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NOTES OF THE WEEK.

REV. ARTHUR WAGNER, of Brighton, denies that he joined the Roman Catholic Church.

THE Catholics of Holyoke, Mass., are shewing their good sense by petitioning that Father Dufresne, the priest against whom a jury recently gave a verdict of \$3,400 for unlawfully interfering with the business of a Catholic stable-keeper, may be removed. We do not wonder that they should wish to get rid of his sort of priestcraft.

REV. DR. WILLIAM TAYLOR suggests the propriety of having missionary biographies in Sunday school libraries. The English navy, he said, had been manned by boys who had read the life of Nelson, and so the mission field might be manned by boys drawn to it by reading such lives as Livingstone's or Moffat's.

At the annual meeting of the British Branch of the Evangelical Alliance, held in Edinburgh, on the 28th and subsequent days of October, it was stated by the Rev. Mr. Wilson, of Barclay Church, that there were in Edinburgh 40,000 heathen—persons altogether outside of the Christian Church—while in Glasgow there were 150,000 of such, and that they were increasing at the rate of 2,000 a year, while the total population of the city only increased 10,000 during the same period.

THE authorities of Austria continue in their opposition to freedom to worship God. Persons are prohibited from meeting in private houses for worship. Not long ago seven Baptists met in a house in Vienna for prayer and were dispersed by the police. In another house, on a recent Sunday, the police entered and dispersed the fifteen people who had met for prayer, ordering the males to appear in the police court at three o'clock on the same day. Parents who have left the Romish Church are ordered to have their children baptized by the Romish parish priest. Rev. Mr. Balzar, an earnest preacher of the gospel, has been forbidden to hold any more meetings. It is hoped that the result of the visit of the deputation from the Evangelical Alliance will be a restoration of religious liberty in Austria.

MR. SPURGEON takes high ground respecting the right of ministers who have once fallen into immorality to be restored to their places. He says: "Open immorality, in most cases, however deep the repentance, is a fatal sign that ministerial graces were never in the man's character. Caesar's wife must be above suspicion, and there must be no ugly rumours as to ministerial inconsistency in the past, or hope of usefulness will be slender. Into the Church such fallen ones are to be received as penitents, and into the ministry they may be received if God puts them there; my doubt is not about that, but as to whether God ever *did* place them there; and my belief is that we should be very slow to help back to the pulpit men, who, having once been tried, have proved themselves to have too little grace to stand the crucial test of ministerial life."

"THREE HUNDRED Topics for the Prayer Meetings of 1880," is the title of a valuable little pamphlet issued early this month by the International Committee of the Young Men's Christian Associations. It contains a good topic, with Scripture selections for every day of the year, Sundays excepted. On Mondays, emphasis is laid on the Study of the Bible, on Tuesdays, the unconverted; on Wednesdays, young men; on Thursdays, Christians, and on Fridays, the intemperate are specially considered in the topics, on Saturdays the International Sunday School Lessons, with Golden Texts, are given. It is a compact little book, and will be found of value to pastors, church prayer meetings, committees, Sunday school teachers, Association secretaries, Gospel Temperance workers, and all engaged actively in Christian work.

THE position of British affairs in Afghanistan is increasingly difficult. Even before our readers can see

this note a terrible catastrophe may have taken place, and English authority and prestige all over the East may have been rudely shaken to its very base. However much we have held that the war in Afghanistan on the part of the British was wicked and unjustifiable, we should unfeignedly deplore any occurrence which might seriously threaten our supremacy in India, for after all that can be said on the other side the balance of good resulting from the power and position of Britain in Asia has been and still is very great, and to short-sighted mortals this beneficent work does not seem to be as yet nearly over. We can but wait and watch, as multitudes are doing, with the keenest interest, the deepest anxiety and the most earnest prayer.

THE New York "Tribune" has gone with the multitude to do evil by issuing a Sunday edition. The united demands of its readers and advertisers for a Sunday paper it has found "constantly harder to resist." It says it is not a question any longer whether the people will read Sunday morning papers, but only what papers, and that "if we refuse to sell they simply go elsewhere," so that "after long efforts to resist it, we are thus finally forced to see the imperative business necessity of giving our patrons what they want, rather than drive them to our rivals." These are weak arguments in favour of setting aside a divine command. "Hard to resist," "business necessity," "if we refuse they will go elsewhere." The publishers save their consciences by hoping to make their Sunday edition "an improvement over the Sunday publications which it will displace."

THE following appears in a letter sent by Bishop Colenso to Mrs. E. M. Southey. "My only hope now is in the English people, who will, if I am not greatly mistaken, be astonished and ashamed to hear that in the name of England a polygamist Englishman—Mr. John Dunn—has been appointed to be king of the largest of thirteen satrapies into which Zululand has been divided. It has thus cost eight millions of money and two thousand five hundred of our own lives, white and black, and after killing 10,000 of a noble race for defending their fatherland, we, a great Christian people, advance the standard of civilization and morality and Christianity by setting up a polygamist king. I do hope the English people will be aroused to compel the Government to undo this part of the present arrangement." The Bishop also repeats stories of Cetewayo's cruelty as calumnies, and hopes he may be restored to the throne he filled so well."

