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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, JANUARY 21st, 1881.

No. 3.

JUST OUT: The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

This valuable ANNUAL for 1881 is unusually full of excellent and suggestive reading. The paper, by the Editor, on the proceedings of the Presbyterian Council at Philadelphia, occupying forty pages, is worth the price of the book; while the general articles are exceedingly complete and interesting.

The N. Y. "Independent," in noticing the volume for 1879, says: "It is one of the best ecclesiastical Annuals published in the world."

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NOTES OF THE WEEK.

THE Madrid correspondent of the "Daily News" says: "The Supreme Court here has confirmed two sentences of tribunals in Catalonia—the first, condemning a man to two months' imprisonment who refused to take his hat off on meeting a religious procession in the street; and the second, condemning to two months' imprisonment for preaching and tract distribution."

NOT fewer than three thousand people, mostly men, and a large proportion of these ministers, assembled in St. Andrew's Hall, Glasgow, for the purpose of seeing and hearing the Rev. Joseph Cook, of Boston. No more striking illustration of the popularity in Scotland of the famous lecturer has yet been furnished. His subject was, "The Decline of Rationalism among the Experts."

AN article in the London "Times" demonstrates the fact that there is no necessary relation between the revenue of a college and its educational efficiency. Balliol is one of the poorest of all the colleges at Oxford, yet it educates 214 undergraduates and has nurtured a remarkable number of England's most brilliant men. Magdalen, one of the richest of the Oxford colleges, educates only 115; while Keble, with no corporate revenue whatever, educates 162.

POPE LEO XIII. has a grievance—indeed, he has a number of grievances. But the most grievous of his grievances is that the people of Rome lately "celebrated, with clamorous rejoicing, the anniversary of the occupation of Rome" by the King of Italy, which forced the venerable Father to shut himself within the "narrow circuit" of the walls of the Vatican. It is a monstrous pity; but how can it be helped? The Pope is a "prisoner," as he affirms, and the people love to have it so.

A SABBATH school has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that it has been found necessary to use another church for a part of the school. The scholars now number over four hundred, of whom three-fourths are girls. Five of the teachers are men, eighteen are women, and the superintendent is a minister.

PROFESSOR ROBERTSON SMITH has acceded to the request of 557 office-bearers and members of the Free Church in Glasgow to deliver a course of lectures in that city in exposition of the present state of Biblical criticism. The lectures are to be twelve in number, to be delivered on successive Mondays, beginning with January 10th. The same course is to be repeated in Edinburgh, where an additional lecture is

to be given before the Edinburgh Philosophical Institution on "The Spirit of Hebrew Poetry." Prof. Smith intends, as he says, to shew that true criticism has its roots in a full conviction of the supreme authority of the Bible as the Word of God and the rule of faith and life, and how it proceeds on methods which are the legitimate expression of this conviction.

SIGNOR PROCHET, President of the Waldensian Mission Board, in a late appeal describes the progress of that mission work, and also notices the change in public opinion relative to Protestantism in Italy. He says: "Only a short time ago no Vaudois could hold property outside the valleys. Well, not only does this absurd law no longer exist, but the municipal council of one of the largest cities in Italy (Milan) did not think it derogatory to negotiate directly with the representative of the Waldensian Church the sale of an old Roman Catholic Church (San Giovanni in Conca), and the population applauded the liberal act, heedless of the lamentations of influential members of the clerical party. In another place the sub-prefect's wife invited the wife of our minister to join her and other ladies of position to welcome the queen. Everywhere the king has granted the most friendly audiences to our pastors and received them with much kindness." Times are indeed changed since Cromwell had to interfere so vigorously and so effectively to protect the poor people from the tender mercies of the House of Savoy.

BISHOP STEERE, of the Universities Mission, Central Africa, writes of a sudden and large accession of ex-slaves at the station in Zanzibar. A slave dhow was captured near the south end of Zanzibar Island, with seventy-nine slaves from the interior on board. Says the Bishop: "The history of their journey will shew how changed the times are, since it was the custom to ship 20,000 slaves from Kilan every year. These people were never in Kilan itself, but were bought in various country plantations near it. They were then brought by land to within about forty miles of Zanzibar, but not by the usual route, having passed farther inland, and so came to Mji Mwema, an insignificant place near Dari-Salaam, where they were shipped in a dhow, which passes very commonly backward and forward with firewood. In taking this dhow Mr. Smith has made the greatest prize that has been taken for years. There were ninety-seven on board in all. Some of them were concerned in the transport and were sent to the fort. Some were so much at home in Zanzibar that they had their free papers given them and went off to their friends. Those who were sent to us were the newcomers from the interior, seventy-nine in all. Among them were eleven girls and twelve boys, two of the last so small that they were given into Miss Mill's charge at the hospital. It is a great strain upon our resources; but who can see these poor creatures wanting in everything and not try to do something for them?" The Bishop also writes that the Rev. W. P. Johnson has left Masari, on a journey to Lake Nyassa, with the purpose of establishing a station at Mataka's Town.

THERE is still a good deal of foolish irrelevant talk about the Rev. T. Pelham Dale being "persecuted for righteousness' sake," and of his being, in this nineteenth century and in "free England," made a martyr for his conscientious convictions. He is no such thing. As the Bishop of Manchester some short time ago correctly put the case, Mr. Dale is imprisoned simply as "a violator of the law." He is a minister of a national Church from which his position, authority and emoluments are all derived. That being so, he must needs submit to its laws and to the authorities by whom these are legally administered. If those laws are a burden to his conscience he can at any moment place himself outside their jurisdiction. But no! He will insist upon both eating his cake and having it. He refuses to acknowledge the authority of his Bishop, and yet insists upon retaining his ecclesiastical position and income. The thing is absurd. No doubt we hear people pleading, in the

interest of what they call "culture" and "breadth" and "progress," that they should still be allowed to retain positions in certain churches after they have greatly parted company with the religious opinions on account of being understood to hold which it exclusively was that they ever secured such positions or enjoyed such emoluments. But the plain instructive sense of common honesty rises up in protest against such pleadings. By all means let every man follow his conscience and be as "broad" in his views as he pleases. But, in the name of decency, let him not seek at the same time to hold on to a position and an income which he never would have secured except on conditions which he now glories in treating with lofty indifference, if not with positive contempt. There is always room enough outside, and if any organization is so "narrow" as to be in danger of going down unless some self-sacrificing persons don't do violence to all the principles of honour and honesty, and "stay in" simply to save that particular Church from ruin, they had better not. Such a cause is not worth the sacrifice. Indeed, the sooner it goes down the better; and if it doesn't, even though such friends save their consciences and leave, it will thus be shewn that it is neither so "narrow" nor so worthless as was supposed. A cause which can only be "saved" by its supporters becoming dishonest had better disappear at once.

THEY have still a good deal to learn in Sweden on the subject of religious liberty, though we acknowledge that logically if there is a church recognized and endowed by law, "dissenters" ought to be "suppressed." The fine and imprisonment plan with schismatics is getting more and more discredited the world over. The Swedish authorities, however, seem to stick to the good old way of "compelling" them to conform. The following is a copy of the sentence passed by the District Church Court of Sköfde upon pastor Carl Victor Palmblad so recently as last September: "Whereas Carl Victor Palmblad, though not being a priest or, according to the ecclesiastical law, authorized to preach publicly, several times—and among these on Sunday forenoon, while public services were held in the church of the town—has stood up and delivered religious discourses at the Baptist Hall in this town; and whereas these discourses have by the Church Council of the town parish been considered as having led to such a separation from the Church and such a contempt for the public services, that the Church Council found reason, through its decision taken on July 27th last, to forbid the defendant hereafter to deliver religious discourses or sermons in the parish of Sköfde; consequently, as the defendant, though he on the 30th of the same month had been notified of the decision, against which he has acknowledged himself not to have complained, but allowed it to take its legal course, has neglected to obey the prohibition of the Church Council against acting as a teacher; and wherefore the Court, on the strength of the royal statute of December 11, 1868, deems it to be demanded by the law to sentence the defendant for this offence to pay to the realm the fine of 100 crowns." By last accounts Mr. Palmblad was expecting the authorities to come and seize his furniture and put it up for sale by auction for the payment of the fine, as of course he was not voluntarily going to pay the imposition laid by the "Church" in that quarter, upon those who are perverse enough to connect themselves with the "denominations." Nor is this an isolated case. On the 3rd May, 1880, preacher Roth in Thorshälla was fined 100 crowns for illegal preaching outside of his church, and at the same time was forbidden to proclaim his doctrines within the jurisdiction of Thorshälla under a penalty of 200 crowns. It is only necessary to add that the persecuting power in this case is professedly "Protestant." The "Church" clergy in that quarter wont have even "a cordial street acquaintance" with Nonconformists, and we rather think that even Bishop Sweatman, if he tried his hand at preaching in those thrifty northern regions, would find himself treated as if he had been no better than a mere "separatist." And why not?

OUR CONTRIBUTORS.

THE SPHERE OF THE SABBATH SCHOOL.

BY REV. F. R. BEATTIE, BALTIMORE.

In this age of activity in Christian work, when so many agencies are used, it is often not easy to tell the purpose each serves, or see the relation they bear, to each other. Observe, in addition to the Church in its various branches, we have Bible Societies, Evangelical Alliances, Young Men's Christian Associations, and Sabbath schools, all professing to do work for God in the world; and to get proper views of the place and purpose of each is no easy task, whilst to have wrong ideas of these things is to incur serious danger.

To discuss this general question is not within the scope of the present paper, so I shall only emphasize a remark which applies equally to all the agencies above named in their relation to the Church. The remark is this: That the Church stands first, if not alone, as the great agency for teaching and saving men; and Bible Societies, Evangelical Alliances, Young Men's Christian Associations, and Sabbath schools are ever to be subordinated to the Church in the attainment of spiritual ends. These agencies will have usefulness and power only when kept in their proper place, and when seeking to do their own proper work. In proportion as the work which belongs to the Church is done outside of and apart from the Church, will the idea grow that regular Church organization is not at all necessary to attain spiritual ends, and indeed might as well be dispensed with altogether; an idea, I need scarcely say, as dangerous and disintegrating to the Church as Socialism or Communism is to the State. Yes, the Church stands first; to her the great trust is committed; to her the sure promises are given; and she, on her part, should realize her high purpose, and seek ever to be faithful to her charge, and above all careful, lest the need for other agencies be not a rebuke of her unfaithfulness.

Of these agencies we have at present to deal with the Sabbath school, and what I wish specially to treat of is *the Sabbath school in a regularly organized congregation*, and my aim is to define its sphere.

In taking this aspect of the subject, I do not forget that it may often be quite proper, sometimes even necessary, in certain circumstances to have Sabbath schools organized outside a congregation; or it may sometimes be quite expedient for several congregations of the same or different denominations to unite in carrying on mission schools in neglected places, in town or country; but even in such cases the work ought to have as close church connection, and as direct church control as possible in order to efficiency and permanency.

Now let us bring before our minds a regularly organized congregation, with its Sabbath school in good working order, and let us ask what is the proper place or sphere of the school in the church, and what purpose is it to serve?

1. The first general position laid down is this: *The Sabbath school is a necessary and integral part of church work.* Its work is part of the work of the church, and a part of the church's work is that of the Sabbath school.

The great work of the church is to *teach* all within it, irrespective of age, with a view to salvation—to give sinful men a knowledge of the truth as it is in Jesus so that they may be made wise unto salvation. The means by which this is to be effected is the regular and faithful administration of word and ordinance. Then, since there are in the church various classes and different ages to be instructed, received and sanctified, the church must adapt the form and manner of her teaching so as to meet the need and suit the capacity of each and all. The preaching of the Word may be most suitable for grown up people, and the teaching of the Sabbath school will be best for the young; though sometimes there may be too much *preaching*, and too little *teaching* in the sermon, and too much *teaching* and too little *preaching* in the Sabbath school, especially where too much mechanical appliance is used. The great end to be aimed at in all church work is *instruction with a moral purpose in view.* The intellect is to be enlightened so that the conscience may

* The word "church," for the sake of convenience, is used throughout the body of the address as synonymous with "congregation." The Sabbath school of the church is equivalent to "the Sabbath school of a regularly organized congregation."

be touched and the heart moved. If the intellect be enlightened and nothing more done, no moral end will be gained; whilst on the other hand, no touching of the conscience or moving of the heart can be followed by lasting results unless the intellect be also enlightened. Both extremes—*intellectualism* and *emotionalism*—are to be avoided, and the two ought to be blended together by bringing the Word to bear on all the parts of our complex nature. In order to attain highest spiritual ends in the case of both old and young this should never be forgotten.

The Sabbath school, therefore, as a teaching agency is an integral part of church work. The Sabbath school is the church doing her duty by the young within her pale. It is not, as some tell us, the children's church, but it is the church teaching the children. I fear that views prevailing in some quarters, and finding expression in calling the Sabbath school the children's church are dangerous, and cannot fail to lead the young to think the public service of God's house is not for them at all. No! there is but one church for young and old, and the Sabbath school is the agency by which the church seeks to train up the young for God and heaven in a way suitable to their age and capacity. Thus the Sabbath school is not an institution co-ordinate with the church, but it is a department of church work having special relation to the young; and in their case to serve substantially the same ends as the teaching of the public service of God's house serves to grown up people. In both there is instruction and worship; in both knowledge and faith to go hand in hand; and the church embraces and fosters both. And here we may not forget in our Sabbath school work the relation in which all baptized children stand to the church. They are within its pale by birthright, and, by virtue of their covenant relationship, have a claim upon the tenderest care of the church, and a right to all her privileges, unless by their own act they place themselves beyond. The church should, therefore, warmly cherish the Sabbath school as her own nursery, and she should be diligent in promoting its interests in every possible way, that those under her care, and within her pale, may be trained up for God, and made meet for heaven.

2. From this general position we can deduce *the relation which the Sabbath school bears to other things in church organization and work*, and thus further define its sphere.

The church is a regularly organized institution or society. It has its laws and its office-bearers. There is the *pastor*, there is the *session*, and there is the *membership* of the church. What is the relation of the Sabbath school to each? Then, further, there is the *home*. What is the relation of the Sabbath school to it? The Sabbath school standing between the church and the home has close relations to both, and to define these we now proceed.

1. *The relation of the Sabbath school to the pastor.* The children are the lambs of the flock, and the pastor as their shepherd, is to watch carefully over them. He is to lead them out and bring them in, and give them their meat in due season. The good old system of catechizing the young as the pastor visits his people is of great value, not as a substitute for the Sabbath school or parental instruction, but as a help to both. It will be a great incentive to parents, children, and Sabbath school teachers, to perform their respective duties faithfully, and it affords the pastor the best possible means of making the acquaintance of the young people of the church. If catechizing the young be conducted by the pastor in a kindly way, it cannot fail to interest and instruct. Then, too, the pastor ought to be present as often as possible in the Sabbath school, and in every way in his power, he should seek to aid and encourage it in its work. He should try to induce all the young to attend the school, and he ought to endeavour to get to know all that are in the school. If in this way, pastor and children become acquainted, a strong bond will soon be formed between them, and much will be done to give the power to influence the young for good, and thus to answer that pressing question, How is the church to keep hold of her young people till they are brought into full communion? The pastor, too, ought to be qualified to act as superintendent of the school, and if circumstances permit, it may be well for him to do so. I have often thought that students in college ought to receive more instruction than they do in regard to how to organize and conduct the Sabbath school. They are taught how to make sermons, conduct pub-

lic service, and attend to pastoral visitation, and surely they ought also to receive such instruction as fully qualifies them for the work of the Sabbath school. In charges where there are two or three preaching places, as many in rural districts are, it is impossible for the pastor to be as much in the school as desirable, but he should by all his power, try in some way or other to make his power felt in the school, and to seek to remove as much as possible that fear which the children often have of the minister. If children feel like running to hide when the minister comes to the house, the probability is that in church where this is generally the case, in about two generations that church will be no more, simply because the old have passed away, and the young have gone somewhere else, or have been lost to the church altogether. The pastor, therefore, should tenderly watch and carefully feed the lambs of the flock.

