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# THE CANADA PRESBYTERIAN.

Toronto, Friday, November 7th, 1870.

## NOTES OF THE WEEK.

ANOTHER massacre at Toluca, Mexico, is announced. It is not yet known how many were killed. The attack was on the Presbyterian Mission in charge of Procopio Diaz.

THE celebrated George Muller, so widely known in connection with the Orphanage at Bristol, England, is at present in Canada. He preached, we observe, in Hamilton last Sabbath.

THE Christian Reformed Church of the Netherlands, which was formed in 1834, as a protest against the rationalizing tendencies in the Reformed Church of Holland, has now 300 ministers and 350 congregations.

THE demand for copies of our last issue containing the last sermon of the late Dr. Topp was so much above what we were able to meet that we resolved to publish the sermon in pamphlet form. This is now ready and can be had at any of the book stores in the city. As the edition is limited, early application will be necessary in order to prevent disappointment.

THE Quebec "Protestant Teachers' Provincial Association," which has recently been in session in Quebec city, elected Rev. Principal Macvicar, LL.D., as president for the ensuing year. Dr. Macvicar's address on taking possession of the chair was admirably conceived, thoroughly practical, and well calculated to give the teachers correct views of their work. His eloquent peroration will be found in another column.

THE difficulty between the Ute Indians and the United States Government is in the fair way of being peacefully and satisfactorily settled. The guilty parties are to be surrendered for punishment, and with that by-gones are to be by-gones. It is to be hoped that in the future treatment of the Indians the United States authorities will display a more considerate and kindly spirit than they have too generally done in the past.

THE REV. D. MACRAE has advised his late congregation in Gourrock, Scotland, to remain united and in connection with the United Presbyterian Church. There has been a joint meeting of all the parties in the case, and though no decision has as yet been come to, it is generally understood that Mr. Macrae's advice will be taken and that the congregation will maintain its old ecclesiastical relations without any of its members leaving.

STATISTICS of crime in Italy show a fearful state of affairs. The report of the minister shows that during the year more than 2,000 murders were committed, an average per million of the population unequalled by any other country on the face of the globe. During the same time the number of ordinary robberies, burglaries, etc., is stated at 40,000, while there are 50,000 robberies accompanied with violence. In her long catalogue of crime Italy stands without a peer.

CLARKE BROWN, the West Winchester murderer, suffered the extreme penalty of the law on the 31st ult. The confession which he left behind casts no light upon the motives which prompted him to the commission of such a horrible crime. He professed not to be able to account for the proceeding, and it is very possible, as was suggested by some of the doctors at the inquest, that the strange murderous mania was induced by the evil habits in which for years past Brown acknowledged he had indulged.

THE Anti-Rent movement in Ireland is being still pushed forward with a great deal of vigour. The tenants are advised to pay no rent in the meantime, and they are being encouraged by the assurance that, in any case, they will be secured the permanent occupancy of their farms. Government is being called on

to advance money to purchase the land from the owners, and then to look for repayment from the present occupants. What would be the consequence if these either could not or would not pay their instalments when due, is not said.

IN celebration of the centenary of Dr. Chalmers it has been resolved to raise sufficient money to enlarge and improve the West Port Mission Church, in the establishment of which the Doctor took so much interest. The present church is much too small for the congregation, and is, besides, badly ventilated. The proposed alterations are expected to cost from four to five thousand pounds sterling, and it is not anticipated that there will be any difficulty in raising all that is necessary. We should think that some of the Canadian admirers of Dr. Chalmers would like to take part in this enterprise.

THE hatred of the truth by Romanism has been exhibited recently in Liverpool by the mobs of roughs who have attacked the meetings and speakers of the Salvation Army. The Army has not mentioned the Papacy, has made no assault upon it, has only declared salvation from sin and condemnation by faith in our Lord and Saviour. Yet the building in which the meetings were held in Liverpool was stoned by a mob of Romanists and on the Sabbath, and the speakers as they came out were assailed with such ferocity that a strong body of policemen became necessary for their protection. Rome hates the truth, and is to-day, as always heretofore, a persecuting power.

OF all impostors those who assume the cloak of religion are the worst. A good many of this class seem to be at present very diligent in pushing their operations and are succeeding only too well in victimizing the unwary. When total strangers are peculiarly gushing in their address and have a singular tendency to say "My dear brother in Christ, if I may be permitted to call you so," it is as well for those addressed to be careful about how they receive the advances of these interesting visitors and how they yield to their insinuating proposals. Religion has already suffered sufficiently from such operators. A word to the wise is enough.

FROM the second annual report of the New Zealand Minister of Education, it appears that the cost of primary education in that colony for the year was £306,679 16s. 9d. The number of children in the colony from five to fifteen is 105,208, of whom only 87,161 were in 1878 under instruction. The Sunday school attendance was 62,253. In the Province of Otago alone there were 4000 children of school age not under instruction and 9,000 at no Sabbath school. The cost of education in this Colony per scholar is high, varying from £4 17s. 3½d. in Otago, to £10 10s. 2½d. in Taranaki. The total number of schools in operation during 1878 was 148—an increase of eighteen schools and 8,866 scholars on the year.

OUR Philadelphia contemporary remarks as follows. "Here is a bit of honest dealing that is worthy of mention. A young minister desired to leave Methodism and join the Church of England; but the Bishop of Rochester declined to receive him until he had paid up all that the Wesleyan Theological College was entitled to for giving him training." The Board of Education has received some money in the same way, but not all that was expended on men who are no longer serving the Church which educated them. Receipts, with thanks attending, can be very easily made out." Sometimes just such "honest dealing" as this would not be out of place even in Canada.

THE Ladies' Aid Society in connection with the West Presbyterian Church, Toronto, intend holding a bazaar in the lecture room of Knox Church, on Thursday and Friday of next week, 13th and 14th inst. The ladies of the congregation have undertaken the upholstering of the handsome new church on Denison avenue, rapidly approaching completion, and we cordially wish their bazaar—the liberal patron-

age of Presbyterians throughout the city. The articles offered will no doubt be useful as well as ornamental; and fancy prices are not to form a feature of the affair. We mention this, although the announcement may be deemed superfluous, as Presbyterian ladies never place extravagant prices on bazaar articles.

ACCORDING to a cable despatch to the daily newspapers, Mr. Gladstone has recently expressed himself with much frankness to a couple of interviewers on behalf of two Paris journals. Among other statements, it is reported that he deprecates contention with Russia about Afghanistan, and that he said he believed there would not be any; that India had absolutely nothing to fear from Russia, which has as much as she can do to hold her conquests in Turkestan. The Austro-German Alliance, he believes, is, doubtless, intended as a check to Russia; but the importance of such alliance should not be exaggerated, as Bismarck would abandon it as readily as he had abandoned parliamentary parties which had served his purpose.

IN the Free Synod of Glasgow and Ayr recently a motion was made to send to the Assembly an overture which states that it is "notorious that many ministers and Sessions of the Church are, knowingly or unknowingly, introducing the Congregational system, by introducing hymn books not authorized by the Church and receiving into their pulpits men who have been deposed by the Church of which they were office-bearers, and are using the pulpit as a rostrum mainly of literary and critical essays, in place of the truths of the Gospel. Therefore the Assembly should either relax the terms of subscription of Confession or put in force for correction and reformation the laws and usages of the Church presently existing." The motion was lost by a vote of 19 to 2.

WHEN St. John, N.B., was burnt down, the City Council of Montreal subscribed \$10,000 to help the sufferers. It now appears that this debt, which might especially be regarded as one of honour, has been repudiated by the successors of those who incurred it, and that on the plea that the money is not now needed. This seems shabby, sharp practice. The people of St. John have shown a very commendable spirit of patient endurance under their trials, and great energy in retrieving their losses; but to say that they do not need all the assistance that was ever promised them is very wide of the mark. There must be very many in and about that city permanently beggared by the fire. The support of these will be a great burden on the community for a good while to come, and the subscription of Montreal would very naturally and very properly have been taken to assist in such work. We cannot think that the action of the Montreal Council will be endorsed by the great body of the citizens.

THE case of Prof. Robertson Smith has been before the Free Synod of Aberdeen on complaint and dissent by the minority of the Presbytery of the same name. The Presbytery, on receiving the decision of the Assembly declaring relevant the count on Deuteronomy, which the Presbytery had previously declared irrelevant, resolved to *sist procedure*, and simply report the case to the superior court. The Synod heard the representatives of the minority against the Presbytery's action, and Profs. Salmond and Smith in defense thereof. Mr. Mitchell held that the instructions from the Assembly were clear, and that the Presbytery was bound to follow them and proceed to probation of the charge. Prof. Salmond said a subordinate court had some discretion, and its members had the right to obey their consciences. The Assembly was not infallible. If one of its decisions was proved to be erroneous, it ought to correct it. He wanted to see this whole case dropped. Prof. Smith went over much the same ground as he did before the Presbytery. He defended his right to be heard before the Presbytery again on the question of relevancy. At the end of the arguments the Synod, by a vote of 31 to 13, resolved to sustain the Presbytery and remit the matter to the Assembly.

## OUR CONTRIBUTORS.

### THE BUSH BURNING BUT NOT CONSUMED.

BY W. A. M.

The angel of the burning bush was "The God of Abraham." This was then another of those "symbolic manifestations which prepared the way for the appearance of the great mystery of Godliness, God manifest in the flesh." But what special significance did it possess to Moses on this occasion? It was undoubtedly to Him a symbol of the present condition and future destiny of Israel. The bush burning yet unconsumed told him of God's people in Egypt enduring severe fiery trials yet preserved through Him who dwelt with them even in their bondage. This made the vision ever after a source of encouragement and support to Moses. For, at the close of life, when giving his farewell blessings to the tribes, his richest benediction upon the sons of Joseph was to wish for them "the goodwill of Him that dwelt in the bush."

The "Burning Bush" is the official and time-honoured symbol of the Presbyterian Church. Our fathers of the reformation in the day of their sore straits, sufferings, and persecutions chose as their motto, the representation of the burning bush with the words of the old Latin Bible round about it as its scroll, "*Ux tamen consumebatur*," yet it was not consumed. To this symbol the history of our Church has been strangely and nobly true. This symbol, more perhaps than any other, has been dyed in blood, not in the blood of our Church's enemies, but the blood of her own anguish. The Presbyterian more than any other has been the Church of martyrdom; trampled in her struggles for the freedom of man's mind; trampled but rising again, "burning but not consumed." She has been justly called the mother of freedom—the freedom of the soul of man; fighting ever for this—that Jesus Christ, and He only, is Lord of man's conscience, and King and Head of His Church. This great truth is growing to-day, growing in Methodism, in Congregationalism, and in Evangelical Episcopacy, and we care not under what name it grows. Thank God that the truth so often crushed to earth has risen again and is flourishing. But it ought not to be forgotten by what Church's bloodshed and sweat of anguish the seed of this truth was sown. Those Waldensian heroes, in whose honour Milton sang, and who amid their Italian hills, "kept God's truth so pure of old," before there was any "Reformation" elsewhere in Europe—they were Presbyterians; and their motto was the *bush burning in the wilderness*. Those Huguenot men who saved France, and whom France to France's endless loss and shame, crushed down in blood on the day of St. Bartholomew—they also were Presbyterians, the men of the burning bush. They, who from Germany and Puritan England, and the Scotland of the Covenant saved the world's liberties—they too were the Church of the Burning Bush. Where in modern history has there been heroism or martyrdom for principle like this? God's holiness, God's sovereignty, God's redemption of man through Christ's atonement, God's exclusive right to control man's conscience—these are the truths to make men heroes—a family tree with God's glory on each branch, "a bush burning," but by God's power and love upheld and "not consumed."

#### DR. CHALMERS—A CORRECTION.

MR. EDITOR,—The general excellence of the notice of Dr. Chalmers, which appears in to-day's "Presbyterian," from the pen of Dr. Irvine (late of Hamilton, I presume), induces me to correct a slight inaccuracy which occurs in it. In proof of my fitness to do so, I shall merely say, that besides being a native of the city of Edinburgh and educated at its University, I attended the last students' birthday breakfast in honour of Chalmers, presided over by my friend, Mr. John Mackintosh of Geddes, the brother-in-law and "Earnest Student" of Dr. Norman McLeod, in March, 1847, and, like many others now labouring within the Dominion of Canada, attended his funeral in June of the same year.

Dr Irvine's first sentence is, "Dr. Chalmers was Principal of the University." This he never was. Let me explain. Succeeding Principal Wm. Robertson of historic and ecclesiastical fame (the granduncle of Lord Chancellor Brougham and Vaux), came, to the disappointment of Dr. Hugh Blair (of the Sermons),

Principal George Baird, who along with late Dr. Robert Gordon and others, was one of the ministers of the High Church (East St. Giles), Edinburgh, as Principal Robertson with Dr. J. Erskine was one of the ministers of Old Greyfriars Church, now uncollegiate, and afterwards held by Dr Robert Lee and others. Principal Baird had a practice of weeping when in the pulpit, and on the occasion of the visit of King George IV. to Scotland, in 1820, when he resided at Holyrood Palace and attended divine service in the High Church, Dr. Chalmers made the humorous remark that it would be "George Baird to George Rex *greeting*" (*Sic! sic*, crying)—a less savage joke surely than Sydney Smith's remark to Bishop Selwyn, then recently nominated to the Diocese of all New Zealand with the Cannibal Island of the South Pacific, that if hungry after any of his Episcopal visitations, he would probably be informed by some of his parishioners that *there was old man upon the sideboard!*

Principal Baird took an active and generous interest in the Highland Society's schools and education generally, as befitted his position, and was succeeded by Principal John Lee, a man of high character and great research, who was minister of the Old Church (South St. Giles, then divided into four churches with five ministers), the church in which Knox's pulpit stood, and Regent Murray's tomb is. Dr. Lee succeeded Chalmers in the chair of Divinity after 1843, and was the father of the present Professor of Church History in Glasgow University, and also of Sheriff Lee, procurator of the Church of Scotland. To Principal Lee succeeded Sir David Brewster, who was followed by Sir Alexander Grant, Bart., presently in office.

Dr. Chalmers, however, was Principal and Primarius Professor of Divinity in the new College, Edinburgh, an institution which does not issue degrees like our Queen's College and University, Kingston, but bears the same relation to Edinburgh University that Knox College, Toronto, sustains to Toronto University. The enforcement of the Law of Tests in respect to non-theological chairs in the Scottish Universities at that time tempted some to contemplate a full University Staff at the new College, and Chairs of Natural Science, Logic and Metaphysics, and Ethics, together with Classical and Mathematical Tutors, existed for a few years. But the mind of the Church was decidedly against the continuance of such arrangements, and the New College, Edinburgh, now restricts itself entirely to Theology and cognate branches. The degree of B.D. may be obtained at the Scottish Universities by Divinity students of all denominations after one session's attendance at some one or other of the University Divinity classes, and possibly even that is not now indispensable and may be optional. But the New College never professed to be a University, never applied for a Royal charter, or contemplated any such step, to the best of my knowledge. R. T.

Drummondville, Oct. 17, 1879.

#### HOME MISSION DEFICIT—A REPLY.

MR. EDITOR,—Permit me, as briefly as I can, to reply to the letters of "Presbyter" and "Another Presbyter," regarding the deficit in the Home Mission Fund.

It is alleged by these brethren that the Home Mission Committee have not done all they might have done, to reduce the large indebtedness resting upon the fund; that their policy of doing nothing is blameworthy; that they have retired in dignified disappointment to mourn over an unwilling people; that were the defaulting congregations visited and canvassed, the entire difficulty would be removed; and finally, as one says, "if the Committee see no way out of the difficulty there is *another course open to them* besides simply retiring for six months." The other course that is open to them is not indicated, but I presume it means resignation of their trust into other hands.

I am sure that the writers of these letters are actuated by the best of motives, and are warm supporters of the fund, but I cannot think their strictures upon the Committee in the least deserved. The decision complained of was arrived at after twelve hours' earnest deliberation, when every possible plan for meeting the emergency was discussed. The minutes also show that every member, minister and elder was present, and the resolution was adopted with but one dissentient.

The appointment of deputies to visit not only defaulting congregations, but all the congregations of the

Church, has again and again been tried. In many cases, doubtless, the results were encouraging; in many the reverse. In some cases the deputies selected by the Presbytery, to co-operate with the delegates from the Home Mission Committee, could not fulfil their engagements at the date appointed; in other cases the delegates from the Committee could not meet the congregations on the days appointed by the Presbytery; in other cases, ministers and congregations plainly intimated that they neither desired nor required the visits of a deputation, while by others the appointment of deputations by any Committee without the express sanction and instructions of the General Assembly was strongly condemned. Presbyteries are jealous, and not without good reason, of infringing upon their special work. If the Home Mission Committee are at liberty in every strait, to send deputations to every congregation in the Church, or to non-contributing congregations, why not the Foreign Mission Committee, or the French Evangelization Committee, why not, indeed, every committee in the Church? I am far from saying that there have been too many special appeals to our churches, but the feeling is very general that spasmodic efforts to make up deficiencies may be carried too far, and that in proportion as one scheme is temporarily benefited the others suffer.

I agree with much your correspondents say regarding the inadequate results of circulars, no matter by whom prepared. The remedy for such deficits in the Home Mission Fund and other funds of the Church, lies neither in circulars nor in deputations, but in Presbyteries, ministers and office-bearers dealing faithfully with their respective congregations. If a pastor cannot impress his people with the greatness of the work, and evoke their liberality, or if he has so little interest in the schemes of the Church, as never to speak of them from his pulpit, it is vain to expect that other methods will be successful.

