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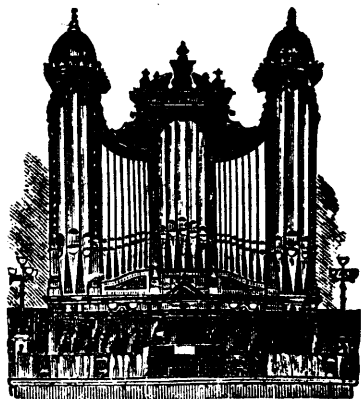
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TO GET RID OF RATS AND MICE.—Cut old cork into slices and fry them in a pan after it has been used for frying meat. Place these pieces of fried cork around, where the vermin will find them, and all will be destroyed; for they eat them voraciously.

BROWN BETTYS FOR BREAKFAST.—One cupful Indian-meal, one egg, two cupfuls rye-meal, one teaspoonful cream-tartar, half a teaspoonful soda, one large table-spoonful molasses; mix with cold milk about as thick as pound cake; fry in hot lard; if your milk is sour, omit the cream-tartar.

BOSTON BROWN BREAD.—Two cupfuls Indian-meal (even); one cupful rye meal, one cupful flour, one (small) quart sweet milk, pinch of salt, one half cupful molasses, two teaspoonfuls cream-tartar, one teaspoonful (even) of soda dissolved in water; steam four hours, and water must boil constantly all the time; put in oven and heat for breakfast.

GRAVY FOR POTATOES.—Put a spoonful or more of butter, according to the quantity of potatoes you have, into a frying-pan and set over the fire until brown, being careful not to scorch it. Mix a spoonful of flour in a cup of thin sweet cream—or milk, if one has no cream—pour into the browned butter, boil up, season with pepper and a little salt if necessary, and turn over the boiled potatoes. This is a very nice way to serve small potatoes.

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

SOUP-MEAT AND DRIPPING.—Our family consists of two grown up people, three children, and three women servants; and we consume a good deal of meat, especially as we never see game or fish. We have hot breakfast, luncheon, and dinner, nursery dinner, and servants' dinner, and the children get three breakfast cups of soup daily. The way the soup is made is very simple; and no "soup-meat"—the joy of cooks and kitchens—ever enters the house. Every joint is trimmed before being cooked. For instance, a leg of mutton has always a "lap" and "shank." These are always removed and put into the soup pot. Every bone of cold meat, and all backs of fowls, and little scraps of meat are also added. Nothing is too tiny so long as it is perfectly sweet and sound. The pot (I ought to have a digester, but I have not) goes on the range early, and simmers all day. The smaller the bones are broken, the more soup you will have. The bones, etc., are strained out, and often re-boiled, and the stock is poured into a jar. Next morning there is a cake of fat, easily removed, on the top, and underneath a solid and nourishing jelly, ready to be flavoured and coloured; a little burnt sugar does the colouring, and the flavouring can be varied to any extent. Bones that have got burnt in roasting give the soup a nasty taste. I never use mutton dripping for anything but basting meat. Clarified beef dripping is excellent for meat pies, and for tarts and tartlets; half butter, half clarified beef dripping is very good indeed, though I should not use it for a dinner party, but for ordinary family use it is very nice. The mutton dripping over from the cooking comes to from 2s. to 4s. a month. I have a tin which holds about eight pounds, and this goes to the Chandler's, who credits me with it at 3d. per pound. He would give a cook 4d., as a premium for waste—so I believe, at least. This is all simple enough, but almost impossible to carry out till experience teaches you if the cook is treating you fairly. You must engage the cook on "no dripping" terms.—"Take," in the Queen.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, APRIL 23rd, 1880.

No. 25.

NOTES OF THE WEEK.

THE Presbyterians of England, not being ashamed of their faith or order, have established a new church at Canterbury, England, hard by the palace of the Primate of the Anglican Church. A young Irish minister of much promise has just been installed pastor of the growing church.

EDWARD KIMBALL, the debt extinguisher, says this, and it is true: "The three great financial calamities of a church are: 1. A fund for the support of preaching, so that the people need not pay. 2. One or two rich men on whom everybody leans and whose property the church feels at liberty to appropriate. 3. A debt."

LORD CAIRNS, the Lord High Chancellor of England, and Lady Cairns are constant attendants at the meetings at the "headquarters" of the "Salvation Army" in Whitechapel street, London. Lord Cairns believes in evangelizing the masses, and last summer, during the recess, when in Scotland taking his vacation, he preached occasionally.

IN Spain there is such a thirst for the knowledge of the Gospel of Christ that, Dr. Punshon says, it is no unusual thing for their missionaries to receive a written requisition from villages, signed by forty or fifty inhabitants, asking them to come and preach the Gospel to them. Like France, they have had about enough of Romanism, and begin to understand its hollowness.

IN Asia Minor the whole number of Protestants is nearly 30,000. These, formed into a separate community, have a chief or head man at Constantinople. There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean, and from Turkey to Persia. There are 176 schools with an average attendance of 15,500 persons.

A LATE decision of the House of Lords in Great Britain secures to every bishop the power at his own absolute discretion to stay proceedings instituted under the Church Discipline Act, with a view to putting an end to Ritualistic vagaries, however outrageous in character or offensive to the parishioners they may hereafter become. This will probably leave the Romanizers in the English Church to unchecked license.

IT shews an advance in the knowledge of the condition of the Eastern nations, and the closeness of the relations which now exist between the old and the modern nations, that Professor Legge, of Oxford University, has been lecturing to the students of the Presbyterian College in London on "Religion in China," and that the last lecture was favoured with the presence of the Chinese Ambassador at the Court of St. James.

DR. WILSON has reported to the Free Church Commission of Assembly at Edinburgh, that the contributions to the Sustentation Fund for the past nine months had fallen off so much as compared with the corresponding period of last year that unless an effort was made before May to make up the deficiency, ministers receiving from the surplus fund would get about ten shillings a week less than they got two years ago.

THE House of Lords has affirmed the decision of the Court of the Queen's Bench in the reversal of the judgment of the Court of Arches ordering a mandamus to issue to the Bishop of Oxford, directing him to institute proceedings against Canon Carter, on complaint of Dr. Julius, for violation of the Public Worship Act. The English papers regard the decision as a very important one, in that it places in the hands of the bishops very large discretionary powers. After

the announcement of the decision of the House of Lords, Canon Carter offered his resignation, for the reason that he could not conscientiously carry out the wishes of the Bishop and modify the ritual in use in his church.

THE French bishops are publishing letters in the Catholic journals vigorously opposing the decrees against the Jesuits. The "France" says the Government contemplates measures to prevent further manifestations on the part of the bishops, and the minister of public worship will probably address a letter to all French prelates, reminding them of the provisions of the Concordat and declaring the firm resolve of the Government to cause the laws to be respected. The "République Française," in an article supposed to be written by M. Gambetta, denounces the Jesuits' unauthorized religious congregations, Jeronists, Bonapartists, and even the Church itself, as the sworn foes of the Republic.

THE earth has dark places which are still the abodes of horrid cruelty. Late despatches from the capital of Burmah report that 700 men, women, boys, girls, priests and foreigners have been burned alive under the towers of the city walls as a sacrifice for the restoration of the king's health. The panic in Mandalay is frightful, and hundreds of people are leaving the city. The king's illness is leprosy. King Theebau is still quite young, and, even before this crowning act, had made a reputation for cruelty greater than that of any predecessor. As some of his victims are foreigners, foreign nations, particularly England, will probably feel called to check his career, and perhaps to reduce his dominions, as on two previous occasions, by annexing provinces to British India.

SOME short time ago a coloured cadet at West Point, named Whittaker, was found in his room with his hair and ears cut, and otherwise greatly abused. The occurrence has roused the authorities to some measure of activity in order to discover the perpetrators, though previously there had been more than sufficient of something of the same kind to have justified strong measures in the enforcement of decent, gentlemanly conduct toward all the students, whatever their colour. The St. Louis "Christian Observer" has only the following to say of it: "A Coloured Cadet's Trouble.—A coloured cadet at West Point, named Whittaker, was found recently to have had his ear and hair cut, and to have received other minor injuries while sleeping in his room at the academy, though he cannot recognize his assailants, and seems not to know anything about the matter. Whether his white fellow cadets were the guilty parties, or, as is very likely the case, he did it himself to afford material for political capital, is not known. But it shews the gross impropriety of compelling young gentlemen to associate in class and the institute with negroes." This, we suppose, is the right and proper way for "Christians" of the "ruling race" to speak and act in their intercourse with their former "chattels." A good deal of "education" is evidently still needed both in "Old Kentucky" and at Point West.

SARAH K. BOLTON writes as follows: "In Lasell Seminary, at Auburndale, near Boston, for three years, cooking has been taught to the young women by Miss Parloa, and for two years dressmaking, with no interference with the regular work of the school. Its aim is, besides giving to girls all the advantages of a first-class seminary, to make them self-helpful and so independent. Arrangements are now completed for a practice-kitchen, where the young ladies who wish can practise what they are taught. Prof. C. C. Bragdon, the principal, is thoroughly in earnest in this practical work and was the first to adopt it. One of the chief designs of education is to fit people to use life day by day to some purpose, and we are glad that a few persons are wise enough to see what foundation-work is necessary to this end. If a young woman is to study the stars, like Prof. Maria Mitchell, it will do

her no harm to know how to cook a dinner. And if she is to marry, as probably she will, she will find a little knowledge of this kind both economical and useful. Some of us look back to early housekeeping experiences and sigh that the good methods of Lasell Seminary were not adopted in our school-days." The sooner all our ladies' schools have such a department in full and efficient operation so much the better. If there were less routine teaching and what is vulgarly called "cramming," with more of the practical in cooking, domestic economy and dressmaking, etc., in our schools there would be less subsequent domestic unhappiness and fewer worried and bewildered young wives, and wives no longer young.

DR. NORMAN KERR lectured in London, England, lately, on "Female Intemperance," under the auspices of the Christian Workers' Temperance Union (Female), of which Lady Jane Ellice is the president. Dr. Kerr concluded with an appeal to Christian women to abstain—1. For their own sake. None of them, he said, could make sure she would never fall. Narcotic poisons were no respecters of persons, and laid low the good and the bad. They would enjoy better health and have clearer heads, and would be able to do more and better work for God by abstaining. 2. For the sake of their weaker sisters. For those who had fallen there was safety only in abstinence, and the terrible nature of the struggle inebriate women had to go through called for the comfort and encouragement of the powerful example of the strong, that the fainting heart of the penitent might be cheered. A rich reward awaited Christian women who abstained, and the influence for good to many a despairing one. 3. For the sake of those who were to follow them. The saddest feature of the whole question was that drinking mothers might bequeath to their children an existence of physical and mental misery, a tendency to epilepsy and insanity, and various serious bodily afflictions, and a hereditary predisposition to dipsomania. What a legacy to leave to a child—the legacy of a life-long struggle against an unceasing tendency to drunkenness. If they wished their children to have a fair chance of avoiding physical and moral shipwreck they must not only rear them in the practice of abstinence, but they must also launch them into existence with a body and brain free from the imprint of maternal alcoholic indulgence.

THE Continental Evangelization Society is a helper of various European agencies, and has been a pioneer in opening up new regions. For many years it has rendered aid to the Evangelical Societies of France, Geneva and Belgium, and to other similar associations, and at the present moment it is supporting twelve agents belonging to these societies. In Italy a similar course is pursued, and large grants are made toward the support of five ministers stationed in Rome, Florence, Milan, Turin and Brescia, belonging to the Free Christian and Waldensian Churches, both of them of purely Italian growth. In Spain and Bohemia missions have been started in regions not previously occupied by any society or Church. They say that "the very privations and sufferings which so many of our converts endure are a demonstration of the reality of the work accomplished. The wealthy and the educated stand aloof. The second Reformation, now quietly going forward in every part of Europe, obtains no countenance from the higher, and scarcely any from the middle classes. Counts and Electors, Princesses and Duchesses, do not, as in former days, open their mansions to welcome the preacher or colporteur. The work proceeds among the lowly. The poor gladly welcome the Prince of Life—and from this very fact we may, perhaps, augur well for the continuance and reality of the movement." They think no nobler task can well be imagined than that of seeking to build up on the ruins of the old Protestant Churches of the Continent a new, and, if possible, a nobler and more enlightened Church, instinct with spiritual life, free from all State connection, a redemptive power in the midst of the corrupt civilization of modern times.

OUR CONTRIBUTORS.

THE FAMINE IN TURKEY IN ASIA—AN APPEAL FOR AID.

[We very willingly reprint the following letter addressed by Principal Grant to the Editor of the "Globe," while we repeat what we said last week, that it will give us great pleasure to receive and forward to Mr Ward any contributions for the object referred to.—ED. C. P.]

To the Editor of the "Globe."

SIR,—The following appeal is sent by Canadian and American missionaries, and H. M. Vice-Consul in Erzurum, Turkey in Asia, for publication in the "Globe," and in any other Canadian newspapers that are sufficiently interested in suffering humanity to insert an appeal for aid. This is the black year in those ancient Bible lands, from various causes to which I need not refer. The appeal to us for gifts, made by those who are giving themselves, will surely not fall unheeded on our ears:

"TO THE CANADIAN PUBLIC.

"Famine is raging in this land. Already several certified cases of death by starvation have come under our notice. Many people are trying to subsist upon the nutritionless roots of the *kar*, a shrub which is used for firewood; while carcasses of horses which have sickened and died are eagerly devoured. The benevolence of Britain has already been severely taxed on behalf of Ireland and the refugees in western Turkey; and, while we are receiving help from that quarter, we feel it to be unfair to ask that one much-enduring nation to bear the whole burden of this poverty-stricken district. We, therefore, appeal to the Canadian public for much needed aid. Give, and God will bless you; for 'He that giveth to the poor lendeth to the Lord.' Please forward contributions, without delay to L. S. Ward, Esq., Treasurer, A. B. C. F. M., Congl. House, No. 1 Somerset street, Boston, Mass., stating designation.

"R. CHAMBERS,

"M. P. PARMLEE,

"R. M. COLE,

"WM. N. CHAMBERS,

"American Missionaries.

"WILLIAM EVERETT,

"Captain 33rd Regiment, H.B.M.'s,

"Vice-Consul, Erzurum.

"Erzurum, Feb. 20th, 1880."

Private letters from Rev. R. Chambers, late of Whitby, Ont., and now one of the missionaries signing the appeal, give details of the need. He says: "The destitution in this and the surrounding districts is increasing. Last week we entertained a deputation of thirteen men from a village in the Alashgird district. In their village of fifty families they report thirteen deaths from starvation. The people are trying to keep body and soul together by using roots and greens, gathered and dried last fall in larger quantities than usual in anticipation of the present distress. There is neither wheat nor bread to be found in the district. They gave the names of fourteen villages in a similar plight. Less than one-seventh of a crop was sowed last fall, and there is nothing for the spring sowing. The funds in hand being scanty, the only thing practicable was to give each man £1 (\$4.40), with the assurance that when money came their district would be visited and helped. The sympathy of the Government is seen in the fact that these men had to flee their village to escape imprisonment for arrears of taxes. When about to leave the city they were actually arrested on the plea that they had no passports permitting them to pass out of their own district. The true cause, no doubt, was that the officers of the law, supposing that these men had received money, wanted their share of it in the shape of a bribe. H. B. M.'s Vice-Consul heard of this act, and in his righteous indignation secured the poor men's prompt release. Two of the missionary force returned yesterday from the Passen plain, where they were engaged in the work of distributing to the hungry people. All the funds at command up to last week served only to provide four days' food for the destitute in the villages. Every house was carefully searched, and where there was provision for four days nothing was given. In one village where the party remained over night they failed to obtain an eatable morsel either for themselves or their horses. They had taken the precaution to provide themselves with bread for their journey, but that night their horses had to go hungry. In another village, a Turkish one, a horse had died and been eagerly devoured the day before by the villagers. In this village one man had enough for fifteen days, but no morsel was to be found elsewhere. This fortunate man last fall sold his household furniture, and with great difficulty obtained

four *somas* (a *soma* is about ten or twelve bushels) of wheat, two of which he put in the ground, and in fifteen days the other two will be consumed. He is the only man of his village who has a crop in prospect. In another village three cases of death from starvation were found. The people were trying to allay the pangs of hunger by chewing the roots of the *kar*. The missionaries started out with the intention of relieving the Armenian population, but found the Turkish villages in such a plight that they were constrained to give them the larger share.