MORMONISM is just now forcing itself on the attention of the people across the lines. Utah Territory is about to seek admission into the family of States. There is nothing to hinder her but polygamy, and this, we are sorry to say, may not keep her out. If once admitted to the Union the United States Congress will have no power to check polygamy as the marriage laws are made by each individual State. Whatever is done must be done now. But what to do is a difficult problem. President Hayes favours the exclusion of polygamists from the ballot box. Another remedy suggested is to insert a clause in the Constitution declaring polygamy an offence against National law. We trust the Christian people of the United States will rise in their might and wipe out this foul blot of Mormonism in the West as they did that of slavery in the South. Joseph Cook in the prelude of his Monday lecture said there was no law in Utah against seduction or adultery. Brigham Young had a brother who lived in open polygamy with his own grand-daughter. A Mormon frequently marries the sisters of his own wife and sometimes a mother and daughter at once. And all this uncleanness under the name of religion!

A ROMAN CATHOLIC journal of Milan says. Since 1870 the Protestants built fourteen new churches in free Rome; opened many schools, asylums, meeting rooms, gave away millions of Bibles and tracts, distributed alms and made use of various means to in-

duce the sneep to enter their fold. More churches and schools are to be built, and another new conventicle will be shortly erected in the Via Nazionale, near the Piazza Odeschalchi. This building is to form another Waldensian establishment. The Waldensian community is possessed of considerable resources, and has several houses in Rome, including one in the Corso near the Sciarra Palace. The Waldensians have twelve or thirteen thousand pounds sterling in hand ready for purchasing a site for a new church. This money was collected in a few months in Scotland by the exertion of Mr. Stewart, of Leghorn. The Waldensians offered a large sum of money for Dr. Gason's church in the Piazza San Silvestro, but that gentleman refused to sell it. Sir Augustus and Lady Paget are among the patrons of the Waldensians in Rome, and her ladyship was active in promoting the Waldensian bazaar this summer. The British Ambassador is not so liberal towards the British church, and, in fact, has deserted Mr. Wass, the Anglican chaplain, for the American church in Via Nazionale."

THE Archbishop of York told the following story at the York Diocesan Conference a short time ago: What happened in this diocese in one case was this—A living was bought and the presentation was sent down to him with a great number of papers. Amongst the rest was a letter which was opened like the rest, having apparently been sent with them, for his (the archbishop's) secretary to read. It was a very curious letter. It said—"Dear Dick: I have bought the living and paid for it. You go as quickly as possible and get instituted, before the thing is much talked about; and there is an end of it." (Laughter). He directed his secretary to ask an explanation of this very short letter. There was a pause of three weeks, and at the end of it a solicitor wrote back to beg that he might be furnished with the letter. In these latitudes, however, they did not part with original documents (laughter). It was by a pure accident that this matter was found out, and, if the gentleman had burnt the letter instead of sending it, they would have known nothing about the plan. He prevented the transaction as a matter of course. The waiter in the York refreshment room, two days before the man was to be instituted, was the witness of that deed; and between two glasses of sherry the living was to be bought, and before the end of the week the man was to be in. That was the kind of action that brought scandal on the Church. (Applause.) Yes, and on Christianity as well.

ACCORDING to the Austrian Constitution of 1867 "full religious liberty" is guaranteed to every individual in the realm. Practically, however, it is far otherwise. Many cases have been adduced, and on undoubted evidence, in which such liberty was either greatly circumscribed or altogether denied. The Baptists (members of which denomination have been residing in Vienna at least ever since 1845) were, last March, forbidden to hold further meetings, and so far as news have reached this country that prohibition remains in force. At least it is certain that so recently as the 2nd of last month a prayer meeting of fifteen persons was broken up by the police. Methodists, Presbyterians, Lutherans, Reformed Church, etc., have all been forbidden to hold even prayer meetings, and when such have been held they have been dispersed by the authorities. Evidently a good deal of work has yet to be done in that country before any adequate idea of civil and religious liberty can be generally diffused or understood. Of course all this is done on the old tyrannical plea that such sectarian worship is contrary to the interests, as it is opposed to the wishes, of the great majority of the people; and so we get back to the old vexed and, we must add, not easily answered questions, "What is persecution?" and "When does a majority abuse its proper rights and oppress a minority?" The border line may not be easily defined, but very few persons of much intelligence or any thought will have any hesitation in saying that the Austrian authorities have crossed over into the region of persecution.

OUR CONTRIBUTORS.

OUR HOME MISSION DEFICIT—THE GRAVITY OF THE CRISIS.

MR. EDITOR,—In my humble opinion this has not yet been presented as it really exists. I cannot believe it to be a mere present and temporary embarrassment caused solely by a season of general and severe commercial depression, now happily passing away. The causes of it, it is to be feared, lie much deeper. are more widespread, and more difficult to be removed than even hard times, and until these causes are fairly looked at and a general and determined effort made by the Church to remove them, like difficulties will recur or continue to exist not only with our Home Mission work, but with our other schemes as well. If the views expressed should prove to be too gloomy, or be falsified by the state of the fund when the Assembly meets, no one will rejoice more than the writer.