The names of non-contributing congregations to the Home Mission Fund and other funds of the Church, are known to Presbyteries. The Presbyteries have, furthermore, been enjoined to take order that opportunity be given in every congregation within their bounds to contribute to the Home Mission Fund. At the close of each year, when the financial statements come into the hands of the Presbytery or clerk, nothing surely is easier than to note defaulting congregations, and deal with them, if necessary. It is surely reasonable to suppose that Presbyteries will be able to deal with such congregations more intelligently than any deputation of a committee, however wise and prudent. The condition of every congregation within their bounds, as to means and ability to give, and the best method of approaching such congregations, are matters that come more properly within the jurisdiction of a Presbytery than any Committee of the Church.

A few years ago when a debt of \$10,000 rested upon the fund, the General Assembly authorized the Committee to *assess* Presbyteries their proportion of the amount, and *enjoined* Presbyteries to secure said proportions from congregations within their bounds. This action met with a fair amount of success. But it was very distinctly understood that such a method of meeting a deficit should not be repeated, and ministers not a few plainly said, that if repeated, their congregations would not respond.

In March last when the Committee found themselves involved to a like amount, a similar resolution to the one agreed upon in October, was proposed and only lost by one vote.

After lengthened consideration, it was moved by Mr. T. W. Taylor, seconded by Mr. J. Laing:

Whereas the Committee, at its meeting in October last, resolved that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they would be under the necessity of deducting a percentage from the claims of all Presbyteries for supplemented congregations and mission stations for the half-year ending 31st March then next, so as to equalize the expenditure with the income for the year. And whereas the amount received up to this date is the sum of \$18,500, which falls short of the amount necessary to pay in full the claims upon the fund by the sum of \$22,000, the Committee, in view of that fact, and the small prospect, judging from the experience of the past three or four years, that the contributions yet to be received before the close of the financial year will meet the deficiency, while expressing their deep sympathy with those labourers who may suffer so severely from the results of the action now forced upon the Committee through the Church's failure to give a hearty response to their urgent appeals for more liberal contributions, resolve to appoint a sub-committee to meet during the first week in May next and reduce all claims of Presbyteries for supplemented congregations and mission stations for the half-year ending 31st March next by such a per-

centage as will equalize the expenditure and income for the year.

It was moved, in amendment, by Mr. J. M. King, seconded by Mr. D. M. Gordon:

"In view of the fact that, according to present appearances, the expenditure of the Home Mission Committee will be found to have exceeded the income by about \$7,000, it is agreed, with great reluctance, to deduct twenty-five per cent. from the amounts due to Presbyteries, including the Manitoba and other mission fields, at this date, for the labour of the past six months, making a sum of about \$3,500, and to appeal to the ministers of the Church for a similar amount.

A vote being taken, the amendment was carried, the vote being ten for the motion and eleven for the amendment.

At a later stage of the proceedings the members of the Committee subscribed about \$500, and agreed to carry out the latter part of the resolution by making application to the ministers in their respective Presbyteries, and the following were appointed a sub-committee to take charge of the matter: Dr. Cochrane, Messrs. Macdonnell and King—Mr. King to be Treasurer."

It is well known what the results of the appeal were. As one of your correspondents says: "The appeal made to the ministers did not commend itself to many. It appeared to many unjust to ask the ministers to undertake a debt for which the Church as a whole, and not they, were responsible." The appeal, however, netted some \$2,000, but the General Assembly revoked the proposal of the Committee as to the reduction of grants in Manitoba, and ordered that the salaries of missionaries in that province should be paid in full, which has accordingly been done.

As to the best mode of meeting the deficit reported in June last, the Assembly clearly indicated its mind in the matter, by the preparation of an appeal by the Moderator, in which Presbyteries were called upon to deal directly with the deficit. The deliverance of Assembly embraced these points:

I. That the Home Mission Fund for the Western Section, should have \$46,000 for the present year, to pay current grants, and wipe out its indebtedness.

II. That instead of making a special appeal for the removal of the present deficits, there be but one appeal for the deficits and the current year's expenditure combined, and that congregations be instructed to forward contributions to the respective Treasurers as early as possible, as there is due on the first of October (including the present debt) about thirty-two thousand dollars (\$32,000), so as to warrant the Committee's paying in full all grants, and to render unnecessary the reduction of twenty-five per cent. as contemplated by the Committee of the Western Section.

III. That a Committee be appointed, to prepare a short appeal, to be signed by the Moderator, to the members and adherents of the Church, setting forth the condition and requirements of the Fund, and enjoin every minister to read this appeal from the pulpit on some Lord's day on or before the last Sabbath of September next, and to afford opportunity to every individual to contribute by subscription or in any other way that the Session or the Deacons' Court may have previously resolved upon. The Assembly further enjoin Presbyteries to take order at their first meeting thereafter that this injunction has been complied with, and report to next Assembly. The Assembly further require that a copy of the appeal be addressed to each Presbytery, together with a statement of the amount which may reasonably be expected as the fair proportion of the Presbytery's share of the total sum required.

IV. The Assembly instruct the Committees, in their future administration of the Fund, to equalize the expenditure and income of each year.

V. The Assembly instruct the Committees to entertain no new applications for grants until the state of the Fund shall warrant them in so doing.

In view of such action taken by the General Assembly, I submit that the Committee are not deserving of the censure inflicted upon them by your correspondents. The different methods they have from time to time adopted to secure funds, and the continuation of grants in the face of an increasing deficit, show clearly that "their policy has not been one of despair." The "scriptural policy of faith" in the members of the Church, to meet the growing demands of the Home Mission field, "accompanied with works" on the part of the Committee, has led them to promise aid, when, looked at from a business standpoint, retrenchment was absolutely necessary. It is doubtless "a simple matter to pay out funds when they are put into your hands; any committee can do that;" but it is not a simple matter when the treasury is bankrupt and the fund indebted over \$20,000 to the banks.

I fondly hope that the Committee will soon be in a position to report a large reduction of the indebtedness—such a reduction at all events as will warrant payments for missionary labour during the current half-year; and that the Assembly's injunction to "equalize the expenditure and income of each year," will render deficits and special appeals in the future unnecessary.

I trust that I have said nothing in this communication to wound the feelings of any brother; were it not that silence on the part of the Committee

might seem uncourteous to your correspondents, it would not have been sent. WM. COCHRANE,

Convener H. M. Committee.

#### MR. LAING AND A SUSTENTATION FUND.

MR. EDITOR,—The letter of Mr. Laing published in your issue of last week on the subject of a "General Sustentation Fund," revives a question which has been for some months kept in abeyance. As you say "this is a subject of general interest and which still requires discussion." It is only a pity that at this date, and in view of the experience of other churches, it should require discussion. However, if Mr. Laing represents a party, it is evident that discussion is still needed.

Mr. Laing is on the whole in favour of a Sustentation Fund. He thinks it, however, impracticable. Apparently the chief reason is because the class of congregations to be hereafter denominated "the aid giving congregations" will not in his opinion sympathize with the scheme. His words are "will you find 230 congregations in the Western Section of the Church who would be willing to enter on such a scheme?" The proper answer to this question is, of course, "no." But who gave Mr. Laing the information. They have not been tested. Let them answer for themselves. It is only, as yet, then, in Mr. Laing's own imagination that the scheme, on this score, is impracticable. What if gross injustice is being done by Mr. Laing to these congregations? Have not congregations, in like circumstances, elsewhere, done this very deed which he says will not be repeated? Presbyterians of Toronto, of London, of Galt, of Stratford! are you, or are you not, less magnanimous than your brothers and sisters of Scotland and of England?

Has Mr. Laing been uniformly correct in his anticipations of what has been done in the past? Did he anticipate the reception given to the report of the "Committee on Supplement and Sustentation," by the Assembly of 1878? Did he anticipate the action taken upon it when that "report" was sent down as a remit to the Presbyteries of the Church? Did he anticipate that two whole Synods in addition to the Synod of Toronto and Kingston, formerly—would overture the Assembly in the direction, not of a modified supplemental scheme, but of a General Sustentation Fund?

As he has been disappointed, I hope agreeably, by the action of the Courts of the Church, so I believe when the time comes, as come it will, he will be happily disappointed by the action of many of the congregations of the Church.

Mr. Laing's tactics are not calculated to promote the interests of the scheme. Saying to a man "we do not expect you to do your duty," is not the best plan to constrain him to do his duty.

Mr. Laing's reasoning again goes upon the assumption that the plan foreshadowed by Mr. McLeod is the plan of the Church. The Church has not pronounced regarding it. I do not think that it will be the plan of the Church in all its details. But I must not anticipate. Seeing that it is not the plan of the Church, Mr. Laing's statistics and conclusions therefrom go for nothing.

The question is not "What have the congregations done in the past?" but "what are they likely to do under the provision of the new scheme." The advocates of the scheme claim that greatly enlarged contributions will follow when the laws for the regulation of a "General Sustentation Fund" are put into operation. On what ground? you ask. On the ground of superior organization. The minister of each congregation will, or at least may, be at the head of an organization for raising funds. This would be the scheme of the Church. The support of her own ministry is the first duty of any Church. The sustentation scheme would be the grand scheme of each congregation. A society for raising funds must necessarily be in existence in every pastoral charge. I think there never has been a well wrought sustentation scheme without this. Our statistical tables now show us that those congregations doing most for the ordinary schemes of the Church are those in which associations have been formed for the purpose of collecting funds. Under any mere supplemental scheme associations will not become general. According to the statistics of 1877 there are over one thousand church organizations and 242 missionary associations. There are two large Presbyteries in which there is not one single organization for the purpose of raising contributions on behalf of the schemes of the

Church. We do not lack for resolutions in reference to them upon our statute books, but the most of these are lying as dead letters. There must be some radical change before you can enforce any laws requiring the formation of Associations for the raising of funds for ministerial support. That radical change you have when the Church will adopt the plan of a General Sustentation Fund. A minister cannot ask his people for an increase of his own stipend; at least not many can; I cannot. He cannot propose plans for the increase of it, but he can, without any delicacy, put himself at the head of an organization for the purpose of raising monies to be thrown into a common treasury for the support of the whole. He is not only at the head but becomes the heart and soul of such an organization. I conclude at present with what Dr. Chalmers says on the subject: "The benefits of such an organization," viz., a large central fund, "are manifest and inestimable. It becomes an operation of infinitely greater delicacy and good taste, when the offerings called for in any given neighbourhood are for the direct and personal behoof of their own clergyman. He could do nothing to extend or stimulate such a process. But his deacons and even himself might without the violation of decorum, bestow upon it their full countenance and activity when seen in its true character as part of a scheme for the high and patriotic object of supporting a ministry of the Gospel throughout the whole of Scotland."

I hope to send you something further next week upon the alleged impracticability of a Sustentation Fund.

WILLIAM BENNETT.

Peterboro', October 27, 1879.

PRESBYTERY OF WHITBY. This Presbytery met in Bowmanville on the 21st October. There was a good attendance of members. Arrangements were made to bring the subject of missions before the congregations on some Sabbath or other suitable day, and also to hold a missionary meeting in each congregation, to be addressed by a delegation of two ministers and an elder, viz. Dunbarton, Claremont, Erskine, Duffin's Creek, and Pickering by Messrs. Abraham, Carmichael and Wm Smith; Whitby, Brooklin, Ashburn, and Utica by Messrs. Cameron, Peattie, and Ratcliff; Port Perry, Prince Albert, Oshawa, and Columbus by Messrs. Little, Crozier, and Yellowlees; St. Paul's, Bowmanville, Darlington, Enniskillen, and Cartwright by Messrs. Leslie, Fraser, and Beith; Orono, Newtonville, Kendal, and Newcastle by Messrs. Atkinson, Spenser, and J. C. Smith. The several Conveners were instructed to make the necessary arrangements with the congregations and give due notice and report at the meeting of Presbytery on January 20th. Inquiry was made if the G. A. Moderator's letter had been read from all the pulpits of the Presbytery, whereupon it was moved and agreed, "that the Presbytery expresses its pleasure that so many have attended to their duty, and trusts that those who have not yet taken action in the matter will do so at their earliest convenience." A call was laid on the table from the congregation of Oshawa in favour of Mr. S. H. Eastman, signed by 180 members and 52 adherents. After Commissioners were heard, the call was sustained and Mr. Eastman being present, signified his acceptance of it and the usual arrangements were made for the ordination and induction to take place on the 25th November. Mr. Cameron was appointed to preach, Mr. Little to preside and ordain, Mr. Carmichael to address the minister, and Mr. Atkinson the people. A small committee was appointed to examine the additional Hymns and report to the meeting in Oshawa. Messrs. Little, Drummond, and Leslie were appointed to examine the remittance a Presbyterian University and report in January. Messrs. Roger, Crozier and Kitchen were appointed to examine the remit on the validity of Romish ordination and report in January. It was agreed that the next quarterly meeting be held in Whitby. The Presbytery adjourned to meet in Oshawa, 25th November, for the ordination and for the transaction of other business.—A. A. DRUMMOND, Pres. Clerk.

A MISSIONARY writing from China says of his work: "There are several inquirers here, but they lack adhesiveness. They want to go to heaven, but they act as if they would like to 'talk price' with the Lord, and secure some discount on the Ten Commandments, or a little mutual accommodation between His law and their habits and customs." We fear this is the trouble in a good many places this side of China.

## PASTOR AND PEOPLE.

## STRENGTH OUT OF WEAKNESS.

The thirteenth chapter of 1 Corinthians is the inspired hymn of Love. The eleventh chapter of Hebrews is the sublime epic of Faith. Sometimes Christ gave an explanation of His own parables; and in the opening verse of this glorious chapter the Holy Spirit defines faith to be "the confidence of things hoped for and the evidence of things not seen." One of the achievements of faith is that "out of weakness" many were "made strong."

One of the chief processes of life is to strengthen the weak. This is the purpose of our daily bread and our nightly sleep. For this object the physician employs his skill in clearing evil humours from our systems and lifting off the weights that drag us down. Every good school has the double aim to fill ignorance with knowledge and to train brains how to think. Now, what food is to the body, what medicine is to the sick, what the school is to the ignorant child, divine grace is to our sin-diseased and sin-enfeebled souls. As sin is the one fatal weakness of every "natural heart," so conversion is thorough and transforming just in proportion as sin is subdued in the soul. My old grandfather used to cut up Canada thistles by the roots, with a long knife, and then throw salt into the cavity, to prevent their sprouting again. Conversion requires both knife and salt.

The real element of weakness in every Christian is his or her remaining sin, which keeps scattering its thistle-seed and propagating afresh. Our daily battle is with the sin that doth beset us; or, as Dean Alford translates it, "doth so easily enwrap us." The constant conflict with such brethren as Gough, or Sawyer, or Murphy is with the appetite for the bottle. When God's grace reigns within them and they keep a tight hold on the arm of Christ, then out of weakness they are made strong. Pride is a constant source of moral weakness, because, like a bloat of the face or the figure, it is a deception. Pride is simply self-exaggeration and light-headedness, and therefore it goes before destruction and when the strain comes we fall. Humility is the chief element in every healthy, robust Christian. It keeps him from soaring up into self-conceit, and holds him down in an implicit rest on Jesus as his rock of strength. Anteus was invincible as long as he stuck to his mother earth. When Hercules got him up into the air, he strangled him. No Christian is ever conquered while he lies low and firm on Christ. Then the divine strength is perfected in the Christian's weakness.

This explains Paul's famous paradox: "When I am weak, then am I strong." He means: When I feel most my own utter weakness, then do I use most the strength of Christ. Paul's constant endeavour was to empty himself of Paul, and to be filled with the fullness of his Lord. In October, the farmer is careful to get the chaff and the bran out of his granary, in order to make room for his wheat. He empties, in order to fill. Some of my readers may have observed this summer, at the seaside, certain molluscs sticking tightly to the rocks. Each mollusc clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusc is empty. If it were to be filled, either with air or with flesh, it would drop off immediately. This illustrates literally the condition of every humble, honest, healthy believer who has been emptied of self, and so clings, by a divine law, more closely to the Rock of Ages. As soon as he should become puffed with pride or gorged with fleshly lusts, he would yield to the wave of temptation and be swept away. But while he is weak in himself he is immovable "through Christ strengthening him."

Faith in the Lord Jesus is power. It is the believer's only real and enduring power. All those heroes who figure in the eleventh chapter of the Hebrews were made strong out of weakness by their grappling on God. Abraham believed God, and it counted for righteousness and strength. It made that noble old "friend of God" strong enough to undertake the journey into an unknown and unmapped land, and strong enough to bear his only son Isaac to the altar of sacrifice, in the trust that God could even "raise up from the dead." Faith made Elijah at Ahab's court and Daniel in Babylon to stand like adamant. Faith links us poor, feeble creatures to the Omnipotent. I often think that our churches and all our schemes of

Christian philanthropy are like the loaded trains in a railway station, which remain stationary until an iron coupling attaches them to the locomotive. We need the coupling of faith to God's power, and then we shall begin to move. Out of weakness (for pew-rolls, and pulpit eloquence, and prayer meetings have no spiritual power in and of themselves, we may become strong in the Lord).

Our spiritual strength requires constant renewal, just as the body requires to be renewed by food and sleep, and as even the outworn face of Nature must be renewed by the repose of the winter and the resurrections of the spring. One object of Sabbath worship and Bible teaching is to repair constant loss and to build us up. They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not grow weary; they shall walk and not faint away. But even an eagle would make but a sorry plight if it were not fed and if it lost the practice of its wings. So shall we, if we cease to feed on God's Word and cease to exercise ourselves to good works every day. Bible diet and Bible duty are the regimen to make athletic Christians.

