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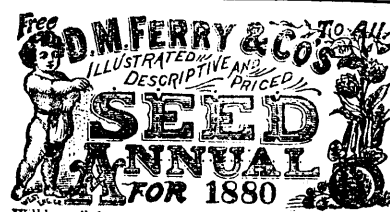
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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, FEBRUARY 27th, 1880.

No. 17.

NOTES OF THE WEEK.

THE losses of British farmers for the past year are estimated at £100,000,000 to £150,000,000.

THE Russian authorities have summoned the German police of the Baltic provinces to St. Petersburg, to aid in suppressing the Nihilists, the Russian police having proved unequal to the task.

THE Duchess of Marlborough says the danger of the famine in Ireland appears to be over, and that if the charity of the public continues to be exercised no one in the country need be allowed to die for lack of food.

COFFEE Palaces, as an antidote to the liquor saloons, are coming widely into favour in Europe. A company has been formed at Amsterdam with a capital of \$75,000, and one has been opened there at a cost of \$17,500.

THE trustees of the British Museum have just completed for publication the autotype *fac-simile* of the New Testament and Clementine Epistles comprised in the fourth volume of the celebrated "Codex Alexandrinus." Only a limited number of copies has been printed. A *fac-simile* of the first three volumes of the Codex, containing the Old Testament, is now in progress.

IT is a marvellous thing to record, but the Irish Presbyterian papers are protesting against the students of the Irish Presbyterian Church passing part of their time at the Free Church Theological Schools in Scotland, as there is much doubt felt concerning the soundness of the Free Church Professors, both in Glasgow and Edinburgh.

SIR MOSES MONTEFIORE, a well known Hebrew in England, is reported to be making large investments in Palestine in the expectation that it is to be restored to the Jews and occupied by them. The reputed wealth of the Rothschilds and other Jews and the embarrassed condition of the Turkish Government financially, encourage them to expect that they shall ere long again possess the Holy Land.

THE Pope has commissioned Father Ballerini to examine into the questions in dispute between the religious orders of the Roman Catholic Church domiciled in England and the Romish bishops of the same country. Considerable dissatisfaction with the appointment is manifested, because Ballerini is himself a Jesuit, and therefore belongs to the Order which is especially concerned in the quarrel with the bishops, and might be suspected of partizanship against the latter.

ALLOWING for defects in returns, there are, as nearly as can be ascertained, 100,000 men in the army of Great Britain who have declared themselves as belonging to one or the other of the several religious bodies. Of these 62,860 are returned as belonging to the Church of England, 7,125 are Presbyterians, 3,985 are Wesleyans and other Protestants, and 20,872 are Roman Catholics. Thus, out of 94,842, more than two-thirds are adherents of the Established Church.

IN the village of Orient, L.I., a village of eight hundred population, there is not a liquor shop; and the hotel has no bar. This is not due to law, for the excise commissioners of the town grant licenses in other villages but not in this one; and this for the simple reason that the public sentiment is so strong that neither they nor any dealer dare to defy it. For thirty-eight years there has been a weekly temperance meeting, and this is maintained with the same regularity as the Sabbath services in the churches.

M. PASHKOFF has become the instrument of an important Protestant evangelization movement in St. Petersburg, Russia. At first he attempted to gather

together the droschky drivers and hackney coachmen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, public reunions, at which people of all ranks of society are to be met, and the Prefect of Police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

A SCOTCH correspondent of an English paper says, in Glasgow, which is pre-eminently a church-going community, the worshippers are moving from the old places of the worship into new ones in the suburbs. He says: "Most of the old churches of Glasgow are now deserted by the rich and fashionable, who prefer worshipping in the temples they have built for themselves in the suburbs. It is just the case of London, on a smaller scale, and great popular power is needed by the preacher who would fill one of the large churches in the heart of the city."

THE Committee appointed to prepare the programme of subjects to come before the Presbyterian Council which meets in Philadelphia in September, has completed the selection of topics to be treated in papers to be read and discussed by members. These writers and speakers are selected from among the ablest men in the various branches of the Church throughout the world, including mission stations, theological seminaries and colleges. It is already certain that the Council will have the presence of some of the most eminent men of Europe.

IN Japan there are already a number of Government schools, and they are increasing. The school system was organized by Englishmen and Americans, and in Tokio (formerly called Yeddo) the English language is taught in some of the schools. Industrial schools have been established, and, as the opposition of the old feudal party to the new order of things is fast diminishing, it is likely that Japan will soon be provided with a school system rivaling that of the Western nation in completeness. China will not so readily accept European and American ideas; it has a very ancient school system of its own; but there are indications of a breaking up of Chinese exclusiveness and an introduction of China into the community of nations.

REV. ALEXANDER KEITH, the distinguished author and traveller, whose death is announced by cable, was born at Keithhall, N.B., in 1791. From 1816 to 1843 he was a minister of the Established Church of Scotland, at St. Cyrus, Kincardineshire, afterward of the Free Church; but for many years he was unable to attend to his ministerial duties. Of his many religious works may be mentioned his "Evidences of the Truth of the Christian Religion, and Poetical Interpretation of the Prophecies," translated into many languages. In company with the Rev. Dr. Black, the Rev. A. Bonar, and the Rev. Robert McCheyne, constituting a deputation from the Church of Scotland to Palestine and other eastern countries, he visited some of the scenes of Scripture prophecy, to make researches respecting the actual condition of the Jews. A narrative of this mission was published under the title of "A Narrative of the Mission to the Jews."

WHEN Miss Havergal was about to die she pleaded with those who were at her bedside that they would preach and exhibit a "bright" love for and devotion to the Saviour. She meant by this, of course, not the frivolous, giddy worship and practice of those who do not know the difference between Christian cheerfulness and religious nonsense, but that exhibition of joy in the Lord to which she has given so much beautiful expression in her books. And as giving point to her meaning she said, "be sure none of you put on crape for me, not one scrap." It was counsel in keeping with her life and teaching, and embodies a lesson which all Christians should try to learn and put in practice. There is no propriety in the Christian's observance of a form in favour of which so little can be said, and to which there are so many

objections, and the spirit of Miss Havergal's opposition to it is a good starting point, at least, for those who will seek its dismissal.

AUSTRIA still enjoys the bad pre-eminence of being the most intolerant country in Europe. Mr. W. McArthur and Mr. E. R. Bleigh, referring to the recent visit of the deputation of the Evangelical Alliance to the Emperor of Austria, and the action which has succeeded the Emperor's assurances upon the subject, writes: "Two months have nearly now elapsed, and matters remain much as before. Bureaucratic hindrances and theological jealousies have probably hindered that speedy remedy which the Emperor's words and manners seemed to indicate. The facts of an intolerable persecution being undeniable, we feel the time has now come when enlightened public opinion may call upon the Government of Austria, in the name of right and liberty, to give effect in its own dominions to that great principle of religious freedom, which with its own hand it has so lately inscribed upon the international law of Europe."

THE "Southern Cross," of Melbourne, commenting on recent Church meetings, says: "Ecclesiastical gatherings, in long and quick succession, have marked the last few weeks, and still the streets of Melbourne shew theological faces and costumes in unusual abundance. The Congregational, Baptist, Wesleyan and Presbyterian Churches, in turn, have met in council, reviewing the work and results of the past, and laying earnest plans for the future. The reports shew with what energy the work of Christ's Church is carried on in this colony. They bear witness to the robust vitality of the Protestant Churches of Victoria; to the vigour and flexibility of their organization; to the fidelity and thoroughness of oversight with which all their interests are watched; and to the practical business skill with which their affairs are managed. Never did a healthier life beat in the veins of the Churches; never had they a purer atmosphere, or a higher general level of loyalty to Evangelical doctrine. And while each denomination is wisely and tenaciously faithful to its own ideal of organization and discipline, never were the *differentials* of the churches, the mechanical details in which they are unlike each other, felt to be of less importance.

SOME time ago the Convocation of the Province of Canterbury, England, called for evidence, from clergy, recorders, governors, and chaplains of prisons, of lunatic asylums, governors of workhouses, and superintendents of police, as to the results of the use of liquor. The evidence returned is of one complexion. "I can trace," said one clergyman, "nearly every case of family destitution to intemperance." Another says, "There would be no real poverty here, except from some illness, if there was no drunkenness." The governors of workhouses replied as follows, following the exact order in which they are printed: "Twelve years' of experience shews that two-thirds of the inmates of this house are victims of intemperance." "80 per cent. may be given as the proportion of paupers who are victims of intemperance." "I should say that three-fourths of the inmates of this house have been victims of intemperance." "Without hesitation I should say that 70 or 80 per cent. of the paupers come to that state through drink." And so it goes on, "80 per cent.," "80 out of 100," "three-fourths," "80 per cent.," in terms that very soon range themselves into a grim tautology. Onemaster of a workhouse says, "I have been relieving-officer eleven years, and during that time I never knew a teetotaler applying for parish relief." What is true of Britain is equally so of Canada and the States. In fact everywhere it is the same old sad story. But for this crying evil poverty would be brought within very manageable compass. Indeed, we are almost inclined to say, that if drunkenness could be banished from this continent there would be few children unclothed, unfed, or uneducated, and little need for those poorhouses which so many are beginning to regard as an indispensable part of Christian civilization.

OUR CONTRIBUTORS.

SPOILING THE CHILDREN.

If the rising generation do not become conceited, superficial, frivolous, selfish, and self-indulgent, it will not be the fault of their seniors, in the present generation. It really seems as if many excellent people had taken leave of reflection and common sense, where children were concerned. "The coming man"—as the child has been denominated—is not only, at present, a little fetish to whom his elders are to bring overflowing offerings of gifts, and candies, and festivals, and entertainments, of every kind and description; he is also—poor innocent—to become a sort of "admirable Crichton," learned in all the "ologies" before he has got half through his second decade, and in addition to all the rest, he or she is to become a little "society" man or woman, before the age of dolls and marbles, humming tops, and blindman's buff, would have been over with well-regulated children of a former regime!

With all the abundant appliances for the delight and instruction of children, the charming books and pictures, the learning made easy, of this enlightened age, the present children may well envy the childhood of their fathers and mothers, who grew up in the protecting shade of quiet times, with no thought of evening "entertainments" in crowded rooms, or "parties in kid gloves and satin shoes, their greatest excitement a game of romps with the children of some neighbouring family, and who, instead of long lessons and exercises, in and out of school hours, on every conceivable subject, had a reasonable amount of simple lessons, and then were allowed to browse freely in certain old-fashioned, intellectual pastures, or to follow the healthy instincts of nature, in seeking invigorating out-door recreation. Undoubtedly there is a decided improvement in education from the beginning onwards, but, unfortunately, like other good things, it is completely overdone.

It is a serious question, how, with the load of lessons which growing girls and boys have to learn, day after day and year after year, their physical development is ever to be allowed fair play. As to their *minds*, the perpetual over-loading with a mass of undigested facts must in most cases destroy the elasticity of mind and zest for knowledge, on which after success in study so greatly depends. The poor children of the present day, under Mr. Gradgrind, can never say,

"I twinkle, twinkle, little star,
How, I wonder what you are."

For do they not know all about the little stars, and even their probable chemical components, almost from their cradles? They are *bored* before they leave the school-room; the poetry and the wonder of life have long since faded into "the light of common day;" and, satisfied that they know already enough for all intents and purposes, many of them are only too ready to throw aside the studies with which they have been bored, and take refuge in the merest trivialities. Of course, there are exceptions, but that the case sketched is a common one, everyone who observes the utter disinclination, among the young people of the present day, for any intelligent conversation, will readily admit. That our ordinary "cramming" system, so injurious to the physical health, is hardly less so to the mental tone, that it satiates the mental appetite instead of stimulating and directing it—the true aim of teaching—is only too clearly shewn by the very small number of young people who ever care to prosecute, with any student's ardour, any one of the dozen "ologies" of which a smattering was learned at school. The said smattering only serves, in some cases, as a snare to lead its possessors into making mortifying mistakes on attempting to discuss subjects concerning which the little that has been learned is but half understood. The extent of their own ignorance is one of the things which the young people of the present day do *not* learn.

The dissipating process of frittering away the half developed mental powers on the multiplicity of half comprehended studies, is completed by the round of amusement and excitement into which the children—knowing no better—are plunged by those who ought to know better. Juvenile dancing parties, juvenile charade parties, theatre *matinees* for children, all contribute their injurious and over-stimulating influence, prematurely rubbing the bloom off the childish simplicity which we should prize so highly, filling

their heads with premature caricatures of *affaires de cœur*, exposing their physical health to the deleterious atmosphere of crowded rooms, and often to a still more deleterious spiritual atmosphere. Even the Sabbath schools follow suit with their "entertainments," and "festivals," swelling the tide of influences which implant an ineradicable craving for excitement, than which nothing can be more destructive to all hope of forming earnest characters and thoughtful minds. The Church, instead of stemming the hurtful tide, in most cases, simply drifts along with it. Socials, and bazaars, and entertainments, with their *ad captandum* excitements and their "seeds," make the quiet prayer-meeting seem a tame, dull affair, which no one need wonder to see almost deserted. The love of excitement, implanted in the children, finds its natural out-growth in the so-called "religious" dissipation which—some one has said—will make the Christianity of this age chiefly noticeable for its tea meetings and Church fairs!

It may well be asked whether the familiar treatment of sacred things, caused by mixing up religion with amusement, which is the natural accompaniment of what we may call the system of "*Church amusement*," may not be responsible for very much of the floating scepticism, the practical infidelity, which comes from an utter want of realization of spiritual truth, and is so sadly prevalent, even among church members. Nothing can be more conducive to this than the "religious" *tableaux* in which, even children, are taught to engage. How can a child who has been taught to officiate as a little "angel" in tarlatan wings and flourishes, sitting on the rounds of Jacob's ladder, ever get above the frivolizing associations which have spoiled for her the solemn beauty of one of the most beautiful of Bible stories? Surely no parent who has any appreciation of the importance of reverence for the word of God in forming the Christian character, could allow his child to take part in a travesty of holy things, of which the natural result must be the levity and irreverence which are utterly destructive of any true spiritual feeling! The introduction of prizes into Sabbath schools, also, by appealing to the mere selfish ambition of the children, tends to encourage and strengthen the very class of feelings which it is the object of religious training to keep under and subdue. No thoughtful person who has watched the influence of Sabbath school prizes, can doubt this. Of the system, generally, Mr. Beecher truly says, in a recent sermon, that "the average result is that for the sake of spurring our children on and stimulating them, this unwholesome means is resorted to, so that, instead of leading them into the right way, we lead them into that which the Apostles themselves fell into, an ungodly ambition." Why not try a different plan, that of trying to awaken the spirit of unselfish interest in others, and lead the children to taste the pure happiness of working to lead others less happy to the knowledge of the same blessed truths which they have had so freely? Let our city children hear vivid descriptive talks about the children far away in distant townships, who hardly know what it is to have a Sabbath school, who have no comfortable church or hall to meet in; who hardly ever see a new book; to whom the cheapest picture card would be an unspeakable delight. Let them hear of the condition of the children in heathen lands, to whom our Church is seeking to send the blessings of Christian civilization; let them hear of individual cases, such as may often be found in the letters of our missionaries. And then let them choose whether they will spend their pennies on prizes and other home luxuries for themselves, or will give them freely for the children towards whom their sympathies have been drawn out.

A cheering variety on the ordinary home luxury system was adopted in an American city Sabbath school lately, when the usual distribution of gifts to the children was replaced by a presentation from them to the poor children of a mission school. This was something like making a Sabbath school really a training school for Christian liberality!

They will not be hard to guide to the unselfish course, and would thus taste a far purer and higher pleasure than any selfish gratification can give. This at least, is the way to educate a missionary Church, instead of the self-absorbed, self-indulgent Church of the present day.

And, for the sake of the future generations, do not let us go on spoiling the children by overloading mind and body with lessons and then utterly destroy-

ing their power of really learning anything, by filling up their minds prematurely with the idle and distracting excitements to which even older people give admittance at such serious risk to their higher and nobler life. An infusion of the French system of education, which demands absolute seclusion and shade for the human flowers which are forming the material of future blossom and fruit, would be a most advantageous exchange for the present American and Canadian method of withering the roots and dwarfing bud and flower by premature exposure to the glare of our modern publicity and the excitements of social life. We want, as far as possible, a fair blank page whereon to write the name and character of God and the teachings of the kingdom, instead of one already written all over with the characters of this world. M.