What is meant can best be illustrated by taking a case. Near me is a supplemented congregation, composed of a group of stations, which is now enjoying the services of its third minister within a period of five years. Its first minister left with a debt due him, which was paid up, but only by the disinterested efforts of his successor. The second minister left about a year ago with a debt due him of over one hundred dollars, and he will be an exceedingly fortunate man should he get fifty cents on the dollar. I don't expect him to get twenty-five by all the pressure the Presbytery may be able to bring to bear upon it. The third minister has now been with them about seven months and he has received the magnificent sum of thirty six dollars. The last place he laboured in is still in debt to him, and he cannot get the simple civility from the clerk of the Presbytery within whose bounds he was labouring, of an answer to his inquiries about the payment of the debt. The place before that again is also in his debt, and appears quite willing to remain so. During all this time he has had promise of support from Home Mission Committee, *i. e.*, from the Church, through it. At one time the Church repudiates (it is an ugly word, but it is the right one) twenty-five per cent. of its promised assistance, at another it declines to say anything whether it will pay more than fifty per cent. of its promised assistance. All the while the salary of this brother has been small enough, if paid up in full, and promptly. As it is it has been a mere pittance. I trust that there are few similar cases in our Church, but it is to be feared that exactly similar ones may be found in every Presbytery. Things of a character equally dishonourable in principle might be told by the score, perpetrated by professing Christians towards their ministers. And the worst feature of it all is that these churches, and many similarly situated, do not appear to have the faintest glimmer of an idea of the moral baseness of their conduct; and Presbyteries, and the Church at large, seem not at all to be sensible of the cruelty and immorality of such treatment. It is a charge which I think no truly honest member of our Church can deny or answer, that its good name has been compromised, and will remain under a cloud until every cent of its promises to pay is honestly met. I trust that the Church will not rest until this is done, and then if we cannot pay as we have been doing, let us promise only according to our ability.

In your editorial upon this subject the indebtedness was placed where it belongs, upon the membership of the Church. I have no sympathy with denunciations against the Home Mission Committee, and only contempt for the taunts that have in so ungrateful and unmanly a way been flung at it. The Assembly itself has prescribed the means by which funds for this work have to be raised, and the Committee's business is simply and only to administer, to the best of its ability, the funds supplied to it. I venture to say that many who reproach the Committee for not doing more, would be among the first to blame it for exceeding its powers, had it done any of the things so plentifully and gratuitously suggested. It required some such action to awaken our Church to a sense of the duty of being honest with its agents. And this is not all the evil if our present course is persisted in. Ministers are expected to teach in the pulpit the duty of all men to pay one hundred cents in the dollar, and to shew an example in doing this. What weight can there be in such teachings when the Church itself does not do it, and

puts it out of the power of its ministers to do it? We are constantly calling out for more men, but how can a minister have the face to encourage a scrupulously honest and conscientious young man to study for our ministry, or what influence can his representations carry when he must begin by telling him that "probably your first experiences may be in some of our weaker churches, your salary will be small, and very likely you will not even get what the people promise, and if the Church at large pledges its word to a certain sum you may lose twenty-five or fifty per cent. of that." What is to become of the ministry of a Church whose promises to pay are so worthless? "If this continues," was the remark made in the hearing of the writer by one who had been so treated, "I shall be compelled to abandon the ministry." He had just received a payment at the very end of November which should have been paid in October, and then it was only an instalment. Had his salary been ample, had he had other means, it would not have fallen so heavily, but he had neither, and the look of disappointment and anxiety on his face made the heart ache. The good name of the Presbyterian Church in Canada tarnished, our preaching of common honesty shorn of its power, the prospect of our ministry being turned from, most of all by those whose lives and characters would do most honour to it, and consequently the progress of a Church stopped, whose principles, if we are true to them, can do so much for the public good, for the cause of Christ at home and abroad, appears to me in all honesty to be the gravity of the present crisis. Besides, if this way of paying Home Mission debts is found to be so easy of adoption, and to answer so well, what is to prevent the same method being applied to other schemes of our Church?

The ability of our Church to pay every cent of its debt cannot be questioned. If it is able to pay, and does not, what conclusion can be drawn but that it is *not willing*, or at least not willing from any purely Christian motive. How many are there in all our churches who say they cannot pay anything, and don't pay, who will turn out themselves and families to a concert, a festival, a social, or even a wild beast show and prove thus that the reason they are not able to pay anything for the support of religion, is that they are not *willing*. To conclude. By such unworthy and unscriptural expedients for the support of religion, the liberality, and even the honesty, of our Church is being sapped. By the rage also for grand and costly churches our means are being crippled, and crippled most of all at the time they are most needed, in a period of general business depression. This state of things will at least recur, if not continue, until Presbyteries make a point of teaching every congregation and mission station that promises made must be fulfilled, and that when they have robbed one minister they cannot have the opportunity of robbing another. I believe there is power in our Presbyteries to deal with this matter and to redeem the character of our Church. But let not any too sanguine expectations mislead us. It will, I am convinced, require all to work, and to do our very best, until the Assembly meets, if we are not to be humiliated in the eyes of the whole country, in the eyes of sister churches in other parts of the world, and worst of all, in our own.