Perhaps some of the readers of this article may have run down to a wretchedly feeble condition of heart and life. In a vague way, they look for their minister to wake them up, or for a "revival" in their church to restore them. This is a delusion. If the burglar's alarm in my house gets in such a condition that the "indicator" only mutters feebly or has gone dumb, I do not tinker with the indicator. I go to that closet where the battery stands, and fill the jars with fresh chemicals. Then the weak apparatus becomes strong. The trouble with many of our church-members is that their "indicators" act strangely. Their lips do not always speak the truth, or their hands drive honest bargains, or their lives display the power of godliness. Recovery can only come by repentance and by a new infusion of Christ into the soul. This requires heart work; it requires sincere prayer; it requires a reinforcement of Christ and a fresh baptism of his Holy Spirit. One honest hour with Jesus, in confession of sin, and an emptying of self, and a new surrender to Him, would work wonders in strengthening "weak hands and feeble knees." When you are thus converted afresh, you can strengthen your brethren.—Theodore L. Cuyler, D.D., in *N. Y. Independent*.

## GETTING MARRIED.

It is very unfortunate for many that a subject so practical and important as marriage is often spoken of as if it were a mere jocular incident in human life. The opportunity to fill young minds with just and pure ideas concerning it is partially lost, and from the habit of treating matrimony as a comedy it is sometimes turned into a horrible tragedy.

Marriage has its *social* side. Persons rise or fall, or are kept from rising or falling, in a great measure, by the companions for life whom they select. Mr. Small would never by himself have amounted to much, but he had the good fortune to marry a capable, energetic girl, and the result is the Small family stand among the foremost in the town.

Marriage has its *prudential* side. When the young people set out in disregard of the first principles of honest living, they lay the basis of many a bitter sorrow. When self-denial, forethought, and careful calculation are made at the beginning, and even overmastering affection is made to bend to practical wisdom, they have laid a foundation for safe future prosperity. Tom Fawcett was desperately in love with Miss Greer, but he knew just how much it would take to "set them up," however modestly. He told her his ideas and plans; he got a savings bank book; she kept it for him; it was a salutary check on any little extravagances to which she might have been tempted. Mr. Fawcett is now a bank president, and Mrs. Fawcett keeps four domestics, and makes every one of them keep a savings bank book.

Marriage has an *intellectual* side. A man with a handsome face and figure, but without brains or any wish for knowledge, makes it hard for a wife of average capacity to maintain the "looking up" attitude. On the other hand, a refined and educated woman with an active mind lifts up a man who has inherent force, though, perhaps, without early advantages. A wise young fellow ought to say to himself, "When that hair is less thick and glossy, when that cheek is paler, when that eye has less lustre than now, will

there still remain a mind that will stimulate and strengthen mine?"

Marriage has a *moral* side. Harry Bell admired his "girl," but he did not respect her. There was nothing wrong about her, but he did not in his heart do honour to her principle. She dazzled others, she fascinated him, he was proud of her in society. But that was all. When he had his home and his wife in it he did not keep away the men whose looseness or coarseness would shock a good woman. Wit might be wicked, but she enjoyed it if it was witty. So his tone was not kept up, but let down; and, unfortunately, the boys are "bad," and the girls are "not turning out well." It might have been different if Mr. Bell had set up a higher standard of goodness.

Marriage has a *personal* side. A little high temper, a little dull moroseness, a little looseness of the tongue, a little—a very little—jealousy of disposition, may be the ruin of two lives that ought to have been happy as one. Dear Edith was a lovely girl, but her girl friends knew that she had a temper of her own; and, unfortunately, now that she—temper and all—is Charlie's, he knows it, likewise. He is most cautious in her company. A man who carries about a bag of gunpowder needs to avoid sparks. She might blow him up. On the other hand, Dick Brown is, in many respects, a nice fellow, extremely precise in manner, but so jealous that his wife's own relations are watched, snubbed, and at length driven from his house by him, lest they should get the affections of his wife. He has in various small ways "cribbed, cabined and confined her," till a sprightly, warm-hearted girl, with frank manners and an honest nature, is changed into a restrained, timid, hesitating woman. It is pitiable to see her sidelong glance at him, that she may find out whether, unobserved, she may cordially receive an old friend of her childhood. Dick might scold her sideways all the evening, if she showed too much warmth.

These and many such matters are little thought of by too many young persons, and hence, the "incompatibility," the "unpleasantness" and quarrels, ending too often in separation. The union was formed under the influence of admiration, or self-love, or ambition, or sordid gain, and it was not happy. Ah, Mr. Looker, you may buy gold too dear.

There are cases in which marriages not abstractly wise are yet robbed of their evil in a good degree by prudent friends. A young girl becomes interested in some one, commits herself, and when he comes to ask permission of her parents to address her, every one knows that it is of no use for them to refuse. She will have him whether they like it or not. The parents are reflecting, self-controlled persons. They say to one another, "This is not the wisest choice that poor Mattie has made, but she has made it and we must make the best of it." So he is brought to the house; arrangements are prudently made for them; he is conciliated, influenced, guided. His respect and confidence are secured, so that instead of standing on his insulted dignity and defiantly employing his power, he becomes ambitious to win the esteem and affection of his wife's "folks," so he is lifted up and saved. The relations of young married people can do much to make or mar them.

There is a curious felicity some have in the circumstances of their marriage, which gives them a good "send-off." They do not surprise any one when it is announced. People say it is just the thing. They do not run about the town, telling everybody of the "catch," but they cement the friendship of many years by timely confidences, which say, informally, "I wish you as one of my friends to know it." Their wedding is nice, there is no meanness, and no "splurge." "Her own minister," who has long known her, watched over her, and shares in her hopeful satisfaction, marries her, and his voice trembles a little as he says, "The Lord bless you!" He feels as if giving his own child to another's custody, and the bridegroom knows again from the very tones of the clergyman that he would be bad and base beyond expression if he held lightly that sacred trust. Quietly and naturally the young couple settle down into their new life, forgetting no civilities, taking on no airs, and provoking no criticism. They are beginning as they mean to end. They will not be the "talk of the town," they will never occupy the time of a divorce court.

How to mend matters is a hard problem; but rash, inconsiderate, selfish, wicked marriages are a sore evil in society. The making of such matches is a topic of talk which in itself demoralizes, and the

breaking of them, later, with more or less of form, renews the malignant influence. When old Congressman Kiteflyer married Miss Hopper, who was poor, showy, and ambitious to get to the capital, the talk about it corrupted the place. It was a bad play which everybody saw acted on the stage of actual life. He had no real love for anybody, except old Kiteflyer, and she had no true love for him. And when a year or two after, the "old fool" sent her home, and settled with her lawyers how much he should pay, the stench was again over the place. Health officers are much needed to abate nuisances that pollute the air and send poison into the lungs; but who shall drive away the bad gases and noxious smells that blight all delicacy, and poison the gentler feelings of our people?

Dr. John Hall.

#### RIGHTEOUSNESS.

If the disgrace to us, as a Christian people, in having so many men who have been honoured in Church and State prove to be rascals, shall result in doing away with many of the false notions of business—in holding all men to a strict account for their trusts—in teaching people to live on their incomes,—in leading us to believe in a man, not simply because he is a church member, but because he has been tried and not found wanting,—then the present evil time which has come to the Church of God will be the dawn of a more perfect day. What we need is to write the word *righteousness* on the play-grounds where the children go to school—write it over every open door through which young men enter upon their life-work—write it on every carriage in which men ride to business, and women to their shopping,—write it on the walls of every bank, counting-room, and public building,—write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ,—write it so plainly that he who would make haste to be rich and great may learn that there is but one road to real success in this world, and that is the road of strict integrity. God has not given a promise of His favour in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heavenly kingdom.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*The Golden Rule.*

#### THE BRIGHT SIDE OF CALVINISM.

Looking at it from the standpoint of a saved sinner, Calvinism has some very bright features. It presents him with a glorious God. The loftiest, the grandest the most exalted being of which the human mind has any conception, is the God of the Calvinistic system. It was Calvinism which gave to the Church that description of God which reads almost like the inspired Word, and which is said to have fallen first from the lips of one in the outbreathing of reverent and adoring prayer. "God is a Spirit, infinite, eternal, and unchangeable, His being, wisdom, power, holiness, justice, goodness, and truth." Before Jehovah's awful throne it bows reverently. God, not man, is the centre of the system. Hence predestination and election. It exalts God. Glory to God in the highest is its ever-recurring refrain. God is supreme, is the keynote of its teaching. On this rock, its every doctrine rests; from this, every obligation springs. The secret of that wonderful power, which history discloses as residing in the system, to make human character grand and effective, and which Froude sought in vain, lies mainly in the fact, that it holds up to men—throws around and above them—the presence, the majesty, the sovereignty, of such a glorious, awe-inspiring God. It is no light claim for the system, to assert that it exhibits to men a Supreme Being worthy to be feared and adored.

It presents God in the most attractive character. In its sublime portraiture of the Divine majesty and glory, Calvinism has by no means omitted the attractive lineaments of His goodness, and mercy, and love. Indeed, it is the high glory of the system, that while it exhibits God as unyielding, and even exacting in the claims of His holiness, justice, and truth—as unwilling, even unable, because He is God, to abate one iota of the claims of His exalted supremacy—it at the same time enfolds His character in the rich drapery of infinite love. It is Calvinism that says with adoring gratitude, "Mercy and Truth are met

together; Righteousness and Peace have kissed each other." It is the special claim of Calvinism, that, while it faithfully portrays those lineaments of the Divine character which cannot but cause the sinner to tremble, it sets them before him as joining in a covenant of love for his redemption.

To Calvinism belongs the high distinction of looking at things as they are. It has little to suggest as to what ought to be. It makes no claim to have found the ultimate standard by which to try the creature and the Creator. It deals only with existing things. It accepts the situation. It goes teachably to God's Word, and finding what He has revealed concerning Himself, His purposes, His plans, His works, it writes it down as the truth, and while it cannot, by searching, find out the Almighty unto perfection, it can and does say with reverent adoration, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It reads the inspired record of human origin, human obligation, human sin, human redemption. It finds much that is mysterious, much that is sad, much that is perplexing. But it accepts it all, and reverently adds, "Even so, Father, for it seemed good in Thy sight" It does not quarrel with revealed fact.

Calvinism is highest reason. Its high doctrines are logical deductions from its first premise the Divine sovereignty. It rests rationally upon the Divine veracity. It promises relief from sin only on the rational principles of right and justice. It claims a full vindication of the Divine procedure in a full salvation freely offered to all. Calvinism asks for no blind credulity.

Calvinism is definite. It formulates everything. It fairly revels in definition. It leaves nothing unbounded. It utters no uncertain sound. This it is which makes it so easy a mark for those whose faith and practice it antagonises. Its every point stands out in full view; and herein it meets the imperative demand of the seeker after truth. The earnest soul is vexed and wearied with the search after the undefined. It turns away, in sheer hopelessness, from the half-hidden truth that refuses to emerge into the light and disclose its boundaries. Calvinism defines.

Calvinism is a system of certainties. It fixes things. It leaves no loose ends. It proclaims no peradventures. It suspends nothing on possibilities or contingencies. Its doctrines of Divine prerogative and eternal decree enable it to dispense with the subjunctive mood. It claims for everything a predestinated time and place. The tide of human events may ebb and flow—old foundations may be swept away and give place to new—Calvinism calmly looks on the scene, and confidently exclaims, "Nevertheless, the foundation of God standeth sure!"

Calvinism produces strong character. History testifies to the fact; Froude has brought it out into bold relief. It furnished the men for the Church's decisive struggles: it nerved men for conflict, when conflict meant death or victory, oftentimes death in victory. Its grand doctrines commanded obedience, even when its stern call to duty kindled the fires of martyrdom. John Calvin in Geneva, John Knox in Scotland, standing firm on the eternal rock of their faith, in the midst of the tumultuous sea of the civil and religious life of their times, are grand figures on the page of history. Calvinism claims them as her own, and Calvinism makes strong character stern; and the kingdom of Jesus needs as valiant soldiers to-day as in stern times of the past. Of weaklings and sentimentalists, of babes and sucklings in the faith, the backboneless religionists, the Church has enough and to spare. What it specially needs, to-day, is the very kind of men that Calvinism has always made in the past, with the foundation laid deep, the structure reared according to rule, the intellect educated, the conscience quickened, the heart taught to respond in its affections to an intelligent conviction. And Calvinism alone is equal to the task,—not Calvinism as the world regards it, but the Calvinism of "The Other Side."—*W. J. Robinson, D.D., New York, in the Catholic Presbyterian.*

How sometimes the practical moralities of men of the world rebuke the practices of professing Christians! Oftentimes a Christian man will follow the call and beck of party where a citizen of the world will assert his manhood and independence by resolutely refusing to be led. And which of the moralities is the greater? Five minutes for reflection.

## BOOKS AND MAGAZINES.

### *The Canada School Journal.*

Toronto: Adam Miller & Co.

The editorials and contributed articles in the October number of the "School Journal" have a direct bearing on the educational problems of the day. The usual departments are well filled, and those engaged in tuition will find them of great practical value.

### *The Southern Presbyterian Review.*

Columbia, S. C.: Presbyterian Publishing House.

The Quarterlies have not all been turned into Monthlies yet. The "Southern Presbyterian Review," refusing to yield to modern tendencies, still pays its solemn and stately visits four times a year. It also refuses to "advance" in thought, and abides by the old landmarks in philosophy and in doctrine. It would seem as if the maxim of the American sage—"Be sure you are right; then go ahead"—had parted in two, one clause going south and the other remaining in the north. Among the periodicals of the day, that now before us occupies a high position as one of the few remaining faithful exponents of good old Augustinian Christianity; and although we sometimes have to differ with it on the slavery question and some minor points, we give it our hearty commendation. The October number contains articles whereof the following are the titles and author's names: "The Lord's Supper," by Rev. Prof. Peck, D.D., Union Theological Seminary, Va.; "The Ministerial Gift," by Rev. P. P. Fournoy; "The Jurisdiction of the Evangelist," by Rev. J. A. Lefevre; Professor Flint's Sermon before the General Council at Edinburgh; "The Public Preaching of Women," by Rev. Prof. Dabney; "The Alternatives of Unbelief," by Rev. Prof. Alexander; "Davidson's Hebrew Grammar," by Rev. Alfred Jones; "The Recent Ordination at Hangchow," by Rev. John B. Adger, D.D.; Critical Notices; Recent Publications. In introducing the article on the Lord's Supper, Professor Peck states that his intention is to meet "the needs of the great body of private members of the Church rather than the needs of the ministers of the Gospel," but it is probable that some of the latter class who read his article will say that in his full and lucid treatment of the subject he has done much towards meeting the needs of both classes. The paper on "The Jurisdiction of the Evangelist" may disappoint some readers as it does not give any directions as to how to manage the irrepressible "brother" who has the world for his pastoral charge. The "evangelist" brought under rule and law in the article in question is a responsible officer of the Church, acting under instructions from, and amenable to, the Church Courts. He "has all the power of an ordinary minister and so much more as is necessary to accomplish the extraordinary end of the office"—that is, he has the powers of a minister and, added to these, the powers of a Session when necessary. As to his work, he may be either a foreign missionary or a home missionary. In the latter case, he is a minister without a charge, sustained by the Church, acting as a pioneer in unbroken fields, handing over the congregations which he organizes to the care of the nearest Presbytery, and then proceeding to break ground in some other destitute locality. Such an evangelist as is described in Dr. Lefevre's article would be found very useful in connection with every Presbytery of the Presbyterian Church in Canada. Dr. Dabney's article on "The Public Preaching of Women" is squarely in opposition to the current of "modern thought." He says that the "movement for 'women's rights' and women's preaching must be regarded as simply infidel and cannot be upheld without attacking the inspiration and authority of the Scriptures;" and he advises women—addressing them, with astounding temerity, as the "weaker vessel"—to "let well enough alone, lest by grasping at some impossible prize beyond, they lose the privileges they now have, and fall back to the gulf of oppression from which the doctrines of Christ and Paul have lifted them."

BE sure you live up to your abstractions. If you believe in truth, be always true; if you praise sincerity, be sure you yourself are sincere; if you believe in good and true men for office, be sure you cast your own vote for such and such only. No man's declarations are of a feather's value save as they are backed by the earnest purpose and manly acts of a noble life. How is it with you?

## THE CANADA PRESBYTERIAN.

SEMPER ANNUM ADVANSO.

C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE NO. 8 JORDAN ST., TORONTO.

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TORONTO, FRIDAY, NOVEMBER 7, 1879.