ADDRESS TO THE REV. MR. KIRKPATRICK

ON HIS INDUCTIO TO THE CHARGE OF LOOKER'S CHURCH, T. MONTG.
BY THE REV. J. CARMICHAEL, A. M., MARKHAM

MY DEAR BROTHER,—Agreeably to the practice of our Church, and in accordance with the expressed wish of the Presbytery, the pleasing duty of addressing you has been assigned to me. My words shall be few, as I am persuaded your own thoughts at this moment are more suggestive of trust in God and duty to your flock than any language of mine possibly can be. Nevertheless I am convinced you will receive my address in the spirit in which I am anxious it should be given—in that of a worker in the Gospel ministry to a fellow-worker. And as the Scriptures of Truth are our only rule and guide in all things spiritual, I shall endeavour to be guided by that rule.

St. Paul, in his Second Epistle to the Corinthians, says, "We [the apostles] believe, and therefore speak." Belief in Christ and His Gospel is the first requisite of the Christian minister. Thus only can he speak boldly in the name of Jesus. Without this the most transcendent talents, whether natural or acquired, will avail nothing in extending and perpetuating the kingdom of our Lord Jesus Christ. Without this, the most gifted eloquence will not qualify for the leading of sinners to the Saviour, and edifying the body of our risen Lord. I do not thus speak, my brother, because I have any reason to doubt that God has given you an understanding to know Him, and a heart to love Him. No, but with the kindest intention to remind you of the intimate connection between firm belief and a successful ministry; for it is out of the heart the mouth speaketh.

Personal religion also is of paramount importance in the minister of the Gospel. He is to give himself continually to prayer that he may be directed, strengthened and encouraged in his high calling. Spirituality and holiness of character are the pre-requisites of his office. We must never for a moment allow the thought a lodgment in our breasts, that as teachers of others we may therefore neglect our own spiritual interests. The Apostle, in his address to the elders of Ephesus, placing personal religion in the foreground, says "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. Ever bear in remembrance that in proportion as you possess the spirit of the Master, in the same proportion will you be blessed in your labours, and cheered and encouraged in imparting the gladdening tidings of salvation."

Nor are we, my brother, to forget that a minister is a servant. Every believer is indeed a servant of Christ; but every believer is not a minister of Christ. With the fact ever present with you, that you are a servant, you will be preserved in a humble frame of mind, and from seeking to lord it over the heritage of God. Ruling in humility, meekness and love, you will gain the confidence and obtain the sympathy of your people. Have constantly before you the example of Him who said: "*I am among you as one that serveth.*"

The same Apostle, writing to Timothy in regard to his duties as a minister, exhorts him to watch in all things, *i.e.*, to be vigilant. Vigilance must likewise characterize the Gospel ministry. His flock should be his chief solicitude. He must watch for their souls as one that must give account, and lead them into the green pastures and still waters of God's Holy Word with all a Paul's devotion. He must see to it that none wander from the fold through any neglect

of his; but, as one that watcheth for souls, become personally acquainted with the wants and aspirations of every member of his flock. This will necessitate visiting. Hence let personal visitation be your regular practice; diligence here will tend much to make your office a blessing to the people. Not the opulent and influential only, but as the Apostle says—all the flock—the rich, the poor, the sick, the needy, must be visited. Let none escape your pastoral care. This will do much to strengthen your hands and promote your usefulness for good. If we look round us, we shall find that the most healthy and vigorous congregations are those which are under the most careful pastoral superintendence. It must never be forgotten that the minister is for the people, not the people for the minister. In accordance with the teaching of Scripture, reason, and experience, I commend to your care the young of the flock. The great Shepherd himself took a marked interest in children, and once and again gave them in charge to Peter, when he made a profession of his love, saying: "Feed my lambs." Whether for good or evil, it has come to pass that the Sabbath school now largely occupies the place of domestic catechising and pastoral examination. See that you have a well organized institution of the kind, with a staff of competent and zealous teachers; that the children attend, and that you yourself give all needful countenance and encouragement. In these times of daring speculation, when so many agencies are at work to sap the foundations of our faith, a mind well stored with religious truth, and imbued with the spirit of the Gospel, will prove a better safe-guard than the most learned and laborious refutation. The Sabbath school has been called "the nursery of the Church." The training therein received will in due time fit for intelligent, pious, and useful membership. Happy the minister, who, advancing in life, finds himself surrounded by those brought up under his pious care. They will be his encouragement and aid in every good work; and he may solace himself with the prospect of their being his joy and crown in the day of the Lord.

Be much in your study, my brother, if you would fill the pulpit well. It has long been our boast to have a learned ministry. If we have not shone so much in some departments as others, the laws of our Church make it imperative that none enter the ministry without a regular and full course of training. Much as critical and exegetical acquirements are to be valued, I am not sure but that it is rather desirable, as more immediately available for practical work, that most ministers should principally aim at an intimate and growing acquaintance with the Holy Scriptures, and the noble productions of our great Protestant divines, where we have religious truth in its majesty and might. He whose mind is enriched with these treasures has a mine of gold, easily accessible, readily available, and that will not soon be exhausted. We may rest assured, my brother, that careful preparation in the study is indispensable to efficiency in the pulpit. Hastily got up and incoherent discourses may occasionally attract the attention and excite the admiration of the hearer; but something of a different stamp is required to wear well, and to feed the flock, and to edify the body of Christ.

Nor should other studies (such as a general course of reading may supply) be altogether disregarded. They will make you acquainted with much that may be turned to good account in your public discourses. Variety in the pulpit is greatly desirable, and cannot be attained without extensive observation of nature, and an intimate acquaintance with what has been written in history, science, literature, and art. We see how our great example, Paul, availed himself of his acquirements in these matters, drawing even on the battle field and race-course, in order to explain and illustrate Gospel truth, and to excite to Christian duty. Variety is as necessary in the pulpit as in the culinary department of a household; the food is always much the same, but varied preparation makes it more palatable and nourishing.

Instead of lengthening these remarks, which I do not at all consider necessary, I shall conclude by wishing you a long, comfortable, and successful ministry in this place; commending you to God and the Word of His grace, which is able to build you up and give you an inheritance among them that are sanctified; and offering up a prayer that in the great day of account you may be able to stand before the Judge, with all your people around you, saying: Lord, here am I and the children which Thou hast given me.

SATAN'S SOCINIANISM.

BY REV. JAMES HASTIE, LINDSAY.

Did Satan really believe that it was possible to overcome Jesus by temptation? (See Matt. iv. 1-10). If he did, on what ground did he think so? If he did not, why then tempt at all? Some may say Satan tempted just because he loves to do wrong; and where he knows he must fail, yet he plies his temptations, partly because where he cannot destroy he loves to annoy, and partly because wrong-doing affords him, for the nonce a sort of horrid pleasure. Well, there may be some truth in that.

Then, surely God's hand was in this temptation, in this profound sense, that to Christ Himself it was indispensable, in order to qualify Him fully to sympathize with us and succour us in our day of trial. Tempted Himself and tried in all points as we are, He is fitted experimentally to understand precisely our position and what help is needed. As an example, too, to his people in every age how to bear themselves under trial, and how to fight the enemy and win. Christ's case became "a need be." But besides all this,—may not Satan's extraordinary rashness and hardihood be accounted for largely on this ground? For the time being he fell into the mistake of the Socinian and fancied that Jesus was not divine at all, but only a creature like himself—sinless meantime as Satan himself once was, and Adam once was, yet capable of falling from His integrity?

If for the moment Satan fancied that Jesus was human and nothing more, it is not surprising that he should measure swords with Him and hope to win. But if he remembered all the time that Jesus was God, "very God of very God," as well as man, it is perfectly astounding that he should rush to certain defeat as he did on this occasion.

"*Quem Deus vult perdere, prius dementat,*" saith the proverb. "Whom God purposes to destroy, He first dementeth." So here Christ was "very God." Satan knew he must be prescient and omniscient. Knowing all things, and knowing all things always, even from eternity, Jesus foresaw this temptation in all its parts—where it should take place, when, how, and how it should end. "To be forewarned is to be forearmed," and armed Jesus was, awaiting the attack. Satan knew, too, that if Jesus was God He was omnipotent and possessed all power in heaven and earth. One word from Him would suffice to lay the tempter low; one flash from his fiery eye and Satan must fall paralyzed, did Jesus only exercise his divine prerogative. But, assuming what I think we are warranted to hold, that for the moment Satan doubted or disbelieved the divinity of Christ, it is not so strange that he rushed to conflict. In proof of this view see verses seventh and tenth, where, twice in close succession, Christ asserted his divinity and summoned Satan to take note of the fact. "Thou shalt not tempt the Lord thy God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." God alone is to be worshipped, this is the doctrine of Holy Writ. Worship rendered to any object whatever, save to God, is idolatry.

Should any being save God claim worship for himself he would be guilty of treason against the Almighty. Now on this occasion Jesus did claim to be God. He did not only demand service from Satan, but *worship* as well. But could He do this, would He do this, were He not, as He claimed to be, the true and living God—God incarnate.

In all Scripture where can be found a more conclusive proof of Christ's divinity than this temptation-struggle supplies? Blessed, thrice blessed fact—Emmanuel with us, we are surely on the winning side.

HOME AMUSEMENTS.

MR. EDITOR,—By progression the world was made; day by day it advanced towards completion by the Almighty power; drop by drop the ocean is made up; but still commencing with the first drop. Tick, tick, tick, from first to last, and the longest life is measured by time; action by action; and at the end of one's life we find them almost innumerable. All these, and many others, have a first beginning—so have these dancing parties and card-playing parties.

"Oh!"—as some will have it—"just a little evening's recreation and amusement," "you can abuse anything." As the excitements mentioned are fascinating, the next evening they are more indulged in, and so gradually verge into late hours, just not to break up

the company; and by and by a very select party devotes most of a night to the innocent *fun alias* ball, with the lunch rooms, etc., adjoining, with viands nicely displayed, including *wine* for the fainting, ah ha! another first step, with all the bewitchery possible by dressmaker, milliner and Madame Rachel.

Beware, "A Young Man!" Do not for one moment ask the Church's permission for latitude, or longitude, in card-playing or dancing. Beware of the first step; consider well what the end may be. I have no objection to standing by you when some beauties may promenade by themselves with tamborines, singing, and with graceful motions in rhythm with the melody. I would have a romp, as it were, with yourself, clasp your hand (as I used to do at school), swing around and kick up gentle capers for a little, if you are not too saucy. But acting so with ladies, old or young, as they do who dance, is not in accordance with Scripture, or, if you think different, shew where. No, no; there is no earthly use of first one's soft arm and hand being laid on your shoulder and then another's. All is vanity. Beware, young man, beware!

SENIOR YOUTH.

"ROBBIE BURNS."

I see by the papers that some of the ministers of our Church attend "Burns Festivals," yea make speeches there, of course, in honour of the bard.

It is quite true that in some of Burns' writings there is much that is beautiful and good. That cannot be denied. But it is just as true that in others there is much that is the very opposite. His influence for evil is to say the least—as great as it is for good. I believe it to be greater for the former than for the latter. In many of his writings he makes sport of godliness, and encourages drinking and whoring. Some of his writings are so abominably filthy that they are fit only for the library of a brothel. Byron was not very delicate in his moral feelings; yet, he says that he never met with anything as filthy as some of Burns' letters. The writings of Burns just described, are still circulated—though secretly—and are doing a great work for the devil.

The Earl of Rochester, Voltaire, and Paine, were clever men, and say some good things—why not have festivals in their honour every year? A SCOTIAN.

THE "Pall Mall Gazette" says. "The extreme Catholic journals in Italy are scarcely promoting the cause of the Home Rulers by proving that Home Rule will, as its opponents assert, mean Rome Rule. It only needs that the Pope should bless the movement to determine Englishmen of all parties that no further attention should be given to its advocates. When newspapers like the "Aurora" and the "Voce Della Verita" hold forth on the advantages to civilization of a completely Catholicised Ireland, we begin to see whereabouts we are. The Roman Catholic Church is rightly credited with great skill, but at times it makes big political blunders, and so far as the Church may be considered as represented by its newspapers, this is one of them."

THE General Assembly of the Presbyterian Church in New South Wales held its fifteenth annual meeting in Sydney in the end of October and the beginning of November. The Assembly adopted the principle of a Sustentation Fund, and invited the Rev. J. M. Ross, of England, to become its agent, and organize it in the congregations, his salary of £600 a year and travelling expenses for three years being guaranteed by twelve laymen. Mr. Ross has since accepted the appointment, as we see by the English papers. In speaking to the report of the Church Extension Committee, Dr. W. M. White "dwelt on some encouraging features of their church history. In 1871 there were numerous churches vacant all round the suburbs of Sydney, while the roll on the table shewed there was scarcely a vacancy here now. The Presbyteries were nearly all full, and the Church Extension Committee had a large balance of funds in hand after paying all expenses. There were only eight vacancies. To supply these they had three licentiates, three students of divinity, and another gentleman had arrived from the old country, and another, he believed, was on the way. There had been marvellous progress during the last ten years. There was not one of their churches round about that was not larger and stronger." The Assembly adopted an overture which asked them to relax the rule requiring the attainment of a University degree before admission as divinity students. They expressed their general approval of the Government measure in favour of National education.

PASTOR AND PEOPLE.

WHY DO PRESBYTERIANS NOT OBSERVE HOLY DAYS?

BY REV. ANDREW WILSON, KINGSTON.

"But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage; ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labour in vain."—Galatians iv. 9 11.

Surrounded by a variety of views and practice as we are, and in these days when there appears to be a prevailing disposition to depart the old and tried paths, it is well to be able to give a reason for our faith and practice. It is the duty, indeed, of all Christians not only "to sanctify the Lord God in their hearts," but also to "be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." The question is sometimes asked, Why do Presbyterians not observe holy days? Why do they not observe Christmas and Good Friday, and saints' and other days? We purpose to give, in answer to this question, the reasons which have hitherto been considered sufficient to induce them to disregard such days so far as any religious observance of them is concerned. It has always been held as reasonable and Scriptural to observe special days of fasting and thanksgiving, appointed by proper authority, as extraordinary dispensations of Divine Providence may direct. But care is to be taken in relation even to such days when they are made stated observances, recurring at stated times, whatever the aspect of Providence may be, lest formality and superstition be promoted rather than the edification of the body of Christ. Under the Gospel dispensation there is but one day commanded to be kept holy, namely, the Lord's day, which is the Christian Sabbath. With respect to all other days we remark, 1. There is no Scriptural warrant for their observance. The Word of God is our only rule of faith and practice. But does not the word Easter occur in Actes ii. 4? It does. This is one of those passages in which the proper translation of the original word was changed to suit certain views held by King James and the Court clergy. Any one at all acquainted with the original knows that it is the Passover that is meant. Nor does the observance of set days under the Old Testament dispensation make anything in favour of such days under this dispensation; for the peculiarities of that dispensation are no longer binding or even lawful. It would be just as reasonable on this ground to plead for the use of incense, burnt offerings, and the observance of the Passover. This is our first reason why we do not observe such days. 2. In the second place, we remark that the Scriptures, not only do not warrant the observance of such days, but they positively discountenance their observance. Very early in the history of the Christian Church did professing Christians, who may have been sincere and earnest men, try to bring in not only error in doctrine, but, also, error in practice, and insist upon the observance of the set days, and times and seasons of a former dispensation. They went so far as to say, "Except ye be circumcised after the manner of Moses ye cannot be saved." But what stronger condemnation of the observance of such days and set times than that contained in our text, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain?" And he asks, with apparent emphasis, "Now that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?" The same erroneous tendency and practice he had occasion strongly to condemn in the church at Colosse; as we see from his letter to the Colossians ii. 16, 20, 23: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." "Wherefore, if ye be dead with Christ from the rudiments of the world (or past dispensation) why as though living in the world are ye subject to ordinances after the commandments of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." The observance of holy days and other things after the commandments of men have indeed a "show of wisdom in will-worship."

