular concerns" are not looked after with proper energy and in a business-like fashion. We are not aware of any of the Presbyterian churches in Canada that, like some few which used to be spoken of in Scotland, have no account books but the beadle's memory. But there are too many where moneymatters are managed in a very careless, slipshod style, to the disgust of some, the annoyance of many, and the general injury of the cause; while year passes on after year with vague, ineffective wishes that a more rational system were adopted, and yet without a single step being taken to bring round the change and improvement.

The rules and regulations of the Presbyterian Church, as laid down in the Forms of Procedure, are all well enough, and if they were rigidly and intelligently carried out, would leave nothing further to be desired. But everyone knows that in very many instances they are absolutely a dead letter. It too often is the case that almost all are anxious to have as little trouble with church matters as possible, so that the whole is handed over entirely to one or two, who by-and-by almost look upon it as a private matter of their own, to be managed as they think best, and with as few records of the particulars as possible. In how many cases do the treasurers of congregations mix up the church funds with their own, and think it quite sufficient to say that they are responsible and can always make things square. That may be all true, but in the meantime the whole proceeding is contrary to the law of the Church, and contrary to the dictates of ordinary prudence and common sense. Treasurers of churches are required to keep all church funds entirely separate from their own, to have a separate bank account; never to have more than \$20, or some such sum, of these funds in hand, and never to draw out any money without two signatures being attached to the cheque. Is it said that all this would be something like an imputation upon the honour of the treasurer? It is the very reverse. It is the only thing which makes such imputations impossible. No sensitively honourable man would ever count church moneys when alone, or have them in his possession without their being all first duly certified. He would say, "I will not put it in the power of any one, either by a look or a shrug of the shoulder, to insinuate that I follow the example of a church treasurer whose record, as given in the Gospel history, was not of the most

glattering description." Yet how often are collections put into a handkerchief and, all uncounted, carried off in the treasurer's pocket to be dealt with as he sees fit! We don't believe that in one case out of a hundred is there anything but the most scrupulous honesty. We are quite sure that most of the treasurers do a great deal of hard work without fee or reward. But in the meantime, such a plan of doing it is not business. No one would ever think of it in his own private concerns. Why should he act differently when the church is involved? As a matter of fact, there are, every now and then, dishonest treasurers turning up, and who knows who shall be the next? In the meantime, the careless, unbusiness-like plan we speak of, encourages such dishonesty and exposes the most sensitively honourable men to cruel insinuations and surmises which, though without foundation, are at the same time incapable of rebuttal. We have known cases in which the church collections increased in a very remarkable manner upon a change of treasurer, and we have also known of more than one or two of our ministers having to submit to the mortification of their treasurer's cheque being tossed across the bank counter with the curt suggestive remark, "No funds." In not a few cases, also, there is not even the form of auditing the treasurer's books, from the absurd fear of its giving offence or being thought to imply something like a doubt of that official's honour. Any man who would take offence at such an ordinary business course being followed would afford considerable grounds for the very suspicions he professes to be so sensitive about. In fact, in this as in the matter of counting collections, no very sensitive man would consent to act as treasurer without insisting upon his books being audited and every copper being seen to be duly accounted for.

It may, no doubt, be said that church accounts are, alas, only too easily kept, and that the great work is to get hold of the money, rather than to account for it, or leave traces of how it has been spent. Very true, but if the church book-keeping is so easy a matter, the greater reason why it should be done thoroughly and why everything connected with ecclesiastical finance should be so arranged that any one interested could, at any moment, see exactly how matters stood, without any difficulty being put in his way, or without need for apology because of his persistent curiosity.

THE SCHOOL BOOK CONTROVERSY.

A BOOK publishers' quarrel promises to become a matter of importance to all the people of Ontario, if not to those of the whole of Canada. So far as it merely concerns the parties with whom the trouble has originated, the general community has little or no interest. It is very likely that merely selfish considerations have had the chief, if not the exclusive influence on both sides, and that, had all the arrangements either proposed or made been regarded as mutually advantageous, any considerations about the public interests or the unnecessary burdens laid upon the parents of school children would have had little, if any, power to effect a change. But while a "mere trade difference" might be very easily and very naturally passed over in deserved silence if not in absolute contempt, it is very different when the interests of the ratepayers are involved in the controversy and that to the extent of thousands of dollars every year.

Many may not be aware that when a new set of "Readers" was introduced into our Public Schools, about eleven or twelve years ago, the copyright of the whole set was secured to the Province, not by any direct payment being made to the compilers out of the public treasury, but by its being officially ruled that those publishers who asked and received the privilege of printing and publishing the books in question should divide \$3,000 among the gentlemen who, chiefly with scissors and paste, did the necessary literary work of compilation. This remuneration was exceedingly liberal, more so than was ever accorded to the same amount of independent literary work in Canada, either before or since. We say "independent" as having reference to that which has had to make its way by its own merit, for compared with the "royalties" which have been gathered in from the forced sales of "authorized" publications, this *honorarium* was, we suspect, but small.

Under this ruling, two publishing firms paid each \$1,500, and went on for some years printing and pub-

lishing the series according to the regulations laid down by the Council of Public Instruction.

Upon the resignation of Dr. Ryerson and the appointment of a Minister of Education for the Province certain changes were made in the school book arrangement. It was declared, for instance, that those firms that had paid the \$3,000 had had the exclusive privilege of supplying the "Readers" for a sufficiently long time to remunerate themselves handsomely, and that therefore that privilege should be withdrawn; and so the trade in those "Readers" was made absolutely free to all—under the old recognized regulations about quality, and a maximum retail price. Those who saw the privilege they had paid for in this way confiscated might possibly be inclined to grumble, but they could not help themselves, and therefore accepted the situation, and set about making the best of it. A few other firms went into the work, and altogether five were eventually engaged in printing and publishing those "Readers." In due time an "understanding" was come to, in other words "a ring" was formed, and all its members engaged to supply the booksellers at a uniform rate of discount. This continued till one of the firms secured, or said at any rate that it had secured, a peculiar and improved method of binding, far more durable, it was alleged, than that in general use. Of course all means were employed to impress the public with the great advantage of buying only the books so bound. The public bought accordingly, and the other firms found their business disappearing. One of them protested that unless this kind of binding were allowed to all, it was absurdly unfair to be obliged to charge as much for what was proclaimed far and wide to be inferior, whether it actually was so or not. So the "ring" was broken, and the books hitherto sold for eighty-five cents on the dollar came down to sixty, with in most cases a corresponding lowering to the public. In order to coerce the offending publisher, resort has lately been had to exclusive dealing so that it was thought he would either have to submit or go out of the business. But he will do neither. On the contrary he carries the war into Africa, and shews how that by the system of private copyrights secured in authorized school books, publishers and compilers have for years past been making the public pay for those books thousands of dollars more than either reason or equity would justify.

We are not inclined to prejudge matters before all that can be urged on both sides is before the public. Only we cannot but say that so far as things have as yet gone, the balance of argument and reasonableness lies with the offending member of the "ring," Mr. Warwick. He shews that the "merit" of an "authorized" school book has little if anything to do with the extent of its circulation. Good, bad or indifferent it *must* be bought, and therefore, he argues, it is simply monstrous for writers and publishers to claim a permanent copyright in books which, altogether apart from their merits, are forced into circulation by the orders of the Department. A writer of a book for which as an independent venture, he would think himself handsomely paid by a *douceur* of \$500, under the system at present in operation among the school books, gets a royalty on every copy sold, and this brings him a handsome yearly income larger than all he could otherwise have secured, and that at the expense of all the parents of the Province. For instance, it is said that for merely changing the system from currency to the decimal plan, a royalty of two cents on every copy of the small arithmetic used in all the public schools has been levied for years, and that for labour for which hundreds of teachers would have regarded themselves as handsomely remunerated by a cheque for \$150. Who shall say how many thousand dollars have been paid for this alone? With other books, Mr. Warwick alleges, that the same abuse prevails, and that the absolute copyrights of either those in present use, or others equally good, could have been secured by the Department at a tithe or a twentieth of what is levied every year by those who have secured them. To bring the matter to a practical issue, Mr. Warwick offers, if the Department do with all school books as it did with the "Readers," to publish, under a penalty of \$50,000 in case of failure, the whole series of "authorized" school books, at present held under private copyright, at very nearly one-half of the prices at present charged, and declares he will ask no privilege in the matter not accorded to any publisher who likes to go into the business. Viewed in this light, this matter comes to be no longer a mere trade squabble. The

public has a right to know if for years it has been unnecessarily taxed for the undue advantage of school book publishers and compilers, to the extent of thousands if not hundreds of thousands of dollars. If a book for which any poor father in the land has been paying seventy-five cents can be had for forty, and at that figure can yield a handsome remuneration to all concerned in its production, it is more than time we were all knowing why things are as they are. We wait for full explanations. If the forced sale of a book gives it its chief value, then the people who force the sale should have the chief advantage from such a circulation. Will the publishers honestly tell us how much, for the last few years they have paid in royalties on arithmetics, grammars, geographies, spelling books, and what not, and how much they have made? Will they offer to let their ledgers be examined to shew that nothing but modest sums, corresponding with the amount of manual labour and intellectual effort, have been realized or paid? If not, we shall be tempted to believe that compiling and publishing "authorized" school books is a far surer and a far richer mine of wealth than writing and publishing the most popular and the most unquestionable works of genius, whether in prose or verse. At any rate, let us know all the facts, whatever their character and to whatever conclusion they may point.

SOME "REVIVAL" PREACHERS.

A GOOD many of our readers will greatly sympathize with the following judicious, well-weighed, and characteristically moderate words of the Rev. Dr. Hall, of New York:

"There is growing up over the country a small, irregular force of men, well-intentioned, many of them, however, under-educated, following the example of Mr. Moody, and to a large extent teaching—with more or less consistency and publicity—what are called 'pre-millennial views,' and so getting ready themselves, and preparing some others for entering into 'Plymouth-brotherism,' if a man can be said to enter that which is without land-mark or definite boundary. Some of them are already 'brethren' of the 'open' kind—some of the earlier stages of the disorder. In the full development of the thing all churches are denounced as corrupt and worldly organizations, from which all saints must 'come out,' and the ministers of which are money-loving or place-loving hirelings. What should be done? Two things: ministers had better do their own evangelistic work in their bounds rather than engage these men; and secondly, in their sermons, Bible-classes and week-day lectures pastors should teach the truth on such topics as have been suggested. Any 'evangelists' who are as above described will denounce this statement. The others will be grateful for it."