"In Erzurum matters are not much better. A widow came to us the other day, whose eight children had had nothing fit to nourish them for three days. Others come crowding upon us daily, attempting to kiss the hands and feet of the missionaries, and begging for a morsel. Of course there are deceivers. A woman came the other day with a piteous tale, but on examination, which is never omitted, and is always strict, a quantity of flour was found in her house. She confessed the deception, but still pleaded great poverty, which certainly did exist. Still, as yet, we have given only to those who have absolutely nothing. The first contribution of \$5 has reached us from America. We hail it as the harbinger of good things to come. The first contribution which cheered the hearts of the missionaries in their relief work here two years ago was that of \$1, all the way from the United States. Help! help! for our hearts faint and fail.

"R. C."

I have abbreviated Mr. Chambers' letters out of regard for your space, and from feeling that it is unnecessary to accumulate horrors. Something we must do to help men who are helping those that are ready to perish. And he gives twice who gives quickly.

It may be asked, What claims on us have those Turks, Greeks, Armenians, and native Christians who dwell round the wide-spreading bases of Mount Ararat, and in those highlands whence the Father of the Faithful migrated thousands of years ago for the world's advantage? The question answers itself. Those peoples and lands are linked to us by a thousand human, historical, and spiritual links. Towards them a mighty unseen power seems drawing all the great world forces as if for some final mortal struggle. The only gleams of hope for the future of those lands that we can discern in the confusion and present despair are in the mission churches, schools, and colleges established by those noble Christian men sent out by the American Churches, who have proved themselves statesmen as well as missionaries. I rejoice that Canadians are working side by side with those men, and in co-operation with British influence and effort. Do not we owe something to the men who have given themselves to this work? Now is the time to help them with effect, to enable them to be saviours to the helpless, and so to strengthen their influence for the future.

To whom should the help be sent? The appeal gives the answer. Mr. Ward will forward money, or oats, or buckwheat, for seed. Or if any individuals, societies, or congregations will send to the Editor of the CANADA PRESBYTERIAN, 5 Jordan street, Toronto, or to my own address, their contributions will be promptly remitted to Mr. Ward, and duly acknowledged.

GEORGE M. GRANT.

Queen's University, Kingston, April 5th, 1880.

PRESBYTERIAN HYMN-BOOK.

MR. EDITOR,—As many of your readers desire to know what the Presbyterian Hymn-book Committee have been doing, I take the liberty of giving the following information.

The Committee met in Montreal last December, and completed their selection of hymns, availing themselves of the reports of Presbyteries. The number of hymns selected, not including doxologies, is 349. All these, with the exception of about forty, are found in the hymn-books at present in use in our congregations, viz.: in the "Scottish Hymnal," in the English Presbyterian, and in the two United Presbyterian hymn-books. From the "Scottish Hymnal," which contains 200 hymns, 164 have been selected; from the English Presbyterian, which contains 470 hymns, besides Paraphrases, 212 have been selected; from the new United Presbyterian Hymn-book, which contains 366 hymns, 223 have been selected; from the old United Presbyterian Hymn-book 132 have been selected. Of the remaining forty hymns not found in these collections, almost all have

been approved, either by all, or by a majority of Presbyteries.

The hymns have been classified under seven heads, viz.: I. God; II. Jesus Christ; III. The Holy Spirit; IV. Christian Life; V. The Church; VI. Death, Resurrection and Heaven; VII. Miscellaneous. An alphabetical index has been prepared, containing the names of authors, as well as the first lines of hymns. A suitable text, together with the proper metre, has been placed at the head of each hymn; and a Committee appointed for the purpose is engaged in selecting appropriate tunes.

Applications for leave to publish, made to the authors or proprietors of copyright hymns, have been courteously and cordially granted.

With a view of securing the copyright of the new hymn-book, as well as of being presented to the Assembly, the hymns are being printed in book form, similar in size and type to the 16mo. edition of the new United Presbyterian Hymn-book. It is expected that an edition of 1,500 copies will be ready in a few weeks, and that the sale of these will meet the expense of publication.

It may be added that besides twenty hymns selected for children's services the Hymn-book contains a large number suitable for Sabbath-schools—seventy-four of them being found in Gall's and Bateman's collections. A cheap edition of the Psalms, Paraphrases, and new Hymns, together with suitable music, might be published for Sabbath-schools, in which the children might become familiar with the psalmody to be used in congregations and prayer meetings. W. G.

Toronto, April, 1880.

THE CHURCH OF SCOTLAND AND OUR HOME MISSION FIELD.

MR. EDITOR,—Assuming that your readers will be interested in learning the attitude that the Church of Scotland has decided on assuming towards the Presbyterian Church in Canada, especially with regard to her great and growing Home Mission work, I give the following information, obtained from the annual appeal of the Home Mission Committee of the Church of Scotland for a collection for its funds, as published in the "Missionary Record" for March.

It will be recollected that the General Assembly of the Church of Scotland sent out a delegate last year, the Rev. G. W. Spratt, who attended our Assembly and visited all the provinces of the Dominion, except British Columbia. Acting on his report, and on an extended inquiry through correspondents, the Committee find ample justification for the resolutions of the last General Assembly, which decided: 1st, To wind up their operations in the older settlements in the Maritime Provinces and in Quebec and Ontario, and in future to confine grants in aid of Colonial Mission work in Canada to the temporary assistance required in new settlements and provinces. 2nd, To reduce the grants to Queen's College, Kingston, £100 annually till the vote be extinguished. And 3rd, To withdraw in two years the contribution to the Hall in Halifax.

With this policy our united Church ought to be fully content. Union has given her strength and power to overtake her work in the older settled portions of the Dominion, but the effort to grapple with the wide new fields opening up in Muskoka, the Lake Superior region, and the vast North-West, will tax all the energies of the Church to the uttermost, and will require the evoking to the fullest extent of the liberality of our people, and it is just in this direction that the parent Churches in Great Britain can come to our aid. The Church of Scotland has indicated her plan of operations and I trust it will be followed by the other Presbyterian Churches in Britain. The Committee announce that "Among the new Canadian Provinces which loudly call for temporary assistance are British Columbia and Manitoba;" in the former Province the Presbytery is still in alliance with the Church of Scotland, and the Committee granted last year for the salaries of five missionaries there, £1,000 sterling.

The Committee are charged with a wide and varied work. In addition to looking after the purely colonial field in Australia and New Zealand, they aid in the support of ministers in India, Ceylon, the Mauritius, Jamaica, St. Vincent, and Cyprus; they also supplement Government arrangements for the pastoral superintendence of Presbyterian soldiers in the army and navy, and are charged with the supply and

support of Presbyterian ordinances at two permanent and five temporary stations on the continent of Europe. In view of a large deficiency, the Committee appeal for greatly increased contributions, and state that "as soon as the means are supplied for aiding the work in Manitoba they will be glad to give effect to the General Assembly's desire to assist the Presbyterianism of a Province so new and needy," but in the present state of their finances the Committee say they are "absolutely helpless,"—and they wind up their statement with the following stirring appeal, which is as applicable to the position of our Church as regards our Home field as to that of this interesting Mission of the Church of Scotland: "Let every minister loyal to the honour of the Church of Scotland, obey the injunction of the General Assembly and give his people an opportunity of contributing to the Colonial Committee's funds; let every member of the Church contribute as God has prospered him; above all, in view of existing difficulties, let united prayers from both ministers and people ascend to Him who loveth a cheerful giver, who can enlarge the liberality of the Church to the full extent of her greatest need for advancing His cause; and while the people rejoice for that they offered willingly, because with perfect heart they offered willingly to the Lord, abundant means shall not be wanting for a work of ever-widening blessing to our fellow countrymen in distant lands."

Let us trust that the people of the Church of Scotland will respond to this appeal, and, cheered by the sympathy expressed towards us in our field of operations, let us strengthen the ability of our Home Mission Committee, and enable them with unfettered hands and ample means to discharge their truly national work.

Ere I close I should add that during the year both the Free Church of Scotland and the Presbyterian Church in Ireland made grants in aid of the College in Manitoba, thus evincing their hearty sympathy also with the efforts of our Canadian Church in endeavouring to carry the Gospel to the homes of immigrants who are peopling the erewhile uncultivated wastes of our new North-West, destined as it is to become one of the granaries of the world.

Toronto, April 7, 1880.

AN ELDER.

ROMISH ORDINATION.

The article on the question of Romish ordination by "Why" very frankly invites discussion, and a few words may, perchance, be offered in opposition to the views so plainly set forth, in the hope that they may shew a sufficient reason for the rare unanimity of the vote by the different Presbyteries. Historic and logical consistency appears to be the prize fought for by "Why" and his friends. Historic consistency may, however, be a mere figment and a delusion, and we may force ourselves into logical conclusions quite at variance with what would be practically the best or in accordance with God's Word.

It is true that the first Reformers received ordination from the Church of Rome, but this other fact must be steadily borne in mind, viz: that the true Church was, to a great extent, within the Church of Rome previous to the Reformation. All our teachers in church history will grant this, and the early Reformers, as they looked back, clearly recognized the fact. The church historian will point you to a steady line of men within the Church, but superior to it, and of whom it was not worthy. Both Luther and Knox had godly associates within the Church. The good shoot which left the old tree had its roots deep in the earth, although surrounded by much badness and rottenness. To-day, the separation has become complete, and the good tree is clearly seen bearing its good fruit, and the evil tree its evil fruit. In the above illustration I do not pretend that any exact parallel can be found in nature, but it will serve to convey to the mind the character of the great division at the Reformation. It was just when the Church of Rome clearly had changed from the true so as to become anti-Christian, that the Protestant Church came out and left the synagogue of Satan. Up to this time good men in the Church struggled to reform it, but at last Luther and Knox saw that all such efforts were useless. Ever since the Reformation the salt has been losing whatever savour it had, and, as "Protestant" clearly shews in his letter, the Church of Rome is now more thoroughly anti-Christian than it was in the days of the Reformation. Is anyone prepared to

acknowledge and prove that the true Church is partly within the Church of Rome, in the same manner as it was previous to the Reformation? Granted that God has to-day His people within that Church in spite of her damnable doctrines and practices; granted, also, that she teaches an iota or two of truth, yet is that enough to constitute her a true Church of Christ? If so, then any organization which teaches a fragment of truth and has some good persons in it, must also be held to be a Church of Christ. Can it be a Church of Christ of which Antichrist is the head? Is not the Church of Rome, with her fragment of truth, just a dead carcass with salt enough to keep it from actually rotting? And the few living members within it owe their spirituality to God in spite of the death around them. Those who come out of the Church of Rome to-day, come out through a different method of enlightenment than the Reformers did, the Reformers were enlightened from within the Church, our converts are reached by influences external to the Church of Rome; generally they are evangelized. If we need a tactual succession we have all that we need, and the time seems to have come anew in the minds of our people for being consistent with our standards and openly declaring that we believe the Pope of Rome to be the great Antichrist of Reformation times and of our own day. If John Knox had not preached that the Pope was Antichrist, where would the Scottish Reformation have been? Rome held the balance until this one conviction upset it in both Germany and Scotland. A greater Antichrist may yet be developed from the forces of evil, but surely the Pope of Rome is the one great and quite sufficient Antichrist for us. Had there been more than one great Reformation period we might have supposed that the true Church was still largely within the Church of Rome, but clearly the good shoot came all out at once. In the meantime it shewed a large amount of both charity and carefulness to have accepted all along the baptism and ordination of the Romish Church. Converts now leave the Church of Rome with much different feeling from those of the early Reformers. Father Chiniquy felt the necessity of being re-baptized. Converts look back with pity and abhorrence to the pit whence they were taken and see that their old teachers and associates are in darkness and know not the truth. And for Protestants at this day to shew sympathy and charity for the baptism and ordination of the Church of Rome, is to do violence to the fresh, strong convictions of converts. I myself put the question to one very intelligent French Canadian Missionary, "What do converts from the Church of Rome think about this question of re-ordination?" Answer: "They think they ought to be re-ordained." I have associated considerably with converts and think I know their feelings towards the Church of Rome. Still, I am not anxious to press the argument from the feelings of converts unduly, and it may be that evidence could be got to the contrary of that here adduced. It would give a new meaning and importance to baptism especially, if converts were to be re-baptized, and in the progress of French Evangelization work there can be little doubt but the zeal of our Baptist brethren will compel us to rectify our present practice. It would excite internal activity if our denominational boundaries were more closely drawn in this respect. Many of our people who are ruled more by their spiritual feelings than by the logic of the situation, would know much better where they stand. Rome's communion is a sacrifice, her baptism is a saving ordinance, her ordination is the ordination of sacrificing priests. What is there here in common? Nothing but the names of sacraments and rites which in practice are utterly different. I would like if "Why" would give us the official acts of Judas in detail with the true value of each, apart from the college of disciples. Another got his bishopric just when the office became of full importance. When the Christian Church came out from the Jewish, and a separation was clearly and naturally obtained, nothing as done by the one was accepted by the other as valid, and to-day membership in a Jewish synagogue will not admit to membership in a Christian Church. We do not read of elders among the Jews being admitted to the rank of elders of apostolic churches, and circumcised persons were all baptized on seeking entrance into the Christian Church. A Romish priest coming to us through the Church of England should be willing and anxious to receive ordination by his co-presbyters. Besides we are not to measure our corn in an Episcopal bushel, or be

frightened at the seemingly narrow Episcopal corner in which "Why" thinks we are placed. The lines which separate the Episcopal and Romish Churches are not so deep and broad as the great gulf between Rome and us, and if we wish to be courteous to the Episcopal Church and receive a priest without reordination for her sake, that is another matter.

I trust that all the logical and historical consistency our Church requires will be found in the Word of God, and in the deep and pure spiritual feelings which vitalize the hearts and minds of our church members.

ERIGENA.

MISSIONARY INTELLIGENCE.

SOUTH SEAS.

All who have read Williams' "Missionary Enterprises," must remember with special interest his graphic account of the first planting of the Gospel in Rarotonga. That island as well as the whole group to which it belongs has long been entirely Christianized. Perhaps not one of the inhabitants ever saw one of the idols which their fathers worshipped. As will always be the case where Christianity has any measure of living power, these islands have become centres from which the Gospel goes forth to the "regions beyond," as will be seen from the following communication from the Rev. W. Wyatt Gill, B.A., the head of the Missionary Training Institution in Rarotonga:

"There are now twenty-six students in the Institution, all married but one. We have been much pleased with their behaviour during the past year. A great deal of work has been accomplished, both intellectual and manual (e.g., keeping up the premises). The plantation at Nikao has been regularly cultivated, although the drought in the early months of 1878 sorely tried our faith and patience. The students were very short of food for some time, yet never complained. The abundant rains of late have clothed the island with beauty and fertility. The Normal School has been maintained with efficiency. Several of the elder scholars have been dismissed with a good character, and will, we hope, become centres of usefulness in their own circles. At the end of November we received a letter from Mr. Chalmers, soliciting subscriptions towards the purchase of boats for the teachers labouring on New Guinea. I was very much pleased at the cordial way in which the deacons and churches took up the matter. Within a fortnight they placed in my hands \$235.70 (£47), which I retain for the present, in the hope of receiving something additional from the outlying islands. The whole amount will then be forwarded by first opportunity to the Rev. J. P. Sunderland, for the purchase of boats for the New Guinea Mission. Besides this, about £300 have been collected and expended by themselves upon repairs of two churches and a school-house, re-seating, and shingling, etc. £100 have been remitted by me to the Bible Society, for the Bibles sold in the group during the past year. The great burden upon us just now is that we have to build a row of cottages for the students; the old ones built by Mr. Buzacott, of lath and plaster, at the commencement of the Institution, being utterly decayed. The work will fall exclusively upon the students, superintended by Tamaiti and myself. We move slowly. However, we have begun to burn lime. This itself is an immense work. To cut down gigantic chestnut trees in the valleys, and then to drag the severed trunks and limbs to the appointed place by sheer human strength, is no slight undertaking. As soon as the dry season sets in, we purpose to build. Should we succeed in completing the new row of cottages this year (as I trust we shall), we may think ourselves fortunate." Writing again three months later, Mr. Gill adds: "I have just remitted to Mr. Sunderland £162, a special contribution from the churches of the Hervey Group, for the purchase of boats for the use of the eastern teachers in New Guinea, at the discretion of Mr. Chalmers. A thrilling appeal was made by Mr. Chalmers to our people, who warmly took it up. At this village a collection was made on three successive Sabbaths at their own desire. An energetic deacon said, 'It is not enough; let us off with our ear-rings, and put them in the plate!' Men often wear gold ear-rings in these islands. Mangaia, as usual, gave the largest amount."

THE famine in Armenia is increasing. One hundred and fifty have died of starvation at Agbak and one hundred at Van.

PASTOR AND PEOPLE.

REASONS FOR GIVING LIBERALLY.

1. The divine example is often urged upon us. "Be ye perfect, as your Father in heaven is perfect," "Be ye followers [imitators] of God, as dear children." As Creator, how God has lavished his gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, He has done the same. "He hath given us all things richly to enjoy." As Redeemer, His bounty is transcendent. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.