But we know who has said, "In vain do ye worship me, teaching for doctrines the commandments of men." 3. In the third place, the origin of most, if not all of them, and of their introduction into the Christian Church, has always been regarded by Presbyterians, hitherto, as positively against their observance. Most, if not all of them, have had either a Jewish or Pagan origin, and their observance was introduced by mere human policy or expediency. As there was no day except the Sabbath observed during the Apostolic age, and no hint that any other should be observed, and the observance of any other condemned, so there is no evidence from authentic history that the observance of any such days was introduced till about the end of the second century when the celebration of Easter gave rise to a bitter controversy which rent the Christian Church. "The festival of Easter," says Dr. Miller, "no doubt was introduced in the second century in place of the Passover, and in accommodation to the same Jewish prejudice which had said, even during the Apostolic age, 'Except ye be circumcised after the manner of Moses, ye cannot be saved.' Hence it was generally called pascha and pasch, in conformity with the name of the Jewish festival whose place it took. It seems to have received the title of Easter in Great Britain from the circumstance that when Christianity was introduced into that country, a great Pagan festival, celebrated at the same season of the year, in honour of the Pagan goddess Eastre, yielded its place to the Christian festival, which received, substantially, the name of the Pagan deity. The title of Easter, it is believed, is seldom used but by Britons and their descendants. This festival is evidently Jewish in its origin and Pagan in its name. Although it is wholly uncertain on what particular day our Lord Jesus Christ was born, and pretty certain that it could not have been on the 25th day of December, yet there is no holy day observed in some quarters with more interest and zeal. There is not a month in the year in which a day has not been thought of as the day of Christ's nativity. No hint is given us in all the New Testament that such day should be observed, or that it is even desirable that such a day should be observed. The Word of God is as silent as the grave on this point. And may we not fairly conclude from this that it was not the mind of Christ that any such day should be observed? Or have some of His professed followers become wiser and more considerate of the Church's interests than the Master himself? Or how has it come to pass that this day is so observed as it is? Its very name should be sufficient to indicate this, and sufficient to prevent Protestants, at least, from regarding it religiously. Christ-mas—a mass in honour of Christ. "Its real origin," says Dr. Miller, "was this. Like many other observances, it was borrowed from the heathen. The well known Pagan festival among the Romans, distinguished by the title of Saturnalia, was instituted in honour of their fabled deity Saturn, was celebrated by them with the greatest splendour, extravagance, and debauchery. It was, during its continuance, a season of freedom and equality; the master ceased to rule, and the slave to obey; the former waiting at his own table upon the latter, and submitting to the suspension of all order, and the reign of universal frolic. The ceremonial of this festival was opened on the 19th of December by lighting a profusion of waxen candles in the temple of Saturn and by suspending in their temple and in all their habitations boughs of laurel and various kinds of evergreen. The Christian Church, seeing the unhappy moral influence of this festival, perceiving their own members too often partaking in its licentiousness, and desirous, if possible, of effecting its abolition, appointed a festival in honour of her Master's birth, nearly about the same time, for the purpose of superseding it. In doing this, the policy was to retain as many of those habits which had prevailed in the Saturnalia as could in any way be reconciled with the purity of Christianity. They made their new festival, therefore, a season of relaxation and mirth, of cheerful visiting, and mutual presents. They lighted candles in their places of worship, and adorned them with a profusion of evergreen boughs. Thus did the Romish Church borrow from the Pagans some of their most prominent observances." Other accompaniments of Christmas, which are still observed shew still further its Pagan origin. The Christmas tree was common both in Pagan Rome and Pagan Egypt. In Egypt it was the palm tree, in Rome it was the fir—the palm tree denoting the

Pagan Messiah, as Baal-Tammur, and the fir referring to him as Baal-Berith. "In many countries," says Hislop in his work entitled "The Two Babylons," "the boar was sacrificed to the god, for the injury a boar was fabled to have done him. According to one version of the story of the death of Adonis or Tammuz, it was in consequence of a wound from the tusk of a boar that he died. Therefore, on Christmas day the Continental Saxons offered a boar in sacrifice to the Sun, to propitiate her for the loss of her beloved Adonis. Hence the boar's head is still a standing dish in England at the Christmas dinner, when the reason of it is long since forgotten. Yea, the Christmas goose and 'Yule cakes' were essential articles in the worship of the Babylonian Messiah as that worship was practised both in Egypt and in Rome." Thus it is evident that Christmas is Romish in its name, Pagan in its origin and many things accompanying it, and superstitious in its observance. The same might be shewn with respect to other holy days. But we proceed to remark: 4. In the fourth place, that if, on the ground of expediency, mere human wisdom, judgment or policy, one day may be observed no human authority can set limits to their introduction and observance in the Christian Church. If one, why not two, five, ten, fifty or a hundred? One man's taste, wisdom and judgment may be as good as those of another, and he has as good a right to have his taste gratified and his wisdom consulted, and his judgment carried out as another. And the taste and wisdom and judgment of the next generation may entirely differ from those of the present. And where would it end, and who can set limits to this thing when once we depart from the Scriptures as the only rule of faith and practice? "A small number," says Dr. Miller, "were at an early date brought into use by serious men, who thought they were thereby rendering God service and extending the reign of religion. But one after another was added, as superstition increased, until the calendar became burdened with between two and three hundred fasts and festivals, or saint's days, in each year, thus materially interfering with the claims of secular industry, and loading the worship of God with a mass of superstitious observances, equally unfriendly to the temporal and eternal interests of men. Let the principle once be admitted that stated days of religious observance, which God has nowhere commanded, may properly be introduced into the Christian ritual, and, by parity of reasoning, everyone who, from good motives, can effect the introduction of a new religious festival, is at liberty to do so. Upon this principle was built up the enormous mass of superstition which now distinguishes and corrupts the Romish Church." 5. We might further add, in the fifth place, to the reasons already given, that the observance of uncommanded holy days has been found to interfere with the due observance of the Lord's day. Where they are introduced men become more zealous for their observance than for that day of divine authority. This was the case among the Jews with respect to their own traditions and inventions. This is the case in all communities given to the observance of uncommanded rites and ceremonies and holy days. As early as the fifth century Augustine complained that the superstitions observance of uncommanded rites betrayed many into a spirit of irreverence and neglect towards those which were divinely appointed. This is largely the case among Romishists at the present day. Some, however, will tell us that the observance of holy days, devoted to the commemoration of great events in the history of the Church, has a tendency to increase the spirit of piety, and promote the spiritual interests of those who observe them. If this be so, then, might we not fairly expect to find the greatest Scriptural piety among those who most observe them? But is this the case? Do we really find the largest amount of real piety in the Churches in which there is the largest number of holy days and uncommanded rites and ceremonies? Most assuredly not. Such are the reasons, brethren, which led our forefathers to lay aside the observance of holy days; which have induced the Presbyterian Church from the Reformation to the present day to resist the introduction of their observance. Such reasons as these also influenced the Puritans of England in seeking the further reformation of the Church to specify, among other things to be laid aside, holy days. Such reasons as these led them and our forefathers to suffer privation and hardship, and imprisonment and death rather than conform to what was nowhere required in the

Word of God; "and what was the crime," says an eloquent writer, "for which these Puritans were suspended, sequestered, fined, imprisoned, and some of them put to death? Simply because they would not acknowledge that man, whether prelate, primate or prince, has authority to alter the constitution of God's Church or prescribe rites and modes of 'will-worship' and administration of sacraments, different from that He has appointed in His Word." Have those now in the communion of the Presbyterian Church who are basking themselves to the observance of Christmas with something like almost choral services, and who appear to desire to bring in some of the Pagan-derived accompaniments thereof, in the shape of evergreens curiously wrought into triangles, crosses, circles, and other shapes, found out a better way? Or do they know whether their practice will tend? Have they become wiser than their Master and the only King and Head of the Church? Do they know better than He does what is best for the interests of His people? Moreover, if we are to observe one day, why not five, ten or twenty? And if any of them are to be observed, why not with all the usual accompaniments? Why not light the candles? Why not have an imitation of the Star of Bethlehem, as I have known it to be in a professedly Protestant Church placed in some conspicuous place? Why not have, also, an imitation of the babe in the manger? Might not these things help the devout, as well as attract the curious? To all who seem to desire to depart from the old paths and to observe uncommanded days with their Pagan-derived customs, we would most earnestly say, in the words of our text, "How turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage?" And to you, brethren, we say, in the words of the Apostle Paul, "Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."

DOING SOMETHING ELSE

This is an open secret of real rest to many busy workers. Mere idling is not always restful, though it has its times and places. We quite sympathized with the feeling of a recent English essayist, who, weary of entertainments that did not entertain and recreations that failed to re-create, celebrated the pleasures of pure idleness as a vacation pastime, and found it sweet not to be compelled to listen to anything,—not even to the voice of a friend, or the strains of Beethoven or Mozart. This will do very well for summer weather, with nature for a companion and solace; but in the winter, idleness is often more tedious than work,—more wearing than worry; for it must be taken indoors. Yet as the summer vacation does not enable us to rest for the entire year, it should not monopolize our efforts at rational and recreative living. If we cannot enjoy the freedom of the fields, the silence of the woods, the grandeur of the mountains, or the soothing time-beats of the tides, we still have need of diversion and rest. Why not borrow a hint from the summer recreations? Many a weary mind-worker has found his best relaxation in the garden,—just as the tired house-mother's nerves are all re-strung by an hour's labour of love among her flowers. So the kind of hard work that we agree to call sport,—such as fishing, hunting, or mountain climbing,—is truly named recreation, although it is really another form of labour—doing something else. Boys are not the only persons to whom it makes a deal of difference whether a given amount of exertion is called fun or work. Splitting wood is a weariness to the flesh, while football is a refreshment. Puzzles are stimulating, but "sums" are a bore. And the fortunate man in whom "the boy" has never wholly died, will find that all work and no play does not agree with him any better than with the proverbial Jack.

Just what the "something else" is in which one shall find relaxation, depends of course upon individual tastes and preferences. To the brain worker, reading is hardly a diversion unless he is wise enough to shut the doors of his particular "shop," and browse in fresh fields. A mechanic scarcely needs to punch ivory balls on a green table for exercise. A clerk confined all day in a crowded store ought to be able to find a more healthful change than that afforded in a crowded play house. He had much better practice bicycling or pedestrianism out of doors. Every person needs an avocation as well as a vocation,—something which calls him aside from his business, if only for an hour or two a day. And whether it be in art,

science, literature, mechanics, gymnastics, or simple amusements, does not so much matter as that he shall find relief in change. "He who doeth one thing," said the Greeks, "is terrible." But he is often a terrible bore to other people and a burden to himself. Let him season his life with the spice of variety.—*Golden Rule.*

SATAN AND SCRIPTURE.

It is fashionable to make fun of the very idea of Satan. And even many who admit the presence and malign force of evil in the world, as hostile to, and in perpetual conflict with, good, are excessively reluctant to admit also that there is any devil—a personal, powerful agent, at work trying to tempt men and to thwart God.

It seems to be a sufficient answer to all such doubts we mean sufficient to the minds of those who accept the New Testament as of unquestionable inspiration that it is clear that our Lord understood Satan to be a personal agent of evil, and treated him as such. No amount of explanation can make reasonable any other rendering of the narrative of the Gospels, or reduce to mere meaningless figures of rhetoric its sharp and circumstantial averments.

Accepting the narrative of the temptation of our Lord by this great tempter, as the chronicle of events which actually happened in form and manner as recounted, one is struck at once with the knowledge which Satan has of the Scriptures, and the adroitness with which he lays hold of texts which are plausible to his purpose. It is an inference which is both natural and simple, that if Satan quoted Scripture thus skillfully to the Master, he may be in the habit also of quoting it with quite as much skill (and usually with more success) to His children. It is easy to suspect his hand in multitudes of those perversions of the Word by which the Romish Church seeks to gloss over such of its dogmas as are unevangelical and dangerous; and may we not fear his interpreting in multitudes of those sharp textual reasonings which sever the saints into sects, when they ought to be one in the oneness of a common Saviour and the unity of a common salvation? The Bible itself tells us that Satan preached the first Universalist sermon that ever was; and there are indications not infrequent that he has neither changed his theology nor his course of conduct since that effort.

Let good people then specially be on their guard against the perversion—the manipulating and wire-drawing of Scripture. The Bible was written for common people, and the great rule of its interpretation is that *it means what it says.*

Furthermore, let good people also learn by Christ's example to fight fire with fire, and subvert Satan's Scripture by antagonist Scripture applied in the genuine spirit of its intent.—*Congregationalist.*

THE DUTY OF FORGETTING.

Paul, in one of his epistles, speaks of forgetting those things which are behind. And he speaks of this forgetting not as a remissness or neglect, for which he would blame himself, but as something commendable, the discharge of a duty.

There is then a duty of forgetfulness as well as of remembrance. Of the latter we have frequent reminders, in sermons and otherwise, but not so of the former. Forgetting is commonly taken to be a fault or at least a misfortune or defect. But it is sometimes a duty, nothing short of it, to forget, and this it is well to bear in mind. It is well to have it in mind at this opening of a new year, for there is a tendency as we pass from one year to another to dwell in our remembrances. With some this is very strong. They stand with their backs to the new year rather than their faces, especially if the past year has brought them disappointments and trials, if the course of things has not gone according to their expectations or wishes. They recall their troubles and make them fresh and suffer over again their pains. The new year has nothing bright for them; they hardly see it. And this dwelling in the past, as any one can see, is a great impediment to the right use of the new year. It takes away from its enjoyment and it takes away from its usefulness.

If one believes in the overruling providence of God, he must believe that the experiences of the past have come in accordance with His will and not as haphazard events. They have come too with designs of the most perfect goodness and love. They are, there-

fore, not to be made the subject of repining or perhaps of rebellious regret, but we are cheerfully to acquiesce in them and instead of moodily dwelling upon them as evils, to dismiss them, leave them behind as things belonging to the past and to turn our faces forward and our feet forward and go on, the stronger for what of training these experiences, though bitter for the time, have given us.

It is not good even to be too conscious of our sins at such a time as this, and to have the head bowed down as a bulrush in consequence. Of course we should not be unmindful of our sins, and if, on the opening of a new year, as we instinctively turn and look back, some grave delinquencies confront us, it is proper that we should allow them to give us their rebuke and so help us to a better life for the year to come. But to go into mourning, so to speak, for our sins is not the best way. Better turn the back upon them with a repentance that does not require a long time for its development, and putting new faith in that Redeemer whom the new year brings so vividly and so graciously before us, feel that He has assumed the burden of our sins and so go forward with a quickened step and a lightened heart, to the new duties and experiences of the new year.

God says of the sins of his repentant children that He will remember them no more. If He is willing, for Christ's sake, to blot them from His memory, why may we not dismiss them from ours. Do we not by so doing magnify and honour the grace of God rather than by overmuch dwelling upon our sins? Do we not thus live in Him, while by the other course we live in ourselves?—*Religious Herald.*

BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or a slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—*S. S. Advocate.*

It is not by a person's seeking his own happiness directly, that it is attained; but by a forgetfulness of self, and a consecration of thought, feeling, property, and time, to the interest of others.—*Mary Lyon.*

SOME men finding neither life, nor power, nor success in duties of religion, grow weary of them; for nothing is more grievous than the outward form of spiritual duties where there is no experience of inward power and sweetness.

O, BELIEVER, what matters it if God denies thee a kid to make merry, when He says, "Son, thou art ever with me, and all that I have is thine!" Hath a son any cause to complain that His father denies him a flower in the garden when he makes him heir to his whole estate.—*Carlyle.*

THE healthy Christian life finds its inspiration, not in contemplating its own spiritual state, but in beholding Christ. In the memoirs of the most successful missionaries we find little record of subjective experiences. They were absorbed in viewing the needs of men and the love of Christ. They spent not much time in gauging their faith. They were looking unto Jesus the beginner and completer of it.—*A. E. Dunning.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, FEBRUARY 27, 1880.

PRESBYTERIAL VISITATION.

IT is a token for good that an increasing number of Presbyteries are falling back on the time-honoured and most useful practice of visiting officially the different congregations within their bounds, and of examining into the financial and spiritual condition of each, in such a careful and kindly manner as will, in the most efficient way, correct abuses which may have crept into the management of the secular affairs of the congregation, and may stimulate both minister and people to greater zeal and more entire personal consecration in the way and work of the Lord. A number of questions are put to minister, session, managers and congregation, in the face of the Presbytery and in presence of each other, of such a kind as naturally and effectually to bring out what each has been doing or leaving unattended to. All this of course is done not to mortify or humiliate those who may have altogether neglected their respective duties or may have discharged these only very partially and perfunctorily, but simply to remind them of the obligations which they have voluntarily taken upon themselves, and to assist all, in the friendliest and most efficient manner, to make those obligations good. No one is forced to become a professed Christian, or a member of a Presbyterian church. But when he has become both it is to be presumed that he has done so conscientiously and with a good measure of intelligence and self-consecration. It follows that he will be anxious to make that profession a great and solemn reality, and will consequently welcome every suggestion and instrumentality which may promise to be helpful to such an end. Among such appliances, the visitation of which we speak, if carried out in the right spirit, will occupy no mean place and must exercise no insignificant influence for good. Wherever it has been tried, the result has been encouraging. Congregational difficulties have not seldom been removed, imperfect plans of operation have been rectified, the faithful have been encouraged, the negligent have been admonished, the despondent have been cheered, the struggling have been helped, general interest in church work has been deepened, and the bonds of Christian brotherhood have been both strengthened and tightened. It is the duty of Presbyteries to hold such visitations, and a comparatively short trial will make it to be universally regarded as even more a privilege than a duty.