As yet we in Canada are not greatly troubled with the evil—for evil it undoubtedly is—to which Dr. Hall refers. We should be sorry to say a single word which might even seem to depreciate any kind of genuine and effective work for the Master. But there are "evangelists" and "evangelists" and while some of these are to be very highly esteemed for their works' sake, there are others whose intellectual imbecility is so conspicuous, whose views are so crude and indigested, whose Pharisaic pretence is so offensive, and whose general arrogance of bearing and pious grimace are so intolerable that we don't wonder they should have led Dr. Hall—mild, devout, and charitable gentleman though he be—to speak so frankly of their qualifications and their works.

REPORT ON EDUCATION IN ONTARIO FOR 1878.

THOUGH it is rather late in the day to be only now noticing a report which has reference to 1878, yet, we suppose, as it is thought necessary to have all these official documents presented to Parliament before being given to the public, there is no possibility of any improvement in this respect.

We are pleased to see that education in Ontario still continues to progress, and that the general interest taken in its advancement was never greater than it is now. The total receipts for all Public school purposes, in 1878, amounted to \$3,247,321, and the total expenditure to \$2,889,347. The total school population as reported by trustees was 492,360, and the number not attending any school, even for four months in the year, was 27,415. There were reported on, 4,990 schools, in which 6,473 teachers were employed, of whom 3,060 were males, and 3,413 females. Of these teachers as many as 2,052 were Methodists, and 2,042 Presbyterians. It is also to be noted that of 789 Roman Catholic certified teachers, 456 were employed in Public schools and 333 in the Separate ones.

We have never been able to see why women who do the same work as men, and who do it equally well, should be paid so much less than their business rivals of the sterner sex. In teaching, for instance, the average salary of women, all over the Province, is scarcely more than one half of what is paid to men.

It is a gratifying fact, that while no religious exercises, at the opening or close of the Public schools, are prescribed by the Department, yet out of 4,990 of these there are 4,288 which, during 1878, daily opened and closed with prayer.

The number of Separate schools was 177; a decrease of nine during the year.

The number of High schools was 104, and of pupils in these, 10,574.

The Normal and Model schools are conducted with always increasing efficiency, according to this report, though rumours of how matters have been going on in Ottawa have not been so encouraging.

The progress in education throughout the province may be seen from the following facts. In 1842, the number of Public schools in Ontario, was 1,721. In 1851 this number had increased to 3,001, and in 1878, to 4,990. In 1851 the number of pupils in attendance was 168,159, and in 1878, 489,015. The money expended in the support of Public schools in 1851, was \$468,644, and in 1878 it had risen to \$2,889,347, while the balance available for that year and not paid at the date of the local reports brought up the whole sum actually paid for Public school purposes in 1878 to the large of sum of \$3,247,322.

The great hindrances to the advancement of education were still, in 1878, as in former years, frequent changes of teachers and irregularity in the attendance of the scholars. Surely it is possible that some effective remedy be applied to both of these evils.

THE many friends of the Rev. Mr. Moore, of Ottawa, will be glad to learn that the Senate of Hanover (Ind.) University has at its last meeting conferred on that gentleman the degree of Doctor of Divinity.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The fourth monthly meeting of the above Society was held on Thursday evening, Jan. 15, the President, Mr. A. B. Baird, B.A., in the chair. After devotional exercises and routine business, Mr. D. Bickell presented an encouraging report of his work in the North Hastings mission field during the Christmas vacation.

Rev. J. M. King, M.A., then gave a very interesting address on the origin, progress, and results of the mission work of Rev. Mr. McAll in Paris. Additional interest was given to the address from the fact that the speaker, in his tour on the continent during the summer, spent some time in Paris, and had an opportunity of viewing the work personally. He described the work from its origin in 1871, when Mr. McAll, with a very slight knowledge of the French language, and without the support of any organization, was led to devote himself to preaching the Gospel of Christ to a few working people in Paris. The mission which began in a single hired room is now carried on in twenty-six different places of worship in all of which regular Sabbath services are held and in many of which there are also weekly prayer meetings. A deep interest is being taken in the movement by all classes of the community. In the course of his address, Mr. King recounted several interesting incidents in illustration of his statements, and closed by drawing a number of practical lessons for the encouragement of those engaged in mission work.

Rev. Professors Caven and Gregg then spoke briefly, their addresses being practical and full of encouragement to the Society.

M. MCGREGOR, *Rec. Sec.*

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham, on the 12th January. A telegram was read from Rev. T. Muir accepting the call from Fordwich and Gorrie. The induction was appointed to take place at Fordwich, on the 27th January, at two o'clock p.m., Mr. Brown, Wroxeter, to preside, Mr. Ross to preach, Mr. Jones to address the minister, and Mr. Brown the people. A deputation consisting of Messrs. W. T. Wilkins, A. Sutherland, with T. Strachan, elder, was appointed to visit and hold missionary meetings in the vacant congregations, St. Andrew's Church, Kincardine; Pine River; Chalmers' Church, Kincardine township. A deputation consisting of Messrs. J. L. Murray, D. Cameron, with J. Dickson, elder, to visit and hold missionary meetings in East Ashfield and Fordyce.—R. LEASK, *Clerk.*

BOOKS AND MAGAZINES.

The Canada School Journal.

Toronto: W. J. Gage & Co.

Every public school teacher in the Dominion ought to read the "School Journal" regularly.

The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son.

The February number of the "Westminster Teacher" will be found a valuable aid in the preparation of the month's lessons.

Temperance Jewels.

Boston: Oliver Ditson & Co.

We hope this collection of songs set to music will do more good than harm, but is it not turning things upside down to place "Gospel Songs" as a sub-heading under "Temperance Jewels?"

The Leisure Hour, Jan., 1880; The Sunday at Home, Jan., 1880; The Boy's Own Paper, Dec., 1879.

London: Religious Tract Society. Toronto: William Warwick.

We are exceedingly pleased to notice that the Canadian demand for these excellent publications warrants a special issue of them for the Dominion, and that the Canadian reprints now before us compare favourably with the English editions both in paper and workmanship. "The Boy's Own Paper" we have recently noticed at some length, and all that it is necessary to say of its December part is simply that the character which the paper had previously achieved is amply maintained in this its latest issue. The "Leisure Hour" and "Sunday at Home" have been long before the public, and have for years been established favourites in thousands of Christian homes. They were started at first for the purpose of supplanting cheap publications of a popular but injurious character, and they have fully realized all reasonable expectations. Their circulation has from the first steadily increased, and the variety and attractiveness of their contents were never greater than they are now. Pernicious publications are not to be suppressed by mere denunciation or by calling in the arm of the law. It may be necessary sometimes to resort to such means, but the most effective instrumentality for such a purpose is a full supply of what is equally cheap, equally attractive, and much more wholesome. It has been the aim of the Religious Tract Society to meet the great evil of a corrupting literature in this fashion, and it must afford the greatest satisfaction to all who wish well to our race, to mark how from year to year it has done so with ever growing success. The good work being accomplished by that Society, not only through the publications at the head of this notice, but through hundreds of others, can scarcely be over-estimated. We have but to consider what the popular religious and secular literature was when it began its benevolent labours, and what it is now, to realize in some manner the great benefits which the Tract Society has conferred on almost every nation in the world.

THE Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, has addressed a letter to the Colonial Secretary in reference to the statement that missionaries are to be excluded from Zululand, and asking consideration for the missionaries of the Society. Sir Michael Hicks-Beach, in reply, says that the Government has not received accurate official information, but promises every attention to the request. A letter from the Bishop of Pretoria says: "There are grave doubts as to the Zulu policy of Sir Garnet Wolseley being an improvement on that of Sir Bartle Frere. The policy of the latter commended itself to all who knew South Africa from within and thoroughly, and was bold, manly, and benevolent in the only true sense. But now we are fostering the abominations of savagery, while we allow the natives to reap great benefits from our rule without accepting corresponding responsibilities; and English gentlemen are set to administer justice by Zulu rules of war which involve them in the brutal slavery and pollution of Zulu polygamy and its consequences." Although John Dunn has declared that he did not object to missionaries in his dominions, none of these has yet ventured to visit him. He declared that the missionaries, should they come to his territory, must be subject to his control, and the evangelists do not think their reception would be very cordial.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XXV.—A PAPER PONIARD.

Throughout an early breakfast, Mr. Growther appeared to be revolving some subject in his mind, and his question, at last, was only seemingly abrupt, for it came at the end of quite a long mental altercation, in which, of course, he took sides against himself.

"I say, young man, do you think you could stand me?"

"What do you mean?" asked Haldane.

"Well, before you say no, you ought to realize all the bearings of the case. The town is down on you. Respectable people won't have nothin' to do with you, any more than they would walk arm-in-arm with the charcoal man in their Sunday toggery. I aren't respectable, so you can't blacken me. I've shewed you I'm not afraid to trust you. You can't sleep in the streets; you can't eat pavin' stones and mud; and you won't go home. This brings me to the question again: Can you stand me? I warn you I'm an awful uncomfortable customer to live with. I won't take any mean advantage of you in this respect; and, what's more, I don't suppose I'll behave any better for your sake or anybody else's. I'm all finished and cooled off, like an old iron casting, and can't be bent or made over in any other shape. You're crooked enough, the Lord knows, but you're kind o' lumber yet in your moral joints, and you may get yourself in decent shape if you have a chance. I've taken a notion to give you a chance. The only question is—can you stand me?"

"It would be strange if I could not stand the only man in Hillaton who has shewn a human and friendly interest in me. But the thing I can't stand is taking charity."