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

## PERSONAL.

WILL the readers of THE PRESBYTERIAN kindly excuse one or two sentences of personal reference? It is not worth while to depart from the usual editorial "we," though we should prefer for this once to employ the first personal pronoun in expressing our gratitude to the many kind friends who have welcomed us back to something like direct church work, and have so cordially promised us their sympathy and co-operation in its prosecution. By their words of friendly cheer, they have laid us under deep and lasting obligation, and while their altogether too partial personal references have, without affectation be it said, had a very humbling, they have also had a very stimulating effect, and have tended, we trust, to a re-consecration of mind and heart to the service of that Master for whose honour THE PRESBYTERIAN was at first established, and for the advancement of whose cause it has laboured as it best might during all these past years. We are quite sure that our readers will be pleased when we say that we have no "new departure" to announce, no new schemes to parade, and no new objects to subserve. THE PRESBYTERIAN has never left any one in doubt of its position or its principles. It has claimed no official authority, and has never sought to compromise any of the Church Courts by its utterances. It has been from the first a private enterprise, for whose course neither Church nor Church Court could be held responsible. At the same time it has always aimed at possessing a certain representative character; has sought to speak the "present truth" without fear and without favour; has afforded a means of intercourse between the different sections of the Presbyterian Church, and has tried to interest all in the Home and Foreign work to which that Church has consecrated itself. What it has been in the past, it will be the desire and effort of its conductors to keep it in the future, with at the same time no possible labour spared to make it still more worthy of general support, and a still more acceptable visitor in all our Presbyterian homes.

Perhaps the Church in all its branches has not sufficiently availed itself of the assistance of THE PRESBYTERIAN. Never shall we write a single word which in any way could be construed into belittling the Pulpit. The proclamation of the Gospel by the living

voice of the preacher must in the future, as in the past, be always the great means for bringing men to the knowledge and love of the Saviour. But the Press is a mighty and ever growing power which the Church cannot ignore or neglect without thereby circumscribing its own means of usefulness. It may no doubt be said that if religious newspapers were more vigorously conducted, they would be more generally and generously patronized. Very possibly this is correct. But the converse is equally so—if they were more cordially supported they would be increasingly worthy of support. How it shall be with THE PRESBYTERIAN in the future, we shall not attempt to foreshadow. All that we can promise is, in dependence on Divine assistance, to do our best. If our friends and well-wishers do the same, the result may be satisfactory all round.

We cannot close without tendering our heartfelt thanks to the many brethren of the broad sheet who have so kindly welcomed us to our new, though not altogether untried work. It may be that we shall have in coming days to controvert some of their assertions and arguments, as they may have to do with ours. But we hope that this shall always be done as becomes gentlemen and as members of the same honourable fraternity which has already done so much, and is destined to do still more for the highest and best interests of the race.

## TO CORRESPONDENTS—PRESENT AND PROSPECTIVE.

EVER since THE PRESBYTERIAN was started it has been favoured with contributions and correspondence from not a few of the ablest and most earnest ministers and members of the Presbyterian Church. We hope to retain the sympathy and assistance of all these and to enlist many more in what we are persuaded is a good work. What we specially aim at is to make THE PRESBYTERIAN, with ever increasing fulness and efficiency, a *news* paper—giving its readers facts and leaving them, in very many cases, to draw the natural and necessary conclusions from these facts for themselves. If even good and liberal people are to feel interested in either religious or benevolent enterprises, they must know about them—must have details of their operations, proofs of their need, and evidences of their success. It is in vain to tell even Christians that they *ought* to feel interested in this, that and the other thing, if they have at best but a vague, indistinct idea of the whole affair, and have little or nothing definite as to that which they are called upon to support, whether with their money or their prayers. They can't do it, and more than that they won't; and any amount of mere scolding or indefinite lecturing upon duty in general will only confirm them in their indifference and strengthen them in their refusal of assistance. To awaken interest and call forth liberality, it is necessary to diffuse information, to take expected contributors into one's confidence, to treat them like shareholders in a commercial enterprise and make them more and more familiar with all the facts. We wish to make THE PRESBYTERIAN increasingly helpful in this good work. In order to this, those who are actively engaged in the work of the Church, whether at home or abroad, whether in old settlements or in frontier townships, are invited to let all know what they are doing and what, through them, and in their localities, our common Lord and Master is graciously accomplishing. We ask no wearisome details. We neither need nor will receive dreary, long-winded moralizings. We may not even be able to find space always for the *ipsisima verba* sent us, even though these be very much what they ought to be. But facts, fresh, interesting and appropriate, will always be acceptable and will always be made the best use of possible. Mere personals we don't care for. Neither we nor our readers have any particular interest in knowing how the Rev. Mr. So and So shifted for the winter from the "blue bedroom into the brown," or how ruddy and radiant some one else appeared on his return from his holiday fishing tour. But we *have* an interest, and we trust we shall always have a deepening one, in the record which tells of the great best cause being on the advance, whether that be in our Canadian cities, our forest homes and our prairie farms, or far hence among the heathen, whether in the east or the west,

among ancient decaying civilizations or among the rude, untutored children of the wilderness. It would augur ill for our readers ill for the Presbyterians of Canada—if accounts of religious awakenings among our settled congregations, our Home Mission stations or under the eye and through the instrumentality of our foreign missionaries, were ever regarded as uninteresting, passed over as dull, or condemned as dry. We don't believe they ever would. We don't believe that when written as they ought to be, they ever are. We respectfully and earnestly then invite such communications. Let them be short, direct and pithy, and they will scarcely fail to be interesting. Above all, let them be short. In many cases communications have to be set aside simply from their undue length and from their containing irrelevant matter. Such we can indeed use by summarizing; but we prefer, if possible, giving the message in our correspondents' own words, though even that, when every thing is as it ought to be, will not be always possible.

If we accomplish with any measure of success this work of collecting, assorting and summarizing the news of our Canadian and other Presbyterian Churches, we shall feel we have done more for the good cause than if we ambitiously and even presumptuously had set ourselves to the task of moulding religious thought, or vainly striving to determine the course of ecclesiastical policy. With the assistance of kind, earnest and judicious correspondents we hope to succeed. Without such co-operation we shall certainly fail. Kind, brotherly promises we have already received, not a few, and so thorough is our confidence in those who have promised that we fully believe they will be more than made good.

## FRENCH EVANGELIZATION.

WE are requested to ask those congregations that have not yet forwarded their contributions for the French Evangelization Scheme to do so without delay.

The treasury at the present time is empty, and the salaries of many of the missionaries remain unpaid. The policy adopted by the Board, of keeping free from debt and expending only the money provided by the Church, will necessitate the contraction of the work and the withdrawal from some of the points occupied, unless means are at once forthcoming to carry on the work. In the hope that the requisite funds would be obtained, the Board have recently responded to several urgent applications for missionaries in new and necessitous districts, and mission day schools have within the past two months been opened with most encouraging success at important points.

The pioneer French missionary to Manitoba—Mr. W. Mullins—left in the beginning of October for his distant field of labour. At the request of the Manitoba Presbytery, Mr. Mullins has been sent to break ground at Riviere de Sale, in the Headingley district, where there are several French Catholic parishes.

At Ste. Cecile, in the County of Ottawa, Que., ground has also recently been broken by the Board, a mission day school having been opened and Sabbath services instituted under very hopeful circumstances. The movement among the young French Canadians studying for the priesthood, to which reference was made a few weeks ago, is bearing fruit. Three of these young men have been taken into the service of the Board and are teaching mission schools respectively at Canning street and Russell Hall, Montreal, and at Grenville, Que., the average daily attendance at each of these being upwards of thirty.

At St. Hyacinthe, Que., it is expected that a settled pastor will be inducted soon, the congregation having called Rev. E. D. Pelletier. The Canning street church, Montreal, was this week supplied with a pastor—the Rev. A. B. Cruchet, a young minister of much promise. It will be a matter of very great regret should the Board be compelled by lack of funds to contract the work at this hopeful juncture. To prevent this it is earnestly hoped that congregations will without delay forward their contributions, and that where there are missionary associations, at least a portion of the grants for the French scheme will be sent at once. In former years this scheme has been indebted for large contributions to private individuals, and we doubt not that many of the friends of the Mission will come liberally to its help in the present emergency and give practical proof of their sympathy with the work of the Board by forwarding a donation to the Treasurer, whose address is, Rev. R. H. Warden, 260 St. James street, Montreal.

## CITY MORALITY.

A GOOD deal has been written of late in reference to the morality of Toronto and other Canadian cities. Some of the lowest dens of vice have been visited, and what goes on in these places described with great gusto and verve. The shrieking about them has been both so loud and so shrill as to be almost hysterical, while the moral homilies which have been read to all civic and other authorities in reference to their duty in the premises have been both very earnest and very declamatory. Toronto has been represented as about the most wicked city on the continent, its officers the most indolent and neglectful of their duty, and the general tone and feeling of society very far indeed from what might have been expected in a city so remarkable for the number and the beauty of its churches, the earnestness of its preachers, and the general religious profession of its inhabitants. It may be somewhat risky to put in a caveat against such sweeping accusations, or to hint a doubt about the sufficiency of the evidence adduced in support of them. Yet we cannot help doing both. We do not think that Toronto is so pre-eminent in wickedness; and whether it is or not, the evidence adduced in this case we are sure is anything but sufficient to support the charge. The changes have been rung even to weariness on the moral cesspools of York street, and the sweeping generalization has been drawn that these are but typical of the city. The police have been goaded on to making a raid upon one sufficiently degraded and offensive place, and the effort at prosecuting and punishing the wretched inmates has been hailed as a sign of returning virtue, so that mutual congratulations have been the order of the day.

We have not a word to say in favour of Bob Berry and his miserable company. They no doubt deserved all they got, perhaps a great deal more. But to parade the existence of such persons and such places as indicative of something specially and peculiarly wrong in Toronto is not in accordance with anything like common sense, while to speak of such places as specially dangerous to the morals of the community, is equally wide of the mark. We make bold to say that such places will be found in every town and city on the continent, while the very grossness of the conduct and the utter sudden degradation of the offenders make them to be shunned with horror by all except those who have already sunk so low that they can sink no farther. There are far more crying evils and far more dangerous resorts in Toronto and elsewhere against the existence of which not a voice is raised, and for the suppression of which not a demand has been made, not an effort put forth. It is not by the reeking sties of York street that our youth are being entrapped to ruin and the fair fame of our city specially compromised. These are bad enough, and we shall never use a word to palliate the injury they are doing or to excuse their wretched keepers and frequenters. But what of those places of a far higher kind which are supported by a far different class? That such resorts exist and flourish is beyond all contradiction. It is not many years since one of our most honourable and respected citizens, accompanied by a policeman, visited eleven of those places in a single night, and gave the result of his inquiries in a lengthy communication which was published in one of our morning papers. The details of that document were as saddening and shocking as could well be imagined. The gentleman found the places visited fitted up in a style of luxury which he never saw surpassed, though he is familiar with the best furnished houses in Toronto. None but the wealthy married men of the city, he affirmed, could afford to keep up such establishments, and the extent to which they were frequented may be judged from the fact that at one door the cabman counted eleven men going in during the time the gentleman we speak of was making his inquiries. What was the great fear which that visitor had in making these melancholy rounds? None for himself, for he went openly under his own name and escorted by a policeman. He was afraid he might meet some of his brother merchants and acquaintance to the great annoyance and mortification of both parties. Has there ever been anything done to put down these places? Has a voice ever been raised in their condemnation from that day to this? Have the police ever "pulled" one of these establishments, or been asked to do so? Never. And yet each of them is doing a thousandfold more deadly

work in sapping the morals both of old and young than any number of Bob Berrys or than all the "dens" of York street put together. It is of no use to say that they are not known. Our "golden youth" as well as a good many others who are "golden" enough, though no longer young, would laugh contemptuously at any who should question their existence or affect to believe that their whereabouts is unknown. It takes a good while for the wrecks to float down from these to York street or even to Yonge, and by the time they do so their attractions and consequent dangerous influences are greatly passed. But it seems a poor exhibition of moral earnestness and a sad display of something very like cowardice to shout oneself hoarse in denunciation of vice in its most worn out, and therefore, most disgusting form, while a discreet silence is maintained in reference to "dens" equally well known, but indefinitely more dangerous, and that to a far wider and more influential class for whose safety apparently no one cares. It is as absurd and inconsistent as to denounce the low, coarse illustrated papers displayed in the periodical stores of third-rate neighbourhoods, while the photographs of good looking harlots have the place of honour in too many of our respectable print shops,—nay, even in the collections of some who are fain to persuade themselves they are of our "best sets." The worn out trulls of Berry dance houses are awfully bad, but the Sara Bernharts of "society" are, it seems, quite different, "you know," and rather to be admired than otherwise!

AT the World's Conference of Young Men's Christian Associations, in Geneva, Switzerland, August 20th, 1878, the second Sunday in November, with the week following, Nov. 9th to 15th, was set apart as a season of special prayer for young men and Young Men's Christian Associations.

CORNELL University and President White are getting somewhat of an overhauling for the character of literature he recommends to his students and for the general infidel tone of the institution. Some of the papers in that region speak out plainly, as they ought, if the charges be true.

So far matters have gone favourably enough with the British in Afghanistan, but a formidable enemy is creeping gradually upon them in the shape of winter, and unless very great care is taken there may be very deplorable occurrences before all is satisfactorily settled and British authority finally and fully established.

THE Belgian clergy are now refusing the sacrament of marriage to the teachers of the public schools; but, notwithstanding this, eighty-seven per cent. of the teachers employed by the State have remained faithful to their service, and a great number of the seceders have been attracted chiefly by the higher pay and position offered to them in the clerical schools.

MR. MOODY objects very much to any obstruction between himself and his audience. On entering the hall in Cleveland, last week, where he was to speak, he found a large ornamental glass stand in front of the platform, filled with water and plants. "That is very pretty," he said; "but it must come away. It would feel like an iceberg between me and my congregation."

THE harvest prospects in Scotland are as gloomy and unsatisfactory as they well can be. In many districts the grain will never ripen, and even in the earlier sections comparatively little of the crop had been secured when the latest news was sent. The suffering during the coming winter cannot but be very severe in spite of all the aid supply from this side of the Atlantic.

OUR readers are aware that some time ago the case of Professor Smith of Aberdeen, was again referred back by the local Presbytery to the Assembly for further direction. The minority appealed to the Synod of Aberdeen against this decision, but the Synod by a very decisive majority confirmed the action of the Presbytery so that the case now lies definitely over till next May.

MR. JOHN B. GOUGH has recently returned from Europe, where he has been for the last fifteen months, partly for the sake of his health, but chiefly, if one might judge from the extent of his labours, for the ad-

vancement of that cause with which his name has been so long identified. From all accounts, Mr. Gough has never appeared to greater advantage than during his recent tour, and the results of his labours, especially in Scotland, have been very marked and very satisfactory. This was the third visit paid to Great Britain by Mr. Gough since leaving it a poor boy to push his fortune in the New World.

QUITE a controversy is going on at present in the States over a recent order of the Postmaster-General forbidding all postmasters to deliver letters to any who are advertised as lottery agents. Suits have been entered by some of the aggrieved parties against particular postmasters in order to test the validity of this order. It is expected that the result of these discussions and suits will be the introduction of a Bill into next Congress prohibiting the delivery of letters to any one who advertises himself as a dealer in lottery tickets or in any way connected with lotteries; and to exclude from the mails those newspapers which publish lottery advertisements. We, in Canada, are not very much troubled with the evil complained of except sometimes when it takes the form of church-raffles, bazaars, lucky bags, and other such ways of raising money, always questionable, but specially so when done professedly for a good cause. With so much gambling of one kind and another on every side the friends of religion and the young cannot too carefully guard against resorting to any plan for raising funds which is not only of the world but of its worst section.

THE Chicago pastor, says the "United Presbyterian," who has suffered so severely by being detected in preaching one of Dr. Parker's sermons, has not been careful to learn from the misfortunes of his brethren. It is only a few months since a case similar to his was described in the newspapers, and nearly every community has its story to tell of like pilfering and its consequent reprobation. The disgust which it occasions shows how deeply the public dislikes pretence and surplised dishonesty. Very many—too many, perhaps—are offended by the meanness rather than the crime. It is the effort on the part of ambitious ministers to be popular and great that leads them to the commission of such offences. Dr. Jos. Parker's sermons, F. W. Robertson's sermons, Dr. Talmage's sermons, or some other distinguished preacher's sermons, are considered very fine indeed, and the tempted pastor who forgets his Master in thinking of himself takes one of them to preach, as an invitation to public praise. It is but rarely that sheer laziness leads to such an excess. The experience through which the suffering brethren pass is a terrible one, but it will be a profitable one also for the profession and the cause of the Gospel, if it teach pastors to look higher than their own distinction for the inspiration of their calling.

THE Toronto Presbytery met on Tuesday last in Knox Church, Toronto. Rev. Mr. Macdonnell, Moderator, in the chair. A considerable portion of the morning sederunt was taken up in ascertaining how far the different ministers of the Presbytery had read the Address of the Moderator of the General Assembly on the matter of Home Missions. It was found that while in some cases the Address had been read, in others it had been thought advisable to delay bringing the matter before the congregations till nearer the time for holding the annual Missionary meetings. It was agreed to resume the consideration of this matter at the next meeting of the Presbytery, and in the meantime the following minute was adopted: "The Presbytery recognizing the vital importance to the church of having the Home Missions prosecuted with increased vigour, pledges itself to use its best efforts to have all the congregations and mission stations within the bounds adequately impressed with the gravity of the situation in which this great interest is at present, and to urge upon them the advisability of increasing their contributions on behalf of it." The Convener of the Committee on the subject of Dr. Topp's decease, submitted the minute which had been prepared. This was unanimously adopted. The Presbytery then resolved itself into a Committee of the whole for the purpose of considering the additional hymns sent down by the General Assembly's Committee on Hymns. The Committee sat till six p.m., when it rose, reported progress, and asked leave to sit again. It was agreed to hold a meeting of Presbytery on the 25th inst., for the further consideration of the hymns and for the despatch of other necessary business.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

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

## CHAPTER VII.—BIRDS OF PREY.

Mr. Arnot in his widely-extended business owned several factories, and in the vicinity of one located at a suburb of New York there were no banking facilities. It was, therefore, his custom at stated times to draw from his bank at Hillaton such amounts in currency as were needed to pay those in his employ at the place indicated, and send the money thither by one of his clerks. Upon the present occasion, in compliance with his wife's request, he decided to send Haldane. He had no hesitation in doing this, as the errand was one that required nothing more than honesty and a little prudence.