2. *The relation of the Sabbath school to the session.* This is evident from the general position already laid down. The session is the governing body of the church; the Sabbath school is a department of church work; and hence the session governs the Sabbath school. It will not often be expedient, seldom, if ever, necessary, for the session to exercise a stern control; but it is always proper for it to exercise a kind oversight and an affectionate control. For the Sabbath school to think that the session has nothing to do with it, or that it is free to do and teach as it pleases, is a great mistake. The session has full control in all spiritual matters, and as little is the Sabbath free from the control of the session, as the membership is free from its discipline. If the pastor be not superintendent, it will always be well for an elder to be in that position, and every elder should be qualified for such duty. The superintendent and teachers should be appointed by the session; or if their nomination be made by the school in any way, it ought always be submitted to the session for approval. Both superintendent and teachers are to be held responsible to the session for the nature of their teaching and the general discharge of duty. It will also be the duty of the session to see that suitable literature is placed in the library, and that the periodicals found in the school are sound in teaching and healthy in tone. Nor should the session neglect to see that all needed and proper appliances for the school are promptly provided. Then the Sabbath school on its part should never forget that the session is over it in the Lord; and the session ought to be very kind and shew great common sense in its oversight, and then the school, like a piece of well formed machinery in its proper place, will do its work quietly and well, and be blessed in doing good, much good, for the young of the church.

3. *The relation of the Sabbath school to the membership of the church.* Here we need say but little. The Sabbath school being a department of church work and the nursery of the church, should evoke in the entire membership the deepest interest. The members of a church are not to think that the Sabbath school has no claim upon their sympathy and support. It has upon both. Every member ought to be ready to inquire how the Sabbath school is getting on, and to be able to rejoice in its prosperity. And, further, the members of a church ought to be as ready to support the Sabbath school as any other part of the church work, for little proof is needed to shew that the teaching of the Sabbath school has the same claim upon the contributions of the church as the teaching of the public service. Both have the same aim, but in relation to different classes. We believe in free public schools. Shall we not be ready to give our children free Sabbath schools, where they may be trained to holiness and prepared for heaven. And since the Bible, most unfortunately I think, is almost entirely excluded from our public schools, there is the greater need that the Sabbath school should be thoroughly equipped and liberally supported by the church. It is a shame if the Sabbath school has to exercise great ingenuity, practise all sorts of arts, or go abegging, in order to get what little money is needed to meet the expenses of the school. Most congregations, I fear, fail in this very particular. Oh! that these words would reach the careless and the stingy, and produce a new order of things.

4. *The relation of the Sabbath school to the home.* In the homes of a church there should always be three influences at work for good, viz.: Parental instruction, pastoral oversight, and Sabbath school training. Neither of these can take the place of the others, nor

can any one of them be dispensed with in training the young. Of pastoral oversight we have already spoken, and need only here add that the pastor cannot delegate all his duty to the young to the home or the Sabbath school, though he may receive valuable aid from both. And so of the relation between the Sabbath school and the home. Parents cannot, and dare not, hand over their duty towards their children either to the Sabbath school or the pastor; for they, in the very nature of the case, will be called to answer by God for the discharge of their duty in this connection. The Sabbath school may do much to help parents in the discharge of their duty, but it never can take the place of the home. There is danger that the prominence, not unjustly, given to the Sabbath school work, leads careless or lazy parents to neglect the religious instruction of their children in the home, and causes them to say, "Oh! I'll send my children to the Sabbath school and so be saved the trouble of teaching them myself." If either the home or the Sabbath school is to be dispensed with, rather let the Sabbath school go than dispense with home training, and the fathers or mothers who cannot train up their children properly, that is, religiously, are not fit to have children under their care. Home and Sabbath school are to stand side by side in the blessed work of training up children in the nurture and admonition of the Lord.

But I must close, leaving the discussion of this important subject with the Conference for better treatment. I have sought to define the sphere of the Sabbath school, and point out its true place in the work of the church. The general position has been laid down that the Sabbath school is a necessary and integral part of the work of the church, and from this general position the relation of the Sabbath school to the pastor, session, membership, and home has been deduced and its place thus clearly indicated.

In concluding, let me ask you not to forget the grand purpose which the Sabbath school is to serve in the sphere we have indicated. *It is to be the means of bringing the lambs into the fold of the good Shepherd.* The salvation of the young is the true purpose, and should ever be the aim of the Sabbath school. Nothing less, and nothing lower, is to be thought sufficient. The children do not attend Sabbath school to be amused, but instructed; the superintendent and teachers are not there to tickle the ears, or please the fancy of the children merely, but they are there to seek to bring them to the Saviour. The Sabbath school is not a high school where so much work is to be done in a given time, and according to definite rules and fixed time tables; but it is the school of Christ, where guided by their teachers and setting at the feet of Jesus, the young are to learn the story of redeeming love.

To this task let all engaged in Sabbath school work address themselves more heartily than ever; and may the children in all our schools be brought to know ever more and more of that glorious Gospel which makes us free and saves our souls.

INDIAN MISSIONS.

MY DEAR MRS. HARVIE,—I mentioned to you in a former letter that I had opened a girl's school in the bazaar, and I think that you will be interested in knowing that it still continues to flourish, and I suppose were it not for the many feasts and fasts imposed by Krishna upon his followers, we would have a very fair average attendance. As it is, various festivals follow in succession from the beginning of September until the end of the year, and very materially interfere with all our work. For instance, last week and the previous one were devoted to special rites in the service of Gunpatti. Every family, rich or poor, must have an image of the god in their houses, and it is kept there on an average for eight or nine days. The crowning ceremony is throwing the idol into the river. Gunpatti is carried in procession with crowds of people and native music to the nearest "nuddy," and thrown into the stream for the purpose, perhaps, as one sharp youngster observed, of cooling him.

The Hindoos say that the "shastra" enjoins on its followers the worship of earth in the following forms three times a year: First, a snake is made of clay (that is on the first day) and worshipped; on the second, an image of the infant Krishna, and on the third, Ganesh or Gunpatti is honoured. This last day is observed with greater pomp and ceremony than any of the others. The image (Gunpatti) has four hands

and an elephant's head. The mouse being his favourite vehicle is sometimes placed, richly saddled and bridled, beside the god. Gunpatti is either made in the house or purchased from an artist and gilt with the finest gold, also beautifully painted with different colours. It is made as elegant as possible, I suppose that thousands of rupees are spent in decorating a senseless image—a bit of clay fashioned with men's hands. The feast is kept in honour of his birth. I do not think you would be much interested were I to tell you all the foolish ceremonies which are gone through (ending by throwing the god into the river), so I forbear, but there is a funny legend in connection with Gunpatti which you must hear.

It is said that one day while riding on his favourite mouse Gunpatti had a fall at which the moon laughed. Enraged at such an insult the god of prudence cursed the moon, but afterwards amended the matter by restricting any one from looking at the offending orb on his birthday, consequently no Hindoo will dare to do so for fear of calamity during the year, and if by any chance they do so, they try to provoke their neighbour to revile them, thinking that in the abuse given will be comprehended punishment enough to avert any other calamity.

Poor benighted India! When "shall the darkness arise and the light shine in?" The ignorance is fearful. The other day a child did not come to school, and when I sent for her was told that for some childish misdemeanour her mother hath burnt her feet so that she could not walk. I think, however, that such instances of foolish cruelty are not common.

This brings me back to my school again. I wish I could photograph my little scholars for your benefit, but sometime I may, perhaps, send you a picture of them which will aid my pen-and-ink portrait. They are not Mohammedans, although in the beginning my school consisted largely of that class. Its character has quite changed, that is, I have now not any but Hindoos, and bright little women some of them are. There are thirty-three altogether on the roll, but owing to the reason previously given, the average is very variable; never less than ten, from that to fifteen, usually come. Except one or two recent arrivals, they are all reading in the Hindi First Book, and one large girl who had been to school before can read tolerably in the second reader. We have an upstairs room with plenty of light, and what fresh air the bazaar affords, which you may guess is not very much. As I have given you to understand before, a well-trained "Normalite," if suddenly to descend in our midst, would shriek at the order, or rather want of order, which prevails, but my little Hindoos learn notwithstanding, and you would laugh heartily to see them try to sew by putting the thimbles on their thumbs, instead of their second fingers. They break plenty of needles, and sometimes the threading is a very trying operation to a beginner. Some of them hem very nicely, and they like as well as European children to be praised for good work. We have slates and pencils, by which they begin to form letters, and they think these a great treat. In order to add, if possible, to the attractions of the school-room, I have brought down several pots of geraniums, as we have a verandah. Each girl's name is written on the pot so that she can water it herself. I did it as an experiment to draw them to school, and they are delighted so far, even to pick off the dead leaves being quite a privilege. Last, but not least, they are given simple Scripture lessons every day at the close, and with the quickness of childhood they already know some leading truths and can answer readily. My precious little scholars! for already I am much attached to them, I hope they may some day become useful women, and lights in the dull, dark homes of their birth.

My zenana work goes on as usual with not much fluctuation as to numbers, only that within the last month I have begun to visit the gaol on Sabbath afternoons. There were ten women when I went first, there are only nine now. Of course they are very, very low, but they listen eagerly and with as much simplicity as children hearing "Bible stories" for the first time. Last Sabbath afternoon they had gathered at the window to watch for my coming and be ready to make "salaam."

By-the-bye, a woman whom we have lately begun to teach in New Indore, sent us a dinner all the way from the city—a native dinner of course, but prepared in the best of style, all sorts of cakes and native dainties, which I dare not touch, not caring to court

indigestion, but I considered it a great favour, as it was meant to be.

Least I should weary you with further details, I shall now draw my letter to a close, hoping that your efforts as a society may be very much blessed in the future, as they have been in the past.

Indore, Sept. 21, 1880.

M. MCGREGOR.

REV. G. M. MILLIGAN AND TOTAL ABSTINENCE.

MR. EDITOR,—In the "Globe" of the 13th inst. is the report of a sermon preached by Mr. Milligan in his own pulpit on the subject of Temperance. On account of one sentence in that discourse, so full of well-put truth, we ask a short space in your valuable paper. It is the following: "That total abstinence from alcoholic liquors was taught in the Scriptures was denied." Is it a fact after all that the Word of life does not teach men to shun entirely the cup that both stings and bites? On that point I beg to take exception to my old friend and class-mate. Mr. Milligan admits that the regular use of alcoholic liquors is hurtful to the nerves and brain. He must mean the moderate use of such beverages; because it would be too commonplace an utterance to admit that drunkenness impairs the nerve and brain. Does the Word of God sanction the use of that which kindles a fire in the nerves and weakens man's power of thought? The Bible is the friend of man in every aspect of his life. It frowns upon any custom or practice that injures him, however infinitesimally. Who would admit in the presence of an infidel or an intelligent heathen, that the Bible is not against a practice that diminishes human happiness or that shears man of his locks?

The preacher admits that most of the crimes of the land are in some way or other traceable to the use of the intoxicating cup. Does the Word not stand opposed to men drinking at a given fountain, when the known tendency of its waters is to lessen their prudence and fit them for wrong-doing? "It slaughters our youth," says Mr. Milligan in his eloquent sermon. The statistics in Ottawa shew to what extent liquor either causes or hastens the death of 7,000 persons annually in our land. The terrible evils of the thing are admitted on all hands. We do well to try to get at the bottom of this matter and find out what attitude the Bible takes in regard to moderate drinking. For one I believe that its teaching is "taste not, handle not the accursed thing." With the use of liquor eighteen centuries ago we are not concerned. The state of things then was very different from what they are now. The use of alcohol as a beverage is a terrible evil. The spirit of the Word of God is against it and will destroy it. The Bible stood opposed to slavery in the same way. Some men thought the Bible was the friend of the evil system. They made quotations from it in support of their position. "Buy from the surrounding nations." But they are finding out that the Bible holds that all men are of one blood, and have a right to equality in the battle of life. So men now may think that the Bible is not against the moderate use of liquor. They will find their mistake, and the sooner the better. The Bible does denounce woe to him that putteth the bottle to his neighbour's lip. It has a word for the Christian who uses liquor, and follows a practice that paves the way to crime and death. This is what it says, "Now walkest thou not charitably." The charge is strong and clear. Bring love for these youths that are being slaughtered up high enough, and the man will drop the beverage for fear of misleading them. The fourteenth chapter of Romans, as well as many parts of Scripture, is in antagonism with the drinking habits of the day. In time it will crush them out.

JOHN B. EDMONDSON.

Almonte, Dec. 1880.

IS IMMERSION THE SCRIPTURAL MODE OF BAPTISM.

MR. EDITOR,—The extract you gave in a recent number of THE PRESBYTERIAN of a speech or paper read before the Regular Baptist Association by one Mr. McGregor, reminds me of an obituary notice I read in the "Canada Baptist" some ten or twelve years ago and signed by a Mr. McGregor, as I suppose, the same man. The subject was a woman who lived in the Township of Montagu near Smith's Falls, who became a convert to Baptist views and was anxious to follow the example of Christ as she believed, but was so sorely afflicted with rheumatism that she could not

be immersed. The woman died without being buried with *Christ* by baptism according to the interpretation of the passage by Baptists. Now here was a person of a sound mind who professed faith in Christ but whose bodily infirmities debarred her from being immersed. This, to my mind, is sufficient to refute all the arguments ever used by Baptists in favour of immersion. It was the custom some time ago to cut a hole in the ice in order to immerse converts, and I well remember, some thirty odd years ago, a young woman who was immersed in this manner and contracted a disease from which she never recovered. She confessed to a minister who attended her on her deathbed that the immersion was the cause of her death. D. K.

OBITUARY.

In the death of Elizabeth Lang, widow of the late John Jack, Chateaugay Basin, the Presbyterian Church has lost a true friend. She was a native of Greenock, Scotland. Her father was an elder of the Presbyterian Church, and she was a true child of the covenant, a Christian of that good old Scottish type that is passing away.

With her husband she came to Canada in the year 1833 and settled at Chateaugay Basin. Her influence and no small amount of time and toil were given to advance the interests of the church here struggling for an existence. Her home was known as "the ministers' home." Many who are in the ministry to-day will think of it as such, and will recall how her happy child-like disposition, combined with her energy and sound judgment, threw a charm over her life, which attracted all to her. Little children loved and matured people revered her. Her faith was manifested not so much in her words as in her sympathetic, untiring work for the intelligence, welfare, and happiness of all. The new church, now nearly completed, was dear to her. We hoped that she would witness its opening; but God willed otherwise.

After six weeks of gradually failing strength, during which judgment, memory, sight and hearing continued unimpaired, the long continued loving and loved one, on the morning of the 27th day of December, 1880, left for her home in the eternity above. Her age being eighty-six years and ten months, we can truly say, "She came to her grave in a full age, like as a shock of corn cometh in his season." She is mourned by the community as one of the venerable pioneers to whom we are indebted for many of the present blessings of social and church life. She has left a large number of children, grandchildren, and great-grandchildren, who mourn her departure as a void made in the fire-side circle that can never be filled; but who mourn with bright memories of her past, and bright thoughts of her present and future. "The memory of the just is blessed." T. B.

THE Rev. Dr. John MacIntosh, of Belfast, Ireland, has declined the call recently presented to him from Chicago to succeed Dr. John Gibson. He has, however, accepted the one he received about the same time from Philadelphia. In doing so it seems that Dr. MacIntosh is only going home, as we learn from an exchange that he is a native of the Quaker City.