"Who's asked you to take charity?"

"What else would it be—my living here on you?"

"I can open a boardin'-house if I want to, can't I? I have a right to lend my own money, I s'pose. You can open a ledger account with me to a penny. What's more, I'll give you a receipt every time," added the old man, with a twinkle in his eye. "You don't catch me gettin' into the papers as 'kind-hearted' Mr. Growther."

"Mr. Growther, I can scarcely understand your kindness to me, for I have no claim on you whatever. As much as I would like to accept your offer, I scarcely feel it right to do so. I shall bring discredit to you with certainty, and my chances of repaying you now seem very doubtful."

"Now, look here, young man, I've got to take my choice betwixt two evils. On one side is you. I don't want you botherin' round, seein' my mean ways. For the sake of decency I'll have to try to hold in a little before you, while before my cat and dog I can let out as I please; so I'd rather live alone. But the t'other side is a plaguy sight worse. If I should let you go a wanderin' off you don't know where, the same as if I should start my dog off with a kick, knowin' that every one else in town would add a kick or fire a stun, I couldn't sleep nights or enjoy my vittels. I'd feel so mean that I should just set and cuss myself from mornin' till night. Look here, now; I couldn't stan' it," concluded Mr. Growther, overcome by the picture of his own wretchedness. "Let's have no more words. Come back every night until you can do better; open an account with me; charge what you please for board and lodgin', and pay all back with lawful interest, if it'll make you sleep better." And so it was finally arranged.

Haldane started out into the sun lighted streets of the city as a man might sally forth in an enemy's country, fearing the danger that lurked on every side, and feeling that his best hope was that he might be unnoticed and unknown. He knew that the glance of recognition would also be a glance of aversion and scorn; and, to his nature any manifestation of contempt was worse than a blow. He now clung to his literary ventures as the one rope by which he could draw himself out of the depths into which he had fallen, and felt sure that he must hear from some of his manuscripts within a day or two. He went to the post office in a tremour of anxiety, only to hear the usual response, "Nothing for E. H."

With heavy steps and heart he then set out on his search for something to do, and after walking weary miles, he found only a small bit of work, for which he received but small compensation. He returned despondently in the evening to his refuge at Mr. Growther's cottage, and his quaint good Samaritan shewed his sympathy by maintaining a perpetual growl at himself, and the "disjunct world" in general. But Haldane lowered at the fire and said little.

Several successive days brought disappointment, discouragement and even worse. The slanderous paragraph concerning his relations with Mr. Shrumph was copied by the "Morning Courier," with even fuller and severer comment. Occasionally upon the street, and in his efforts to procure employment, he was recognized, and aversion, scorn, or rough dismissal followed instantly.

For a time he honestly tried to obtain the means of livelihood, but this became more and more difficult. People of whom he asked employment naturally inquired his name, and he was fairly learning to hate it from witnessing the malign changes in aspect and manner which its utterance invariably produced. The public had been generally warned against him, and to the natural distrust inspired by his first crime was added a virtuous indignation at the supposed low trickery in his dealings with the magnanimous Mr. Shrumph, "the poor but kind-hearted German." Occasionally, that he might secure a day's work in full or in part, he was led to suppress his name and give an alias.

He felt as if he had been caught in a swift black torrent that was sweeping him down in spite of all that he could do; he also felt that the black tide would eventually plunge him into an abyss into which he dared not look. He struggled hard to regain a footing, and clutched almost desperately at everything that might impede or stay his swift descent, but seemingly in vain.

His mental distress was such that he was unable to write, even with the aid of stimulants; and he also felt that it was useless, unless he heard from the manuscripts already in editorial hands. But the ominous silence in regard to them remained unbroken. As a result, he began to give way to moods of the deepest gloom and despondency, which alternated with wild and reckless impulses.

He was growing intensely bitter toward himself and all mankind. Even the image of his kind friend Mrs. Arnot began to merge itself merely into that of the wife of the man who had dealt him a blow from which he began to fear he would never recover. He was too morbid to be just to any one, even himself, and he felt that she had deserted and turned against him also, forgetting that he had given her no clue to his present place of abode, and had sent a message indicating that he would regard any effort to discover him as officious and intrusive. He quite honestly believed that by this time she had come to share in the general contempt and hostility which is ever cherished towards those whom society regards as not only depraved and vile, but also dangerous to its peace. It seemed as if both she and Laura had receded from him to an immeasurable distance, and he could not think of either without almost gnashing his teeth in rage at himself, and at what he regarded as his perverse and cruel fate. At times he would vainly endeavour to banish their images from his mind, but more often would indulge in wild and impossible visions of coming back to them in a dazzling halo of literary glory, and of overwhelming them with humiliation that they were so slow to recognize the genius which smouldered for weeks under their very eyes.

But his dreams were in truth "baseless fabrics," for at last there came a letter addressed to "F. H.," with the name of a popular literary paper printed upon it. He clutched it with a hand that shook in his eagerness, and walked half a mile before finding a nook sufficiently secluded in which to open the fateful missive. There were moments as he hastened through the streets when the crumpled letter was like a live coal in his hand; again it seemed throbbing with life, and he held it tighter, as though it might escape. With a chill at his heart he also admitted that this bit of paper might be a poniard that would stab his hope and so destroy him.

He eventually entered a half-finished dwelling which some one had commenced to build, but was not able to finish. It was a wretched, prosaic place, that apparently had lost its value even to the owner, and had become to the public at large only an unsightly blot upon the street. There was no danger of his being disturbed here, for the walls were not sufficiently advanced to have ears, and even a modern ghost would scorn to haunt a place whose stains were not those of age, and whose crumbling ruins resulted only from superficial and half-finished work. Indeed, the prematurely old and abortive house had its best counterpart in the young man himself, who stole into one of its small, unplastered rooms with many a weary glance, as though it were a treasure-vault which he was bent on plundering.

Feeling at last secure from observation, he tremblingly opened the letter, which he hoped contained the first instalment of wealth and fame. It was, indeed, from the editor of the periodical, and, remembering the avalanche of poetry and prose from beneath which this unfortunate class must daily struggle into life and being, it was unusually kind and full; but to Haldane it was cruel as death—a Spartan short sword, only long enough to pierce his heart. It was to the following effect:

"E. H.—DEAR SIR,—It would be easier to throw your communication into the waste basket than thus to reply; and such, I may add, is the usual fate of productions like yours. But something in your letter accompanying the MSS. caught my attention, and induced me to give you a little good advice, which I fear you will not take, however. You are evidently a young and inexperienced man, and I gather from your letter that you are in trouble of some nature, and also that you are building up hopes, if not actually depending, upon the crude labours of your pen. Let me tell you frankly at once that literature is not your forte. If you have sent literary work to other parties like that enclosed to me, you will never hear from it again. In the first place, you do not write correctly; in the second, you have nothing to say. We cannot afford to print words merely—much less pay for them. What is worse, many of your sentences are so unnatural and turgid as to suggest that you sought in stimulants a remedy for paucity of ideas. Take friendly advice. Attempt something that you are capable of doing and build your hopes on that. Any honest work—even sawing wood—well done, is better than childish efforts to perform what, to us, is impossible. Before you can do anything in the literary world it is evident that years of culture and careful reading would be necessary. But, as I have before said, your talents do not seem to be in this direction. Life is too precious to be wasted in vain endeavour; and that reminds me that I have spent several moments, and from the kindest motives, in stating to you facts which you may regard as insults. But were the circumstances the same, I would give my own son the same advice. Do not be discouraged; there is plenty of other work equally good and useful as that for which you seem unfitted. Faithfully yours,

CHAPTER XXVI.—A SORRY KNIGHT.

The writer has known men to receive mortal wounds in battle of which, at the moment, they were scarcely conscious. The mind, in times of grand excitement, has often risen so far superior to the material body that only by trickling blood or faintness have persons become aware of their injuries. But "a wounded spirit who can bear?" And when did hope, self-love, or pride, ever receive home-thrusts unconsciously?

The well-meaning letter, written by the kindly editor, and full of wholesome advice, cut like a surgeon's knife in some desperate case when it is a question whether the patient can endure the heroic treatment necessary. Haldane's stilled and unnatural tales had been projected into being by such fiery and violent means that they might almost be termed volcanic in their origin; but the fused mass resulting, having

cooled off, resembled scoria or cinders rather than fine metal shaped into artistic forms. Although his manuscripts could have been sold in the world's market only by the pound, he had believed, or at least strongly hoped otherwise, as have so many others who, with beating hearts, have sent the children of their brains out to seek their fortunes with no better results.

The unbroken or ominous silence, for the returned manuscript is a severe disappointment even to those who from safe and happy homes have sought to gain the public ear, and whose impelling motive towards literature is scarcely more than an impulse of vanity. But to Haldane, the letter, which in giving the editorial estimate of one of his stories revealed the fate of all the others, brought far more than a mere disappointment. It brought despair and the recklessness and demoralization which inevitably follow. The public regarded him as a depraved, commonplace vagabond, eminent only in his capacity for evil and meanness, and he now inclined strongly to the same view himself. True self-respect he had never possessed, but his best substitute, pride, at last gave way. He felt that he was defeated for life, and the best that life could now offer was a brief career of sensual pleasure. Mrs. Arnot and Laura Romeyn were as far removed from him as the stars; it was torment to think of them, and he would blot out their memory and the memory of all he had hoped for, with wine and excitement. It seemed to him that the world said to him with united voice, "Go to the devil," and then made it impossible for him to do otherwise.

Since he was defeated—since all his proud assurances to his mother that he would, alone and unaided, regain his lost good name and position in society had proved but empty boasts—he would no longer hide the fact from her, not in the hope of being received at home as a repentant prodigal (even the thought of such a course was unendurable), but with the purpose of obtaining from her the means of entering upon a life of vicious pleasure.