"Mr. Haldane," said his employer, in tones somewhat less cold and formal than those habitual with him, "we will let bygones be bygones. I am inclined to think that hereafter you will be disposed to give your thoughts more fully to business, as a man should who proposes to amount to anything in the world. In these envelopes are one thousand dollars in currency. I wish you to place them securely in your breast-pockets, and take the five-thirty train to New York, and from thence early to-morrow go out on the Long Island road to a little station called Arnotville, and give these packages to Mr. Black, the agent in charge of my factory there. Take his receipt, and report to me to-morrow evening. With that amount of money upon your person you will perceive the necessity of prudence and care. Here is a check paying your salary for the past month. The cashier will give you the currency for it. Report your expenses on your return, and they will be paid. As the time is limited, perhaps you can get some lunch at or near the depot."

"I prefer to do so," said Haldane, promptly, "and will try to perform the business to your satisfaction."

Mr. Arnot nodded a cool dismissal, and Haldane started for a hotel restaurant near the depot with a step entirely too quick and elastic for one who must walk henceforth in the shadow of "bitter memories and dark disappointment." The exercise brought colour to his cheek, and there certainly was a sparkle in his dark eyes. It could not be hope, for he had assured himself again and again that "hope was dead in his heart." It might have been caused after his long fast by the anticipation of a lunch at the depot and a petit souper in the city, and the thought of washing both down with a glass of wine, or possibly with several. The relish and complacency with which his mind dwelt on this prospect struck Haldane as rather incongruous in a being as blighted as he supposed himself to be. With his youth, health, and unusually good digestion he would find no little difficulty in carrying out the "gloomy grandeur" scheme, and he began to grow conscious of the fact.

Indeed, in response to a law of nature, he was already inclined to react from his unwonted depression into reckless hilarity. Impulse and inclination were his controlling forces, and he was accustomed to give himself up to them without much effort at self-restraint. And yet he sought to imagine himself consistent, so that he could maintain his self-approval.

"I will hide my despair with laughter," he muttered; "the world cannot know that it is hollow, and but a mask against its vulgar curiosity."

A good cold lunch and a cup of coffee—which he could have obtained at once at the hotel near the depot—would not answer for this victim of despair. Some extra delicacies, which require time for preparation, were ordered. In the meantime he went to the bar for an "appetiser," as he termed it. Here he met an acquaintance among the loungers present, and, of course, asked him to take a social glass also. This personage complied in a manner peculiarly felicitous, and in such a way as to give the impression that his acceptance of the courtesy was a compliment to Haldane. Much practice had made him perfect in this art, and the number of drinks that he was able to secure gratis in the course of a year by being always on hand and by maintaining an air of slight superiority, combined with an appearance of bonhomie and readiness to be social, would have made a remarkable sum total.

Before their glasses clinked together, he said, with the off hand courtesy indigenous to bar-rooms, where acquaintances are made with so little trouble and ceremony:

"Mr. Haldane, my friends from New York, Mr. Van Wink and Mr. Ketchem."

Haldane turned and saw two young men standing conveniently near, who were dressed faultlessly in the style of the day. There was nothing in their appearance to indicate that they did not reside on Fifth Avenue, and indeed they may have had rooms on that fashionable street.

Messrs. Van Wink and Ketchem had also a certain air of superiority, and they shook hands with Haldane in a way that implied,

"While we are metropolitan men, we recognize in you an extraordinary fine specimen of the provincial." And the young man was not indifferent to their unspoken flattery. He at once invited them also to state to the smirking bar-tender their preferences among the liquid compounds before them, and soon, four glasses clinked together.

With fine and thoughtful courtesy they had chosen the same mixture that he had ordered for himself, and surely some of the milk of human kindness must have been infused in the punches which they imbibed, for Messrs. Van Wink and Ketchem seemed to grow very friendly toward Haldane. Perhaps taking a drink with a man, inspired these worthies with a regard for him similar to that which the social eating of bread creates within the breasts of Bedouins, who, as travellers assert, will protect with their lives a stranger that has sat at their board, but rob and murder, as a matter of course, all who have not enjoyed that distinction. Whatever may have been the cause, the stylish men from the city were evidently pleased with Haldane, and they delicately suggested that he was such an

unusually clever fellow that they were willing to know him better.

"I assure you, Mr. Haldane," protested Mr. Van Wink, "our meeting is an unexpected pleasure. Having completed our business in town, time was hanging heavily on our hands, and it is still a full half-hour before the train leaves."

"Let us drink again to further acquaintance," said Mr. Ketchem, cordially, evincing a decided disposition to be friendly; "Mr. Haldane is in New York occasionally, and we would be glad to meet him and help him pass a pleasant hour there, as he is enlivening the present hour for us."

Haldane was not cautious by nature, and had been predisposed by training to regard all flattering attention and interest as due to the favourable impression which he supposed himself to make invariably upon those whose judgment was worth anything. It is true there had been one marked and humiliating exception. But the consoling thought now flashed into his mind that perhaps, after all, Miss Romeyn was, as she asserted, but a mere "child," and incapable of appreciating him. The influence of the punch he had drunk, and the immediate and friendly interest manifested by these gentlemen who knew the world, gave a plausible colouring to this explanation of her conduct. After all, was he not judging her too harshly? She had not realized whom she had refused, and when she grew up in mind as well as in form she might be glad to act very differently. "But I may choose to act differently also," was his haughty mental conclusion.

This self-communion took place while the still smirking bar-tender was mixing the decoctions ordered by the cordial and generous Mr. Ketchem. A moment later four glasses again clinked together, and Haldane's first acquaintance—the young man with the air of slight but urbane superiority—felicitated himself that he had "made two free drinks" within a brief space of time.

The effect of the liquor upon Haldane, after his long fast, was far greater than if it had been taken after a hearty meal, and he began to reciprocate the friendliness of the strangers with increasing interest.

"Gentlemen," said he, "our meeting is one of these fortunate incidents which promise much more pleasure to come. I have ordered a little lunch in the dining-room. It will take but a moment for the waiters to add enough for three more, and then we will ride into the city together for my business takes me there this evening also."

"I declare," exclaimed Mr. Van Wink, in a tone of self-gratulation, "were I piously inclined I should be tempted to call our meeting quite providential. But if we lunch with you it must be on condition that you take a little supper with us at the Brunswick after we arrive in town."

"No one could object to such agreeable terms," cried Haldane; "come, let us adjourn to the dining-room. By-the-way, Mr. Bar-tender, send us a bottle of your best claret."

The young man, who an hour before had regarded himself cruelly blighted for life, was quite successful in "hiding his despair with laughter." Indeed, from its loudness and frequency, undue exhilaration was suggested rather than a "secret sorrow." It gave him a fine sense of power and of his manly estate to see the waiters bustling around at his bidding, and to remember that he was the host of three gentlemen who, while very superior in style, and evidently possessed of wealth, still recognized in him an equal with whom they were glad to spend a social hour.

Scarcely ever before had he met anyone who appreciated him as fully as did Messrs. Van Wink and Ketchem, and their courteous deference confirmed a view which he had long held, that only in the large sphere of the metropolis could he find his true level and most congenial companionships. These young men had a style about them which provincials could not imitate. Even the superior gentleman who introduced them to him had a slightly dimmed and tarnished appearance as he sat beside his friends. There was an immaculate finish and newness about all their appointments—not a speck upon their linen, nor a grain of dust upon their broadcloth and polished boots. If the theory be true that character is shown in dress, these men, outwardly so spotless, must be worthy of the confidence with which they had inspired their new acquaintance. They suggested two bright coins just struck from the mint, and "they have the ring of true metal," thought Haldane.

It seemed to the young men that they had just fairly commenced to enjoy their lunch when a prolonged shriek of a locomotive, dying away in the distance, awakened them to a sense of the flight of time. Hastily pulling out his watch, Haldane exclaimed with an oath,

"There goes our train."

Messrs. Van Wink and Ketchem were apparently much concerned.

"Haldane," they exclaimed, "you are much too entertaining a fellow for one to meet when there's a train to be caught."

"This is a serious matter for me," said Haldane, somewhat sobered by the thought of Mr. Arnot's wrath; "I had important business in town."

"Can it not be arranged by telegraph?" asked Mr. Van Wink, in a tone of kindly solicitude.

"One can't send money by telegraph. No; I must go myself."

The eyes of Haldane's three guests met for a second in a way that indicated the confirmation of something in their minds, and yet so evanescent was this glance of intelligence that a cool, close observer would scarcely have detected it, much less their flushed and excited host.

"Don't worry, Haldane," said his first acquaintance; "there is an owl train along at eleven to-night, and you can mail your check or draft on that if you do not care to travel at such an unearthly hour."

"Oh, there is a late train!" cried the young man, much relieved. "Then I'm all right. I am obliged to go myself, as the funds I carry are in such a shape that I cannot mail them."

Again the eyes of his guests met with a furtive gleam of satisfaction.

Now that Haldane felt himself safely out of his dilemma, he began to be solicitous about his companions.

"I fear," he said, "that my poor courtesy can make but small amends for the loss of your train."

"Well, Haldane," said Mr. Ketchem, with great apparent candour. "I speak for myself when I say that I would regret losing this train under most circumstances, but with the prospect of a social evening together I can scarcely say that I do."

"I, too," cried Mr. Van Wink, "am inclined to regard our loss of the train as a happy freak of fortune. Let us take the owl train also," Ketchem, and make a jovial night of it with Mr. Haldane."

"Fill up your glasses and we'll drink to a jolly night," cried Haldane, and all complied with wonderful zest and unanimity. The host, however, was too excited and pre-occupied to note that while Mr. Van Wink and Mr. Ketchem were always ready to have their glasses filled, they never drained them very low, and thus it happened that he and the slightly superior gentleman, who made free drinks one of the chief objects of existence, shared most of the bottle of wine between them.

As the young men rose from the lunch table Haldane called this individual aside and said:

"Harker, I want you to help a fellow out of a scrape. You must know that I was expected to leave town by the five-thirty train. I do not care to be seen in the public rooms, for old cast-iron Arnot might make a row about my delay, even though it will make no difference in his business. Please engage a private room where we can have a bottle of wine and a quiet game of cards, and no one be the wiser."

"Certainly—nothing easier in the world—I know just the room—cosy—off one side—wait a moment, gentlemen."

It seemed but a moment before he returned and led them, preceded by a bell-boy, to just such an apartment as he had described. Though the evening was mild, a fire was lighted in the grate, and as it kindled, it combined with the other appointments to give the apartment an air of luxurious comfort.

"Bring us a bottle of sherry," said Haldane to the bell-boy.

"Also a pack of cards, some fine old brandy and cigars, and charge to me," said Mr. Ketchem; "I wish to have my part in this entertainment. Come, Harker, take a seat."

"Desperately sorry I can't spend the evening with you," said this sagacious personage, who realized with extreme regret that not even for the prospect of unlimited free potatoes could he afford to risk the loss of his eminent respectability, which he regarded as a capitalist does his principal—something that must be drawn upon charily. Mr. Harker knew that his mission was ended, and, in spite of the order for the sherry and brandy, he had sufficient strength of mind to retire. In delicate business transactions like the one under consideration he made it a point to have another engagement when matters got about as far along as they now were in Haldane's case. If anything unpleasant occurred between parties whom he introduced to each other, and he was summoned as a witness, he grew so exceedingly dignified and superior in his bearing that everyone felt like asking his pardon for their suspicions. He always proved an alibi, and left the court-room with the air of an injured man. As people, however, became familiar with his haunts and habits, there was an increasing number who regarded his virtuous assumptions and professions of ignorance in respect to certain cases of swindling with incredulous smiles.

Mr. Harker, however, could not tear himself away till the brandy and sherry appeared, and, after paying his respects to both, went to keep his engagement, which consisted in lounging about another hotel on the other side of the depot.

Messrs. Van Wink and Ketchem of course both knew how to deal the cards, and with apologetic laughter the young men put up small stakes at first, just to give zest to the amusement. Haldane lost the first game, won the second and third, lost again, had streaks of good and bad luck so skilfully intermingled that the thought often occurred to him,

"These fellows play as fair a game as I ever saw, and know how to win and lose money like gentlemen."

But these high-toned "gentlemen" always managed to keep the bottle of sherry near him, and when they lost they would good-naturedly and hilariously propose that they take a drink. Haldane always complied, but while he drank they only sipped.

As the evening waned the excitement of the infatuated youth deepened. The heat of the room and the fumes of tobacco combined with the liquor to unman him and intensify the natural recklessness of his character.

There is probably, no abnormal passion that so completely masters its victims as that for gambling, and as Haldane won, lost, and won again, he became so absorbed as to be unconscious of the flight of time and all things else. But as he lost self-control, as he half-unconsciously put his glass to his lips with increasing frequency, his companions grew cooler and more wary. Their eyes no longer beamed good-naturedly upon their victim, but began to emit the eager, cruel gleams of some bird of prey.

But they still managed the affair with consummate skill. Their aim was to excite Haldane to the last degree of recklessness, and yet keep him sufficiently sober for further playing. From Harker they had learned that Mr. Arnot had probably sent him in the place of the clerk usually employed, and, if so, it was quite certain that he had a large sum of money upon his person. Haldane's words on becoming aware that he had missed his train confirmed their surmises, and it was now their object to beguile him into a condition which would make him capable of risking his employer's funds. They also wished that he should remain sufficiently sober to be responsible for this act, and to remember, as he recalled the circumstances, that it was his own act. Therefore they kept the brandy beyond his reach; that was not needed.

By the time the evening was half over, Haldane found that, although he had apparently won considerable money

he had lost more, and that not a penny of his own funds remained. With an angry oath he stated the fact to his companions.

"That's unfortunate," said Mr. Ketchem, sympathetically. "There are nearly two hours yet before the train leaves, and with your disposition toward good luck to-night you could clean us out by that time, and would have to lend us enough to pay our fares to New York."

"It's a pity to give up our sport now that we have just got warmed up to it," added Mr. Van Wink, suggestively. "Haven't you some funds about you that you can borrow for the evening just enough to keep the game going, you know?"

Haldane hesitated. He was not so far gone but that conscience entered an emphatic protest. The trouble was, however, that he had never formed the habit of obeying conscience even when perfectly sober. Another influence of the past also proved most disastrous. His mother's weakness now made him weak. In permitting him to take her money without asking, she had undermined the instinct of integrity which in this giddy moment of temptation might have saved him. If he from childhood had been taught that the property of others was sacred, the very gravity of the crime to which he was now urged would have sobered and awakened him to his danger. But his sense of wrong in this had been blunted, and there was no very strong repugnance toward the suggestion.

Moreover, his brain was confused and excited to the last degree possible in one who still continued sane and responsible. Indeed, it would be difficult to say how far he was responsible at this supreme moment of danger. He certainly had drunk so much as to be unable to realize the consequences of his action.

After a moment's hesitation, like one who feebly tries to brace himself in a swift torrent, the gambler's passion surged up against and over his feeble will—then swept him down.

CHAPTER VIII.—THEIR VICTIM.

Haldane drew an envelope from his breast pocket, and laid it on the table, saying with a reckless laugh,

"Well, well, as you say, there is no great harm in borrowing a little of this money, and returning it again before the evening is over. The only question is how to open this package, for if torn, it may require explanations that I do not care to make."

"We can easily manage that," laughed Ketchem; "put the package in your pocket a few moments," and he rang the bell.

To the boy who appeared he said, "Bring us three hot whiskey punches—hot, remember; steaming hot."

He soon reappeared with the punch, and the door was locked again.

"Hold your package over the steam of your punch, and the gum will dissolve so that you can open and close it in a way that will defy detection."

The suggestion was speedily carried out. "Now," continued Mr. Ketchem, "the punch having already served so excellent a turn, we will finish it by drinking to your good luck."

Haldane won the first two games. This success, together with the liquor, which was strong, almost wholly dethroned his reason, and in his mad, drunken excitement he began to stake large sums. The eyes of his companions grew more wolfish than ever, and, after a significant flash toward each other, the gamblers turned fortune against their victim finally. The brandy was now placed within his reach, and under its influence Haldane threw down money at random. The first package was soon emptied. He snatched the other from his pocket and tore it open, but before its contents had likewise disappeared his head drooped upon his breast, and he became insensible.

They watched him a moment, smiled grimly at each other, drew a long breath of relief, and, rising, stretched themselves like men who had been under a strain that had taxed them severely.

"Half an hour yet," said Mr. Van Wink; "wish the time was up."

"This is a heavy swag if we get off safely with it. I say, Haldane, wake up."

But Haldane was sunk in the deepest stupor.

"I guess it's safe enough," said Van Wink, answering Ketchem's questioning eyes.

The latter thereupon completely emptied the remaining package of money, and replaced the two empty envelopes in Haldane's breast pocket, and buttoned up his coat.

With mutual glances of exultation at the largeness of the sum, they swiftly divided the spoil between them. It was agreed that after leaving the hotel they should separate, that one should go to Boston, the other to Baltimore, and that they should return to their old haunts in New York after the interest caused by the affair had died out. Then, lighting cigars, they coolly sat down to wait for the train, having first opened a window and placed Haldane where the fresh air would blow upon him.