2. It is foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away, or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat." "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord, and that which he giveth will He repay him again."

4. Then it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold?
Balm would'st thou gather from corroding grief?
Pour blessings round thee like a shower of gold."

5. Very few things have a worse effect on character or on happiness than the spirit and habit of hoarding. Mankind have agreed to denominate such a miser, and miser means miserable. The Scriptures in many places warn us against hoarding. Matt. vi. 19-34; James v. 1-6.

6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate as we should heavenly-mindedness, if we spend our time and energies in heaping up riches here. But some urge

REASONS FOR NOT GIVING LIBERALLY.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavours to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say, Others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good, and do it.

5. But one says, My property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But, one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to Him. Rely on Him, and not on your accumulations.

Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no

thief approacheth, neither moth corrupteth. Lay up your treasure above, and when you die you will enjoy it forever.—*Weekly Review.*

DOCTRINAL RELIGION.

The following is from a forcibly written tract, "What do the Times Require?" issued by Canon Ryle, at the same time with the tract "Unsearchable Riches."

"Mark what I say. If you want to do good in these times you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by shewing them Christ's substitution on the cross and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit, by lifting up the brazen serpent; by telling men to look and live—to believe, repent, and be converted. This—this is the only teaching which for eighteen centuries God has honoured with success, and is honouring at the present day both at home and abroad. Let the clever advocates of a broad and undogmatic theology—the preachers of the gospel of earnestness and sincerity and cold morality

let them, I say, shew us at this day any English village or parish, or city, or town, or district, which has been evangelized without 'dogma' by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur, and cry out that Christianity has failed. But, depend on it, if we want to 'do good' and shake the world, we must fight with the old apostolic weapons, and stick to 'dogma.' No dogma, no fruit. No positive evangelical doctrine, no evangelization!"

THE JEWS IN COCHIN CHINA.

A correspondent of an American journal writes as follows from India with regard to the Jews in Cochin China: There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves; and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty and forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid, and at one end of the room is a handsome recess; a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each one hung a screen, and as we passed, many of these screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were permitted to visit it, and found about sixty children present, boys girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading

the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice the twenty-third Psalm. The priest in charge told us that in the five Books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants, and the mothers, after the manner of the women in the Orient, seemed indolent, judging from the groups lounging at every door. There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A.D. 308. The correspondent adds that it is difficult to convert them to Christianity.

OBLIGATIONS OF CHURCH MEMBERS.

Every person who deliberately chooses to become enrolled as a church member, engages by that act to serve the Church. He places himself and all he has at the disposal of his Master, saying, "What wilt thou have me to do?" He enlists as a soldier in a regiment, and must take his place in the ranks. He engages as a labourer in the vineyard, and must do the work assigned him. That place and that work are pointed out in different ways. He may feel specially qualified for some department of church work, and, therefore, specially called to it. Or he may be thrust into a place of labour and responsibility by the voice of his brethren against his will, but with such urgency on their part, and such clear indications of Providence that he cannot lawfully resist the call. A faithful soldier must be ready for picket duty, for the perils of the "forlorn hope," or for the battle where victory and glory are sure to be won. But it often happens when the time comes for the election of elders and deacons, that the brethren arm themselves with all sorts of excuses. One has no time, another no inclination for office, another shrinks from prominence and responsibility, and a chorus of voices is heard singing, "I pray thee have me excused." Now if all are brethren, and to bear one another's burdens is to fulfil the law of Christ, then His disciples should be willing to take their share of labour and of sacrifice, instead of leaving a few willing ones to do all the work. Every young man who has the respect and confidence of the Church, and is called to fill an office, should respond at once. He should not think that his willingness to serve the Church without begging to be excused is any indication of a desire for office. The idea of ambition in office-seeking in the Church should be banished at once. There is little danger of being suspected of this, where no worldly emoluments are to be received. There ought to be as little ground to suspect that these offices are refused on account of the labour and self-denial which they involve. The old proverb that "many hands make light work" is true in the Church. It is by the "effectual working in the measure of every part," the "whole body being fitly joined together and compacted by that which every joint supplieth," that the Church grows up and edifies itself in love. By sharing the responsibilities and duties of office, everyone enlarges his sphere of usefulness, becomes stronger for labour, learns to sympathize with his brethren, and feels less disposed to find fault with those who are at the helm, for he knows by experience how difficult it is to steer clear of all danger. Thus a manly piety is developed in the Church, and if a trusted pilot should be stricken down at his post, even in mid stream, there is no danger or need of panic, for there are others already disciplined and ready to take his place.

PRESBYTERIAN COLLEGE, MONTREAL.

The closing exercises of the session of 1879-80, took place in Erskine Church, on Wednesday evening, the 7th inst., before the members of the Presbytery of Montreal, a number of the alumni of former years, and a large assembly of citizens. Prayer was offered by the Rev. Dr. Murray, of McGill College. After the presentation of prize-men, scholars and medalist, in the order of the appended list, the Rev. Principal MacVicar, LL.D., who presided, addressed the assembly and graduating class as follows:

Eleven new students entered the College this winter, and the attendance in classes has been as full and regular as in any previous session, while the work in all departments has been prosecuted with commendable diligence and success.

We have been called to mourn the death of two of our number, Mr. A. Anderson, in the second year Theology, and Mr. J. Fraser, in the second year Arts, both young men of talent, piety, and much promise; but their work was speedily finished and they have entered upon their eternal reward.

Ten graduates go out from us this spring, and these added

to the list of former years make the total number sixty-one. Without a single exception all our graduates are settled as pastors and missionaries, and I have reason to know that these who leave us to-night will speedily enter upon charges that are looking for their services. Over forty of our students, including French and English, go to the mission field during the summer, thus making in all more than one hundred labourers sent out from this College into the service of the Church.

During the past six months 282 volumes were added to the library. Of these 213 volumes were purchased for us by Mrs. Redpath, of Terrace Bank, while the rest were presented by several friends. We can now count our library the best for theological purposes in possession of the Church, but do not suppose that it is not susceptible of vast improvement and extension. It is; and it therefore gives me pleasure to announce, further, that progress is being made in securing a permanent endowment for this purpose. Already a capital of \$800 is subscribed, of which \$300 has been paid this winter.

We have in all twenty scholarships, ranging in value from \$50 to \$100 each; several of these are endowed, while others are secured to us for the life time of the donors, who will, doubtless, make permanent provision for them. I am glad to state, that through the liberality and forethought of our friends, four scholarships have been added during the session. The chairman of the College Board, Mr. David Morrice, in addition to his annual scholarship of \$70, contributes another of \$100. The Rev. John Casey, pastor of Atholstone, for sometime a student of the College, gives a scholarship of \$50. The late Mr. John Garret, Hamilton, Ont., has left us an endowment which yields an annuity of \$50 to be used for the protection and training of ecclesiastics who may come to us from the Church of Rome. Another gentleman in Hamilton has founded the Northwest Scholarship of \$30, for the purpose of stimulating young men in our classes to prepare for special service in that region. Two of our students have intimated the desire to extend their studies over a fourth session in Theology. This is most gratifying to the Faculty, as we have uniformly aimed at raising the standard, both by stringent examinations and by affording facilities in our Honour Course for the prosecution of studies additional to those absolutely required by the Church. I have reason to know that, through the kindness of a benefactor, a scholarship, larger than any now on our list, will soon be offered for competition among students who may decide thus to extend their curriculum. And in this connection I cannot but express the hope that some one may found for us a fellowship of four or five hundred dollars per annum to enable the successful competitor to take an additional session at some approved foreign institution.

We ought, also, to have thorough instruction given in the Gaelic language, and I am glad to state that provision will be made in this behalf for next session.

As announced some time ago, the bequest of four thousand dollars (\$4,000) by Mr. Jackson, of this city, has been paid to the Treasurer, and added to the Endowment Fund. These are the items of progress during the session, and to all our benefactors we tender most grateful thanks.

From the Treasurer's books it appears that, were all our debts paid at this moment, we should still have in building, library, and endowments, over one hundred thousand dollars, besides twenty scholarships and two medals. With sixty-one graduates, and in all one hundred engaged in the public ministerial and missionary service of the Church, and with our well organized French work, which we hope soon to strengthen and extend, we feel that if prejudice and other unworthy considerations are to be ruled out of court, and the principle "by their fruits ye shall know them" is to be followed, it need not be difficult, in the light of these facts, to determine our place in the family of colleges in Canada. It should be remembered, also, that for three sessions, at the beginning of a college, it should not be expected to send out any graduates. Making this allowance, therefore, it is only just to say that the results reached during the few years of our existence, considering the territorial and other limitations under which we have been placed, far more than compensate all our expenditure of money and toil, and must surely reach up to the full measure of the most sanguine expectations of our friends and benefactors. In these circumstances, it would be wrong in me to keep back the statement of what is now urgently needed and what should be undertaken without delay in order to sustain and extend this great work.

First. Our College building should be enlarged. It is not half sufficient for our immediate wants. It is vain to add further to our library until we have a proper room in which to place it. Our present valuable collection of books, amounting to over six thousand volumes, is largely inaccessible for want of room, and is daily exposed to risks which should be removed by its being placed in a fire-proof building. We should have a suitable hall for examinations, meetings, and other purposes, and sufficient accommodation for all our students. Will some one give us such a building and confer upon our Church and country a lasting benefit?

Second. The present staff of professors is insufficient. There should be at least four professors devoting their whole time to the work; and it is manifestly unwise of the Church to have it otherwise. As it is, each professor is charged with more than double duties as compared with what men are required to undertake in Britain and the United States. Were our people and country poverty-stricken, and thus unable to equip an institution which has proved itself worthy of it, we should yield to the inevitable, and continue to scrye the cause of truth and education under present disadvantages; but as it is, with abundant resources in the hands of Presbyterians, they should deem it wrong for us to be silent on this matter. Our French department, which has proved so useful in the past, and of which English, as well as French students, have taken advantage, should be strengthened by securing for it the full services of a thoroughly qualified professor.

Third. The principal part of the income required thus to equip the institution should be secured by endowment; and it is well for our friends to know that there is no time to be lost in endeavouring to secure the necessary capital for this

purpose, as the temporary provision made by generous benefactors in this city from which we derive about one half of our annual income, ceases in less than two years from this date.

This is not the time or place for arguments in favour of the course now indicated. I leave the whole matter for your consideration in the confident hope that when the work is formally projected you will not be found lacking in zeal and liberality in behalf of an institution which you have upheld and fostered from the beginning.

GENTLEMEN OF THE GRADUATING CLASS:

The office to which you believe you are called by the Lord Jesus Christ, and with which you hope soon to be invested by the Church, has three principal functions. You are about to be sent to preach the Gospel, to dispense the two sacraments of the New Testament, baptism and the Lord's Supper, and to rule in the house of the Lord. Let me in these few parting words charge you to shew all prayerfulness and fidelity in the discharge of these functions.

Be faithful to the truth of God. See that you hold it with deep and honest conviction, and proclaim it with the earnestness and power which spring out of this state of heart and mind. Remember that you are not sent to deliver such scraps and garbled extracts of the Bible as may be pleasing to the ears of carnal men, but that you are bound in conscience to declare the whole counsel of God, to publish and press home a Gospel which touches upon the sins and wants, the dangers and struggles of men, a Gospel which discloses the glories of the incarnate Redeemer as in living sympathy with men and able to save to the uttermost.

In order to do this you need yourselves to be filled with all fullness of God, enriched in soul by His truth, led of His Spirit, and inspired with divine courage and energy, to do your work in the study and in the pulpit. Let me assure you that with all your attainments and after your six or seven years of hard work with us, you have only made a beginning in study; the great curriculum of sacred learning is still before you and must be pursued with unflinching determination if you look for success. To relax your efforts or to abandon them altogether is to pave the way to obscurity and failure. Students, and hard students, we must all be, as long as we live, if we are to deal faithfully with the oracles of God, and to overtake in proper measure the vast and ever-widening fields of truth.

Be faithful in your administration of ordinances. Temptations to do otherwise come upon the people and upon ministers. You will find that some persons attach a superstitious value and efficacy to certain rites and ceremonies, and especially to the sacraments. Some will be very ready to accord you sacerdotal functions, and to ask you to go through stately empty forms in order to minister to their superstition or vanity. Be no parties, I beseech you, to any sham, or deceit, or fraud in the house of God. It is your business to root out all such, and to set your faces as flint against every form of sacramentarianism and ritualistic follies however incipient these may seem to be.

You may be sorely tempted to admit to baptism and the Lord's supper those who are unworthy. Your desire to be amiable and inoffensive, to gain a reputation for success in managing men skillfully, and to see your churches grow and become strong numerically and financially, may press in this direction.

You may even be urged by shrewd men of the world and unenlightened office-bearers not to be unnecessarily scrupulous as to spiritual qualifications in persons who would bring social dignity and influence into your communion. Let me say to you, emphatically, resist the devil in all such cases. Guard the life and purity of the Church with the utmost zeal and tenderness. There is nothing more truly sublime in the whole history of the Reformation than what transpired in the Cathedral of St. Peter's in Geneva, on Sunday, Sept. 3rd, 1553, when John Calvin, single-handed, drove back hordes of ungodly men from profaning the Lord's table. The Libertines had invoked the power of the civil law to force their way, contrary to the decision of the Church, to this holy ordinance. Calvin had preached on the spirit in which the Lord's supper ought to be received, and closing his sermon, he raised his voice and said, "As for me, so long as God shall leave me here, since He hath given me fortitude, and I have received it from Him, I will employ it, whatever be the tide, and I will guide myself by my Master's rule which is to me clear and well-known. As we are now about to receive the Holy Supper of our Lord Jesus Christ, if any one who has been debarred by the consistory shall approach this table, though it should cost me my life, I will shew myself such as I ought to be." Standing at the table he uncovered the elements of communion, when there was a movement among the armed Libertines as if they would seize the bread and the cup, when the Reformer, covering the sacred symbols with his hands, exclaimed in thrilling tones, "These hands you may crush; these arms you may lay off; my life you may take; my blood is yours, you may shed it; but you shall never force me to give holy things to the profane, and dishonour the table of my God."

The words struck terror into the hearts of the ungodly, and saved the Reformation from ruin in Geneva, and far beyond it. They were the turning point of spiritual freedom and purity. In the same spirit of devout heroism you are called to guard the purity and life of the Church. God's Church is a living body. The Holy Ghost in the hearts of her members is the mighty power within her and not the social status of any poor worms of the dust. Remember that it is no light matter to receive dead souls into the communion of saints. To do so ignorantly or carelessly is no small sin, but to do it willfully is deliberately to corrupt the body of Christ and destroy the power of the Church for good. Think of the untold injury inflicted upon those who are improperly admitted. They are certified by the Church of God as being all right for time and eternity, when they are nothing of the sort, and thus virtually placed beyond the reach of your sermons and appeals. Why should they heed you when you warn them to flee from the wrath to come, seeing you have publicly declared them to be Christians?

Gentlemen, don't be deceived by the manifest delusion that you can increase the spiritual, the working, the giving power of the Church by adding dead weight to her. No;

that is the way to bring about ruin. What is needed at this moment is not so much the aggregation of masses of people within our pale as the spiritual quickening of those already enrolled. It is not more people but more life that we need—a pentecostal baptism of the Holy Ghost upon those who are eminently respectable and pre-eminently useless in the Lord's vineyard. This, and this alone, is what would put our congregations, and missions, and funds, and colleges right. You go out from our halls to discover myriad evils in the Church and the world. You will encounter superstition, narrowness, meanness, bigotry, hypocrisy, lying and every evil work. You will find men ready to lie about their souls, and their money, and their families and their business, and to do it all piously. You will find this sort of thing going on at church doors before and after your sermons, and in some instances congregations almost rent in pieces by internal feuds and strifes. How are you to set all these things right? By dealing with one little sin, or one great sin, and then another? No. The truth is, you can never cure these evils. Nothing but the sovereign grace of God can do it, and your great business is to shew the utmost fidelity to His truth and to your holy calling in bringing men under the saving power of this grace. Let them be saved, and filled with the Holy Ghost, and then they will become fruitful in every good word and work, and the works of the devil will be put down among them.

Finally: *Be as faithful to men's souls in private as in public.* Present the same views of Christ and salvation of, morality and piety, when face to face with people in their houses and in the street, as you utter from the pulpit. It is comparatively easy to deliver strong views of sin and of duty when you are decently and officially elevated above a large assembly, but take care that you do not fall from the lofty convictions then expressed when you come down side by side with every member of your flock. Take care that you are not found practically apologizing for the too evangelical character of your sermons after they have been delivered. Keep a conscience void of offence toward God and toward man in this respect. In the conflict with worldliness and sin in every form you will need to lean on Jehovah for strength and courage. You may find it to be wise and necessary to invoke the help of ministerial brethren, and to hold meetings every night for weeks and months, preaching consecutively upon certain great themes brought under your notice in class, until men are roused from their apathy as to spiritual things by the very persistency of your efforts. Then seek and secure the help of elders, deacons and godly persons generally, in gathering in the fruit of such special efforts. See that you widen the circle of living prayer and of spiritual workers in the church; for be sure of this that every prayerless idler within her communion is dangerous to her life and growth. In one word, in every department of service do the work of the Lord honestly—I use the term in a business sense, and in its highest ethical sense—do the work of the Lord honestly, energetically, constantly, and may all your efforts be crowned with abundant success.