The young man's father—impelled both by his strong attachment for his wife and also by the prudent forethought with which men seek to protect and provide for those they love long after they have passed away from earthly life—had left his property wholly in trust to his wife, associating her with one or two other chosen counsellors. As long as she lived and remained unmarried she controlled it, the husband trusting to her affection for her children to make suitable provision for them. He had seen with prophetic anxiety the mother's fond indulgence of their only son, and the practical man dreaded the consequences. He therefore communicated to her verbally, and also embodied in his will, his wish that his son should have no control over the principal of such portion of his estate as would eventually fall to him, until he had established a character that secured the confidence of all good men, and satisfied the judgment of the cautious co-executors. The provisions of the will still further required that, should the young man prove erratic and vicious, his income should be limited in such ways as would, as far as possible, curb excess.

Haldane knew all this, and in the days of his confidence in himself and his brilliant future had often smiled at these "absurd restrictions." The idea that there would ever be any reason for their enforcement was preposterous, and the thought of his fond, weak mother refusing anything that he demanded, was still farther out of the range of possibility.

The wretched youth now sank into a far lower depth than he had ever yet reached. He deliberately resolved to take advantage of that mother's weakness, and for the basest ends. While under the influence of hope and pride, he had resolved to receive no assistance even from her, so that he might wholly claim the credit of regaining all that he had lost; but now, in the recklessness of despair, he proposed not only to ask for all the money he could obtain, but, if necessary, extort it by any means in his power.

He and the forlorn place of his bitter reverie grew more and more into harmony. The small, half-finished apartment of the ruinous new house became more truly the counterpart of his life. It was bare; it was unsightly from the debris of its own discoloured and crumbling walls. The possibility of sweet home scenes had passed from it, and it had become a place in which an orgie might be hidden, or some revolting crime committed. To precisely this use Haldane put his temporary refuge before leaving it, for excesses and evil deeds that the mind has deliberately resolved upon are virtually accomplished facts as far as the wrongdoer is concerned. Before leaving his dingy hiding-place, Haldane had in the depths of his soul been guilty of drunkenness and all kinds of excess. He also purposed unutterable baseness toward the widowed mother whom, by every principle of true manhood, he was bound to cherish and shield; and he had in volition more certainly committed the act of self-destruction than does the poor wretch who, under some mad, half-insane impulse, makes permanent by suicide the evils a little fortitude and patient effort might have remedied. There is no self-murder so hopeless and wicked as that of deliberate sin against one's own body and soul.

No man becomes a saint or a villain in an hour or by a single step; but there are times when evil tendencies combine with adverse influences and circumstances to produce sudden and seemingly fatal havoc in character. As the world goes, Haldane was a well-meaning youth, although cursed with evil habits and tendencies, when he entered the isolated, half-finished house. He was bad and devilish when he came out upon the street again, and walked recklessly toward the city, caring not who saw or recognized him. In the depths of his heart he had become an enemy to society, and so far from hoping to gain its respect and goodwill, he defied and intended to outrage it to the end of life.

A man in such a mood gravitates with almost certainty towards the liquor saloon, and Haldane naturally commenced drinking at the various dens whose doors stood alluringly open. His slender purse did not give him the choice of high-priced wines, and to secure the mad excitement and oblivion he craved, only fiery compounds were ordered—such as might have been distilled in the infernal regions to ac-

completing infernal results; and they soon began to possess him like a legion of evil spirits.

If Shakespeare characterized the "invisible spirit of wine" as a "devil" in the unsophisticated days of old, when wine was wine, and not a hell-broth concocted of poisonous drugs, what unspeakable fiends must lurk in the grimy bottles whose contents, analyzed and explained, would appal some, at least, of the stolid and stony-hearted vendors.

Haldane soon felt himself capable of any wickedness, any crime. He became a human volcano, that might at any moment pass into violent and murderous action, regardless of consequences: indeed, as utterly incapable of foreseeing and realizing them as the mountain that belches destruction on vineyard and village.

We regard ourselves as a civilized and Christian people, and yet we tolerate in every corner places where men are transformed into incarnate devils, and sent forth to run amuck in our streets, and outrage the helpless women and children in their own homes. The naked inhabitants of Dahomey could do no worse in this direction.

But Haldane was not destined to end his orgie in the lurid glare of a tragedy, for as the sun declined, the miserable day was brought to a wretched and fitting close. Unconsciously he had strayed to the saloon on whose low step Messrs. Van Wink and Ketchum had left him on the memorable night from which he dated his downfall. Of course, he did not recognize the place, but there was one within that associated him inseparably with it, and also with misfortunes of his own. As Haldane leaned unsteadily against the bar, a seedy-looking man glared at him a moment, and then stepped to his side, saying,

"I'll take a few drinks wid ye. Faix! after all the trouble ye've been to me, ye oughter kape me in drink the year."

Turning to the speaker, the young man recognized Pat McCabe, whom he also associated with his evil fortunes, and toward whom he now felt a strong vindictiveness, the sudden and unreasoning anger of intoxication. In reply, therefore, he threw the contents of his glass into Pat's face, saying with a curse,

"That is the way I drink with such as you."

Instantly there was a bar-room brawl of the ordinary brutal type, from whose details we gladly escape. Attracted by the uproar, a policeman was soon on hand, and both the combatants were arrested and marched off to the nearest police station. Bruised, bleeding, dishevelled, and with rent garments, Haldane again passed through the streets as a criminal, with the rabble hooting after him. But now there was no intolerable sense of shame as at first. He had become a criminal at heart; he had deliberately and consciously degraded himself, and his whole aspect had come to be in keeping with his character.

It may be objected that the transformation had been too rapid. It had not been rapid. His mother had commenced preparing him for this in the nursery by her weak indulgence. She had sown the seeds of which his present deeds were the legitimate outgrowth. The weeds of his evil nature had been unchecked when little, and now they were growing so rank as to overshadow all.

Multitudes go to ruin who must trace their wrong bias back to cultivated and even Christian homes.

(To be continued.)

THE PREDICTED FATE OF THE EARTH.

The Apostle Peter, in his second epistle announced the time when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burnt up." What has modern science to say to the possibility of a catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks:

"It is no longer a mere fancy that each star is a sun—science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the forms of uproar known upon our earth are as absolute silence. The crash of the thunderbolt, the bellowing of the volcano, the awful growling of the earthquake, the roar of the hurricane, the reverberating peals of loudest thunder, any of these, or all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1866, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked-eye vision), in the constellation of the Northern Crown, suddenly shone as a second magnitude star, afterwards rapidly diminishing in lustre; and in 1876, when a new star became visible in the constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope. After noting the conclusions deduced from the application of the most improved instruments to these observations, Mr. Proctor, whose authority is second to none among astronomers, remarks:

"A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planet of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much brighter. Now, if our sun were to increase tenfold in brightness, all the higher forms of animal life, and nearly all vegetable life, would inevitably

be destroyed on this earth. A few stubborn animalcules might survive, and, possibly a few of the lowest forms of vegetation, but naught else. If the sun increased a hundred-fold in lustre, its heat would doubtless sterilize the whole earth. The same would happen in other planets. Science knows nothing of spontaneous generation, and believers in revelation reject the doctrine. Science knows nothing of the creation of living forms, but believers in revelation accept the doctrine. Certain it is that if our sun ever undergoes the baptism of fire which has affected some few among his brother suns, one or other of these processes (if creation can be called a process) must come into operation, or else our earth and her companion worlds would forever after remain devoid of life."—*Sunday Magazine*.

EXPENSIVE PEOPLE.

Expensive people are very often not essentially extravagant, being perfectly capable of economy, and even of parsimony, after a certain limit, fixed in their own minds, has been reached or passed. They will not live, so to speak, upon a thousand a year; but if they have two thousand they are perfectly capable of putting away five hundred, their mental standard of needful expenditure being fifteen hundred. Men of this kind are ruined every year in heaps, and their friends denounce their extravagance; but they are not so much extravagant as unable to practise self-denial before an ideal standard of comfort or freedom existing in their own minds has been reached. They are not so much weak or incapable as dominated by an ideal.

What is the cure? There is none, except the cultivation of self-control, the want of which is in this matter very often not detected until it is too late. The boy is seen to throw away his money; but that is set down to foolishness, not abnormal wilfulness. In the man there is no cure except the strong constraint of circumstances, and to that the spendthrift should be left, as to the only benefactor who can do real good. A week's hunger may be a cure, but nothing short of that kind of pressure is of the least use, and even that very often fails. We doubt if hunger would have taught Leigh Hunt, as described by his friends, not by Charles Dickens, to keep his money. It is in most of us, we fear, this spendthrift instinct, but most of us keep it within bounds.

CHRISTIAN GENTLEMEN.

In order to benefit men, the believer must be in some respects like them. He should be courteous, gentlemanly, polite, in his intercourse with them. Paul did not think it beneath him to use language of the greatest respect to Agrippa, and he called Festus "most noble." He was in the highest sense of the word a gentleman, and whether you find him on the deck of the storm-tossed ship, or in the judgment hall, or on the sea-shore with the elders of Ephesus, you see in him the same self-adjustment to the circumstances of men which won to him the hearts of all; and this he did not for his own sake, but that he might bring them to the Lord. Now here is an example for us. Some think, apparently, that their Christianity gives them a right to set all social distinctions at defiance, and by way of asserting their equality to all, they treat all with contempt. Under pretence of being faithful, their are simply impudent, and under colour of asserting their brotherhood, they are only impertinent. They have no regard for politeness, and despise everything like courtesy. While again there are those in the wealthier circles who cannot endure the poorer, and treat them with disdain. Now all that conduct is utterly inconsistent with Christian principle, and shows that they who are guilty of it have entirely misunderstood the teachings of the Scriptures. The leading principle of the spiritual life is love, and where that exists there will be genuine courtesy and kindness. There may or there may not be polish—that is in itself a small matter—but what is of far higher importance, the reality will be there. The gentle life will manifest itself; and whether he wear the finest broadcloth or plain homespun, the man who shows that will have a right to

The grand old name of gentleman,
Defamed by every charlatan,
And soiled by all ignoble use.

—W. M. Taylor.

REFINEMENT.

True refinement is not mere outside polish. It goes deeper, and penetrates to the foundations of character. A really refined person does not speak or think of what is coarse, or low or immodest. Her words are pure and her acts delicate. As sensitive as a flower, she does not like to associate with those who are not clean in life and behaviour.