When the time of departure approached, Mr. Van Wink went to the bar and paid both their own and Haldane's bill, saying that they would now vacate the room. On his return Ketchem had so far aroused Haldane that he was able to leave the house with their assistance, and yet so intoxicated as to be incapable of thinking and acting for himself. They took him down a side street, now utterly deserted, and left him on the steps of a low groggery, from whence still issued the voices of some late revellers. Five minutes later the "owl train" bore from the town Messrs. Van Wink and Ketchem, who might be called with a certain aptness birds of the night and of prey.

(To be continued.)

THE very air is poisoned in which our children live. No legislation, no single reform, can touch this disease any more than it could cure the malaria which slays its victims by the thousand. It is for each family, each clergyman, each mother, to clean and sweeten their own household.—*Tribune*.

THE TEACHER IN HIS STUDY AND IN THE CLASS ROOM.

This was the subject of Dr. Macvicar's address before the recent meeting of the Quebec Protestant Teachers' Provincial Association at Quebec. It is scarcely necessary for us to say that the theme was ably handled. Below we reproduce his eloquent peroration as reported by the "Morning Chronicle."

"What we need now for still greater national strength and progress are certain things in the moral category. Shall I say a higher sense of honour among all classes, including our public men, and a supreme regard for truthfulness. It is easily seen that defects in these respects must touch and deteriorate our national life at every point, they will influence domestic relations and public transactions, affect our buying and selling, the entire trade or traffic of the country, they must taint our judicial processes and pervert the decisions of our courts; they will pervade our daily literature and render almost worthless and even pernicious the utterances of our press. And it is not a lamentable fact, as recently declared by a leading statesman, that in order to get an approximately correct view of the doings and utterances of any public man you must read the accounts given by the paper which favours him and the paper which opposes him, and even then, you may fail to reach the truth. Now, it is in the power of our schools and institutions of learning to brand with deserved infamy this detestable vice of lying, and to stamp it out of existence by calling it by its right name and making it bear its proper burden of dishonour and disgrace, and by holding up before our youth a true standard of truthfulness and integrity. This is what is needed to purify our commerce and bring back business to a safe and healthy state, and the only sort of National Policy that can ensure permanent prosperity. We suffer much from, and hear a good deal about, *hard times*, but we are slow to take in the thought that *hard dealings* must bring on hard times in the most productive and highly favoured countries under heaven. If men will have double prices for their goods and force their clerks to lie, and force on trade by unlawful competition, and buy and sell on credit with no rational prospects of meeting their engagements; if young men will rush into business and set up domestic establishments the very first year surpassing or at least equalling in extravagance those of persons who have made their fortunes; if wealthy men, eager to become more so, will found superfluous banks and then press hard upon each other while encouraging reckless adventures—if men will make up their minds to over-reach, and cheat, and lie in business, there is no difficulty in seeing how hard times must inevitably overtake them. And the remedy is to be sought in persistent, universal, thorough moral culture. The vices hinted at are not to be cured in a few months or years. They grow slowly and they die hard. Great, tall, rank plants of iniquity do not grow up like Jonah's gourd in a single night. Giant swindlers undergo a long and hard process of education, and when a multitude of them infest a country it may require a generation or even more to drive them out, and there must be many a crash and exposure in business and in public life before they take their leave. It is manifest that the true way of dealing with these evils, in so far as they affect us, is to teach, and speak, and preach, and work against them. They will not disappear by being left alone. Silence respecting them is criminal. Froude, the historian, justly complained that during thirty years of church-going he never heard a sermon on common honesty, on those primitive commandments, 'Thou shalt not lie,' and 'Thou shalt not steal.' Perhaps his experience is not unique. But we need more than sermons on these questions. We need to permeate our whole educational system with ethical training—we need ten thousand daily lessons in our school-rooms and in our homes on the elements of morals, on the principles of truth, and right, and law, and purity, and frugality, and self-control and general government. These are the principles with which to permeate our whole system of education, and our whole country. Let reverence for truth and right reign supreme, then

"Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power; Yet not for power (for power of herself would Come uncalled for) but to live by law, Acting the law we live by without fear; And because right is right, to follow right were wisdom In scorn of consequences."

THE most mischievous liars are those who keep sliding on the verge of truth.

HATS for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

IN Hebrew schools it is the rule, and has been the practice from olden time, to study Hebrew with covered heads. The Faculty of the Jewish Union College being unwilling to continue this practice, a ferment is arising.

JOHN B. GOUGH delivered his farewell address in England at the Metropolitan Tabernacle, Mr. Spurgeon presiding and presenting him with his sermons, in twenty-four volumes, as a testimonial to the orator on his departure.

ALEXANDER the Sixth is, perhaps, the greatest and foulest criminal in history; and he is, furthermore, an occupant of the chair of St. Peter, the infallible pontiff of a Church which claims to be connected with Christianity.—*Nineteenth Century*.

THE sinner's blessing is, we believe, within reach of us all—the sweet sense of sins forgiven, the overflowing gratitude of the forgiven Mary. Its costs us too much to be pharisaic if it cuts us off from the tender delight of Mary's happy tears.—*Methodist*.

THERE are multitudes who, in weighing their words, think only of their truthfulness and sincerity, rather than of their appropriateness to the hour; whereas words of truth and sincerity may be culpably cruel words through being words out of season.—*Sunday School Times*.

BRITISH AND FOREIGN ITEMS.

AMONG the missionaries sent out last year by the American Board, five were children of missionaries.

THE difficulty of procuring suitable sites upon which to erect churches is beginning to be felt in London, land bringing fabulous prices.

PRINCIPAL RAINEY has just laid the foundation-stone of a new Free church at Comrie, Scotland. The late Miss Macfarlane left £9,000 towards its erection.

THE Rev. David McKee, the successor of Dr. John Hall in the pastorate of Rutland square Presbyterian church, Dublin, has resigned to go to New Zealand.

It is a good illustration of "the power of the littles" that the receipts of the British government last year from its penny stamps was £825,559 *lis. id.*, or over \$4,127,000.

MR. THOMAS SPURGEON, son of the eloquent London preacher, has again been compelled by the state of his health to go to Australia, where he intends to labour as an evangelist.

LORD CAIRNS, the Lord Chancellor of Great Britain, holds religious meetings among his neighbours. His lordship expounds the Scriptures, and Lady Cairns leads the music, playing a melodeon.

COREA, with its population of twelve or fifteen millions, which has been closed to the world two thousand years, has opened one of its ports to Japan, and a native Church of Japan has arranged to send the gospel there.

AN anchor which Columbus lost in 1498 has recently been found on the western extremity of the Island of Trinidad. It was found six feet beneath the surface, and 372 feet inland from the nearest point of the coast line. Its weight is 1,100 pounds.

OVER three millions of dollars have been given by only a dozen individuals within the past year in bequests to missions connected with the Congregational, Presbyterian, Episcopal, Baptist and Wesleyan Churches in the United States.

THE Russian Government has ordered a foundry to devote itself exclusively to the manufacture of ordnance, and is understood to have ordered a ship-building firm on the Clyde to construct a monster ironclad, which is for attack as well as defence.

It is felt that the resignation by Dr. Cumming of the pastorate of the Crown Court congregation, London, removes one of the main difficulties from the way of a union between the English Presbyterians and the congregations of the Established Church of Scotland south of the Tweed.

A PARTY of forty-seven persons, among whom there are twelve married couples and fourteen children, have lately sailed from Bergen, Norway, to colonize the uninhabited Aldabra Island in the Indian Ocean, 300 miles north of Madagascar, which is said to be admirably adapted to agricultural industry.

A CHINESE boy belonging to one of the mission schools at Peking at a recent examination repeated the entire New Testament without missing a single word or making a single mistake. He is now committing to memory Dr. Martin's "Evidences of Christianity." He united with the Church last year, and he has dedicated his extraordinary talent to the service of God.

The temporary occupation of Afghanistan has been decided upon by the British Government. Gen. Roberts' public entry into Cabul took place at noon, October 12th. The Ameer, pleading indisposition, did not accompany the British forces. Most of the influential men in the city paid their respects to Gen. Roberts. Gen. Hill was appointed Military Governor. Russia has intimated her willingness to permit the destruction of Cabul, but will not allow the annexation of Afghanistan.

A BILL for the abolition of slavery in Cuba, to be presented to the Cortes, provides that slaves aged 55 years and over shall become free immediately; those aged 50 in September, 1880; those aged 45 in 1882; those aged 40 in 1884; those aged 35 in 1886; those aged 30 in 1888; and all others in 1890. From 1880 100,000 piastres will be charged on the Cuban budget for defraying the expenses of emancipation. The sum of 350 piastres will be paid to the owners for each slave. The government will, as much as possible, favour the immigration of free labourers.

A FRENCH Roman Catholic clergyman, the Abbé Meigne, appeals in "Les Mondes" to the whole Christian world for funds to make excavations on the spot where the Egyptians were swallowed up when attempting to follow the Israelites across the Red Sea, "because the finding of the remains of Pharaoh's army would be a powerful reason in favour of the truth of the Holy Scriptures." If \$60,000 are subscribed he will at once begin the work. He seems to have overlooked the probability that, even if the identity of the site is beyond dispute, the decaying power of time must long since have destroyed every vestige of armour, harness, chariot and skeleton, unless, indeed, they have been preserved by a miracle as great as that the belief in which their proposed recovery is to support.

THE Roman Catholics of Australia are waging an unpopular and unsuccessful warfare against the public schools, because their priests, by the terms of the laws, are allowed access only to the children of Catholic parents in giving religious instruction. Their denunciation of the schools has had little effect. The congregation walked out of one of the cathedrals while the bishop was reading his fulmination. In another church the bishop announced that he would confirm no candidates who attended the public schools. He asked the candidates one by one if they attended them, and set those aside as rejected who answered yes; then he took his action all back, and proceeded to confirm the rejected ones, saying that the priest of the parish had expressed his belief that the parents would withdraw the condemned candidates from the schools, and that children should not be made to suffer for the sins of their parents.

## MINISTERS AND CHURCHES.

WE are pleased to hear that the Marquis of Lorne has become an annual subscriber to the Presbyterian church in New Edinburgh.

PRINCIPAL GRANT, of Queen's University, has arranged for a course of lectures to be given in Kingston during the winter. The first will be on the 14th instant, by Rev. David Mitchell of Toronto, on "Sir Walter Scott."

A NEW Presbyterian church was opened yesterday at Ashton, on the line of the Canada Central Railway. Principal Grant, of Queen's University, Kingston, preached on the occasion. The pastor of the church is Rev. J. M. McAllister.

A SOCIAL was held by the congregation of Manotick and Gloucester on the evening of the 22nd of October, to welcome the lately settled pastor and his wife. Everything went off very pleasantly. The speeches were good, the music excellent, and the cordial good feeling manifested by those present all that could be desired.

ON the departure of Rev. John Wilkie and Mrs. Wilkie for India, the Woman's Foreign Missionary Society of Almonte presented Mrs. Wilkie with a Teacher's Bible and a handsome writing case, praying that the Divine blessing may rest on their labours in that far distant land. This Society was organized in August, 1878, and it is pleasing to note the increased interest taken in the cause of missions by the members; it has raised so far about the sum of \$70.—COM.

ON Tuesday, the 28th ult., a large congregation assembled in Melville Church, Brussels, to witness the ordination and induction of the Rev. J. Ross as pastor of the congregation. The Rev. Messrs. McNaughton, Jones, Brown, and Cameron took the several parts of the solemn and interesting service. In the evening a very successful tea meeting was held in the town hall, at which several gentlemen delivered addresses. Everything passed over in the most satisfactory manner.

THE Rev. C. E. Amaron was ordained a minister and inducted to the pastoral charge of St. Andrew's Church, Three Rivers, on Wednesday evening, the 15th October. The Rev. W. B. Clark of Quebec presided and preached; the Rev. F. M. Dewey impressively addressed the newly-ordained pastor; and the Rev. M. F. Boudreau of Danville, the congregation. The church was filled, the Episcopal and Wesleyan congregations being well represented; all attentively witnessed the simple, practical but solemn service. Mr. Amaron enters on his work under favourable auspices—the call has been unanimous and he has already secured the confidence of his people. At the close of the service, the newly inducted pastor was cordially greeted at the door by the whole assembly as it dispersed.

THE new church in Parkdale, Toronto, was opened on Sabbath last with appropriate services conducted by the Rev. Messrs. Macdonnell, Mitchell and Hogg, who preached respectively in the morning, afternoon and evening, to large and interested congregations. The Presbyterians in Parkdale have displayed a very commendable spirit of enterprise and liberality. Ever since they were organized into a congregation they have been active both in supporting ordinances among themselves and in seeking to have a comfortable and commodious place of meeting. These efforts have now been crowned with success. They have a neat, convenient place of worship, and in a short time we trust will have to be congratulated on securing a settled pastor, who will carry forward the work already so auspiciously begun.

THE Rev. Alexander Young was inducted into the pastoral charge of the Presbyterian congregation of Napanee, on the 28th day of October. The weather was somewhat unfavourable, but the attendance was encouraging. Mr. Young was released from this charge a few months ago, but a train of providential circumstances seemed to indicate that he should return and follow up the work in which he had formerly been engaged. Mr. Craig presided on the occasion, Mr. Matthews preached, Mr. Smith addressed the minister, and Mr. Stuart the people. In the evening a social meeting was held to welcome the pastor back. Addresses were delivered by Messrs. Wilson, A. B. Chambers (Methodist), T. S. Chambers, Smith and the pastor. The choir of the congregation furnished

pleasing music. On the following evening the young people were treated to an entertainment. A contract has been given out for the enlargement and improvement of the manse. It is to be hoped that this renewed relationship will be for the glory of God, and the benefit of many souls.

THE Presbytery of Barrie met on Wednesday, the 15th October, to induct the Rev. Stuart Acheson into the pastoral charge of Burns' and Dunn's congregations. These congregations were recently connected with First Essa congregation, so that these three branches constitute one pastoral charge. A large congregation was assembled within Burns' Church, the place appointed for the induction. The Rev. J. J. Cochrane of Thornton preached a suitable sermon from Acts xxvi. 28, "Almost thou persuadest me to be a Christian." The Rev. J. R. S. Burnett of Alliston addressed the newly inducted minister in very appropriate terms. The Rev. Thomas McKee of Angus presided and also addressed the congregation in a suitable and impressive manner. At the close of the induction service the moderator escorted Mr. Acheson to the vestibule of the church, where the congregation gave him a hearty reception, after which an excellent tea was partaken of, which had been sumptuously provided by the ladies of the congregation. The Alliston choir, under the leadership of Mr. Knight, rendered excellent music, which was highly appreciated by the audience. Spirited speeches were given by Mr. Hood, and the following: Rev. Messrs. Acheson, Fitzsimons, Burnett of Alliston, and Cochrane of Thornton, after which the meeting was brought to a close. Mr. Acheson has now entered upon a very promising field of labour. We hope that he may be long spared and that his labours may be abundantly blessed.—COM.

ON Tuesday, the 28th October, the Rev. R. Douglas Fraser, M.A., was inducted into the pastoral charge of the united congregations of Claude and Mayfield. Notwithstanding the unsettled state of the weather, the attendance was very large, the spacious church of Claude being well filled. The occasion was rendered all the more interesting by the presence of the Rev. R. M. Croll of Simcoe, the former pastor of the congregations, and the venerable Dr. Fraser of Bond Head, the father of the new minister. The sermon was preached by Mr. Cameron of Milton, Mr. McFaul of Charleston presided and addressed the people, and Mr. E. D. McLaren gave the charge to the minister. Mr. Fraser then received from the people of his new charge a most cordial welcome, the reality of which was evidenced in a most substantial and gratifying manner at a united congregational meeting held immediately afterwards, when it was unanimously resolved to proceed at once with the erection of a new manse. The social meeting in the evening was a great success. In addition to interesting addresses by Rev. J. Smith of Toronto, and Rev. R. M. Croll, short congratulatory speeches were made by Revs. J. Pringle (of Georgetown), M. C. Cameron, S. R. Warrender, D. M. Beattie and E. D. McLaren. Dr. Fraser referred feelingly to the interest with which he had watched the whole proceedings, and expressed the confident hope that the union formed between minister and people would be attended with happiness and success. The proceedings were brought to a close by a few earnest and appropriate remarks from the newly inducted minister. The best wishes of many warm friends will follow Mr. Fraser to his new field of labour, and everyone will rejoice to learn that he has commenced his work under such encouraging and hopeful circumstances.—COM.