EXEMPTIONS.

WE are very thankful that our local Government has taken up the vexed question of exemptions from taxation, and has prepared a measure which will so far abate the anomaly, and lessen though not altogether put an end to the wrong. In such a country as ours every one is, in theory, expected to bear his share of the common expenses incurred in carrying on the affairs, both local and general, of the community, and none are understood to be exempted from doing this, except children, paupers and lunatics. But while this is theoretically the fair and right thing, and while it is said that every one who can shall pay his own way, unfortunately even in Canada this course

has not, in practice, been uniformly adopted. Unjust and invidious privilege has found its way even into this new land, so that it has been thought the right and proper thing to exempt from their share of the general and local expenses some who certainly are not children, and who would perhaps be angry if they were to be classified either as paupers or lunatics.

We hold strongly that the whole system of exemptions is only evil and that continually—bad, illogical, and indefensible in theory, and as unjust as it is injurious in practice. To exempt church property and church officials from their fair share of the common burdens is especially invidious and has always, wherever tried, been followed by the most injurious results. It has put religion at a disadvantage; has created prejudices against its doctrines; provoked hostility to its preachers, and hardened hearts against obedience to its commands. It can only be excused on the plea which justifies the endowment by the State of one or more forms of religious worship, and even on that plea can only be excused, not logically defended.

In Ontario, however, the battle of Church establishments is not now to be fought, though in some of the exemptions from taxation we have still the fragments of the system which, as such, has by common consent been set aside. The sooner these are got quit of, the better, we are persuaded, it will be for all concerned.

It is possible that the country may not yet be prepared for the entire abolition of all exemptions, though why, we fail to see. Surely, however, it is not saying too much to affirm that clergymen in general have no desire to appear in the unpleasant position of sitting tax free at the expense of the general community among whom their lot is cast. The grocer is not expected to let the minister have his goods for nothing. As little would it be thought reasonable to force the baker and butcher to supply him with the articles in which they deal. Why then should the community, as such, be forced to supply him with gas, or streets, or protection, without his paying his share?

We can think of no reason and we do not believe that there is a single clergyman in the Province that respects himself and his office who wishes to have any such invidious privilege. It is only too true that most of Canadian clergymen are paid but inadequately—in many cases shamefully so. The community, as such, however, has nothing to do with that. It is a matter to be settled exclusively between the individual himself and those to whom he ministers. Let the different congregations pay their pastors better and this will enable these gentlemen to pay their own way like other people. The whole system of exemptions is, in short, a paltry, contemptible one, based on the false and offensive idea that ministers of religion are so poor and ill-paid that as a matter of charity it is indispensable to help them to make ends meet, by letting them sit tax free, allowing them to ride on railways at half-fare, and giving them other poor little immunities which every self-respecting man ought to repudiate and resent.

A tax on income is, at best, invidious and inequitable. But so long as it is levied, the clergymen of our Province will, in general, prefer to pay it along with their neighbours. And Mr. Mowat need not fear for his Bill if he put clerical incomes on exactly the same footing with those of the rest of the community. The time has passed for clergyman to sue, whether directly or indirectly, *in forma pauperis* for accommodation which they are not ashamed to use, though disinclined to pay for. Rather than have their names bandied about, as they have been for years past, sensitive, high-minded men, as the clergy of all denominations in Ontario are, would pay the tax twice over, and congregations that respect themselves and their ministers will, we doubt not, henceforth take good care that as far as they are concerned any ground for discussion or complaint on this subject shall be finally and for ever at an end.

We have heard it said that though church property is now in certain cases to be taxed, there is no provision made for enforcing the rate against recalcitrant trustees who do not form corporations. If this be so, and the wording of the Bill is rather ambiguous though we think it makes the trustees personally responsible, we have no doubt the omission has been merely the result of oversight, and will be rectified before the measure become law. Mr. Mowat and his colleagues are perfectly incapable of resorting to what could only be characterized as a dodge by which they might seem to tax church property while providing no machinery for the collection of any rate imposed.

ANSWERS TO CORRESPONDENTS.

WE sympathize very deeply with "A Subscriber" in his fears and perplexities. He has cause for being sorely troubled, but not for anything like "despair." We profess not to give medical advice or to usurp in the slightest degree the physician's office. This, however, we may say to "A Subscriber," and to all like him, the first thing to be done is to "break off sin by righteousness." This is the first and indispensable step to final and complete deliverance from a thralldom more terrible than that of Egypt, and from a danger which takes hold on death. The counsel of a wise and sympathizing physician and the *grace of God* will do all the rest.

"A Young Presbyterian" is troubled about "foreordination," and half fancies that he sees his way out of the trouble by falling back on the Divine "foreknowledge" though he is not quite sure of that. No sensible Calvinist will ever deny that there are difficulties to be met with from our ignorance, and the limited character of our faculties, in thinking out God's great plan of operations and trying fully to harmonize this with human "freedom," as that is generally understood. But these difficulties are not only not surmounted, they are positively and palpably increased by any other mode of explanation which retains the idea of God at all. We presume that the great difficulty in connection with Predestination which troubles "A Young Presbyterian" is the idea of absolute certainty in connection with future events, which it is understood to imply. Well, even though the most grotesque and exaggerated representation or rather misrepresentation of the doctrine in question were granted and adopted, what difficulty or contradiction would be involved in it which does not cling fatally and inevitably to the skirts of the baldest and lowest Arminian account of the divine "fore-knowledge?" In both, the great difficulty, as we have said, is the "absolute certainty" of any occurrence, thought, plan, or crime before it is actually embodied in fact. Is that difficulty in any way lessened on the theory of "fore-knowledge?" Let "A Young Presbyterian" try to think the matter out and he will find that if a thing is absolutely "fore-known" it must be "absolutely certain" before it takes place, and could only be of the one character and occur in the one way "fore-known." Neither God nor man can ever "fore-know" what may, after all, never take place. Such a thing might be guessed at, but it could never be known, and never foretold. A fore-knowledge which really "fore-knows" nothing, and a prophecy which certainly foretells, and can, on the understanding of that absolute individual freedom which this "fore-knowledge" has been devised to uphold, foretell nothing, may, philosophically, be what they may, but on any possible arrangement which recognizes the being of such a God as the Bible makes known, and the reality of such a prophetic revelation as the Bible claims to be, they are unthinkable, unknowable, impossible. We cannot accordingly wonder that many feeling the absurdity of speaking of a merely possible or probable occurrence dependent continually on the caprices or determinations of an individual will being *certainly* "fore-known," have given up the idea of any one, whether God or man, certainly fore-knowing anything which is still in the future. The theory of human freedom as generally held by Arminians naturally and logically results in this, for if up to the moment when it actually takes place, anything dependent on the determinations of the individual will may not take place at all, how could it be either fore-known or fore-told? If God certainly fore-knows now something which will take place a thousand years hence, that something is as certain as if it were decreed a thousand times over, and then what becomes of the much-talked-of "freedom of human will" which it seems can change at any moment, and is perfectly independent even of God Himself? But if God cannot fore-know and foretell the future because that would imply certainty and, therefore, limit the caprices of individual freedom, the Bible must be given up, and we must try to be satisfied with something very like atheism. At least the God whom the Bible makes known will be certainly put out of court. Let "A Young Presbyterian" try to think of a prophetic intimation of a mere probability, and by the very absurdity and confusion in which he will find it involves him, he will see how very little the "fore-knowledge" theory helps him out of difficulties which are often very unjustly, and very disingenuously represented as belonging exclusively to that grand old Calvinism

which does not shrink from saying that "God, for His own glory, hath fore-ordained whatsoever comes to pass."

It is not for us at present to say how Calvinists get over the "difficulties" connected with God's decrees and man's freedom, or even to say whether or not they profess to get over all these "difficulties,"—sufficient that we ask our young friend to "think," the more he does this we are sure the more he will be convinced that this "fore-knowledge" theory gets over none of those "difficulties" of which we hear so much, but has other and more formidable ones exclusively its own.

ANNUAL MEETING OF THE KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The annual public meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston, was held in Chalmers' Church, on Saturday evening, Feb. 14th. The Rev. Principal Grant presided, and the meeting was opened with prayer by the Rev. Andrew Wilson. The Rev. Prof. Mowat read the annual reports, that of the Kingston Branch being as follows:

REPORT.

"The Kingston Branch of the Woman's Foreign Missionary Society of the Presbytery of Kingston would express gratitude that the Society has now been brought to the beginning of the fifth year of its existence; and regret that, during the four years that have elapsed since its organization, it has not made greater progress. The members of the Kingston Branch feel that there is still, in this Presbytery, much room for extending the operations of the Society, and they hope that during the year now opening, and with the co-operation of the ministers of the Presbytery, new auxiliaries may be formed in congregations where as yet there are none existing, and that those which already exist may greatly increase in numbers and influence—a result which they cannot hope to obtain without the active aid of the ministers of the congregations.

"The Association regret to record the severance of the special tie which connected them with Miss Foster, towards whose support on the mission field their contributions have hitherto been applied. As the wife of the Rev. J. Fraser Campbell, she occupies a different position, and while still giving her valuable aid to the mission work, is no longer on the list of the lady missionaries sent out by the Church. While cordially rejoicing in the prospects of married happiness and usefulness that lie before one in whom they must still feel a warm and kindly interest, the Society regret the loss of a valued agent, and hope that, ere long, another may be found, able and willing to supply her place. In the meantime, while awaiting another appointment, their contributions will be devoted to the general objects of the mission.

"A correspondence has been going on during the past year between this Society and the Woman's Foreign Missionary Society of the Presbytery of the Church in Canada, Western Section, concerning a proposed union of the two Societies, in regard to which an overture was made by the latter named Society in the beginning of the year. As this Society did not regard the existing Constitution and mode of working of the Woman's Foreign Missionary Society, Western Section, as a satisfactory basis for a general Society of the Church, several letters were exchanged with a view to so modify that Constitution as to render it a satisfactory basis of union, and the correspondence having been referred to the Foreign Mission Committee, the Convent, Professor McLaren, was appointed to confer with the members of the Society and ascertain their exact views. The Society has to thank Professor McLaren very cordially for his visit, which took place in December, and for his kindly words of encouragement and sympathy. They feel that while the correspondence has not yet resulted in securing a satisfactory basis for a proposed union, the free interchange of views has been productive of a greater cordiality and warmer fellowship between the two Societies than had before existed; and they hope that, in the good providence of God, a Constitution may yet be found which shall be acceptable to all, and form a worthy basis for a Society so large, extensive, and efficient as they trust that the Woman's Foreign Missionary Society of our Church will eventually be.

"The Society would tender cordial thanks to Mrs. Junor, Fortmosa, and to Mrs. J. Fraser Campbell and Miss Fairweather, in India, for the kind and interesting letters with which they have favoured the Society during the year, and also to Mrs. Harvie and other ladies who have transmitted copies of letters addressed to the Woman's Foreign Missionary Society, Western Section.

"A. M. MACHAR, } Secretaries."
"A. E. DICKSON, }

The reports of the Auxiliaries followed, and the Treasurer's report recorded \$350 as having been paid in to the Rev. Dr. Reid since Jan. 1st, 1879.

The Rev. Jacob Trushman then briefly addressed the meeting, touching more specially on mission work among his own people, the Jews, and upon the glorious future lying before them, in which the Gentiles also were so deeply interested.

The Rev. Principal Grant then made a few remarks, urging the Society to greater earnestness in their work; and the Rev. J. T. Stevenson, of Montreal, followed. He dwelt at some length on the fitness of

mission work for women by women, and also upon the more general subjects of woman's work, declaring himself in favour of opening freely to woman every avenue of usefulness, in the confidence that by such freedom she would certainly be most likely to find her right place and the work for which she was best fitted. He spoke also of the special importance of female mission work, carrying light and hope to those who could receive it only from her, like the secluded inmates of the Eastern Zenana. And he concluded by saying that even if Christianity could be shewn to be a delusion there would be reason to be thankful for the blessed delusion which had inspired Christian women to carry even a little light and a little of the elevating influences of Christian education into the misery and degradation of heathen homes.

The meeting was then closed with a hymn and the benediction by the chairman.

MUSKOKA.

Anniversary services were held at Bracebridge on the first Sabbath in February, and it was very gratifying to note the improvement which has taken place since my visit on a similar occasion two years ago. The inside of the church presents now an attractive appearance: a new pulpit, a neatly carpeted platform, and matting for the aisles, being among the improvements; better still, there is greater heartiness and hopefulness amongst Mr. Findlay's people, and, consequently, greater encouragement to him in his work.

Though Saturday night had been stormy, and Sabbath morning was bitterly cold, and the roads were drifted so that few could come in from the country, the services were very well attended. In the afternoon, I had the pleasure of addressing the children of the Sabbath school, a remarkably intelligent and attentive crowd of listeners, who sang exceedingly well under the leadership of Miss Gray. The improvement in the singing, both of the congregation and of the Sabbath school, is very marked, and is undoubtedly to be ascribed, in part, to the use of the organ—a small one, only—which has been recently procured.

There are about thirty-five Presbyterian families in Bracebridge, and twenty in Monck and South Falls, making in all fifty-five families, which furnish about one hundred communicants. Last year they paid off \$600 of debt on the church edifice, besides raising \$500 for congregational expenses, and, when the contributions to missions are all in, it is expected that there will be about \$115 or \$120 for the schemes of the Church. The ladies are going to work to raise money for a manse, which is much needed, and which will do greatly to the comfort of Mr. and Mrs. Findlay.

Business is very dull at present in Bracebridge—"worse than a year ago," was the unanimous testimony of business men. "But had you not a good harvest?" "No; we had frosts in August, and a very severe hailstorm which damaged the crops very much." If the proposed railroad is pushed northward without delay from Gravenhurst, it will benefit Bracebridge very much. Meantime, I learned from a gentleman who had just returned from the northern district of Muskoka, that a good many families have not enough bread to eat, and no money wherewith to buy more.

The other points in Muskoka at which we have ordained missionaries are Gravenhurst, which has rapidly increased in population during the last fifteen months, and where Mr. Dawson has had a commodious and elegant manse erected; Parry Sound, where Mr. McKay has been stationed since October, 1878; and Maganetawan, to which Mr. Thomson was sent in December last. Besides the four ordained missionaries, we had four catechists at work. Mr. Crasweller, at Rosseau; Mr. Hemming, in Stisted; Mr. Armstrong, in Hoodstown and McMurrich; and Mr. Clark, in the district immediately south of Lake Nipissing. Mr. Clark preaches in seven townships, and takes a month to go once over his field.

At the Bracebridge tea-meeting (the indispensable adjunct of anniversary services), I met Mr. Kaye, an elder from Port Sydney, from whom I learned that the Port Sydney church needs about \$125 or \$150 to make it habitable. Here are the estimates: (Will some of the members of our \$25,000 and \$50,000 churches look at them?)—Clapboarding, \$25; lathing and plastering, \$50; flooring, \$25; doors, windows, etc., \$50; total, \$150.

A few five-dollar bills sent by Mail to Mr. James Kaye, Port Sydney, Muskoka, to meet this expenditure would be very thankfully received, and the givers would have the satisfaction of hastening the completion of a good work.—D. J. MACDONNELL.

BOOKS AND MAGAZINES.

History of the City of New York.

New York: A. S. Barnes & Co.

Part IV. of this popular work brings the narrative into 1777, the year of many battles.

The Westminster Teacher.

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

The expositions of the International Lessons and Shorter Catechism in the March number are excellent.

The Hamilton School Magazine.

Hamilton: The Collegiate Institute.

This magazine is much improved. It is now, at least in form and general appearance, an imitation, on a somewhat reduced scale, of the "Canada Educational Monthly."

Church Rambles and Scrambles.

By a Perambulating Curate. Toronto: Hunter, Rose & Co.

The "Perambulating Curate" does not reveal his name, but he tells his mind, on a variety of subjects, by no means exclusively confined to "the Church," in a manner which is always captivating, and which sometimes makes a very near approach to earnestness and power.