We have seen perfect refinement in women whose education had been limited, whose opportunities had been few, and whose lives had been a struggle with poverty and care. Homely in manner, and not always grammatical in speech, the sweetness of a delicate nature was visible in all they did and said, shining as the flame of a lamp through an alabaster shade. And we have seen ladies arrayed in velvet and furs, ladies of great elegance of acquired art, who were still so coarse that one was reminded constantly of the jackdaw who borrowed the peacock's plumes. Along with true refinement go graceful ways of conferring favours, ready and pleasing tact in helpfulness, and gentleness, which is the crown of womanly beauty.

THERE is not much of the dandy about Mr. Gladstone. Last session it came to pass that he appeared in Parliament with a white hat, a blue necktie, a pair of really well-made trousers and one lavender kid glove. He was never seen with more than one glove; he had probably dropped the other, after being carefully dressed at home and sent off to the House. His appearance created great sensation, and he maintained the disguise for nearly a week. Then he gladly got rid of the new clothes and returned to the familiar garments which date back "a-many years ago."

BRITISH AND FOREIGN ITEMS.

MUCH sickness among the British Troops in Afghanistan. THE ex-Empress Eugenie leaves on the 25th of March for the scene of her son's death.

TAY bridge disaster is attributed in many Scotch pulpits to violation of the Sabbath by its victims.

IN Scotland the Cameronians are preparing to celebrate the bi-centennial of their church organization.

TITRE is great excitement among the Boers owing to the arrest of the late President of the Republic for high treason.

PRINCE BISMARCK's illness has developed into hypochondria, and his death is regarded as a probable event of the near future.

A ROME correspondent announces that the Pope has summoned all the German bishops to Rome to confer upon the affairs of their respective dioceses.

REV. C. CHINQUY left Queensland in the beginning of October, after a very successful visit. Everywhere he was received with enthusiasm.

PROFESSOR NORDENSKJÖLD, the Arctic explorer, is expected to reach Naples by the end of this month, and the citizens propose giving him a hearty welcome.

THE Abolition Society of Madrid have placarded the city with a petition to the Cortes for the immediate and complete abolition of slavery in all the Spanish possessions.

THE great English work, says the London "Spectator," is to govern Asiatics, and Englishmen will never do it either easily or successfully unless they thoroughly understand them, which is certainly not the case yet.

IT is considered certain that Lord Derby is in friendly accord with the Liberal party on the question of the Government's foreign policy, and that he will take an attitude of cordial association with the Liberals when Parliament meets.

PERSONS conversant with Russian military affairs do not think that Russia is preparing for war in the immediate future, however significant the concentration of troops and the orders for war material may be of what may happen ten years hence.

PROF. COLLADON, of Geneva, has improved on the contrivance lately invented in America for enabling deaf-mutes to hear through the teeth. For the somewhat costly India rubber apparatus used by the American inventor, the Geneva professor substitutes a piece of elastic cardboard.

CARLYLE, Froude, Darwin, Huxley, Leslie Stephen, and other literati of distinction, are on the Liberal Election Committee, endeavouring to secure the return to Parliament, from Westminster, of Sir A. Hobhouse and Mr. John Morley. It is the first time the venerable Carlyle has ever sided publicly with either of the great English parties.

THE wife of one of the St. Johnsbury, Vt., pastors heard her husband preach last Sabbath for the first time in eleven and a half years. This was accomplished by means of a telephone connecting the pulpit of the South Church with the house of the pastor. The entire morning service was in this way transmitted; every word uttered was distinctly heard.

THERE is reason to believe that upon the opening of Parliament the attitude of Lord Derby in relation to the Liberal party will assume the character of cordial association, especially in regard to the great question which in the coming election is to be decided, the question of confidence in the foreign policy of the Government. Lord Derby has left no doubt in the minds of the responsible leaders of the Liberal party of his friendly accord and sympathy with their opposition to the policy of the Government.

AT the Vatican it is asserted that the Pope conceives himself to have reason to fear fresh disturbances in France and some other countries, and that, greatly exercised in his mind by the present condition of Europe, instructions are being sent to all bishops to do their utmost for the preservation of tranquility. Meantime a diversity of opinion among the members of the Sacred College, and the opposition of certain groups of Cardinals to the policy of the Pope, have been acquiring intensity. The Holy Father has pointed out to them "officially" the absolute necessity that, for the welfare of society, all should support him in his difficult task.

FROM the Cape Colony there will perhaps soon start an interesting expedition. Doctor Holub, already known by many explorations, has formed the plan of travelling across Africa from south to north, from Port Elizabeth to Egypt, with a view to facilitate the colonization of the countries upon the route, particularly those lying between the Vaal and the Zambezi. Dr. Holub has returned to Europe to collect the funds necessary to the execution of his project. The white personnel of the caravan must be composed of twelve travellers, representing as many nations, and their expenses will be borne by their respective governments if they adhere to the plan which we have indicated.

A JUBILEE volume, entitled "Fifty Years of Foreign Mission," has just been issued, under the auspices of the Free Church of Scotland. The following facts are culled from its opening pages.—Fifty years ago, in 1829-30, the foreign missionary enterprise of the Church of Scotland was begun by three men—Dr. Chalmers, Dr. Inglis and Dr. Duff. On the 12th of August, 1829, Dr. Chalmers presided at the ordination of Alexander Duff to be the first foreign missionary sent forth by the church as such; although, in 1860, John Knox had pledged the Reformed Kirk to "preche this glad tydings of the Kyngdome through the hail world." On the 13th July, 1830, the young missionary of twenty-four founded his great evangelizing institution in the native quarter of Calcutta. "It is not without significance," we further read, "that the jubilee of our foreign mission coincides with the centenary of the birth of Thomas Chalmers. So early as 1812 and 1814 he preached and published two sermons, which, on his death in 1847, led Dr. Duff to pronounce him 'the leading missionary spirit of Christendom.'"

MINISTERS AND CHURCHES.

ON Monday morning, the 12th inst., a deputation, consisting of Mrs. Hill and Mrs. George Noyes, from the Ladies' Association, in connection with St. Mungo's Church, Chatham, Que., called at the Manse and presented their pastor, the Rev. James Fraser, B.A., with a valuable cap and pair of gauntlets, together with a complimentary address. Immediately after a deputation composed of Messrs. James Dickson, John D. Foreman, and Donald Dewar, waited upon Mrs. Fraser, and on behalf of the young men of the congregation, presented her with an elegant set of furs, accompanied with an address expressive of their esteem for her, personally, as well as for Mr. Fraser.

ON Christmas Eve, the young people, members and adherents of Knox Church, Belgrave, to the number of seventy or eighty, surprised their pastor, the Rev. W. T. Wilkins, by taking possession of the manse. Having read to him an address expressive of their confidence and esteem, they presented him with a purse, the contents of which he was instructed to expend in the purchase of a cutter, suitable for himself and family. When the contents of the well-filled baskets, which the young ladies had brought with them, had been disposed of, a few hours were spent in social intercourse, and after an exchange of Christmas greetings, all joined in praise and prayer, and the surprise party departed, leaving at the manse a "Merry Christmas."

A FEW evenings ago a surprise party, visited Mr. Joseph Richardson, at the residence of his father, on the eve of his departure from the village of Innerkip. After the usual greetings and interchange of fellowship, one of the party, Miss M. H. McLean, read an address, on behalf of the Bible class, and members of the Presbyterian Church, as a slight acknowledgment of their affectionate regard for him as the teacher of their Bible class for a number of years. Afterwards Miss M. M. V. Horton, presented him, as a tangible token of their respect and appreciation of his services, with "Chambers' Cyclopaedia of English Literature," two nicely bound volumes of Longfellow's and Tennyson's poems, and a handsomely bound copy of the teachers' Bible. Mr. Richardson replied in a very feeling and suitable manner.

THE fifth annual meeting of the Juvenile Missionary Society, in connection with the Presbyterian Sabbath school, Sarnia, was held in the lecture room of the church, on the evening of Thursday, January 15th. The hall was well filled by pupils and parents interested in mission work. After devotional exercises the Secretary read the report of the doings of the Society for the past year. The Treasurer's report shewed that \$197.27 had been raised by the children during the year, which, with interest, amounted to \$208, and was distributed as follows: To the mission ship "Dayspring," \$35; to Home Mission Fund, \$60; to French Evangelization, \$55; Foreign Missions, \$45; Sabbath School Union, \$5; Mission Paper, \$8. The meeting then proceeded with the election of officers. The Superintendent of the school, by the Constitution, being the President, no election was necessary in his case. Miss Annie Mudie, and John Leys, were elected Vice-Presidents; Miss Maggie A. Leys, Treasurer; and Wm. Vidal, Secretary. Rev. Mr. Doak spoke a few words of congratulation to the members of the Society, when the meeting was brought to a close by singing the missionary hymn.

THE annual missionary meeting of Zion Presbyterian church, Brantford, was held on the 15th inst. There was a good attendance, and the greatest interest manifested in the effective addresses delivered. Dr. Cochrane, who presided, in introducing the speakers of the evening, alluded briefly to the great mission schemes of the Church, and especially to the claims of the theological colleges, upon the support of the membership. He mentioned that at present no less than four young men belonging to Zion Church are prosecuting their studies with a view to the ministry. The Rev. R. N. Grant, in a speech of great interest and power, sketched the Home Mission work of the Presbyterian Church throughout the Dominion, and urged greater liberality, to enable the Committee to overtake the many distant fields that are claimants for the Gospel. Rev. Mr. Dickson, of Galt, followed on the relations of the individual members of the Church to missions, and in a speech of earnest persuasiveness, urged personal consecration, as well as

liberality, in following out the command of Christ, to preach the gospel to every living creature. A liberal collection was then taken up, and, after votes of the speakers, and an anthem by the choir, the meeting was closed.