THE "Fochow Herald" states that another assault upon missionaries has taken place in China. This time (it says) it is not the Fohkien province, the place of the assault being Canton. The threatened outbreak at that place a few days ago, although not of serious import at the time, has not been without its evil results, as the following extract from a letter dated September 24th will shew: "The trouble of the Roman Catholic Cathedral had hardly subsided when a most daring and unprovoked assault was committed by the Chinese upon the Rev. Messrs. Selby and Morris, of the Wesleyan mission. It seems that these gentlemen intended to visit a place called She-kok, about sixty-five miles from Canton, after which they were to proceed further inland, for religious purposes. These two gentlemen arrived on September 24th, and upon passing a large crowd of people enjoying a 'sing song' loud murmurs were heard, denouncing the foreigners who created the disturbance at Canton, and both parties were at once assailed with threats of being drowned, and afterwards with stones and other missiles, Mr. Selby receiving a very bad cut on his wrist, both gentlemen barely escaping with their lives; in fact, they only did so by retreating towards the river and getting on board a boat, thus escaping further violence from the angry crowd."

PASTOR AND PEOPLE.

I PRAY THEE HAVE ME EXCUSED.

The following are some of the reasons of the intelligent and moral classes for non-attendance upon church: The first case was a young man of twenty-eight, an accountant on a moderate salary. "And so you want to know why I don't go to church? Well, I appreciate your desire for exact information, but I don't know as we have ever drawn up and declared our reasons, have we, wife?" appealing to a little lady who was an interested listener. "The fact is," he continued, "we can't afford it; that is, we can't afford to hire seats where we want to go, and we have natural antipathies to dead-beating it. If it was absolutely indispensable to our souls' welfare for us to go to church somewhere, of course we could find a place. But we don't so regard it, and the places that are open to us under conditions where we would feel comfortable are the ones where we haven't the slightest desire to go." "There are seat rentals within your means, of course?" "Yes—and if one church, and one preacher, and one service, were as good as another, it would be all right. But they ain't. And nobody can make me believe that it is my duty to go and hear a man who murders the Queen's English, or reads a dull essay, or flaunts in my face doctrines that are abhorrent to me. I won't do it, that's all. I was brought up in an orthodox way, and don't dissent from the main facts of religion, as I understand it. I would like to go to church, for the habit of the thing, and for the good it does me, under proper conditions. There are the free seats and the free churches, of course. But how does a fellow feel in them who is in the habit of paying his way? It's a Potter's field for the living—that's about the size of it."

A widow lady gave the same reason that was given to a Chicago pastor by one of the financial pillars of his church for wanting him to leave. He was "tired of what you call the Gospel!" The lady remarked: "I don't go to church because I had too much of it in my youth. It was church morning, afternoon, and evening, and prayer meetings besides, for ever and ever—amen! I came to dread and then to hate it, and the first use I made of my freedom—my marriage, you understand, or you will understand if you get the right kind of a wife—was to stop going to church, except now and then to hear the music. Besides, I like new things, and it is the same old story from the pulpit."

The next was a music teacher: "I don't go to church regularly," she said, "because I can't dress well enough to feel comfortable where I want to go, if I go at all. If it were in the line of duty, or something that I felt to be essential, I would go in calico, if need were. But church-going is now largely either a fashion or a habit. I can't afford to be fashionable, though I don't deny that I should like to be. If I were able, and had been bred to it, I have no doubt I should don my camel's hair, my laces, my love of a hat, and my most modest diamonds, and sail into my reserved seat quite as a matter of course, without thinking at all of making the plain little thing in the back pew, in her poor best dress, feel as though she were sitting on pins and needles. I don't blame the fine dames at all. It is all natural to them. Only I do my penance in a less conspicuous manner."

A shop girl was asked. She replied: "My employer goes. He is one of the pillars of the church." "Well?" "That's reason enough why I shouldn't go. I know how he treats his help. We girls are barely able to keep soul and body together—and neither of them in good condition!—under the pitiful wages we can earn. Would you think Christianity did much for you, sir, if you were a poor girl, compelled to work for four dollars a week, and expected to dress and appear respectably, while your employer lived in a palace, and paid liberally to support a church, in which his operatives, who are popularly supposed to have souls, would be and feel as much out of place as in his house?" "But many employers do treat their help generously." "Yes; but they are quite as often world's people as so-called Christians; and then we girls are so shut in that we must look only at what is nearest to us."

The next was an employing blacksmith, an honest, fair-dealing man. "You do not habitually attend church, sir. May I ask why?" "Certainly. The church to me is a sapless trunk of a still standing tree. For me it has no fruit. And yet I go to church occa-

sionally. I go when any man of note is to be heard. I go to hear if he has any new ideas—if he has any convincing proofs to give me of an immortality which I hope for, and a hereafter which must accompany it. I tell you, I have hungered and thirsted for information on those things, but have never found any one to satisfy me—ministers least of all." "How long did you regularly attend church, and what denomination?" "I attended Sunday school and the Lutheran Church until I was about fifteen years of age. Up to the time I left the Church I had no religious convictions. There was nothing in the preaching that was attractive to me. It seemed wrong and cruel to my conceptions of justice and mercy and truth. It repelled me from the time I began to think, and the more I have thought of the doctrines preached, the more repellent they are to me."—*Examiner.*

SERAPHIC FERVOUR.

I venture to ask that we shall interrogate ourselves to-day whether there be not a miserable self-consciousness in the pulpits and Sunday schools of all the churches, whereby preachers and teachers seem afraid to let loose the vitality that is in them. I must avouch that, in my judgment, refinement (so-called), and culture, and scholarliness, are sorry substitutes for such heart-warm, passionate (because compassionate), utterances as the multitudes heard from Richard Baxter. I can make allowances for dread of what is termed vulgarity, and enthusiasm, and fanaticism. I can, in a sort, sympathize with that fastidious reserve that dares not "lift up the voice," or startle the occupants of cushioned pews. I know it is a terrible thing to some—admittedly gentlemanly and scholarly, and really men of God—for I do not for a moment question the equal genuineness of their Christianhood—to have their pulpit bands awry, or their pulpit gowns tossed (I limit myself, as a Presbyterian, to Presbyterian pulpit gear)—something shocking to find forehead, or cheek, or lips perspiring. But as mainly addressing ministers of the Gospel, and students, and young men, I feel constrained to pronounce all that a profound mistake. Essays are not sermons, ethical or philosophical disquisitions are not messages; symphonious elocution is not preaching, but saying. The secret of Richard Baxter's prodigious vitality was his seraphic fervour. We urgently need more of it; more and still more. Without fervour there is no vitality; without vitality, no power. Above all, without fervour there is no sympathy, no electric laying hold of the people, no sending home of "Thus saith the Lord." I do not see how a preacher or teacher can hope to fire his hearers if he be not himself fired. I do not believe that it is possible, humanly speaking, to make men realize the momentousness of the truths declared unless these truths rouse and agitate the speaker himself, ay, though men should call it "frenzy."

It is far from my wish to lessen the amount of pains taken to inform, and cultivate, and dignify candidates for the ministry and other service, but I am increasingly convinced that if God's kingdom is to come by the preaching of the Word, the Gospel of salvation, the preachers must stand prepared, not only to be earnest, but to shew it; not only to declare the *whole* counsel of God, but by manner, and bearing, and tone, manifest that it is their own all in all; and that they believe that everlasting issues, for weal or doom, are suspended on acceptance or rejection. I summon all of us to work, not in frost but in fire; not only every sermon, but every phrase, shaped in the glow of a divine heat. It was because Richard Baxter was the most earnest man in England of his century that he wrought such work for God, and informed, with his own prodigious vitality, generations of men. I covet for to-day his seraphic fervour. I want to stir all whom I can reach, to put *heart* into their preaching and teaching, as well as brains.—*From Representative Nonconformist, by Dr. Grosart.*

A POPULAR MINISTRY.

A ministry that pleases everybody, especially in the Presbyterian Church, may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true deity, the atonement on the cross, the personality and work of the Holy Ghost, the need by every man—the most amiable and cultivated—of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitent concurrent with natural immortality, the obligation of the Sabbath; and all this with a

worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No—this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris. "Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, and tenderly. "But what if the people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in the pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble, are called." "But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved, and you are a teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad, you will be verily guilty in so doing. But if yours is the right spirit, then your ministry will be like Christ's, which irritated and drove off not a few, especially of the ritualists and intellectual kind. "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind."—*Dr. John Hall.*

HOW A CHURCH WAS FILLED ON SUNDAY EVENING.

The evening service on Sunday in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

The council talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves willingly from the evening service, and that they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began by going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert or party at night, it could not do them any harm to be at church after sunset. They decided that they would all go regularly, and take each a young woman with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers seeing the direction of the crowd, followed. It became the most popular church in the city.—*Philadelphia Presbyterian.*

DUTY AND PRIVILEGE.

People seem to have very mixed ideas of duty and privilege. In the first place, they seem to think there are more duties than privileges; in the second place, that it is harder to discharge the former than to enjoy the latter; and in the third place, that these are quite opposite, if not contrary, things. Each of these propositions is false. There are a hundred things to enjoy where there is one to do. It is difficult to enjoy our privileges, because they are not always perceived to be privileges, and most of us have accustomed ourselves to pull in the harness of duty. We have contracted the habit of making ourselves do what we ought to do. We feel as if there was something glorious in that. We praise ourselves and others, and expect ourselves to be praised, for doing duty. We are all the while magnifying duty. And that is right. But we do not accustom ourselves to enjoy our privileges, and that is wrong. We do not blame a man if he permit a proper enjoyment. We do not blame him if he omit a manifest duty.

More than all that, so far from being antagonistic, we cannot long study either one or the other without coming to perceive that there is no duty incumbent on man which it is really not a privilege to discharge, and there is no enjoyment possible to man which it is not his duty in some sense to possess.

We forget that all existence is the gift of our heavenly Father. If we could only always remember

that, how it would change the colour of our entire life; we should cease to drag ourselves to the discharge of duty. We should cease to regard life as a hardship because it has its duties.

TO THE SUFFERING ONES.

To live, and not to die;
Only to wait and wait;
To watch the passing of other feet
Within the heavenly gate;
To see the kindling light
On many a long-loved face,
As one after one the Master calls,
Up to the higher place.

To feel the loosened clasp,
To catch the parting smile,
To hear the whisper from dying lips,
"Only a little while."
Only—and yet we weep;
God hides them from our love;
It sometimes seems so hard to rejoice
That they are there—above.

To live, and not to die;
To suffer, not to reign;
Out in the dreary dark with the night,
To wrestle hard with pain;
They with the crown of peace
Fair on each calmed brow,
We with the sharpness of thorn and cross
To fight on still below.

Silence, O restless heart,
In quietness be strong,
Well knoweth the Lord who watcheth thee,
The pain of suffering long.
He knoweth—yet His love
Is stronger than the tears—
Shall He let thee miss thy full reward,
For all thy coward fears?

Many a boat would sail
Into the shining west,
Into the haven where she would be,
The land of quiet rest;
But o'er the darkening sea,
Through mist, and cold, and fear,
Cometh sweet a voice that biddeth peace:
"Patience—thy Lord is near."
—*The Christian.*

THE INDIAN SUMMER OF LIFE.

In the life of the good man there is an Indian Summer more beautiful than that of the seasons; richer, sunnier, and more sublime than the most glorious Indian Summer the world ever knew—it is the Indian Summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sere and yellow leaf; when the mind of the good man, still vigorous, relaxes its labours, and the memories of a well-spent life gush forth from their secret fountains, enriching, rejoicing and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warmth, and the soul, assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars far beyond the winter of hoary age, and dwells peacefully and happily upon the bright spring and summer which await within the gates of Paradise evermore.—*Presbyterian Banner.*

A HINT TO YOUNG HUSBANDS.

Love and appreciation are to a woman what dew and sunshine are to a flower. They refresh and brighten her whole life. They make her strong-hearted and keen-sighted in everything affecting the welfare of her home. They enable her to cheer her husband, when the cares of life press heavily upon him, and to be a very providence to her children. To know that her husband loves her, and is proud of her; that even her faults are looked upon with tenderness; that her face, to one at least, is the fairest face in the world; that the heart which is to her the greatest and noblest, holds her sacred in its utmost recesses above all other women, gives strength and courage and sweetness and vivacity which all the wealth of the world could not bestow. Let a woman's life be pervaded with such an influence, and her heart will blossom, and sweeten, and brighten in perpetual youth.

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold.—*Augustine.*

IN order that thou mayest be a channel of living water thou must first learn to be a reservoir; do not try to pour it out (in sermons) before thou thyself art well filled.—*Bishop Wordsworth's Maxims.*

WORDS OF THE WISE.

THERE are many who talk on from ignorance rather than from knowledge.—*Hazlitt.*

DON'T despise the small talents; they are needed as well as the great ones. A candle is sometimes as useful as the sun.

THE book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—*Dr. McCosh.*

GOOD breeding is the art of showing men by external signs the internal regard which we have for them. It arises from good sense, improved by conversing with good company.

THERE are three things which the true Christian desires with respect to sin, Justification, that it may not condemn; Sanctification, that it may not reign; and Glorification, that it may not be.—*Cecil.*

JEREMY TAYLOR says: "If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind."

I SAY to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above.—*Trench.*

BLESSED is the calamity which makes us humble; though so repugnant thereto is our nature, in our present state, that after a while it is to be feared a second and sharper calamity would be wanted to cure us of our pride in having become so humble.

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.

A PARISHIONER once sought advice of Dr. Alexander. He was under a cloud, and could find no comfort in the discharge of religious duty. The doctor said to him, "Do you pray?" "Yes; I spend whole nights in prayer." "How do you pray?" "I pray," he replied, "that the Lord will lift the light of His countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify His name, and to convert sinners to Himself." The prescription met the case.

THE world has always been divided into two classes—those who have saved, and those who have spent—the thrifty and the extravagant. The building of all the houses, the mills, the bridges, and the ships, and the accomplishment of all other great works which have rendered man civilized and happy, have been done by the savers, the thrifty and those who have wasted their resources have always been their slaves. It has been the law of nature, and of Providence, that this should be so.—*Cobden.*

MEN think by talking of many things to be refreshed, and yet, when they have done, find that it is nothing, and that they had much better have been alone or have said nothing. Our thoughts and speeches in most things run to waste: yea as water spilt on the ground is both lost, cannot be gathered up again, and is polluted, mingled with dust. But no word spoken to God is lost: He receives it, and returns it into our bosom with advantage. A soul that delights to speak to Him will find that He also delights to speak to it. And this communication certainly is the sweetest and happiest choice: to speak little with men, and much to God.—*Leighton.*

WHEN the Italians paved some of those paths by which we climb to their villages, they must have carefully turned each stone with its most awkward side uppermost, for they have produced the roughest of rough roads. One is apt to think that we might have done better; certainly we could not have done worse. In every-day life we meet with individuals who appear to turn the worst side uppermost in reference to everything; they magnify difficulties, they discover imperfections, they create irritations, and in general they make the most of everything. If an ill word can be said, they say it; if a fault can be found, they spy it out. Good souls what are you at? Is there not enough of care and sorrow in the world already? Better far would it be if half your ingenuity were expended in smoothing the road, instead of all of it being wasted in making the way of life more stony than it need be.—*Spurgeon.*

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OFFICE—NO. 6 JORDAN ST., TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 21, 1881.

SOME Presbytery notices and communications crowded out.

PRESBYTERIAL CONFERENCES.

WE promised last week to have one or more of the papers read at the Conference on the State of Religion recently held by the Toronto Presbytery published in this week's issue. This has not been found to be practicable. We shall, however, be able to redeem our promise next week. The only matter for regret in connection with the Conference in question was that the audiences were comparatively so small, the greater the necessity, therefore, for affording an opportunity to many, of reading, at least some of the papers prepared on that occasion.