We have just been offering our thanksgiving to God for His goodness, in all earnestness and sobriety, would it not be well and most becoming for our Church in its present unworthy position to appoint a day for earnest heart-searching, for humiliation, prayer and repentance before God.

HONESTY.

THEOLOGICAL DEGREES.

MR. EDITOR,—Will you allow me to say a word or two with regard to some of the points discussed by your correspondent "B," in his second communication on the subject of "Theological Degrees?" Of the four modes of conferring degrees which "B" mentions, the coming discussion will be directed chiefly, if not exclusively, to the last two, viz., (1) availing ourselves of the existing University of Queen's College, and (2) creating by Act of Parliament, a new University in connection with the General Assembly. The former of these two plans commends itself to my mind as being most decidedly, and in every respect, the "more excellent way." Before adducing any arguments in favour of this plan, I desire to submit some objections to the proposal which is made to establish a University in connection with the Church.

1. This proposal may very fairly be objected to as

being a violation of one of the "resolutions" which accompanied the basis of Union. The resolution of the Collegiate Institutions reads as follows: "The aforesaid Churches shall enter into union, with the theological and literary institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, Knox College, the Presbyterian College, at Montreal, Morrin College, and the Theological Hall at Halifax into relations to the United Church, similar to those which they now hold to their respective Churches." It is hardly necessary to add that, inasmuch as Queen's was the only University in the Presbyterian Church of Canada in connection with the Church of Scotland, the creation of the proposed new University would cause Queen's to sustain a relation to the United Church very different from that which it sustained to the Church to which it belonged before the union.

2. This proposal may be objected to on the ground that the distinction intended to be indicated by a theological degree has not *exclusive* reference to a man's connection with any particular Church. Academic and Honorary Degrees in Divinity are *usually* bestowed on the students and ministers of the Church to which the institution conferring these degrees belongs; but this is neither *necessarily* nor *invariably* the case. There are many of our ministers who have received degrees from colleges with which our Church has no connection whatever.

3. This proposal may be objected to on the ground of the non-desirability of multiplying degree-conferring institutions.

Competition amongst colleges is beneficial in many ways, but in the present case we do not need to establish a new University in order to secure it. The affiliation of the different Theological Halls to the University of Queen's College would afford all the rivalry that could be desired, by placing all the theological students of the Church in really the same relation to the Church's one University, and requiring them all to pursue the same course of studies.

4. This proposal *must* be objected to on the ground of the formidable and unnecessary expense which it would entail. Passing over what it might cost to have the University established and put in good working order, there would be the serious expense of at least an *annual* meeting of the Senate. And the Senate is to consist of a Chancellor, the Moderator of Assembly, the Professors of the different colleges affiliated to the University, and *twenty-four others!* Your correspondent says, "If the Assembly so determined, the expense might not be more than that of any other committee or board of the Church."

This will hardly be regarded as a satisfactory reply by those who bear in mind that nearly all the Boards of the Church are struggling under crushing burdens of debt, and that the people are seriously asking if it would not be possible to get along with fewer and smaller committees.

Indeed, "B" himself seems to be somewhat dissatisfied with the answer, for he immediately adds, "The University would doubtless have power to exact fees, so that the expense, for that matter, might not be any burden upon the Church at all." Very true. But if the expenses of the Senate are to be met by the fees obtained from those who receive degrees, what a prospect for the happy graduates!

Many a brilliant student, well worthy of the distinction of a Degree in Divinity, will either have to do without it, or obtain it from some less costly source. The recipients of Honorary Degrees will require, not only, as heretofore, broad shoulders to bear the heavy honour, but also long purses to meet the great expense.

The other plan which has been suggested is to secure such a modification of the Charter of Queen's University as would allow the students of the other colleges of the Church to compete for the theological degree, and give these colleges a proper representation in the Senate which confers the degree.

In objection to this plan it is urged by your correspondent that "No matter how the Senate or the Examining Board of Queen's might be composed, the honours conferred would be bestowed under the authority of her Charter, they would bear the impress of her authority, and she alone would be the Alma Mater, dispensing her favours to the whole Church." In the section of "B"'s letter from which this quotation is made, there appears to be a confounding of two things which are entirely distinct, viz., Queen's College

Divinity Hall, and the University of Queen's College. If the term Queen's be employed to denote the Theological Hall at Kingston, corresponding to the Theological Halls at Toronto, Montreal, and Halifax, then the plan suggested would not give Queen's any such advantage or pre-eminence as "B" speaks of. The list of theological students at Queen's would not be increased by other theological students competing for the degree which is conferred not by the Theological Hall, but by the Senate of the University. Neither would the lists of the students attending other divinity halls, be diminished by the mere fact of some of them taking a degree from the Church's University at Kingston. And if the term Queen's be intended to designate the University, possessed of degree-conferring power, then it is not correct to say that as the result of adopting the plan now under discussion "Queen's alone would be the Alma Mater." A man's Alma Mater is generally understood to be the institution in which he was trained, and not the one from which he happened to receive a degree. And even if an individual, who had studied in one college, and taken his degree in another, might be said in a certain sense to have two Alma Maters, there can be no difficulty in deciding which of the two he would regard as the most *alma*.