THE Paris Presbytery met in St. Andrew's Church, Blenheim, on Tuesday, the 13th inst., for the purpose of hearing the trial discourses of Rev. D. M. Beattie, B.A., and ordaining and inducting him into the united charge of St. Andrew's, Blenheim, and St. Andrew's, East Oxford. The Presbytery having heard his trial discourses, and having examined him at length on the subjects prescribed, expressed great satisfaction with his attainments, culture, and abilities displayed in all his exercises, and proceeded with his settlement. Mr. Anderson, of Paris, Moderator of the Presbytery, presided; Mr. Munro, of Embro, preached; Mr. McMullen, of Woodstock, addressed the minister, and Mr. Aull, of Ratho, the people. The services were very solemn and appropriate. In the evening an excellent tea was served in the school room adjoining the church. After tea the large audience filled the church to its utmost capacity. Prof. Tanney and his choir from Chalmers' Church, Woodstock, supplied the music, and speeches of a most varied, interesting and profitable kind were delivered by Messrs. Little, Aull, Cockburn, McLeod, McKay, McMullen and F. Beattie, of Baltimore, brother of the newly inducted minister, and by the new minister himself.

ON Tuesday the 23rd ult., the Rev. C. Brouillette, lately of St. Louis de Gonzague, was duly inducted over the English and French congregation of New Glasgow, Quebec. The Rev. B. Cruchet, presided; the Rev. C. Doudiet, preached and addressed the people; and the Rev. James Halley, addressed the minister. On the evening of the same day, the congregation held a social to welcome their new pastor and his lady. Harmony and the best of feeling seem to have pervaded the whole proceedings. As an evidence of harmony and good feeling in the congregation, on Monday, the 5th inst., they gave Mr. Brouillette and his wife, a most agreeable and profitable surprise. While they were absent from the manse, at an elder's house, they were informed that they were wanted at the manse, and great was their surprise, on entering their home, to find it taken possession of by a large representation of the congregation, and members of other Churches. All their tables were spread and covered with an abundance of good things. Being invited to tea, they sat down with their friends and well wishers. When tea had been served to all, addresses were made by Elder Murray, in English, and the Rev. Mr. Vernon, in French, to which the Rev. Mr. Brouillette replied in the respective languages in which they were presented. Afterward a song of welcome and a psalm were sung, when Mr. Brouillette closed by leading the assembly in worship. The gathering then dispersed, but not without leaving behind them sufficient provisions to supply their minister's family the greater part of the winter. Such gifts ought to be highly appreciated, not so much for their intrinsic value, as for the kind feelings they are the expression of. The congregation of New Glasgow is not very large, being composed of less than forty families, including French and English, nor yet very wealthy, it being in a very poor part of the country, but there seems to be among them a warmth of feeling and a generosity of heart seldom met with in country congregations. They have a very good brick church, free of debt, and a good new manse, inhabited for the first time by their new pastor. It is not all paid for yet, but an effort is now being made by the congregation to cover most of that debt, if not all, with subscriptions.

PRESBYTERY OF HAMILTON.—A conference on the State of Religion was held by this Presbytery, at Dundas on the 15th January. There were present fourteen ministers and four elders, also a number of friends from the town and neighbourhood, including not a few belonging to other churches. An interesting discussion took place in the afternoon on the question: "What means should be used for awakening among our young people, and especially the young men, a proper interest in divine things, and for securing their attendance on the means of grace, and their co-operation in the work of the Church?" In the afternoon the question under consideration was: "To what extent may the sports, pastimes and amusements of the present day receive countenance from professing Christians and their children?" Resolutions were

adopted by the Presbytery, expressing their sentiments to the effect, that in order to successful dealing with the young, there must be among our Christian people, ministers and private members alike, personal consecration to the service of God, reliance on Him, prayer for the Holy Spirit, holiness of life, and heartfelt sympathy; that the means to be used are preaching to the young, personal dealing with them, and assigning them some work to do for the Lord; that parents should be urged to exercise their influence and authority to secure the regular attendance of their children on the services and ordinances of the Church; and that the Word of God should be studied with diligence and care. In this connection a committee was appointed to prepare an overture to the Synod of Hamilton and London, anent the great mental strain and excessive occupation of mind which are the result of the system of study now obtaining in our national schools, and which in the opinion of the Presbytery interferes seriously with the religious and moral training of the young. Further, the Presbytery was of opinion that while recreation and amusement are most desirable in their proper place, there is danger lest in the too absorbing pursuit of pleasure, as well as of wealth, intellectual, social, moral, and religious interests may suffer grievous injury, and that no sport, game or amusement should be countenanced by God's covenant people and their children which from the manner, time, or circumstances in which it is conducted, or the associations connected with it, may tend to deteriorate the Christian life, to hinder communion with the Saviour, or to offend a scripturally enlightened conscience, or which seems to be of doubtful morality. The Conference was spirited and deeply interesting, and was highly appreciated by the large company who were present. JOHN LAING, Pres. Clerk.

PRESBYTERY OF MONTREAL.—The regular meeting of this Presbytery was held in St. Paul's Church, Montreal, on Tuesday and Wednesday, 13th and 14th inst. There were present thirty-seven ministers and seven elders. The Rev. J. Stewart was elected Moderator for the ensuing half year. The Home Mission report was presented by the Rev. R. H. Warden, Convener of the Committee. It referred, among other matters, to the purchase of a lot on Champlain street and the erection of a church, which is nearly completed, for the Taylor Church congregation. The following recommendations of the report were adopted: That congregations be enjoined to forward their contributions to the Assembly's Home Mission Treasurer prior to the 1st of March, and the Committee on Statistics were instructed to see this injunction carried out. That in the event of the Assembly's Home Mission Committee paying all grants in full for the current year, the sum of \$500 be forwarded the Treasurer out of the special contributions collected for Home Mission purposes in the city last May. That services be given regularly every Sabbath this winter to Rawdon, and a missionary sent there next spring. That the congregations in the city be asked to increase their contributions towards the salary of the city missionary, so as to make it \$750 for the year 1880. That \$30 of the missionary meeting collections at Elgin and Athelstane be transferred to the Assembly's Home Mission Fund. Reports were received from all the ministers of the Presbytery with five exceptions, that the Moderator's circular had been read from the pulpit. The Statistical Committee were instructed to ascertain if all the congregations are contributing to all the schemes of the Church, and to take such action as they deem requisite in the case of those failing to do so. It was agreed to hold a Sabbath School Conference in St. Paul's Church, Montreal, on the afternoon and evening of Tuesday, 6th April. The Committee on Sabbath schools were instructed to invite all the teachers in the Presbytery to the conference, to arrange for reduced railway tickets, and to provide accommodation in the city for all who attend. Mr. Daniel McKay was, after examination, received as a student for the ministry, and certified to the Board of Examiners of Montreal College; the Rev. J. Mackie, of Scotland, was received as an ordained minister within the bounds; and the Rev. J. Vernon applied to be received as a minister of the Church. His application was referred to a committee to report at the next regular meeting. The Rev. D. W. Morrison was appointed Moderator of the Session of St. Louis de Gonzague church. Mr. W. D. Russell having received and ac-

cepted an appointment as missionary on a section of the Canada Pacific Railway, in Manitoba, it was agreed to ordain him, in Erskine Church, on the evening of Monday next, Principal Macvicar to preside, Rev. A. B. Mackay to preach, and the Rev. Messrs. Warden, Black and Cruickshank to deliver addresses. There was laid on the table a call from Lancaster to Rev. J. Wellwood, of Cote des Neiges. The Presbytery agreed to cite parties and to meet to dispose of the call on Tuesday, 10th February, at eleven a.m. The Rev. D. McCrae, of St. John, N.B., was nominated as Moderator of the next General Assembly. The Assembly's remit as to the reception of ministers was approved. The Presbytery decided as to the remnant Romish ordinations: "That ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained Presbyterian without the imposition of hands is re-ordination sufficient." The remit from the Assembly as to the proposed Presbyterian University was discussed at great length. The following motions were submitted: (1) Moved by the Rev. R. Campbell, seconded by the Rev. P. Livingston, That in the judgment of this Presbytery it is undesirable to prosecute to an issue the University scheme remitted to Presbyteries by last General Assembly. (2) Moved by Professor Campbell, seconded by Principal Macvicar, That the Presbytery approve the general principle of the proposed University. (3) Moved by the Rev. J. Watson, seconded by the Rev. C. McKerracher, That the principle of a Presbyterian University for conferring Degrees in Divinity is quite sustainable, but ought to be applied in such way as shall shew due consideration to the University of Queen's College, Kingston, and recognize all the theological halls connected with the Church. (4) Moved by the Rev. R. H. Warden, seconded by the Rev. P. Wright, That while not opposed to the principle of the Act, this Presbytery is of opinion that it is not expedient in present circumstances to adopt the scheme submitted to the last Assembly, but recommends that application be made to the Local Legislatures by the respective theological colleges, whose governing bodies desire it for power to confer degrees in theology. A vote being taken, the motion of the Rev. R. Campbell was carried by a majority. The next regular quarterly meeting of the Presbytery was fixed for St. Paul's Church, Montreal, on Tuesday, 6th April, at eleven a.m.

DEATH OF MR. A. ANDERSON.

We have to record this week the sudden death of Mr. Alex. Anderson, a student in divinity in the Presbyterian College, Montreal.

Mr. Anderson was of Scotch parentage, and was born near the city of Ottawa, in February, 1854. He had the benefit of an early religious training in the Christian family to which he belonged. This was exemplified in his walk and conversation. Indeed, it may be said of him, "From a child he had known the Holy Scriptures." At fifteen years of age he professed Christ publicly; since that time he remained a consistent and zealous follower of his Redeemer. His early desire was to become a minister of the Gospel, and shortly after the public profession of his faith, he began to direct his studies with a view to entering one of our theological colleges. He pursued his literary studies at home for some time, and afterwards at the Ottawa Collegiate Institute and McGill College, Montreal. In the fall of 1878, he was admitted into the theological classes of the Montreal Presbyterian College. At the close of the examinations in the spring of 1879, he was awarded the John Redpath scholarship, for excellence in all the work, pass and honour, of the first year theology.

