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VOL. 3.

TORONTO, FRIDAY, NOVEMBER 21st, 1879.

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## NOTES OF THE WEEK.

THE annual university lecture of McGill College was delivered in Wm. Molson's Hall, on the 13th inst., by Ven. Archdeacon Leach.

It is proposed to hold a World's Fair in New York, in 1883, in celebration of the centenary of peace being concluded between Great Britain and the United States.

THE pilgrimage to Mecca, which has hitherto been provisioned at government expense, can get no assistance, a thing which has never before happened in the history of Ottoman rule.

UP to the 6th of the present month the payments to the Building Fund of Queen's College, Kingston, amounted to \$17,090. Subscribers who have not yet paid their instalments are earnestly requested to do so without delay, to the Treasurer, Mr. F. C. Ireland.

THE Duke of Norfolk is a Romanist. In gratitude for the birth of a son he engaged to build ten churches, and actually laid the foundation stones of four before the child was ten days old. His example may well be emulated by those who possess a true Christian faith.

THE English papers are informed from Rome that the reports of the ill-health of the Pope are exaggerated. He has undergone a surgical operation, but is not keeping his bed, and remains in his apartment, occupied with his work on the government of the Church.

DR. SOMERVILLE met with the same success in Marseilles as he had in Nimes and other places in France during his evangelistic tour. It is said that his work in Nimes has led the Christians of that city to begin a settled mission for the people. The same has occurred in other towns of France where Dr. Somerville has preached.

THE Session of the Gourrock U.P. church have issued a statement to the Presbytery in which "to prevent misconception as to their position," they explain that although Mr. Macrae's removal from Gourrock renders unnecessary further independent action on their part, their opinion as to that action having been right and proper remained unchanged.

THE Boers of the Transvaal are threatening to resist the re-establishment of British authority in that country. In one place they have formed an immense laager and are preparing for a desperate resistance. Chief Moriosi has also refused to submit to British authority. There may, as a consequence, be some fighting, but the result cannot be doubtful.

TWO years ago the churches of the Presbytery of New York (city and vicinity) had an aggregate debt of about \$600,000. The labours of the Church Extension Committee have reduced it to about \$50,000 in this short time. Under care of the Presbytery are seven mission chapels, with 3,000 members, and 7,586 scholars in the Sabbath schools connected with them. The cost of keeping up the mission chapel work for the past year was \$36,653.

THE reception extended to General Grant by the people of the United States on his return from his tour round the world, has everywhere been of the most enthusiastic description. Apparently all have vied in their efforts to show the fortunate General how cordially he was welcomed home. He on the other hand has, as far as his somewhat cold nature would

permit, reciprocated the enthusiasm and has done violence to his nature to the extent of making a speech, the burden of which was, "There is no place like home."

ALL dealers in lotteries are finding hard times in the States. The Postmaster-General has issued special orders to all postmasters at specified cities directed by name against all persons known to be concerned in the lottery business, forbidding them to pay any postal money order or to deliver any registered letter addressed to persons thus named. Such letters are to be returned to their senders and have stamped on them "fraudulent." All mail matter sent to names known to be fictitious is also to be sent to the dead letter office. All this is as it ought to be.

We have, says the Montreal "Witness," received a letter from the Oka Indians addressed to the people of the Dominion, in which they make serious complaints of the usage they are receiving. Last week some people cut the neck of a young horse until, as the letter says, he was dead as a stone. Another horse had an eye knocked out with a stick. The Okas also complain of the want of medicine and medical attendance. Mrs. Dorion, the wife of their minister, does much for the people, but there are cases of illness she cannot attend to. They conclude by asking the Government for aid.

IT seems that some of the Roman Catholic priests of the district of Montreal are getting up a petition to the Pope, praying for the removal or dismissal of Bishop Fabre. The reason given is that the Bishop is rather severe upon them in the matter of such small indulgences as those of tobacco, snuff, etc. We are not informed what may be included in the etc., which is convenient and comprehensive. In any case it seems curious that sensible people should fancy there is the slightest likelihood of the Pope dismissing a Bishop for any such reasons. The more piously inclined of the priests, it is added, think the Bishop's crusade against the indulgences referred to quite necessary and praiseworthy. We should think this extremely likely.

THOUGH the proceedings which were instituted against Bishop Colenso, of Natal, in the ecclesiastical courts of the Anglican Church, failed, the South African Synod, as will be remembered, deposed him. He was invited to neither of the Lambeth Conferences; but it appears that his legal status as a bishop is now recognized. Some time ago the Bishop invited Mr. Colley, of the Diocese of Worcester, to become archdeacon in his see. Mr. Colley consulted his bishop and the Archbishop of Canterbury, and both advised him to accept the appointment. Said the Bishop of Worcester: "Though I am far from agreeing with the Bishop of Natal in all the opinions he has published, I can heartily wish God speed to him and to all who labour with him in his diocese." It is not very difficult to see in that case who has triumphed. We have never heard that Bishop Colenso has recanted any of the heresies for which he was deposed. Have the Archbishop and other dignitaries seen the error of their ways that they now clasp hands with the denounced heresiarch, as a brother beloved in the Lord?

IT would seem that Herr von Puttkamer, the Prussian minister of education and public worship, has decided to yield to the demands of the Ultramontanes and the Confessional Lutherans for denominational schools. Says the German correspondent of the London "Guardian": "Dr. Falk gave all his energies to the establishment of 'paritatic' or 'simultaneous' schools, where children of all confessions were received and where religious instruction was imparted to them by teachers of their own confession. So-called confessionless schools did not exist and were not fostered by Dr. Falk. But his successor has begun the crusade in favour of denominational schools. The case of Elbing is the great proof. There the corporation had, at great expense, erected district 'simultaneous' schools, and had just completed the last, which

was to be publicly opened and dedicated, when a telegraphic communication arrived from Herr von Puttkamer ordering the postponement of the opening, as the minister disapproved of this class of schools. The mayor and town council hastened off to Berlin to remonstrate; but in vain. The minister was polite, but firm. He differed, unfortunately, but completely, from the policy of his predecessor on the question of denominational education, and he would not allow an undenominational school, unless very great necessity for its existence could be shown.

BY their latest venture the Messrs. Harper of New York, have provided what was wanting to enable them to meet all the wants of the cultured classes in the matter of secular literature. "Harpers' Magazine," now about to enter upon its sixtieth volume, is attractive as ever to readers of matured intelligence and cultivated taste; "Harpers' Weekly" supplies politics, science and other matters of current interest; "Harper's Bazar" is the ladies' favourite, being the acknowledged leading fashion paper on this continent; and now comes to hand the first number of "Harper's Young People," an illustrated weekly journal for boys and girls, containing serial stories, short sketches, poems, anecdotes, accounts of strange lands, incidents of daring and adventure, descriptions of games and athletic exercises, and other matters interesting to the young. If the young people of the present day are not supplied with entertaining literature of a wholesome kind, they will probably supply themselves with that which tends to moral ruin. It is among the most favourable signs of the times that publications attractive to the young and, at least, harmless to morals, are on the increase; and among these "Harper's Young People," from its elevated literary tone, and from the artistic excellence of its illustrations, will take a high position. The yearly subscriptions to the publications which we have named are as follows: "Harper's Magazine," \$4; "Harper's Weekly," \$4; "Harper's Bazar," \$4; "Harper's Young People," \$1.50; the three first mentioned, \$10; any two of these three, \$7; the "Weekly" and "Young People," \$5. Subscribers are directed to remit by post office money order, or draft, to Messrs. Harper & Brothers, Franklin square, New York, U. S. A.

THE week of prayer on behalf of young men was, we are glad to understand, very generally observed with services both appropriate and instructive. In Toronto the work was greatly assisted by the presence and the very acceptable labours of the Rev. George Müller of Bristol. In the course of the services the following report was presented, giving a view of the Y. M. C. Association work throughout the world:—Thirty-five years have passed since the first Young Men's Christian Association was formed in the city of London. Since then organizations have multiplied, until to-day they exist in all quarters of the world. They are distributed as follows:

United States and Canada.....	1,100
Great Britain.....	300
Germany.....	300
Holland.....	300
Switzerland.....	180
Sweden.....	65
France.....	45
Other nations of Europe.....	50
Australia, Spain, Japan, and China.....	60
Total.....	2,400

A significant feature of the above statistics is that the work is not confined to nominally Christian countries. Already we have reports of Associations in Cairo, Beyrout, Smyrna, Damascus, Jerusalem, Nazareth, Calcutta, Hong Kong, and Yokohama. The membership of these Associations approximates 200,000. Every three years a World's Convention is held. The last Triennial Conference met at Geneva, Switzerland, in August, 1878. Eleven nations were represented by 207 delegates. The American delegation numbers forty-one persons. The Conference appointed an international Central Committee, with a quorum at Geneva, and one member from each country represented.

## OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.  
No. XIII.

BY H. S. M'COLLUM OF ST. CATHARINES.

## FRIENDLY REPLY TO FRIENDLY CRITICISM.

If the writer of these sketches may be permitted the use of a *Becherism*, he will frankly confess that "if his foresight had been as good as his hindsight," he would have omitted one or two expressions in his notice of the rejection of the "American ministers" at Clinton, to which his friend Rev. Duncan McMillan takes exception. They were unnecessary to the full statement of the two facts—the rejection, and the consequent organization of a new Presbytery on the same territory—and they could as well have been left out. But, inasmuch as the expressions were made in good faith, and the writer now believes them to have been substantially true as well as just, he feels called upon to say a few words in defence of the orthodoxy of the ministers referred to, and in support of the opinion that the doctrinal differences between those afterwards known as "Old School" and "New School" Presbyterians, as between the members of the Presbytery of York and the "American ministers" on the Niagara Peninsula, were "more imaginary than real." This seems the more necessary because the usefulness of these historical articles depends almost entirely on their accuracy and impartiality.

## "AMERICAN" OLD SCHOOL TESTIMONY.

Rev. A. W. Buell and Rev. Edwards Marsh received their theological education at the Seminary at Auburn, N.Y., and they preached no other theology than the theology taught in that institution by Dr. James Richards. In 1837, a convention was held at Auburn, with Dr. Richards in the chair, consisting of about two hundred representatives of churches afterwards connected with the New School Assembly. In 1868, a minority of the members of the Old School Assembly, under the lead of Dr. Charles Hodge, having filed a protest against the "terms of union" just agreed upon by both Assemblies, in which protest the old charges of New School heresies were repeated, a committee of which Rev. Dr. Shedd was chairman, and Rev. Dr. S. J. Prime was a member, reported an answer which was adopted as the testimony of this the highest court of the Old School Church. From that report, so adopted, the following extract is taken.

"The Auburn Convention held in 1837, under the influence and doctrinal guidance of that excellent and sound divine, the late Dr. Richards, specified sixteen doctrinal errors, which contain the very same latitudinarian and heretical tenets mentioned in the Protest, *repealed them in toto*, and set over against them sixteen 'true doctrines,' which embrace *all the fundamentals* of the Calvinistic creed. This Assembly regard the 'Auburn declaration' as an authoritative statement of the New School type of Calvinism," &c.

One of the articles of agreement for union, against which especially the protest was aimed, contained these words: "It is also understood that various methods of viewing, stating, explaining and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church, as they have hitherto been allowed in the separate Churches." The Old School Assembly, by the adoption of their committee's report, declared that they regarded the "Auburn declaration" as "indicating how far they [the New School Presbyterians] desire to go, and *how much liberty they wish* in regard to what the terms of union call 'the various modes of explaining, illustrating and stating' the Calvinistic faith." The Assembly also put on record its declaration that "The errors and heresies alleged in the Protest are combatted and refuted in the Theological Seminaries of the New School," and it might have been added "as they were combatted and refuted in the Auburn declaration, thirty-one years before."

It was in this matter of the different modes of "viewing, stating, explaining and illustrating the doctrines of the Confession" that the difficulty seems generally to have arisen. Rev. James Rogers says that, at the time of the application of Messrs. Buell and Marsh for admission to the Presbytery of York, "there was nothing said definitely in explanation of the difference of interpretation, but it *was known* that they endorsed the Hopkinsian doctrines, which were a mixture of Calvinism and Arminianism." It seems to this writer, in view of the orthodoxy of the Auburn

Seminary, as shewn by the highest Old School testimony, and of all the attending circumstances, that the theological opinions of the rejected ministers were not as well "known" as some honestly supposed, but that there was at Clinton, as there was throughout the American Union, before and after, a misunderstanding of expressions used by both parties, and that they were never really far apart. As different provincialisms sometimes make it difficult for two subjects of the same human government to fully understand each other in conversation, so loyal subjects of the King of kings, from locality of residence, or circumstances of education and association, may find in their provincialisms, a difficulty fully to comprehend each other's statements of the same great spiritual truths.

## A BRITISH BORN AMERICAN'S EVIDENCE.

An illustration of this view, amounting nearly to direct testimony on the main question, has recently been published by Rev. H. A. Nelson, D.D., of Geneva, N.Y., one of the Union Committee representing the New School Assembly, in 1866-8. He says:

"About that time, I was on an Ohio River steamer, the good 'Botanica,' when her obliging captain introduced me to another Presbyterian minister, much my senior, who had come to our country ten years before. He was very kind, and cordial and sociable. He said, 'When I came to America I expected to find the New School Presbyterians quite lax in their theology, but after ten years of intercourse with brethren in both these Churches, I really do not see any important difference between them.' I suppose, however, that there must have been much unsoundness in theology among the New School, in the beginning, or else I do not see how the disruption could be accounted for." Not attempting to account for the disruption, I assured him of my belief that such candid observation as he had been making for ten years would have led him to the same conclusion, if it had been made during either of the two preceding decades. He expressed surprise at my remark, but most at last proceeded to inform me that he was quite familiar with the writings of Albert Barnes before coming to the United States. 'Have you read Mr. Barnes' Commentary on the Epistle to the Romans?' I asked. 'Yes,' he replied, 'I have read that and also Mr. Barnes' book on the Atonement; and I remember that Mr. Barnes and Dr. Hodge held essentially the same view of the atonement. Do not misunderstand me,' he took care to add, 'I do not say that Mr. Barnes has used the word *imputation* in what I deem its true historic sense; but, having read the writings of both men with the sincere desire to ascertain their real meaning, I undertake to say, that if they will both state their views in other terms than those which have got the flavour of controversy, they will state essentially the same view.'"

Good old Dr. Archibald Alexander once said to his class at Princeton. "Two persons who believe that the death of Christ was *vigorous*—that He died for us to save us from dying cannot differ much in their views of the atonement, and if they would but *define what they mean by the words they use*, they would probably find they more nearly agree than perhaps they thought."

## AT ONE ON EFFECTUAL CALLING.

The occasion of Dr. Nelson's writing as above was the presence of Dr. A. A. Hodge, the present professor at Princeton, at one of the Geneva prayer meetings, when, providentially it would seem, the theme predestinated for discussion was the answer to Question 32 of the Shorter Catechism. Dr. Hodge discussed the subject of effectual calling in his usual lucid manner, as he would discuss it, as a professor, before his theological class. To his astonishment, Dr. Nelson found himself listening to what he had ever regarded clear New School interpretation of a doctrine in reference to which the schools were long in dispute. The simple fact was that these two representative men of the two former divisions in the Church, having, since the Union, forgotten "the terms which have the flavour of controversy," had come to speak the same Presbyterian language, and to understand each other's provincialisms when, "stating, explaining and illustrating" the common standards.

## CIRCUMSTANTIAL EVIDENCE.

In 1831, Rev. William F. Curry was pastor of the First Presbyterian Church in Lockport, N.Y., a bold, clear, logical, educated and earnest preacher, ever seeking and winning souls to Christ. At the earnest solicitation of Rev. Mr. Eastman, he took a recess from his pastorate and came over to assist in revival work in Canada. He did most of the preaching at meetings at Gainsborough, Louth and St. Catharines, and laboured successfully in other places. Resigning his charge at Lockport, in January 1832, he commenced missionary work on the Niagara Peninsula, in association with Messrs. Buell and Marsh and other American ministers, with whom he was in entire sympathy and accord, *doctrinally and otherwise*. In

July, 1832, he went to Grimsby with "a carriage load of American ministers," held a series of meetings,\* and, at their close, organized a Church with sixteen members, ordained two elders, and, *with their official aid*, dispensed the Lord's Supper to the Church members present. He acted as pastor at Grimsby for some time, supplied a new church at Brantford for a few months in 1833, and continued in labours abundant in that region until May, 1835, when he accepted an appointment as Secretary and Agent of the Canada Education and Home Missionary Society, and took up his residence in Montreal. In his new field, he enjoyed the confidence and had the active co-operation of those two eminent divines, Rev. Archibald Henderson of St. Andrew's, and Rev. William Taylor of Montreal, who were officially related to the Society. No evidence remains that they ever doubted the soundness of their American brother, or questioned his method of "stating, explaining and illustrating the doctrines of the Confession." And yet Mr. C. was as thoroughly New School as were Messrs. Buell and Marsh, or even the chiefest of the New School leaders in the United States.