In conclusion, let me merely mention two considerations in favour of the proposal that we should avail ourselves of the University already in existence.

1. Such a course would be a fitting recognition of the place which Queen's University originally held, and of the work which it has since done, and would be at the same time a convincing proof that the late union was not a nominal but a real one. It does not seem any more than right that the only University of the undivided Church should be the only University of the united Church. Surely it is not counting too much upon the existence of the sentiment of union to expect that a proposal which would never have been made, if there had been no disruption, will not be pressed now that the old divisions have happily been healed.

2. The high standard with regard to Theological Degrees which Queen's has always maintained would seem to render such a course eminently wise and proper. I need not say anything about her Honorary Degrees after "B"'s frank acknowledgement that she "has been sparing in the use of her power in this respect hitherto, and judicious in the exercise of it." As to the Academic Degree, it may be sufficient to state that of all who have pursued their theological studies at Queen's, only five have succeeded in obtaining the title of Bachelor of Divinity. Surely "B" must have been ignorant of this fact when he suggested the possibility of the theological faculty of Queen's seeking to be affiliated to the proposed University. M.

THEOLOGICAL DEGREES.

MR. EDITOR,—Presuming that your correspondent "B" has for the present concluded what he has to say on the subject of Theological Degrees, I beg to thank him for the opportunity afforded me of giving, by your kind permission, to the members of the Church, my views on the question. I was summoned away from the General Assembly in June last, just as the report of the Committee was beginning to be discussed, and I had not the opportunity of saying then and there what I wished to say.

Let me premise that I am a graduate of one of our Colleges, but am now more intimately identified with another one, and from local considerations am necessarily more interested in its prosperity. But I desire to approach the discussion of this question, not from the standpoint of the Colleges at all, but from that of Presbyter. How should the Church view the matter? What will it be wise for the Church to do in regard to it?

1. I agree with "B" that "the Church might by its own authority, and without any application to the Legislature at all, confer Degrees in Divinity." I go further, and say that, in my judgment, it would be a far more dignified thing for the Church thus to take the matter in its own hands, when it is only *Degrees in Divinity* that are in question, than for it to go, hat in hand, to the Parliament, to request power to mark the rank which its students and ministers had reached as to professional attainments. Why should the Church ask permission of the Legislature to pass its opinion upon the learning and qualifications of candidates for its ministry, or to distinguish in any

way it chooses those who have shewn themselves *pius, gravis et doctus*—the three supposed attributes of a D.D.? What has the Parliament to do with Theological matters? Do they not pertain to the Church, and to the Church only?

2. Your correspondent furnishes the answer—it would be an *innovation*. "Such an exercise of Church authority would, however, be unexampled, not only in our Church, but in every other branch of the Christian Church." Since the days of the Reformation, at least, in Protestant communities, Degrees in Divinity like all other Degrees, have been *academic*, not ecclesiastical. They have been conferred by *Universities*—that is, by institutions in which *all branches of learning* are supposed to be taught, as well as Theology—and the Theological Degrees have borne the signature of the members of all the Faculties of the Universities, as well as those of the members of the Theological Faculty, and it is this circumstance that has stamped their value upon the Diplomas conferred, attesting their *academic* character. A University created not for the purpose of training students, which was the original conception involved in the institution, but only for the purpose of conferring Degrees in Divinity, would surely be a new thing under the sun—for conferring Degrees, not upon all and sundry that might offer for competition, or whose claims to distinction might be brought under the notice of the governing body, to whatever religious denomination they belonged, which has been hitherto the practice with Universities, but only upon the students and ministers of the Presbyterian Church. Surely, they are not so hard up for titles and honours as such a proposal implies. If they are, the Church had better invent some new method of satisfying the craving, and let the old symbols B.D. and D.D. which have till now had a fixed academic signification continue to mean in the future what they have meant in the past. The Church can have no difficulty in originating new titles, it may be encouraged by the success achieved in that line by the Free Masons and Good Templars.

3. The proposal now before the Church is an *innovation* also, as "B" has well said, in that it is a departure from the position occupied by other Presbyterian Churches, whose situation is in many respects similar to that of our Church in Canada. Has the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church in Ireland, the Presbyterian Church of Australia, or the great Presbyterian Church in the United States felt called upon to take any such action as a Church? And surely they were suffering as great hardships as any our Church is labouring under, in regard to this question. If ever a Church was under a temptation to attempt such a movement as is now proposed, and would have been justified in attempting it, it was the Free Church of Scotland, or the U. P. Church, considering their relations to existing Degree-conferring institutions. Yet they had too much respect for use and wont, or perhaps so slight a craving for titles of the kind in question, that they were satisfied to let Degrees remain on their old University or Academic footing, taking their chances with others. And this notwithstanding that they can boast of the best equipped Theological Schools in Scotland. Ours is the youngest of all the Churches in the Presbyterian Confederacy, and we had better let some of the older ones lead the way in such a movement, and so maintain our right to terms of respectful reciprocity with the rest.