PRESENTATION OF PRIZEMEN, SCHOLARS AND MEDALIST.

I. Prizes.

(In books appropriately bound and bearing the College stamp.)

(a) Philosophical and Literary Society's Prizes (English)—(1) Public speaking, \$10, Mr. J. A. Anderson, B.A.; (2) Essay, \$10, Mr. A. Lee; (3) Reading, \$10, Mr. R. McKibbin, B.A.; (4) Reading, Mr. D. G. Cameron. Presented by the President, Mr. Blakely, B.A.

(b) Philosophical and Literary Society's Prizes (French)—(1) Essay, \$10, Mr. J. Morin; (2) Reading, \$10, Mr. A. Blouin. Presented by the Rev. C. E. Amaron, B.A.

(c) Prize for Gaelic Reading—McLennan Prize, \$10, Mr. J. Morrison. Presented by the Rev. F. McLennan.

(d) Prizes for examination in Ecclesiastical Architecture—(1) First Prize (third year), \$10, Mr. J. F. McLaren; (2) Second Prize (all years), \$5, Mr. W. Shearer. Presented by A. C. Hutchison, Esq., Lecturer.

(e) Prizes for examination in Sacred Rhetoric—(1) First Prize (first and second years only) \$15, Mr. J. Mitchell; (2) Second Prize (open to all years), \$10, Mr. J. A. Anderson, B.A. Presented by the Rev. A. B. McKay, Lecturer.

II. Scholarships.

(a) For University students—Fourth year, Dey Scholarship, \$50, Mr. G. D. Bayne; Third year, Drysdale Scholarship, \$50, Mr. J. Reid; Second year, Stirling Scholarship, \$50, Mr. G. Whillans; First year, George Stephen Scholarship, \$50, Mr. W. K. Shearer. Presented by Peter Redpath, Esq.

(b) French Scholarships—(1) McNab street, Hamilton, \$40, M. J. Allard; (2) Chalmers, Guelph, \$40, Mr. S. Carrier; (3) Dumfries street, Paris, \$40, Mr. J. L. Morin; (4) The North-West, \$40, Mr. S. Rondeau.

Scholarship to English student taking French work—Knox Church, Montreal, \$60, Mr. A. B. Cruchet. Presented by the Rev. A. B. Cruchet, Lecturer.

(c) Gaelic Scholarship—McLennan, \$40, Mr. G. A. Smith. Presented by the Rev. F. McLennan, Examiner.

(d) Theological Scholarships—For all the work, pass and honour of the second year, Scholarship, \$100, Mr. J. Mitchell; For the pass work of the third year, Scholarship, \$60, Mr. J. F. McLaren. Presented by the Rev. P. Wright, Lecturer.

(e) For proficiency in Oriental Studies, open to all years—The Alumni Scholarship, \$50, Mr. Charles McLean. Presented by the Rev. Professor Scrimger, M.A.

III. Medal.

For proficiency in all the work, pass and honour of the third year, Students' Gold Medal, Mr. J. F. McLaren. Presented by the Rev. Professor Campbell, M.A.

Valedictory by Mr. J. A. Anderson, B.A.; Collection for the College Library Fund. Presentation of Diplomas, and addresses to graduates, viz.: Messrs. J. A. Anderson, B.A., J. K. Baillie, M. D. M. Blakely, B.A., T. A. Bouchard, A. H. Macfarlane, J. F. McLaren, C. McLean, T. A. Nelson, P. R. Ross and W. Shearer. Presented by the Reverend the Principal.

THE CANADA PRESBYTERIAN.

NO. 60 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor*,
OFFICE—NO. 6 JORDAN ST., TORONTO.

TORONTO, FRIDAY, APRIL 23, 1880.

ONE PART OF "WOMAN'S MISSION."

WE have no special inclination for the discussion of "Woman's Rights," as that phrase is generally understood, nor does it seem that we have any special call in that direction. We are sufficiently old-fashioned to believe that woman has "a peculiar sphere," that there are certain departments of the world's work for which she is not specially adapted and in which it would be even a cruel kindness to allow her to engage, but we cannot but at the same time acknowledge that that "sphere" has too often been very improperly limited, and that she has often been, for one reason or another, excluded from work for which she was specially adapted and in the performance of which she was in the highest degree likely to excel. Where the right line is to be drawn and how the proper division of labour between the sexes is to be assigned, we shall not at present inquire. All we wish to do now is, in a few sentences, to emphasize one or two generally acknowledged points in reference to woman's work, woman's sphere and woman's power.

A very large number of good women in Christian countries have almost as much power as they could reasonably desire, and the amount of work that is laid to their hands is correspondingly extensive, if they will only do it. In the whole range of Christian and benevolent effort woman has always found herself in her own proper sphere and at her own appropriate work. We by no means say that these are all to which she may properly put her hand. Very much the reverse. Multitudes of women have to support themselves and those who are dear to them, and the opportunities for their doing this are often all too limited, and often unreasonably so. But apart from this, how many who have not to toil for daily bread might find scope for all their energies, with means of usefulness as extensive as they could desire, without their neglecting one home duty, or being charged with travelling in the slightest out of their appropriate spheres. Not a few are doing this earnestly, quietly, perseveringly and successfully, and many more might follow suit with great comfort to themselves and great benefit to the Church and the world. Who are readiest to visit the fatherless and the widow in their affliction? to tend Christ's sick? to soothe Christ's sorrowful? and to feed and clothe Christ's poor? We need not answer. Wherever Christianity has had most power, there have women been found most active and most earnest in such work. In distinctly Christian effort for the advancement of the good, the best cause, it has been and is the same. The Church in whose work women have been cold, inactive and uninterested, has always been in a poor backward state, for woman owes most to the Gospel and she has generally rendered most in return. In what particular ways she has done this we need not specify, for in almost all her influence has been felt and her work made manifest. Of course, some have always been ready to sneer at every kind of woman's Christian activity and have been always forward to hint that it has been engaged in by the sacrifice of domestic duties and the neglect of pressing family claims. It was not surprising that Dickens should have done this by setting forth his Mrs. Jellyby as the type of all female supporters of Christian Missions, for this was only the natural result of the shallow indifferentism and selfish worldliness by which, as his life and letters shew, that great novelist, but far from great man, was uniformly characterized. Others, however, who ought to have known better, have said the same thing. We do not deny that it may be possible to find now and then, not the full-blown Mrs. Jellyby, but some who more or less resemble that celebrated personage in some of the less offensive of her peculiarities. But will any one who has the slightest regard for truth, say that these are anything but the rare exceptions? or that zeal for, and active effort in, benevolent and Christian work necessarily or commonly imply neglected children, a slatternly house and a spiritless or dissipated husband? We should hope not. When such cases occur they are of course to be deplored and condemned, but the few rare instances of the kind are not to be generalized as if descriptive of the many who find they

can attend to the one set of duties, not only without neglecting the other, but with that other thereby discharged with even increased energy and success. How many spend far more time in planless indolence, injurious gossip or trifling novel reading than their sisters do in earnest Christian work, while all the while they are thanking heaven that they have "not a mission," and are equally ready to proclaim that they find it quite as much as they can do to attend to the affairs of their own households. These households have, of course, the first claim, but it does not follow that they are always duly attended to by those who rather pride themselves in saying that they do nothing else. It is possible they may, but it is just also possible that sometimes they may not. One has not to judge another. It is for each Christian woman, in view of the increased demands for individual activity and effort which the condition of the Church and the world is rendering so imperative and so pressing to settle with herself whether she is doing all she could with justice to other evident and imperative duties, and therefore all she ought. Sure we are that many are finding themselves healthier, happier and more hopeful through their increased activity in Christ's work, while the Church and the world are also reaping an ever growing benefit from their labours of love, their contagious zeal and their widening religious influence. Such associations, for instance, as that the proceedings of whose yearly meeting will be found recorded in another column, are exercising a far wider and more beneficial influence upon the Christian life of the Presbyterian Church in Canada than most might be inclined to believe, and if the Christian women of our denomination in general go into such work with ever growing zeal and in ever increasing numbers we shall see greater things accomplished for Christ's cause than have been yet witnessed, things at which we may be inclined to marvel, but for which we shall all have abundant reason to give thanks! In the present state of society women may sometimes, we repeat, think that they are hampered in their efforts and prevented from even attempting much which they believe they could easily and successfully accomplish. But even as things are, were all the Christian women of Canada properly and zealously active, as some are, could they not effect what would almost amount to a revolution? We believe they could. Could the drinking customs of the country stand out against them? No, indeed. Would Church work be so languid? Would mission work be so hampered either for money or men, if they put forth all their power? We cannot believe that they would, for we use no flattering words when we say that that power could scarcely be over-estimated, were it only duly and generally put forth.

NATIVISM.—JUSTIFIABLE AND THE REVERSE.

WE have no sympathy with "know-nothingism," as that is usually understood, and no desire to say a single word in its defence. It is certainly absurd enough for people to lay claim to any greater amount of wisdom or any greater right to speak with authority because they have been a few years longer in a country than some others, or even because they are "natives," rather than "imported." The difference of a few years in one's settling in any new land can be of very little consequence either in one way or other for it is quite possible to be even a "native" and yet intolerably foolish; just as one may be an immigrant and yet possibly wise as well as useful and influential in no ordinary degree. All this and a great deal more in the same line may easily go without stating, and it is equally beyond all reasonable question that in all such colonies as Canada, for instance, and all such countries as the States, the "imported" population has contributed in a very great degree to make these places what they are, both materially, socially, intellectually, and religiously.

But while all this is beyond reasonable contradiction, and while the true policy in every case is embodied in the phrase, "the implements to the man that can use them," whoever was his father, and from whatever land he may have come, there is something to be said on the other side, not in support of exclusiveness in favour of natives or with a view to underrate the importance of immigrants, or to put any barrier in the way of their advancement and success, but to keep it from being imagined that the "imported" article must necessarily be the best, and that "provincials"

who have never known or seen any land but that in which they live, are, as a matter of course, to regard themselves, and to be regarded by others, as of quite an inferior calibre compared with those who hail from this old land and that, and who have had the varied experiences and advantages of a voyage across the seas. There has been only too strong a tendency in this direction, and it is one whose force is not yet quite exhausted. Too many have indulged in absurdly exaggerated praises of their native lands, as if loyalty to the countries they had left required something very much like the disparagement of that to which they had come. So far this may be an amiable weakness—leaning almost to virtue's side—but it has too often become rather monotonous and absurd from its very excess. People as they have listened to the hyperbolic nonsense often uttered apparently in perfect honesty have been tempted to wonder why such lands were ever forsaken or such a state of exile ever endured. The tendency of this excessive regret for and admiration of the forsaken and the past, with the corresponding contempt for the adopted and the present, has often been injurious in no common degree. It has hindered the amalgamation and advancement of the "mingled people" in the new land. It has kept many from seeking with cordial enthusiasm the good of the country in which their lot has been cast. It has made, in Canada for instance, little snips of England, Scotland, Ireland, etc., with regretful references coming continually up to the manners and customs of the long ago and the far-off as standards, instead of there being uniting, pervading, and animating feeling that all are Canadian here. Now this may be amiable, but it comes to be by and by neither pleasant nor profitable, nor is it to be wondered at, if, with the rising race who know no land but Canada, it should sometimes be characterized in harsher terms. The sensible man who has cast his lot in this Dominion, however much he may fondly remember his native land, will seek as speedily as possible to identify himself in thought and sentiment and feeling with the country of his adoption, will seek its good, be proud of its present, and hopeful of its future. Instead then of its being a matter for regret that there should be incessantly displayed a spirit and tendency peculiarly Canadian, it is what both in Church and State ought to be cultivated and developed in every legitimate way. All peoples in new lands and with new surroundings will, if true to themselves, naturally and necessarily be distinguished by marked peculiarities, and characteristics distinguishingly their own. They will not be mere colourless, washed out copies of anything either in the old world or the new, and the growth therefore of "know-nothingism" of this kind, and to this extent, ought rather to be gloried in than deprecated and condemned. Its extent and assimilating power will rightly be taken as the gauge of a country's progress and consolidation, and any intimation, therefore, of its presence in Canada is to be hailed as a token for good, and encouraged in all legitimate ways.

One very marked symptom of its gathering power, as well as one great factor to its onward progress, is in the Church in all its branches becoming decidedly "native" in its organizations, traditions, and office-bearers. In this respect, also, there is a nativism not only pardonable but in the highest degree to be commended. In the first stages of a country's progress, imported preachers, like imported lawyers and doctors, are evident necessities. But the wise and far-seeing "imported" pioneers will be the most anxious to secure as speedily as possible a native supply that shall be "racy of the soil." The experience of all the past shews that no Church has ever struck its roots widely and permanently in any country where this has not been the case. The two things have acted and reacted on each other. The more prosperous and spiritual the Church, the more abundant and the more energetic the supply of ministers from her own sons, and the more the ministry has become native, and at the same time properly qualified by grace, and properly equipped by education, so much the more marked has been that Church's progress, and so much the more consolidated her power. It is so everywhere, in old lands and new, in heathen lands lately Christianized, and in Christian lands again tending to something like heathenism. As the general tone of piety rises, so do the candidates for the ministry increase and so are the means for their support correspondingly supplied, and *vice versa*. The living spiritual Church grows its own ministers, and supports them as well. When

the supply falls off and the support is niggardly and fitful, the cause is evident and the warning plain. The Presbyterians in Canada may be glad and grateful that the "native" supply of ministers among them is becoming every year more abundant. None can rejoice more in this fact than the "imported" veterans who have borne the burden and heat of the day. It is that for which they have longed and laboured and prayed. It is a token for good, a way-mark of progress, and at the same time an enhancer of responsibility. It tells of the growth of a right kind of Canadian "nativism," of the progress in Canadian consolidation, and of the development of a very becoming Canadian spirit of activity and intellectual power. But the work and responsibility don't all lie with the ministry. How are these native preachers going to be synpathized with, helped forward, and sustained? It is for the people to answer by their earnest co-operation, their liberality, and their prayers. When ministers of the right kind are once left unemployed or half-starved, the supply will shrink correspondingly and that not as more indicative of the young men's worldliness than of the decay of that Church's faith, and of the imminence of that Church's fall.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

WESTERN SECTION.

The fourth annual meeting of the above Society was held in the city of Hamilton, on Tuesday, the 13th inst.

The ladies met both morning and afternoon in the lecture room of McNab street church. The meetings were largely attended, about 200 being present.

Besides a large number from Toronto, there were representatives from Ottawa, London, Peterboro', Sarnia, and from a number of different points in the Western Section, also from sister Societies in Kingston and Halifax, from the Society of the Baptist Church, and from the Northwest Society, Presbyterian Church, United States.

The proceedings were unusually interesting, the gathering being more representative in its character than any of those held previously, and the information imparted of an eminently practical nature. Full reports of the Society's work in all departments were presented, the Treasurer's statement shewing that the sum of \$3,600 had been contributed during the year. Carefully prepared papers were read by the following ladies: Miss McLlwraith, Hamilton, on "The Life of a Missionary;" Mrs. Thorburn, Ottawa, on "The Island of Formosa;" and Miss Veals, Peterboro', on "The Evangelization of India." The Committee of Management, for the coming year, was elected, and it was decided that the next annual meeting should be held in Toronto.

There was a public meeting held in St. Paul's Church in the evening, the Rev. Professor McLaren in the chair. A summary of the annual report was read by Mr. McMurchy, and eloquent addresses were delivered by Rev. G. C. B. Hallam, Baptist missionary; Rev. J. A. Murray, London; and Rev. R. J. Laidlaw, Hamilton.