Woman's Ministry.

Chicago: F. H. Revell. Toronto: S. R. Briggs.
75 cts.

Mrs. Needham, the writer of this volume, takes the position that where woman is duly qualified, she is authorized to preach or teach, when such teaching does not involve authority in the church. The discussion of the relation of man and woman as types of Christ and the Church is interesting and instructive.

Miss Priscilla Hunter.

By Pansy. London: J. C. Nimmo & Bain. Toronto: James Bain & Son.

This is just the sort of book that people like to take up at a leisure moment—tastefully got up, aptly illustrated, and not too large to be read at a sitting. It tells its readers in a very pleasing manner how Miss Priscilla Hunter, a poor seamstress, paid a church debt. No one is exhorted to follow her example, but the story is nevertheless eminently suggestive and calculated to provoke emulation.

The Pathology of Mind.

By Henry Maudsley, M.D. New York: D. Appleton & Co.

The intimate connection that exists between mind and body, their reciprocal action, the necessity for the objective study of brain, as well as for the introspective examination of mental states, in order either to construct a complete philosophy of mind or to lay a foundation for the proper treatment of mental disorder—all, render the researches of physiologists very valuable, even in the field of Metaphysics. The volume now before us, being the Second Part of the "Physiology and Pathology of Mind," first published in 1867, contains the more practical and useful portion of Maudsley's psychological writings, without his materialistic theories. It deals chiefly with the various phenomena of insanity, and has been enlarged by the addition of chapters on "Dreaming" and "Somnambulism."

The Presbyterian Review.

New York: A. D. F. Randolph & Co. London, Ont.: Rev. Andrew Kennedy.

From a glance at the first number of the "Presbyterian Review," we venture to say that it will worthily fill the position which it assumes as the exponent of the theology and life of the Presbyterian Church in the United States. This post was vacant, for the "Princeton Review" has, during the last two years, been devoting itself—with remarkable success—to philosophy, science, and general literature, and can no longer be classed among publications distinctively theological. The managing editors of the new quarterly are Dr. A. A. Hodge, of Princeton and Dr. Briggs of the Union Theological Seminary. The associate editors are Prof. Herrick Johnson, D.D.; Prof. S. J. Wilson, D.D., L.L.D.; Prof. James Eels, D.D.; Prof. Francis L. Patton, D.D., and Rev. Talbot W. Chambers, D.D. They promise "to maintain and enforce Presbyterian polity over against Episcopacy and Congregationalism, Calvinistic doctrine over against Lutheranism and Arminianism;" and to join with these "brethren in presenting a united and aggressive front to Romanism, Socinianism, Rationalism and Communism."

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. F. ROE, AUTHOR OF "FROM JEAT TO EARNEST."

CHAPTER XXXIV.—A FOOT-HOLD.

The skies did not brighten for Haldane, and he remained perplexed and despondent. When one wishes to reform, everything does not become lovely in this unfriendly world. The first steps are usually the most difficult, and the earliest experience the most disheartening. God never designed that reform should be easy. As it is, people are too ready to live the life which renders reform necessary. The ranks of the victims of evil would be doubled did not a wholesome fear of the consequences restrain.

Within a few short weeks the fortunes of the wealthy and self-confident youth had altered so greatly, that now he questioned whether the world would give him bread except on conditions that were painfully repugnant.

There was his mother's offer, it is true; but had Mrs. Haldane considered the nature of this offer, even she could scarcely have made it. Suppose he tried to follow out his mother's plan, and went to a city where he was unknown, could she expect an active young fellow to go to an obscure boarding-house, and merely eat and sleep? By an inevitable law, the springing forces of his nature must find employment either in good or evil. If he sought employment of any kind, the question would at once arise, "Who are you?" and sooner or later would come his history. In his long troubled reveries he thought of all this, and the prospect of vegetating in dull obscurity at his mother's expense was as pleasant as that of being buried alive.

Moreover, he could not endure to leave Hillaton in utter defeat. He was prostrate, and felt the foot of adverse fate upon his neck, but he would not acknowledge himself conquered. If he could regain his feet he would renew the struggle, and he hoped in some way to do so. As yet, however, the future was a wall of darkness.

Neither did he find any rest for his spiritual feet. For some reason he could not grasp the idea of a personal God, who cared enough for him to give him practical help. In spite of all that Mrs. Arnot could say, his heart remained as cold and heavy as a stone within his breast.

But to some extent he could appreciate the picture she had presented. He saw one who, through weakness and folly, had fallen into the depths of degradation, patiently and bravely fighting his way up to a true manhood, and he had been made to feel that it was such a noble thing to do, that he longed to accomplish it. Whether he could or no he was not sure, for his old confidence was all gone. But he daily grew more bent on making an honest trial, and in this effort a certain native persistency and unwillingness to yield would be of much help to him.

He was now willing, and to receive any aid which self-respect permitted him to accept, and was grateful for the copying obtained for him by Mrs. Arnot. But she frankly told him that it would not last long. The question what he should do next pressed heavily upon him.

As he was reading the paper to Mr. Growther one evening, his eye caught an advertisement which stated that more hands were needed at a certain factory in the suburbs. He felt sure that if he presented himself in the morning with the others he would be refused, and he formed the bold purpose of going at once to the manufacturer. Having found the stately residence, he said to the servant who answered his summons,

"Will you say to Mr. Ivison that a person wishes to see him?"

The maid eyed him critically, and concluded, from his garb, to leave him standing in the hall.

Mr. Ivison left his guests in the parlour, and came out, annoyed at the interruption.

"Well, what do you wish, sir?" he said, in a tone that was far from being encouraging, at the same time gaining an unfavourable impression from Haldane's dress.

"In the evening paper you advertised for more hands in your factory. I wish employment."

"Are you drunk, or crazy, that you thus apply at my residence?" was the harsh reply.

"Neither, sir, I—"

"You are very presuming, then."

"You would not employ me if I came in the morning."

"What do you mean? Who are you?"

"I am at least human. Can you give one or two moments to the consideration of my case?"

"One might afford that much," said the gentleman, with a half apologetic laugh, for the pale face and peculiar bearing of the stranger were beginning to interest him.

"I do not ask more of your time, and will come directly to the point. My name is Haldane, and, as far as I am concerned, you know nothing good concerning me."

"You are correct," said Mr. Ivison, coldly. "I shall not need your services."

"Mr. Ivison," said Haldane, in a tone that made the gentleman pause, "ought I to be a thief and a vagabond?"

"Certainly not."

"Then why do you, and all who, like you, have honest work to give, leave me no other alternative? I have acted wrongly and foolishly, but I wish to do better. I do not ask a place of trust—only work with others, under the eyes of others, where I could not rob you of a cent's worth if I wished. In the hurry and routine of your office you would not listen to me, so I come to-night to make this appeal. If you refuse it, and I go to the devil, you will have a hand in the result."

The prompt business man, whose mind had learned to work with the rapidity of his machinery, looked at the troubled, half-desperate face a moment, and then said emphatically:

"By Jove, you are right! I'll give you work. Come to-morrow. Good night, and good luck to your good intentions. But remember, no nonsense."

Here at last was a chance; here at last was regular em-

ployment. It was one step forward. Would he be able to hold it? This seemed doubtful on the morrow, after he had realized the nature of his surroundings. He was set to work in a large room full of men, boys, and slatternly-dressed girls. He was both scolded and laughed at for the inevitable awkwardness of a new beginner, and soon his name and history began to be whispered about. During the noon recess a rude fellow flung the epithet of "gaol-bird" at him, and, of course, it stuck like a burr. Never in all his life had he made such an effort at self-control as that which kept his hands off this burly tormentor.

He both puzzled and annoyed his companions. They knew that he did not belong to their class, and his bearing and manner made them unpleasantly conscious of his superiority; and yet all believed themselves so much more respectable than he, that they felt it was a wrong to them that he should be there at all. Thus he was predestined to dislike and ill-treatment. But that he could act as if he were deaf and blind to all that they could do or say was more than they could understand. With knit brows and firmly-closed lips he bent his whole mind to the mastery of the mechanical duties required of him, and when they were over he strode straight to his humble lodging-place.

Mr. Growther watched him curiously as he reacted into lassitude and despondency after the strain and tension of the day.

"It's harder to stand than 'tis to git along with me, isn't it?"

"Yes, much harder."

"Oh, thunder! better give it up, then, and try something else."

"No, it's my only chance."

"There's plenty other things to do."

"Not for me. These vulgar wretches I am working with think it an outrage that a 'gaol-bird,' as they call me, contaminates the foul air that they breathe. I may be driven out by them, but," setting his teeth, "I won't give up this foothold of my own accord."

"You might have been President if you had shewn such grit before you got down."

"That's not pleasant to think of now."

"I might 'a known that, but it's my mean way of comfortin' people. A-a-h."

Haldane's new venture out into the world could scarcely have had a more painful and prosaic beginning; but, as he said, he had gained a "foot-hold."

There was one other encouraging fact of which he did not know. Mr. Ivison sent for the foreman of the room in which Haldane had been set at work, and said,

"Give the young fellow a fair chance, and report to me from time to time how he behaves, but say nothing of this to him. If he gets at his old tricks, discharge him at once; but if he shews the right spirit, I wish to know it."

CHAPTER XXXV.—"THAT SERMON WAS A HONDSHELL."

The following Sabbath morning smiled so brightly that one might be tempted to believe that there was no sin and misery in the world, and that such a church as Mrs. Arnot condemned was an eminently proper organization. As the congregation left their elegant homes, and in elegant toilets wended their way to their elegant church, they saw nothing in the blue sky and sunshine to remind them of the heavy shadows brooding over the earth. What more was needed than that they should give an hour to their æsthetic worship as they had done in the past when the weather permitted, and then return to dinner and a nap and all the ordinary routine of life? There were no "beasts in Ephesus" to fight now. The times had changed, and to live in this age like an ancient Christian would be like going to Boston on foot when one might take a palace car. Hundreds of fully grown, perfectly sane, people filed into the church, who complacently felt that in attending service once or twice a week, if so inclined, they were very good Christians. And yet, strange to say, there was a conspicuous cross on the spire, and they had named their church "St. Paul's."

St. Paul? Had they read his life? If so, how came they to ascribe themselves so severely? A dwarf is the more to be pitied if named after a giant.

It was very queer that this church should name itself after the tent-maker, who became all things to all men, and who said, "I made myself servant unto all that I might gain the more."

It was very unfortunate for them to have chosen this saint, and yet the name, Saint Paul, had a very aristocratic sound in Hillaton, and thus far had seemed peculiarly fitted to the costly edifice on which it was carved.

And never had the church seemed more stately than on this brilliant Sunday morning; never had its elegance and that of the worshippers seemed more in harmony.

But the stony repose and calm of their gothic temple was not reflected in the faces of the people. There was a general air of perturbation and expectancy. The peculiar and complacent expression of those who are conscious of being especially well dressed and respectable, was conspicuously absent. Annoyed, vexed, anxious faces passed into the vestibule. Knots of twos, threes, and half-dozens, lingered and talked eagerly, with emphatic gestures and much shaking of heads. Many who disliked rough weather from any cause avoided their fellow-members and glided hastily in, looking worried and uncomfortable. Between the managing officers, who had felicitated themselves on having secured a congregation containing the *crème de la crème* of the city, on one hand, and the disquieted Mr. Blakeman, who found the church growing uncomfortably cold, on the other. Mrs. Arnot's words and acts and the minister's implied pledge to bring the matter squarely to an issue, had become generally known, and a foreboding as of some great catastrophe oppressed the people. If the truth were known there were very general misgivings, and, now that the people had been led to think, there were some uncomfortable aspects to the question. Even that august dignitary, the sexton, was in a painful dilemma as to whether it would be best to assume an air of offended dignity, or veer with these eddying and varying currents until sure from what quarter the wind would finally blow. He had learned that it was Mrs. Arnot whom

he had twice carelessly motioned with his thumb into a back seat, and he could not help remarking to several of the more conservative members that "It was very unjust and also unkind in Mrs. Arnot to palm herself off on him as an ordinary person, when for a long time it had been the plainly understood policy of the church not to encourage ordinary persons."

But the rumour that something unusual was about to take place at St. Paul's, brought thither on this particular Sabbath all kinds and descriptions of people, and the dignified functionary whose duty it was to seat them grew so hot and flustered with his unwonted tasks, and made such strange blunders, that both he and others felt that they were on the verge of chaos. But the most extraordinary appearing personage was none other than Mr. Jeremiah Growther, and, as with his gnarled cane he hobbled along at Haldane's side, he looked for all the world as if some grotesque and antique carving had come to life and was out for an airing. Not only the sexton, but many others, looked askance at the tall, broad-shouldered youth of such evil fame, and his weird-appearing companion, as they walked quite far up the aisle before they could find a seat.

Many rubbed their eyes to be sure it was not a dream. What had come over the decorous and elegant St. Paul's? When before had its dim religious light revealed such scenes? Whence this intrusion of strange, uncouth creatures—a gaol-bird in a labourer's garb, and the profane old hermit, whom the boys had nicknamed "Jerry Growler," and who had not been seen in church for years?

Mrs. Arnot, followed by many eyes, passed quietly up to her pew, and bowed her head in prayer.

Prayer? Ah, in their perturbation some had forgotten that this was the place of prayer, and hastily bowed their heads also.

Mr. Arnot had been absorbed in his business to the very steps, and much too absorbed during the week to hear or heed any rumours; but as he walked up the aisle he stared around in evident surprise, and gave several furtive glances over his shoulder after being seated. As his wife raised her head he leaned toward her and whispered;

"What's the matter with Jemms? for, if I mistake not, there are a good many second-class saints here to-day." But not a muscle changed in Mrs. Arnot's pale face. Indeed, she scarcely heard him. Her soul was, and had been for several days, in the upper sanctuary, in the presence of God, pleading with Him that He would return to this earthly temple, which the spirit of the world had seemingly usurped.

When Dr. Barstow arose to commence the service, a profound hush fell upon the people. Even his face and bearing impressed and awed them, and it was evident that he, too, had climbed some spiritual mountain, and had been face to face with God.

As he proceeded with the service in tones that were deep and magnetic, the sense of unwonted solemnity increased. Hymns had been selected which the choir could not perform, but must sing; and the relation between the sacred words and the music was apparent. The Scripture lessons were read as if they were a message for that particular congregation and for that special occasion, and as the simple and authoritative words fell on the ear, the general misgiving was increased. They seemed wholly on Mrs. Arnot's side, or, rather, she was on theirs.

When, at last, Dr. Barstow rose, not as a sacred orator and theologian who is about to deliver a sermon, but rather as an earnest man, who had something of vital moment to say, the silence became almost oppressive.

Instead of commencing by formally announcing his text, as was his custom, he looked silently and steadily at his people for a moment, thus heightening their expectancy.

"My friends," he began, slowly and very quietly, and there was a suggestion of sorrow in his tone rather than of menace or denunciation; "my friends, I wish to ask your calm and unprejudiced attention to what I have to say this morning. I ask you to interpret what I shall say in the light of the word of God and your own consciences, and if I am wrong in any respect I will readily acknowledge it. Upon a certain occasion Christ said to His disciples, 'Ye know not what manner of spirit ye are of,' and He at once proved how widely His spirit differed from theirs. They accepted the lesson—they still followed Him, and through close companionship eventually acquired His merciful, catholic spirit. But at this time they did not understand Him nor themselves. Perhaps we can best understand the spirit we are of by considering His, and by learning to know Him better whom we worship, by whose name we are called."

"During the past week I have been brought face to face with the Christ of the Bible, rather than the Christ of theology and philosophy, who has hitherto dwelt in my study, and I have learned with sorrow and shame that my spirit differed widely from His. The Christ that came from heaven thought of the people and had compassion on the multitude. I was engrossed with my sermons, my systems of truth, and nice interpretations of passages that I may have rendered more obscure. But I have made a vow in His name and strength, that henceforth I will no longer come into this pulpit; or go into any other, to deliver sermons of my own. I shall no longer philosophize about Christ, but endeavour to lead you directly to Christ, and thus you will learn by comparison what manner of spirit you are of, and, I trust, become imbued with His spirit, I shall speak the truth in love, and yet without fear, and with no worldly disguise. Henceforth, I do not belong to you, but to my Master, and I shall present the Christ who loved all, who died for all, and so said to all, 'Whosoever will, let him come!'"

"You will find my text in St. John, the nineteenth chapter and fifth verse:

"Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the Man!"