We notice that other Presbyteries have either already held similar conferences or are about to hold them with, we trust, very blessed results. What is chiefly to be desired and prayed for is not mere passing spasms of religious excitement, but a general and permanent quickening of religious thought and feeling and life throughout the whole community. The natural and logical course is never to be lost sight of—right thinking, right feeling, right acting. Some tell us that if the acting is right, the feeling and thinking are matters of very small moment. Surely such people don't consider what they are saying. "As a man thinketh in his heart so is he." It may not be as he professes to think, but it will be as he actually does; and to expect the right or the earnest acting without the antecedent right and earnest feeling and thinking would be as rational as to look for fruit on trees which had no roots, or to begin at the garrets and build downward. There are, no doubt, discouraging features in the religious life of all the churches at the present day, but those of an opposite description are also never to be lost sight of, for they are neither few nor insignificant, and the indications are all in the direction of their becoming, in the not distant future, still more marked and still more encouraging.

CHRISTIAN FORBEARANCE AND INSTRUMENTAL MUSIC.

OUR readers will be glad to see from the report of the proceedings of the Toronto Presbytery at its last meeting, that there is a fair prospect of the lamentable difficulties which have for some time prevailed in Cooke's Church in this city, being satisfactorily removed. We have no desire to enter into all the outs and ins of those difficulties. It is very evident that there have been faults on both sides, and it is equally evident that these have sometimes been made in the public prints to wear a harsher and more offensive aspect than the actual facts would justify. If there is anything in the services of the Church in reference to which it might fairly be expected that great tenderness and mutual forbearance would be exercised towards each other by the members of a congregation, one would conclude that it would be just about this very matter which has caused all the trouble in Cooke's Church, and has also given rise to heart-burnings in other congregations. The supreme Court of our Church has given its sanction to the use of instrumental music in the public praise service when there is a reasonable amount of unanimity on the subject among the members of the congregation, and every intelligent Presbyterian knows right well how this desiderated harmony is to be ascertained. It surely is not sufficient, however, that there be a bare majority in favour of such a change, nor is it at all likely, if the prevailing tone of piety be anything like what it ought to be, that in such a matter even a very large majority will seek to do violence to the conscientious convictions of a recalcitrant minority. Might not the very existence of such a minority be

often an indication that the time for making even what might be thought by most a very desirable change had not yet come? While on the other hand might not the tender brotherly forbearance of a majority be expected to have a softening, persuasive influence upon the minds of those whose conviction of what was right and proper had been deferred to even when it was neither approved of nor acquiesced in? Harsh words and bitter animosities among members of the body of Christ are never but unedifying and injurious, and they can never be great indications of the prevalence of a spirit which would give practical effect to the direction, "By love serve one another."

The wide publicity which has been given to the disagreements in Cooke's Church has been a matter for sorrowful regret to very many of God's people throughout the country as well as in Toronto itself. These will all unfeignedly rejoice at the favourable turn matters have taken, as they confidently anticipate that the finding of the Presbytery, with the arrangement for the disposal of the whole matter, will issue in harmony and cordial brotherly feeling being fully re-established all round.

TORONTO CHURCH EXTENSION ASSOCIATION.

THE annual meeting of this Association takes place next month, and those who have all along shewn a deep interest in its operations are naturally very anxious to have its membership largely increased before that time. The Association has never been supported to the extent, and with the liberality, which it deserves. It has done good work, however, with the means placed at its disposal; has managed matters wisely and economically; and will yet do better than ever for the promotion of the Gospel in this city if Presbyterians generally rally round it as they ought.

The fee for membership is only a dollar yearly, and surely there ought to be in Toronto at least a thousand both able and willing to give each that sum and more for the objects contemplated by this Association. A thorough canvass of the city will be made immediately. Let no one refuse the dollar, and let no one who can give more rest satisfied with contributing that sum.

While a good many have wrought well and heartily in this enterprise, we are sure none will regard it as invidious that we mention specially the name of Mr. J. L. Blaikie. Mr. Blaikie has been untiring in the work in spite of many hindrances and a good deal of disappointing lukewarmness on the part of too many on whose cooperation he had a right to calculate. If any are conscious of having been somewhat remiss in the past, they can make up for it all by now coming forward promptly with their subscriptions and their cordial cooperation in the Association's work.

MISSIONARY MEETINGS

WE again remind our Toronto readers of the missionary meetings advertised in another column. It will be seen that Dr. Mackay lectures to-night at eight o'clock in Cooke's Church, on the "Idolatry of China," and all who have heard him on that subject testify that they never listened to anything more interesting, eloquent, and instructive. We have no doubt that Cooke's Church will, on the occasion, be crowded as it has seldom or ever been before, and that the amount of the collection will be one among other proofs of the success of the lecturer and the earnestness and interest of the audience.

The services to be conducted by the Dr. on Sabbath are three. He preaches (D.V.) in St. Andrew's Church, King street, at eleven o'clock a.m.; addresses a mass meeting of the different Presbyterian Sabbath schools, in Knox Church, at three o'clock p.m.; and again preaches in St. James' Square Church at seven in the evening. To prevent disappointment, it may be as well to state that at the children's meeting in Knox Church the general public will not be admitted. It is expected that if the day be at all favourable there will be as many from the different schools as will completely fill the church, and it would never do to have any of the little folks excluded from want of room. Of course the various teachers will be present with their different classes, and members of all the adult Bible classes who come in a body will also be welcome, and will, as far as possible, be accommodated; but others had better rest satisfied with either or both of the other meetings. It is scarcely neces-

sary, we trust, to add, that at such services there are no reserved seats. The only course for pew-holders, if they wish to occupy their usual places, is to be early at church.

Another meeting is to be held in Charles Street Presbyterian Church, on Monday, at eight o'clock p.m.

We shall be both surprised and disappointed if these meetings be not among the largest and most interesting ever held in Toronto in connection with the Presbyterian Church. Dr. Mackay was sent out to do a certain work in a certain locality. He has come back to tell those who sent him what God has done by his hands, and it will be very strange indeed if there be not great joy awakened by the report he has to present. It may be all very well and all very natural for those who have themselves never tasted of the heavenly gift, and have never felt the blessedness of the forgiven, to treat with comparative indifference all such good news from a far country. It must surely, however, be very different with all who know the grace of God in truth, and who are themselves rejoicing in Christ Jesus as their only Saviour and their all-sufficient portion. Even such a comparatively cold-blooded man as Dr. William Paley could say with the strongest emphasis that the wildest enthusiasm was both more natural and more defensible than cold dead indifference on the part of any who professed to believe what the Word of God makes known. Saints and sinners alike feel the reasonableness of this. It is not the over-eager and interested excitement or self-sacrifice of professing Christians which casts the greatest stumbling blocks in the way of the young, the inquiring and the sceptical. Not these—but the passionless indifference, the niggard hand, and the ungodly life of too many who have said and are saying that they have been bought with the precious blood of Christ, and that they feel constrained to glorify God in their bodies and spirits, which are His.

We have read somewhere that the late Dr. Philip, of South Africa, was eventually led to consecrate all that he was and had to the service of Christ among the heathen from what was said to him one Sabbath evening after he had preached a full, free Gospel from his own pulpit in his own country. It is said that after service a man, notoriously sceptical, came into the vestry, and, with strong emotion, asked, "Is all that true that you have been telling us to-night?" "All true," was the reply. "Then," continued the man, "you and I will need to be converted." "Speak for yourself, friend," said Mr. Philip, "I hope I have been converted already." "No you haven't. You no more believe those things than I do. Why, sir, if I believed all that you have been saying, I could not think of anything else; I could not speak of anything else. Why, sir, they would haunt me in my dreams; I would go to the ends of the earth to speak about them." Yes, we repeat it is not the intense eager, consuming earnestness that is, after all, the marvel, though it is often so regarded. It is the placid indifference, or something worse on the part of many who call themselves followers of Christ, which, in the circumstances, is the strangest and most inexplicable of all mental and spiritual phenomena, and is most calculated to make onlookers conclude that there must be nothing in that Gospel after all.

WE are tempted to ask the good folks in Erskine Church, Montreal, to tell the Church generally what is the peculiarity of their plan for raising funds which shews such good results and such a small amount of arrears.

ACKNOWLEDGMENTS. Rev. Dr. Reid has received the undermentioned sums for Schemes of the Church, etc., viz. Anonymous, Millbrook, Foreign Missions, Formosa, \$10; Friend, Montreal, Foreign Missions, \$5; Friend of Missions, Galt, Home Mission, \$4, also Foreign Missions, \$2; One who owes much, Foreign Missions, \$5; A Friend, Uptergrove, Foreign Missions, \$10; Friends, Peterboro', Foreign Missions, Formosa, \$22.40; A Friend, Pinette, Prince Edward Island, Foreign Missions, \$2; Student, for Colleges, 50 cents, Home Mission, \$1, Foreign Missions, \$3.50, French Evangelization, \$1, Poor, 50 cents. For McAll Mission, Paris. Rev. Peter Nichol, Elder's Mills, \$5; Rev. W. C. Young, Toronto, \$1, Toronto, per Rev. J. M. King, \$6; Mr. Wm. Alexander, \$5; Western Congregational Church, per Rev. Mr. Silcox, \$9.80; Friend of Missions, Galt, \$2.

LEARN to hold thy tongue. Five words cost Zacharias forty weeks' silence.—Fuller.

BOOKS AND MAGAZINES.

BIBLE PICTURES FOR INTERNATIONAL SCHEME OF LESSONS FOR 1881. (New York: R. W. Shoppell, Bible House.)—These pictures may greatly help the teacher, especially with young children. They are not great works of art, but are as good as are going, and at the price charged.

THE LEISURE HOUR, THE SUNDAY AT HOME, THE BOY'S OWN PAPER, THE GIRL'S OWN PAPER. (London: Religious Tract Society. Toronto: Wm. Warwick & Son.)—We are glad to understand that the circulation of these publications in Canada is increasing to a gratifying extent. That such should be the case is a token for good. If they finally and completely supplant the wretched trash which comes in from the States to such a lamentable extent, it will be a matter for unfeigned rejoicing to all who wish well to Canada. One cannot but feel both saddened and ashamed at seeing the kind of papers still exposed for sale in so many of our book and newspaper stores—papers which in both a literary and artistic point of view are utterly beneath contempt and are saved from being regarded with absolute indifference simply from the fact that they are exercising a most injurious influence upon the intellect, morality, and taste of the rising generation. The pictorial illustrations given in these papers are positively heinous, their views of life unnatural, and corrupting in no ordinary degree, while the intellectual ability displayed is as weak as the moral tendency is wicked and debasing. But mere denunciation will never stop the circulation of such publications. On the contrary, it often gives them only greater currency. The only way is to supply a better and more attractive article, and this the Religious Tract Society and other societies are doing in a very energetic and most gratifyingly successful manner. There is no more important and efficient auxiliary to the preacher of the Gospel than the religious press, and that minister is not wise even on the low ground of individual selfishness who does not do all in his power to encourage and promote the circulation of a pure and wholesome literature among the members of his flock, and especially among the younger portion of it.

WHAT'S IN A NAME?

MR. EDITOR,—Along with Rev. Mr. Kelso, of Roslin, I was invited to address missionary meetings, this week, in the churches at Melrose and Lonsdale. It was an intensely cold day, and glad was I to be accompanied by a member of my own church, a Mr. McCoy, who kindly took charge of the driving. When we arrived about noon at the Rev. Mr. Turnbull's manse, I inadvertently named my friend Mackay in introducing him. After dinner we started for Lonsdale, where the first meeting was to be held. On the way we met a farmer mounted on a load of flour, to whom we were all introduced, and "Mr. Mackay" along with the rest. On our return to the manse I found Mr. McLaren, an old and highly respected resident, waiting patiently for us. Mr. McLaren said to me, as I was the first to see him, that after reading the addresses of the Rev. Dr. Mackay, delivered in Montreal, he had made up his mind to present the missionary with a \$50 bill, and having heard that the Dr. was with us he had come to deliver it in person. On being informed of the mistake, the old gentleman said it did not matter, except that he was disappointed in not meeting with Dr. Mackay, but he would give us the \$50, to be duly forwarded. Now, Mr. Editor, was not this a delightful little episode not little, we should say, seeing the largeness of the gift, the earnestness of the donor, and the good example that was given to the members of our Church at large. Nor was this all that the magic name of Mackay did for us that day. The church at Melrose was crowded to the door, and of course you will see how modest we are when we say it was all to hear the great missionary. The Methodists—all honour to them—were in full force. Of course, the mistake was soon understood, and the joke was greatly enjoyed. No one went away before the meeting closed, which speaks well for the deputation. We had a splendid meeting. The statement of Rev. Mr. Turnbull shewed his people were up to two dollars per member, for Home Missions, besides something considerable for the other schemes. Rev. Mr. Kelso in the course of an able and instructive address upon Home Missions, shewed, that if all

the members throughout the Church were giving in like proportion it would result in netting \$200,000 per annum for the scheme. At the close of my address on Foreign Missions, there was a general call for "Dr. Mackay," who modestly remarked that if he were to have a nickname bestowed upon him, he did not know of a better one than he had got. I was so full of mirth and joy at the mistake and its consequences that I never felt the drive home, though the mercury was low down in the zeros. D. MITCHELL.

PRESBYTERY OF TORONTO.—An ordinary meeting of the Presbytery was held on the 11th, 12th and 13th current; business occupying four diets, and conferences on the state of religion and Sabbath-school work occupying other five. The principal business was the consideration of an appeal from the session of Cooke's Church, Toronto, taken by Messrs. James Bain, John Oliver, Anthony Bell, John McMillan, James Johnson, Sr., and James Johnson, Jr., on account of a decision come to by said session suspending them from church membership. The grounds of the session's decision must be known to most of our readers, and need not be reported here. After reading the papers and hearing all the parties in the case, the Presbytery proceeded to give judgment. It was moved by Rev. J. M. King, seconded by Rev. P. Macleod, "That the Presbytery refuse to sustain the appeal, as the action, for which no regret was expressed before the session, justified it in suspending the appellants from sealing ordinances; at the same time express regret that the session took no action in the way of expressing its disapprobation in this case of the conduct of those members of the congregation who took the appellants before the police court before seeking redress from the courts of the Church; but as most of the appellants have expressed their regret for the action, on account of which they were suspended, remit the case to the session of Cooke's Church to be further dealt with, and appoint assessors with it in this case." In amendment, it was moved by Rev. D. J. Macdonnell, seconded by Rev. H. M. Parsons, "That the motion be amended by striking out all the words from 'at the same time' down to 'the courts of the Church.'" The motion carried by a large majority, and thus became the judgment of the house. On its being announced to the parties, and the question being put to them whether they acquiesced therewith, they severally said that they did. At a subsequent stage, and pursuant to the decision come to, the following brethren were appointed assessors, viz., Revs. Dr. Reid, Prof. McLaren, Joseph Alexander and Messrs. T. W. Tayler, Arthur T. Marling, J. L. Blaikie and James Mitche." On motion made by Rev. R. Wallace, seconded by Rev. W. Meikle, it was resolved to nominate Professor McLaren as Moderator of the next General Assembly. A part of two diets was spent in considering the Assembly's remit on a Sustentation Fund. Ultimately no deliverance was come to; but notice was given by Mr. Macleod of the following motion for next ordinary meeting.—"Approve the principle of a Sustentation Fund, and in order thoroughly to test the practicability of the plan now before the Church, suggest that it be sent down to sessions and congregations as the committee recommend, and reported upon to the General Assembly of 1882." Notice was also given by Mr. King of the following amendment. "That the Presbytery express its preference for a Supplementing Fund as distinguished from a Sustentation Fund, and is of opinion that the time has come when this fund as now existing, should be separated from the Home Mission Fund, and made a distinct fund of the Church, and when such modifications should be made in the principles on which it is administered as would better secure the end contemplated, an adequate maintenance of the ministry of the Church." On motion made by the Clerk, it was agreed to hold the next ordinary meeting on Tuesday, the 1st of March, at eleven a.m. and three p.m. of that day, to appoint commissioners to the next General Assembly. A circular was read from the Convener of the Assembly's Committee on the State of Religion, transmitting questions thereon. It was moved and agreed, to instruct sessions to send their answer to the questions not later than the 1st of March; and Revs. John Hogg, D. Macintosh and Mr. James Brown were appointed a committee to prepare a report founded thereon. A circular was read from the Assembly's Committee on Temperance, containing a series of questions on said matter, and requesting answers from

the Presbytery thereon. On motion made by Mr. King, seconded by Mr. Macdonnell, it was resolved as follows:—"The Presbytery having received a circular from the Assembly's Committee on Temperance, express their disapproval of a number of the questions contained in the circular; but recognizing the importance of the subject to which the circular refers, and the great injury wrought to religion by intemperance, agree to hold a conference on the subject at next meeting of Presbytery, and to follow it with such a report to the Committee of Assembly as the facts then elicited and the opinions expressed would warrant." A circular was read from the Convener of the Assembly's Committee on Sabbath Schools, transmitting inquiries on Sabbath-school work. Rev. Dr. Fraser was appointed the Presbytery's agent on this matter; and Rev. J. Hogg and Mr. D. McMillan were associated with him, as a committee to prepare a report founded on the answers to be received. An application was read from the trustees of the congregation of Charles street, Toronto, pursuant to a resolution passed by said congregation, asking leave from the Presbytery to mortgage their church property to the extent of \$7,000, on such terms, as to interest and repayment of principal as may be agreed on, such loan to cover and discharge the present mortgage debt. The above application was granted. The Presbytery Treasurer, Rev. J. M. Cameron, submitted his accounts for the past year, which, after being audited, were found to be correct, leaving a small balance on hand. Several other matters were taken up and disposed of, but of no public interest. And the undersigned would only add that he relies on sessions, especially their moderators, to transmit their replies without unnecessary delay. R. MONTEATH, *Pres. Clerk.*

DR. COCHRANE has received \$50 from Rev. Mr. Pitblado, of Halifax, to be devoted to missions in the North-West.