Though the demands upon our space this week are specially pressing we make room for the full report of the Society:

In presenting a review of the operations of this Society during the past year the managers recognize the difficulty of forming any estimate of an undertaking which is largely preparatory, and which cannot, in the circumstances, differ very materially as the years go on, except so far as they may have failed in reaching the desired end, or, it may be, have accomplished more than was first anticipated—in any case a great deal which has occupied their attention throughout the year, or has been the cause of anxiety to them, can never be embodied in the form of a report. As a society we endeavour to bring the claims of foreign missions under the notice of all women connected with the Presbyterian Church in this section of Canada, and we cannot too strongly dwell upon the necessity of personal effort in this direction. No other plan can possibly be so effective as that of one friend speaking to another on the subject. Next in importance to the personal element come the monthly meetings. These are held regularly by the Central Society, and by all the branches, and as all have the same letters to read, and a common subject of prayer, they form a strong bond of union. From the first it has been found an advantage for ladies working in distinct congregations thus to meet on common ground; we are seeking, by friendly intercourse and mutual suggestions, to learn the best methods of maintaining and promoting an interest in the work of missions, and we hope that, as the attraction and novelty wears away, the advantage of experience will take its place. We record with sincere regret the removal of two members of the committee. In the space of a few days, Mrs. Moore, of Ottawa, and Mrs. Gilray, Toronto, were called away. The friends to whom these ladies were best known will understand and sympathize with us in this, our first loss by death. By this sad event as well as by the change and sorrow we have each personally experienced let us be solemnized and stirred up to obey the precept 'whatsoever thy hand findeth to do, do it with all thy might.' Occasional correspondence reaches us from our own Northwest, through the friends in Winnipeg; and

through the sister Society of the eastern section we hear from Trinidad and the New Hebrides. Mrs. Junor, Formosa, writes us most interesting letters, and although there has been some little change in the circumstances of our missionaries at Indore and Mhow, the correspondence has been kept up through the whole year with unfailing regularity. The general impression conveyed by the tone of their letters would lead us to infer that the Canadian ladies are entering more fully into the fully life of the people, and that the results of their work are already becoming apparent. The increase in the number of the auxiliaries and mission bands has been very satisfactory. The new branches all occupy important centres in Ontario. A few of our branches have, from adverse local circumstances, in part fallen back, but from them we still hope for good things. Of by far the greater number we can say "well done." We attach great importance to these organizations at so many different points, and hope that the formation of Presbyterial societies, such as already exist at Lancaster and Hamilton, will only be a question of time. In many essential particulars the auxiliaries continue to be the mainstay of the Society; through correspondence with them we have received several valuable suggestions for the management of our work, and in this way whatever of excellence exists in one part of the country will be generally diffused. A very natural wish has been expressed by some of the branches that a special object might be set apart for them which they might consider their own, and towards the support of which the money they contribute might be appropriated, believing that by thus making the work more personal the interest would be deepened. We think it well to state that as the mission in the province of Malwah is comparatively new, and only beginning to assume settled proportions, this cannot be done without causing unnecessary confusion. The Foreign Mission will, no doubt, be able in time to make appropriations of this nature to those who wish them as soon as the work opens up and our contributions become sufficiently large, but in the meantime it is desirable that we should place our entire fund in the hands of the committee, without any other conditions than that it should be, as hitherto, devoted to the expenses connected with the work among the women and children, and we rely with confidence on this plan meeting with cordial approval from all the branches. Our indefatigable young friends of the mission bands have held on their way nobly. We have reasons for stating that the offerings of this year present are the result of unsparing and continued effort; but of far greater value than the offering they bring is the training it foreshadows for our children and youth. Donations have been received from friends, and also from societies not auxiliary to us, but who none the less have given tangible proof of interest in the work. To all of these our heartfelt thanks are due. The following list will shew how extensively this interest has been manifested: Ladies' Association, John street Presbyterian church, Belleville; Ladies' Mission and Benevolent Association, Central church, Toronto; Woman's Association, Knox Church, Galt; Ladies' Association Wellington street church, Chatham; Morvyn House Band, Toronto; and, forwarded through the Canadian Women's Board of Missions, Montreal, contributions from North Georgetown and English River, from St. Andrew's auxiliary, and from the Women's Board of Missions, Sherbrooke. We were not without fear as the months passed that, owing to straitness and difficulty in some departments of Church work, our contributions might fall short of last year's, but the blessing has not been withheld or lessened, and with full hearts we can say that we are, at least a little, in advance. The amount in itself considered is not large, but viewed relatively it is the best possible evidence of sincerity and zeal in our members, and is presented as an earnest of what we hope to do as our numbers and usefulness increase. Referring for details to the treasurer's statement and to the report of the home and foreign secretaries, the following will give a general idea of the position:

Number of life members.....	6
Number of ordinary members in Central Society.....	372
Of these 247 are from Auxiliaries.	
Number of Auxiliaries.....	46
Number of Mission Bands.....	9
Contributions from Auxiliaries.....	\$2,292 63
Contributions from Mission Bands.....	607 00
Total contributions.....	3,682 56

And now, with another year before us, we most earnestly commend this cause to the women of the Presbyterian Church in Canada, to those who from thoughtlessness or indifference have hitherto done nothing; to the earnest home workers, for they only can understand the pressing wants of our eastern sisters; and to our friends who have gone so well, in the hope that we may all take courage and "go forward," realizing the responsibility which must always accompany our high position, aiming to do our work quietly, and constantly looking for help to the Master.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 2, } **THE TRANSFIGURATION.** } Mat. xvii. 1-13.

GOLDEN TEXT.—"We beheld His glory, the glory as of the only begotten of the Father full of grace and truth."—John i. 14.

HOME STUDIES.

- M. Matt. xvii. 1-9. The Transfiguration.
- T. Mark ix. 2-10. Parallel Passage.
- W. Luke ix. 28-36. Parallel Passage.
- Th. John i. 14-28. Full of Grace.
- F. 2 Pet. i. 1-21. A Witness of the Transfiguration.
- S. Mai. iv. 1-6. Elijah's Coming and Office.
- Sab. Matt. xvii. 14-27. Christ's Death Foretold.

HELPS TO STUDY.

This lesson follows the course of Matthew's narrative without any break.

The wonderful events described in it are also recorded by Mark and Luke; and John, who was one of the eye-witnesses evidently refers to them in the passage selected for our Golden Text.

Such a division as the following will aid the memory: (1) Time, Place, and Persons, (2) What was Seen, (3) What was Said, (4) What was Heard.

I. TIME, PLACE AND PERSONS.—Ver. 1. Of the events of the week following the conversation between Christ and His disciples, dealt with in last lesson, none of the Evangelists give any account.

1. WHEN.—Matthew and Mark both say, after six days—that is six days after the events recorded in the passage which formed the subject of our last lesson. Luke says "about an eight days after"—"that is" says Jacobus, "including the two days which bounded the reckoning."

2. WHERE.—Probably not on Mount Tabor. Christ and His disciples were still in the neighbourhood of the Sea of Galilee, and Mount Hermon was close at hand.

3. WHO.—Peter, James and John; the same three who were afterwards selected to accompany the Saviour to Gethsemane. They saw His glory and they also saw the depths of His humiliation and agony.

II. WHAT WAS SEEN.—Vers. 2, 3. These three disciples were privileged with their bodily eyes to see the Saviour probably as He appears in glory. Luke tells us that this occurred "as He prayed."

1. The Resplendent Appearance.—Ver. 2. He was transfigured before them. Not transformed or changed in shape, but altered in appearance. His whole person and even His raiment assumed a supernatural brightness; or rather His inherent glory, which in His state of humiliation was only veiled, was for the moment permitted to burst forth in all its splendour.

2. The Heavenly Witnesses.—Ver. 3. The disciples also saw Moses and Elias talking with Him; and we are told in Luke ix. 31, that the subject of their conversation was the death which Jesus should accomplish at Jerusalem.

Moses and Elias represent the old dispensation—"the law and the prophets;" and they appear on this mountain top to bear witness to Christ and His death as the fulfilment, the explanation, or the necessary complement of all that had been written and spoken by way of revelation from God to man.

III. WHAT WAS SAID.—Ver. 4. This lonely mountain top was for the moment holy ground; and had about it more of heaven than of earth. The glorious revelation made was more than the human mind could bear and still retain the ordinary balance of its faculties. No one can wonder that Peter, as we are told by Mark and Luke, if not speechless like the other two, spoke "not knowing what he said."

Let us make here three tabernacles: temporary booths or tents. Peter expressed an impracticable desire to remain on that heavenly height in company with saints and sages, and return no more to earthly conflict. It would doubtless have been very pleasant; but it was not for this that the Messiah came to earth; to accomplish the work which the Father gave Him to do He must leave the society of glorified saints for that of sinners, and he must come down from the mount of transfiguration to ascend a less inviting height, even that of Calvary. Neither was it to this that Peter had in the first place been called; his wish, impracticable at the time, has doubtless since been abundantly gratified; but he had first to bear his share, and no small share it was, in fighting the battles of the kingdom.

IV. WHAT WAS HEARD.—Ver. 5. From Luke's account it appears that Moses and Elias "were departing" when Peter spoke; and we are told in the text of our lesson that a bright cloud overshadowed them; not the disciples, but Moses and Elias. It was a luminous cloud; not a cloud of darkness, but a cloud of light; such a cloud as we find described in Exodus xl. 34, 35, or such a cloud as received the Saviour at His ascension (Acts i. 9.) Out of this cloud, interrupting the words of Peter, proceeded the sound of an authoritative voice, a voice of awful majesty; at the very sound of it—for there was nothing terrible in the meaning of the words spoken—the disciples fell on their faces and were sore afraid.

Many centuries had passed since Moses foretold the coming of Christ, in these words: "The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 15). Peter in one of his first sermons calls the attention of the Jews to this prophecy: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you" (Acts iii. 22). And here on the mount of transfiguration, does it not seem as if Moses appeared to announce the fulfilment of his own prophecy? and were not the closing words of that prophecy re-echoed by the voice of God Himself speaking from the cloud? This is My beloved Son in whom I am well pleased; hear Him. Hear Him—this is He of whom Moses said "Him shall ye hear." Moses, the great Jewish teacher and law-giver, and Elias the great Jewish preacher of righteousness, revisit earth to call the attention of the Jewish nation and of all mankind to a still greater teacher, law-giver and preacher of righteousness—the greatest of all. Moses has written all he had to write; Elias has said all he had to say; and now though they appear once more on earth they have nothing to speak of but the death of Christ.

It would seem as if the voice said to us: Moses can do nothing for you; he can only point out to you where and how far you have gone astray;

"The law, that shews the sinner's guilt, Condemns him to his fate."

Elias can do nothing for you; he can only be a swift witness against your ungodliness. But "this is My beloved Son in whom I am well pleased," in whom you can find a way of reconciliation and deliverance from guilt and from sin and from misery—hear Him.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. F. ROE, AUTHOR OF "FROM JEST TO EARJEST."

CHAPTER XLV.—LAURA ROMEYN.

Mrs. Haldane and her daughters found European life so decidedly to their taste that it was doubtful whether they would return for several years. The son wrote regularly to his mother, for he had accepted of the truth of Mrs. Arnot's words that nothing could excuse him from the sacred duties which he owed to her. As his fortunes improved, and time elapsed without the advent of more disgraceful stories, she also began to respond as frequently and sympathetically as could be expected of one taking her views of life. She was at last brought to acquiesce in his plan of remaining at Hillaton, if not to approve of it; and after receiving one or two letters from Mrs. Arnot, she was inclined to believe in the sincerity of his Christian profession. She began to share in the old lady's view already referred to, that he might reach heaven at last, but could never be received in good society again.

"Egbert is so different from us, my dear," she would sigh to her daughters, "that I suppose we should not judge him by our standards. I suppose he is doing as well as he ever will—as well, indeed, as his singularly unnatural disposition permits." It did not occur to the lady that she was a trifle unnatural and unchristian herself in permitting jealousy to creep into her heart, because Mrs. Arnot had wielded a power for good over her son which she herself had failed to exert.

She instructed her lawyer, however, to pay to him an annuity that was far beyond his needs in his present frugal way of living.

This ample income at once enabled him to carry out a cherished purpose which had been forming in his mind for several months, and which he now broached to Mrs. Arnot.

"For the last half year," he said, "I have thought a great deal over the possibilities that life offers to one situated as I am. I have tried to discover where I can make my life work, maimed and defective as it ever must be, most effective, and it has seemed to me that I could accomplish more as a physician than in any other calling. In this character I could naturally gain access to those who are in distress of body and mind, but who are too poor to pay for ordinary attendance. There are hundreds in this city, especially little children, that through vice, ignorance, and poverty, never receive proper attention in illness. My services would not be refused by this class, especially if they were gratuitous."

"You should charge for your visits, as a rule," said wise Mrs. Arnot. "Never give charity unless it is absolutely necessary."

"Well, I could charge so moderately that my attendance would not be a burden. I am very grateful to Mr. Iverson for the position he gave me, but I would like to do something more and better in life than I can accomplish as his clerk. A physician among the poor has so many chances to speak the truth to those who might otherwise never hear it. Now this income from my father's estate would enable me to set about the necessary studies at once, and the only question in my mind is, will they receive me at the university?"

"Egbert," said Mrs. Arnot, with one of those sudden illuminations of her face which he so loved to see, "do you remember what I said long ago, when you were a disheartened prisoner, about my ideal of knighthood? If you keep on you will fulfil it."

"I remember it well," he replied; "but you are mistaken. My best hope is to find, as you said upon another occasion, my own little nook in the vineyard, and quietly do my work there."

After considerable hesitation the faculty of the university received Haldane as a student, and Mr. Iverson parted with him very reluctantly. His studies for the past two years and several weeks of careful review enabled him to pass the examinations required in order to enter the junior year of the college course.

As his name appeared among those who might graduate in two years, the world still further relaxed its rigid and forbidding aspect, and not a few took pains to manifest their respect for his resolute, upward course.

But he maintained his old distant, unobtrusive manner, and no one was obliged to recognize, much less to shew any special kindness to him unless they chose to do so. He evidently shrank, with a morbid sensitiveness, from any social contact with those who, in remembrance of his past history, might shrink from him. But he had not been at the university very long before Mrs. Arnot overcame this diffidence so far as to induce him to meet with certain manly fellows of his class at her house.

In all the frank and friendly interchange of thought between Mrs. Arnot and the young man there was one to whom by tacit consent they did not refer except in the most casual manner, and that was Laura Romeyn. Haldane had not seen her since the time she stumbled upon him in his character of wood-sawyer. He kept her image in a distant and doubly-locked chamber of his heart, and seldom permitted his thoughts to go thither. Thus the image had faded into a faint yet lovely outline, which he had learned to look upon with a regret that was now scarcely deep enough to be regarded as pain. She had made one or two brief visits to her aunt, but he had taken care never to meet her. He had learned incidentally, however, that she had lost her father and that her mother was far from well.

When calling upon Mrs. Arnot one blustering March evening toward the close of his junior year, that lady explained her anxious, clouded face by saying that her sister, Mrs. Romeyn, was very ill, and after a moment added, half in soliloquy, "What would she do without Laura?"

From this he gathered that the young girl was a loving daughter and a faithful nurse, and the image of a pale yet lovely watcher rose before him with dangerous frequency and distinctness.

A day or two after he received a note from Mrs. Arnot, informing him that she was about to leave home for a visit to her invalid sister, and might be absent several weeks. Her surmise proved correct, and when she returned Laura came with her, and the deep mourning of the orphan's dress but faintly reflected the darker sorrow that shrouded her heart. When, a few Sabbaths after her arrival, her veiled figure passed up the aisle of the church, he bowed his head in as sincere sympathy as one person can give for the grief of another.

For a long time he did not venture to call on Mrs. Arnot, and then only came at her request. To his great relief he did not see Laura, for he felt that, conscious of her great loss and the memories of the past, he should be speechless in her presence. To Mrs. Arnot he said,

"Your sorrow has seemed to me such a sacred thing that I felt that any reference to it on my part would be like a profane touch, but I was sure you would not misinterpret my silence, or my absence, and would know that you were never long absent from my thoughts."

He was rewarded by the characteristic lighting up of her face as she said,

"Hillaton would scarcely give you credit for such delicacy of feeling, Egbert, but you are fulfilling my faith in you. Neither have I forgotten you and your knightly conflict, because I have not seen or written to you. You know well that my heart and hands have been full. And now a very much longer time must elapse before we can meet again. In her devotion to her mother my niece overtaxed her strength, and her physical and mental depression is so great that our physician strongly recommends a year abroad. You can see how intensely occupied I have been in preparations for our hurried departure. We sail this week. I shall see your mother, no doubt, and I am glad I can tell her that which I should be proud to hear of a son of mine."

The year that followed was a long one to Haldane. He managed to keep the even tenor of his way, but it was often as the soldier makes his weary march in the enemy's country, fighting for and holding, step by step, with difficulty. His intense application in his first year of study, and the excitements of the previous years, at last told upon him, and he often experienced days of extreme lassitude and weariness. At one time he was quite ill, and then he realized how lonely and isolated he was. He still kept his quarters at the hermitage, but Mr. Growthler, with the kindest intentions, was too old and decrepit to prove much of a nurse.