"Let us behold Him to-day, and learn to know Him and to know ourselves better. If we discover any sad and fatal mistake in our religious life, let us correct it before it is too late."

It would be impossible to portray the effect of the sermon

that followed, coming, as it did, from a strong soul stirred to its depths by the truth under consideration. The people for the time being were awayed by it and carried away. What was said was seen to be truth, felt to be truth, and as the divine Man stood out before them, luminous in His own loving and compassionate deeds, which manifested His character and the principle of the faith He founded, the old, exclusive, self-pleasing life of the Church shriveled up as a face and a sham.

"In conclusion," said Dr. Barstow, "what was the spirit of this Man when He summoned publicans and fishermen to be His followers? what was His spirit when He laid His hand on the leper? what, when He said to the outcast, 'Neither do I condemn thee, go and sin no more?' what, when to the haughty Pharisee, the most respectable people of that day, He threatened, 'Woe unto you!'"

"He looked after the rich and almost perfect young man, by whom He was nevertheless rejected, and loved him; He also said to the penitent thief, 'To-day thou shalt be with me in Paradise.' His heart was as large as humanity. Such was His spirit."

After a moment's pause, in which there was a hush of breathless expectancy, Dr. Barstow's deep tones were again heard, "God grant that henceforth yonder doors may be open to all whom Christ received, and with the same welcome that He gave. If this cannot be, the name of St. Paul, the man who made himself the servant unto all that he might gain the more, can no longer remain upon this church save in mockery. If this cannot be, whoever may come to this temple, Christ will not enter it, nor dwell within it."

The people looked at each other and drew a long breath. Even those who were most in love with the old system forgot Dr. Barstow, and felt for the moment that they had a controversy with his Master.

The congregation broke up in a quiet and subdued manner. All were too deeply impressed by what they had heard to be in a mood for talking as yet, and of the majority, it should be said in justice that, conscious of wrong, they were honestly desirous of a change for the better.

During the sermon Mr. Growther's quaint and wrinkled visage had worked most curiously, and there were times when he with difficulty refrained from a hearty though rather profane endorsement.

On his way home he said to Haldane, "I've lived like a heathen on Lord's day and all days, but, by the holy poker, I'll hear that parson hereafter every Sunday, rain or shine, if I have to light my way into the church with a club."

A peculiar fire burned in the young man's eyes, and his lips were very firm but he made no reply. The Man whose portrait he had beheld that day was a revelation, and he felt that this divine, yet human Friend, could make a man of him.

"Well," remarked Mr. Arnot, sententially, "that sermon was a perfect bombshell: and, mark my words, it will either blow the doctor out of his pulpit, or some of the first-class saints out of their pews."

But a serene and hopeful light shone from Mrs. Arnot's eyes, and she only said, in a low tone,

"The Lord is in His holy temple."

(To be continued.)

GOING TO HEADQUARTERS.

Before the Reformation in Scotland a good old gentlewoman, who had seen her better days, was reduced to the necessity of taking a small moorland farm under the Earl of Huntley, ancestor of the Duke of Gordon. On this barren spot the widow and her two sons, by their unwearied industry, contrived to glean a scanty subsistence. But, miserable as this dependence was, they were likely to be deprived of it by the practices of a greedy, ruthless land-servant, or factor, as he is denominated in Scotland. This unfeeling scoundrel strained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to attain his diabolical object, namely, raising the rent almost beyond their means of paying.

In this emergency she applied to several persons who were said to possess the favour of the Earl; but all in vain. Seeing ruin inevitable, she summoned up resolution to wait on his lordship himself. The Earl, who was a man of bluff, open, and generous disposition, received her with great kindness, and after some conversation found her to be a person of superior sense and worth, and expressed much surprise that the poorest of his cot-farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see what sort of stuff at least one of my tenants is made of."

The astounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the countess and all the family. After dinner she was shewn over the castle, and finally was conducted into the chapel, where there was no lack of images. But fearfully scandalized were the feelings of the good woman when, coming in front of the Virgin Mary, she saw her noble hostess and children sink down before it, as if a signal had been given for their immediate prostration. When they had ended their devotions, they were equally astonished at the unbending posture and horrified looks of their heretical guest.

The Earl, who had been absent, now made his appearance. Seeing how matters stood he asked her how she could be so neglectful of her duty to the Holy Virgin? Where could she find such an all-sufficient intercessor for sinful creatures as the blessed mother of our Lord?

"Please you honour," quoth she, "allow me to answer ye in a homely way, but—by your favour—nor so far, I reckon, from the subject in hand. Ye well know, my lord, that I have a small farm under your lordship; and for some years hard we had stiven—my two boys and myself—to make two ends meet. Few as our comforts have been, they have been seasoned with content, which is a pleasant, though uncommon drop in the cup of poverty; but now we are to

be turned out of house and home by a factor who shuts his ear to the widow's cry. I, too, have made supplication to intercessors of well-known power and favour with your honourable lordship. I have applied to little Sandy Gordon, and muckle Sandy Gordon, and got neither solace nor satisfaction from them. In short, all has proved vanity and vexation of spirit. Before I and my bairns go forth, the sport of the winds of heaven, I now do what I should have done at the outset—I apply to the great Gordon himself."

This most judicious and touching appeal produced an electrical effect on the noble persons to whom it was made. The widow and her sons obtained a long lease of an excellent farm, on a rent merely nominal, and it is believed that her descendants enjoy it to this very day.

The common people in Aberdeenshire believe the conversion of the Gordon family from the Roman Catholic to the Protestant religion to be in no small degree owing to the above pithy address.—*Southern Presbyterian.*

UNCLE TIM'S TALENT.

Uncle Tim held up his saw and squinted along the teeth to see whether it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the woodpile and stepped up to the fence, saying, "Well, it is queer. It's only a minute ago I was thinkin' about you. I was thinkin' what a good sermon that was you gave us last Sunday mornin', an' how I would tell you so the first time I see you."

Uncle Tim was the wood-sawyer and days' work factorum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied, "You told me what you thought of it at the time, in the way you listened to it; though, for that matter, you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you I think it would turn my poor sermons into good ones."

"Thank you," said Uncle Tim, "I don't always git the hang of everything that's said. But I should git less if I didn't give attention. An' I always says to myself, 'The minister he works hard to write his sermons, an' if folks don't listen to 'em it's pretty discouragin'.' An' I says, 'You can't put much into the contribution-box, Tim, an' you can't talk in prayer meetin', but you can count one in listening, you can try to 'preciate what other folks do.'"

"The talent for appreciating is an excellent one to have," remarked the minister.

"Well, as I look at it, it's one as isn't denied to nobody," said Uncle Tim. "An' if it's the only one I've got I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer meetin' I think it's no more'n right he should know it. P'raps he has times of thinkin' he can't say anything worth while, an' it stan's to reason that he can talk better if he knows he's doing somebody some good. An' when Widder Hatch is makin' such a gritty fight to keep her children together an' give 'em an education, I think mebbe it makes it a little easier for her to stan' up to it if a neighbour drops a word of 'preciation once in a while."

The minister said nothing, but there was a look of 'preciation' on his face, and Uncle Tim continued: "The other day I see the young schoolma'am was lookin' worn-out and sober like. I 'magine'd their big boys from the Holler was worrin' the life out of her. An' I didn't know how I could help that. But at noon I just went down to the school-house purpose to tell her how nice our gran'son was gettin' along with his 'rithmetic. An' she said it was better than half a dozen cups of tea for cheerin' her up—she did. An' when I see Sanford's boy take a little Irish girl's part that the others boys were tormentin', an' they jeerin' him, I went up to him an' I says, 'Uncle Tim's nothin' but a wood-sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see old folks don't notice the boys enough. An' there's Jim Brady, a drinkin', card-playin', shootin'-match creetur', who goes around a good deal like a dog without an owner. He knows folks despise him. But Jim's right handy with tools, an' when I take my saw to him to have it filed, an' tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself, I do. You see it's dreadful easy to look at faults—at faults in children, an' faults in hired folks, and faults in tavern-keepers, an' faults in prayer meetin's. But as I look at it we'd do a great deal better to think more about the good things in 'em."

"To have the talent for appreciation, as you call it," said the minister.

"I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh onto fifty years that you've been tellin' me that you love me. An' I know you do. But I don't want you to stop sayin' it. I want you to keep tellin' it as well as livin' it.' An' I guess it's not only a talent of 'preciation that's needed but a talent of tellin' it."

Uncle Tim screwed up his face for another squint along his saw teeth, and the minister walked away, reflecting how much brighter and better the world would be if all of us had the talent for appreciating the good things in others, and added to this appreciation Uncle Tim's "talent for tellin' it."—*Christian Weekly.*

THE greatest indignation is manifested in London, and in Ireland it is said to be worse, in regard to the tactics Mr. Parnell has adopted, probably with every good intention, to advance his countrymen's cause.

RUSSIA has no disposition to occupy Merv so long as England confines her operations to the eastern part of Afghanistan. It is understood that a proposition has come from India for the division of Afghanistan between Russia and England, the respective outposts to be fixed at Herat and Cabul.

BRITISH AND FOREIGN ITEMS.

IRISH Relief Committees have been formed at Madras and Bombay.

BUSINESS has been resumed at Cabul, and little fear of a disturbance of the present tranquillity is entertained.

EMPEROR WILLIAM and Prince Bismarck have reached a complete understanding on all important matters of home and foreign policy.

THE increase of infectious diseases in St. Petersburg is exciting apprehension. The mortality from that cause for the week ending January 17th was ninety per cent. of the whole mortality, or twice as great as usual.

MR. SMITH, First Lord of the Admiralty, ridicules Mr. Bright's scheme of land reform, calling it a sham remedy for the Irish land grievances. Mr. Bright's scheme, however, is substantially accepted by the Liberals who work with him.

THE students of the High Schools in St. Petersburg have issued a revolutionary proclamation, in which they draw a terrible picture of their condition under the new Government regulations, and declare that they will fight the Government to the end.

FOUR of the persons charged with the robbery of a million and a half of roubles from the Government Receiver's office in South Russia last June have been tried by court-martial and found guilty. Three of the prisoners are sentenced to fifteen years at hard labour, and the woman who planned the robbery is sentenced for life.

THE Socialists, Internationalists, and Nihilists of Europe are a source of keen anxiety to the crowned heads, and Bismarck is credited with the furthering of a scheme to stamp them out by a joint action of the Powers. France, it is said, will be invited to join in this movement, and her failing to do so will be considered a sufficient cause for the declaration of war by Germany and Austria.

THE French Missionaries in Basutoland have promised to send a delegate to the General Pre-byterian Council in Philadelphia, one of their number who has been labouring twenty years in Africa, and who is about to visit England to superintend the printing of the Bible in the Basuto language. This noble band of missionaries have done excellent work in South Africa, and are about to begin a mission among the Barotse, near the head waters of the Zambesi.

THE Rev. C. H. Spurgeon, the eminent Baptist Divine, when preaching for the first time since his return from Italy, said England's rulers were making bloody wars and oppressing nations. They encouraged themselves with the reflection, "We are a great people, and 'by Jingo,' do what we like; it will all come right in the end," but they should remember pride went before a fall. The haughtiest men and nations would yet be brought low. God's chastisements, when they did come, would be terrible, if unto destruction.

A ROME despatch says the Papal encyclical against divorce favours the removal of the rite of marriage from all civil jurisdiction whatsoever. It traces the history of marriage from Patriarchal to Catholic times, and declares that Christ elevated it to a sacrament, which only His Church can administer. The attempt, under various guises by the modern spirit of irreligion, to rob the Church of her right either to bind or loosen the marriage ties, must be resisted by the whole Catholic world.

A ST. PETERSBURG despatch says there has been an abortive attempt to kill the Imperial family by laying a mine in the Winter Palace. Five soldiers were killed and thirty-five wounded. The mine was laid under the guard-room of the Winter Palace, which is immediately under the dining-hall. Owing to an accidental delay the Imperial family had not entered the latter at the usual time. The explosion made a hole in the floor of the dining-hall ten feet long and six feet wide. The explosion occurred at just about the usual dinner hour of the Imperial family.

THE correspondent of the New York "Herald" at Naples, has had an interview with Prof. Nordenstjold, who lately arrived here in the "Vega." The correspondent was received most cordially, and the explorer referred to the pleasure he had derived from his visit to the United States in 1876. He touched upon his former expeditions to the Arctic regions, and shewed his work thereon, which has recently been published in London in "Macmillan's Magazine." He will endeavour to publish within a year his account of the present voyage simultaneously in Swedish, English, French and German. He is convinced of the practical utility of his discoveries in opening Siberia to commerce through the Obi and Yenisei, as navigable rivers to the Atlantic, and the Lena as navigable to the Pacific. He thinks the passage around Cape Calishin will be open every summer till August or September, and pronounces the region to be rich in whales, seals and fish.

THE School question in Belgium has given rise to a peculiar dramatic performance, which is thus described by the correspondent of an English newspaper: "The 'Précuseur' reports that at the Episcopal College at Poperinghe, in Western Flanders, there was performed lately by the pupils before their parents a play which was received with much applause. In the first act a pupil, accounted as a Freemason, is seen digging a grave in a cemetery, in which a coffin marked 'Catholicism' is to be placed. The Belgian Minister of Public Instruction, dressed as Satan, aids him. In the second act the gravedigger appears as teacher in a communal school. A father, entering with four sons, asks how much will be paid to him for placing his sons in the school. The bargain is made, the teacher pays, and the father pockets the money. Other pupils are received in the same manner. Instruction begins by writing on the black-board, 'There is no God.' Now appear an old man with a boy, an angel with a sceptre, and Satan in Bengal flames. The pupils fall on the ground, but the angel begins to sing the clerical war-song, 'They shall not have it, the beautiful soul of the child.' Satan is put to flight, and the children are saved."

MINISTERS AND CHURCHES.

THE Ormstown branch of the Woman's Foreign Missionary Society contribute seventy dollars this year in aid of Foreign Missions for Women. The Sabbath schools of that charge are undertaking the support of an orphan at Indore.

THE Sabbath school teachers and Bible class of Cumberland surprised their pastor on Saturday evening, 21st inst., and after having taken possession of the manse, presented Rev. Robert Hughes with a valuable fur coat accompanied with an affectionate address.

MR. D. D. McLENNAN, elder, was on the 3rd inst., presented with a gold watch and an address by the members and adherents of Hephzibah Church, Williamstown, as a token of their appreciation of his valuable services as precentor for upwards of thirty years.

ON the evening of Wednesday, 11th inst., Misses E. Hyndman, J. Campbell, and L. Cooper waited on Mrs. Fraser, wife of Rev. Alex Fraser, of Ekfrid, and presented her (on behalf of the ladies of Guthrie's Church, Ekfrid, and Cooke's Church, Caradoc,) with a set of mink furs, and also a china tea set.

A LARGE donation party of the members and adherents of the Second Presbyterian Church congregation, Medonte, paid the Rev. R. Scott (who resides at Wyebridge) a visit on Monday the 9th inst., taking with them a very handsome and useful present. The ladies provided a sumptuous repast, and an address was read, to which Mr. Scott replied in a very appropriate manner. The ladies of the congregation also made Mrs. Scott a very nice present.

THE ladies of Knox Church, Gravenhurst, recently held a bazaar in the town hall, and realized about \$200 for the building fund of the congregation. The Managing Committee of Knox Church, Gravenhurst, also gratefully acknowledge the receipt of the following amounts, for the church debt, viz.: \$5 (additional, from Westminster congregation); \$15 from the Sabbath school of Chalmers' Church, Woodstock; and \$5 from Knox Church, Vaughan.

AT the close of the Wednesday night prayer meeting, on the 15th inst., the members of the Central Presbyterian Church, presented their late pastor, the Rev. D. Mitchell, with an address and a purse of \$500. Mrs. Mitchell was also remembered by the gift of a handsome gold brooch and a silver cake basket. Mr. Mitchell made a suitable reply, and expressed his regret at leaving the congregation just when they were becoming endeared to him, but predicted a bright future for them.

ON Thursday evening, 5th inst., a tea meeting was held in connection with the Presbyterian Church of Keene, and was very largely attended. Tea was served in the Town Hall, after which an interesting and instructive lecture on "Why am I a Presbyterian?" was delivered in the church by Rev. Mr. Bell, of Peterborough. The meeting was enlivened by excellent music by the choir. Proceeds over \$100. A social was held the following day when about \$30 more were realized.