## WHAT LIVING WITNESSES SAY.

Three of the active "American" associates of Messrs. Buell and Marsh in pioneer missionary labours and revival work in Canada are now living. Having carefully read the communication of "J. P." published in September, 1878, with the extracts quoted from the journal of Rev. William Proudfoot, each for himself has testified most emphatically that no such Arminian doctrines as therein represented were ever uttered in sermon, exhortation or prayer, in any meeting, regular or special, *held under Presbyterian auspices*, during their residence in Upper Canada. They affirm also, in substance, that the revival preaching of the American ministers in Canada in those days was not different in doctrine from the approved modern revival preaching to which the soundest Calvinistic divines made no objection when Messrs. Moody and Sankey were in Scotland. All of the American ministers referred to were educated men, and pastors or missionaries, not one of them belonging to the class stigmatized in quotations in J. P.'s article as "revival men." And the wild excitement and unsound teaching at meetings held by unlettered Methodist exhorters were quite as distasteful to them as they could be to Mr. Proudfoot himself, who, though honestly seeking to understand the whole subject, seems utterly to have failed to discriminate between them and the genuine work of *Presbyterian revivals*, the converts at which, for a whole generation, were the working force of many of the most active churches.

## CANADA FREE CHURCH TESTIMONY.

At a meeting of the "Synod of the Presbyterian Church in Canada," held at Toronto in July, 1844, a committee before appointed to confer with a deputation from the "Niagara Presbytery of Upper Canada" in reference to union, made a report which contained the following emphatic language:—

"The Committee beg leave to report that, after much friendly communing and inquiry, as to the principles and procedure of the Presbytery, they are enabled to state that that body consists of seven ministers, having the charge of fifteen congregations; that they hold, in common with ourselves, the Westminster Confession of Faith as their standards; and as a Presbytery, maintain and uphold its doctrines in what is usually termed the Calvinistic sense, holding fast by the great cardinal doctrines of the Divine Sovereignty, the decrees of election, and the imputation of the righteousness of Christ, as distinguished from the views which, on account of their extreme character, are usually styled Antinomian and Arminian."

Messrs. Buell and Marsh were not members of the Niagara Presbytery at the time this certificate was given, but their impress was upon it, and they certainly were not more American in feeling, or more New School in doctrine or practice, or in any way more unsound, than were Rev. Dr. Blanchard and Rev. Mr.

\* This was the same "revival meeting" in reference to which "Rev. Mr. B." gave a "full account of the manner in which he acted," to Rev. William Proudfoot, December 11th, 1832, as appears by an extract from Mr. P.'s journal in the communication published by his son in THE PRESBYTERIAN of September 6th, 1878. The well-authenticated facts are not in accord with the impressions naturally left on the mind by reading the extract referred to. There was no church organization and there were no elders until after Mr. B. left, and the statement is now made on the authority of one of the original elders, now living, that neither then nor at any other time while American ministers officiated, were the elders "shut out" on any Presbyterian sacramental occasion in Grimsby. Other extracts from Mr. P.'s journal may be as conclusively answered, but not now.

Close, who represented the Presbytery in the negotiations for union with the "Free Church" Synod.

#### OTHER EXCEPTIONS.

Mr. McMillan takes further exception to the words: "It is evident, from many circumstances, that it was as 'revivalists' that the 'American ministers' were especially suspected or judged." The writer concurs with Mr. McMillan that these words were "unnecessary," and, in consideration of the exception, regrets their use; but he fails to see wherein they were "fitted to support if not to create a prejudice against the Presbytery." Nor can he understand how their substantial truth can be questioned. Messrs. Buell and Marsh, with Messrs. Curry, Murray, Sessions and other "American ministers" were chiefly known for the revival work in which they had been engaged during the year or two previous, and it was in their revival preaching almost alone that their doctrinal views had found expression. During the preceding half year, Rev. Wm. Proudfoot had gathered from "other Presbyterian ministers who had been a considerable time in the country," including some of the members of the Presbytery of York, unfavourable testimony in reference to the "revival system that had been imported from the United States." Rev. Mr. Harris, of York, had reported his experiences at a revival in Ancaster, and "Rev. Mr. B." had given "a full account of the manner in which he acted at the revival meeting at Grimsby" (reference to which is elsewhere made in a foot note). The whole region was agitated by the revivals, and it is no new item of history that the old country ministers generally were not in sympathy with them, and looked with suspicion upon all revival preachers. To state these facts, however, is not to condemn such old country ministers. They and the "American ministers" were alike earnest, honest, Godly men, each in his place acting up to the light given him, and influenced, like others, by education, association and human circumstances, in his efforts to promote the interests of the Redeemer's Kingdom on earth, in his adoption or rejection of measures, and in his judgment of those with whom he came in contact.

#### NO CENSURE FOR PRESBYTERY.

The writer has not published a word of censure of the Presbytery of York for any of its acts at the Clinton meeting or elsewhere, nor does he, in any manner, sympathise with such censure from whatever quarter it may have emanated. The Presbytery decided in accordance with the best judgment of its members. They believed the American ministers unsound in their interpretation of the standards, and honestly acted upon such belief. Under the circumstances, the act of rejection was probably an act of wisdom as well as of honesty, preventing an otherwise almost unavoidable development of "incompatibility of temperament" within the Presbytery, which would be likely to lead to a speedy ecclesiastical divorce. The time had not come for the union of all Presbyterians in Canada in one Canadian Church, nor for the commencement of such a union on the Niagara Peninsula. Indeed, that was an era in Presbyterian history the world over, apparently foreordained from the beginning to be an era of misunderstandings, misinterpretations and divisions. But, fortunately, it was to be the proverbial "darkest hour just before the dawn" of the better era of peace, good will, fraternal concord and progressing union, in which we are permitted to "occupy" and work for the Master. Surely, in the light and enjoyment of present privileges, we can afford to recur historically to the divisions and controversies of the past, with no word of censure or reproof—marvelling, indeed, that so few errors were committed, and that the era of union was not longer deferred.

#### THEOLOGICAL DEGREES.

MR. EDITOR,—The Committee on Theological Education and Degrees submitted to last Assembly the draft of an Act for the establishment of a University in connection with the Presbyterian Church, having the power of conferring Degrees in Divinity. A minority report of the same Committee was also presented and read. A motion and two amendments were proposed, and, after considerable discussion, the second amendment was carried over the motion by a vote of 83 to 73. The amendment is in the following terms: "That the Report now submitted be sent down to Presbyteries, with instructions to report as to the principle of the Act, to the next General Assem-

bly." According to the decision of the Assembly, therefore, we are to consider the "principle" embodied in the report submitted, and not the details of the scheme. The time cannot be very far distant when the various Presbyteries of the Church must take up this remit, adjudicate upon it, and report thereon to the next Assembly. It is scarcely necessary to say what every one must feel—that this is a most important question; one most intimately connected with the cause of theological education in our whole Church; a question having far wider and graver issues than at first sight appear; and one therefore requiring the most careful consideration by the various Presbyteries of the Church, so as to give an intelligent judgment thereon. And as it may be suspected that one who is personally interested in this matter, however candid he may be, may not be able to consider it with an absolutely unbiassed judgment, you will perhaps permit one who is not a member of Committee, nor on the staff of any of the Colleges, to present for the benefit of your readers such views of the subject as appear to an outsider to be best conducive to the well-being of the whole Church and most in accordance with what is just and fair in the case.

I propose, therefore, to consider the following questions: First, Is the present movement with reference to Theological Degrees necessary? And second, If so, is the plan proposed the wisest course to take to accomplish the end in view? The first of these questions will suffice for this communication.

Is the present movement with regard to Theological Degrees necessary?

(1) The movement in regard to Degrees is not new. In regard to one of the Colleges, at least, the matter was talked of for several years, but the Union and other causes delayed action until a recent period. The matter was first brought before the Assembly in 1877, in a Report of Knox College Board, which recommended "that the General Assembly apply for the legislation requisite to modify the Charter of Knox College in such a manner that the College shall have the power of granting Degrees in Divinity, subject to such regulations as the Assembly shall see fit to adopt." A committee was appointed to consider this and other matters connected with theological education, and report to next Assembly. The Committee reported to the Assembly of 1878 that they had not yet agreed upon a scheme to submit to the Assembly, but had the matter under consideration, and were re-appointed with some additional members. The result of the Committee's deliberations we have in the Minutes of last Assembly. The movement therefore in regard to Degrees is not new, though the mode of accomplishing the end in view, when submitted to last Assembly, was certainly new to the Church at large; and it is not to be wondered at that time should be sought to consider the matter.

(2) The abstract right of any properly constituted authority to make such distinctions as are implied in Theological Degrees, cannot be called in question. The Church now requires of all her students, unless in a few exceptional cases, three years theological training; it is therefore no new principle to permit some of them, who so desire, to take a longer or a wider range of study, or to exact from them a higher standard of attainment in the same studies, and allow such superior excellence to be designated in any recognized manner. Such distinctions prevail in all other subjects of study, and in all other professions, and why not in Theology? Such distinctions, of course, can just be taken for what they are worth. So, too, in regard to Degrees that are merely honorary. Should a man be distinguished in any way for his attainments, or his eminent services to the Church, there is nothing abstractly wrong in any properly constituted authority conferring a becoming mark of distinction upon him. The matter of Honorary Degrees is, however, of very little consequence in connection with this question.

(3) In some cases justice requires that such a distinction should be made. Any one who has had anything to do with the examination of students is aware of the wide difference in the attainments of those who have pursued the same course of study, and enjoyed apparently the same advantages. In one case, perhaps, the examiner scarcely knows whether he should pass the student at all or no, his standing is so low, and his attainments are so meagre; and in another case, the student takes a very high stand in all departments, and exhibits remarkable proficiency in the various subjects of study; and yet in some of our Theological Halls there is no way of marking any distinction between

these two, which the Church can recognize, except, perhaps, the ephemeral distinction of gaining a scholarship or bursary, or obtaining, it may be, an honourable mention at the close of the academic year. His standing is known only to his Professors and a few members of the Senate, or Board of Examiners; but the Church at large knows nothing of it. All who have finished their three years' course in the Divinity Hall, unless absolutely rejected, are alike accredited to the Church, though differing oftentimes very widely in attainments. Is it not a pity that all our Theological Halls had not the power to give honour to whom honour is due?

(4) The conferring of such Degrees, as proposed, would naturally be a great stimulus to theological education. Many of our young men are animated by the purest motives, and most honourable ambition. Some of them graduate in one or other of our Universities with the highest honours; they bring to the study of Theology minds disciplined by the severest training; they are prepared to consecrate all their powers and sacrifice all their prospects of worldly preferment to the great work to which they have given themselves, and are willing to prepare themselves for it by the most devoted application to study; but in most of our Colleges there is no stimulus to pursue the same career of honourable ambition as that which they have hitherto pursued, save that which comes from a strong sense of duty, and an earnest desire to fit themselves for the obligations and responsibilities of ministerial life. Is it not desirable that all our Institutions should be able to furnish the same incentive to study, and to designate a well-merited distinction in the same way?

(5) One of our Institutions has already the power in regard to Theological Degrees, which is sought for by the whole Church. Queen's College has the right, and very properly exercises it, by virtue of its Royal Charter. Having an Arts course, it confers Degrees in Arts; and having also a Theological Faculty, it confers Degrees in Divinity. This it does, not because the authorities of Queen's profess, or claim to be the best, or sole judges of the cases in which these Degrees are merited; not because a higher or more thorough course of training in Theology is claimed for Queen's, but simply because, by their Charter, they have such a power; and certainly no one can blame them for the legitimate exercise of it. Our other Theological Institutions may just do as good work, may have as full, or perhaps a fuller staff of Professors, may be just as thoroughly equipped for their work, may have as many or even a larger number of students of equal or even greater attainments, but they can confer no degree whatever—Academic or Honorary—simply because they have not the power!

(6) Justice requires that all our Theological Halls, so far as Theology is concerned, should be placed on the same footing. That they are not on the same footing at present is self-evident. Queen's unquestionably has an advantage which the others have not. Young men, unless there are other counterbalancing considerations, will naturally go where the greatest advantages are to be enjoyed, or the greatest distinctions gained. It just then comes to this, that we are virtually helping to build up one College at the expense of others. Queen's is certainly not in the slightest degree to blame for this; but we are to blame, if we allow any of our Colleges to remain under disabilities which are in our power to remove. It is not fair to the Principals and Professors of these Colleges to allow them to remain under any disadvantage whatever.

I think I have now answered the first of the questions proposed at the beginning of this communication. But enough for the present. B.

#### MISSION LIFE IN MANITOBA.

A Missionary! what nobler title can a man desire? To be a Columbus or a Johnson is worth a man's persistent, life long effort; to be a Howard or a Tell, is what the best of men might well desire. But to suffer for the truth, to endure "hardness as a good soldier of Jesus Christ," to be the Lord's ambassador, is the highest sphere a human being can occupy. Let it not be thought that alone among the devotees of false religions, or among the disciples of a semi-paganism, or among religious enthusiasts only, are found the men coming up to the ideal of the true missionary. And further, probably much of the truest work for Christ is done by the uncomplaining, patient, unassuming pioneer who regularly, ploddingly, without much apparent success does his work and leaves results with God.

Some of that which we most loudly trumpet in mission work is but "sounding brass," is far less real than much that defies him in recognition. Blessed be God, there is a Judge that gives right judgment! The real growth must be judged at intervals in the life of the tree, not by what the eye can detect in a hasty view. Accordingly lives almost unacquainted with excitement are often those most closely identified with the real growth of Christ's cause. Not only in the lives of men like Judson, Livingstone, Wilson, or Duff do we need to look for noble Christian work, and for the starting out of great spiritual currents, but in the quieter sphere of the Home Missionary, when life may be as uneventful as the prairie scenes amidst which the work may be done.

Let it be our short task to tell some of the quiet annals of the mission field, perhaps, varied now and then by mild adventure on the prairie, or new settler's experience in the unbridged stream.

Our Northwest is a well-trod mission field! Not only did Jesuit Missionaries early thread its rivers and cross its lakes, but two generations of Church of England Missionaries have passed away and received their reward above; Wesleyan names such as Evans and McDougall are well remembered; and our Presbyterian Church has its John Black and James Nisbet, carrying us back well nigh a generation—patient, enduring, marvels of gentleness, but good haters of all that is evil. It's an easy thing, you think, gentle reader, to be a missionary to the fur trader, and the trapper, and the voyageur, and the herd-raising farmer, compared with going to China or the South Sea Islands. I'm not sure you are right. Where men are found going out with their families—starting in the ox-cart—carrying their store of "pemican"—camping wherever night overtakes them—living in the open air one-half the year and at some trading post in winter, far away from human restraint—trading with barbarous Indians—forgetting the Sabbath day—and only now and then thinking of their far-away home in the Orkneys, or at Stornoway, or on the Scottish sea-coast—only now and then remembering a father's advice, a mother's prayers, the big ha' Bible, or the well-filled church, amid the bartering of beaver skins, or the contentions of rival traders—think you the surroundings are favourable to a Christian life?

Ah! it's no easy thing for the Christian Missionary himself to keep a high religious tone among such scenes. Kildonan! St. John's! St. Andrew's! were favoured that the gospel banner was wide unfurled. All honour to the men who, amid such surroundings, kept the truth clear in their own hearts and minds—who fearlessly declared the Gospel. We little know, till we learn by experience, how great a help to morality are the sanctions and restraints of the Civil Law. For many years a kind of paternal government was what prevailed throughout the whole Northwest. Mild—rather ineffectual—was the rule of the Hudson's Bay Company, though on the whole honourable. Turbulence and individual assertion largely prevailed. To gain an end it was only needed to be pertinacious, and persistent, and noisy. Was it an easy thing to proclaim the truth—to enforce Christian duty under such circumstances? Far from it. To inculcate self-denial, to give a proper notion of authority, to maintain straightforward realness, was a hard task.

The prevailing faith was a mild Episcopacy among those of British descent, and Popery among the French. The advent of the Presbyterian pioneer was in 1851. He was the result of frequent petitions and ardent prayers on the part of the people of Scottish descent. The people nominally were Episcopalian. True no bishop had in 1851, nor for years after, come to Red River. The Psalms of David, in Rouse's version, were sung in the very building that is now St. John's Cathedral—but the faith of their fathers and their Highland firmness, kept for forty years, the men of Sutherlandshire true to their faith. The hearth fires had never gone out—that was the secret! The Shorter Catechism in the family, and family worship after the ancient form, explain the matter. But it was not an easy thing, even with strong devotion to the faith of their fathers, to part with the ideas and customs of forty years. It took a wise and good man, and of well-balanced mind, to lead in the process of change without an excess of friction. Fame-seeking pulpiterers may talk at random and act without concern, and when one pulpit becomes untenable, move on, for the world is wide; but to retain the same pulpit, and people, and congregation, and principles, for

thirty years and come out of all respected and believed—Ay! there's the rub!

It was a strange world, this old time Red River! Thus it was when the minister, going to the Synod (there was no General Assembly then in Canada), took, from Kildonan to Toronto, twenty or thirty days, and went only once in five or ten years when long after the sittings of Synod had finished, or of the Presbytery with which, for form's sake, the Red River ministers were connected, the minister waited to hear the news.

There was no telegraph line, and the mail came once a month and brought its precious burden. Life was somewhat slower than at present, but, three stations of Presbyterians to be looked after the central one twenty miles from one and thirteen miles from the other, in the opposite direction was enough. Besides a general responsibility for every son of the Covenant throughout the whole of Rupert's Land kept life from being either a sleep or a dream.