4. But it is an *innovation* in a more serious sense than either of those mentioned, in that it proposes to drag the Church into an arena of intrigue, and envy, and strife, that cannot but work mischief. If I remember rightly, it was Principal Caven, in introducing the question to the last Assembly, that justified Church action in the direction indicated, by reminding the Assembly of the fact that all the old Universities of the world received their charters not from the authorities of the State, but from the Church, through its head, the Pope. But the Pope had and has facilities for conferring rights and honours that are not vested in any Presbyterian authorities. He can distinguish any Theologian he pleases, and no other Theologian dares complain, nor will be disposed to complain, since His Holiness is infallible. But no General Assembly, nor Committee of Assembly, nor Moderator, will have so much conceded to them. Their acts may be questioned, and will be questioned. The persons whom they fail to mark with their approval will naturally be aggrieved, and will be dis-

posed to count those their enemies on the staff for distributing honours, who do not put them on the same level as others whom they may not think their superiors. This would inevitably lead to caucusing and strife, as to the composition of the Degree-adjudging Board, which could not but prove disastrous to the peace and well-being of the Church. Of course, this remark applies chiefly to honorary Degrees, but the same thing would be in a measure true of competitive Degrees. Would any advantages to accrue from the proposed scheme compensate for such unavoidable strife and contention for place? I think I know what the answer of the Church will be.

But I must not draw more largely upon your space, or the patience of your readers at present. I will, with your leave, return to the subject.

Montreal, Dec. 2nd, 1879. ROBERT CAMPBELL.

SCEPTICISM.

I was up at Knox College the other evening, Mr. Editor, and listened to a very able and interesting debate on "Scepticism, its influence on Christianity—is it prejudicial or not?" It was agreed on all hands that a very marked feature of the present age, as to a greater or less extent of every age, is a vast amount of scepticism of one kind and another about the various doctrines of Christianity. That such is really the case is what I think no one will deny, nor will Professor Caven's opinion be much disputed, that scepticism, like every other phase of man's fallen nature, must have a retarding effect on the only cure for the great evil of sin. The thought occurred to me, as doubtless to many others, what reasons can be assigned for such a state of things? If Christianity is more assailed now than ever it has been before, can we at all explain why it should be so? Leaving out of view the natural depravity of the human heart, and the not altogether unnatural conceit of positive science at its own wonderful success in discovery and invention, is the Church of Christ herself not deeply responsible for the dishonour done in this respect to her Master? Given on the one hand the respectability, and, in many cases, profitableness, which, despite scepticism, attend as yet, at least, on nominal Christianity; and, on the other hand, human nature as it is, is it not almost inevitable that a great deal of humbug and hypocrisy, whether altogether self-conscious I shall not say, but is it not almost inevitable that these very undesirable visitants should get mixed up with what is really genuine, and so bring it into disrepute? For the life of me, Mr. Editor, I can see very little difference between many of the professing Christians with whom I come in contact, or about whom I hear, and others who make no pretensions to having any religion at all. At every ball, where men and women, perfect strangers to one another in many cases, loll about in one another's arms, there are, I venture to say, almost as many professed Christians as unprofessed heathens. At every jollification of a dinner there are so-called Christian men who either guzzle themselves into a beastly state of intoxication, or, as far as their cowardice will permit them, keep in countenance those who do. At the tables of very many in this good city of Toronto—of many who would be very angry at being considered as anything but very good Christians—young men, and women too, will be pressed to take those beverages which anyone with eyes in his head, and with but a modicum of brains, can see is yearly sending hundreds to utter destruction. By no means all the applauding spectators, or interested onlookers, at more than questionable scenes in our theatres are hardened reprobates, or still more hardened mere men and women of the world. What kind of conception is this to give of Christianity to thoughtful and earnest men, as many of these sceptics undoubtedly are? They are unphilosophical and illogical of course to reject a religion because the professors of that religion do not act up to its teachings, but how can you help them doing so? They may not be fortunate enough to be acquainted with any genuine professors, and judging by what they see, they all but inevitably come to the conclusion that though very good theoretically, perhaps, Christianity is useless, or next to useless, as a practical religion. This does not justify them, to be sure, but it should make believers very careful about what they do. As I read the Bible, the religion of Jesus Christ inculcates abounding brotherly love, large-hearted and all-embracing charity, and close realization of oneness in one Great Head. Are those the distinguishing char-