In the summer of 1878 he was appointed by the Students' Missionary Society of the College, to the fields of Cantly and Portland, where he laboured faithfully and acceptably. It may be noticed that the last two students who were sent by the Society to this field have both ceased from their labours and entered into their final rest. Their works follow them; for the good seed they have sown shall bear fruit according to God's promise, that it shall not return to Him void. In the summer of 1879, Mr. Anderson was again sent out under the auspices of the Students' Missionary Society, this time to Coaticooke and Richby. Here his name is a household word, and he is held in loving remembrance by the people whom

he served in the Gospel. He entered the second year of the theological course in October, 1879, and at the end of the term went home to spend the Christmas holidays. Not feeling very strong, he hoped a little rest would be beneficial. But shortly after going home he became worse and was confined to bed. Near the close of the holidays he thought he was getting better, only complaining of weakness. Several of his fellow-students visited him and found him cherishing hopes of recovery, but grieved to think that while all the students were returning to college, he alone would be left behind. On Sabbath morning, January 4th, he thought he was a little better, and the various members of the family attended church as usual. Shortly after they returned he grew visibly worse. His father told him he was dying, and asked him if he were afraid to die; he said, "No." Again, he asked him if he were happy; he answered, "Yes." He now gradually sank, and in little over half an hour from the time they noticed the change, he peacefully breathed his last, in the presence of the family, and fell asleep in Jesus.

His early death is deeply felt by all who knew him. Among his fellow-students he was an especial favourite. But his relatives and companions sorrow not as those who have no hope; for they know that he has gone to be for ever with the Lord. Addressing a prayer-meeting a few days before the holidays, he took as his subject, "For me to live is Christ, to die is gain." This was the last meeting he addressed on earth. How wonderfully suggestive! Now with him it is eternal gain. Now the crown unfading sits on his brow, and in his hand he bears the palm of victory. The funeral, which was large, took place on Tuesday, 6th inst. His pall-bearers were six of his fellow-students. The Rev. William Armstrong, of Ottawa, conducted the funeral service. The body was deposited in Beechwood cemetery.

In view of the recent bereavement, the first weekly lecture in the Presbyterian College was replaced by a prayer-meeting, when the Professors briefly alluded to the loss the College had sustained, and directed the minds of all present to the solemn and important lessons taught by this sudden stroke of death. The Principal at the same time made feeling allusion to the loss sustained by a sister institution, and by the Church at large, in the death of Rev. Professor McKerras, of Kingston. The occasion was one of great solemnity, and, we trust, of no little spiritual good.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

TRUE DISCIPLES.

Feb. 1, 1880. } } Matt. v. 1-6.

GOLDEN TEXT.—"Ye are the light of the world."—Matt. v. 14.

HOME STUDIES.

- M. John i. 29-51.....The First Disciples.
- T. Matt. iv. 18-25.....Four Disciples Called.
- W. Matt. ix. 1-10.....The Paralytic Cured.
- Th. Matt. xii. 1-15.....The Twelve Chosen.
- F. Ps. xviii. 24-35.....Merciful to the Merciful.
- S. Ps. xxiv. 1-11.....Clean Hands and Pure Heart.
- Sab. Matt. v. 1-16.....True Disciples.

HELPS TO STUDY.

The opening sentences of what has been called "The Sermon on the Mount" form the subject of our lesson. At the time of the delivery of this address Christ had been for some time engaged in His public ministry. The miracles which He performed, and the strange doctrines which He taught, attracted much attention, and He was followed by multitudes.

The mountain from which He spoke is supposed to have been in the neighbourhood of Capernaum.

A disciple is *one who is being taught*. The term is relative, and always suggests its correlate, *master*, or *teacher*. The disciples mentioned in ver. 1 probably included not only "the twelve" (or as many of them as had then been called) but all present who accepted the doctrines of Christ and attended regularly upon His ministry.

Ver. 2 indicates the beginning of a long and important address.

The verses following contain what are called "the beatitudes," from the Latin, *beatus*, happy, or blessed.

With the foregoing introduction we may bring the lesson under two heads: (1) *Marks of True Disciples*, (2) *Mission of True Disciples*.

I. MARKS OF TRUE DISCIPLES.—Vers. 3-12. These verses describe, not different classes of people, but one class, viz.: those who believe in Christ. They alone are blessed, and the characteristics or marks enumerated here belong in a greater or less degree to all of them: They are (1) *Consciously Destitute*, (2) *Acquainted with Grief*, (3) *Mild and Unassuming*, (4) *Anxious to be Holy*, (5) *Kind*, (6) *Actuated*

by Unselfish Motives, (7) *Desirous of Peace*, (8) *Persecuted and Calumniated*.

1. *Consciously Destitute*.—Ver. 3. Poverty, in the ordinary sense, is not a blessing; neither is meanness or niggardliness. The meaning is that the believer is humble before God, perceiving that he has nothing meritorious of his own. Instead of feeling, like the Laodicean Church, "rich and increased with goods," true disciples are poor in spirit; and instead of being, like that same church, actually "poor and blind and naked," they were very wealthy, for theirs is the kingdom of heaven. How much more blessed it is to feel poor and be rich than to feel rich and be poor.

2. *Acquainted with Grief*.—Ver. 4. There is a "sorrow of the world that worketh death," but there is also a "Godly sorrow" that "worketh repentance to salvation" (2 Cor. viii. 10). The mourning of the believer is short; his comfort is eternal.

3. *Mild and Unassuming*.—Ver. 5. Perhaps in some future age, when the quarrelsome and the self-asserting shall have exterminated each other, the meek..... shall inherit the earth; but the word translated *earth* might have been rendered *land* and may mean "the land that is very far off."

4. *Anxious to be Holy*.—Ver. 6. The words, hunger and thirst, used here, express an earnest desire and longing. Justification is an instantaneous act, but sanctification, or the attainment of holiness, is a progressive work. The more the true disciple learns of his Master, and the further he advances in holiness, the more deformed and loathsome does his remaining sinfulness appear to him, and the more anxious he is to be conformed to the image of Christ. This anxiety shall have its reward. Even the ten commandments—the terror of the legalist—may, without losing any of their force as a rule of life, become to the believer so many gracious promises, to the complete fulfilment of which he looks forward with the most eager anticipation.

5. *Kind*.—Ver. 7. "Forgive us our debts as we forgive our debtors." But true kindness may sometimes, necessarily, assume the aspect of severity, in rebuking evil or correcting error. The man who roughly hurries a half-awakened family out of a burning building will scarcely be accused of harshness.

6. *Actuated by Unselfish Motives*.—Ver. 8. The outward righteousness of the true disciple exceeds that of the Pharisee, who places his whole dependence upon it, and he is also—what the Pharisee is not—pure in heart. In so far as he is a true disciple, his words and actions are prompted by love to God and man.

7. *Desirous of Peace*.—Ver. 9. Is not the Master himself the great Peace-maker? Was it not to make peace between God and man that He came? And will not the disciples also be peace-makers? They shall be called the children of God for He is the "God of Peace" (Rom. xv. 33).

8. *Persecuted and Calumniated*.—Vers. 10, 11. It is necessary to pay particular attention to the words for righteousness' sake in ver. 10, and to the words falsely, for my sake in ver. 11. Augustine says "it is the cause that makes the martyr."

II. MISSION OF TRUE DISCIPLES.—Vers. 13-16. No doubt God can sanctify people and bring them to heaven immediately after they believe in Christ, but this is not the rule. They have a mission to fulfil, a work to do, on earth, which our lesson presents in three aspects: (1) *To Preserve the World*, (2) *To Enlighten the World*, (3) *To Glorify God*.

1. *To Preserve the World*.—Ver. 13. When believers are told that they are the salt of the earth the meaning plainly is that were it not for their presence the world would soon perish in its own corruption. How necessary then is it for them to keep themselves free from that corruption, and also to employ themselves actively in arresting its progress around them.

2. *To Enlighten the World*.—Vers. 14-16. As the moon removes physical darkness by reflecting the light of the sun, so believers are the means of removing spiritual darkness, or ignorance, by reflecting the light of the "Sun of Righteousness." Not those alone who preach, or teach, or write, enlighten the world, but those who by their actions shew others what they ought to be. The good conduct of converted persons, who were formerly known to be wicked is an unanswerable argument for the truth of Christianity.

3. *To Glorify God*.—Ver. 16. By their holy life true disciples rebuke the evil practices of a world lying in wickedness, check immorality and vice, and "shew forth the praises of Him who called them out of darkness into His marvellous light." It is very often the admirable character of the true disciple that leads the worlding to know and to admire the character of the Master, become a disciple himself, and thus take his place among the blessed.

THE "Sunday School Journal" is of the opinion that it is unfortunate for the superintendent, and bad for the school, when the scholars get the idea that he is "the man with the air of a north-easter, the voice of an avalanche, and the mission of a policeman." It is unfortunate—he never should make such an impression upon them.

THE New Testament Revision Company, meeting at Westminster, have made such progress in their work that the New Testament is likely to be published by the University presses in 1880. It is intended to issue in the first instance two editions—a large, handsome octavo; and a small, cheaper volume, for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation of the different portions into greater harmony.

THE Free Church of Scotland has interested several thousand of its young people in a course of reading and study which includes, for the coming year, such topics as the "Life of Paul," Paley's "Horæ Paulinæ," "The Conquest of Canaan under Joshua," and "Thomas Chalmers." Examinations are held simultaneously in each Presbytery, and prizes are awarded for the best examinations and essays on the various subjects. Questions which may be taken as a guide are sent to the pupils, whose work is, of course, done without any supervision.

OUR YOUNG FOLKS.

WHO IS SHE!

Turns is a little maiden—
Who is she? Do you know?—
Who always has a welcome
Whosoever she may go.

Her face is like the May-time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.

Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one:

By old folks and by children,
By lofty and by low,
Who is this little maiden?
Does anybody know?

You surely must have met her:
You certainly can guess,
What I must I introduce her?
Her name is—Cheerfulness.

MAY BLOSSOM'S CANES.