Perhaps you were never thoroughly alone, my reader: On a plain perfectly level, the belt of timber lost to view behind you, no woods appearing before you, nothing on any side of you but the prairie grass waving massively before the wind, the trail you are on leading you seemingly to eternity, that behind you seemingly unending, as you turn and seest fading—lost You are alone! The sky is above you; you are nearer heaven, you feel, than you are anywhere else. For one Eye looks on you from above, while no eye on earth beholds you. Such is it to *feel* alone. The vastness is subduing. Something like this surely would be the feeling of the man—the sole Presbyterian minister—in the whole of Rupert's Land, nearly half a continent.

How did Presbyterianism prosper on the banks of the Red River and in the Selkirk Colony? The people themselves shewed much self-denial; they supported their own minister, independent of mission funds at any rate, from the first. Probably they have never been so happy as in those days of trial and of hardest work.

Their faith was too stern, perhaps, for the native half-blood population; but it's a noble tower, that clear, consistent Calvinism of ours. It may not please the carnal nature. It does not. But there is something elevating in its very contact. Its ideal is so grand! Its very presence is a purifying and corrective influence, even in communities where it may not be generally adhered to. It may be called Stoicism, but it is the religion of highest intelligence, not of blind fate. It may be called the iceberg religion, but in it God's righteous dealing is seen blending with the highest mercy. It may be called too severe for weak humanity, but it supplies the very element of stability man needs. It has had its deep, correcting, salutary effects on the banks of the Red River as well as when Paul discoursed it to corrupt Ephesus or licentious Rome. That man sees but on the surface who supposes that for new climes or for this century the glorious doctrines of grace have lost their power. The history of Rupert's Land in the generation closing has shewn it so.

NORTHWEST.

#### HOME MISSIONS.

MR. EDITOR,—When one lifts his morning paper, day after day, and reads of the success of our friends the Methodists, in raising money to meet the emergency in connection with their Mission Work, and then think that our Home Mission Committee folded their arms at their last meeting and dispersed without making an effort to do anything—a feeling of humiliation is inevitable.

Surely that Committee is capable of forming a scheme and calling a score or more of our active and deeply interested ministers to their assistance, and meeting the case in another way than the one they have adopted.

Are our missionaries and supplemented ministers, with their wives and children, to starve for the next six months? Surely we need not expect the blessing of the Great Head of the Church to rest upon us in any department of our work if we act in this manner. I think it will appear manifest to the most of people that it was the place of the Committee, before they shewed such a hopeless spirit, to have made one grand effort to meet the emergency.

Presbyteries are local and cannot move the whole Church. Besides, although some of them did do their duty, they have no guarantee that the rest will do

theirs, and the matter is made worse by a partial movement, because those who have done their part get discouraged.

Let the Committee go back to their work and if they are unable to devise a workable scheme to raise the money required, let them call to their assistance other men of business tact, courage and energy, and not put our Church in the position of acting an unworthy part.

CO-PRESBYTER.

#### HOME MISSIONS.

MR. EDITOR,—As the Home Mission Scheme of our Church and its working are at present attracting some attention, perhaps you would allow a few further observations in regard to them. The Committee's action at their last meeting has been already criticised in your columns by "Presbyter" and "Another Presbyter," and I feel confident the opinions they express are largely shared in. We have also heard the Convener, on behalf of the Committee, who has put their case with his usual ability in the most favourable manner for them. That he has succeeded in vindicating them, few, I think, will claim. The present "dead-lock" will do good if it directs attention not only to the present exigencies of the Fund, but to the management of the scheme as a whole, which admits in some points of considerable reform. These points, or some of them, I would at present briefly indicate rather than discuss.

1. There is the expense of administration, which has been a good deal talked of for some time, both in and out of Church courts, and though I have heard the matter discussed when several prominent members of Committee were present, I am not aware that any satisfactory explanation was ever given, or any effort made at retrenchment. For the last year it amounted to some \$2,270 (See Report, p. 24).

2. Why the Committee should have made the appointment to Prince Albert, that has so unhappily fallen through, in the then condition of the Fund, is more than one can understand. It is with a feeling of wonder that one compares p. 13 of the Home Mission Report with pp. 23 and 24. That such an extraordinary expenditure should have been incurred at a time when the Fund was bankrupt, and that this new claim should have been made preferential over those already recognized is not what we would expect from any sound, upright business man. The importance of the field all admit, but the urging of its occupation at that particular time has never to my knowledge been shewn.

3. The recent action of the Committee has already been censured. While commending their loyalty to the Assembly, one cannot but feel that "after twelve hours' earnest deliberation, when every possible plan for meeting the emergency was discussed," some less violent one might have been adopted. In equalizing the expenditure and income of each year, could the Committee not have tried to "level up" somewhat as well as level down, not by circulars, but by personal effort among defaulting congregations, as already suggested. And surely the united wisdom of such a Committee should have seen the unwisdom of "equalizing" so abruptly, as likely to cause much disappointment and suffering. If this be obviated by the spontaneous efforts now being made by many of our congregations, no thanks are due to the Committee.

REFORMER.

#### WHAT I HAVE SEEN.

An old man of experience says. I have seen a young man sell a good farm, turn merchant and die in the insane asylum; I have seen a farmer travel about so much that there was nothing at home worth looking at; I have seen a man spend more money in folly than would support his family in comfort and independence; I have seen a young girl marry a man of dissolute habits, and repent of it as long as she lived; I have seen a young man depart from truth where candour and veracity would have served him to a much better purpose; I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace; I have seen a prudent and industrious wife retrieve the fortune of a family when the husband pulled at the other end of the rope.

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

## PASTOR AND PEOPLE.

## WHOLESOME PIETY.

Naturalness in religion is what makes its appearance perfect and its influence healthy. The office of piety is simply to restore the soul. Melancholy and moroseness are symptoms of disease. And our whole nature is corrupt and sick. Christ is a physician, and the gospel is His specific cure for all our morbid humors. Hence to assert that a Christian is more useful by being happy-hearted, is nothing more than to say any man is more efficient in all that makes him a man in proportion as he is in perfect health. Spiritual health brings the whole man into exercise.

Let us get at this with all simplicity. Call before your recollection now for a moment one of those occasions which occur in everybody's experience. You are at a little family party, let us say. But some incubus or dullness lies over the guests. Everything goes decorously but solemnly on. There is no use in trying to disguise the fact; it is stiff and uncomfortable. You are all mortified and fatigued with the vain attempt to be interested and become interesting. Just now the door opens, and in comes a new arrival—one of those individuals we sometimes meet in a world like ours, which really has too few of them.

His face is radiant with good cheer, and every other face is radiant in an instant with welcome. Right hand goes to this acquaintance, heartily goes the left hand over to that, so the whole room is alive with greeting and answer. A sally of pleasantry flies over across to his friend, and a gentle word to another. He finds one with perfect good-breeding to the lady of the house, and bends gracefully, acknowledging her as its head. But his voice hushes instinctively, and his manner softens, as he tranquilly gives a greeting to a pale invalid in the corner. Down he sits in the very midst of the throng, and happy is the one who sits next to him. There he is the centre of unconscious attraction. You seem to think that up to this moment you had been waiting for him.

Yet observe; he says nothing others might not say, does nothing others might not do. But there is an indescribable charm—an irresistible force in his presence. His very look kindles the company he has entertained. Watch him for a half hour. Now he is at a quaint story, with funny episodes, that are met all around with pleasant laughter. Now he is describing some pathetic adventure which fills your eyes with tears. Again he is listening to a comrade whose wit he has started, or some abashed maiden whose diffidence he has mysteriously wiled away.

"Oh, yes," says some croaker, not a little jealous; "a lady's man; a society assistant on call; a lion with a popular mane or a new stripe in his colour; a trifier, worldly and volatile." Well, ere long you notice he is sitting by the side of one of the awkward boys, inquiring with a whole heart full of sympathy after his brother sick at home. That boy believes in him with all his soul, for he remembers how many times he has watched by the bedside in the midnight, with hand firm as th. doctor's, and footfall light as a mother's. And one evening, perhaps, he overheard this man—this one now telling the anecdote—wrestling for his brother in prayer for comfort and recovery.

Go on; croak as you will; call him shallow, because he sings a song full of wise nonsense. But mind you, for you miss him just now, he slipped unnoticed up stairs to see the old folks. There he sits now talking sober words of reverent regard to the old patriarch who keeps out of company hereafter, waiting at the quiet fireside with his Bible.

So this happy-hearted and earnest hearted man glides along, in his gayety and gladness into that which is more thoughtful, like a sleigh over snow. And on the whole, his life is as full of meaning as the best life amongst us. He is popular, and why? Because he possesses a contented, manly health. He is natural, and so his companionship is wholesome and inspiring. He is what you would call genuine, oh, word of unmistakable meaning! He is a true man, because he is a new man in Christ Jesus. He sees the bright side wherever he can; he sees the dark side, too, and tries all he can to leave it at least a little brighter.

The main question is, Where did he get all this? You might as well ask the dairy-maid, out on the free hills among the cows, where she got the ruddy bloom on her cheeks; she never had anything else. Healthiness is not the thing to be got; it is the sallow coun-

tenance, the thin visage, the weak step, which has to be got. So here, this glow of cheerful piety is natural and belongs there. It is the habit of carping and the disposition of croaking which has to be acquired. Cheerfulness, like health, comes of itself. It is sickness and disease that are what lonesome men and companionable devils toil together to accomplish on earth.

A Christian man is a genial, happy, manly man, a Christian woman is a contented, cheerful, womanly woman, unless some warping, injurious influence has destroyed the first and fitting balance of nature restored by divine grace. A warm heart, a considerate thoughtfulness, a free conscience, a noble purpose, an informed mind, a cultivated taste, an appreciative intelligence, and a habitable judgment of others these are elements of a truly religious character, they belong immediately to one who has been regenerated by the wonderful power of celestial love. The one ineffable, unparalleled benediction of the gospel is, to every soul which has been created anew by it, just this, "Be of good cheer; thy sins be forgiven thee."

C. S. Robinson, D.D., in *S. S. World*

## IN THE FOGS.

"Is it *always* foggy here?" inquired a lady passenger of a Cunard steamer's captain, when they were groping their way across the Banks of Newfoundland. "How should I know?" replied the captain gruffly—"I do not *live* here." But there are some of Christ's professed followers who do manage to live in the chilling regions of spiritual fog for a great part of their unhappy lives. They spend much of their time under a cloud, and but few streaks of sunshine brighten their leaden sky. Worse still, they seem most perversely to anchor themselves in those latitudes where the fogs prevail.

These sun-hiding mists generally are bred from their own hearts; they are the direct result of unbelief. The cloudy Christians are the doubting Christians. They manage to give house-room to every doubt that comes along. Instead of shutting the door in the face of these tormentors, as John Newton did when he sung "Begone unbelief! my Saviour is near"—they invite them in and harbour them. And never will these desponding disciples get rid of their doubts until they deal with them as the tippler must deal with the bottle, if he desires to reform. You must break up your sinful habit, cost what it may. When a doubt begins to creep over you, resist it! Pray to be delivered from it. Grasp the sword of the Spirit which is the Word of God, and parry off the enemy by the dexterous use of God's promises. Study these, and keep them always within your reach. You did not issue those promises, but God did; you are not responsible for them, but God is. The setting of your own ignorance above His knowledge, and of your own weakness above His might, and of your own fears above His everlasting faithfulness, is an insult and a crime. Say to yourself emphatically—"This devil of doubt shall not torment me any longer. If I go on in this way I shall become an infidel and an outcast. I will not trifle with my Almighty Saviour again. I will cling to Him if I perish. Lord! I believe; help Thou my wicked unbelief!"

A positive act, and course of action on your part, will break up and scatter the fogs, just as heat vanquishes cold, and sunlight dispels darkness. During his earlier life Dr. Merle D'Aubigné, the Swiss historian of the Reformation, was grievously vexed with depressing doubts. He went to his old teacher for help. The shrewd old man refused to answer the young man's perplexities, saying, "Were I to get you rid of these doubts, others would come. There is a shorter way of destroying them. Let Christ be *really* to you the Son of God, the Saviour. Do His will. His light will dispel the clouds, and His Spirit will lead you into all truth." The old man was right, and the young D'Aubigné was wise enough to adopt his counsel. He hoisted anchor, and moved out of the region of fogs, and quietly anchored himself under the sunshine of Christ's countenance.

Active devotion to Christ's service is another cure for spiritual despondency. The faith faculty gets numb by long inaction, just as a limb becomes numb and useless if it is not exercised. The love-power grows cold if it is not kept fired up. When faith and love both run low, the soul easily falls into an ague fit. What you need is to get out of yourself into a sympathy with, and downright efforts for, the good of

others. When a desponding Christian came to old Dr. Alexander for relief, the Doctor urged him to pray. "I *do* pray continually." "What do you pray for?" The young student said, "I pray that the Lord would lift upon me the light of His countenance." Then, replied the sagacious veteran, "go now and pray that He will use you for the conversion of souls." This was on the principle that a man who is in danger of freezing, will keep himself warm by pulling others out of the snow. Zealous workers for Christ seldom drift into the region of fogs. They are too busy to nurse doubts, and the exercise of their graces keeps them in a glow.

The worst of all despondency is that which arises from wilful sin and wandering from Christ. A backslider's sins "like a thick cloud" separate him from Christ, a chilling eclipse comes on, and the countenance of Jesus is hidden from him. No church member who neglects prayer, who pursues crooked practices in business, who indulges sensual appetites, and who violates his vows, can expect to be happy. For him, while anchored on those "fishing-banks" of Satan, there can be no assurance of hope and no joy in the Lord. Secret sin is at the bottom of nine-tenths of the misery which Christ's professing people suffer. When sin is put away by repentance, the cloud moves off, and the blessed beams of the pardoning Saviour burst upon the soul. But while a Christian is steering away from the straight track of obedience and godly living, he is very sure to find himself *in the fogs*. —Rev. Theodore L. Cuyler, in *N. Y. Evangelist*.

## THE GREAT HELPER.

Every person is conscious of lacking something in his daily effort to live well. It may be an uneasiness as to the future in view of the past. It may be a spirit of doubt that disturbs every effort toward faith. It may be practical ignorance of the real duties of daily life. It may be the want of some example such as we have never seen in our fellow-men to pattern life after, or the lack of a positive assurance that religion is real, that God is real, that eternity is real.

Now if one or all of these longings of humanity can be met and satisfied by any being, that one is the Great Helper. In Christ the world has one that answers to this human call. His grace is all-sufficient to lift any man up out of the dreadful past and the anxious present to full assurance of the better future. The fact that such a being as Christ ever lived on earth, a mystery to those who lived with Him, yet a blessing to them for good,—something of a mystery to all who have read His life and death in the gospel since He passed away from earth, yet a greater power in the world to-day than ever,—this fact ought to satisfy any sane man that religion is a reality, for Christ lived religion; that God is real, for Christ was so much above the highest conception of a man, He reflected the best idea that man has of what God is; that eternity is also real, for Christ talked as familiarly of eternity as He did of time. The only explanation that can be given of such a being is the solution of these great disturbing questions.

His practical life likewise enlightens our ignorance of the duties of living. His life, so pure, so true, so perfect, is the outline for our life, and the infallible guide in life. What He said and did under the varying circumstances of His earthly being, as far as they touch our lives, we may say and do. The way Christ acted among men we may safely act. And as He came from God and was of God, we may know that Christ's life is the life God wants man to live.

Christ, then, is the Great Helper, and not to any one class or race of men alone, nor to any one condition of life. He is the universal friend, brother, Saviour. Why will any one try to live without seeking help from Christ?

"I am the way, the truth, the life" — *Golden Rule*.

THERE are twenty Christian chapels in Antananarivo, a city of 100,000 population in Central Madagascar. The observance of the Sabbath day is rigorously kept there. No trade of any kind is permitted and the shops are all closed.

As no appeal has been taken by the Rev. Mr. Mackonochie to the House of Lords, the Court of Arches is to be asked to enforce the suspension of Mr. Mackonochie, according to the original sentence, for persistence in illegal ritualistic practices.

## THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Editor and Proprietor.*

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## CONTENTS.

	Page
ADVERTISEMENTS.....	33, 34
NOTES OF THE WEEK.....	35
OUR CONTRIBUTORS—	
Canadian Presbyterian History: No. XIII.....	36
Theological Degrees—Mission Life in Manitoba.....	37
Home Missions.....	38
PASTOR AND PEOPLE.....	39
EDITORIALS—	
Who is to Blame?—Is the Home Mission Fund Bankrupt?..	40
The Great Sin of Great Cities.....	41
CHOICE LITERATURE.....	42
BRITISH AND FOREIGN.....	43
MINISTERS AND CHURCHES.....	44
Knox College Students' Missionary Society.....	44
BOOKS AND MAGAZINES.....	45
SABBATH SCHOOL TEACHER.....	45
OUR YOUNG FOLKS.....	46
WORDS OF THE WISE.....	47
ADVERTISEMENTS.....	47, 48



TORONTO, FRIDAY, NOVEMBER 21, 1879.