MR. JAMES CUMBERLAND, M.A., probationer, has accepted a call from Amherst Island, in the Presbytery of Kingston.

ON Sabbath, the 19th Dec., the new Presbyterian Church at Duntroon, Nottawasaga, was opened for divine worship. The services on the occasion were conducted by the Rev. E. D. McLaren, B.D., of Brampton, who preached earnest and impressive discourses in the morning and evening, and by the Rev. M. McGillivray, M.A., of Scarborough, who preached in the afternoon a very eloquent and forcible sermon on Prov. xv. 26. The church at the several diets of worship was filled to its utmost capacity. The building, which is of red brick with white ornaments, is 54x32 feet, with tower containing porch in front. It is lighted with nice stained-glass windows. The seats and principal rafters are of pine stained and varnished. It is seated for nearly three hundred, and both inside and out presents an elegant and tasteful appearance. It supplies a much-felt want in this place, and the people of Duntroon may justly feel proud of their church, which does much credit to them. The cost of the building without the vestry and school-room (not yet erected), and exclusive of the labour of the congregation in drawing building materials, is about \$3,500. Of this amount about \$800 yet remains to be provided; but judging from the spirit of liberality displayed by the congregation since the work was begun, this small debt will no doubt soon be wiped off. There was no abatement in the interest on Monday, when a tea-meeting was held. After refreshments had been partaken of in the town hall, there was a general movement toward the church, which soon became crowded. The chair was taken at seven p.m. by the pastor, Rev. Alex. McDonald, who gave a brief sketch of the origin of the congregation and its progress down to the present. Along with him on the platform were the Rev. Messrs. McLaren, McGillivray, Rodgers of Collingwood, and E. McDonald of Creemore, by all of whom eloquent, amusing and instructive addresses were given. A choir from Creemore, under the direction of Mr. Spacy, contributed to the enjoyment of the evening. Financially and otherwise the opening services and tea-meeting were a success, nearly \$200 being realized. We are pleased to add that the other two congregations associated with Duntroon, under the same pastor, are equally prosperous. Each of the three has a good church, with sheds, etc., two of which have been erected within the last three years. Evidently the people have a mind to the work. We hope they will improve even upon themselves.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROE.

BOOK SECOND.—CHAPTER I.—THE DAY AFTER.

The epochs of one's life are not divided according to the calendar, nor are they measured by the lapse of time. Within a few brief hours I had reached a conclusion that left no shadow of doubt on my mind. As I sat there in the beautiful June dawn I turned a page in my history. The record of future joys and ills would have to be kept in double entry, for I felt with absolute conviction that I could entertain no project and decide no question without instinctively and naturally consulting the maiden who had quietly and as if by divine right obtained the mastery of my soul. But a day since I would have said that my present attitude was impossible, but now it seemed both right and inevitable. The doubt, the sense of strangeness and remoteness that we justly associate with a comparative stranger, had utterly passed away, and in their place was a feeling of absolute trust and rest. I could place in her hands the best treasures of my life, without a shadow of hesitancy, so strongly had I been impressed with her truth.

And yet it all was a beautiful mystery, over which I could have dreamed for hours.

I had not shunned society in the past, and had greatly admired other ladies. Their voices had been sweet and low, as a woman's tones should be, and their glances gentle and kind, but not one of them had possessed the power to quicken my pulse or to disturb the quiet slumber of my heart; but this woman spoke to me as with authority from heaven. "My whole being," I murmured, "bows down to her by a constraint that I could scarcely resist, and no queen in the despotic past ever had a more loyal subject than I have become. To serve her, even to suffer for her and to stand between her and all evils the world could inflict, are privileges that I covet supremely. My regard is not a sudden passion, for passion is selfish and inconsiderate. My love is already united with honour and reverence, and my strongest impulse is to promote her happiness before my own. The thought of her is an inspiration toward a purer, better manhood than I have yet known. Her truth and innate nobility produce an intense desire to become like her, so that she may look into my eyes and trust also."

I scarcely know how long my bright-hued dream would have lasted, but at length the door of Mrs. Yocomb's room opened, and steps were on the stairs. A moment later the physician came out, and Miss Warren stood in the doorway.

"They are all sleeping quietly," he said, in answer to my inquiry. "Yes; all danger in Zillah's case is now passed, I think; but she's had a serious time of it, poor little thing!"

"There's no need of your walking home to-night," protested Miss Warren. "We can make you comfortable here, and Reuben will gladly drive you over in the morning."

"It's morning now," he said, smiling, "and I'll enjoy the walk in the fresh air. I'll call again before very long. Good-day!" and he walked lightly down the path, as if all was very satisfactory to him.

"What are you doing here, Mr. Morton?" Miss Warren asked, assuming an expression of strong surprise.

"Helping to watch."

"What a waste! You haven't done Zillah a bit of good."

"Didn't you know I was here?"

"Yes; but I hope you don't think that I need watching?"

"I was within call."

"So you would have been if sleeping. I could have blown the great tin horn if it had been necessary to waken you, and you had remained undisturbed by other means."

"Oh, well, 'hen, if it made no difference to you, I'll merely say I'm a night editor, and kept awake from habit."

"I didn't say it made no difference to me," she answered. "You ought to have known better than to have made that speech."

"Miss Warren," I urged anxiously, "you look white as a ghost in this mingling of moonlight and morning. When will you rest?"

"When the mind and heart are at rest a tired body counts for little. So you're not afraid of ghosts?"

I looked at her intently as I replied, "No; I would like to be haunted all my life."

It was not wholly the reflection of the dawn that tinged the pallor of her face as I spoke these words.

After a moment's hesitation she apparently dismissed a thought, and maintained her old frank manner.

"Oh, how beautiful, how welcome the morning is!" she exclaimed, coming out on the piazza. "To think that this is the same world that we saw last night—it's almost impossible."

"Mr. Yocomb's words will yet prove true," I said, "and clearer skies and better grain will be the result of the storm."

"Oh, I'm so glad, I'm so very glad," she murmured. "This morning is like a benediction;" and its brightness and beauty glowed in her face.

"I can tell you something that will please you greatly," I continued. "I have visited the little home in the garden that was open to last night's sky. The father and mother robins are well, and I'm sure all the little ones are too, for the mother robin had her head under her wing—a thing impossible, I suppose, if anything was amiss with the children."

"Oh, I'm so glad!" she again repeated, and there was a rapturous, exquisite thrill in her tones.

At that moment there came a burst of song from the top of the pear-tree in the garden, and we saw the head of the little household greeting the day.

Almost as sweetly and musically my companion's laugh trilled out,

"So it wasn't the day of fate after all."

Impelled by an impulse that for the moment seemed irresistible, I took her hand as I said earnestly,

"Yes, Miss Warren, for me it was, whether for a lifetime of happiness or of disappointment."

At first she appeared startled, and gave me a swift, searching glance; then a strong expression of pain passed over her face. She understood me well, for my look and manner would have been unmistakable to any woman.

She withdrew her hand as she said gently,

"You are overwrought from watching—from all that's happened; let us both forget that such rash words were spoken."

"Do not think it," I replied, slowly and deliberately.

"I have learned to know you better since we have met than I could in months or years amid the conventionalities of society. In you I recognize my fate as vividly and distinctly as I saw you in the lightning's gleam last night. Please hear and understand me," I urged, as she tried to check my words by a strong gesture of dissent. "If you had parents or guardians, I would ask them for the privilege of seeking your hand. Since you have not, I ask you. At least give me a chance. I can never prove worthy of you, but by years of devotion I can prove that I appreciate you."

"Oh, I'm so sorry, so very sorry you feel so," she said, and there was deep distress in her tones; "I was in hopes we would be life-long friends."

"We shall be," I replied quietly. She looked at me hesitatingly a moment, then said impulsively,

"Mr. Morton, you are too honourable a man to seek that which belongs to another. There," she added, flushing deeply, "I've told you what I've acknowledged to no one—scarcely to myself."

I know that the light of hope faded out of my face utterly, for I felt ill and faint. If in truth she belonged to another, her absolute truth would make her so loyal to him that further hope would be not only vain but an insult, which she would be the first to resent.

"I understand you too well," I began despondently, "to say another word, Miss Warren. I—I wish—it seems rather odd I should have felt so toward you when it was no use. It was as inevitable as our meeting. The world and all that's in it is an awful muddle to me. But God bless you, and if there's any good God, you will be blessed." I shivered as I spoke, and was about to leave the piazza hastily, when her eager and entreating tones detained me.

"Mr. Morton, you said that in spite of all we should be friends; let me claim my privilege at once. I'm sure I'm right in believing that you're overwrought and morbid, from the strange experiences you have just passed through. Do not add to your exhaustion by starting off on another aimless walk to-day; though you may think it might lead you to a better fate, it cannot bring you to those who care so deeply for you. We'll be merry, true-hearted friends after we've had time to rest and think it all over."

"True-hearted, anyway," I said emphatically. "What's more, I'll be sane when we meet again—entirely matter of fact, indeed, since I already foresee that I shall be troubled by no more days of fate. Good-by now; go and sleep the sleep of the just; I'll rest quietly here;" and I held out my hand.

She took it in both of hers, and said gently, "Mr. Morton, I believe you saved my—our lives last night."

"I had some hand in it—yes, that should be happiness enough. I'll make it answer; but never speak of it again."

"When I cease to think of it I shall cease to think at all," she said, in strong emphasis; and with a lingering, wistful glance she passed slowly in and up the winding stairway.

I watched her as I would a ship that had left me on a desolate rock.

"She is one that could not change if she would," I thought, "It's all over. No matter; possibly I saved her life."

I sat down again in a rustic chair on the piazza, too miserable and disheartened to do more than endure the pain of my disappointment. Indeed there was nothing else to do, for seemingly I had set my heart on the impossible. Her words and manner had made but one impression—that she had given her love and faith to an earlier and more fortunate suitor.

"It would be strange if it were otherwise," I muttered.

"I was the 'idiot,' in thinking that her gentlemen friends were blind; but I protest against a world in which men are left to blunder so fatally. The other day I felt broken down physically; I now know that I'm broken and disabled in all respects. The zest and colour have wholly gone out of life. If I ever go back to my work I shall find my counterpart in the most jaded and dispirited stage-horse in the city. Miss Warren will have no more occasion to criticize light, smart paragraphs. Indeed, I imagine that I shall soon be restricted to the obituary notices, and I now feel like writing my own. Confound these birds! What makes them sing so? Nature's a heartless jade anyway. Last night she would have burned us up with lightning, and this morning there would have been not a whit less of song and sunshine. Oh, well, it's far better that my hopes are in ashes than that this house should be. I, and all there is of me, is a small price to pay for this home and its inmates; and if I saved her little finger from being scorched, I should be well content. But why did I feel so toward her when it was of no use! That fact irritates me. Is my whole nature a lie, and are its deepest intuitions and most sacred impulses false guides that lead one out into the desert to perish?"

In the crisis of my life, when I had been made to see that past tendencies were wrong, and I was ready for any change for the better, my random, aimless steps led to this woman, and, as I said to her, the result was inevitable. All nature seemed in league to give emphasis to the verdict of my own heart, but the moment I reached the conviction that she was created for me and I for her, I am informed that she was created for another. I must therefore be one of the odd ones, for whom there is no name. Hang it all! I rather feel as if another man were going to marry my wife, and I must admit that I have a consuming curiosity to see him.

"But this can't be. Her heart must have recognized the true kinship in this other man—blame him I no, bless him,

if she marries him—for she's the last one in the world to enter into merely legal relations, unsanctioned by the best and purest instincts of her womanly nature.

"It's all a precious muddle."

And no better conclusion did I reach that dismal morning—the most dismal I can remember, although the hour abounded in beauty, and the glad, exuberant life that follows a summer rain. I once heard a preacher say that hell could be in heaven and heaven in hell. I thought him a trifle irreverent at the time, but now half believed him right.

My waking raim of thought ended in a stupor in which I do not think I lost for a moment the dull consciousness of pain. I was aroused by a step upon the gravel-path, and, starting up, saw the woman who served Mrs. Yocomb in the domestic labours of the farmhouse. She stopped and stared at me a moment, and then was about to continue around the house to the kitchen entrance.

"Wait a moment, my good woman," I said; "and you'll now have a chance to prove yourself a good woman, and a very helpful and considerate one, too. The house was struck by lightning last night."

"Lord a massy!" she ejaculated, and she struck an attitude with her hands on her hips, and stared at me again, with her small eyes and capacious mouth opened to their utmost extent.

"Yes," I continued, "and all were hurt except Reuben. The doctor has been here, and all are now better and sleeping, so please keep the house quiet, and let us sleep till the doctor comes again. Then have a good fire, so that you can get ready at once whatever he orders for the patients."

"Lord a massy!" she again remarked very emphatically, and scuttled off to her kitchen domains in great excitement.

I now felt that my watch had ended, and that I could give the old farmhouse into the hands of one accustomed to its care. Therefore I wearily climbed the stairs to my room, and threw myself, dressed, on the lounge.

After a moment or two Miss Warren's door opened, and her light step passed down to the kitchen. She, too, had been on the watch for the coming of the domestic, and, as aware that I had seen the woman, did not regard me as competent to enlighten her as to her duties for the day. The kitchen divinity began at once.

"Lord a massy, Miss Em'ly, what a time yer's all had! The strange man told me. There hain't no danger now, is there?"

In response to some remark from Miss Warren she continued, in shrill volubility,

"Yes, he told me yer's all struck but Reub'n. I found him a-sittin' on the stoop, and a-lookin' all struck of a heap himself. Is that the way lightning 'fects folks? He looked white as a ghost, and as ef he didn't keef of he was one afore night. 'Twas amazin'—and here Miss Warren evidently silenced her.

I heard the murmur of her voice as she gave a few brief directions, and then her steps returned swiftly to her room.