In his hours of enforced idleness his imagination began to retouch the shadowy image of Laura Romeyn with an ideal beauty. In his pain and weakness her character of watcher—in which her self-sacrificing devotion had been so great as to imperil her health—was peculiarly attractive. She became to him a pale and lovely saint, too remote and sacred for his human love, and yet sufficiently human to continually haunt his mind with a vague and regretful pain that he could never reach her side. He now learned from its loss how valuable Mrs. Arnot's society had been to him. Her letters, which were full and moderately frequent, could not take the place of her quiet yet inspiring voice.

He was lonely, and he recognized the fact. While there were hundreds now in Hillaton who wished him well and respected him for his brave struggle, he was too shadowed by disgraceful memories to be received socially into the homes that he would care to visit. Some of the church people invited him out of a sense of duty, but he recognized their motive, and shrank from such constrained courtesy with increasing sensitiveness.

But, though he shewed human weakness and gave way to long moods of despondency, at times inclining to murmur bitterly at his lot, he suffered no serious reverses. He patiently, even in the face of positive disinclination, maintained his duties. He remembered how often the Divine Man, in His shadowed life, went apart for prayer, and honestly tried to imitate this example, so specially suited to one so maimed and imperfect as himself.

He found that his prayers were answered, that the strong friend to whom he had allied his weakness did not fail him. He was sustained through the dark days, and his faith eventually brought him peace and serenity. He gained in patience and strength, and with better health came renewed hopefulness.

Although not a brilliant student, he was able to complete his university course and graduate with credit. He then took the first vacation that he had enjoyed for years, and equipping himself with fishing rod and a few favourite authors, he buried himself in the mountains of Maine.

His prison and mission classes missed him sadly. Mr. Growthler found that he could no longer live a hermit's life, and began in good earnest to look for the "little peaked-faced chap" that had grown to be more and more of a reality to him; but the rest of Hillaton almost forgot that Haldane had ever existed.

In the autumn he returned, brown and vigorous, and entered upon his studies at the medical school connected with the university, with decided zest. To his joy he found a letter from Mrs. Arnot, informing him that the health of her niece was fully restored and that they were about to return. And yet it was with misgiving that he remembered that Laura would henceforth be an inmate of Mrs. Arnot's home. As a memory, however beautiful, she was too shadowy to disturb his peace. Would this be true if she had fulfilled all the rich promises of her girlhood, and he saw her often?

With a foreboding of future trouble he both dreaded and longed to see once more the maiden who had once so deeply stirred his heart, and who in the depths of his disgrace had not scorned him when accidentally meeting him in the guise and at the tasks of a common labourer.

It was with a quickened pulse that he read in the "Spy" one Monday evening that Mrs. Arnot and niece had arrived in town. It was with a quicker pulse that he received a note from her a few days later, asking him to call that evening, and adding that two or three other young men, whom he knew to be her especial favourites, would be present.

Because our story has confined itself chiefly to the rela-

tions existing between Haldane and Mrs. Arnot, it must not be forgotten that her active sympathies were enlisted in behalf of many others, some of whom were almost equally attached to her, and she to them.

After a little thought, Haldane concluded that he would much prefer that his first interview with Laura should be in the presence of others, for he could then keep in the background without exciting remark.

He sincerely hoped that when he saw her he might find that her old power over him was a broken spell, and that the lovely face which had haunted him all these years, growing more beautiful with time, was but the creation of his own fancy. He was sure she would still be pretty, but if that were all he could go on his way without a regretful thought. But if the shy maiden whose half-entrancing, compassionate tones had interrupted the harsh rasping of his saw, years ago, were the type of the woman whom he should meet that evening, might not the bitterest punishment of his folly be still before him?

He waited till sure that the other guests had arrived, and then entered, to meet, as he believed, either a hopeless thralldom or complete disenchantment.

As he crossed the threshold of the parlour, the pleasure of seeing Mrs. Arnot again, and of receiving her cordial greeting obliterated all other thoughts from his mind.

He had, however, but a moment's respite, for the lady said:

"Laura, my friend, Mr. Haldane."

He turned and saw, by actual vision, the face that in fancy he so often looked upon. It was not the face that he expected to see at all. The shy, blue-eyed maiden, who might have reminded one of a violet half hidden among the grass, had indeed vanished, but an ordinary pretty woman had not taken her place.

He felt this before he had time to consciously observe it, and bowed rather low to hide his burning face; but she frankly held out her hand and said, though with somewhat heightened colour also:

"Mr. Haldane, I am glad to meet you again."

Then, either to give him time to recover himself, or else, since the interruption was over, she was glad to resume the conversation that had been suspended, she turned to her former companions. Mrs. Arnot also left him to himself a few moments, and by a determined effort he sought to calm the tumultuous riot of his blood. He was not phlegmatic on any occasion. But even Mrs. Arnot could not understand why he should be so deeply moved by this meeting. She ascribed it to the painful and humiliating memories of the past, and then dismissed his manner from her mind. He speedily gained self-control, and, as is usual with strong natures, became unusually quiet and undemonstrative. Only in the depths of his dark eyes could one have caught a glimpse of the troubled spirit within, for it was troubled with a growing consciousness of an infinite loss.

CHAPTER XLVI.—NISJUDGED.

The young men who were Mrs. Arnot's guests were naturally attracted to Laura's side, and she speedily proved that she possessed the rare power of entertaining several gentlemen at the same time, and with such grace and tact as to make each one feel that his presence was both welcome and needed in the circle.

Mrs. Arnot devoted herself to Haldane, and shewed how genuine was her interest in him by taking up his life where his last letter left it, and asking about all that had since occurred. Indeed, with almost a mother's sympathy, she led him to speak of the experiences of the entire year.

"It seems to me," he said, "that I have scarcely more than held my ground."

"To hold one's ground at times requires more courage, more heroic patience and fortitude, than any other effort we can make. I have been told that soldiers can charge against any odds better than they can simply and coolly stand their ground. But I can see that you have been making progress. You have graduated with honour. You are surely winning esteem and confidence. You have kept your faith in God, and maintained your peculiar usefulness to a class that so few can reach: perhaps you are doing more good than any of us, by proving that the fallen can rise is a fact, and not a theory?"

"You are in the world, but not of it," he said; and then, as if anxious to change the subject, asked, "Did you see my mother?"

Although Mrs. Arnot did not intend it, there was a slight constraint in her voice and manner as she replied: "Yes, I took especial pains to see her before I returned, and went out of my way to do so. I wished to assure her how well you were doing, and how certain you were to retrieve the past, all of which, of course, she was very glad to hear."

"Did she send me no message?" he asked, instinctively feeling that something was wrong.

"She said that she wrote to you regularly, and so, of course, felt that there was no need of sending any verbal messages."

"Was she not cordial to you?" asked the young man, with a frown.

"She was very polite, Egbert. I think she misunderstands me a little."

His face flushed with indignation, and after a moment's thought he said bitterly, and with something like contempt, "Poor mother! she is to be pitied."

Mrs. Arnot's face became very grave, and almost severe, and she replied, with an emphasis which he never forgot.

"She is to be loved; she is to be cherished with the most delicate consideration and forbearance, and honoured—yes, honoured—because she is your mother. You, as her son, should never say, nor permit any one to say, a word against her. Nothing can absolve you from this sacred duty. Remember this as you hope to be a true man."

This was Mrs. Arnot's return for the small jealousy of her girlhood's friend.

He bowed his head, and after a moment replied: "Mrs. Arnot, I feel, I know, you are right. I thank you."

"Now you are my knight again," she said, her face suddenly lighting up. "But come; let us join the others, for

they seem to have hit upon a very mirthful and animated discussion."

Laura's eye and sympathies took them in at once as they approached, and enveloped them in the genial and magnetic influences which she seemed to have the power of exerting. Although naturally and deeply interested in his interview with Mrs. Arnot, Haldane's eyes and thoughts had been drawn frequently and irresistibly to the object of his old-time passion. She was, indeed, very different from what he had expected. The diffident maiden, so slight in form and shy in manner, had not developed into a drooping lily of a woman, suggesting that she must always have a manly support of some kind near at hand. Still less had she become a typical belle and the aggressive society girl, who captures and amuses herself with her male admirers with the grace and sang froid of a sportive kitten that carefully keeps a hapless mouse within reach of her velvet paw. The pale and saint-like image which he had so long enshrined within his heart, and which had been created by her devotion to her mother, also faded utterly away in the presence of the reality before him. She was a veritable flesh-and-blood woman, with the hue of health upon her cheek, and the charm of artistic beauty in her rounded form and graceful manner. She was a revelation to him, transcending not only all that he had seen, but all that he had imagined.

Thus far he had not attained a moral and intellectual culture which even enabled him to idealize so beautiful and perfect a creature. She was not a saint in the mystical or imaginative sense of the word, but, as a queen reigning by the divine right of her surpassing loveliness and grace in even Hillaton's exclusive society, she was practically as far removed from him as if she were an ideal saint existing only in a painter's haunted imagination.

Nature had dowered Lania Romeyn very richly, both in the graces of person and mind; but many others are equally favoured. Her indescribable charm arose from the fact that she was very receptive in her disposition. She had been wax to receive, but marble to retain. Therefore, since she had always lived and breathed in an atmosphere of culture, refinement, and Christian faith, her character had the exquisite beauty and fragrance which belongs to a rare flower to which all the conditions of perfect development have been supplied. Although the light of her eye was serene, and her laugh as clear and natural as the fall of water, there was a nameless something which indicated that her happy, healthful nature rested against a dark background of sorrow and trial, and was made the richer and more perfect thereby.

Her self-forgetfulness was contagious. The beautiful girl did not look from one to another of the admiring circle for the sake of picking up a small revenue of flattery. From a native generosity she wished to give pleasure to her guests; from a holy principle instilled into her nature, so long ago that she was no longer conscious of it, she wished to do them good by suggesting only such thoughts as men associate with pure, good women; and from an earnest, yet sprightly mind, she took a genuine interest herself in the subjects on which they were conversing.

By her tact, and with Mrs. Arnot's efficient aid, she drew all into the current of their talk. The three other young men who were Mrs. Arnot's guests that evening were manly fellows, and had come to treat Haldane with cordial respect. Thus for a time he was made to forget all that had occurred to cloud his life. He found that the presence of Laura kindled his intellect with a fire of which he had never been conscious before. His eyes flashed sympathy with every word she said, and before he was aware he, too, was speaking his mind with freedom, for he saw no chilling repugnance toward him in the kindly light of her deep blue eyes. She led him to so completely forget himself and his past that he, in the excitement of argument, inadvertently pronounced his own doom. In answer to the remark of another, he said—

"Society is right in being conservative and exclusive, and its favour should be the highest earthly reward of a stainless life. The coarse and the vulgar should be taught that they cannot purchase it nor elbow their way into it, and those who have it should be made to feel that losing it is like losing life, for it can never be regained. Thus society not only protects itself, but prevents weak souls from dallying with temptation."

So well-bred was Laura that, while her colour deepened at his words, she betrayed no other consciousness that they surprised her. But he suddenly remembered all, and the blood rushed tumultuously to his face, then left it very pale.

"What I have said is true, nevertheless," he added quietly and decisively, as if in answer to these thoughts; "and losing one's place in society may be worse than losing life."

He felt that this was true, as he looked at the beautiful girl before him, so kind and gentle, and yet so unapproachable by him; and, what is more, he saw in her face pitying acquiescence to his words. As her aunt's protégé, as a young man trying to reform, he felt that he would have her good wishes and courteous treatment, but never anything more.

"Egbert, I take issue with you," began Mrs. Arnot, warmly; but further remark was interrupted by the entrance of a gentleman who was announced as "Mr. Beaumont."

(To be continued.)

REVERENCE.

In our day this old-fashioned and most beautiful grace is less practised than it should be by the young. Independence is so praised and so sought after that we sometimes forget that it may be elevated into a mistaken importance. No young lady can have a well balanced character who has not, ingrained within her, reverence, first for God, her Creator and Redeemer; next for her parents, and afterward for all that is lovely and of good report. We should feel and practise reverence toward the aged. They have borne life's heat and burden. They have exper-

ience which we lack. True reverence will make us patient with their infirmities, and gentle toward them in their declining years. We should regard the Bible with veneration, and listen with respect to all who teach it, especially to ministers, whose office it is to tell the good tidings of life. You may depend upon it that the young girl who is habitually flippant, and who laughs at things which the common consent of the world holds sacred, is not a gentlewoman. She lacks reverence.

TALK TO THE CHILDREN.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious, but excellent mental training, in lively, social argument! Cultivate to the utmost the art of conversation at home.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam:
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down:
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—an, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

WITH great research and labour, Sharon Turner has prepared the following statement of the progress of Christianity. At the close of each century the number of believers is given.

Century.	About.
First	500,000
Second	2,000,000
Third.....	5,000,000
Fourth.....	10,000,000
Fifth.....	15,000,000
Sixth.....	20,000,000
Seventh.....	24,000,000
Eighth.....	30,000,000
Ninth.....	40,000,000
Tenth.....	50,000,000
Eleventh.....	70,000,000
Twelfth.....	80,000,000
Thirteenth.....	75,000,000
Fourteenth.....	80,000,000
Fifteenth.....	100,000,000
Sixteenth.....	125,000,000
Seventeenth.....	155,000,000
Eighteenth.....	200,000,000

During the present century it is estimated that the Church has doubled its communicants.

THE rules of Buddha interdicted to the Llamas the use of garlic, brandy and tobacco; garlic being prohibited because it is unbecoming to present one's self before the image of Buddha with bad breath, offensive in itself and capable of infecting the perfume of incense; brandy, because the fatal liquor disturbs the reason and excites the passions; tobacco because it engenders idleness, and absorbs precious hours that ought to be devoted to the study of prayers and of doctrine. These "heathen" notions will bear respecting—not to say exporting.

FORM a habit of quoting from the books you read. If you try to quote and fail, don't be discouraged, but look the matter up and succeed better next time. When you visit, talk about your books rather than about your neighbours. Persevere in your labour, and great shall be your reward. Do not be discouraged if at first you do not like this or that standard author. Remember that men of culture do like him, and you will like him when you have made their culture yours. In boyhood one thinks "Yankee Doodle" on a fiddle, or a picture of Peter with a green beard, the perfection of music and art; while Beethoven and Raphael have no charms. But years and culture bring a change. And so in reading. Persistent effort in the line of right will bring its reward.

BRITISH AND FOREIGN ITEMS.

IN the year 1861 the French Catholic clergy numbered 58,321. In 1876 they had decreased to 55,269.

THE total number of Protestant congregations in Spain is sixty, with an attendance of 20,000 hearers, and sixty schools with 7,000 children.

MR. MOODY has closed his meetings at St. Louis, and goes to Leadville, Col., with Sankey, for a month's campaign among the miners.

AN Italian philologist has discovered in the binding of a Greek manuscript at Mount Athos two fragments of St. Paul's Epistles in the Greek text.

IT was understood in England that Cardinal Manning gave a distinct preference to the Beaconsfield party in the late elections, and so did others of the Roman hierarchy.

LEO XIII. declares in his latest syllabus: "The Roman Pontiff cannot and should not enter into agreement with progress, with liberalism, and with modern civilization."

MR. W. MARSHALL, of Glasgow, Scotland, has bequeathed to that city a sum of one million dollars, for the erection and endowment of an educational institute for destitute children.

THERE are one hundred different sects and denominations in New Zealand, the "Church of the Future," with seven members, and the "Church of God," with seventeen, being among the number.

MR. GLADSTONE's sister, who died lately, was interred with Protestant services, though connected with the Roman Church. She had become, in a good degree, estranged from it, especially since the Vatican Council.

AN old Carmelite convent in Lisbon now bears over its gateway the inscription, "Presbyterian church." It was purchased of the Portuguese Government, "which has a vast amount of such property at its disposal."

DR. JOSEPH ANGUS, of England, reminds the Christian world of the fact that with 50,000 missionaries at work, and \$75,000,000 a year to support them, the Gospel might be preached again and again to every human being within ten years.

THE supreme court of Illinois has decided—in the case of McCormick vs. Burt—that school directors may order Bible reading in schools and compel the pupils to desist from study while the reading is in progress. The plaintiff in this case is a Catholic.

THE frightful account is telegraphed from Rangoon under date of the 11th inst., that seven hundred men, women, boys, girls, priests and foreigners have been buried alive under the towers of the city walls as a sacrifice for the restoration of the King from leprosy.

IT is stated that the munificent bequest left by Mr. Muter for the Sustentation Funds of the English Presbyterian Church and the Free Church of Scotland, and which fell into Chancery, is in a fair way of being secured, and that each Church will receive something like £40,000.

A PRIVATE letter received in London from Aleppo, dated the 18th of March, says that in consequence of the famine 4,000 Kurds descended from the mountains, plundered the town of Mardeen, in Asiatic Turkey, and murdered a number of priests and nuns and some European merchants.