*Hearty thanks are hereby tendered to all who have already responded to our request for payment of subscriptions up to 31st Dec. 1879. We trust that many more will remit within the next two weeks. If any subscriber finds it inconvenient to pay up in full, a partial remittance will be taken as evidence of a desire to "do unto others as you would be done by."*

## WHO IS TO BLAME?

EVERY minister knows to his sorrow, and sometimes to his annoyance, how some of his members, when sick will lie for days and fret over his supposed neglect, thinking all imaginable hard thoughts of him and using words to characterize his conduct neither very becoming nor very complimentary, while all the time they have never taken any trouble, nor have any of their household, to let him know the fact of their sickness or anything whatever about it. They take it for granted that he knows all the facts of the case. "He might have seen they were not in church for one or even for two Sabbath days." Yes, he might or he might not, but the fact of such absence did not necessarily imply sickness at all, and at any rate the likelihoods all are that he knew nothing about their being "off their usual." Before they write such bitter things in judgment against him they might at any rate send him word and thus meet at once the law of charity and the direction of the apostle. Many an earnest painstaking pastor has had the very life fretted out of him by such foolish unreasonable grumbling and fault-finding. The minister is not omniscient. He is not supposed to be gathering all the gossip and news of the district. He is not, if what he ought to be, a sort of local cyclopedia with full information down to the latest date of who may have been born, who married, who sick, and who dead. And if he is ignorant of such items, does it follow that his ignorance is of a culpable description? In many cases very far from it, and, at any rate, the ignorance can very easily be removed. Even Christ himself got notification of the sickness of His friend, though in one respect He did not need the information.

But there are other folks besides the sick ones and their relatives, who are both unreasonable and shortsighted in the matter of supposed neglect and blame-worthy ignorance; and ministers are not the only persons who come under the sweep of their unreasonable condemnation. Editors, for instance, suffer in this way very frequently, and in most cases with very little reason. Perhaps the conductors of denominational papers have in this respect to bear a great deal more than their due share. They are regarded in a sense as the property of the Church, to be dealt with very much as each may have a mind to. Their business, it is argued, is to collect news, and news especially of an ecclesiastical and denominational character. Why should they not be kept strictly to account and held up as laggards and incompetents if any church opening, Sabbath school soiree, Presbytery meeting, or local surprise party, escape their notice? And yet in a vast number of cases, not a finger has been

moved, not a syllable has been written, by those most interested in order to convey the necessary information and secure the much desired notice. It was nobody's business to do anything of the kind, but still at the same time the editor, it seems, by some occult process or other ought to have known. He ought not. There is no possibility of having a local correspondent in every congregation or village throughout the country, and if there is no one of those interested who has so much public spirit and so much common sense as to furnish the necessary information, why, of course, the thing must go to the wall, and there be yet no legitimate ground for any of those overlooked either to marvel at editorial negligence or to "stop the paper" in a fit of righteous indignation and disgust. Write about it we say. It only costs a cent for a postal card, and it will be a good exercise both in penmanship and composition. Or forward a marked copy of your local paper. If, after that, no notice is given or taken, then it will be time to complain of indolence or neglect.

Men who are wise in their generation eagerly avail themselves of every help they can secure from the press, and frequently take no little personal trouble to secure such assistance. It will be very strange if these ever neglect to keep reporters and editors well posted about everything in which they feel an interest, and for whose advancement they are anxious to enlist every possible agency. They see well to it that no meeting of importance, and no interesting item of church news, with which they have any connection, shall be allowed to pass without record or without at any rate all means having been employed to furnish material for record.

It were well if among Presbyterians as well as among other sections of the Church of Christ, there were more of such wise men. There would then be fewer complaints, fuller information, and more satisfactory newspapers. A good many in all Churches are beginning to understand this, but there is still ample room for improvement, and a word to the wise is enough.

## IS THE HOME MISSION FUND BANKRUPT?

IN the estimation of many it is. We should be sorry altogether to agree with such an opinion. No doubt its liabilities are comparatively great, and it has not met its engagements for some time past with that promptitude which is desirable, if we can say it has done so at all. Indeed, if it has not actually "failed," it has, in commercial phrase, "asked an extension," and it is now to be determined by what is accomplished during the next few months whether it is actually to go into liquidation, or with renewed vigour and honour not only henceforth to pay its way, but fully to satisfy all past claims which are only the more binding and imperative as they neither can nor will be collected by legal process. In such a crisis it is little for edification to attempt to settle who is to blame, or whether anyone is, for the present unfortunate state of affairs, or to bandy words of mere crimination and recrimination. The question is not so much how the Church got into its present position, as how it can get out of it, with the greatest expedition, and with the least injury to its prestige and to the important interests involved. It is not a time for some to say "we told you so," and to content themselves with reading barren homilies on the wisdom of never going into debt. As little will it serve any good purpose for others to resent the implied censure and with a feeling of conscious rectitude to show that everything has been done in the most approved fashion, from the purest motives, and with the most enlightened prudence. It would be the easiest thing possible to get up a discussion on the whole subject which would soon degenerate into an unseemly wrangle, with much loss of individual temper and much injury to that cause which all hold specially dear. One fact which is evident is that the liability has been actually incurred, and another is equally, we trust, unquestionable—that if the Presbyterian Church is not to be disgraced, its standing in the country greatly lowered, and its influence for good in Canada severely injured for years to come, that liability must be wiped off to the last farthing. We cannot afford to have it said that the Presbyterians incurred Church debts which they were either unable or unwilling to discharge, or that they sought the extension of the cause of Christ by borrowing money which they refused to pay back again, and

by employing agents whom they did not support, but put off with promises which they never made good. We all know how the world judges of such things, what names it gives to such transactions, and what estimates it forms of those who follow such courses. Commercial morality, no doubt, is sometimes in these days thought to be so low that it is very difficult to do anything so discreditable as to call forth general censure. Living above one's means is so common, and the crash which comes after is so much a matter of course, that too often it excites but a passing notice, and calls forth but a very faint condemnation. But though to a certain extent this is the fact, it is only to a certain extent. Bad as the world is, the man who gives grand dinners, keeps up great style, and lets the money go freely while he, by and by, ends with half a cent to the dollar, or nothing at all, is marked, and let him do his best he will find he cannot brazen the matter out and be on the same social footing as before his fall. Somehow or other the general verdict is in the air, and though little or nothing may be said, the defaulter has no difficulty in understanding that all has changed, and that his position is lowered, his character smirched, and his influence damaged, if not destroyed.

There is no reason why a different estimate should be formed of church-doings, even though it be pleaded that the motives which prompted to the unpleasant course, with its disastrous ending, were of the highest and most disinterested character, and that great spiritual good had resulted from the outlay. Archbishop Purcell, we have no doubt, acted from the most disinterested motives, and we have never heard that there has been any charge substantiated against his personal honesty. It comes, however, all to the same thing as far as the creditors are concerned.

Another thing with honourable men of the world is that being involved in liabilities, they will make almost every sacrifice in order to get free without compromising their personal reputation. They do not fall back on a mere quirk, and do not plead mere technical non-liability. What was done in their name and by their authority is regarded as if done by themselves. Surely Christian men will not take a lower standard of conduct, or seek to escape liability by a mere subterfuge. What was done in the name and by the authority of the Church, was done by it and by every member on its communion roll, and all of them are bound to see to it that no loss shall be permanently left unmet, and no injury to the Church's character be finally unrecovered. Of all debts, church ones are to be most regarded and treated as those of honour. It is to be regretted that, so often, things are managed apparently on the opposite principle, and that the obligation is shirked because it cannot be sued. Till we are forced by hard and unquestionable facts we shall never believe that the Presbyterian Church in Canada will act in this way either with reference to its Home or any other Missionary Fund. Its liability is unquestionable. Its only honourable course is to pay to the uttermost farthing.

But how is the general liability to be equitably distributed, and what is each to do in order that it may be fully discharged? If each in conscience adopt the debt, and each in fact do his very best to discharge it, without reference to what his neighbours may be or may not be doing, the whole difficulty will be got speedily and permanently over. The Presbytery, the congregation, the individual, that refuses to co-operate in such work is virtually a repudiator and ought to be regarded as such. Nor is the work formidable if each do his or her duty. It cannot even be regarded as onerous when full allowance has been made for all defaulters. Dr. Chalmers believed that the tenth pinch of snuff could easily pay the stipend due to the minister of Ballachulish. The tenth dram and the tenth cigar and plug of tobacco used every year by the members and adherents of the Presbyterian Church in Canada would more than clear all the Home Mission debt. If these cannot be secured for the purpose then it is to be feared that Mr. Goldwin Smith is not so far astray about his threatened "Moral Interregnum" after all.

It is, in fact, this difficulty about raising money for religious purposes which most forcibly strikes and staggers cold, careless and sceptical men of the world. These hold the common sense principle that every man treats everything according to the importance he really attaches to it. He is ready they believe to sacrifice time and effort and money for the accomplishment of any enterprise exactly in the degree in which

he regards it of consequence or the reverse. They naturally bring the conduct of their professedly Christian neighbours to the test of this principle, and as they find, they judge and approve or condemn. What can such men think when each of them has to say, "I spend in the course of a year more upon my dogs than this Christian neighbour of mine, though equally well off, spends upon his God, and I don't worship my dogs after all." They can't help saying, "That man's not in earnest. If he were, his conduct would be different." We lately heard of a Presbyterian in good standing, who walked three miles to tell his elder that he could no longer afford to take the "Church Record" at the cost of one quarter of a dollar per annum, because he was preparing to buy another farm! What in the name of absurdity could such a man mean by calling himself a Christian? And yet we fear his like is not unknown in any of the Churches, perhaps in any of the congregations of Christendom.

The Presbyterian Church in this Dominion has no more important work on hand than that of Home Missions. It has supported these well in the past. The very success which has attended its efforts has multiplied and is multiplying the demands and the consequent expenditure. It will be a mortification of no ordinary kind if it now falters and fails in its high and honourable career, and has to leave to others the mighty and momentous work which at present so fairly and invitingly lies to its hand. We cannot believe that such will be the issue of the present difficulty. If each, whether member or adherent, does his duty faithfully and fully, not only in accordance with the *real* importance of the interests involved, but with that amount of importance which he himself is ready to acknowledge belongs to them, the thing will be done; and what is now feared as a danger, and by many looked upon as an inevitable injury, will, through the good hand of our God upon us, be turned into a blessing and will issue, we trust, in a very precious spiritual revival.

#### THE GREAT SIN OF GREAT CITIES.

IN our remarks upon this subject a week or two ago, it was very far from our intention to belittle the evils connected with the lowest, most offensive forms of licentiousness and vicious indulgence, or to cast reproach upon any who were engaged in the work of exposing and condemning such exhibitions of social iniquity. That we were prompted to what we said by political rancour or professional jealousy, as one journal in the Lower Provinces asserted, is too absurd to merit even a passing notice. All we meant to set forth, and this we reassert with even stronger emphasis than ever, was, that the form of the evil chiefly if not all but exclusively assailed was very limited in its range of injury, and consequently very little threatening to the well being of the community compared with what was little if at all meddled with, while all knew that it existed and flourished among us to an extent which augured ill for the future of our city. We said further that we did not believe Toronto was in this respect a greater sinner than all the cities and towns of the Dominion, while we neither denied nor belittled the extent of its immorality. We are quite pleased to acknowledge that we had overlooked the two references in the "Mail" to the higher class of vice, but substantially our position that the less dangerous form of the evil had been pushed into prominence while the more attractive and injurious, as well as the great feeder of the other, had been all but entirely overlooked and ignored, still holds good. None but those who are already utterly lost and degraded will find their way into those "dens" which have got all the prominence, while our young men are being ruined by scores, and family peace is being disturbed and destroyed to an extent little suspected,—by what is tacitly understood not to be mentioned in ears polite. We sympathize with and most cordially give credit to all to whom it is due for every effort put forth with the view of purifying the moral atmosphere of our city and country. But, in all cases, let the worst and most dangerous be struck with the heaviest and most frequent blows.

It has sometimes been said, by those who profess to know from personal examination, that for its size Toronto is more vicious than London, Paris, or New York. We should hope that this is not the case, though our familiarity with the "night side" of modern cities is not so great as to permit us to speak very authoritatively on the comparative immorality of

different localities. We, in Toronto, are bad enough in this respect in all conscience, and we acknowledge that it is but a poor consolation to protest that we are no worse than our neighbours. For many years past our police authorities have been culpably negligent in carrying out the law as it stands, and the "Mail" deserves all commendation for urging them to do their duty. It is at the same time never to be forgotten that mere physical force can go but a comparatively little way in rooting out this and kindred evils. As the moral tone of the general community is raised so will those evils seek the darkness or altogether disappear. In order to this being accomplished something far more potent is to be specially called into operation than the policeman's baton or the magistrate's award. We have no wish to screen the police nor to palliate the negligence of the magistrate. But are the ministers, the churches, and the church members of our city altogether irresponsible for such a state of things having prevailed so long and so openly as it has been represented? Has the "salt" so much lost its savour, that as our churches are multiplied our morality has, as is said, actually decayed? And more than this, has the general community not to bear a large amount of the responsibility by the manner in which it has treated and is treating not a few who are prominent and influential in various respects, but notoriously loose in their morals and foul in their conversation. We have heard a good deal of abandoned women plying their wretched traffic in the streets and speaking to gentlemen as they passed in terms as offensive as they were significant. Have we heard as much on the other side of men, or—as they would themselves insist on being called—gentlemen, insulting ladies by offers of protection, and humble overtures to see them home? Yet notoriously this is not uncommon, and many who make a habit of it are not unknown. We could lay our hand on more than either two or three, "in good name and fame with the best" in unimpeachable broadcloth, members of churches, and all the rest of it, who rather pride themselves on this sort of work. Do these fellows think they are not known? Have they any idea of how narrowly they have once and again escaped cudgelling at the hands of indignant brothers and husbands and fathers? Have they any notion of how their offensive overtures have been made town talk and private jest? "Shall I have the pleasure of seeing you home?" "Oh yes! Mr. So-and-so, if Mrs. So-and-so has no objection!" What about the social standing of these folks? We don't see that it is much affected.

And what shall we say of public men, of more or less popularity, and of all political parties, who are notoriously licentious in their conduct and filthy in their conversation, whose talk is of brothels far more than Samuel Johnson's Durham friend's was ever "of bullocks," and whose lives have been faithful counterparts of their words? Everyone knows with what gusto the last foul story of these people—as destitute of wit as it is reeking with obscenity—is retailed by their admiring *claqueurs*, and comes to be regarded as specially "good." Is it not notorious that these men in their story-tellings will often not spare the blushes even of their wives and daughters, if indeed under such manipulation blushes have not ceased altogether to put in an appearance? And yet what says "society" about them? Says about them? That they are "charming," a "little fast" perhaps, rather "naughty" but "nice." They walk our streets and the streets of every city on the continent with a harlot's forehead that knows not how to blush, and it may be are the first to cry out about low dance houses and filthy prostitutes being a disgrace to civilization and an outrage upon decency. "Punch" some time ago had an illustration of two drunken officers winking at each other in their cups, and moralizing over the threatened abolition of flogging, in the following fashion: "In that case, how are we to keep the fellows from getting 'dwunk'?"

Let "society" strike the sinners in broad cloth as impartially as the sinners in rags, and the general atmosphere will become more wholesome,—the waifs and strays both fewer and less debased.

THE Presbyterian of Whitby meets in Oshawa on the 25th inst., at eleven o'clock a.m., for the ordination of Mr. Eastman and for other business.

WE call special attention to the report of Knox College Students' Missionary Society which will be

found in another column. The amount of evangelistic work which is every year accomplished by the students of our Colleges is very great, and the success attending their labours has been very gratifying. Surely the least the Church can do is to give them and all other faithful labourers in the mission field the benefit not only of their sympathy and prayers, but of their active co-operation, and their substantial pecuniary help.

A MEETING of the Young Men's Christian Association connected with St. James' square Presbyterian Church, was held on Monday last, for the election of office-bearers for the current season, and for the transaction of other business. The following is a list of those chosen: President, Mr. Robert Adamson; 1st Vice-President, Mr. John Paton; 2nd Vice-President, Mr. D. Bain; Secretary, Mr. Joseph Monteith; Treasurer, Mr. J. S. Inglis. Committee, Messrs. Wood Watt, Wightman and Brown.

A SERIES of anniversary meetings, under the auspices of all the congregations in Montreal of the Presbyterian Church in Canada, will be held in Erskine Church, on the evenings of the 25th, 26th and 27th instant, commencing punctually at half-past seven o'clock. The design of these meetings is to afford our people an opportunity of receiving information respecting the mission work of the Church at home and abroad. And, for this purpose, one whole evening will be devoted to the subject of Home Missions, one to that of French Evangelization, and one to that of Foreign Missions. Among the speakers who have consented to take part in the proceedings are the Rev. D. J. Macdonnell of Toronto, Revs. Dr. Jenkins, Messrs. Geo. H. Wells, Fleck, Doudiet, Scrimger, and A. B. Mackay, of Montreal. A collection will be taken at each of the meetings to defray expenses. During the past two years these meetings have been well attended, and have helped to awaken interest in the various schemes mentioned above.