"She can be depended upon," I sighed, "to do all she thinks right. She must have been wearied beyond mortal endurance, and worried by my rash and unlooked-for words, and yet she keeps up till all need is past. Every little act shews that I might as well try to win an angel of heaven as sue against her conscience, she is so absolutely true. You're right, old woman; I was 'struck,' and I wish it had been by lightning only."

Just when I exchanged waking thoughts for hateful dreams I do not remember. At last I started to my feet, exclaiming,

"It's all wrong; he shall not marry my wife!" and then I sat down on the lounge and tried to extricate myself from the shadows of sleep, and thus become able to recognize the facts of the real world that I must now face. Slowly the events of the previous day and night came back, and with them a sense of immeasurable loss. The sun was low in the west, thus proving that my unrefreshing stupor had lasted many hours. The clatter of knives and forks indicated preparations for supper in the dining-room below. I dreaded meeting the family and all words of thanks, as one would the touching of a diseased nerve. More than all, I dreaded meeting Miss Warren again, feeling that we both would be under a wretched constraint. My evil mood undoubtedly had physical causes, for my mouth was parched, my head throbbled and ached, and I felt so ill in body and mind, so morbid and depressed, that I was ready to escape to New York, without seeing a soul, were the thing possible.

The door opened softly, and I saw Reuben's ruddy, happy face.

"Oh, I'm so glad thee's awake," he said. "They're all doing well. Adah's got well so fast that she actually looks better than Emily Warren. Even Zillah's quite bright this evening, only she's so weak she can't sit up much, but the doctor says it'll wear away. Thee doesn't look very extra, and no wonder, thee did so much. Father, mother, and Emily Warren, have been talking about thee for the last two hours, and Adah can't ask questions enough about thee, and how thee found her. She says the last thing she saw was thee on the lawn, and thee was the first thing she saw when she came to, and now she says she can't help seeing thee all the time. Emily Warren said we must let thee sleep as long as thee would, for that, she said, was what thee needed most of all."

"She's mistaken," I muttered, starting up. "Reuben," I continued aloud, "you're a good, brave fellow. I'll come down to supper as soon as I can fairly wake up. I feel as stupid as an owl at midday, but I'm exceedingly glad that all are doing well."

When he left me I thought, "Well, I will keep up for two or three hours, and then can excuse myself. To-morrow I can return to New York, since clearly this will be no place for me. Miss Warren thinks that a little sleep would cure me, and that I will be sane and sensible now that I am awake. She will find me matter-of-fact indeed, for I feel like a bottle of champagne that has stood uncorked for a month; but may the fiend fly away with me if I play the forlorn, lackadaisical lover, and shew my wounds."

I bathed my face again and again, and made as careful a toilette as circumstances permitted.

(To be continued.)

PUT LIFE INTO YOUR WORK.

A young man's interest and duty both dictate that he should make himself indispensable to his employers. A young man should make his employer his friend, by doing faithfully and minutely all that is entrusted to him. It is a great mistake to be over-nicely fastidious about work. Pitch in readily and your willingness will be appreciated, while the "high-toned" young man who quibbles about what it is, and about what it is not his place to do, will get the cold shoulder. There is a story that George Washington once helped to roll a log that one of his corporals would not handle, and the greatest emperor of Russia worked as a shipwright in England—to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance on your word and on your act. Be mindful; have your mind in your business; because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take a pleasure in work, do not go about it in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others, you are laying the foundation of your own success in life.—*Our Morning Guide.*

TREASURE TROVE.

There's a patter of rain on my window pane,
And a sob and sigh as the wind blows free;
And I, 'mid the city's bustle and din,
Have fancied I stood by the far-off sea.

There's a little rill, that the rain gives birth,
That flows to a pool that I call my lake,
For thus do these lesser things of earth
Take larger form for sweet fancy's sake.

There are loving looks that two dear eyes fill,
And a tender tone that is all for me;
And I, with an answering throb and thrill,
A happy love-lit house can see.

There's a strong desire for a better life,
And a rest and peace the world has not given;
And I, 'mid this earthly tumult and strife,
Have found in my heart the kingdom of heaven.

—*Adroc.*

A GREAT PREACHER'S POVERTY.

Jonathan Edwards fought a hard battle with penury in his last years, and was often sorely perplexed to find food for his large family. Dismissed from the church at Northampton, Mass., over which he had been pastor for a quarter of a century, he removed to Stockbridge to labour among the Indians. He was obliged to support his family of ten children on a mere pittance. In this seclusion he wrote his treatise on the "Freedom of the Will," which is regarded as a masterpiece in theological literature. So great was his poverty at this time that the treatise was written largely on the backs of old letters and the blank pages of pamphlets, as letter paper was beyond his means of purchase. His daughters, all young women of superior mental powers, made lace and painted fans for the Boston market, that they might add something to the family resources.

A WORD TO YOUNG MEN.

First: Be honest. By which we do not mean, simply, not to steal. That goes without saying. The young man who, before his beard is grown, thinks it clever to cheat his tailor, or to sneak out of his little debts at college, has already laid a sure foundation of ill fortune. Nothing is known so quickly, or sticks to a man so long, as the reputation of dishonesty. It is the fleck of mildew which eats and grows blacker, and spreads from year to year. Boys are fatuously blind to the lengthening shadow which these faults of sharp dealing and lying in their earliest years throw down their whole fortune. In a year or two they will be asking for patronage from the public, or a chance in the business world, and they will find that in damaging their character they have already squandered their only capital. No merchant would take a boy, even as porter, into his employ who was not known to be honest. We take it for granted our boys are honest, in the coarser meaning of the term. But there is a finer honesty that enters into a man's nature and lifts him above his fellows. He is no sneak nor sham, neither to his companions, his God, nor even to himself. He does not sham a virtue which he has not; he does not imitate any other man's character; but he tries to go to the bottom of his own to clear it and lift it up. As the boy begins, so the man will end. The lad who speaks with affection, and mimes foreign tongues that he does not understand, at school, will be a weak chameleon in character all his life; the boy who cheats his teachers into thinking him devout at chapel will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eye and keeps his answer inside of the truth, already counts friends who will last all his life, and holds a capital which will bring him in a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar that took the Latin prize; it was that slow, steady drudge, who practised firing every day last winter, that bagged the most game in the mountains; it is the clerk who studies the specialty of the house in off-hours who is to be promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow, usually turns out the deadweight of the family by forty-five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself, nor be

fooled by shams. Ready for you in your early manhood, there are plenty of pleasures waiting for you to conquer—applause, money, society, this and that kind of philosophy or faith. Take nothing on trust; weigh it, and see what it is worth. You will have rough disappointments, but you will come to the granite underneath at last.

We have said nothing about your religion. Your creed matters little—Baptist, Presbyterian, Churchman; for if you are the sincere, earnest man we mean, you will come at last down through all professions, all experiences, to the Almighty Good and Order which underlies them all. You will discover for yourself that every sincere and earnest man must build on that, or on the shifting sand. There is no other choice in life.—*N. Y. Tribune.*

PEOPLE WILL TALK.

You may get through the world, but it will be slow,
If you listen to all that is said as you go;
You'll be worried and fretted and kept in a stew—
For meddlesome tongues must have something to do,
And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool,
But don't get excited, keep perfectly cool—
For people will talk.

And then if you shew the least bulldozing of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your dress or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way,
But don't get excited whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise them in a different shape;
You're ahead of your means, or you're tailor's unpaid,
But mind your own business—there's nought to be made—
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease;
Of course, you will meet with all sorts of abuse,
But don't think to stop them—it ain't any use—
For people will talk.

A STRING OF NEVERS.

Never talk slang. Never say you have been dished, when you mean you have been disappointed. Never say you have been sold, when you mean you have been cheated. Never say a thing is "too thin," or "that's the worst I ever heard," or "tell that to the marines." Never say awful for very, and try never to exaggerate. Never slam the door. Never lose your temper. Be calm, whatever happens.—*Early Dev.*

A HINT FOR THE GIRLS.

A wood engraver, being asked why he did not employ women, replied, "I have employed women very often, and I wish I could feel more encouraged. But the truth is, that when a young man comes to me and begins his work, he feels that it is his life's business. He is to cut his fortune out of the little blocks before him. Wife, family, home, happiness, are all to be carved out by his own hand, and he settles steadily and earnestly to his labour, determined to master it, and with every incitement spurring him on. He cannot marry until he knows his trade. It is exactly the other way with the girl. She may be as poor as the boy, and as wholly dependent upon herself for a living, but she feels that she will probably marry by and by, and then she must give up wood engraving. So she goes on listlessly; she has no ambition to excel; she does not feel that all her happiness depends on it. She will marry, and then her husband's wages will support her. She may not say so, but she thinks so, and it spoils her work."

FATHER HYACINTHE, who is preaching a very mixed gospel in Paris, and accompanying it with masses and other remnants of Romanism, has lost his church, or rather the place where his congregation gathered, and is petitioning the French Government for an old church in its possession.

The Bishop of Rochester recently announced that the Ritualistic practices at St. Paul's, Walworth, in his diocese, must cease, and introduced a new vicar to the congregation. His remarks about the obnoxious ceremonies were received with murmurs, and when he proceeded to the vicarage after service he was roundly hissed and jeered by the crowd outside the church.

MR. R. J. BURDETTE, who writes the funny paragraphs for the Burlington "Hawkeye," is lecturing in the south, and says that he is amazed at the applause with which his eulogy of Abraham Lincoln is everywhere greeted. The Southern people claim the Martyr President as their son, for was he not born in Kentucky? Vast change for the better in twenty years.

SOME one who seems to have deep sympathy with clerical law-breakers, sends a London paper the following: "By order of the Archbishop of Canterbury, approved by Lord Penzance, the new English Pope: On and after Christmas day the following words are to be added to the Litany after the petition, 'For all prisoners and captives'—'excepting Thomas Dale, Richard Enraght, and Sidney Green'—'let them rot in jail for life!'—'we beseech Thee,' etc., etc.

BRITISH AND FOREIGN ITEMS.

THE three large Jesuit schools in Paris have been entirely evacuated, and the authorities have walled up the doors of the establishments. The new civil directors have already been installed in the vacant posts.

A CHICAGO tenant has sued his landlord for \$5,000 for refusing to take precautions against sewer gas. His daughter was barely saved from diphtheria, which the family physician attributed to deadly vapours.

TROOPS are leaving England and Bombay for operations in the Transvaal. It is rather a significant fact that they have been told that the Queen wishes the troops to make a mild use of their victories in South Africa.

THE Sultan of Zanzibar, weary of the mere work of reigning Prince, has become a business man. He has bought a British steamship, and is running it at cheap rates for passengers and cargo between Zanzibar and Bombay.

YOKOHAMA advices of December 24th state that a judge of Tokio, named Saibansho, was assassinated in the street of the capital on the 17th of December, in revenge for the death of the assassin's father fifteen years ago.

BARON ROTHSCHILD, the head of the French branch of the family, is usually at the bank before his clerks are. His wife wears but little jewellery, and his daughter, Bettina, has passed a successful examination as a teacher.

THE results of eighty recent municipal elections in France shew that forty-four Republicans, six Irreconcilables, and eight Conservatives, will be returned. Twenty-two second ballots will be necessary. No Communists are yet reported elected.

LAKE Tanganyika will soon have two steamers. Since the establishment of the International Association expeditions have succeeded each other so rapidly—a third from Belgium has started—that we may soon look for still more wonderful progress.

AMONG the languages of civilized nations English is the most widely spread. It is the mother-tongue of about 80,000,000 people; German of between 50,000,000 and 60,000,000; French of between 40,000,000 and 50,000,000; Spanish of 40,000,000; Italian of 28,000,000; and Russian of between 55,000,000 and 60,000,000.

OVER two thousand physicians of high standing in the city of New York, lately signed the following certificate: "A very large proportion of human misery, including poverty, disease and crime, is introduced by the use of alcoholic or fermented liquor as beverages. Total and universal abstinence from all such beverages would greatly promote the health, prosperity, and happiness of the human race."

It is understood that friendly relations will be re-established between the Vatican and France, and that the Papal Nuncio at Paris has been instructed accordingly. The story is, that the unpleasantness growing out of the enforcement of the March decrees is to be smoothed over, and there is an intimation that a revision of the Concordat will follow as the permanent basis of an improved state of feeling.

THE London Religious Tract Society has circulated more than seventy-seven and a half millions of books and tracts in 130 languages and dialects. It requires \$2,700 every week-day to keep it going, but the receipts from sales are so large that it is able to devote all the money received from gifts and collections to grants of its publications. The sales last year also supplied \$75,000 to be expended in gifts of books, etc.

THE number of volumes in the various departments of the Harvard University Library is as follows: Gore Hall (College Library), 152,500; Law School, 17,500; Scientific School, 2,200; Divinity School, 17,500; Medical School, 2,000; Museum of Comparative Zoology, 13,300; Observatory, 7,000; Botanic Garden, 3,000; Bussey Institution, 2,100; Peabody Museum, 320; total, 247,420, besides 186,800 pamphlets.

RECENTLY the French Chamber of Deputies was occupied in a discussion on the taxation of the property of the religious orders. This property, it was estimated by M. Brisson, is worth \$50,000,000 francs, and has hitherto been exempt from taxation. The motion to place it under the ordinary fiscal regulations was vehemently opposed by the Bishop of Angers, but was carried, nevertheless, by the telling majority of 353 to 127.

THE British Government has determined to call out the militia to fill the posts made vacant by the troops sent to Ireland and to the Cape. The present generation of militiamen are ignorant of garrison life and duty, as England has not been reduced to this extremity since the Crimean War, and the news will cause a profound sensation all over the country. Some idea of the number of militia that will be required for duty may be gained from the statement that there are now nearly 30,000 troops in Ireland, a very large proportion of whom were drawn from England.

THE Irish Land Commissioners, in their report to the Government, recommend the adoption of the three F's—fair rents, free sales, and fixity of tenure. They admit the principle of free contract, but intimate that practically such freedom does not exist. They propose that the rent be fixed by two arbitrators, one representing the tenant and the other the landlord, with power to summon an umpire, and that the rent is to remain unchanged for twenty-one years. They would take away the power of eviction except for non-payment of rent, sub-letting, or waste. Occupying-tenants are not to be allowed to contract themselves out of the Act, but non-occupying tenants should be allowed to do so, except within a certain limitation. Corporations and limited owners should be enabled to sell to the amount of an annual payment not exceeding the present rent. The Commissioners recommending the adoption of the three F's are, Lord Bessborough, Baron Downe, and Wm. Shaw, M.P. The dissenters are, Mr. Kavanagh and the O'Connor Don.

MINISTERS AND CHURCHES.

THE Port Elgin congregation has recently purchased for a manse a handsome brick residence with an acre of land, nicely situated on the outskirts of the village.

THE Sabbath-school at Wildman's had their annual tea on the 21st ult. The teachers, scholars and their friends made a company of about one hundred and fifty, fairly packing the school-house. Everything went off well. Proceeds \$20.50—the best they have had.

ON Tuesday evening, the 4th inst., Mr. David Scott was presented by the Presbyterian congregation of Oshawa with a fine gold watch, as a slight token of appreciation of the invaluable services he has rendered to the church, especially as leader of the singing for many years.

LATELY the members of First Innisfil congregation took possession of the manse and presented their pastor, Mr. McConnell, with an address accompanied by a number of sleigh loads of articles of produce, as an appreciation of the success of his labours among them. At the same time Mrs. McConnell was presented with an address, and a purse of money amounting to \$30.

FROM the letter of a highly valued correspondent in Woodville, we learn that the meetings of Dr. Mackay on Saturday and Sabbath last, were exceedingly interesting and successful. The attendance at all the meetings was very large, and the collections liberal, amounting to \$223.26, besides donations from individuals given directly to Dr. Mackay. There will be about \$300 for Foreign Missions from Woodville this year.