### STUDENTS' MISSIONARY SOCIETY OF MONTREAL PRESBYTERIAN COLLEGE.

The annual meeting of the Students' Missionary Society was held on the 17th ult., in lecture-room No. 3, at 7.15 o'clock p.m., Mr. Chas. McLean, 2nd Vice-President, in the chair. After devotional exercises the minutes of last annual meeting were read and adopted, as were also the reports of the Executive Committee and that of the Treasurer. After singing and prayer, reports of the summer's work were read by the missionaries. That from Massawippi and two adjacent preaching stations was presented by Mr. J. A. Anderson, B.A. The Society has great cause of thankfulness to God for the progress it has been allowed to make, under the guidance of His Holy Spirit, in this quarter. The good seed sown by previous missionaries is now bearing fruit, and the glorious rays of the Sun of

Righteousness are penetrating the clouds of superstition and doubt. Seven baptisms are reported and two members were added to the Church, making in all sixteen at this station. Communion was dispensed by Rev. A. F. Tully, an honorary member of the Society. The Sabbath schools and Bible-classes were reported as in a flourishing condition. Weekly prayer-meetings were held, which were well appreciated and well attended. In financial affairs there was also some progress. Our Society has cause of much thankfulness to the great Head of the Church. Let it therefore thank God and take courage. The report from Coaticooke field was presented by Mr. Alexander Anderson. This field also embraces three stations, viz.: Richby, Coaticooke, and North Coaticooke. The average attendance at the three stations was 125. The sacrament of the Lord's Supper was dispensed in Coaticooke, also by Rev. A. F. Tully of Sherbrooke. There are here twenty-seven communicants. The Master's work is still prospering. To His name be all the praise. The report from Thanet and the Ridge was presented by Mr. Jas. McFarland. As Mr. McFarland had laboured in this field the year previous to 1879 he was able to enter into the work at better advantage. Here, after an absence of six months, he again unfurled the standard of our fathers, "Justification by faith," preaching three times per Sabbath to an average attendance of 220. The Sabbath school averaged 105. Prayer-meetings were well attended and progress was reported in church building. Communion was dispensed by Rev. J. Burton, late of Belleville. Fifteen baptisms were reported. This has been a very prosperous field. The Society contemplates handing it over to the care of the Kingston Presbytery. Mr. Chas. McLean gave a very interesting account of the Gaelic work carried on by him under the auspices of the Society in conjunction with several other Gaelic-speaking students in the city. The above reports were all received and adopted. It behooves us to look back upon the past and consider the way in which the Lord has led us. And as we do this we can thankfully raise our Ebenezer and say "Hitherto the Lord hath helped us." The following officers were elected for the ensuing year: President, Mr. J. A. Anderson, B.A.; 1st Vice-President, Mr. R. McKibbin, B.A.; 2nd Vice-President, Mr. A. Anderson; Recording Secretary, Mr. J. A. Townsend; Corresponding Secretary, Mr. G. D. Bayne; Treasurer, Mr. G. T. Bayne; Managing Committee, Messrs. M. D. M. Blakely, B.A., T. A. Nelson, J. Reid, W. Shearer, R. McNabb.

Several committees were appointed to look after various departments of the work of the Society during the winter. The meeting closed with singing in the one hundred and thirty-third Psalm, after which the benediction was pronounced by Mr. Reid.

J. A. TOWNSEND, *Re.-Sec.*

### STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The following additional sums are hereby thankfully acknowledged by the Treasurer. Dr. Kelly, \$4; Knox Church, Montreal, \$40; L. Amable, 50 cts.; Mrs. Vanneck \$4; Judge Torrance, Montreal, \$5; Hamstead, per P. R. Ross, \$7.08; Harrington, Ont., per P. R. Ross, \$4.34; Zorra, Burns' Church, per P. R. Ross, \$3.75; W. H. Geddes, \$6.30; Morton and Delta, per R. Hyde, \$3.25; G. P. H. Hitchcock, \$5; Massawippi, per J. A. Anderson, B.A., \$95.66; Coaticooke and Richby, per A. Anderson, \$85; Wollaston Orange Lodge No. 1094, per J. McFarland, \$3.80; Beaver Creek, per J. McFarland, \$5.50; Thanet and The Ridge, per J. McFarland, \$63.50. G. T. BAYNE, *Treas.*  
*Presbyterian College, Montreal, Nov. 1st, 1879.*

BE sure and read the advertisement of THE PRESBYTERIAN on the second page of this issue. It speaks of our great Premiums, and reduced rates to clubs. We want an active agent in each congregation. Send us your name, and requisite papers will at once be forwarded.

A COLLECTION of interesting relics has been placed in the main tower of the new corporation building Dunfermline. It includes the "town stocks," which, though upwards of 400 years old, are in a remarkably good state of preservation, the ancient "Tolbooth bell," which was made in 1654, and is so suspended that it can be sounded; and the "burgh charter chest"—a curious looking object, constructed of oak, and mounted with powerful iron clamps.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 16, } THE LOVE OF THE FATHER { 1 John iv.  
1879. } 7 16.

GOLDEN TEXT.—“We love Him, because He first loved us.” 1 John iv. 19.

HOME STUDIES.

- M. 1 John ii. 1-29. . . . . Brotherly love.
- T. 1 John iii. 1-24. . . . . Sons of God
- W. 1 John iv. 1-21. . . . . The love of the Father
- Th. 1 John v. 1-21. . . . . Eternal life.
- F. 2 John i. 1-13. . . . . Walking in truth.
- S. 3 John i. 1-14. . . . . Fellow-helpers to the truth.
- Sab. Isa. xii. 1-6. . . . . God our salvation.

HELPS TO STUDY.

In the introduction to the last lesson it was stated that “love” is the main subject of the First Epistle of John. We find a spirit of Christian love breathing throughout the writings of this Apostle, although he is most energetic in denouncing sin and ungodliness.

In his Gospel he several times calls himself “the disciple whom Jesus loved”—as if the most remarkable thing that he could find about himself was the fact that Jesus loved him—and it is very evident that he loved Jesus in return; he shewed his love to his God and Saviour by spending his life in “labours of love” for the welfare of his fellow men.

Our present lesson begins with an exhortation to Christians to love one another, and in enforcing this exhortation he sets before us, (1) *God, the source of Love*, (2) *The Manifestation of God's Love*, (3) *The Proof of our Love to God*.

I. GOD THE SOURCE OF LOVE.—vers. 7, 8.

Love—benevolence—is the motive that prompts to the doing of good. Only those actions which proceed from love are really good. A being who always does good must be always actuated by love.

God is love, for love is the sum of goodness, and God is good.

We can see that love is the sum of human goodness, for all human morality is comprehended in the Ten Commandments, and the sum of the Ten Commandments is to love God and to love our neighbour; and we are taught in this passage—whether we could infer as much by our own reason or not—that love is also the aggregate of divine goodness, the sum of all the qualities that make up the character of God.

Does God hate anything? Yes, He hates sin; that is the only thing He hates; and it is just because God is love that He hates sin; for the same love that induces any being to do good also prompts that being to oppose evil. Opposition to evil is one of the ways in which good may be done. The more God loves and pities the sinner the more He must hate the sin which is destroying that sinner.

Love is of God: God is the source and author of the love that prompts to the doing of good. It is implanted by Him in regeneration. Those who have it are born of God. It is not the natural growth of the human heart. The natural man, actuated by selfishness, knoweth not God; differs from God in first principles, and cannot in the smallest degree understand Him—entertains wrong views of His character and actions.

II. THE MANIFESTATION OF GOD'S LOVE.—vers. 9, 10.

Can the fact that “God is love,” and the fact that He “will by no means clear the guilty” (Ex. xxiv. 7) be reconciled? Yes, a being who made no distinction between good and evil would not be a holy being; and the love that did not include holiness and justice would be imperfect. God will spare no one who confronts His justice with guilt resting upon him—He spared not His own Son when guilt (although it was the guilt of others) was imputed to Him—but He manifests His love to us in postponing the day of reckoning, thus giving time for repentance; and in devising a way in which guilt may be removed, so that there is no valid reason why any human being should meet God in judgment with his guilt resting upon his own head.

This admirable scheme of redemption, into which “the angels desire to look”—one says that the contemplation of it may possibly be a means of preserving them in their state of holiness—this wonderful plan of salvation, manifests the wisdom and the justice of God; but what is it that stands behind these attributes urging them both to action? It is love. Love prompted wisdom to devise the plan, and love urged justice to smite the shepherd that the sheep might go free.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. This is the greatest manifestation of the love of God to man that ever was given; and it is also the greatest that could have been given: “What could have been done more to my vineyard, that I have not done in it?” (Isaiah v. 4).

No pardon was extended to the Saviour. He endured the punishment of all the guilt he bore. The words, “He saved others, Himself He cannot save” (Mark xv. 31) contain a meaning which those who uttered them in derision could not perceive. God is just; His justice is not in opposition to His love, but in full harmony with it; we cannot appeal from God's justice to His love; if His justice is against us His love is against us also; and when a sin is pardoned it is solely because the punishment of that sin has already been borne by the Saviour. That is what the preacher meant who, to arrest the attention of his hearers, uttered the terrible words, “God never pardons sin!” Every sin that ever was, or that ever will be, committed by a human being, either has been punished or else shall be punished. If his sins are pardoned to the believer, they were not pardoned to the Saviour.

Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins: From this verse it is quite evident that it is un-

scriptural to represent the death of Christ as procuring or purchasing the love of God for men. “He loved us, and—because he loved us—sent His son.” On this point, the “Westminster Teacher” says: “Christ's death did not secure God's love, but it secured His pardoning mercy, and in respect to our sins, it made His mercy prevail instead of His wrath.” It is equally unscriptural to speak of the love of God to us as being originated by our love to Him: “Not that we loved God, but that He loved us.” The convert may possibly experience love to God in his own heart before he realizes the love of God to him; but when he examines the matter he finds that if God had not loved him first, he would never have loved God.

III. THE PROOF OF OUR LOVE TO GOD.—vers. 11-16. The love spoken of all through this lesson is no mere sentiment, but an active principle that always prompts to beneficence. It is so on the part of God; it is so also on the part of the Christian. The application of the lesson is: Beloved, if God so loved us, we ought also to love one another. Personally God is infinitely above being in need of our beneficence, and we cannot in any way conduce to His welfare. He directs us then to shew our love to Him by putting forth efforts for the welfare of our fellow men—especially those of them who are His people. If we love God we will also love those who are His.

No man hath seen God at any time: God is a spirit and not visible to the eye of sense; and although Christ shewed himself on earth, He is not visible here now. But we can see the people of God on earth; we can see our fellow beings: we can see that many of them are in need of our good offices; and Christ says: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. xxv. 40).

THE APOSTLE JOHN—AFTER CHRIST'S RESURRECTION.

The principal significance of the earthly life of the apostle John, subsequent to the resurrection of Christ, is found in the fact that John far outlived the rest of the apostles. Thus he formed the link between the Apostolic and the Primitive Church. That such a vital link should exist, was of great importance. It was, for many reasons, desirable that some inspired disciple should survive the period of early growth the principles and the spirit which Christ Himself imparted; to produce the closing records of the New Testament, after the destruction of Jerusalem had opened a new day for Christianity; to meet, by inspired language, the errors which were sure to poison the life of the Church as soon as philosophy should give its attention to the new religion; to instruct the coming generation, in which the formulation of the truths of Christianity was to begin.

SELECTED FOR A PURPOSE.

That John was selected for this purpose, we infer from the mysterious words of the Saviour, just before His ascension. “If I will that he tarry till I come, what is that to thee.” John xxi. 22. That he was well fitted for the service to be rendered, is shown by a study of his character and of his personal relations to the Lord. He was a “Son of Thunder,” i. e., a man of native vigour and of powerful impulses. He was subdued by grace so as to lose nothing of his force, yet so as to win and mould his great heart. He was a man of quick intuitions and of marvellous spirituality. He not only lay upon his Master's breast, but saw farther into his heart than any other. At the same time, his peculiarities of mind enabled him to discern at a glance the dreamy errors of Oriental philosophy. He saw the true spiritualism of Christianity and the false spiritualism of Asiatic thought, with equal clearness, and could draw the sharp line between them. This statement prepares us to review the service he actually rendered.

HIS LATER LIFE.

For the facts of his life, after the resurrection of Christ, we are dependent first upon Scripture; then upon the ordinary resources of history. What is gathered from the Bible is infallible. What comes from the testimony of uninspired men must be tested by the common rules of criticism. The outline, so far as we can safely define it, is this: For eight days after the resurrection he remained in Jerusalem. During a portion of the thirty days following, he pursued his avocation as a fisherman at the Lake of Galilee. After the ascension, he partook in the scenes of the pentecostal revival. Then, for fifteen years, at least, he resided at Jerusalem. At some period anterior to the destruction of Jerusalem by Titus, he repaired to Ephesus; probably soon after the martyrdom of Paul, A.D. 64. Here the real work of his later life began. That he was reserved for this, is indicated by the silence which rests on the thirty years previous to A.D. 64—years which were so crowded by the labours of Peter and of Paul. In 64, John was left in the Church, the sole representative of the apostolic band; so far, at least, as history gives us any record.

In Ephesus, John was located at the most important centre of influence in Asia Minor; and Asia Minor was destined to be, as Schaff puts it, “the main theatre of the church's action in the next stadium of her history.” Here he came in closest contact with Oriental heresy. Here he established direct relations with the “seven churches” named in the Apocalypse. Here he became the teacher of Polycarp, afterward Bishop of Smyrna, and one of the leaders of the “glorious army of the martyrs.” Here also, it is supposed, such men as Papias and Ignatius resorted to him for instruction. Here he wrote his Gospel and his Epistles.

HIS GOSPEL.

It is impossible accurately to fix the date of the Gospel which bears his name. It was probably written about A.D. 90. It was certainly written after the other three Gospels had become familiar, and was designed to afford a sequel to them, or rather to occupy the quadrant they did not fill. Its spirituality, as adapting it to the church universal, is manifest. Its bold antagonism to Asiatic philosophy is shown by its opening sentences. The half-matured Gnosticism of the day babbled of

a *Logos* or Word, who was only an emanation from God, and of another emanation who was responsible for the creation of the world in whose very substance evil resides. Against this theory John launches, with the sudden force of inspiration, such sentences as these: “In the beginning was the Word, and the Word was with God, and the Word was God.” The whole fabric of Gnosticism, even as afterward reared, goes down before the first fourteen verses of this Gospel. Allusions to the same heresy are found in John's Epistles. Cerinthus was the “grievous wolf” who mainly troubled him, if Eusebius and Irenaeus are to be credited. What we know of the natural heat of John's indignation, gives some colour to the tradition that on once encountering Cerinthus at a public bath, he fled from the place in haste, saying that he feared the roof would fall on such an enemy to the truth.

THE REVELATION.

The Apocalypse was written at Patmos, a rocky island not far from Ephesus, to which John was banished, as most authors agree, by the tyrant Domitian, near the close of his reign. This fixes the date of the last book in the Bible at about the year 96, when Domitian died, and John was permitted to return to Ephesus. Our limits forbid an analysis of the Apocalypse. The line of Sabbath study takes us, at present, into some of its most precious passages, and carries us on and up to the recovered Paradise and to the “city which hath foundations.” With its production the mortal life of John might well close. We know not when that life ended. We can well believe that as the evening came, he sat under the radiant sunset. We can accept the story that in his last hours he used to sit among his people, feeble, but with glowing face, repeating over and over the parting words, “Little children, love one another.” The traces of his influence are abundant in the earliest records of the fathers. With him the first century fades into the second. Yet his work, though so important in the process, abides imperishable in the writings which will still be among the most precious in the Bible, when the visions he saw in Patmos shall become the substance of the last chapter in the history of the globe.

THE SOONER THE EASIER.

Ella A. Drinkwater tells, in the “Sunday School Times,” of an incident that is a most forcible illustration of the necessity of “lifting up the lads,” instead of waiting until they become men. A gentleman was telling some children how he had been lifted up by his teacher when a mere boy, so that he could see over the top of the high old-fashioned pews, and give testimony as to his conversion. The teacher, now old, was sitting by, and interrupted the narrator to give the children this impressive lesson:

“I'll show you how I lifted him, children,” exclaimed the old man in his quavering voice, rising painfully from his chair, and making his slow way across the breadth of carpeting that separated them; “I lifted him so,” placing his wrinkled, trembling hands under the strong man's arms; but he could not lift him a hair's-breadth. “Ah, children, always remember this,” admonished the old man turning to them; “I boosted him when he was a boy, but I couldn't do it now! He was easy to lift then, but now he has nearly two hundred pounds of flesh. It's the boys that may be lifted, and not the men, weighed down by flesh or sin.”

THE SABBATH SCHOOL SUPERINTENDENT.

The “National Sunday School Teacher” thus corrects a mistake into which some superintendents fall: “There are some superintendents who do too much. They take too great a proportion of the work upon themselves instead of seeing that it is equally divided. Like mettlesome horses, they spring forward at the word, and tug away after a fashion that must move the load, or break a trace, or burst a blood-vessel. Although this is the right sort of a disposition to have as a subordinate, it is not the best in the world to have as a leader. No school will make much progress under such a superintendent. A superintendent should be an organizer as well as a worker. He should have the ability to get work out of other people. His intense energy should be utilized like that of an engine in a basement, that sets all the machinery of a factory to going, but does none of the weaving itself. It is better for the church, and better for the man, to have one man set ten others to labouring than for him to do the work of ten men.”

DR. JOHN HALL advises all ministers to teach Bible-classes. “There are a hundred things,” he says, “that you would not think of making the subject of a sermon that could be used in the Bible-class.” He might have added that there are a hundred things concerning his parishioners that a minister will there find out, that he never would learn at the long range of the pulpit.

A ROME despatch says the Vatican will shortly send a *Charge d'Affaires* to Turkey to carry out the convention about to be signed, after which an inter-nuncio and several bishops will be appointed.

THE Bishop of Manchester, in a recent sermon on the existing depression, said it was something appalling to think of a nation in seeming poverty yet living so licentiously, spending £140,000,000 of money on strong drink, and another £15,000,000 on tobacco. The intemperance of the nation was increasing. This was most humiliating to a Christian country, and he believed if we did not use more care with reference to our desires and appetites we should fail to see our true duty. We were at present undergoing the chastening of a wise and kind God, and his exhortation was for them to humble themselves before God.