A VERY successful tea meeting was held in Knox Church, Lancaster, on the evening of the 19th February. Addresses were delivered by the Rev. Messrs. Matheson, McGillivray, Fuller, and Chown. A sumptuous repast was provided by the ladies of the congregation in their usual liberal style; the choir discoursed very excellent music; and happiness and good cheer characterized the night's proceedings. On the succeeding evening a juvenile social was held, when the youth of the congregation collected to do justice to what remained of the good things of the preceding night. The entertainment consisted of speeches from several local gentlemen; several well-rendered pieces of music, readings, recitations, etc. The proceeds amounted to \$100, which are to be devoted to replenishing the funds of the congregation.

ON the evening of the 13th February, a number of the members and adherents of Knox Church, St. Vincent, in all about eighty, proceeded to the manse and after serving tea, presented the Rev. Archibald Stevenson, with a very flattering address and a handsome parlour clock for his study. Mrs. Stevenson was also presented with a very pretty silver spoon holder. Mr. Stevenson replied in suitable terms, thanking them for their handsome gifts and for their kind ad-

dress. Mr. Stevenson has been settled in his present charge six years, and this is not the first time that the congregation have in similar manner shewn their appreciation of his services.

THE annual Sabbath school social of the Presbyterian church in Bobcaygeon was held on Friday evening, Feb. 6th. Tea was served in Taylor's Hall. The night being favourable, and the roads good, the attendance was large. After tea, the company removed to the church. The Sabbath school report was read, which shewed the school to be in a prosperous condition. The prominent feature of the evening was the dialogues and recitations by the children, which were performed in a manner creditable both to themselves and their teachers. Short and appropriate addresses were then delivered by Rev. Messrs. Wilkinson, Wright and Smylie. The whole was interspersed with excellent music and singing. At the close it was announced that \$43.25 had been realized.

THE annual meeting of Knox Church congregation, Stratford, was held on Monday, the 16th. The reports presented were very encouraging. The addition to the membership during the past two years was 230, the removals 55, so that the roll at the close of the year numbered 489, as against 314 at the end of 1878. The income for the past year for ordinary purposes amounted to \$4,341; Mission schemes, \$959, including \$180 contributed by Sabbath school, and \$78.73 contributed by Woman's Foreign Mission Society. There was also contributed during the year \$1,218 towards the reduction of the debt on the church. The total receipts for all purposes amounted to \$6,786.33, an amount considerably larger than has ever been reached before, and when the pressure of the times is considered and the fact that during the year a new system of finance was adopted, an amount which reflects credit on the congregation and gives hope of greater things yet, in the years to come.

THE 29th anniversary of the Orillia Presbyterian Sabbath school was held on Wednesday, the 18th inst. About three hundred and fifty children and upwards of one hundred adults were present. The children, at six o'clock p.m., sat down to a sumptuous tea, to which they did ample justice and which they enjoyed amazingly. The Rev. J. Gray occupied the chair, and the Rev. M. Fraser, of St. Thomas, gave one of his felicitous addresses, keeping up the attention of his youthful audience to the last. Prizes were distributed to four of the pupils for reading the whole Bible through in a single year; to twenty-nine for regular attendance throughout the year; and to four for repeating the Shorter Catechism correctly. Of these last three were little daughters of Mr. John Perry, one of them only six years of age. A very enjoyable evening's entertainment was brought to a close about nine o'clock, and the children, as they retired, were ready to say that they never before partook of such fine cakes and tea, or heard such a telling address.—COM.

THE congregation of St. Andrew's Church, East Oxford, held a soiree on the evening of Tuesday, the 17th inst. Owing to the mild state of the weather the roads were in a very muddy state. Notwithstanding this, however, a large crowd gathered out to the entertainment. A sumptuous tea was provided by the ladies in the school-house adjoining the church. After tea the audience assembled in the church. The duties of chairman were efficiently discharged by Rev. D. M. Beattie, pastor of the congregation. The choir of Chalmers' Church, Woodstock, was present and delighted the audience with a number of choice selections. Addresses were delivered by Rev. J. Little, Princeton, Rev. W. A. McKay, Woodstock, Rev. R. N. Grant, Ingersoll, and Rev. J. M. Aull, Ratho. Heartly congratulations were tendered by the various speakers in view of the recent settlement of a pastor over the congregation, and much excellent advice was given in regard to the carrying on of the work. After a general vote of thanks, a very pleasant and successful social gathering was brought to a close. The amount realized was about \$80.

ON Tuesday evening, 17th inst., was held an entertainment of unusual excellence in the Presbyterian church, Orillia. At six o'clock the visitors found the large school room filled with several tables loaded with all kinds of tempting food. Nothing comparable to this feast has ever before been seen in the town, and the entertainment did great credit to the ladies of the Presbyterian congregation who had charge of the management. After partaking

of the liberal supply of good things before them, the people adjourned to the church. The chairman, Rev. J. Gray, gave a short address, and, at its close, introduced the Rev. M. Fraser, of St. Thomas, the lecturer of the evening. Mr. Fraser announced as his subject, "Man with Four Heads," and treated it with skill, tact, and vigour. His many telling anecdotes gave point and interest to his theme, and his subject was well handled to the close. The lecture was listened to with attention and interest by a large audience and seemed to leave a very favourable impression. After the usual votes of thanks the meeting was closed about ten o'clock. We understand that the proceeds, upwards of \$70, are to be devoted towards the purchase of new chandeliers for the church.

THE soiree held a short time ago by the Presbyterian congregation of Dunnville was the best thing of the kind that has been held this season. The church was filled up stairs and down, the chairs in the aisles, the benches in the vacant places, even the standing room being occupied, and as seats were provided for 350 persons, there must have been that number if not more present. The meeting was called to order soon after the hour appointed, by the pastor, Rev. Geo. A. Yeomans, B.A., who offered a prayer for the Divine blessing upon the social enjoyment of the hour, when the ladies immediately began serving the refreshments, which were handed about by the young men of the congregation. After tea the choir called the audience to order by a voluntary piece of music, when the pastor introduced the chairman of the evening, D. McDougall, Esq., of Berlin, Ont., whom he spoke of as an old friend, a man popular at social meetings in his own county (Waterloo) and an eligible bachelor. Mr. McDougall, taking the chair and rising to address the audience, began at once a series of racy and witty remarks which kept the audience full of laughter, and finally broke out into an energetic and forcible speech on the duties of congregations to their churches, concluding by submitting to the ladies a plan of extinguishing church debts by small weekly payments. The programme was then taken up, and with music and speeches, the evening was spent most pleasantly by old and young. Proceeds, \$80.

FROM the annual report of St. Andrew's Church, Toronto, we glean the following very gratifying facts:—Number of families in the congregation, 290; number of single persons not connected with families, 144; number of communicants on roll in January, 1880, 591; number reported last year, 540; number added during 1879, 92; number removed by certificate to other churches, 34; number removed by death, 5; number struck off on account of removal from the bounds of the congregation, or long continued absence from the services of the church, 12; net increase during the year, 51; average attendance at Lord's supper during the year, 393; baptisms (all public, except in cases of sickness, and in one other case of a peculiar character), 38; deaths, 14; number attending Young Men's Bible Class (held only during early part of 1879), 10; number attending Young Women's Bible Class, 30; average attendance on public worship has been about 1,000. For missions and the various schemes of the Church, \$1,881.51 have been contributed. This has been allocated as follows:—Home Mission, \$865; Foreign Missions, \$175; College Fund, \$120; French Evangelization, \$40; Manitoba College, \$40; Ministers' Widows' and Orphans' Fund, \$60; Aged and Infirm Ministers' Fund, \$40; Assembly Fund, \$27; Synod and Presbyterian Fund, \$23.80; Queen's College Scholarship Fund, \$97.24; St. Mark's Lot—(instalment, \$143.75; interest, \$35.26)—\$179.01; St. Mark's Sabbath school, \$20; Dorset S.S., \$93.61; "Presbyterian Record," \$67.50; binding volumes of magazines for Mission on Canada Pacific Railway (this amount, it is expected, will be refunded by the men), \$29.55; loss on Mechanics' Bank bill, \$3.80; total, \$1,881.51. The total debt on church and manse has been reduced to \$59,531.90, and an effort is being made to pay off the whole of the floating debt, amounting to \$17,865.24, in the course of the present year, which bids fair to being entirely successful. The total congregational income for the past year was \$24,079.84, of which \$14,533.68, were for congregational, and \$9,546.16 for other purposes. Average contribution from members for all purposes, \$40.27.

AT a special meeting of the Presbytery of Brockville, held in Prescott, Feb. 10th, the remits of Assembly respecting the standing of retired ministers, and

the proposed Presbyterian University were considered. With respect to the former it was agreed that the Presbytery approve thereof *simpliciter*. To the latter the Presbytery agreed upon the following return:—"That in the opinion of this Presbytery it is inexpedient to establish a Presbyterian University; but that some steps should be taken to bring all the Theological Colleges to a footing of equality in the matter of Degrees in Divinity."—W. M. MCKIBBIN, *Pres. Clerk*.

ON last Friday evening there was a large and fashionable assemblage at the first annual conversazione of the students of Knox College. The college, which was brilliantly illuminated, was tastefully decorated with flags, etc., and the band of the Queen's Own enlivened the proceedings with several choice selections. In the Convocation Hall an excellent musical programme was furnished by the College Glee Club, assisted by several well-known amateurs. A solo from Sullivan, entitled "The Last Chord," was sung by Mrs. Vallance with good effect, and a duet by Misses McLaren and Patterson was loudly applauded. A violin solo from Van Heikel by Mr. J. Bayley was given in good style, and the solo, "Dare I tell," by Miss Arthurs, won an *encore*. An intermission of forty-five minutes was spent in witnessing a series of chemical experiments under the direction of Mr. P. H. Bryce, M.A., and a phonograph in operation proved to be a leading attraction. A number of Eastern curiosities and natural history specimens were on exhibition in the library, and with the museum were another centre of attraction. The dining-room in which refreshments were served was also largely patronized. The remainder of the evening was spent in Convocation Hall, where a duet by the Misses Corlett, a piano duet by Miss Spanner and Mr. Collins, a solo, "The Three Fishes," by Mrs. Valiance, and choruses by the Glee Club were well rendered, and added to the entertainment of the evening. We must not omit to mention that the duties of the chair were well discharged by Mr. Mortimer Clark, who in suitable terms welcomed the visitors. Nor can too much praise be tendered the ladies who so kindly provided the refreshments. The members of the committee are to be congratulated on the success of their first conversazione; and, from the remarks made by many who were present, it is to be hoped it will not be the last.

THE Philosophical and Literary Society of the Presbyterian College, Montreal, held a most successful conversazione on the evening of Friday, the 13th inst. The entire building, which was brilliantly illuminated and adorned with flags, appropriate mottoes and floral decorations, was thrown open to the guests of the Society, who mustered in large numbers about eight o'clock. These consisted of the teaching staff of the College, the professors of McGill, the office-bearers of the various Presbyterian churches in the city, and other friends of the students, including a goodly number of the fair sex. The meeting was opened in the library of the College, by an exceedingly appropriate and humorous address of welcome from the President, Mr. M. D. M. Blakely, B.A., after which several vocal and instrumental pieces were admirably rendered by the College choir and some lady friends. Mr. J. Anderson, B.A., also favoured the company with an amusing reading, "The Sermon on Old Mother Hubbard."—An adjournment followed, when the various class-rooms were visited, and their many objects of interest, including books, curiosities and scientific collections exposed to view. In one of the class-rooms refreshments were served during the whole of the evening, and this apartment attracted a fair share of attention. Later in the evening the company re-assembled in the library to be regaled with more excellent music and with speeches, short, interesting and humorous, by the Rev. James Fleck, B.A., on behalf of the city congregations; the Rev. C. Amaron, B.A., on behalf of the College graduates; the Rev. Principal Macvicar, LL.D., for the teaching staff; and by Consul-General Smith, as a representative Presbyterian from the United States. The proceedings came to a close with the singing of the national anthem, and thus terminated one of the most successful meetings ever held by this useful and enterprising Society. Too great credit cannot be given to its members for the zeal and industry shewn in connection with the conversazione as well as for the good taste manifested in the appearance of the building and

in the conducting of the proceedings. It was a matter of great regret that the limited accommodation of the College compelled the Society to limit the circle of invitations more than they would otherwise have done.

THE Toronto Ministerial Association held its fortnightly meeting on Monday last in Shaftesbury Hall. The President, Rev. G. M. Milligan, occupied the chair. The meeting was largely attended by members, and others being present, were invited to sit with the brethren. The following were appointed joint secretaries: Messrs. J. C. Antliff and W. J. Hunter. The chairman appointed a committee to draft a minute of condolence with the Rev. J. C. Antliff in the bereavement caused by the decease of his beloved wife. Rev. James Campbell was elected a member. It having been stated that a secular concert was held on Sabbath evening in this city, the following committee was appointed to consider the whole question of Sabbath observance, and to take steps with the view of preventing such amusements on the Lord's day: Messrs. Smith, Silcox, and S. T. Hunter, along with the officers of the Association, Mr. Milligan, convener. A paper upon "Popular Apologetics" was appointed to be read at the next meeting by Rev. John Burton. The reports upon inter-denominational exchange of pulpits to take place on 7th March, was adopted. This report will soon be published. The following minute in reference to the departure of the Rev. David Mitchell, to Belleville, was prepared by the Rev. Dr. Castle, and read in his absence by the Rev. Dr. Hunter: "This Association has learned with deep regret that our efficient secretary, the Rev. David Mitchell, pastor of the Central Presbyterian Church, is about to remove from Toronto to Belleville. In parting with our brother, we desire to convey to him our warm appreciation of his value as a member of our Society and fellow-labourer in the Gospel. We have always found him courteous, genial, frank, and outspoken in our discussions, cordial and catholic in spirit, and ready to co-operate in every good work. Aside from his arduous labour in the pastorate, his preaching to the masses in University Park evinced a most commendable zeal for the spiritual good of the careless throng. We thank our brother for his fidelity to the Association, and especially, for the assiduous attention to his duty as our secretary. He carries with him to his new field of labour our confidence, sympathy, and Christian love; for Mr. Mitchell has endeared himself to us as a warm-hearted and generous brother, a true gentleman, a public spiritual citizen, and an able minister of Christ. We trust that in his occasional visits to Toronto we may be favoured with his presence in the meetings of our Association, where a warm welcome awaits him. For the committee, John H. Castle."

HOME MISSION FUND.—SPECIAL SUBSCRIPTIONS.

The Rev. R. H. Warden has thus far collected the following special subscriptions for the Home Mission Fund: Peter Redpath, Montreal, \$1,000; Joseph Mackay, Montreal, \$500; Edward Mackay, Montreal, \$500; J. Murray Smith, Montreal, \$100; Hugh Mackay, Montreal, \$100; Mrs. J. Redpath, Montreal, \$80; James Court, Montreal, \$50; A. C. Hutchinson, Montreal, \$40; "W," Quebec, \$25; John Miller, Jr., Montreal, \$20; Hugh Watson, Montreal, \$20; John Larmonth, Montreal, \$10; John Anderson, Montreal, \$10; St. Matthew's Church, Montreal, \$100.40; Jas. Black, St. Louis de Gonzague, \$2; Rev. J. W. Penman, \$5; total, \$2,562.40.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

Mar. 7, 1880. } THE SAVIOUR'S GOLDEN RULE. } Matt. vii. 1-14.

GOLDEN TEXT.—"Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12.

HOME STUDIES.

- M. Matt. vii. 1-14..... The Golden Rule.
- T. Luke vi. 30-42..... Judge not.
- W. Prov. ix. 1-12..... Reprove not a Scorned.
- Th. James i. 1-11..... In Faith.
- F. 1 John v. 11-21..... Confidence in prayer.
- S. Matt. xxii. 33-46..... The Great Commandment.
- Sab. Luke xiii. 22-30..... The Strait Gate.

HELPS TO STUDY.

The Saviour's "Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them," is a reaffirmation of the substance of the second table of the Moral Law; "Thou shalt love thy neighbour as thyself."

This grand generalization of Christian duty occurs among a number of comprehensive statements of truth which may be considered under the following heads: (1) *Censoriousness Condemned*, (2) *Discrimination Recommended*, (3) *Prayer Invited*, (4) *The Golden Rule*, (5) *The Two Ways*.

I. CENSORIOUSNESS CONDEMNED.—Vers. 1-5. It is not public, official judgment, neither is it private judgment, that is here forbidden. The former is permitted and commanded, both in the Church and in the State. As for the latter, we are repeatedly enjoined to distinguish between the clean and the unclean, to judge of actions, and even of personal character, "not necessarily for publication," but for our own guidance. In doing so, however, we must be careful not to break the golden rule.