THE anniversary services of St. Andrew's Church, Stratford, took place on Sabbath, the 9th inst., and were conducted by Principal Grant, of Kingston. The season was one of special interest, and Dr. Grant's sermons will be long remembered by those who heard them. On the following evening there was a very successful tea-meeting in the town hall. Music and addresses pleasantly and profitably occupied the attention of the audience, and all felt that it was good to be there.

THE visit of Dr. Mackay, of Formosa, on Sabbath evening, the 9th inst., to Oshawa, fully realized the great expectations formed. For an hour and three-quarters he was listened to with rapt attention, by a congregation which completely filled the church—both seats and aisles. The collection amounted to fifty-three dollars. On the Monday evening following, as the services of the week of prayer were to be continued, Dr. Mackay preached a powerful sermon to another large congregation.

ON Tuesday evening of last week a large number of the members and friends of the Kinlough section of Mr. Forbes' charge, visited the manse, and after doing ample justice to the sumptuous repast provided by the ladies, they spent the evening very pleasantly. When about to leave, Mr. Paxton, on behalf of the ladies of Kinlough and neighbourhood, presented Mr. Forbes with a well-filled purse as an expression of their regard. Last summer the ladies of the Kinloss section of Mr. Forbes' charge, on a similar occasion, presented Mrs. Forbes with an elegant set of glassware. These repeated acts of kindness are duly appreciated by the recipients.

THE Presbyterians of Hillsdale held a soiree on the 31st of December. The attendance was all that could be desired. After tea, the audience repaired to the Temperance Hall to enjoy the literary part of the programme. Rev. Mr. Crow was called to the chair, and gave a short account of the Pan-Presbyterian Council which he attended last fall. The following gentlemen delivered suitable addresses: Rev. Messrs. Scott, Fairbairn, Webster (Methodist), Millard and Blackstock (Methodist). The speeches were interspersed with music, Mrs. Webster presiding at the organ. This is the only soiree the Presbyterians of Hillsdale have held for the last thirteen years, but it is not likely they will be so long in having another.

THE anniversary of the Sabbath school in connection with the First Presbyterian Church, Port Hope, was held on Monday evening, 10th inst., and was largely attended, the large church being well filled by an attentive auditory. The proceedings, which were interesting, consisted of short addresses by Rev. R.

J. Beattie (the pastor), and others; also readings, recitations, and singing. Prizes were distributed for proficiency in the shorter catechism, after which the scholars were regaled with oranges. This congregation, which is among the largest and most important in the Presbytery, is situated in the centre of a large and populous Presbyterian district, and under the pastorate of Rev. Mr. Beattie, continues to prosper.

ON Christmas Eve, a very successful soiree was held in the Ross Presbyterian Church (Kerr Line). The house was filled with the happy and intelligent of the community. For the meeting there had been made the most complete preparations. Mottoes, evergreens, flowers and wreaths gave the building a decoration becoming the occasion. Eatables were served in no miserly measure. An efficient choir and a skilful organist satisfied the audience with vocal and instrumental music. The public had been promised six addresses. They were not disappointed. Every speaker was present, present early and present with a message. The proceeds, free of all expenses, were eighty eight dollars. These are to help to remove a debt upon the congregational manse.

A VERY interesting and successful social took place in connection with the Presbyterian Church at Elmira, on the 4th inst., which was largely attended. J. S. Bowman, Esq., was elected chairman, who called upon the Rev. A. Russell to open the proceedings with prayer. After a very appropriate address by the chairman, the company partook of an excellent repast furnished by the ladies, at the conclusion of which an interesting programme was proceeded with, consisting of organ solos by Mr. A. Vogt, in excellent style, duets, music by the choir, recitations and readings, all of which reflected great credit on the performers. The chief events, however, of the evening, were two presentations, one to the Rev. Mr. Russell and the other to Miss Laura Vogt, of a handsome Bible, in acknowledgment of her services as organist. Mr. Russell acknowledged the presentation of address and purse in fitting terms.

THE annual festival of the Presbyterian Sabbath school, Iroquois, was held on the 28th ult. Most of the parents were present, and after the children had thoroughly amused themselves playing various games, ample refreshments were served by the ladies of the congregation. The annual report of the school, read by the superintendent, was highly satisfactory. The pastor, Rev. H. Taylor, then addressed the children, after which he was presented with a purse of money, as a mark of the high esteem and appreciation in which his services were held by the congregation, for which he expressed his thanks in suitable terms. The superintendent, Mr. P. L. Palmer, was then presented with an elegant family Bible, the gift of the teachers and a few friends of the Sabbath school, expressive of their regard for the efficiency of his labours in conducting the school for the past three years, to which Mr. Palmer replied in a few well chosen remarks.

THE anniversary of the Norwood Presbyterian Sabbath-school was held on Christmas Eve. The secretary's report was read, shewing that \$83.95 had been received from all sources during the year, and that with all debts paid, and supplies for next year purchased, there remained in hand a balance of \$2.83. The report of the Juvenile Missionary Society shewed that the birth-day box contained \$8.61, contributed by fifty-nine scholars and teachers, and that the Sabbath collections amounted to \$38.57, giving a total of \$47.18. By the votes of the scholars this was divided as follows: 1. For the support of "Pathi," an orphan Hindoo girl in the Presbyterian Orphanage at Indore, Central India, \$25. 2. For the French Mission school at Point aux Trembles, Montreal, \$11. 3. For Home Missions, \$11. The report further stated that 1,290 tracts had been distributed since last April, in Norwood and vicinity, by forty-eight of the Sabbath school scholars.

THE annual meeting of the congregation of Erskine Church, Montreal, was held on Wednesday, the 12th inst. The secretary's and treasurer's reports were received with applause, the affairs of the congregation being in a very prosperous condition. The pastor of the church, Rev. J. S. Black, made the pleasing announcement that during the past year the debt remaining on the church had been paid. This congregation has employed the envelope system for two years, and the remarkable statement was made that about \$8,000 had been pledged at the beginning of the year, and at the end of the year there was only

thirteen dollars of arrears. The returns for 1879 were equally satisfactory. Mr. Black in his address remarked that this was a practical righteousness of which he very much approved. Mr. William Angus was elected President; Mr. James Brown, Financial Secretary, and Mr. J. R. Lowden, Treasurer, for the present year.

THE united congregations of Dalhousie Mills and Cote St. George desirous of giving open expression to their warm attachment to, and respect for their minister, the Rev. Dr. Lamont, selected Christmas eve as particularly appropriate for the accomplishment of their intention. About dusk, any casual observer might have observed sleigh after sleigh, and cutter after cutter, hurrying with hot haste towards the new and beautiful manse of the Presbyterian church, well laden with all those good things that give a dwelling its best protection against the cold of winter—beef, pork, potatoes, apples, honey, butter, etc. After these varied articles were transferred to the cellar, to the surprise and pleasure of Mrs. Lamont, a committee of ladies assumed the management of the "Home Office," and prepared refreshments for the numerous visitors. Then the leading purpose of the visitors became apparent. W. C. Sylvester, Esq., Peveril, was appointed to preside over the meeting, who called on W. Brodie, Esq., Cross Mills, to read an address to the rev. gentleman, expressive of the cordial esteem in which he was held by all the members and adherents of his congregations. The Dr. made an appropriate reply, and, thereafter, the evening was spent in pleasant, social intercourse.

THE annual missionary meeting of the Central Church, Galt, was held on Tuesday evening, the 11th ult. There was a good attendance of members of the congregation. James Young, M.P.P., was called to the chair, and, after devotional exercises, spoke of the work in which the Church was engaged as one that ought to interest every Christian. He then called on the Rev. J. A. R. Dickson, pastor of the Church, to read the report of the Missionary Association. This shewed the contributions (not including the Assembly, Synod and Presbytery Funds, which are otherwise provided for,) to be \$396.14, which was distributed as follows: Home Mission, \$100; Foreign Mission, \$85; French Evangelization, \$100; Knox College, \$60; Aged and Infirm Ministers' Fund, \$20; Widows' and Orphans' Fund, \$20; leaving a small balance in the hands of the Treasurer. The Rev. J. C. Smith, B.D., delivered an able address on Foreign Mission work, and the Rev. Thomas Wardrop, D.D., spoke powerfully on Home Mission work. The meeting was one of the best held in this congregation for many years. This was the first year of the Association's work, and when it is remembered that an expensive church edifice is being erected, the contributions reflect credit on the liberality of the people; yet they hope to do even better next year.

FROM the annual report of Melville Church, Brussels, for the year 1880, it appears that the number of families in the congregation is 90; the net gain in membership during the year, 24; the whole number of members in full communion, 140. The receipts have been: balance from 1879, \$102.91; Sabbath collections, \$399.04; seat rents and subscriptions, \$1,489.47: total, \$1,991.42. And the disbursements: balance of minister's salary, \$675; two instalments on church property, \$812.10; note paid, \$107.50; precentor, \$61; caretaker, \$40; miscellaneous, \$271.82; cash on hand, \$24: total, \$1,991.42. The missionary receipts have been: from quarterly contributions, \$169.52; from the Sabbath collection for debt on College Fund, \$13.50: total, \$183.02. Disbursements not yet made. Number of classes and teachers in Sabbath school, 12; total names on roll, 175; average attendance, 80. Sabbath school receipts: Sabbath collections, \$49.36; proceeds from tea-meeting, \$31.70: total, \$81.06. Allocated to Pointe-aux-Trembles mission school, \$6.25; supplies (papers, books, etc.) for school, \$38.54; balance on hand, \$4.57; proceeds from tea-meeting, \$31.70: total, \$81.06. Summary: whole amount raised by church and Sabbath school for ordinary expenditure, \$2,066.23; whole amount raised by church and Sabbath school for missionary purposes, \$189.27: Sum total raised for all purposes, \$2,255.50.

THE annual meeting of the Missionary Association in connection with Chalmers' Church, Guelph, was held in the basement of the church on Monday the 10th inst. There was not such a large attendance of

members as is usual on this occasion, which was no doubt owing to several meetings of an important nature being held in other parts of the city. From the report read it appears that the amount collected during the year is \$295. To this will have to be added \$120 from the Sabbath-school, all of which will go to the different schemes of the Church. Mr. Robert Melvin, in moving the adoption of the report, went on to speak of the Home Mission work of the Presbyterian Church, and made special reference to the French Mission and that of Manitoba, and also briefly referred to the Foreign Mission work. In concluding, he paid a compliment to the committee and lady collectors for the part they had taken in the work and in collecting the money. Mr. D. Stirton moved that the amount collected, be distributed as follows:— Home Mission Fund, \$100; Foreign Mission Fund, \$40; French Evangelization Fund, \$40; College Fund, \$40; Assembly Synod and Presbytery, \$35; Widows' and Orphans' Fund, \$20; Aged and Infirm Ministers' Fund, \$20; which was carried. Rev. Dr. Cochrane, of Brantford, Convener of the Home Mission Committee, was then called on, and gave an address on the Home Mission work being done by the Church, and pointed out the necessity for the Church doing everything in her power to occupy and station ministers in the outlying districts of this country, and to gather together the scattered members of the Presbyterian denomination who were in those places, else, of necessity, these members would merge into other congregations. He spoke of the grand field that was opened up to them in Manitoba and the great North-West, and stated that if the Presbyterian Church desired to win that vast territory for Presbyterianism, they would have to give liberally and give now, for in a year or two it would be too late. He considered that Home Mission work was one of the greatest works of the Church, and lay at the foundation of every other scheme. In the western mission district they had now 405 stations, 105 supplemented congregations, with an attendance of 28,900; there were 11,000 families and 9,000 members, and all this was maintained and carried on by money subscribed from the Church. With regard to the money that was contributed to the Church he said the sum was steadily increasing. In 1861 the amount subscribed by the two churches was \$4,000, and last year it was \$46,000, and he thought that this was good cause for rejoicing. In Manitoba district they had now twenty-five ministers and ninety-seven stations, whereas, in 1871, they had only Dr. Black. In Muskoka they had fifty stations, and they were also doing a good work in the Lake Superior district. In a few years these new fields would be self-sustaining, and be able to give to the mission work of the Church and help other new fields as we are now helping them. He then went on to speak of the reasons why we should give to Home Mission work, and advocated systematic giving and a spirit of liberality. At the conclusion of the address, a vote of thanks was moved by Mr. Geo. Hadden and seconded by Mr. James Innes, to Dr. Cochrane for his able and eloquent address. The meeting was brought to a close after singing the doxology.

ON Sabbath, the 2nd inst., the new brick church in the township of Admaston, about eight miles from Renfrew village, was formally opened, the Rev. Dr. McVicar, Principal of the Montreal Presbyterian College, conducting the dedicatory services. At half-past ten o'clock, the time announced for commencing, the church was crowded to its fullest capacity. After the singing of the 100th Psalm, the Rev. gentleman read the thirty-fifth chapter of Exodus, with short explanatory remarks and comments. Prayer was followed by the reading of part of the twenty-ninth chapter of 1st Chronicles. The 122nd Psalm was then sung, and it was from the sixth verse of this Psalm that the text for the sermon was taken: "Pray for the peace of Jerusalem; they shall prosper that love Thee." In the afternoon the church was again quite full. After the collection had been taken up, Dr. McVicar expressed his pleasure at being among the people of Admaston. Before the morning service he had made no inquiries about them, thinking it better to speak out without any restriction; but he was glad to say that he had since found they had more than provided for their church building. He then referred to the French Protestant work being done in the Lower and Maritime Provinces. They had now some fifteen churches and two schools hard at work, and he asked the congregation present to do all they could to help

to extend the work. The collection at both services amounted to \$36. A local contemporary gives the following account of the past history and present position of the congregation worshipping in the new church: "Many of those who were present at these dedicatory services would no doubt look back to the time, over twenty years ago, when they used to meet in Patterson's school-house to listen to the ministers who occasionally preached there. Then, in 1857, the Free Church party, with Rev. S. C. Fraser as their minister, decided upon building a church, and the log building which has just been given up was the result of their labours. They were assisted by some of the late Rev. Mr. Thomson's Old Kirk members, and the church thus became, and was used as, a union church. But during the time that Rev. Mr. Wilkie laboured in Admaston, in 1877, it was becoming evident that the congregation was not only growing too large for the church, but that the building was becoming dilapidated. Mr. Wilkie was succeeded by the present minister, Rev. Charles McKillop, who, with his characteristic energy, set to work to procure a larger and better church edifice. In this effort he was soon willingly assisted by his congregation, and enough funds were raised to cover all expenses. The building, which was commenced about the 1st of May last, is a neat brick one, 30 x 50, feet, with a seating capacity of 300. Mr. Thomas Henderson had the contract for the whole building, but he sub-let the stone and brick work to Mr. Munro, the carpenter work to Mr. T. Morris, the plastering to Mr. James Ferguson, and the painting to Mr. James Reynolds. When finished, it will cost about \$1,600; and it is considered a cheap job, as high as \$2,200 having been asked for the contract. It was erected in an excellent time—labour was cheap when contracted for, and money was getting plentiful by the time payment was due. The money needed was subscribed, and all has been paid, with the exception of \$350, which is not due till April. The church is well warmed and lighted, and the pulpit platform neatly carpeted. It may be mentioned that the successful building of the church is in no small degree due to the energy and perseverance of Rev. Mr. McKillop, who is deservedly popular with and highly esteemed by his congregation. This is only about one-third of the rev. gentleman's charge, he having congregations at Douglas and Barr's settlement." A social was held next evening, which was a great success, 500 being present, and \$144, net, realized.

HE did not give a dollar to the church; he rarely ever attended one of its social meetings. But he could tell you all about the prophecies, especially those which are difficult to other men, and was always ready to expose the ignorance of the preacher.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Jan. 30, 1881. } SIMEON AND THE CHILD JESUS. } Luke ii. 25-35.