## OUR YOUNG FOLKS.

## THE FORTUNA'S LAST FREIGHT.

THREE schooners were anchored in a New England seaport, one Sabbath morning. They were laden for Boston, but had been detained by foul weather.

"If it clears a bit, I'll be out o' this!" said Job Kittery, captain of the "Fortuna."

Luke, his deformed son, whose isolated and painful life had brought him very near the Saviour, seemed greatly disturbed at his father's words.

"I hoped you wouldn't start to-day," he said, in a rich, pathetic voice. "I have been listening to the church bells and wishing we could go."

"A man can't wait for the Sabbath when he has bread to earn," replied Job, testily. "You and your mother wouldn't get no clothes to wear to meetin', or meat to give ye strength to get there, if 'twant for your wicked old father!" adding, "I don't see no harm in startin' to-day."

"No good ever comes o' disobeying God," said the boy earnestly. "Whenever you've ventured out on the Sabbath, mother and I have prayed that you might be kept from harm. I know God heard us, for you came back safe. But something will happen if you keep on breakin' the Lord's day."

Job sneered, but his hand shook as he lit his pipe. Luke's upright life and fearless utterances often woke the old man's sleeping conscience.

"Sailors obey only wind and tide," he said gruffly. "I never bothered about Sunday, and look at my success! I own the fastest sailing craft on the coast, a cottage on shore, and buy ye piles o' books. Now what's aboard that head o' yourn?" more kindly, as the boy's lip trembled.

"I was wishing I could take my turn at the ropes; it nearly breaks my heart to think I'll never do a man's work,"—his magnetic voice so pressed with tears that the impulsive old man was forced to wipe his own eyes, but he who created me knows best. When my days are finished here, if I love him he'll give me a home where I shall never be lame and and never be sick. Oh, I shall be so happy, for my back'll be straight there, I know, and I shall see the King in his beauty."

"Don't!" murmured Job, with up-heaving chest, "we want ye here, your mother and I."

It was not often the rough man was thus softened. Luke was emboldened to say, "Dear father, I'll want you there, too. If you were only a Christian, how happy mother and I would be!"

Job mastered some strong inner feeling before he could say, 'I'm willin' you should take comfort, lad; but I'd lose many a trip if I was pious. I can't afford to stay in port when Sunday brings a fair wind; some other fellow'd get the start o' me. I'd been before the mast now, 'stead o' bein' cap'n o' my own ship if I'd been squeamish 'bout Sunday. Now, I start, Sunday or not Sunday, get my freight unloaded and am off with another cargo before other chaps are awake. That's the way to make this 'ere coastin' pay.'" Job chuckled,

and started up to look for signs of fair weather, Luke's appeal forgotten in his eagerness to be on the way again. The boy's only hope now was that the weather would detain them. But towards noon the fog lifted somewhat.

"The wind's shifted a leetle," said Job. "I guess I'll venture."

"Don't start to-day, father," interposed Luke. Job muttered angrily, but the lad still entreated: "I believe evil will come of it if you do."

"It's time you were cured of such notions," said Job, more incensed because the men heard this. "I'll risk Sunday work. So cast off my boys!"

It seemed to Luke that he could not have it so; he touched his father's arm, but was shaken off and told to be silent.

"Gettin' under way, cap'n?" asked one from the next schooner.

"Wal, yes," returned Job. "At any rate, I'll drop down the harbor and see if it's clear 'outside.'"

"Looks thick outside to me," and the other shook his head. "I think it's comin' on to blow. There hain't a schooner'll venture out to-day!"

"So I think, sir," said the "Fortuna's" mate in an undertone.

"Haul up the anchor, boys," cried Job. "The 'Fortuna' 'll be in Boston to-morrow morning." His heart was bound up in this swift-winged craft. As she glided down the harbor, obeying every turn of the wheel, he told again of the races she had won, the gales she had weathered, the burdens she had carried. He said nothing about turning back when they found it "rough" outside. The mate, who had sailed over many waters, thought it unwise to go on, and the men grumbled sorely.

"We sha'n't make much headway, with this wind, sir," again murmured the mate. "We shall have to tack constantly; the men'll be used up before morning if we try to run for Boston."

But the captain was deaf to all remonstrances. The "Fortuna" kept on into the gathering darkness; the wind howled, the waves ran mountains high, the spray dashed over her decks and upon the deformed boy who clung with both hands to his seat, as the ship rose and fell. For awhile Job seemed in good spirits, boasting that he "had carried her through worse seas." Perhaps he thought he could now, but the Lord of the Sabbath was against him, and he was to find himself powerless. At last a gloom fell upon his spirits, also. He ordered Luke below, where the boy crept into his berth, and lay with clasped hands and softly moving lips. In the fearful odds against them he trusted in God alone.

At eight o'clock the storm came in wind and sleet. Job often had to leave the wheel now to help the tired men execute his rapid orders. Luke ventured to peep out.

"Stay below, lad!" Job shouted, his face set and fierce as if in mortal combat. "You couldn't live in this!"

Job tried to "make for Cape Ann," but the gale drove them out to sea, choked the pumps, and tore away rudder and mainmast. Just as

that fatal Sabbath waned, the captain abandoned the "Fortuna" to her fate, and tottered to the cabin, exhausted and half-crazed, followed by the mate and sailors.

"She's carried her last freight, my boy," said Job, piteously. "We threw it overboard long ago. I can't do anything to save her, or us, from going to the bottom."

"God took your weapons, father," said Luke solemnly. "Didn't you hear his voice in the storm?"

"Don't!" cried Job hoarsely. "I knew it was wrong to start as I did; but I dared your God, Luke. He's dealin' with me now; and you must suffer for my sin," gathering the lad in his brawny arms and weeping over him. "Boys," said he brokenly, "my folly has brought you here. I can't hope for forgiveness from God, or you. If I'd hearkened to my poor poor lad here, we'd been safe in port now. If so be that you can square your last account with God Almighty, do it quickly, for only a miracle can save us now."

Despair was on every face before him; evil faces they were, too, for Job Kittery hired his men from wharves, without any questions.

"I've done nothing but swear against the Almighty," said one breaking the awful silence; "my account can't be squared nohow."

"Pr'aps the cap'n's got something to make a body forget trouble," said the other, recklessly. "I never got ready for this. If I'm to go to the bottom to-night, I'd rather go without knowing it."

Before Job could speak, Luke cried, "Don't talk of drink now! Perhaps God will let us live yet. I know mother's on her knees in the cottage praying for us. God always heard her," added the child, his face shining in the gloom. "And she'll read what the Bible says about those 'that go down to the sea in ships'—we always do stormy Sabbaths." Job groaned. "I can say it by heart," and he repeated a portion of the 107th Psalm.

"Cur'us that 'ere should read so," said the mate breathlessly.

"They cried unto the Lord, and he brought them out of all their distresses," said Luke. "Let us pray!"

The boy's lips were used to prayer. When his wondrous petition had ended, the men were on their knees, too. Even Job Kittery cried to God for mercy. Surely the young Christian and the repentant men in that storm-tossed barque made the "two or three" who have the Master's promise to be in "the midst," for the tempest was calmed, and at daylight the sinking "Fortuna" was seen by a steamship, and all on board were saved. They left the schooner to her fate. Job Kittery's pride had stretched her swift wings on the waters for the last time; she had indeed carried her last freight, and despite his successful ventures on the Lord's day, her captain had the prospect of spending his old age "before the mast."

But Job's bitter lesson was blessed to his conversion, he became a happy Christian. Often to eager listeners, the old sailor tells the story of the Cross, and how he found his peace in believing by means of God's frown on the "Fortuna's" "last freight."

Scientific and Useful.

**MOUNTAIN DEW PUDDING.**—Three crackers rolled fine, a pint of milk, yolks of two eggs, bake half an hour. Beat the whites of the eggs to a stiff froth, add one cup of sugar and a pinch of salt. Flavour with lemon, pour over the pudding, and set in the oven till delicately browned.

**CORN FOR SEED.**—Use only grains from the middle of the ear, rejecting the butts and tips. Experience shows that ears from the butts are short and thick, while those from the tips have fewer rows and thin stalks. The grains from the middle of the ear have larger germs and more substance to nourish the sprouts.

**RICE PUDDING WITHOUT EGGS.**—I have an excellent receipt for rice pudding without eggs, which I know to be good from experience. Look over and wash a common sized tea cup of rice. Put into a pudding dish with four quarts of milk, add one pound raisins, a little salt, lump butter, size of an egg, and season with cinnamon. Stir occasionally, until it boils. No pudding with eggs can exceed this, if attended to according to directions.

**KEEPING GRAPES.**—The "Southern California Horticulturist" recommends the following mode: Spread the carefully cut fruit thinly on shelves or tables for a few days, to dry up the stems a little. Then cut clean, dry rye-straw, in a straw cutter, about an inch long, and cover liberally the bottom of a suitable tightly jointed box, on which place a moderate layer of fruit; then cover with the cut straw liberally, and lay on fruit again, and thus proceed. Put them in a cool, dry place, and the grapes will keep sound for several months.

**A GARDENER'S SECRET.**—A Cleveland paper says: Peter Henderson, the veteran gardener, made a very significant statement during the course of his remarks here before the convention of nurserymen and florists. This statement embodies the remarkable fact that if garden seeds, when planted in the spring, are firmly pressed when under the earth, by the ball of the foot at the time when the gardeners are putting them into the ground, they will invariably grow, drought or no drought, and what is still more important, they will spring up earlier and grow faster and mature better than any of their kind which have not been subjected to this discipline. The same rule of pressure he says holds true in regard to transplanting trees, shrubs and plants. This is an item of great practical value to many of our people, and especially to those who live in the suburbs.

**HOW TO PRESERVE A PIANO.**—It is evident that if the piano is to remain in good order for many years good care must be taken of it. The instrument should be closed when not in use, in order to prevent the collection of dust, pins, etc., on the sounding board. However, it must not be left closed for a period of several months or longer, but be opened occasionally and daylight allowed to strike the keys, or else the ivory may turn yellow. Any hard substance, no matter how small, dropped inside the piano, will cause a rattling jarring noise. It is in every case desirable that an india-rubber or cloth cover should protect the instrument from bruises or scratches. The piano should not be placed in a damp room, or left open in a draft of air. Dampness is its most dangerous enemy, causing the strings and tuning pins to rust, the cloth used in the construction of the keys and action to swell, whereby the mechanism will move sluggishly or often stick altogether. This occurs chiefly in the rainy season; and the best pianos, made of the most thoroughly seasoned material, are necessarily affected by dampness, the absorption being rapid. Extreme heat is scarcely less injurious. The piano should not be placed near to an open fire or heated stove, nor over close to the hot-air furnaces now in general use. Moths are very destructive to the cloth and felt used in the pianos, and may be kept out of it by placing a lump of camphor, wrapped in soft paper, in the inside corner, care being taken to renew it from time to time. Many persons are unaware of the importance of having their pianos kept in order, and only tuned by a competent tuner. A new piano should be tuned at least once every two or three months the first year, and at longer intervals afterward. To preserve the polish, dust the piano daily with a brush of soft, uncut feathers. Do not use any "furniture polishes," but sooner employ the services of a professional piano case polisher, if your piano needs polishing, as the process requires great skill. The bluish haze which sometimes appears on a polished rosewood surface, and which is nothing but the mark left by moisture which has settled upon the piano, will disappear after polishing. The piano should always be kept covered when not in use.



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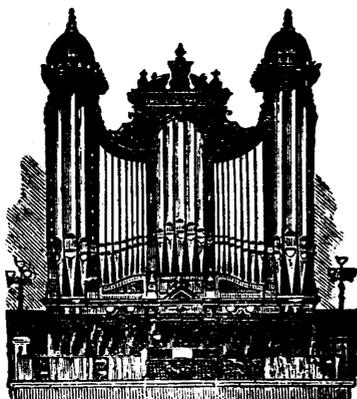
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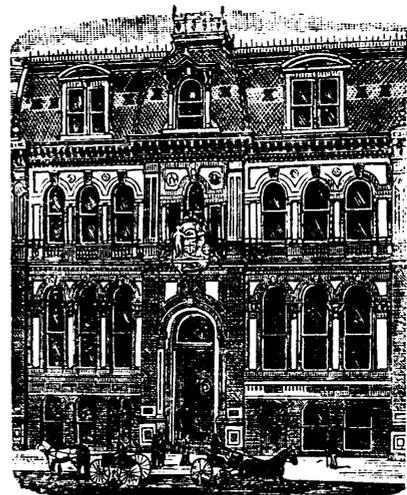
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PUBLISHER'S DEPARTMENT.

THE Port Hope "Times" now reaches us as a daily. It bears the tasteful appearance which we would expect it to have, coming from the hands of so experienced a printer as Mr. Traves. We trust his enterprise may have fitting reward; although we can't say that the outlook-taking into consideration the number of competitors and the limited character of the field-is very encouraging. Still our contemporary knows how to make the most of the situation.

SEVERAL months ago we took occasion to notice the "Christian Helper," then published as a monthly for Baptist Sabbath schools. It now reaches us as a very bright, neatly got up weekly; and promises, before long, to appear in enlarged form. The "Christian Helper" is published by a company, and the editorial management is in the hands of Mr. Thomas Bengough, who fills the position in a very competent manner.

THERE are issued from the office of this paper two excellent Sabbath school papers, viz.: THE SABBATH SCHOOL PRESBYTERIAN and GOLDEN HOURS, each issued monthly. With the beginning of January we commence the publication of a third-EARLY DAYS-which will be published twice a month. The latter is intended for the infant classes, and will be very attractive to the little folks. All are printed on fine paper and beautifully illustrated. Specimen copies sent free to any address.

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Births, Marriages, and Deaths.

BIRTHS.

At the Manse, Spencer-ville, Ont., on Oct. 31st the wife of the Rev. W. J. Dey, of a daughter, still-born.

In Montreal, on the 29th ultimo, at 151 St. Antoine street, the wife of W. F. Coupland, of a daughter.

MARRIAGES.

At St. Matthew's Presbyterian Church, Woodlands, on the 20th ultimo, by the Rev. D. L. McCrae, Mr. James Martin Bullock, of Dickinson's Landing, to Mary Jane, eldest daughter of William Brown, Esq., of the same place.

At St. Matthew's Presbyterian Church, Woodlands, on the 30th ult., by the Rev. D. L. McCrae, Mr. James Judson Robinson of Garden Bay, U.S., to Jimima, daughter of William Empey, Esq., Dickinson's Landing.

On the 30th of October, at the residence of the bride's father, by the Rev. J. A. F. McBain, Presbyterian Minister, Janie, eldest daughter of William Anderson, Esq., Chatham, New Brunswick, to the Rev. J. B. Fraser, M.D., of Queensville, Ontario.

DIED.

At Ottawa, 1st November, Ann Junor, wife of Rev. Wm. Moore, Bank street Presbyterian Church, aged 40 years.

MEETINGS OF PRESBYTERY.

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

HAMILTON.-The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of November (the 18th), at ten o'clock a.m.

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

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

LONDON.-In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

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

Market Reports.

TORONTO, Nov. 5.

STREET PRICES.-Wheat, fall, per bush., \$1 32 @ \$1 34.-Wheat, spring, per bush., \$1 25 @ \$1 31.-Barley, per bush, 64c @ \$0 66.-Oats, per bush, 35c @ 36c.-Peas, per bush, 65c @ 68c.-Rye, per bush, 64c @ 65c.-Dressed Hogs, per 100 lbs, \$5 50 @ \$6 00.-Beef, hind quarters, \$0 00 @ \$0 00.-Beef, fore quarter, \$0 00 @ \$0 00.-Mutton, per 100 lbs, \$0 00 @ \$0 00.-Chickens, per pair, 25c @ 50c.-Ducks, per brace, 45c @ 60c.-Geese, each, 40c @ 70c.-Turkeys, 75c @ \$1 70.-Butter, lb rolls, 17c @ 24c.-Butter, large rolls, 12c @ 14c.-Butter, tub dairy, 15c @ 18c.-Eggs, fresh, per dozen, 15c @ 17c.-Eggs, packed, 14 @ 15c.-Apples, per brl, \$0 75 @ \$1 50.-Potatoes, per brl, \$0 80 @ \$1 00.-Onions, per brl, \$1 50 @ \$2 00.-Hay, \$8 00 to \$11 00.-Straw, \$6 00 to \$6 50.

WHOLESALE PRICES.-Flour, f.o.c, Superior Extra, \$5 10 to \$5 20 Extra, \$5 00 to \$6 00; Fancy \$5 70 to \$5 80; Spring Wheat, extra, \$5 00 to \$6 00; No 1 Superfine, \$5 60 to \$5 70.-Oatmeal, \$4 25 to \$4 40.-Cornmeal, small lots, \$0 00 to \$3 00.-Cheese, in lots, 8c to 10c; Cheese, in small lots, 9c to 11c.-

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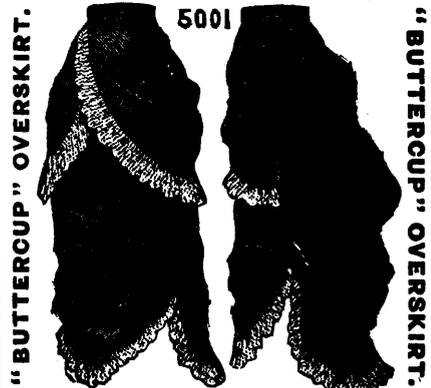
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