THE Presbyterians have very encouraging reports from their mission work in Mexico. More than five hundred converts recently sat down together at the communion table in the city of Zitacuaro, situated south-east of the capital, and the two native preachers say they have nearly 3,000 converts in the State of Michoacan.

DR. SHELDON JACKSON recently said that it was not true that there was no slavery in the United States now. There were hundreds of slaves in Alaska, bought and sold like cattle. "It was no uncommon spectacle in Sitka," he said, "to see a woman offer her own daughter for sale to any trader or person who would consent to buy her."

IT is a singular fact that the leading Roman Catholic newspaper of Great Britain, the "Tablet" of London, is opposing the Disestablishment of the Anglican Church, on the ground that the Church of England is a "serviceable bulwark" against the aggressive spirit of the Nonconformists. The English Church used to be called the "bulwark" of Protestantism, but seems to have changed its front.

THE electric light introduced into the reading-room of the British Museum shewed itself during a recent fog in London. As has been the usual custom at such a time, the readers were about leaving, when the electric light was turned on and illuminated the room so perfectly that there was a general applause. It has been used since October, and 200 students and literary men have thus been able to continue their researches till seven o'clock instead of stopping at dusk. One of the officers has tested its effect upon the eyes, and finds that the optic nerve is strengthened instead of hurt by it.

M. BOUGAUD, Vicar-General of the Diocese of Orleans, has published a pamphlet which is exciting much interest in France, and even in England. Its object is to shew that if things do not take a turn for the better, the French National Church will collapse for lack of a supply of priests. There are already three thousand parishes which are vacant and cannot be filled, and the number of such is steadily increasing. About the cause of this state of matters M. Bougaud speaks quite frankly. The root of the evil is to be found, he thinks, in the prevalence of religious indifference. "It is the religious life of the general community which ultimately determines the supplies furnished by it for the sacred ministry; and if that life ebb and slacken, so will the number of 'vocations' fall off. But there is also another obvious explanation. As a rule, the lot of a French priest is one of grinding poverty, and the spirituality of a nation requires to be at a higher than ordinary pitch, to fill the ranks of its clergy, when the means provided for their subsistence are notoriously inadequate.

MINISTERS AND CHURCHES.

THE Penetanguishene and Wyebridge mission field has transmitted, during the past year, for the several schemes of the Church, \$130. The contributions from this field have steadily increased from about \$30, in March, 1876, to \$130, in March, 1880.

THE Rev. Mr. Parsons, late of Lafayette street church, Buffalo, was on Thursday, the 15th inst., inducted to the charge of Knox Church, Toronto. The sermon was preached by the Rev. Mr. Kirkpatrik, Cooke's Church, and the other parts of the service were conducted by the Rev. Dr. Reid and the Rev. Mr. McLaren, of Brampton. The attendance was large. A very largely attended meeting of welcome was held on the evening of the same day, at which everything went off in the most gratifying manner. Mr. Parsons began his ministry in Knox Church on Sabbath the 18th inst., by preaching, both morning and evening, to large and deeply interested audiences.

FROM the yearly printed report of Knox Church, Toronto, we gather the following facts: The total receipts for the year were: Congregational purposes, \$6,767.72; Collector for Poor Fund, \$425.08; Contribution from Willing Workers' Mission Band, \$150; Contribution from Knox Church Sabbath school, \$225.15; Contribution from Duchess street Mission school, \$91.35; Contribution from Bible class, \$12; Contribution for Mission Schemes, \$1,706.85; total, \$9,378.15. Of this, \$2,035.35, as will be seen, were contributed to the schemes of the Church and were distributed as follows: Home Mission, \$600; Foreign Missions, \$300; Knox College, \$450; Aged and Infirm Ministers' Fund, \$62; Assembly Fund, \$11; French Evangelization, \$67.85; Duchess street Mission, \$1; New School House, \$6; Sabbath school, \$110.50; Waldensian Mission, \$2; Home Mission, deficit for last year, \$50. In addition, the Sabbath school have appropriated to French Canadian Mission, \$45; to Welland Canal Mission, \$10; to Ontario Sabbath School Association, \$10. The Duchess street Mission Sabbath school have also appropriated \$10 to Knox College Students' Missionary Society. The Bible class contributed \$12 towards the funds of Home Missions. The number on the revised communion roll was 454; the number of elders 15, and of deacons 19. The average attendance at congregational Sabbath school was 173, with 27 teachers. At the Duchess street school the average attendance was 105. The sum of \$480 has been raised for the erection of a monument over Dr. Topp's grave.

THE dedication of the West Presbyterian Church, Toronto, took place on Sabbath, 18th April. The church, with the school-house, occupies a lot having a frontage on Denison avenue of eighty feet, and a depth of 111 feet on Woolseley street. The auditorium measures 61x68 feet, with a gallery around three sides, and affords seating capacity for 950. The singing is led by a choir which are accommodated behind the pulpit. At the rear of the church is the Sabbath school room, 34x80 feet, with rooms for Bible and infant classes, library, etc. Both buildings are constructed of white brick with stone dressing, and the roofs are covered with slate. A small tower on the north-east corner rises to a height of 105 feet from the ground. In the centre of the front gable is a large stained glass window, and on either side are two front entrances. On each side, at the junction of the school-house is an entrance serving for both church and school. In the basement is a kitchen fitted up with all necessary conveniences. The pews are arranged in the circular form and are tastefully upholstered and are very comfortable. All the appointments will compare favourably even with the more expensive churches of the city. On Sabbath, at eleven a.m., service began by singing the 100th Psalm. Then the pastor, Rev. R. Wallace, read Joshua v. 12-15, and 1 Kings viii. 22-32 and 55-61, after which he offered the dedication prayer. After singing the 87th Psalm, the Rev. J. K. Smith of Galt, preached from Joshua i. 5, 6: "I will not fail thee nor forsake thee; be strong and of a good courage." The Rev. Dr. Potts, of the Metropolitan, preached in the afternoon, and the Rev. Dr. Cochrane, of Brantford, in the evening. The attendance at all the diets of worship was very large and the interest manifested all that could be desired. On Monday evening a very successful church social was held in the school-room, attended by about 1,000 persons. Soon after eight o'clock the

pastor called upon Rev. J. M. Cameron to give out the 102nd Psalm, 13-18, which was sung by choir and congregation in the church. The Rev. John Smith read Psalm cxxii., and Rev. Geo. Cochrane led in prayer. The pastor read the following statement: the cost of the church and lot \$20,600; mortgage, \$9,720; floating debt, \$2,280; total: \$12,000, less the amount realized by tickets and sale of articles, probably over \$300. Addresses were then given by Revs. J. Kirkpatrick, J. C. Stone, Dr. Cochrane of Brantford, John Burton, Professor McLaren, S. J. Hunter, and Geo. Milligan. Several anthems, solos, and quartettes were sung by the choir, and the whole was closed with the doxology: "Praise God from whom all blessings flow."

ST. ANDREW'S CHURCH, London, was well filled on the occasion of the annual missionary meeting which took place on Monday last. The service was opened by singing "Before Jehovah's Awful Throne." After Rev. J. A. Murray had read a portion of scripture and offered up a fervent prayer, he spoke of the object of the meeting and introduced the Rev. Prof. McLaren, who gave an address on missions. In coming forward Mr. McLaren said he was glad to have this opportunity of addressing the people of St. Andrew's Church, and hoped he would do something towards interesting them in their great work. He would confine himself principally to the Foreign Mission field which consisted of the North-west Territory, South Sea Islands, India and China. As he looked at it, the object of missionary meetings was to interest the people in the missionary cause, and from his experience the Presbyterians of Canada were very hard to arouse on this subject. He hoped the Presbyterians of London would be true to their Master and become zealous in the good work. Several reasons were given why the missionary work should be pushed forward, among which were some remarkable instances in the Red River district of the conversion of Indians and half-breeds. Rev. John McKay, who is a half-breed, sends in encouraging reports of the great success he has achieved among his people, and speaks highly of the assistance he has received from Miss Baker. At Fort Ellis one of the most influential Indian chiefs of the district has taken up the work begun by the missionary sent there by the Presbyterian Church. George Flint is another half-breed who is labouring among the Cree Indians. He speaks the Cree language fluently and is doing a noble work among the red men of the forest. Since the natives have begun to interest themselves in saving souls the work has gone on more rapidly. The speaker next alluded to the mission field of Formosa, under the leadership of Rev. G. L. McKay. In eight years he has succeeded, with the assistance of Mr. Junor, in bringing in 300 communicants, in building twenty chapels, and training twenty native helpers to the Christian work. In that mission there are also seven schools, with an attendance of 700 scholars. Two hospitals have been established and are kept constantly in operation, which do a great deal in recommending the religion the missionaries are trying to inculcate, as it partakes of the practical side of the question. The population of China is 428,000,000, and during the first twenty-five years of Christian work only ten converts were made. During the last ten years 15,000 people have been converted, thus giving great encouragement to Christians to go in and possess the land. The command of the Saviour is to preach the Gospel to every creature, and the speaker thought it was a deplorable thing to see half of the human race without a knowledge of Christ, while we at home take all the luxuries we can get, and give but a trifle to send the glad tidings to the perishing heathen. Another source of encouragement is the fact that thirty years ago several countries could not be entered by the missionaries, but to-day not one is closed against them. Every minister working in the Foreign Mission field can shew a larger increase of converts than those at home, therefore Christians should be encouraged to give all they could to keep up the work. The Presbyterian Church in Canada is giving only thirty cents per communicant to this scheme, and Mr. McLaren thought the time had come when that amount should be doubled, at least, when we think how much God has done for us. Rev. Mr. Murray thanked the Professor, on behalf of the congregation, for his kindness in coming to London and giving such valuable lessons, after which the meeting was brought to a close by Rev. Mr. Herriage pronouncing the benediction.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in St. Catharines on the 13th inst., in Knox Church. The preliminary services were conducted by the Rev. John McEwen, retiring Moderator, who preached from Isaiah lix. 20-21. The roll was then called and changes marked. Dr. Bell, of Walkerton, was unanimously chosen Moderator, and having taken the chair thanked the Synod for the honour conferred on him.

The order of business was then read; the various Synodical Committees appointed; a vote of thanks passed to the retiring Moderator for his conduct in the chair, and the Synod adjourned.

WEDNESDAY, 14TH.

The Moderator took the chair at half-past nine. The first hour was spent in devotional exercises.

The Rev. Mr. Laing submitted the first report from the Committee on Bills and Overtures, which was adopted.

An overture from the Presbytery of Hamilton on education was taken up. Dr. James was heard in support of the overture. He pointed out the severe pressure which is exerted in our schools, which interferes seriously with other duties. He could not succeed in the efforts to hold a class for the instruction of the young people in his congregation except on Friday evening.

Rev. Mr. Grant was next heard in support of the overture. He said he held in his hand a copy of the programme of studies issued by the Department, and he said that it would almost strike terror into any ordinary mind, in fact it would require almost a whole evening to read it. He said that religious instruction, which was the great central object which should be attended to, was practically crowded out by the merely secular; the Bible was tolerated, not enjoined.

Rev. Mr. McEwen said this was an Ontario question, and one which we must meet and solve. We want to get the people to understand, that not the understanding but the conscience is the authority in life; we want to learn what we ought to do; we should be prepared to recommend some definite scheme of reform.

Mr. D. D. McLeod moved that Dr. James, Mr. Grant, Mr. McEwen, and Dr. Macdonald be a committee to consider the question and report at a future sederunt.

Dr. James thought before pressing this, the Synod should go on to hear the opinion of brethren.

Rev. Mr. Straith heartily supported the motion of Mr. McLeod. He thought we should be prepared to submit some definite proposition, and that we should be careful to not take ground which might be thought to be out of the legitimate sphere of a religious body. He said the programme of study was not imperative, and the fault lay very much at the door of local authorities.

Mr. Grant said,—practically it is imperative, since children are to be examined on this basis.

Mr. Crystal said his experience was that many teachers were absolutely unable to do any Christian work; and that health, and even life, were sacrificed to this strain of study.

Mr. Wilkins thought this Synod could not properly take up the question in reference to health, but in regard to religious and moral influences.

Mr. McEwen thought the power was in the hands of the voters to have this changed in the election of trustees.

Mr. Lowry thought that this matter was of great importance, and that it would take a year or years to have this desired change brought about.

Mr. Macpherson said the remedy was in the hands of parents, trustees and teachers.

Dr. Thomson thought the evil could be mitigated, if not immediately, at least very soon.

Mr. McMechan thought the Synod should discriminate between the strain in connection with the intermediate and third class teachers' examinations and the studies in common schools. He did not think the strain was so severe in the common schools. (A number of voices, yes, yes.)

Mr. Cuthbertson thought the Assembly should be asked to take action.

Dr. Cochrane thought time was needed, and that a committee should be appointed to consider this matter during the year. He thought that the Collegiate Institutes were taking up too much of what should be the work of colleges and university courses. He said

teachers were compelled, in the competition, to teach in this way.

Mr. Hamilton thought that we should seek to have an influence brought to bear on the people so as to have a religious influence infused into our system of instruction.

Mr. Gray, Inspector of Schools for St. Catharines, was called on to give his views on this matter. He said he could not say much beyond answering any questions. The programme is binding on teachers, trustees and parents; but he did not think the studies were too numerous, as required in common schools, and it would be a pity to take any of them off.

A number of questions were asked, which brought out a good deal of information on the subject.

Mr. Bruce said there were two views to be taken of this matter. In the first place, there is a false principle lying in the foundation of our system, according to which unnaturalness and feverishness are introduced; and teachers, however, they deplore this, are powerless to remove it. The other is an immediate pressing evil as a result of this, the pressure of too many studies. These should be kept distinct, and careful action taken.

Mr. Laidlaw said he was in favour of Dr. Cochrane's motion, to appoint a committee to take careful supervision of this matter; that there is a most undesirable and wrong principle—that of excessive competition.

Mr. Sutherland said this question was wider than Ontario in its interest.

Mr. Boyd spoke of the history of this question, shewing how the evil in question arose.

Mr. Robertson said he would oppose the overture, and would move that the overture be not received, as he would not like to see the standard of education lowered, and he thought this would be the result.

The motions were then read as follows: It was moved by Mr. D. D. McLeod, seconded by Mr. Crystal: "That Dr. James, Mr. Grant, Mr. McEwen, and Dr. McDonald be a committee to draw up a deliverance for the Synod, with regard to the overture from Hamilton Presbytery, and report to a future sederunt of Synod."

It was moved in amendment by Dr. Cochrane, seconded by R. Hamilton: "That a committee of Synod be appointed to take the whole of the question of public education, as brought forward in the overture, into serious consideration during the year, with liberty to confer with the Minister of Education if necessary, and report fully to next Synod with a view that definite action may be taken in this important matter."

On a vote being taken the amendment was carried by a large majority. Mr. Robertson dissented.

The sederunt closed with the benediction.

AFTERNOON SEDERUNT.

The session was opened at half-past two. After devotional exercises the Moderator read the names of the committee proposed in Dr. Cochrane's motion in regard to education. The names are as follows: Messrs. Lowry, McPherson, Straith, Wilkins, Dr. James, and the Moderator; Dr. McDonald, Mr. John Montgomery, and Mr. William Webster, elders; Dr. James, Convener.

The case of Mr. McGregor, who is preaching in the congregations of Dawn, was brought before Synod by Mr. Gray and Mr. Battsby. The case rose from the action of Mr. McGregor, who came to supply the Gaelic-speaking portion of Mr. Armstrong's congregation, and who is now preaching in English, to the disarrangement of the work of the congregation. After a lengthened consideration the following motion was submitted:

Moved by Mr. Lowry, seconded by Mr. McEwen: "That the Synod having heard the reference and deliberated thereon, agree to advise the Presbytery of Chatham to bring the matter regularly before the Presbytery of Guelph, to which the session of Knox Church, Galt, belongs, asking that Presbytery to deal with it according to the laws of the Church."

Other amendments having been put and lost, the following was finally moved by Mr. Wilkins, seconded by Mr. Straith, and carried: "Sustain the reference, appoint Assessors to sit with the Presbytery of Chatham, and instruct them to hold a visitation of the congregation and advise with the session and congregation of Dawn, with a view to the removal of the irregularities there existing, and in the event of their efforts in this way proving ineffectual, recommend them to proceed further with the matter in accordance with the laws of the Church."

The report on Temperance was read, and the Synod adjourned at half-past five.

EVENING SEDERUNT.

The Moderator took the chair at half-past seven.

There was a large audience. The sederunt was opened by singing, and prayer by Rev. Mr. Laidlaw. It was decided that the next meeting of the Synod should be held in Zion Church, Brantford, on the second Monday of April, 1881.

Rev. D. D. McLeod read the report on the State of Religion.

The report was of an encouraging character.