THE concluding service held by the Rev. George Müller on Monday last, in the Metropolitan Church, here, was very largely attended, the place of meeting being crowded to the doors. It was a peculiarly interesting meeting. Mr. Müller gave a very graphic account of his past career, from childhood downward—the particulars of his conversion—and his work in England both as a pastor and a philanthropist. At a very early period in his ministerial work he cast himself unreservedly upon the Lord for temporal support, taking what his congregation was pleased to give him without stipulating for any fixed sum. Mr. Müller most emphatically testified that throughout his lengthened experience he has found this plan to answer well. He has always had his wants supplied out of the inexhaustible fulness that is in Christ Jesus. In a very simple, interesting way Mr. M. then traced the history of his work among the orphans. Shewing how that work was put upon him and how it grew under his hands, till from very small beginnings it reached its present magnitude, when through its instrumentality more than two thousand orphans are housed, fed, clothed and educated by the free will offerings of God's people, without anyone having ever either directly or indirectly been asked to contribute a farthing to the cause. Throughout all these years of labour and sacrifice no debt has ever been incurred. Whatever could not be purchased with cash was invariably done without. And yet these orphans have never wanted, while five large buildings have been erected for their accommodation, and paid for as they were built. Single contributions have been received, varying from a farthing to \$45,500, all as the Lord put it into the hearts of the donors. It will give some idea of the extent of the work when it is borne in mind that the daily charge for current expenses is upwards of \$600. Mr. Müller is now seventy-five years of age. He is still vigorous and alert, and is spending his last years in evangelistic labours in different parts of the world, while his peculiar work at Bristol, under the superintendence of his son-in-law, goes on as regularly and successfully as if he were present. It is surely scarcely necessary to add that the lesson which comes from Müller's life and work to all the Lord's people is, "Have faith in God," "Ask and ye shall receive." We may add that we understand there will be held in this city, under the auspices of the Y. M. C. A., from the 10th to the 13th December, a Christian Conference, at which Mr. Müller has kindly consented to be present, and in the various exercises of which he is expected to take a prominent part.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

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

## CHAPTER X.—RETURNING TO CONSCIOUSNESS.

Mr. Arnot did not leave his library that night. His wife came to the door, and found it locked. To her appeal he replied coldly, but decisively, that he was engaged.

She sighed deeply, feeling that the sojourn of young Haldane under her roof was destined to end in a manner most painful to herself and to her friend, his mother. She feared that the latter would blame her somewhat for his miserable fiasco, and she fully believed that if her husband permitted the young man to suffer open disgrace she would never be forgiven by the proud and aristocratic lady.

And yet she felt that it was almost useless to speak to her husband in his present mood, or to hope that he could be induced to show much consideration for so grave an offence.

Of the worst feature in Haldane's conduct, however, she had no knowledge. Mr. Arnot rarely spoke to his wife concerning his business, and she had merely learned, the previous evening, that Haldane had been sent to New York upon some errand. Acting upon the supposition that her husband had remembered and complied with her request, she graciously thanked him for giving the young man a little change and diverting novelty of scene.

Mr. Arnot, who happened to verge somewhat towards a complacent mood upon this occasion, smiled grimly at his wife's commendation, and even unbent so far as to indulge in some ponderous attempts at wit with Laura concerning her "magnificent offer," and asserted that if she had been "like his wife, she would have jumped at the chance of getting hold of such a crude, unreformed specimen of humanity. Indeed," concluded he, "I did not know but that Mrs. Arnot was bringing about the match, so that she might have a little of the raw material for reformatory purposes continually on hand."

Mrs. Arnot smiled, as she ever did, at her husband's attempted witticisms; but what he regarded as light, delicate shafts, winged sportively and carelessly, had rather the appearance of any heavy object that came to hand thrown at her with heedless, inconsiderate force. It is due to Mr. Arnot to say that he gave so little thought and attention to the wounds and bruises he caused, as to be unaware that any had been made. He had no hair-springs and jewel-tipped machinery in his massive, angular organization, and he acted practically as if the rest of humanity had been cast in the same mould with himself.

But Haldane's act touched him at his most vulnerable point. Not only had a large sum of his money been made away with, but, what was far worse, there had been a most serious irregularity in the business routine. While, therefore, he resolved that Haldane should receive full punishment, the ulterior thought of giving the rest of his employes a warning and intimidating lesson chiefly occupied his mind.

Aware of his wife's "unbusinesslike weakness and sentimental notions," as he characterized her traits, he determined not to see her until he had carried out his plan of securing repayment of the money, and of striking a salutary sentiment of fear into the hearts of all who were engaged in carrying out his methodical will.

Therefore, with the key of Haldane's room in his pocket, he kept watch and guard during the remainder of the night, taking only such rest as could be obtained on the lounge in his library.

At about sunrise two men appeared, and rapped lightly on the library window. Mr. Arnot immediately went out to them, and placed one within a summer-house in the spacious garden at the rear of the house, and the other in front, where he would be partially concealed by evergreens. By this arrangement the windows of Haldane's apartment and every entrance of the house was under the surveillance of police officers in citizen's dress. Mr. Arnot's own personal pride, as well as some regard for his wife's feelings, led him to arrange that the arrest should not be made at their residence, for he wished that all the events occurring at the house should be excluded as far as possible from the inevitable talk which the affair would occasion. At the same time he proposed to guard against the possibility of Haldane's escape, should fear or shame prompt his flight.

Having now two assistant watchers, he threw himself on the sofa, and took an hour or more of unbroken sleep. On awaking, he went with silent tread to the door of Haldane's room, and, after listening a moment, was satisfied from the heavy breathing within that its occupant was still under the influence of stupor. He now returned the key to the door, and unlocked it so that Haldane could pass out as soon as he was able. Then, after taking a little refreshment in the dining-room, he went directly to the residence of a police justice of his acquaintance, who, on hearing the facts as far as then known concerning Haldane, made out a warrant for his arrest, and promised that the officer to whom it would be given should be sent forthwith to Mr. Arnot's office—for thither the young man would first come, or be brought, on recovering from his heavy sleep.

Believing that he had now made all the arrangements necessary to secure himself from loss, and to impress the small army in his service that honesty was the "best policy" in their relations with him, Mr. Arnot next walked leisurely to one of his factories in the suburbs, partly to see that all was right, and partly to remind his agents there that they were in the employ of one whose untiring vigilance would not permit any neglect of duty to escape undetected.

Having noted that the routine of work was going forward as regularly as the monotonous clank of the machinery, he finally wended his way to his city office, and was the first arrival thither save Pat M'Cabe, who had just finished putting the place in order for the business of the day.

His factotum was in mortal trepidation, for in coming across town he had eagerly bought the morning "Courier," and his complacent sense of security at having withheld his name from the "oncivil iditor" vanished utterly as he read the words, "an intelligent Irishman in Mr. Arnot's employ."

"Och! bloody blazes! that manes me," he had exclaimed; "and ould Boss Arnot will know it just as well as if they had printed me name all over the paper. Bad luck to the spalpeen, and worse luck to meself!" "Intelligent Irishman, am I? Then what kind o' a crather would one be as had no sinse at all? Here I've ben throwin' away forty dollars the month for the sake o' one! Whin I gets me discharge I'd better go round to the tother side o' the airth than go home to me woife."

Nor were his apprehensions allayed as he saw Mr. Arnot reading the paper with a darkening scowl; but for the present Pat was left in suspense as to his fate.

Clerks and book-keepers soon appeared, and among them a policeman, who was summoned to the inner office, and given a seat somewhat out of sight behind the door.

Upon every face there was an expression of suppressed excitement and expectation, for the attention of those who had not seen the morning paper was speedily called to the ominous paragraph. But the routine and discipline of the office prevailed, and in a few minutes all heads were bending over bulky journals and ledgers, but with many a furtive glance at the door.

As for Pat, he had the impression that the policeman within would collar him before the morning was over, and march him off, with Haldane, to jail; and he was in such a state of nervous apprehension that almost any event short of an earthquake would be a relief if it could only happen at once.

The April sun shone brightly and genially into the apartment in which Haldane had been left to sleep off his drunken stupor. In all its appointments it appeared as fresh, inviting, and cleanly as the wholesome light without. The spirit of the housekeeper pervaded every part of the mansion, and in both furniture and decoration it would seem that she had studiously excluded everything which would suggest morbid or gloomy thoughts. It was Mrs. Arnot's philosophy that outward surroundings impart their colouring to the mind, and are a help or a hindrance. She was a disciple of the light, and was well aware that she must resolutely dwell in its full effulgence in order to escape from the blighting shadow of a life-long disappointment. Thus she sought to make her home, not gay or gaudy, not a brilliant mockery of her sorrow, which she had learned to calmly recognize as one might a village cemetery in a sunny landscape, but cheerful and lightsome like this April morning which looked in through the curtained windows of Haldane's apartment, and found everything in harmony with itself save the occupant.

And yet he was young and in his spring-time. Why should he make discord with the bright fresh morning? Because the shadow of evil—which is darker than the shadow of night, age, or sorrow—rested upon him. His hair hung in disorder over a brow which was contracted into a frown. His naturally fine features had a heavy, bloated, sensual aspect; and yet, even while he slept, you caught a glimpse in this face—as through a veil—of the anguish of a spirit that was suffering brutal wrong and violence.

His insensibility was passing away. His mind appeared to be struggling to cast off the weight of a stupefied body, but for a time its throes, which were manifested by starts, strong shuddering, and muttered words—were ineffectual. At last, in desperation, as it were, the tortured soul, poisoned even in its imaginings by the impurity of the lower nature, conjured up such a horrid vision that in its anguish it broke its chains, threw off the crushing weight, and the young man started up.

This returning consciousness had not been, like the dawn stealing in at his window, followed by a burst of sunlight. As the morning enters the stained, foul, dingy places of dissipation, which early in the evening had been the gas-lighted, garish scenes of riot and senseless laughter, and later the fighting ground of all the vile vermin of the night with their uncanny noises—as when, the doors and windows having been at last opened, the light struggles in through stale tobacco smoke, revealing dimly a discoloured, reeking place, whose sights and odours are more in harmony with the sewer than the sweet April sunshine and the violets opening on southern slopes—so when reason and memory, the janitors of the mind, first admitted the light of consciousness, only the obscure outline of miserable feelings and repulsive events were manifest to Haldane's introspection.

There was a momentary relief at finding that the horrible dream which had awakened him was only a dream, but while his waking banished the uncouth shapes of the imagination, his sane, well-guided vision saw revealed that from which he shrank with far greater dread.

For a few moments, as he stared vacantly around the room, he could realize nothing save a dull leaden weight of pain. In this dreary obscurity of suffering, distinct causes of trouble and fear began to shape themselves. There was a mingled sense of misfortune and guilt. He had a confused memory of a great disappointment, and he knew from his condition that he had been drinking.

He looked at himself—he was dressed. There stood his muddy boots—two foul blots on the beauty and cleanliness of the room. So then he had come, or had been brought, at some hour during the night to the house of his stern and exacting employer. Haldane dismissed the thought of him with a reckless oath; but his face darkened with anguish as he remembered that this was also the home of Mrs. Arnot, who had been so kind, and, at the present time, the home of Laura Romeyn also.

They may have seen, and, at least, must know, of his degradation.

He staggered to the ewer, and, with a trembling hand, poured out a little water. Having bathed his hot, feverish face, he again sat down, and tried to recall what had happened.

In bitterness of heart he remembered his last interview

with Laura, and her repugnance toward both himself and what she regarded as "his disgusting vices;" and so disgusting did his evil courses now seem that for the first time in his life he thought of himself with loathing.

Then, as memory rapidly duplicated subsequent events, he gave a contemptuous smile to his "gloomy grandeur" schemes in passing, and saw himself on the way to New York, with one thousand dollars of his employer's funds entrusted to his care. He remembered that he was introduced to two fascinating strangers, that they drank and lunched together, that they missed the train, that they were gambling, that, having lost all his own money, he was tempted to open a package belonging to Mr. Arnot; did he not open the other also? At this point all became confused and blurred.

What had become of that money?

With nervous, trembling haste he searched his pockets. Both the money and the envelopes were gone.

His face blanched; his heart sank with a certain foreboding of evil. He found himself on the brink of an abyss, and felt the ground crumbling beneath him. First came a mad impulse to fly, to escape and hide himself, and he had almost carried it out. His hand was on the door, but he hesitated, turned back, and walked the floor in agony.

Then came the better impulse of one as yet unhardened in the ways of evil, to go at once to his employer, to tell the whole truth, and make such reparation as was within his power. He knew that his mother was abundantly able to pay back the money, and he believed she would do so.

This he conceded was his best, and, indeed, only safe course, and he hoped that the wretched affair might be so arranged as to be kept hidden from the world. As for Mrs. Arnot and Laura, he felt that he could never look them in the face again.

Suppose he should meet them going out. The very thought was dreadful, and it seemed to him that he would sink to the floor from shame under their reproachful eyes. Would they be up yet? He looked at his watch; it had run down, and its motionless hands pointed at the vile, helpless condition in which he must have been at the time when he usually wound it up.

He glanced from the window, with the hope of escaping the two human beings whom he dreaded more than the whole mocking world; but it was too lofty to admit of a leap to the ground.

"Who is yonder strange man that seems to be watching the house?" he queried.

Was it his shaken nerves and sense of guilt which led him to suspect danger and trouble on every side?

"There is no help for it," he exclaimed, grinding his teeth; and, opening the door, he hastened from the house, looking neither to the right hand nor to the left.

## CHAPTER XI.—HALDANE IS ARRESTED.

As Haldane strolled rapidly along the winding, gravelled path that led from Mrs. Arnot's beautiful suburban villa to the street, he started violently as he encountered a stranger, who appeared to be coming toward the mansion; and he was greatly relieved when he was permitted to pass unmolested. And yet the cool glance of scrutiny which he received left a very unpleasant impression. Nor was this uneasiness diminished when, on reaching the street, he found that the stranger had apparently accomplished his errand to the house so speedily that he was already returning, and accompanied by another man.

Were not their eyes fixed on him, or was he misled by his fears? After a little time he looked around again. One of the men had disappeared, and he breathed more freely. No; there he was on the opposite side of the street, and walking steadily abreast with him, while his companion continued following at about the same distance away.

Was he "shadowed?" He was, indeed, literally and figurately. Although the sun was shining bright and warm, never before had he been conscious of such a horror of great darkness. The light which can banish the oppressive disheartening shadow of guilt must come from beyond the sun.

As he entered the busier streets in the vicinity of the office, he saw a few persons whom he knew. Was he again misled by his overwrought and nervous condition? or did these persons try to shun him by turning corners, entering shops, or by crossing the street, and looking resolutely the other way?

Could that awful entity, the world, already know the events of the past night?

A newsboy was vociferating down a side street. Only the word "Crime" caught Haldane's ear, but the effect was as cold and as chilling as the drip of an icicle.

As he hastened up the office steps, Pat M'Cabe scowled upon him, and muttered audibly,

"Bad luck till yees! I wish I'd lift ye ablinkin' like an owl where I found ye."

"And bad luck till yees, too," added Pat, in his surly growl, as a reporter, note-book in hand, stepped nimbly in after Haldane. "It's meself that wishes ivry iditor o' the land was burned up wid his own lyin' papers."

Even the most machine-like of the sere and withered book-keepers held their peeps in suspense as Haldane passed hastily toward Mr. Arnot's private office, followed by the reporter, whose alert manner and observant, questioning eye, suggested an animated symbol of interrogation.

The manner of his fellow-clerks did not escape Haldane's notice, even in that confused and hurried moment, and it increased his sense of an impending blow; but when, on entering the private office, Mr. Arnot turned toward him his grim, rigid face, and when a man in the uniform of an officer of the law rose and stepped forward, as if the one expected had now arrived, his heart misgave him utterly, and for a moment he found no words, but stood before his employer, pallid and trembling, his very attitude and appearance making as full a confession of guilt as could the statement he proposed to give.

If Pat's opinion concerning Mr. Arnot's "in'ards" had not been substantially correct, that inexorable man would have seen that this was not an old offender who stood

before him. The fact that Haldane was overwhelmed with shame and fear should have tempered his course with healing and saving kindness. But Mr. Arnot had already decided upon his plan, and no other thought would occur to him save that of carrying it out with machine-like precision. His frown deepened as he saw the reporter, but after a second's thought he made no objection to his presence, as the increasing publicity that would result would add to the punishment which was designed to be a signal warning to all in his employ.

After a moment's lowering scrutiny of the trembling youth, during which his confidential clerk, by previous arrangement, appeared, that he might be a witness of all that occurred, Mr. Arnot said coldly,

"Well, sir, perhaps you can now tell me what has become of the funds which I entrusted to your care last evening?"

"That is my purpose—object," stammered Haldane; "if you will only give me a chance I will tell you everything."

"I am ready to hear, sir. Be brief; business has suffered too great an interruption already."

"Please have a little consideration for me," said Haldane, eagerly, great beaded drops of perspiration starting from his brow; "I do not wish to speak before all these witnesses. Give me a private interview, and I will explain everything, and can promise that the money shall be refunded."

"I shall make certain of that, rest assured," replied Mr. Arnot, in the same cold, relentless tone; "The money was entrusted to your care last evening, in the presence of witnesses. Here are the empty envelopes. If you have any explanations to make concerning what you did with the money, speak here and now."

"I must warn the young man," said the policeman, interposing, "not to say anything which will tend to criminate himself. He must remember that whatever he says will appear against him in evidence."