Judge not that ye be not judged, means that we are not to pronounce upon motives. These are known only to the person implicated and to God. It is natural to impute to others the motives which actuate ourselves; and how often does it happen when a person imagines he is exposing the faults of his neighbour, we recognize in the description, not his neighbour's character but his own.

With what judgment ye judge, ye shall be judged. What else can we expect, even from men? In this respect the world is a mirror which reflects our smiles and our frowns. And, besides this, those who can find no good principle in others betray the absence of good principle in themselves, and shew that they are still under condemnation; if not converted, the harsh judgments which they so freely dispense shall recoil with accumulated force upon their own heads, and in the final reckoning they shall realize the terrible doom expressed in the words, with what measure ye mete it shall be measured to you again.

The mote and the beam. A mote is a particle small and light enough to float about in the air; a beam is a large log of wood. It is easier for us to see small faults in others than to detect great faults in ourselves. In order to get David to see the enormity of his own crime, the prophet Nathan describes to him an amalogous, but much less serious crime which he represented as having been committed by another person, see 2 Sam. xii. We should always combat this tendency. It is against the golden rule.

We are not forbidden to point out the faults of other people, if this is done in kindness; but we are urgently exhorted to get rid of our own faults first. They are the most injurious to us; and to assume the censor's part without reformation, is only tempting our offending brother to throw a stone at our glass house.

II. DISCRIMINATION RECOMMENDED.—Ver. 6. The figure is still sufficiently forcible, but the Jewish estimate of dogs and swine was even lower than ours. By "dogs" we are to understand, not the domestic pets of the present day, but the half-savage animals that prowled around the streets of eastern cities, and were only tolerated on account of their services as scavengers.

The Christian, and especially the Christian teacher, is directed to exercise the utmost prudence in speaking of the precious things of the kingdom to those who cannot appreciate them because they know not the rudiments of religion. That which is holy means, primarily, flesh from the altar, and may here be taken for Christian ordinances; pearls may stand for those truths which can be understood only by those who are well advanced in the Christian course. To expect the unconverted to appreciate the higher truths and ordinances of religion is as unreasonable as to expect dogs to distinguish between sacred and common flesh, or swine to regard pearls with that admiration which is usually accorded to them by human beings.

III. PRAYER INVITED.—Vers. 7-11. The form in which the invitation to prayer is given, indicates that our prayers are to be characterized by earnestness, diligence and perseverance.

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.

Believing, importunate prayer will procure all needed blessings.

If there is a tender spot at all left in the heart even of a wicked man, will it not be touched by the cry of his children for bread; and may we not rest assured that our Father which is in heaven will not mock the distress of those who really seek salvation at His hands?

IV. THE GOLDEN RULE.—Ver. 12. If you wish to know how you ought to deal with anyone, "put yourself in his place" and then consider the matter; "do as you would be done by;" or in the words of our lesson:

As things whatsoever ye would that men should do to you, do ye even so to them. This covers the whole duty of man to man, and it is neither more nor less than another way of saying "Thou shalt love thy neighbour as thyself." Christ came, not to teach a new code of morality but to raise man to the standard of the old code. He enunciates this rule, not as a new dictum, but as the sum of Old Testament teaching as to the duty of man to his fellow; for this, says He, is the law and the prophets. See Rom. xiii. 8-10; Gal. v. 14.

V. THE TWO WAYS.—Vers. 13, 14. The way of life, the way of holiness, the way to heaven, presents an uninviting appearance to fallen human nature; but the fault is in the fallen nature and not in the way; restored, sanctified human nature finds it to be a way of pleasantness. It is strait, or narrow, because it affords room neither for sin nor for self-righteousness.

The gate or door to the way of holiness is Christ Himself, that is, only those who believe in Him, and are taught and strengthened by the Holy Spirit, can practise holiness. We are urgently entreated to come to Christ and to walk in the way of life.

Enter ye in at the strait gate. Why? Because there is another gate and another way, and that gate is wide and that way is broad; its master is exceedingly "liberal," quite as liberal as the woman who told Solomon to divide the living child; but, alas, it is the way that leadeth to destruction.

Read Bunyan's "Pilgrim's Progress."

OUR YOUNG FOLKS.

AT THY SIDE.

A little traveller am I,
Upon a road that looks
As pleasant as the flowery paths
Beside the summer brooks.

I may have very far to go;
No one can tell, they say:
For some the way is very long,
For some ends in a day.

I've gone a very little way;
And yet I can't go back
To pick up anything I've lost
Or wasted on the track.

And if I careless pass each stone,
I mayn't my steps retrance;
And so I need a Friend all through
To keep me by His grace.

For there are snares I do not see—
I am a foolish child;
Then, Jesus, I will ask Thee now
To keep me undeluded.

My feet from falling, keep, O Lord!
My heart from wandering wide;
Until the last stone passed, I dwell
Forever at Thy side.

PATCH, BUT NOT CROSS-PATCH.

"MOTHER, I just can't wear this patched coat to school!" said Fred, flinging himself into a chair and sticking out his feet, while his face was drawn up in such an ugly scowl you would have thought him a dreadful boy.

"Why, Fred, I am surprised; only this morning you looked at those patches and said, 'Good for you, mother; these sleeves are jolly, now the elbows are all in;' and when you put it on you smoothed it down, and gave me a kiss, and told me I was the best mother in the world."

"Y-e-s, so I did;" and at the pleasant voice of his mother the boy drew in his feet, and the frown went off his face a little. "But you don't know how hard it is," added Fred; "every boy in my class has a new coat, and some brass buttons and all. I can see the very shine of them now," and Fred kicked the poor cat as it was lying in the sunshine streaming over the bright kitchen floor.

"Come, come!" spoke up his mother, "this will never do! Your coat is well enough if you will only think so; at any rate, I cannot buy you a new one," and Mrs. Green put the baby in his arms and began dishing up the soup for dinner.

Out on to the little porch went Fred with baby. The sun was so bright and warm that spite of all his trouble he couldn't help feeling just a little happy. Seating himself on the step he began talking to the dear little fellow, as he often did when in earnest about things.

"Baby, wouldn't you hate to wear patches? Patches on the elbows, patches on the knees, patches all over! Why, I am almost all patches, and the boys have nick-named me 'Patch.' I tell you, baby, it is pretty hard, but when I get to be a man, you shan't know what a patch looks like." Here the baby crowed and jumped as though he understood every word.

"Come!" called mamma, "bring baby in; your dinner is ready."

Fred seated himself at the small table and waited for his mother, but she took the rocking-chair by the stove and commenced to sing baby to sleep.

"Mother, aren't you going to eat?"

"No, son; I feel too tired now."

Fred helped himself to a plateful of the delicious soup, but somehow it didn't taste good, and there was a big lump in his throat, and glancing round to his mother he saw a sad, troubled look on her face. She had stopped singing and was stroking baby's hair softly. He couldn't stand it any longer, but jumping up ran to her, and hugging her tight around the neck, boy fashion, burst out with:

"Mother, don't you look so sorry. I can wear the patches as well as not, and the old coat's real warm. I guess it won't kill me if the boys do call me 'Patch,' and Mr. Maxwell said yesterday I learned ever so fast, and he hoped some day you'd be proud of me. But you can't if I don't get over these proud fits, can you? Come now, mother, let's eat up all the soup, and have a good time."

And they did; and how they both enjoyed that dinner! Just before Fred started for school that afternoon he ran up to his little room, kept so clean by his own hands, and there he asked the loving Saviour to give him more help to overcome the small trials of everyday life, and to make him a wise, good boy, adding at the close, "Please to make me a comfort to my mother."

He reached the school-room just as the bell rang, so was spared any taunts from the boys then. But at recess, Harry, remembering how easily he had fired him up in the morning, began again calling him "Patch," but to his surprise Fred's laugh rang out pleasantly, and he answered:

"Yes, I s'pose that's my name as long as these clothes last. But, boys, look! I tell you there's some fine work on this old coat, and if I've got to wear it and be called 'Patch' I'd better keep my temper and not give you a chance to make it 'Cross-Patch.'"

FOUR STEPS TO JESUS.

FLORENCE felt that she must be a Christian. Her heart was heavy with the knowledge that it was sinful. For many days she had been carrying this burden alone. She did not think she could speak to anyone. She had been in her bed-room, and prayed many times; and still all was hard and heavy in her little heart. "O, if I knew how to believe," she would say to herself. "And Mr. Marlette says it is *easy*. If I could only ask him!" Mr. Marlette was her dear silver-haired pastor. At length a thought struck her: "If I cannot talk with him I can write him a little note."

When Mr. Marlette found an envelope directed to him, which some one had quietly laid on the large Bible in his study, he was surprised to find it a note from his little friend Florence. When he read it he was very glad too. "The dear child! what can I say to her?" he thought. Then he closed the door, and asked as if *he* were a little child, going to a father to be guided in answering that note. And I think he was. He began it with Florence's own question, and this is what he wrote:—

"How shall I come to Jesus? The desire to come now, is the *first step*."

"Feeling my sinfulness and danger and need of His help, is the *second step*."

"Feeling that He is both able and willing to help, and save me, is the *third*."

"And then asking Him to do for me what I cannot possibly do for myself is the *fourth*."

"Four steps to Jesus. That's all.—Perhaps I should say there is but one, and *that* very short. Out of the heart gushes the prayer:—'God be merciful to me, a sinner;' and on the wings of the prayer the soul *flies* to the Saviour in a moment saying:—

'Here, Lord, I give myself away;
'Tis all that I can do.'

"This seems to be the short, simple, and the only way to the Saviour. May my dear Florence find it so!"

Florence read the note carefully.

"I think it is the *third step* I need," she said. "I have the first and second and *fourth*, and *will* believe He is *able*, yes, and *willing*, to save me." So taking the third step, and then trying the fourth, it was not very long before Florence felt that in her heart she had found the answer to her own earnest question, "How shall I come to Jesus?" And she said, with a glowing face to her pastor:—

"It is an easy way."

THE NINTH COMMANDMENT.

"WHICH is the ninth commandment?" said a teacher to a boy in the Sabbath-school.

"Thou shalt not bear false witness against thy neighbour."

"What is bearing false witness against your neighbour?"

"It is telling a falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

Then a very little girl said:

"It is when nobody did anything and somebody went and told it."

"That will do," said the teacher with a smile.

The little girl had given a curious answer; but underneath her odd language there was a pretty clear perception of the true meaning.

"I FEEL BAD."

A LITTLE boy who had seen but four summers ran to his father a few Sabbaths since, and, overcome with grief, and his eyes full of tears, said to him, "Papa I feel bad."

"And what is the matter, Frankie?" said the father.

"I have been a naughty boy. My mamma told me not to play on the holy Sabbath day, for it was displeasing to God. I did play, and I feel bad because I hurt God's feelings."

"But how do you know you have hurt God's feelings?" said the father.

"Because," said the little boy, "My conscience bites my little heart."—*The Myrtle*.

A LITTLE boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one, for He fills heaven and earth."

Scientific and Useful.

COFFEE COOKIES.—One egg, one cup butter, one cup sugar, one cup molasses, one-half cup strong coffee, one teaspoon soda, little ginger, flour enough to roll out.

CURRENT CAKE.—Three eggs, one and one-half cups sugar, one-half cup of butter, one cup of milk, three cups of flour, one teaspoon of cream-tartar, one-half teaspoon of soda, one cup of currants, flavour.

COUGH SYRUP.—One-half ounce horehound, one-half ounce vervain, two table-spoons flax-seed. Pour over this three pints of boiling water, and boil it down to a quart. Pour it over two pounds of loaf sugar, stir it until cool, then add two table-spoons of tincture of balsam tolu. Take one-half wine-glass three times a day.

SOAK wheat in water over night, season with salt, and boil until soft enough to be eaten with cream and sugar. This is the most wholesome and strengthening food mankind can possibly eat, and with wheat at \$1 per bushel is cheap enough. If anybody thinks this a weak diet, and fit only for babies and invalids, he is greatly mistaken; the best roast beef is not more nourishing, strengthening or palatable to the unperverted appetite. This, if left over from breakfast, can be afterwards fried the same as corn mush.

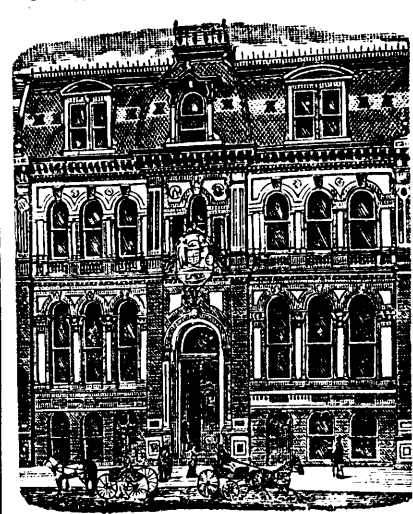
SPEAKING of toast, comparatively few know what really good toast is. A hasty singe of one or both sides does not make toast; nor do thin slices of bread dried through. Cut slices of uniform thickness, a plumb half inch or five-eighths inch; move around over a brisk fire, to have all parts toasted alike; keep only so near the coals that the pieces will be heated through when both sides are well browned. If the slightest point is blackened or charred, scrape it off, or it will spoil the flavour of the whole. If covered with an earthen bowl, it will keep both warm and moist. A clean towel or napkin will answer if it is to go at once to the table. But, nobody can make good toast out of poor bread. Stale bread may be used for milk toast; sour bread may be improved by toasting it through; heavy bread makes poor toast. Sweet, light bread, only a day old, or less, makes the best toast.—*American Agriculturist.*

MINIATURE HOT-BED.—A flower-pot, eight inches in diameter, was filled one-third full of coarse gravel or pebbles, finishing with finer gravel or coarse sand. Then it was filled to the brim with a mixture of leaf mould (decayed leaves), old manure and sand, in about equal proportions, and all passed through a fine sieve. This was made moderately firm, and the seeds were pressed down an eighth of an inch and covered. The pot was then plunged in a pan of hot, (not quite boiling) water, and there left until the surface soil was wet, and then placed upon a stone mantel over the kitchen range. The pot was then nearly covered with a pane of glass, a half-inch space being left for ventilation. Simple as is this contrivance, it furnishes every advantage of a hot-bed of the careful construction, the stone slab, which is always hot, supplying the bottom heat, which in a hot-bed is supplied by the fermenting manure. We advise our friends to try this "epitome" hot-bed. Grass or common seeds of any kind may be used at first to experiment with.—*Rural New Yorker.*

SICK HEADACHE.—This complaint is the result of eating too much, and exerting too little. Nine times out of ten the cause is in the fact that the stomach is not able to digest the food last introduced into it, either from its having been unsuitable or excessive in quantity. A diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air, sufficient to keep up a gentle perspiration, would cure almost every case in a short time. Two teaspoonfuls of powdered charcoal in half a glass of water, and drank, generally gives instant relief. We are inclined to think that the above remedies may do in some, but not in all cases. A sovereign remedy for this disease is not easily found. A correspondent contributes the following on the subject: Sick headache is periodical, and is the signal of distress which the stomach puts up to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition. When the first symptoms of a headache appear, take a teaspoonful of lemon just clear fifteen minutes before each meal, and the same dose at bedtime; follow this up until all symptoms are past, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this because the remedy is too simple, but I have made many cures in this way.—*Dr. Haire.*

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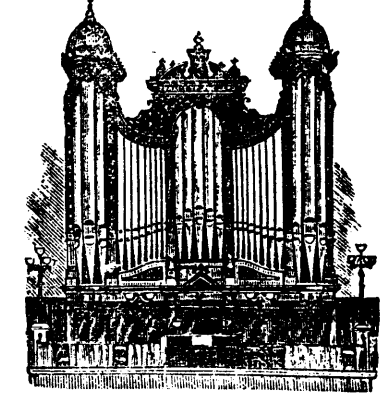
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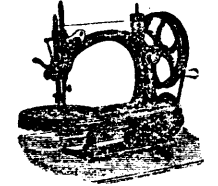
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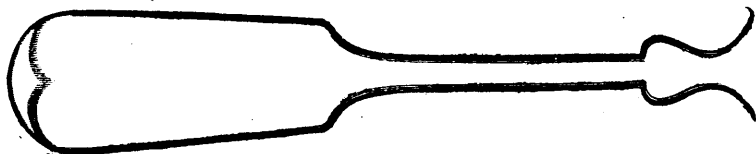
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