On motion of Mr. Laing, seconded by Mr. Hamilton, the reports were received with an expression of gratitude at their encouraging character, and they were transmitted to the Assembly's Committee on the same matter.

Mr. Hamilton spoke at some length on some features of the report. He (especially) referred to intemperance as almost the most terrible of all hindrances to the spread of the Gospel. There was only one other hindrance which he considered greater—that was "worldliness." Mr. Hamilton spoke also on the system of raising money for church purposes by entertainments. It presented the cause of God as a sort of beggarly thing. The cause of Christ should occupy the first place in our lives.

Mr. Grant, of Ingersoll, spoke of the evil effects of the detailed reports of crimes. We ask, Why should the interview with a notorious criminal be counted of such importance? Why should the last hours of some poor wretch be so held up to public view? A man becomes a hero by becoming a criminal. The lesson is that there is a taste for these things. Crime is contagious. Many of the worst crimes have been perpetrated (not in the large crowded centres, or even under the influence of drink), but in quiet rural districts, and in cold blood. Continued familiarity with crime must debase and degrade.

Mr. Cuthbertson made some remarks on the same subject.

Mr. Laidlaw feared the report was somewhat rose-coloured, and yet it was not all encouraging. More earnestness was much needed. A meeting was held by the ministers and elders of Hamilton, and they decided to meet every Saturday to pray for a blessing. He asked what are the churches doing to turn aside their hindrances, especially intemperance. He would have liked to hear some suggestions made. He thought it would be well to revive the good old custom of preaching at communion seasons, as in special services.

Mr. Robertson, Chesterfield, said that it had been the custom to think the ordinary means of grace were enough, and that if our young people did not benefit by these the responsibility rested on themselves, but it is evident that special means were needed. He suggested that committees should be appointed by Presbyteries to take charge of evangelistic work, and the securing of the services of accredited evangelists.

Mr. Gordon, Clifton, said there were some things which should be changed in our modes of work. There should be more personal dealing with the people.

SABBATH SCHOOL REPORT.

Mr. McEwen moved that the report be received and transmitted to the Assembly's Committee on this work. He said the report was most encouraging than last year as to the number of scholars reported. Every Sabbath 10,000 teachers taught in our schools; and he pointed out the great importance of their proper equipment.

Mr. Burson seconded the motion. He would have liked to speak, but refrained, owing to the lateness of the hour.

The sederunt was closed by singing and the benediction. The attendance was large, and the interest taken in the matters represented in the reports was marked. The addresses were followed with earnest attention.

WEDNESDAY, 15TH.

The Synod opened at half-past nine. The following standing Committees were made: *State of Religion*—D. D. McLeod, Convener; J. W. Mitchell, M.A.; McKinnon, Waits, Thomson (Sarnia), Laidlaw, Goldsmith, and Anderson, ministers; and Messrs. J. Henderson, Barr, Gordon, G. Black, Mundell, Ballantyne, and Montgomery, elders. *Sabbath Schools*—Mungo Fraser, Convener; McEwen, McGuire, R. Hamilton, Walker, Thomson,

and Straith, ministers; and W. N. Hossie, A. J. Macenzie and Peter Marshall, elders.

Sabbath Observance—R. N. Grant, Convener; P. McLeod, Fletcher, J. A. Murray, Burson, Dr. Bell, and Dr. Ure, ministers; and Thomas Gordon, Adam Spencer, and J. Charlton, M.P., elders.

Temperance—J. Sieveright, Convener; R. Hull, McLean and Goodwillie, ministers; and A. Matheson, elder.

Buxton Trust Fund—J. R. Battsby, Convener; King, Walker, McCall, Urquhart, Taylor and McVicar.

The report of the Buxton mission was read by Mr. Battsby. The report gave a brief historical sketch and a financial statement, and asked that the interest of the Fund should continue to be enjoyed by the Rev. Mr. King.

Mr. Gray moved the adoption of the report. He spoke of the resignation of Mr. King, who has had charge of the Buxton mission, and of his willingness to work in the Home Mission field.

Mr. Straith seconded the motion, and spoke very warmly of the earnest and self-denying labours of Mr. King, through whose exertion the mission has become what it is. He thought the mission was a noble monument of earnest labour.

Mr. Elimine appeared on behalf of the congregation of the Buxton mission. He said that they were willing that Mr. King should enjoy the benefit of the Fund; but they were not willing it should be diverted from the benefit of this congregation.

Mr. McPherson said he knew the mission, which was established in 1849 by Mr. King and had done excellent service. He was assured that while the Synod declined to say anything of the possible ultimate disposal of the Fund, the interest of the congregation would be looked after. He expressed himself satisfied.

Mr. Laing wished the report and petition kept in *relentis* as it was not possible to say what might come up in after years, in regard to the disposal of the Fund. The report and recommendations were adopted.

COMPLAINT AND PROTEST OF REV. D. GORDON AGAINST THE PRESBYTERY OF STRATFORD.

This was a case in which the petitioner protested against the action of the Presbytery of Stratford in opening a station within the limits of his congregation to its injury. Mr. Gordon was heard in support of his complaint. He detailed the circumstances which had led to the disturbance of his congregation at Harrington, during his absence in Europe; he said that there was no good reason why the congregation of Brooksdale should have been re-established, and denied that the action of the Assembly's Commission in the case could be interpreted as making such action either necessary or constitutional. He said that the result of the re-erection of the old congregation of Brooksdale would inevitably cause the destruction of the congregation at Harrington, and he contended that the action of the Commission of Assembly dealt with the petitioners from Brooksdale simply as *individuals*, and not in a corporate capacity, and that Brooksdale had ceased to be recognized as a congregation before the union.

Mr. McPherson contended that the petitioners from Brooksdale were dealt with by the Assembly's Commission as a congregation and that it has always been so regarded, and that the action of Mr. Gordon tended towards its extinction. Mr. McPherson claimed that the Assembly's Commission had decided this by recognizing the petitioners as a "church."

Mr. Mitchell said that there was nothing but the most kindly feelings in the Presbytery to Mr. Gordon and his congregation. He said the people of Brooksdale were, and always had been, regarded in their corporate capacity as a congregation. He read from the report from the Synod of 1878, shewing that the matter referred to the Synod and Assembly was the matter of the "church" of Zorra.

Mr. Gordon called attention to the fact that the Trustees of the church property at Brooksdale met once a year by order and under supervision of the Presbytery of London, merely as in accordance with the necessary conditions of the ownership of property. The meetings were not in any case such as those of a congregation. After a number of questions were asked, the parties were removed from the bar.

(Concluded next week.)

THE Presbytery of Paris, at a late meeting, appointed the following ministerial delegates to the General Assembly: Messrs. Lowry, Aull, and R. N. Grant, by rotation, and Messrs. McEwen, W. A. McKay, and Dr. Cochrane, by election.

OUR YOUNG FOLKS.

CHOOSING A KITTEN.

There were five, and they found them in the hay—
Five little kittens, stowed away
So snug and warm
And far from harm
That, had it not been for the children's play,
They'd have lived in secret to this day.

Jack put the yellow one in his hat;
The black one nimble, the white one fat,
He claimed beside.
Then Teddy cried:

"I speak for this!" and "I speak for that
(None left, you see, for the poor old cat!)"

Old Pussy had thought herself so wise,
But what can you hide from the children's eyes?
"So beautiful!" said
The breathless Ted,
"They're all asleep, and all of a size!"
And they bore to the house the wondrous prize.

Did mamma smile? Ah, no! she frowned;
And the rest of the children gathered round;
And Teddy heard
The dreadful word:

"'Tis very fortunate they were found—
Keep one; but the others must be drowned!"

Then each would choose! So down they sat;
'Twas this one first, and then 'twas that;
Each making choice
With an eager voice,
Of the white or the gray, the slim or the fat—
Just which he chanced to be looking at.

Ted said, at last: "We can't spare none!"
(His grammar was poor, but his tactics won).

"We'll hide them away
Again in the hay!
Put two in your hat and run, Jack, run!
We'll save them all!" And it was done.

TOTTIE'S FIRST LETTER.

Sitting at the table there,
Tracing every word with care,
Little Tottie's writing:
Pressing close her rosy lips,
As her pen in ink she dips,
Loving words inditing.

To mamma, as is most right,
Her first letter she will write,
Every effort making
To thank her, in a loving way,
For all the care that every day
She of her is taking.

You have heard of "the snake in the grass," my boy
Of the terrible snake in the grass;
But now you must know
Man's deadliest foe
Is a snake of a different class
Alas!
'Tis the venomous snake in the grass

"DON'T THROW STONES,"

PERHAPS when the pigs are rooting in the potato field, or the hens making themselves busy in the garden, it may be right enough to throw stones; but even in these cases it ought to be done with great care, for the stone-thrower's little brother or sister may be hidden among the corn, or behind a fence, and get struck. When you are on the street or in any place where, for anything you know, there may be people moving about, don't throw stones. Don't throw stones at a stray cat, or at a dog that has no master; and, oh dear, don't throw stones at the poor little bird that sings in the tree-top. How would you like a giant, thirty or forty feet high, to pick up a rock as big as yourself and a great deal heavier, and throw it at you? If you are a good marksman you will kill the bird; and what good will that do you? It is wrong to kill one of God's creatures if it is doing no harm and if you do not require it for food. And if you are a bad marksman, and miss the bird, you may kill or hurt some one that you did not see when you threw the stone. Once

a stone has left your hand you cannot stop it, you cannot change its direction, and you cannot recall it, any more than you could recall that hasty word you spoke the other day and for which you are now so sorry. Consider well before you speak, and take a course of lessons in gunnery before you throw stones.

WATCH YOUR WORDS.

KEEP a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bee's fresh honey;
Like the bees, they have terrible stings.
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind.
If a bitter, revenging spirit
Prompt the words, let them be unsaid:
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From this time of your early youth,
May the words that you daily utter
Be the beautiful words of truth.

BOTH HANDS.

A VERY little boy reached out to take a large orange that a lady offered him, but his hand was not big enough to hold it. His brother, who was standing by, said, "Take both hands, Arty," and Arty took both hands and carried off the orange easily. Why, isn't that a good way, boys and girls? If you find something too large for you, take hold with both hands. Of course you can't do that if one hand is full, but one hand should not be full when you come to your work. "One thing at a time," is a safe rule. Give your whole mind to your work, and you will succeed. Take hold with a will, and let it be seen that when you reach out to grasp a thing you do not mean to fail.

THE INVITATION.

"Suffer the little children to come unto Me and forbid them not."

Jesus, how tender were Thy words,
When mothers brought to Thee,
In humble faith, their little ones,
Thy heavenly face to see!
Thou didst not scorn the children's prayer,
Nor send them weeping home;
No; Thou didst say, "forbid them not,
But suffer them to come."

Jesus, I am as one of these,
And I would fain be Thine;
Lord, fold me to Thy loving heart,
And Thou shalt dwell in mine.
I think that all my song will be,
When I am safe at home,
That Thou hast not forbidden me,
But suffered me to come.

THINGS EASY AND NOT EASY.

IT is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say the church is to blame for it. It is easy to say that the church would be all right if the minister would preach and do as he ought. But it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of justice, charity and humanity, which outweigh all the grumbling of all the grumblers, so that it is really only the

finest dust in the balance. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbours are not trying to cheat us. The church is doing a good work for the world, and even the growlers are not half as disagreeable as they seem.

MOTHER.

HOW little do we appreciate a mother's tenderness while living! How heedless we are of all her anxieties! But when she is dead and gone—when the cares and coldness of the world come withering to our hearts—when we experience how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes, then it is that we think of the mother that we have lost.

THINGS WE SHOULD HOLD FAST.

1. "Hold fast that which is good.—1 Thea. v. 21; Phil. iv. 8.
2. "Hold fast the form of sound words." 2 Tim. i. 13.
3. "Hold fast the confidence and the rejoicing."—Hebrews iii. 6.
4. "Let us hold fast our profession."—Hebrews iv. 14; x. 23.

Go where you will, and your soul will find no rest but in Christ's bosom. Inquire for Him; come to Him; and rest you on Christ, the Son of God. I sought Him and found Him; and I found in Him all I could wish or want.—*Rutherford*.

CHILDREN, do not form the habit of making excuses. If you have done wrong be willing to confess it. Do not try to hide it or throw the blame on another. A person who is quick at making excuses is not likely to be good for anything else. Be honest, be frank, be truthful.

A GOOD man will find friends everywhere Joseph did in prison. So the prisoner Paul found a friend in the governor of the island. There is no better capital for a young man entering life than a faithful though modest Christian character. Even the noblest in rank respect such a man, and he finds friends.

A LITTLE boy had two cents given him by a friend, one for his missionary box and one for himself. He lost one of them, and concluded it was the missionary cent that was lost. There are a great many children of larger growth who, if they lose some part of their income, also conclude that it is the money which was to be devoted to religion or charity that has been lost.

CHEERFULNESS has been defined to be "sunshine in the heart." Don't keep it bottled up in the gloomy in-doors weather, but let it shine! Good eating, good sleeping, good air, and a habit of starting the day right and closing it well, will enable most people to be as sure of their supply of good nature as the farmer is of his winter stores. First among your house plants, good wives, cultivate cheerfulness. Chief among all your family supplies, father, plan to have amiability. As for the dear children, they take to merriness as naturally as a dog's tail does to wagging, if you give them half a chance.

Words of the Wise.

THE greatest friend of Truth is Time.—*Butler.*

PROUD hearts and lofty mountains are always barren.

OF all thieves, fools are the worst; they rob you of time and temper.—*Goethe.*

IT is always safe to learn, even from our enemies; seldom safe to venture to instruct even our friends.—*Colton.*

THE highest point outward things can bring unto is the contentment of the mind; with which no estate can be poor, without which all estates will be miserable.—*Sir Philip Sydney.*

TO know one person who is positively to be trusted will do more for a man's moral nature—yes, for his spiritual nature—than all the sermons he has ever heard or ever can hear.—*George McDonald.*

EXPERIENCE is the Lord's school; and they who are taught by Him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

MANY ministers who never dream of such a thing, who think that they are preaching purely for the good of souls, are losing the power out of their sermons, because they are trying, even without knowing it, to make them not only sermons, but works of art.—*Phillips Brooks.*

I CAN'T abide to see men throw away their tools in that way the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid of doing a stroke too much. I hate to see a man's arm drop down as if he were shot, before the clock's fairly struck, just as if he'd never a bit of pride and delight in his work. The very grind-stone will go on turning a bit after you loose it.—*Adam Bede.*

Take the sunshine that may be
In the skies spread over thee;
Take the little bursts of bliss
Possible in worlds like this;
Take with songs of grateful praise
Love that blesses any days.
These are parts of one great whole;
But for that which fills the soul
Wait a while.

A GOOD lady once said to a preacher, as he came out of the pulpit, "You preached a good sermon to-night." "What is your standard of a good sermon?" "When a sermon makes you feel that you ought to do better, I call it a good sermon." It would be hard to find a better definition. It is less compact, but it has more inwardness than the saying of Matthew Henry: "That is a good sermon which does thee good."

"I NEVER knew what it was for God to stand by me at all times, and at every offer of Satan to afflict me, as I have found since I came in hither; for lo! as fears have presented themselves, so have divine supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one Scripture or another, strengthen me against all; insomuch, that I have often said, were it lawful I could pray for greater trouble for the greater comfort's sake."—*John Bunyan, in Bedford gaol.*

MR. M. SUTHERLAND, a converted actor, recently gave the following experience: "For twenty years I struggled to be a Christian. I would go to my room and try to pray, but would end in sticking to the old life and go to drinking. Not till I left the theatre, never to return, did I find Christ. The other day a young man asked me if he could go to the theatre and be a consistent Christian. I answered the young man, 'If I could not induce Christ to go into the theatre with me when I was earning bread for my wife and little ones, you cannot do it if you go for pleasure and pay fifty cents extra for your seat.'"

IF it is sense of sin which does not let you be comfortable, turn at once to "Him with whom you have to do." Remember, it is not with Satan you have to do, nor with your accusing conscience, but with Jesus. He will deal with all the rest; you only have to deal with Him. And He is your great High Priest. He has made full atonement for you; for the very sins that are weighing on you now. The blood of that atonement, His own precious, blood cleanseth us from all sin. Cleanseth whom? People that have not sinned? People that don't want to be cleansed? Thank God for the word, "cleanseth us"—us who have sinned, and who want to be cleansed. And you have to do with Him who shed it for your cleansing, who His own self bare your sins in His body on the tree.—*F. R. Havergal.*



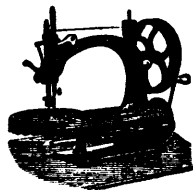
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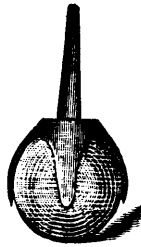
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