acteristics of Christianity at the present day, may I ask? Is it not individual isolation rather, church standing off from church, brother from brother, the ministers of one denomination looking down upon those of another, and considering them not "gentlemen" enough to be associated with? As I read the Bible, the religion of Jesus Christ commands tender and considerate treatment of the poor and the unfortunate, without any of that insulting patronizing pity, often not far removed from contempt, and which many a proud spirit would rather die than receive. The Bible, as far as I can understand, frowns down all acceptance of persons. It teaches the brotherhood and the oneness of all believers in Christ. Where will you find gold and worldly dignity more efficacious "oilers of tongues and finger-joints" than in some Christian congregations, and with some so-called ministers of Jesus Christ? I venture to say that if Christ Himself were to come to this city, and how do we know He never does come, in the body too, though unknown to us, and to enter some of our churches, if his coat were pretty seedy, and He had altogether the air of one who had not got on very well in the world, He would almost to a certainty be treated to one of that centre row of seats so kindly and considerately placed for the convenience of the godly poor in some of our fashionable churches and would meet with but scant courtesy even there. I read in the Bible exhortations against worldly ambition and self-seeking. Are those injunctions carried out, Mr. Editor? Is the vulgar ambition of striving to get before other people, and of making other people feel their inferiority, an altogether unknown trait in the character of Christian churches, and even of some Christian ministers? We express regret and surprise that the Pope should have usurped such authority over his brethren—at first his equals. Is the very same spirit that led to these results wanting among ourselves? Are country ministers, and others, who have not been so successful as some we know, treated with all the respect they deserve, or are they made to feel that they must just expect the same treatment from church members and church ministers too, as from men of the world? Men of the world can't understand why these men should have sacrificed good prospects and taken up with poverty, and, in many cases, with contempt; but church members should be able to do so, and not constantly act on the ungenerous principle that to him who hath shall be given until he have overflowing abundance, and from him who hath not shall be taken even what he seemeth to have. Mr. Editor, though I am not a sceptic, nor a condoner of scepticism, I can yet strongly sympathize with sceptics when they are earnest and perplexed.

A. K. BRIGHT.

HOME MISSIONS.

MR. EDITOR,—I daresay you are about tired of articles on the "Home Mission Indebtedness," but hope you will excuse me, an old subscriber, and a Canadian Presbyterian of nearly fifty years standing, for writing a few lines on the subject. I say fearlessly, to begin, that I don't think our people as a body, are to blame for the present state of the mission. Believing firmly in the injunction of our Lord with regard to things temporal as well as spiritual, "Ask and it shall be given you," my conviction is that in many cases that has not been carried out. Presbyteries ought not to request but to require annual returns from every minister and his representative elder of their diligence in the matter of the collections ordered by the Assembly. It is all nonsense to suppose that the people will come and contribute without being asked, and every minister ought to state whether he announced the collections as ordered by the Assembly, and where he did so, and what were the results. Of course when there are congregational missionary associations this is not required, but still every minister ought to explain, as soon after the Assembly's annual meeting as possible, the requirements of the Church, and the collections agreed upon, and their objects. The Committees should not run so recklessly into debt as they have done hitherto, but take care that income and expenditure approximate as closely as possible. I have, many a time, gone round with ministers asking help for various schemes, and very seldom met with refusals; and there are very few men, I believe, so mean and churlish as to refuse lady collectors engaged in a good cause. Some people talk about the delicacy of their feelings, and very few people like to beg for money, but let them put *duty* before delicacy,

and they will find it the best way. Trusting that under God's good hand the Home Mission will soon be clear of debt.

CANADIAN PRESBYTERIAN.

December 17th, 1879.

P.S.—I should like to see a column in our statistical schedule of "Debt for Building Purposes," as I hold that there is great extravagance in our Church under this head.

THE MISSION FIELD.

Madagascar.—The missionaries in Madagascar made the first translation of the Bible in Malagasy, in 1835. In the rising against Christianity which followed, and which resulted in driving the missionaries from the country, nearly all these Bibles were destroyed; but some were buried, and thus preserved until the missionaries were permitted to return and resume their duties. This Bible is now being revised. The work has been going on two years, and is participated in by three missionaries of the London, one of the Propagation of the Gospel, one of the Quaker, and two of the Norwegian, Missionary Societies.—A missionary relates the following incident. One Sunday he preached from the text, Gen. xxviii. 22, "And of all that Thou shalt give unto me, I will surely give a tenth unto Thee." At the close of the service one of his hearers, named Tobaccowell came forward and said: "Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn." He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbour hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced the Lord's corn, uncultivated and dwarfed, and Tobaccowell's tall, well-hoed, and thrifty, produced a strong and striking contrast. The Missionary says the sight of that corn-field has been a life-long lesson to him, and whenever he finds himself more devoted to his own personal interests than to the glory of God, he says to himself, "I am neglecting the Lord's corn."

India.—The South India Missionary Conference did not approve of surrendering anything to caste. It adopted a resolution declaring that Hindoo caste "is diametrically opposed to the Christian doctrine of the oneness of human nature and the brotherhood of all true Christians, and that it is the duty of all missionaries and Churches to require its entire renunciation, with all its outward manifestations, by all who desire to enter the Church of Christ."—In 1846 Father Gossner, of Berlin, Germany, sent out six missionaries to the Kols, of Nagpore, India. In three years four of the six had died, and the two men worked on alone, yet without any sign of spiritual success, though the natives had come to show themselves very plainly. They persevered, and in the fifth year there were indications of religious awakening, and eleven converts were baptised. The next year there were nineteen more, then the conversions were counted by hundreds, and now there are forty thousand Christians among these natives of Nagpore.—The Free Church of Scotland proposes to raise a Jubilee Fund of \$100,000 in six-penny subscriptions, to mark the semi-centennial of its mission work. It was in 1829 that Dr. Duff went as the first missionary of that Church to India. His ship was wrecked upon an uninhabited island, thirty miles from Cape Town. No life was sacrificed, but Mr. and Mrs. Duff lost their effects, including 800 valuable books. Proceeding on their way in another vessel, they were dashed ashore in a cyclone at the mouth of the Ganges, thus having a decidedly rough introduction to their work.—Rev. John Ross of the United Presbyterian Church of Scotland, has now translated about half the New Testament into the Korean language. The Korean peninsula, northeast of China, is supposed to contain a population of twelve or fifteen millions, and thus far they have had no portion of the Bible in their own tongue. Until lately the country has been closed against foreigners, but the Japanese have now forced them to open one of their ports.