GOLDEN TEXT.—"For mine eyes have seen Thy salvation."—Luke ii. 30.

HOME READINGS.

- M. Luke ii. 21-28. . . . Presentation in the Temple.
- Tu. Isa. xlix. 1-10. . . . A Light to the Gentiles.
- W. Isa. liii. 7-15. . . . In the Eyes of all Nations.
- Th. Isa. lx. 1-14. . . . The Glory of the Lord.
- F. Isa. viii. 11-18. . . . A Stone of Stumbling.
- S. 1 Pet. ii. 1-14. . . . A Rock of Offence.
- Sab. Rom. xv. 1-15. . . . A Rock of Jesse.

HINTS TO STUDY.

Having recorded the visit of the shepherds to the infant Saviour as we found in our last lesson, Luke tells us of His circumcision at eight days old, and then gives an account of His presentation in the temple on the fortieth day, in accordance with the Jewish ceremonial law (Lev. xii.), when the event occurred with which we have now to deal.

The following topics will be found in the lesson: (1) *The Expectant Saint*, (2) *The Promise Fulfilled*, (3) *Peace in Death*, (4) *The World's Salvation*, (5) *Light for the Gentiles*, (6) *The Glory of Israel*, (7) *Prophecy Words*.

I. THE EXPECTANT SAINT.—vers. 25, 26. Nothing is known of Simeon except what is recorded here. It is probable that he was one of the unnoticed or even of the despised among men; but the Bible honours him as a man of God, and hands down his name to all generations, permitting the memory of the proud to perish.

The same man was just and devout. He acted rightly in his dealings with men, and rendered to God due worship and service. He was not perfect either in his character or in his conduct, but to be so was the great desire of his heart.

Waiting for the consolation of Israel. One of the last in a long line of expectant saints who found their salvation in a future atonement, it was Simeon's lot to live in a day that made Abraham glad when he saw it nearly two thousand years away.

The Holy Ghost was upon him. It was by the indwelling of the Holy Spirit that he had become "just and devout;" but there is here indicated an unusual manifestation of the presence and power of the Second Person of the Trinity, conferring prophetic perception; and thus it was revealed unto him . . . that he should not see death before he had seen the Lord's Christ—that is, the Lord's Anointed. The three words Messiah, Christ, and Anointed have the same meaning.

II. THE PROMISE FULFILLED.—vers. 27, 28. "The same Holy Spirit," says the "Westminster Teacher," "that revealed to him the blessed fact just mentioned, led him one day into the temple. This same Holy Spirit pointed out the child in Mary's arms as the long looked for Messiah. By some inner and unmistakable impulse he was made aware that he was in the presence of the Christ of Israel, of whom all the prophets had written. Think of this devout old saint brought thus face to face with what for years had stirred his heart with trembling and joyous expectation! It was like a prophet's vision of God, or an apostle's look into heaven!"

He took Him up in his arms. His act was expressive of that love which he had long entertained for the Saviour although he had not hitherto seen Him, and of gratitude and praise to God for His unspeakable gift. This aged saint, this student of Scripture, now saw and felt the shadowy types and symbols of the Old Dispensation realized in flesh and blood, and he was satisfied.

III. PEACE IN DEATH.—ver. 29. Simeon, like Paul, knew that, for the righteous, it is better "to depart" than to stay in this world, but he wished to see the Saviour before he departed; his wish was gratified; there remained nothing to bind him to the life that now is; and he gave utterance to the hymn of triumph contained in verses 29-32. It is commonly known as the *Nunc Dimittis*, from the opening words of the Latin translation.

Now lettest Thou Thy servant depart in peace. "He is ready," says the magazine already quoted, "to go now, the sainted old man, out into the darkness of shadows, into the night of death, anywhere. It matters not. There are no terrors for him. He is at 'peace.' No wonder he was ready to go. He had the sacrifice for sin in his arms. How could there fail to be 'peace' in the bosom on which rested the Prince of Peace."

IV. THE WORLD'S SALVATION.—vers. 30, 31. There is no Universalism here, or in any other part of the Bible. The salvation spoken of was prepared before the face of all people, but it is not said that all shall become partakers of it. Still, if they do not it is altogether their own fault. And, further, some of the accompanying advantages of the Gospel salvation extend even to the wicked, and even they, for a season, enjoy many of the temporal benefits flowing from it. We are also here taught that, although "salvation is of the Jews" (Christ being of Jewish parentage according to the flesh), it is not confined to the Jews, but is offered freely to all nations and classes and kinds of people. In Him who was to bring this salvation to men Simeon himself had long believed, although he had not seen Him with his bodily eyes, and although His work of atonement had not yet been accomplished. In Him he had found deliverance from guilt and from sin and from misery. In Him he had found eternal life. And now he is praising God for the actual advent of that Saviour in whom he trusted.

V. LIGHT FOR THE GENTILES.—ver. 32. See John viii. 12; Isaiah ix. 2. As light enables us to see what could not be seen without it, so Christ and His Gospel enable us to understand what would otherwise be quite beyond our comprehension. In the person of Christ, God is revealed—man could not otherwise "by searching" find Him out. In His character we have an example of perfect holiness—the world has not furnished another. In His sufferings we see the demerit of sin—happy are those who do so in such a way as to escape its realization in their own persons. Apart from Christ and His Gospel the great question of human existence and destiny cannot be solved. Here, as long as they reject the Bible, the keenest intellects of modern times grope in the same darkness that clouded the minds of the pagan writers of ancient Greece and Rome.

VI. THE GLORY OF ISRAEL.—ver. 32. Not Abraham, not Moses, not David, not Daniel, but Christ, is the glory of the Jewish nation; but, as a people they are still ashamed of their glory—they still reject Him whose advent caused the heart of good old Simeon to rejoice.

VII. PROPHECY WORDS.—vers. 34, 35. On the words for the fall and rising again of many, Peloubet says: "Christ had to overthrow their false ideas of the Messiah and His kingdom, and of goodness, before He could cause the true ideas to prevail. He destroys false customs, thoughts, modes of living, in order that true customs, etc., may arise."

Spoken against. The fulfilment of this is to be found in the general attitude of men towards Christ—for example, during the crucifixion. And is it not so even at the present day?

A sword shall pierce through thy own soul also. The authority first quoted above says on this passage: "This doubtless refers to the anguish which Mary was to suffer through the sufferings of her son, and especially at Calvary. Thus is preached, for the first time in the New Testament, a suffering Saviour, and fellowship with His sufferings by those who would be 'blessed' by His 'salvation.' Alford refers this predicted sorrow of soul on Mary's part to sorrow for sin, a spiritual suffering through repentance to faith, which she was to experience like all the rest. Possibly both sorrows may be included in this significant prophecy."

That the thoughts of many hearts may be revealed. The prevailing thought and tendency of each heart would be shown by contact with Christ and His religion. The great test of condition and character is "What think ye of Christ?"

OUR YOUNG FOLKS.

THE WONDERFUL MOTHER.

THE winter of the year 1709 was one of extreme cold. Never was a colder winter known in Europe. In France many people froze to death in their beds, not only among the mountains, but even in the villages and cities. The hottest fire was not sufficient to keep a room warm.

Sparrows and crows and jackdaws sometimes fell down dead while flying in the air. Large flocks of sheep and cattle froze in the barnyards.

During this winter a poor little Savoyard boy was wandering the streets of Luneville, in Lothringin. He was an orphan. His older brother, who had taken care of him, was frozen to death.

The little Savoyard boy wandered about from house to house, to get a little employment or a piece of bread. He was glad to blacken boots or shoes, dust clothes, clean dishes in the kitchen, or do anything that would give him a sou. But when night came on, his suffering became intense. He had slept with his brother in a carpenter's shop, where the two had covered themselves with on old foot-cloth, on which they piled shavings very high. But now he was alone, and would certainly freeze in the carpenter's shop. The wife of a hostler took compassion on him. She shewed him a little sleeping place in one of the stalls in the stable where the horses of a certain prince were kept. In this stall there stood an iron cage, in which a large brown bear was confined, for the beast was very wild and angry. The boy lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand, he put it in between the wires of the cage in which the beast was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the bars. The bear grumbled a little, but did no violence. The boy offered a prayer which his mother taught him, and then committed himself to the keeping of his heavenly Father.

The bear took the little stranger between her paws and pressed him near her warm breast, and against her thick skin, so soft and so comfortably, that he who had not slept for many nights with any comfort, now forgot all fear, and soon fell into a sweet, deep sleep.

In the morning the boy waked up with renewed strength, and crept out of the cage. At night he returned to his strange mother. Beside the bear, there lay a great many pieces of bread which had been brought from the table of the prince, but the bear had eaten all she wanted and these were left. So the little Savoyard helped himself to all he needed. He then lay quietly down between the paws of his thick clad mother, who pressed him to her as she had done before, and he slept there as in the warmest feather-bed.

In this way he slept five nights without anybody knowing it. On the morning of the sixth night he overslept himself, so that when the hostlers went around with lanterns in early morning to attend the many horses in

the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little, as if she was very much offended at any one seeing her taking care of her little favourite. The boy sprang up and squeezed through the cage, to the great astonishment of the bystanders.

This strange affair became widely known, and created much wonder throughout the city. Although the modest Savoyard was very much ashamed that anybody should know that he had slept in the arms of a bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came, and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received him as kindly as ever, and pressed him to her breast.

The good prince now understood that the bear, or rather God, working providentially through the bear, had been the means of saving the poor little orphan boy from death. No person had taken care of him, none had shewn any sympathy for him, and yet, in the very coldest night of that remarkable winter, this rough bear was the means of saving his life, the providence of God preserving him.

This circumstance led the prince, and it should lead us, to remember that God sometimes uses the most unexpected means as the instruments for the consummation of his purposes. The little Savoyard afterward led an honourable and useful life, nor did he ever forget how God had spared him in his great need.

"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear."—1 Sam. xvii. 37.

"I laid me down and slept; I awaked, for the Lord sustained me."—Psalm iii. 5.

A GHOST STORY.

IF we only learn to fear God in the right way, we should learn at the same time never to fear anything else. Those who fear God properly are the bravest people in the world. The Bible tells us that "the wicked flee when no man pursueth, but the righteous are bold as a lion."

Let me tell how a little girl once got over a great fright just by fearing God and having right thoughts about Him. She went to pay a visit to her aunt in the country. While there she had to sleep in a room by herself; this was not pleasant to her, for at home she always slept with her sister.

One night during this visit she awoke suddenly and saw something white at the foot of her bed. Its head—which she thought she saw as plainly as could be—was turned a little to one side, and was looking at her. She said to herself, "It is a ghost; I am sure it is;" and she pulled the bedclothes over her head. Presently she said to herself, "Well, what if there is a ghost here? Is not God here, too? and does not the Bible say that nothing can harm those who trust in Him?" Then she tried to put her trust in God. This gave her courage, and she resolved to take another look at the white thing. It did look

very much like a living thing of some kind. "Well, if it is," she thought to herself, "I'll speak to it;" and she cried out, "Who's there?" The figure did not stir or answer; there it stood as still and white as ever.

"My father says there are no ghosts," she said to herself; "and if there are, what harm is it likely they want to do me? I'll just put my trust in God, and He can take care of me." This thought gave her courage and made her feel more comfortable. Still, there stood the figure.

"I'll know who and what you are," said the little girl. "Mother says frights are worse in people's fancies than anywhere else."

Then she jumped out of her bed and went straight up to the figure. How many children would have done that? I am afraid some grown people would hardly have had the courage to do this. But this dear child walked straight up to it. And what do you suppose it proved to be? Why, it was only the moonlight shining through the curtains on the wall.

"How much it did look like a head, with eyes and nose and mouth!" she said, and then she jumped into bed again. For a while she lay and looked at it. But it only looked like moonshine now, and no ghost, and she wondered how she could have been so deceived. And that, I dare say, is as much as ghosts ever are—only moonshine. She kept her eye on the soft silver light till she fell into a sweet sleep again.

THE FIRST WRONG BUTTON.

"DEAR me!" said little Janet, "I buttoned just one button wrong, and that made all the rest go wrong;" and Janet tugged away and fretted, as if the poor buttons were quite at fault for her trouble.

"Patience! patience!" said mamma, smiling at the little fretful face, "and next time look out for the first wrong button; then you'll keep all the rest right. And," added mamma, as the last button was put in its place and the scowling face was smooth once more, "look out for the first wrong deed of any kind; another and another are sure to follow."

Janet remembered how, one day not long ago, she struck baby Alice; that was the first wrong deed. Then she denied having done it; that was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one went wrong—because her naughty little hand struck baby! The best thing she could do to make it right again was to tell mamma how naughty she had been, and ask her to forgive her; but that was much harder than just to do the buttons again.

Janet thought it all over, and between the buttons and her very unhappy day I think she learned never again to forget to look out for the first wrong deed.

Boys, remember, you grow old every day, and if you have bad habits, they grow old too, and the older both get, the harder you are to separate.

PUBLISHER'S DEPARTMENT.

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

HOW TO GET SICK.—Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know how to get well. What is answered in three words—Take Hop Bitters! See other column.

RHEUMATISM is one of the most prevalent and obnoxious diseases incident to our climate, but it has been disarmed of its terrors by that invincible remedy, Haggard's Yellow Oil, an external and internal medicine whose application is so varied and useful in all painful and inflammatory diseases and wounds, as to render it a household necessity to all who suffer from pain.

GRAY hair may be made to take on its youthful colour and beauty by the use of Hall's Vegetable Sion Hair Renewer, the best preparation for the hair known to the science of medicine and chemistry.

MEETINGS OF PRESBYTERY.

QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m. H. KOS. In Clinton, on the third Tuesday of January, at ten a.m.

LONDON.—In Sarnia, on the third Tuesday of January, 1881, at seven p.m.

WHITBY.—At Oshawa, on the third Tuesday of January, 1881, at eleven a.m.

GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of January, 1881, at ten a.m.

HAMILTON.—At Jarvis, on the third Tuesday of January, next (the 18th), at ten a.m., the evening to be devoted to a conference on Sabbath schools and their work.

HARRIS.—At Harris, on Tuesday, 25th January, 1881, at eleven a.m.

PARIS.—In Dumfries street Church, Paris, on the 24th January, 1881, at four p.m. for business, and at half past seven p.m. to enter into a Conference on State of Religion.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.

CHATHAM.—In the First Presbyterian Church Chatham, on the 15th March, 1881, at eleven a.m.

LINCOLN.—At Uxbridge, on the last Tuesday of February, at ten a.m.

Rev. G. L. Mackay, D.D., MISSIONARY TO FORMOSA.

Arrangements are now completed for the following meetings which will be addressed by REV. G. L. MACKAY in Toronto:

On Friday, the 21st inst.,

he will deliver in

COOKE'S CHURCH,

at eight o'clock p.m., a lecture on

"THE IDOLATRY OF CHINA."

On Sabbath, the 23rd,

he will hold three services, viz.: He will preach in

St. Andrew's Church,

King Street, at eleven o'clock a.m. He will address a

MASS MEETING OF THE CHILDREN

of the Presbyterian Sabbath Schools at three o'clock p.m., in

KNOX CHURCH;

and preach in

St. James Square Church,

at seven o'clock p.m.

On Monday Evening, 24th inst.,

he will deliver a missionary address in

Charles Street Church,

at eight o'clock.

At each of these meetings a collection will be taken up for Foreign Missions.

WM. MACLAREN, Conventer F. M. Committee, Toronto, January 14th, 1881.

WHAT a multitude of martyrs suffer from headache! Either of the nervous or bilious form. The principal cause of the distress is a disordered stomach and liver, for which Burdock Blood Bitters is a positive specific. It cures constipation of the bowels, eliminates disease from the kidneys, arouses the secretions to a healthy action, purifies the blood, regulates the liver, and strengthens the debilitated system. Sample bottles, 10 cents. Regular size, \$1.00.

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