"But there is no need that this affair should have any such publicity," Haldane urged, in great agitation. "If Mr. Arnot will only show a little humanity toward me I will arrange the matter so that he will not lose a penny. Indeed, my mother will pay twice the sum rather than have the affair get abroad."

The reporter just behind him grinned and lifted his eyebrows as he took down these words *verbatim*.

"For your mother's sake I deeply regret that 'the affair' as you mildly term it, must and has become known. As far as you are concerned, I have no compunctions. When a seeming man can commit a grave crime in the hope that a widowed mother—whose stay and pride he ought to be—will come to his rescue, and buy immunity from deserved punishment, he neither deserves, nor shall he receive mercy at my hands. But were I capable of a maudlin sentiment of pity in the circumstances, the duty I owe my business would prevent any such expression as you desire. When anyone in my employ takes advantage of my confidence, he must also, and with absolute certainty, take the consequences."

"Bad luck ter yes!" mentally ejaculated Pat, whom curiosity and the fascination of his own impending fate had drawn within earshot.

"What do you intend to do with me?" asked Haldane, his brow contracting, and his face growing sullen under Mr. Arnot's harsh, bitter words.

"Do! What is done with clerks who steal their employer's money?"

"I did not steal your money," said Haldane impetuously.

"Where is it, then?" asked Mr. Arnot, with a cold sneer.

"Be careful, now," said the policeman; you are getting excited, and you may say what you'll wish you hadn't."

"Mr. Arnot, do you mean to have it go abroad to all the world that I have deliberately stolen that thousand dollars?" asked the young man desperately.

"Here are the empty envelopes. Where is the money?" said his employer, in the same cool, inexorable tone.

"I met too sharpers from New York who made a fool of me—"

"Made a fool of you! that was impossible," interrupted Mr. Arnot, with a harsh laugh.

"Dastard that you are, to strike a man when he is down," thundered Haldane, wrathfully. "Since everything must go abroad, the truth shall go, and not foul slander. I got to drinking with these men from New York, and missed the train—"

"Be careful, now; think what you are saying," interrupted the policeman.

"He charges me with what amounts to a bald theft, and in a way that all will hear of the charge, and shall I not defend myself?"

"Oh, certainly, if you can prove that you did not take the money—only remember, what you say will appear in the evidence."

"What evidence?" cried the bewildered and excited youth with an oath. "If you will only give me a chance, you shall have all the evidence there is in a sentence. These blacklegs from New York appeared like gentlemen. A friend in town introduced them to me, and, after losing the train, we agreed to spend the evening together. They called for cards, and they won the money."

Mr. Arnot's dark cheek had grown more swarthy at the epithet of "dastard," but he coolly waited until Haldane had finished, and then asked in his former tone,

"Did they take the money from your person and open the envelopes, one carefully, the other recklessly, before they won it?"

Guided by this keen questioning, memory flashed back its light on the events of the past night, and Haldane saw himself opening the first package certainly, and he remembered how it was done. He trembled, and his face, that had been so flushed, grew very pale. For a moment he was so overwhelmed by a realization of his act, and its threatening consequences, that his tongue refused to plead in his behalf. At last he stammered,

"I did not mean to take the money—only to borrow a little of it, and return it that same night. They got me drunk—I was not myself. But, I assure you, it will all be returned. I can—"

"Officer, do your duty," interrupted Mr. Arnot, sternly. "Too much time has been wasted over this affair already, but out of regard for his mother I wished to give this young man an opportunity to make an exculpatory explanation or excuse, if it were in his power. Since, according to his own statement, he is guilty, the law must take its course."

"You don't mean to send me to prison?" asked Haldane excitedly.

"I could never send you to prison," replied Mr. Arnot coldly; "your own act may bring you there. But I do mean to send you before the justice who issued the warrant for your arrest, held by this officer. Unless you can find someone who will give bail in your behalf, I do not see why he should treat you differently from other offenders."

"Mr. Arnot," cried Haldane passionately, "this is my first and only offence. You surely cannot be so cold-blooded as to inflict upon me this irreparable disgrace? It will kill my mother."

"You should have thought of all this last evening," said Mr. Arnot. "If you persist in ignoring the fact that it is your own deed that wounds your mother and inflicts disgrace upon yourself, the world will not. Come, Mr. Officer, serve your warrant, and remove your prisoner."

(To be continued.)

#### TAKING THINGS EASY.

There is no small art in taking things easy, so long as we must suffer annoyances in this breathing world, saying as little as possible about them, and making no parade of our martyrdom. If making a fuss and rendering everyone else about us uncomfortable in any way abated the ills that flesh and spirit are heir to, there would be some slight excuse for the folly and selfishness; but since we cannot escape tribulations of one kind or another, fretting only aggravates them. Either let us be silent and endure, or take arms against our woes, and by contending end them. In general, he who makes no ado is supposed to have no troubles of his own, or an organization so inferior that it is not jarred out of tune by the rough usage of fortune; to make the very worst of every trouble, big or little, from the fracture of a teacup to that of a skull, is considered by many a proof of great sensibility and depth of character, while he who pursues the other course, who endures reverses, slights, injuries, pin-pricks of annoyance, agues of anxiety, physical and mental neuralgias, without reporting them to every passer, and howling his grievances into the ears of every listener, is spoken of as of fibre too coarse to feel acutely and suffer keenly. "It is his temperament," we are told. "He takes nothing to heart." Some one, however, wittily advises us: "Never tell your misfortunes; nobody likes to have unfortunate friends." But in spite of this warning many seem to think that disaster itself is a recommendation to favour; that they deserve a bonus for serving as a target for fortune's arrow; and they are not seldom acutely jealous lest some other should be deemed their superior in suffering. In the meantime, everyone has a welcome for the person who has the good sense to take things easy. It is comfortable to be able to agonize over one's own trials, to "amind at leisure from itself." The person who can go without her dinner and her Spring suit and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mole in her neighbour's eye into a beam; who swallows her bitters without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it—such a one surely carries a passport into the good graces of all mankind.—*Bazar*.

#### "ADVANCED THOUGHT."

The advocates of "advanced thought" are diligently engaged in the endeavour to obtain admiration for and an imitation of the life and works of Goethe. In his last days he made this confession: "When I look around me and see how few of the companions of earlier years are left to me, I think of a summer residence at a bathing-place. When you arrive you first become acquainted with those who have already been there some weeks, and who leave you in a few days. This separation is painful. Then you turn to the second generation, with which you live a good while, and become really intimate. But this goes also, and leaves us lonely with the third, which comes just as we are going away, and with which we have, properly nothing to do. . . . I have ever been considered one of Fortune's chiefest favourites; nor can I complain of the course my life has taken. Yet, truly, there has been nothing but toil and care; and in my seventy-fifth year, I may say that I never had for weeks of genuine pleasure. The stone was ever to be rolled up anew."

As Goethe had no well-founded hope for the life to come, his life here, according to his own acknowledgment, was not worth living.

Contrast with these confessions the grateful review and exalting expectation of the great Apostle to the nations: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

That was a life worth living.

ETON College, England, has established a factory—a building of three floors—in which various mechanical appliances are to be erected, so that the boys may be taught the practical use of tools. Here is one step in the progress of industrial education.

## BRITISH AND FOREIGN ITEMS.

THERE are two Baptist Churches in South America; one at Santa Barbara, Brazil, and the other at Demerara, Guiana.

It is said that the Pope is trying to induce the Belgian bishops to assume a more moderate tone in regard to the new school law.

THERE is a movement among the laity of the Church of England to secure lay representation in the Convocations; a reform much needed to make those bodies progressive or useful.

THE Metropolitan of Moscow lately preached on the infallibility of the Czar, a doctrine formerly held by the orthodox Greek Church but of late years suffered to fall into abeyance.

A CAPETOWN despatch of October 28th says, hostilities will be resumed against Chief Secoceni if he refuses to submit to the British. Sir Garnet Wolseley is on the road to Secoceni's country.

REPORTS from the foreign mission fields of the Irish Presbyterian Church indicate great progress and promise for the future. The Jewish mission is especially prosperous, and receives constant additions.

THE largest congregation in the United States is said to be that of the First African Baptist Church of Richmond, Va. It has 3,300 members. On one Sunday its pastor baptized 598 persons and added nearly 900 persons to the church.

A ROME telegram says it is stated the Vatican has determined to appoint Vandenbranden, one of the Pope's secret chamberlains, to be coadjutor to the Archbishop of Malines. This indicates a conciliatory attitude towards the Belgian Government.

THERE are over 12,000 educated natives in Calcutta who understand English perfectly, and it is thought the Gospel should now be preached to them in the same simple, full and direct way that it is preached to those who are nominally Christians.

MTESA, the enlightened African King, described by Stanley, has not only forbidden any of his subjects to sell a slave on penalty of death, but has also forbidden all Sunday labour, and has been seriously discussing with his chiefs the evils of polygamy.

A GERMAN Jewish paper believes that the Zulus are descendants of Ishmael. Among other facts in support of this theory it notes that circumcision is practised, that Abraham is a common name among them, that they detest pork, and that the laws respecting individual purity are very similar to those prescribed in the book of Leviticus.

THE health of the Rev. Dr. Cumming, of London, has somewhat improved of late, though he is still totally unfit for ministerial work. A fund sufficient to secure for the doctor an annuity of £300 has been realised. Crown Court congregation are now hearing candidates with a view to the appointment of Dr. Cumming's successor.

POSTAL cards have been introduced into India, but it is very difficult to make the natives understand their use. They are generally regarded as a compulsory kind of paper, upon which a letter is written and then is enclosed in an envelope. A native official not long ago enclosed in a big cover his annual report written on a series of postal cards.

A ROY has recently made an extensive discovery of Roman coins near Nassenfuss, in Styria. Near the high road, about a foot and a half below the surface of the ground, he found nearly 5,000 coins, almost all copper, the greater portion in an earthenware pot, and the rest lying upon and around it. The pot was quite soft, but after a short exposure to the air it became quite hard. Owing to oxidation and the infiltration of clay most of the coins were welded together in a shapeless mass, and great pains and care were needed to separate them with as little injury as possible. They belong to the reigns of Severus, Gallianus, Claudian, Aurelianus and Probus. The largest portion belong to these two. There were none of Diocletian, so that probably they were hidden shortly before his reign.

A CHINAMAN named Charles Ar Showe, who may be of pure Celestial blood, though the name is mongrel, became a tea merchant in Boston thirty years ago, married an American wife, grew wealthy, and mixed in cultivated society. Lately he visited his native land, and, on returning, says to the Boston "Herald": "Everything in China seemed almost as strange to me as it did to me when I first came to Boston." He found few social changes, however. "Individual taste, if it leads to a deviation from the set forms of society, is frowned down, and so long as this feeling is prevalent in China its people are slaves to custom, opinion and usage." We believe it is he who, criticising a rival American tea merchant, said: "He runs about and does too much work that he ought to make his clerks do. He ought to put his legs on the table and think."

ACCORDING to the Shanghai "Shen Pao," the literary students of Nankin have been treating the authorities to a mutiny which would compare favourably in its proportions with anything that can be exhibited in the western hemisphere. It all grew out of the alleged charge that two of their associates were not of respectable parentage, and that the authorities were secretly favouring one of them for the sake of a bribe. Things came at last to such a pass that bricksbats were freely hurled, and broken heads were numerous. At length the authorities were called in and the riot was quelled. It seems that in China, among those not deemed of respectable birth, and therefore not entitled to become candidates at public examinations, are the following: the sons of slaves, of domestic servants, prostitutes, play actors, and yeoman underlings of various kinds. There are also personal disqualifications which debar a candidate, such as have been flogged with the bamboo in punishment of an offence and others. If the students refuse *en masse* to be examined for any reason, some one of the officers is certain to be cashiered. But if this is done, some of the ringleaders among the students are almost certain to be beheaded.

## MINISTERS AND CHURCHES.

**MINISTERS** who may receive a parcel of our posters, will confer a favour by handing them to some reliable person for distribution in stores, post offices, etc. We have sent out 6,000 copies of these bills; and, if properly displayed in places of public resort, they will greatly aid agents in their canvass. The fac-similes of Premium Engravings enclosed should be handed to some one willing to act as agent.

THE congregation of New Glasgow, Que., have resolved to extend a call to the Rev. C. Brouillette of St. Louis de Gonzague.

REV. R. H. HOSKIN has received a unanimous call to the charge of Inverness, Que., and we understand is likely to settle in this field.

THE new Presbyterian church at Cumberland, of which the Rev. Mr. Hughes is pastor, is about completed. It is a brick veneer, 60x40, and will accommodate some four hundred persons. The plastering will not be done until the spring.

THE trustees of the First Presbyterian Church, Port Hope, are building a brick addition to the rear of their church. It is the intention to remove the partition that is now within the church building, and to make other necessary improvements.

THE opening services in connection with the new Presbyterian church at Norwich were continued on Sabbath, the 9th inst., the Rev. Dr. James of Hamilton preaching to large congregations. We are glad to learn that scarcely any debt is left on the building.

A COLLECTION amounting to over fifty dollars for the debt on the Home Mission Fund was taken up in Knox Church, Woodstock, on Thanksgiving Day. The Sabbath school children made a special collection of twelve dollars on the following Sabbath for the same object.

AN eligible lot on which to erect a building for Taylor congregation, Montreal, has been procured on Champlain street, in the east end of the city. The building, which is to accommodate about 350, has already been commenced, and is expected to be ready for occupation in February. The congregation and Sabbath school are both steadily increasing.

AT the last meeting of the Huron Presbytery, held on 14th October, in Brucefield, it was agreed at the request of Knox Church, Goderich, and associated congregations, to delay action until January in regard to the resignations of the Revs. Dr. Ure and Mr. Sieveright, and the hope was expressed that these gentlemen will continue their present ministrations.

A WELCOME social was given in the basement of St. Andrew's Church, Ottawa, on Friday last, by the ladies of the congregation, in honour of the Rev. D. M. Gordon, who has returned from a trip across the continent by the overland route. The social was a grand success, and the respected pastor, who was so honoured on the occasion, must have felt highly pleased at the esteem thus manifested.

A MEETING in connection with the Church Extension Association will (D.V.) be held in the East Presbyterian Church, Toronto, on Wednesday evening next, at eight o'clock. Revs. Prof. McLaren, D. Mitchell, and Messrs. Blaikie, McLean and Warwick are expected to address the audience. This is the second of a series of meetings to be held in all the Presbyterian churches in the city, in connection with the worthy objects of the Association. It is to be hoped that the attendance will be large.

THE Presbyterian church of Orillia was re-opened on the 9th inst., with appropriate services conducted by the Rev. G. M. Milligan of Toronto. The Presbyterians of Orillia have for some time past been greatly troubled with the pleasing inconvenience of having too little accommodation in their church for their growing numbers. They accordingly, some time ago, set about the work of re-seating and enlarging their place of worship, and have managed to secure the desired accommodation, besides adding greatly to the beauty and convenience of the building. There is now accommodation for 620 worshippers. This, it is expected, will be sufficient for some time to come, though if the same rate of progress is maintained something more will have to be thought of by and by.

A VERY successful special missionary meeting was held on Monday, the 3rd inst., in the Presbyterian

church in Sarnia. The object was to assist the Home Mission Fund. Mr. Macdonnell of Toronto gave the principal speech of the evening. In the course of his address, Mr. Macdonnell discussed the following questions with great point and power. 1st, Are the Home Missions worth the money spent on them? 2nd, Is the work well done? And 3rd and lastly, Is the Presbyterian church in Sarnia going to do its duty? It need scarcely be added that Mr. M. and the audience answered all these questions in the affirmative. As the result of the meeting a Missionary Society in connection with the church was organized, and a large collection taken up. Every one present declared it the finest missionary meeting ever held in the church. This is the true way to overcome the Home Mission deficit and put all the schemes of the Church on a healthy, effective footing.

ON Sabbath last the Rev. Mr. Lyle preached in Central Church, Hamilton, on the 1st and 2nd verses of the 16th chapter of Romans, with special reference to the work of woman in the Church. He closed with the following forcible and timely words: "The Church is not making the best of her materials as long as she does not call in the aid of devoted Christian women. She is practically leaving one of her richest mines of wealth unwrought. At present the lack of system has reduced the Church's state to that of a mob. As a result of this, designing indolence is fattening itself on the careless givings of well-meaning Christian people. If the Church would cease to countenance this great evil, and would do her work efficiently, woman's aid must be called in and utilized. In a word, if the Church would do her very best, and become a greater power of good in the land, she must organize all her forces into a compact army and cease to be a mob. And in any such readjustment of her force, woman must have a higher and more honourable position, must have the position that God and nature have given her—the position of trust and importance so well filled by Phebe. Nor can this be denied her on the ground of innovation, as the office of deaconess is as old as the days of the Apostle Paul. To revive this office is reformation and not innovation. The Church's safest course is to fall back on Apostolic lines, and be as broad as the Bible and not an inch broader."

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The second meeting of the above society was held on Wednesday evening. The President, Mr. A. B. Baird, B.A., in the chair. After devotional exercises and the ordinary routine business, the reception of reports from the remaining mission fields was taken up.