NEW neighbours were coming to live in the pretty cottage over the way, and our Freddy had perched on the gate-post to oversee the moving in. Directly he scrambled down from his observatory in great glee, and ran into the sitting-room calling out, "Mamma, mamma, there's a boy in pants—just as big as me, I guess: Isn't that jolly?" and off he went in breathless haste, fearing to lose too much of the entertainment. In a moment he was back again with a pitiful look in his great blue eyes, and said in a low, hushed voice, "There is such a dear little girl too, mamma, but she walks with two long sticks under her arms. When they lifted her out of the carriage she had to wait till they gave her the sticks; she can't walk without them. Isn't it dreadful, mamma? isn't it too bad?"

This was Freddy's first sight of a child with crutches, and it made a deep impression on his tender heart.

Very soon the children became playmates, and every day Freddy romped and ran with the boys. They swung, and rolled hoop, and played horse-cars and steam-cars and all the other merry make-believes that shorten the longest summer day for the little ones; but very soon we noticed something that caused us to wonder. It was this: no game with the boys seemed to interest Freddy for very long. After a little he would say simply, "I am tired," or perhaps without a word he left the little fellows at their play, and wandered to the porch, or the long bench under the elm-tree, where "May Blossom" sat looking on with her pleasant smile; the "sticks" he had learned to call "canes," and, sitting down by her side, very often he leaned on one as they chatted together. He had begun almost to like May Blossom's "canes." She had soft, bright brown eyes, and a gentle, patient look on her small round face, and, when Freddy came, had always a pleasant welcome and a pretty story to tell, or perhaps a nice cosy little talk that was just as good as a story to Fred any day. We soon saw the result of these quiet talks, "Mamma, I must say please, every time; May Blossom always does." "Don't I say 'thank you' to Nora now? May Blossom says it is nice." "May Blossom never tells wicked stories, and I won't." "May Blossom says it

is cruel to touch the little blue eggs in the nest," and so it fared on through the summer. Very quietly May Blossom acquired this strong, sweet influence over our Freddy, till her gentle admonitions became a power with the wayward, loving little darling.

We, at first, had looked at her sweet figure through tears that dimmed our sight,—the tears of a wordless pity. Slowly we seemed to see her through a clearer, truer medium. Our hearts grew peaceful beneath the echoes of words spoken long ago concerning the "babes" to whom the Father had revealed himself. "Even so, Father, for so it hath seemed good in thy sight." Truly it seemed that for every lesser blessing withheld by her affliction, the greater boon of a perfect content had been given to the little one.

The parents, in their ceaseless efforts for her relief, had found a new physician. His skill was marvellous. The feeble limbs strengthened-daily, and very soon the little girl could walk with but one cane, and then, before very long, she had learned to walk slowly, unassisted by any support. Great was the joy of all who knew May Blossom.

For a time she quite rejoiced in her new power; but soon we saw that she wearied, and went back often to the house for her cane, and used it in preference. Noticing this, one day a friend inquired, "Why do you not rather walk without it, dear, like other little girls?" "Because," said May Blossom, with a tone in her voice that went straight to the heart of her questioner, "because I am lonely without my crutch."

Could any repining at her affliction have had more touching rebuke?

It was the old story of the pearl in the oyster, with a new rendering; the sharp sorrow permitted to enter the daily life. The sorrow that apparently comes to stay, with all of its wounding power, and yet so mercifully softened by gentle alleviations born of itself, that the unwelcome guest becomes the gem, the pearl, the blessing, of the completed life.

Can the sweet lesson be too often repeated? Can we learn too much of the invisible help that comes with the visible sorrow, even to these unconscious little ones?

A BOY'S LAST HYMN IN A GARRET.

A FRIEND of mine, seeking for objects of charity, got into the upper room of a tenement-house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody, please, sir."

"What are you doing here?"

"Hush! please don't tell anybody, sir; I'm a-hiding."

"What are you hiding from?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush! don't tell him, don't tell him! but look here!" he turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and his skin broken."

"Why, my boy, who beat you like that?"

"Father did, sir!"

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal!"

"Did you ever steal?"

"Yes, sir; I was a street thief once!"

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God, and of heaven, and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not,
In the kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir; good-bye." The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead.—*London Christian.*

A TENDER CONSCIENCE.

LITTLE children have often very tender consciences, and are perfectly aware when they have been "naughty." A little girl said one day to her mother, "Papa calls me good, Auntie calls me good, and everybody calls me good, but I am not good." "I am very sorry," said the mother, "and so am I," said the child; "but I have got a very naughty *think*." "A naughty what?" "My *think* is naughty inside of me." And on her mother inquiring what she meant, she said, "Why, when I could not ride yesterday I did not cry nor anything, but when you *was* gone I wished the carriage would turn over and the horses would run away, and everything bad. Nobody know it; but God knew it, and He cannot call me good. Tell me, mamma, how can I be good *inside* of me?"

RELIGION is the most gentlemanly thing of the world. It alone will gentleize if unmixed with cant.

SAYS the good book: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

Scientific and Useful.

RELIEF FOR INFLAMED EYES.—Take old muslin and make a pouch to fit the eye, and fill with flour; bind this on the eye. It does me more good than anything I ever tried.

TO GET RID OF RATS AND MICE.—Cut old cork into thin slices and fry them in a pan after it has been used for frying meat. Place these pieces of fried cork around where the vermin will find them, and all will be destroyed; for they eat them voraciously.

PILLOWS IN THE SUNLIGHT.—Do not put your pillows of feather in the sun to air, but in a shady place with a clear, dry wind blowing over them. If it is cloudy, but not blowing over, and the wind strong, it is all the better. This if practised often, keeps well cured feathers always sweet. A hot sun on the best of feathers will turn them rancid.

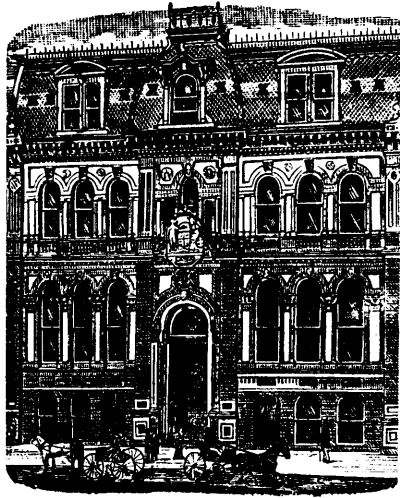
SPONGE CAKE.—A. L. R., Cochran, Ind., sends the following: "Five eggs, whites and yolks beaten separately; one goblet of flour, one goblet of sugar, and two tea-spoonfuls of baking-powder." Mrs. H. C. Klingel gives the following: "Two cups of white sugar; two cups of sifted flour; one-half cup of water; four eggs beaten separately; two tea-spoonfuls of baking powder; best sugar and yolks of eggs beaten together; thoroughly mix baking-powder in flour, and add whites of eggs and flour last—a little of each until all is used."

A FRAGRANT STOMACHIC.—The well-known fragrant garden favourite, the sweet-scented or lemon verbena (*Lippia citriodora*), seems to have other qualities to recommend it than those of fragrance, for which it is usually cultivated. The author of a recent work, entitled "Among the Spanish People," describes it as being systematically gathered in Spain, where it is regarded as a fine stomachic and cordial. It is either used in the form of a cold decoction, sweetened, or five or six leaves are put into a teacup, and hot tea poured upon them. The author says that the flavour of the tea thus prepared "is simply delicious, and no one who has drunk his Pecko with it will ever again drink it without a sprig of lemon verbena." And he further states that if this be used, one need "never suffer from flatulence, never be made nervous or old-maidish, never have cholera, diarrhoea, or loss of appetite."—*Scientific American*.

A SECRET ART DISCOVERED.—The Chinese process of welding cracked cast-iron wares with molten iron is thus described in the "Iron Age": "In the case, for example, of a cast-iron pan requiring such treatment, the operator commences by slightly breaking the edges of the fracture with a hammer, in order to enlarge the fissures, after which the fractured pieces are placed and held in proper positions by means of wooden braces. The pan being ready, a clay crucible, charged with pieces of iron, is laid on ignited charcoal in a small portable furnace of sheet-iron, provided with a horizontal bellows. As soon as the iron in the crucible is melted, it is poured on a layer of partly-charred husks of rough rice, spread on a pad of folded cloth, to prevent the sudden cooling of the metal. While yet liquid the metal is forced with a jerk into the fissures, and a paper rubber is pressed over the protruding metal inside the vessel, making a strong and thorough job."

CAUSES OF SUDDEN DEATHS.—Very few of the sudden deaths which are said to arise from disease of the heart, do really arise from that cause. To ascertain the real origin of the sudden deaths, an experiment was tried and reported to a scientific congress at Strasburg, Germany. Sixty-six corpses of sudden death were made a subject of thorough post-mortem examination; in these cases only two were found who had died from disease of the heart. Nine out of the sixty-six had died of apoplexy, while there were forty-six cases of congestion of the lungs; that is, where the lungs were so full of blood that they could not work, there not being room enough for sufficient amount of air to support life. The causes that produce congestion of the lungs are: cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labour, a rapid walk, going too suddenly from a close room into the air, especially after speaking, too hasty walking, or running to catch a train. No person of fifty years should run, except in a dangerous emergency. These causes of sudden death being known, an avoidance of them may serve to lengthen many valuable lives, which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable, hence many do not take the pains they should to avoid sudden death, if they knew it lay in their power.

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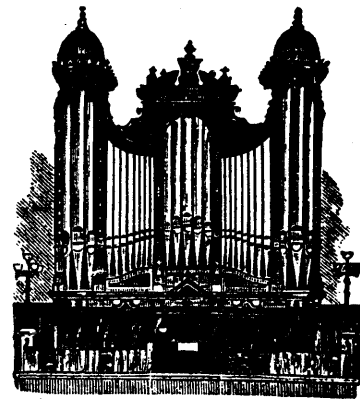
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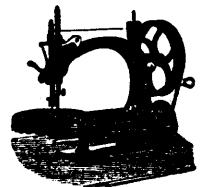
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