Mr. C. H. Cooke presented the report from the Baysville Mission Group in the Muskoka district. There are four regular preaching stations in this group and a new preaching place was opened at Trading Lake Portage, which is likely to become a permanent station. The average attendance in the four regular stations was as follows: Baysville, 65; Marshall's, 15; Hamilton's, 45; and Uffington 60. The Communion was dispensed at Baysville, Sept. 7th, Rev. A. Findlay, of Bracebridge, and at Hamilton's and Uffington by the Rev. Wm. Dawson, of Gravenhurst. Eight new members were received into the Church. A union Sabbath school was held at Baysville and Uffington. The district is nearly all settled, and the prospects for the future are good.

Mr. A. Robertson then read the report from the Waubaushene field. There are three regular stations in this group, at which the average attendance was as follows. Waubaushene, 100; Port Severn, 50; Sturgeon Bay, 30. There are thirty-four communicants in connection with these stations, of which eight were added at the last Communion, which was dispensed, Aug. 31, by Rev. Mr. Rodgers, of Collingwood. The financial report is encouraging and it is expected that this field will be nearly able to meet its demands without outside aid.

The next report was read by Mr. J. S. Henderson from the Strong field in the Muskoka District. Regular service was held in four stations at which the average attendance was as follows. Mecunoma, 40; Eagle Lake, 40; Strong, 35; Stony Lake, 50. This is a new field and is somewhat wide in extent, embracing four townships. The prospects are very good, as the country is being settled fast, and great interest is being manifested in the services held by the missionary.

Mr. R. Y. Thomson read an encouraging report from

the Central Manitoulin field. This field is also very extensive, comprising no less than six stations. The average Sabbath attendance was as follows: Providence Bay, 26; Mindemoya, 55; Bassingthwaite's Settlement, 35; Sandfield Mills, 40; Tehkummah, 80; Michael's Bay, 30. There are at present seventy-eight communicants, fifteen of whom were added this year. There are Sabbath schools in connection with all the stations but one. This field is being settled very fast and there are good prospects of its becoming a self-sustaining charge at no distant day.

The last report was read by Mr. A. B. Meldrum from the St. Joseph's Island Mission. This is an entirely new field, having been taken up by the society only this year, and there are as yet no organized congregations. There are, however, three regular preaching stations which have an average attendance as follows: Hilton, 45; Richard's Dock, 40; Chelmsford, 35. Service was also held once a month in Plumer's township. The Communion is to be dispensed shortly by Rev. J. R. McLeod, of Sault Ste. Marie, when it is hoped that there will be a membership of at least 35. The population of the Island is increasing rapidly. Three years ago it numbered only about 200; there are now over 2,000, and settlers are coming in fast. There is thus opening up an extensive field for mission work. The subscriptions for the support of the missionary were liberal, and altogether the prospects are good.

Mr. A. Hamilton was appointed overseer of the Gaol Mission for the session.

A petition was read from the Parkdale congregation, asking to be supplied with Sabbath service during the college term. This was agreed to on condition of the payment of \$2.00 per Sabbath to the general fund of the Society. The meeting was then closed with devotional exercises.

M. MCGREGOR, Cor.-Secretary.

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

This Society begs to acknowledge with thanks the receipt of the following amounts: Per W. A. Hunter, Walton and Brampton, \$15; per J. K. Wright, Dresden, \$21.25; per A. B. Baird, Newmarket, \$16; Aurora, \$7.50; Sutton, 50 cts.; per D. M. Beattie, Mrs. T. Shortreed, Barrie, \$1; per A. B. Dobson, Eden Mills Church, \$11; J. A. Davidson, Eden Mills, \$4; Mrs. Sharp, Rockside, \$3; per R. M. Craig, Horning's Mills, \$4; per W. G. Wallace, Bondhead, \$20.55; per D. Stalker, Crinan, \$12.75; per Thomas Scouler, Merriton Church, \$15; Merriton Sabbath school, \$5; Hayne's Avenue Church, St. Catharines, \$10; Hayne's Avenue Sabbath school, \$12; per A. Meldrum, Hilton, \$39; Richard's Dock, \$25; per R. Y. Thomson, Sandfield Mills and Tehkummah, \$6.25; per A. Robertson, Port Severn, \$70; Sturgeon Bay, \$20; Rev. R. Rodgers, \$2; per J. S. Henderson, Eagle Lake, \$13; Mecunoma, \$13.25; Strong, \$6.50; Stony Lake, \$7; per Miss Walker, Caledon East, \$8.50; per Misses Stewart and McKee, Sandhill, \$13.70; per G. B. Greig, Emsdale, \$24.25; Katrine, \$20.75; Burk's Falls, \$12.50; East Station, \$4.15; Molesworth, \$9.79; Trowbridge, \$1.34; Listowel, \$14; A Friend, \$1; per M. McGregor, Scotch Block, Ancaster East, \$23.65; Barton, \$5.20; per T. Davidson, Commanda Creek, \$13.85; Commanda Lake, \$5.40; Nipissing, \$11.75; Big Bend, \$5; per S. Carruthers, Cobocok, \$39.50; Digby, \$8; Head Lake, \$3; per D. Bickell, Carlow, \$43; Andersen \$1.50; A Friend, Kirkwell, 50 cts.; per A. Henderson, Westminster Church, Teeswater, \$4; per T. Nixon, Long Lake, Mayo, \$3.25; Dodd's, Mayo, \$13.75; per D. James, R. M. Wanzer, a sewing machine, \$30; J. Garrett, \$2; per J. Currie, Woodville, \$60; per G. D. McKay, A Friend, Shower's Corners, \$1; D. M. Beattie, \$2; J. Jamieson, \$2.

Nov. 18th, 1879.

R. Y. THOMSON,  
Treasurer.

HERE is a paragraph that ought to be copied by every religious paper in the land. The Western Michigan Methodist Conference at its recent meeting expressed its sentiments on the use of tobacco by the unanimous adoption of the following resolutions: 1. That hereafter no young man using tobacco in any form, coming as a candidate for the ministry, shall be received into this Conference; 2. That those members of this Conference already addicted to the use of tobacco are exhorted to desist from it in public and when in the company of persons who do not use it; 3. That all circuits and missions are advised not to send delegates to this Conference hereafter who are users of tobacco; 4. That no local preacher will be ordained an elder who uses tobacco.

BOOKS AND MAGAZINES.

History of the City of New York.

New York: A. S. Barnes & Co.

Part I., Vol. II., of this popular, illustrated work, deals with the history of the great commercial capital of the United States in its connection with the earlier events of the Revolution. Mrs. Lamb's animated paragraphs impart additional attractiveness to a record intrinsically interesting.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

Among the preachers or writers whose names appear in the November number of the "Preacher and Homiletic Monthly," we find Revs. Dr. Peabody, of Harvard University; Dr. S. A. Ort, Lutheran; Dr. S. V. Leech, Methodist Episcopal, G. F. Pentecost, Baptist; Dr. John Hall, Presbyterian; Dr. J. M. Manning, Congregationalist; Dr. E. A. Washburne, Episcopal; G. M. Peters, Baptist; F. E. Clark, Methodist Episcopal; Dr. Noah Schenck, Episcopal; Dr. Deems, Dr. Storrs, etc. There is a synopsis of a sermon by the Rev. Joseph Elliott of Cannington, Ontario. The title of it is "Wealth in Both Worlds," and the text, Genesis xiii. 2. "And Abram was very rich in cattle, in silver, and in gold." It is well worthy of a place even in such a publication as this. The Rev. W. M. Taylor, D.D., continues his papers on "Expository Preaching." The fifth of the series appears in the present number. The branch of the subject dealt with is "The Prosecution of a Series of Discourses on some Book or Character."

The Princeton Review.

New York: 37 Park Row.

In the November number of the "Princeton Review," President Porter of Yale appears as the writer of a lengthy criticism of Professor Huxley's Exposition of Hume's Philosophy, in the course of which he convicts Huxley of inconsistency in giving any place to Metaphysics in his thoughts or in his writings while holding the opinion that Physical Science covers the whole ground of possible knowledge; of ignorance of his subject-matter; of having, at best, but a very superficial acquaintance with the writings of those metaphysicians whose theories he undertakes to discuss—even with the writings of Hume; and of performing certain feats requiring a mental dexterity analogous to the manual kind practised in "thimble-rigging." The second article is by Professor Goldwin Smith. Its title is "University Questions in England." That is all the reader bargains for; but the Professor generously throws in a considerable quantity of information on a variety of other subjects, such as New York walking matches, Pittsburg labour riots, and a large prospective standing army for the United States. After Mr. Smith's article comes some more Philosophy—there is, even for the "Princeton," an unusual quantity of Philosophy in the present number. This time the scientific martyr is Professor Tyndall; and it is Mark Hopkins, ex-President of Williams College, that piles the fagots and applies the torch. The matter in dispute is "The Origin of the Cosmos." Having finished the ex-President's paper, the reader is at liberty to relax his over-strained intellect, and, coming down to every-day matters, take, with the help of Mr. R. P. Porter, of Chicago, "A Comparative View of American Progress." This article contains an accumulation of statistics very valuable to the political economist. In the next article Dr. Atwater of Princeton brings us back to Philosophy and controversy. He heads his paper "The *a priori* Novum Organum of Christianity;" and it is written in opposition to an article contributed to the July number of the "Princeton" by Rev. W. J. Irons, D.D., Prebendary of St. Paul's, London, which he sums up as "a strange complex of Kantian *a priori* Rationalism, Hierarchical Sacramentarianism, Anglo-Catholicism, pre-Reformation Christianity resting on tradition, historic creeds, and the Scriptures—all being kept in due subordination to the *a priori*." The currency question is then discussed, under the heading "Bimetallism," by Professor Sumner of Yale. Principal Dawson of Montreal contributes an article on "Points of Contact between Science and Religion"—a subject for the treatment of which he is eminently qualified. The number closes with a masterly critique on Herbert Spencer's "Data of Ethics," by Dr. McCosh. We cannot name another periodical that can present, in one number, so much that is calculated to command the attention of thoughtful persons.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVIII.

Nov. 30, 1879. } THE MESSAGE TO THE CHURCHES { Rev. iii. 1-13.

GOLDEN TEXT.—"Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11.

HOME STUDIES.

- M. Rev. iii. 1-6.....Sardis.
- T. Rev. iii. 7-13.....Philadelphia.
- W. Rev. iii. 14-22.....Laodicea.
- Th. Matt. xxiv. 42-51... Watchfulness enjoined.
- F. Matt. x. 32-42.....Confessing Christ.
- S. Rev. vii. 1-17.....White robes.
- Sab. Rev. vii. 1-16.....The righteousness of saints.

HELPS TO STUDY.

In the last lesson we found that John was commissioned to write this Book of Revelation, including a message to each of the seven churches of Asia, situated respectively at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

These messages are contained in the second and third chapters. They describe the spiritual condition of the various churches and convey to them admonitions, rebukes, warnings, threatenings, commendations, encouragements and promises, suitable and profitable to them and to other churches and individuals.

Our lesson is limited to two of these messages—that to Sardis and that to Philadelphia—but the endeavours of teachers and scholars to understand these two will be much aided by a careful study of the whole seven.

There are four things common to the seven messages:—

1. Each message is introduced by a description of the Sender—the Saviour—specifying some of His characteristics.
2. Seven times—once in each message—are the words repeated, "I know thy works."
3. Seven times also, we meet with the words, "He that hath an ear, let him hear what the Spirit saith unto the churches," rendering each particular message applicable to all churches, and to all individuals, situated in circumstances similar to those of the church primarily addressed.
4. Seven promises, or clusters of promises—one in each message—are made to "him that overcometh."

The two messages which form the subject of our present lesson present a striking contrast, suggesting the following division: (1) *Nominal Christianity—Profession without Practice*, (2) *Real Christianity—Profession and Practice*.

I. NOMINAL CHRISTIANITY—PROFESSION WITHOUT PRACTICE. vers 1-6. The stern rebuke contained in the message to the Church of Sardis is rebuked, not by hatred or ill-will, but by love. To the Church of the Laodiceans, rebuked with at least equal severity, the Saviour says (ver. 19), "As many as I love I rebuke and chasten."

Even the false professor of religion, instead of being stripped of his borrowed garb and told to be a worldling in name as he is in reality, is invited to retain his profession, come to Christ, and be a Christian in reality as he is in name. The gracious invitations of the Gospel are extended even to the hypocrites, the formalists and the pharisees of Sardis and Laodicea.

And unto the angel in the church of Sardis write: Each message is addressed to the minister of the church for which it is intended, in order that he may read it to his congregation. "Angel" means messenger, and ministers are the messengers or ambassadors of Christ.

These things saith He that hath the seven Spirits of God: The language is figurative. Of course it means the one Spirit, the number seven being introduced to indicate the completeness and all-sufficiency of the powers of that Spirit. The seven stars: ministers again (See last lesson).

I know thy works: There is no harshness in the language. It is guilt that gives the sharp edge to the words. These very words, that carry condemnation to the church of Sardis, bring comfort to other churches. The world knows our profession; Christ has more than that to judge by; He knows our works—knows their true character and motive knows whether or not they spring from living faith.

That thou hast a name that thou livest, and art dead: It would seem that the church of Sardis had fallen into formalism, accepted a mere profession as sufficient qualification on the part of its members, and did not insist on their life being conformed to that profession; hence, with the exceptions referred to afterwards, its religion was vain, its works were not works of faith, its labours were not labours of love, it was spiritually dead.

There is no harm in having a name to live; the whole evil is in being dead. We ought to be Christians in name, and we ought to be Christians in reality also. No one can justify himself by saying that he makes no profession. "Consistency is in many cases not much of a jewel." There is no merit in being consistently bad.

Be watchful: a rousing command, difficult to translate without diminution of force—"become watching," or "wake up and watch."

Strengthen the things which remain: There was at least the framework of religion. That was not to be cast aside, but strengthened by faith, prayer, activity, and watchfulness over the membership. Works not perfect: not springing from faith and love—worthless.

Remember how thou hast received and heard: Perhaps the Christians of Sardis had at first received the word "with joy" (See Parable of the Sower, Luke viii. 13). Hold fast: the truth which you recall to memory. Repent: turn from your sin to God with full purpose of new obedience. I will come on thee: for the infliction of judgment. As a thief: suddenly and without further warning.

Thou hast a few names even in Sardis, etc. Compare 1 Kings xix. 18. In white: denoting purity—the

righteousness of Christ. For they are worthy: not in themselves, but in Christ.

He that overcometh: no matter what he may be now—saint or sinner; hypocrite or open, unabashed evil-doer; inconsistent with a good profession, or consistent with a bad profession—if, by faith in Christ he gains the victory over his sinful nature, the same shall be clothed in white raiment; and I will not blot, etc. The "Westminster Teacher" says, "Christ does not either say or imply here that names once entered in the 'Book of Life' will ever be actually blotted out. It is implied that they will be, if those who wear them do not get the victory over sin. But the very warning may be a part of the means by which the Lord makes the victory sure and the loss impossible."

II. REAL CHRISTIANITY—PROFESSION AND PRACTICE.—vers. 7-13. Our lesson, after dealing with the message to one of the worst of the seven churches, now brings before us the message to one of the best. Of the seven, the church of Smyrna and that of Philadelphia only are spoken of with entire approval. To the latter Christ reveals himself as

He that is Holy, He that is true: In claiming absolute holiness, Christ proclaims Himself to be God. King of David. Christ is the promised Messiah—the King that was to occupy the throne of David forever. Openeth and no man shutteth, etc. (See last lesson).

I know thy works: Terrible words to the people of Sardis, but a message of joy to those of Philadelphia. Whoever may mistake motives, Christ cannot do so.

An open door: a prospect of usefulness and extension. Thou hast a little strength: more literally *thou hast little strength*—weak in numbers and resources. The Church is commended, not for being strong, but for making a good use of the little strength it had. Hast kept my word, etc.: proved faithful even in weakness.

Synagogue of Satan: The adversary has his own places of worship and his worshippers in this world. The name specially applies to anti-Christian organizations. Say they are Jews but are not: not of Israel in the spiritual sense, though Jews by birth. Worship before Thy feet: The church would be enabled to wield such an influence that opposers would be compelled to acknowledge that the Lord was with her.

I come quickly: As used here the word does not necessarily mean soon, but suddenly—without warning.

Him that overcometh wil. I make a pillar in the temple of my God, and he shall go no more out: Are we Sabbath school scholars, teachers, writers of lessons, etc., to be like the scaffolding or temporary supports of a building in course of erection, destined to be removed before the building is completed; or are we to be pillars that "shall go no more out?" If Noah employed any carpenters to assist himself and his three sons in building the ark, theirs was a peculiarly sad fate.

CHALMERS ON THE MESSAGES TO SARDIS, PHILADELPHIA AND LAODICEA.

The following is from Dr. Chalmers' "Sabbath Scripture Readings," written shortly before his death. He did not intend these private meditations for publication. They were found among his papers and published after his death.

"My God, how descriptive this, regarding the Church of Sardis, is of myself—a name to live, while I am well-nigh if not altogether dead. O, my God, strengthen for me, or rather strengthen by me, the things which remain—give me to be more watchful than hitherto. My works are not perfect, and to instance but in one thing, has patience had its perfect work in me? I would renew, O God, my repentance before Thee, and at the same time hold fast my faith, or the rejoicing and confidence of my hope, lest sudden destruction come upon me. Give me to confess Christ before men, that He may confess me before the Father and his angels. Give me, O Lord, of the blessings and the promises which Thou here holdest forth to the Church of Philadelphia. Mine is indeed but a little strength if any at all. I have adversaries, and I pray for charity towards them. In as far as I am right and they are wrong, give them to see, and if Thou thinkest meet, to acknowledge their error, I will not pray for their humiliation, but for their amendment. Bring forth my judgment unto light, and my righteousness as the noon-day. Save me from the trials that are too heavy for me, and give me to overcome. Prepare me for the land of blessedness and everlasting peace—where enemies cease from troubling and the weary are at rest. And my closing prayer from these verses, my prayer to Him who is unchangeable and true—to Him who is not the beginning but the beginner, not the first created but the Creator, not the first originated but the Originator—for though to Him is ascribed a Sonship, His is an Eternal Sonship, and without Him was not anything made that was made—my prayer to this high and holy One is that He would save me, both from the character which is here denounced, and the curse which, if not reformed, will most assuredly be fulfilled upon it. Save me, save, O God, from the lukewarmness of the Church of Laodicea. I have a zeal about things pertaining to God, but where is my zeal for God Himself? I may be a zealous asserter of the doctrine that has come out of His mouth; but where is my zeal for God as a being—for the living God? And I am actuated by the strong conviction that nothing will make society right but a diffused Christianity—yet where, alas! is my warm and zealous affection for human souls, or for Christ, the real personal Christ, who is the alone Saviour? It may be that I am not cold; but assuredly I am not hot. My only comfort is that I do not say of myself, and most assuredly do not feel of myself, that I am rich and have need of nothing. I will cry unto Jesus. May the chastenings that are now upon me yield this peaceable fruit, ever taking unto Him both as the Lord my righteousness, and the Lord my strength—my righteousness wherewith to be clothed, my wisdom also by which I may see. O the blessed universality of the saying—If any man open. Lord, I would open my heart, and welcome with outstretched arm Thine admittance there. Enter into convivial friendship with me, O Christ. Give me to overcome as Thou hast overcome. And let all these warnings be not only heard by the ear but sink deep into the heart. Amen, amen.

## OUR YOUNG FOLKS.

### A LITTLE BOY'S TROUBLES.

I thought when I'd learned my letters,  
That all of my troubles were done;  
But I find myself much mistaken  
They only have just begun.  
Learning to read was awful,  
But nothing like learning to write;  
I'd be sorry to have you tell it,  
But my copy-book is a sight!

The ink gets over my fingers;  
The pen cuts all sorts of shins,  
And won't do at all as I bid it;  
The letters won't stay on the lines  
But go up and down and all over  
As though they were dancing a jig—  
They are there in all shapes and sizes,  
Medium, little and big.

The tails of the g's are so contrary,  
The handles get on the wrong side  
Of the d's and the k's and the h's,  
Though I've certainly tried and tried  
To make them just right; it is dreadful,  
I really don't know what to do,  
I'm getting almost distracted—  
My teacher says she is too.

There'd be some comfort in learning  
If one could get through; instead  
Of that, there are books awaiting,  
Quite enough to craze my head.  
There's the multiplication table,  
And grammar, and—oh, dear me,  
There's no good place for stopping,  
When one has begun, I see.

My teacher says, little by little  
To the mountain tops we climb,  
It isn't all done in a minute,  
But only a step at a time;  
She says that all the scholars,  
All the wise and learned men,  
Had each to begin as I do;  
If that's so—where's my pen?

—Carlotta Perry, in *November Wide Awake*.

### "WOULD YOU HELP HIM?"

"I WOULD help Jack Turner quick as I would wink."

"Would you help Tom Berry? Would you help him?"

Ned looked down. Would he help an old enemy out of difficulty? Silently he looked down, fastening his eyes on a sand heap as if he would bore a hole through it. How should he answer his brother's question.

"I know Ned likes Jack Turner, and would help him. But even if he don't like Tom, I guess he would give him a lifting hand," said a pleasant voice at the window above. It was Ned's mother speaking. Is there a sweeter music-box anywhere than mother's voice?

Ned looked up as if he had finished his job of boring the sand heap:

"If Tom were in difficulty, mother, I would try to help him."

"Spoken like my boy, Ned!" said Mrs. Bonner.

Ned had an opportunity of helping his enemy that very night about eight o'clock.

"Help! help! help!"

"What is that?" said Ned, who was crossing the meadow-lot in the dark. "Somebody must be in the old well."

"Oh, help! help!"

Yes from an old dry well came the piteous call.

"Who's here?" asked Ned, running to the mouth of the well.

"It is Tom Berry. I fell off the ladder and can't climb up; do help me."

Into that very same well, that very same day, Tom Berry had tauntingly threatened to drop Ned, but the latter swallowed the memory of the insult.

"Don't worry, Tom. I will help you," called out Ned.

This so-called well was a deep pit that had been dug the previous autumn to the depth of fifteen feet. A rough wooden ladder used by the workmen still remained in the well, and at the bottom was a pile of stones that the boys had industriously tumbled in. This ladder was a handy piece of apparatus in all kinds of juvenile amusements, and Tom Berry had been using it about dusk, only to fall and find the bottom more quickly than he anticipated. Bruised and sprained, he was unable to get up, and lay there crying.

Ned Bonner soon reached the foot of the ladder.

"Here I am, Tom! Just mount my back if you can, hold on tight, and I'll get you up."

"Ned, you are a good fellow," said Tom as he gripped Ned about the neck and lay flat on his back. It was a pretty hard tug up the ladder for Ned, and he thought what a hard time hod-carriers must have, going up tall ladders with a hod of bricks on the back. It was quite a "brick" Ned had on his back—the worst boy in the neighbourhood. Up he went, carefully as if he were carrying his beloved Jack Turner.

"Now I will carry you into my home, Tom."

"Oh you can't, Ned, can you?"

"I will try."

Try he did manfully, and in a few minutes who should stagger in at the kitchen door but Ned with Tom Berry on his back? Tom was dressed in a light gray suit, and he looked like a bag of meal that Ned had shouldered:

"Mother, here's Tom Berry, he tumbled into the well."

"And like a good fellow, Ned pulled me out," said Tom.

Mrs. Bonner made Tom comfortable, and by nine o'clock sent him home in the old red family waggon.

That night, when Mrs. Bonner stooped down to kiss Ned, who was curled up in bed, mother's music-box seemed sweeter than ever as she softly said:

"You obeyed the Saviour's words, and yours is the blessing of Him who said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.'—*Rev. E. A. Rand, in S. S. Visitor.*

### BOYS, DON'T BE CRUEL.

THE following story comes all the way from Copenhagen, Denmark. The writer says that, noticing it in the Copenhagen papers, he made inquiries and found it to be true:—

"A boy, some weeks since, while walking beside a pond near Copenhagen saw a frog before him, and sharpening a stick he chanced to have in his hand, he cruelly inserted it through the flesh of the animal into the mud, thus pinning him to the earth, and went his way, supposing the frog would soon die.

"Happening to pass the same way twelve days afterwards, he was surprised and shocked to find the frog still alive; and its emaciated form and glaring eyes told plainly the story of its suffering.

"This so impressed the boy with his own cruelty that he could not study, nor play, nor sleep. The eyes of the frog seemed to follow him wherever he went; and notwithstanding all efforts to divert his mind, so worked upon him that he was finally thrown into a fever, from which in less than two weeks he died."

### THE BED OF PINKS.

"OH! mother, dear, give us each a little flower-bed for ourselves—one for me, and one for Gustav, and one for Alwina,—and each will take care of his own."

So spake the little Fritz to his mother, and his mother granted him his request, and gave each child a flower-bed full of beautiful pinks; and the children were overjoyed and said, "How glorious it will be when the pinks are in flower!"—for it was not yet the time for pinks, but they had just put forth their first buds.

But little Fritz was of an impatient spirit, and he could not wait for the flowers, and besides, he wished his flowers to be in bloom before all the others.

So he went and took the buds in his hands and looked into their close coverings, and was much delighted to see the little red and yellow leaves peeping forth from their green shell.

But even this was too slow; so Fritz broke open the buds and loosened the little leaves entirely from one another. Then he cried out with a loud voice, "See, my pinks are in flower!" But when the sun appeared the flowers bowed their heads and wept, and were withered before it was noon. Then the child wept over them.

But his mother said: "Impatient child! may the greatest joys of thy life be those which thou by thine own folly destroyest for thyself, then mayest thou not too dearly learn the great and difficult lesson—to wait!"

It is vain to think we can take any delight in being with Christ hereafter, if we care not how little we are in His company here.

THE charm of one character often lies in a trait which is wholly undeveloped in another; in a peculiar refinement or fullness of one part of the nature. Thus, in fruits, the mere husk or film becomes the luscious peach or fragrant mace.—*Ruskin.*

As a cross word begets a word that is cross, so will a kind one beget its own likeness. If people only knew the power they possess in being kind, how much good would they achieve for themselves, how much misery prevent for others.

HAPPINESS is like manna. It is to be gathered in grains and enjoyed every day, it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it is rained down from heaven, at our very doors, or rather within them.

CARE FOR OTHERS.—Don't complain of the selfishness of the world. Deserve friends, and you will get them. It is a mistake to expect to receive welcome, hospitality, words of cheer, and help over rugged and difficult passes in life, in return for cold selfishness which cares for nothing in the world but self. Cultivate consideration for the feelings of other people if you would never have your own injured.

Words of the Wise.

If we are God's children, we need not fear the developments of His providence.—*R. Newton.*

It is the proper work of faith to believe what thou seest not, and the reward of faith to see and enjoy what thou hast believed.

A FELLOW pointing to a dram-shop said to his friend—"Eh, Tam," says he, "there's a place whaur ye'll get a raving headache for fivepence."

EVERY successive awakening, from Pentecost until to-day, has begun and ended in a sense awakened to the duty and privilege of alms-giving.—*Presbyterian.*

NONE are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

How beautiful is God's Word! How rich are the treasures of His thoughts! How straight the ways of His law! How glorious the end of those who delight in His precepts!

GOD pity the man of science who believes in nothing but what he can prove by scientific methods; for if ever a human being needed divine pity he does.—*Dr. J. G. Holland.*

DIVINE grace educates the intellect as well as the feelings; the reasoning faculties of the mind as well as the best affections of the heart; consecrating both alike in the service of the Saviour.

A RELIGION that never suffices to govern a man, will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

GIVE entertainment to pious thoughts, hear what they say. Holy thoughts are precious things, and if not angels, they are God's messengers, and in that sense angels sent from God. They come from God and they tend to God.

How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith, and are in accord with the will of God.—*Guesses at Truth.*

OH! how many precious moments are wasted in softness and self-indulgence, in frivolous pursuits, in idle conversation, and in vague and useless reverie, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory!—*Clarke.*

WE may lose heaven by neutrality, as well as by hostility; by wanting oil to our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul!—*Bowes.*

It ought to be the great care of every one of us to follow the Lord. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*Matthew Henry.*

TROUBLE must have great possibilities of blessing in it, or it would not be so common in God's world. Surely we need not dread it so, when it brings in one hand the peaceable fruits of righteousness and in the other the joys of consolation for so many sorrowing souls.

"LEST they be discouraged!" Children teased and irritated lose heart, renounce every endeavour to please, or render at best but a soulless obedience. Approbation is as necessary to the child as counsel, and promise as indispensable as warning and reproof.—*Eadie.*

It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, from which we must first erase. Ignorance has no light, but error follows a false one.

HAVE you never observed how entirely devoid is the Lord's Prayer of any material which can tempt to subtle self-inspection in the act of devotion? It is full of an outflowing of thought and of emotion towards great objects or desires, great necessities and great perils. "After this manner, therefore, pray ye."—*Professor Austin Phelps.*

It is well to bear in mind that unsound teaching cannot always be condoned for the sake of activity and zeal in an associate body of workers, any more than great soundness of doctrine can justify inactivity and sloth in the Master's work. The unsound teaching and the slothfulness are each to be deplored and condemned, and, so far as possible, done away with.—*Churchman.*



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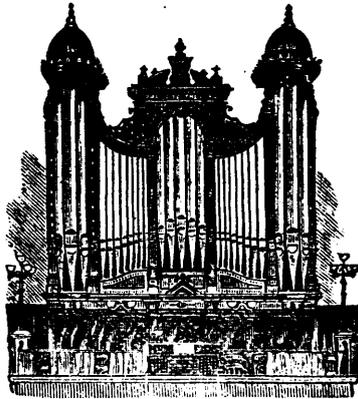
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MEETINGS OF PRESBYTERY.

**KINGSTON.**—Adjourned meeting at Clark's Mills, on Tuesday, 2nd of December ensuing, at one p.m. Quarterly meeting in St. Andrew's Church, Belleville, on Monday, 29th of December, at half-past seven p.m.

**LINDSAY.**—At Woodville, on Tuesday, 25th November, at eleven a.m.

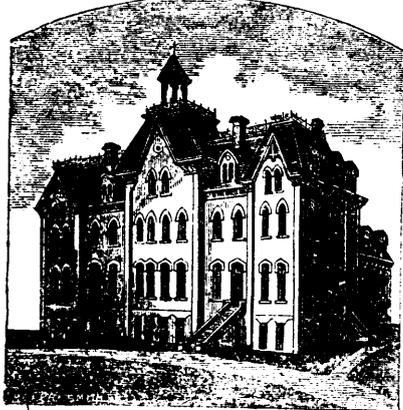
**CHATHAM.**—In the First Presbyterian Church, on Tuesday, 16th December next, at eleven o'clock.

**BARRIE.**—At Barrie, Tuesday, 25th November, at eleven o'clock.

**MONTREAL.**—In St. Paul's Church, Montreal, on Tuesday, the 13th January, at eleven a.m.

**PARIS.**—In Erskine Church, Ingersoll, on 9th December, at 7:30 p.m.

**TORONTO.**—In the usual place, on the 25th of November, at half-past two p.m.



Pickering College!

**TO PERSONS WHO WISH TO SECURE** for their sons and daughters a thorough and practical education and to young men and young women who purp. se preparing for Second and Third-Class Teachers' Examinations, or for Matriculation into the University, or into the Law Society, or into the College of Physicians and Surgeons; this institution offers peculiar advantages. Its special features are:—

1st. Although endowed and maintained by the Society of Friends, it is open to young people of both sexes of all denominations. All students are expected to attend some place of worship, but it may be that which they or their parents or guardians select.

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

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

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

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

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

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

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

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

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

For a copy of the "College Announcement," which contains information in regard to all the principal educational examinations in Ontario, and full particulars concerning the College, apply to

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October 20th, 1879.

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We have purchased the newspaper copyright of the Boston Monday Lectures for 1879-1880, to be delivered, as heretofore, by the REV. JOSEPH COOK, beginning Nov. 3rd, and the same will be given verbatim to the readers of THE INDEPENDENT weekly, together with the Preludes, after revision by the author.

Sermons by Eminent Clergymen in all parts of the country will continue to be printed.

PREMIUMS

We have decided to withdraw on the 31st day of December, 1879, all the premiums now offered by us to subscribers, a full list of which appears below: so that those who would avail themselves of our liberal offers must do so before December 31st, 1879.

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Our contract with the publishers of the Dictionary expires Dec. 31st, 1879, and Messrs. J. B. Lippincott & Co. absolutely refuse to continue the contract beyond that date on the same favourable terms. We are, therefore, compelled to withdraw the Dictionary premium at the expiration of the present year; but we purposely give ample notice, so that our subscribers and the public in general may avail themselves of the surprisingly low terms to get the Dictionary, in connection with THE INDEPENDENT. We will send this Dictionary to any person who will send us the names of Three New Subscribers and Nine Dollars; or who will, on renewing his own subscription in advance, send us Two New Names additional and \$9.00; or who will renew his own subscription for three years, in advance, and send us \$9.00; or, for a new subscriber for three years and \$9.00.

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The Rev. Joseph Cook's Books,

entitled "BIOLOGY," "TRANSCENDENTALISM," "ORTHODOXY," "CONSCIENCE," "HEREDITY," and "MARRIAGE," embodying the author's previous remarkable Monday Lectures. They are published in handsome book form by James R. Osgood & Co., of Boston. We will mail a copy of either volume, postpaid, to any subscriber to THE INDEPENDENT who remits us \$3.00 for a year in advance; or any subscriber may remit \$5.50 and we will send him THE INDEPENDENT for two years in advance, and two volumes, postpaid; or any three volumes, postpaid to any one subscriber who remits \$3.00 for three years in advance.

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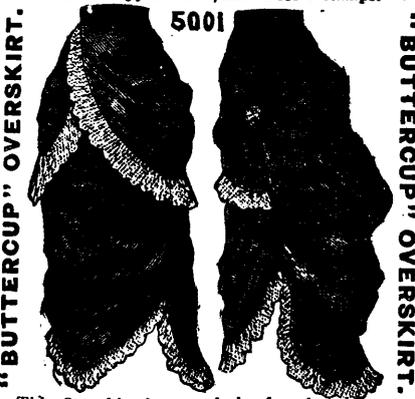
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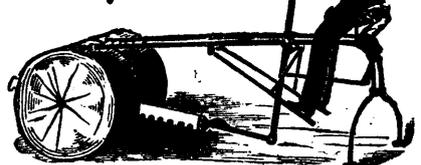
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