Africa.—There is now an unbroken chain of communication by steam from England to the northern end of Lake Nyassa in Central Africa, excepting seventy miles of the Murchison Cataracts in the Shire River; and it is ascertained that Lakes Nyassa and Tanganyika are but 130 miles apart, instead of 250.—Sir Garnet Wolseley's letter to Bishop Schroeder in regard to excluding missionaries from Zululand does not at all dispel the fears of the missionaries. The

letter makes it quite plain that the various chiefs have the power to exclude the missionaries altogether from their respective districts if they choose. Formerly it was only necessary to get permission from the king to settle in any part of Zululand. Now there are thirteen independent chiefs having jurisdiction.—Last year the Church Missionary Society completed the transfer of all the congregations in Sierra Leone, Africa, to the native Church of that colony, with one exception, that of Sherbro, which is expected to be transferred shortly. The Native Church is almost self-supporting, the Society granting only \$1,500 a year to it. The Native Church has fifteen congregations, fourteen clergymen, and 4,874 communicants. The number of native Christian adherents is about 14,000 and there are thirty-eight schools, with 4,037 scholars. The Society supports stations at Sierra Leone and Port Lokkoh for Mohammedans, and has in charge the higher education of the colony. The missionaries report that they have access to the Mohammedans and have under instruction some earnest inquirers. Much is hoped for from the mission at Port Lokkoh among the Timnes, who are a peaceable, rather indolent people, holding somewhat loosely to a religion which is a mixture of Mohammedanism and heathenism. They come to the church when they are invited and always listen. Some of them have begun to observe the Sabbath.—The Friends have been of late displaying considerable activity in foreign mission work. Within the year they have done much in South Africa; they have a number of societies in Madagascar; they have labourers in India and Syria; and now we hear of Mr. Hensen in Denmark organizing the scattered Friends there into regular meetings.—"All the ends of the earth shall fear Him." Two things have been impressed upon us by the recent meetings at Syracuse and Chicago. One is the duty of getting down our atlases and familiarizing ourselves with Africa, and the other is the rapidity with which the ends of the earth are being reached, and instructed in the Gospel. The progress which has been made within five years in Africa, and elsewhere, is marvellous. We cannot afford not to keep ourselves posted regarding it. Nor may we forget in our close attention to our daily personal duties the broader reach of our religion and its need of our interest and prayers. Ought we not, also, to ask ourselves if Christianity means to us as individuals as much as it should? They who live nearest the Saviour are the ones whose prayers tell most for the world. (*Congregationalist.*)—Discouraging reports have recently come from the Nyanza Mission in Africa. Hostile influences at work on the mind of King Mtesa have put him in an attitude of antagonism to the missionaries. He has accused them of complicity with an invasion of his territory by the Egyptians. Two of their number have gone to Egypt to disprove these charges, and the position of the three who are left at Mtesa's court is very embarrassing and dangerous.

WHEN we are out of sympathy with the young, then I think our work in this world is over. That is a sign that the heart has begun to wither—and that is a dreadful kind of old age.—George Macdonald.

LET the Sunday school be made more truly the church-at-school. There is no other form of the church's organization which possesses such advantages for getting at "the masses." Double its teaching force, if not in quantity at least in quality. Emphasize the necessity for consummately trained as well as thoroughly consecrated teachers. Teach the school to realize that it stands, or ought to stand, four-square, facing modern society on every side, with windows looking out upon every phase of the world's life, and open doors inviting to wayfarers from every highway and every by-way of life. Make the Sunday school the mother of Christian patriotism, the mother of all manner of religious, moral, social reforms. Identify it with the church itself. Awaken in it, and educate, the missionary spirit. Get the school out of the ruts of childishness; keep it clear of cant; appeal to the highest motives; strike for the deepest—they are the mightiest—springs of personal character and life; avoid the fantastic and the fanciful in Bible interpretation, and cause that nothing else in the world shall seem so reasonable, so supremely satisfying to mind and heart, as the revealed Word. Even our own country is threatened with socialism in some of its worst forms; but the church, the Sunday school and the day school, might—let them be such as they should be—kill socialism at the root.—Advance.

PASTOR AND PEOPLE.

A MINISTER'S HEART-ACHE

During the past few weeks I have received several sad letters from brother ministers who have a heart-ache. Not one of these brethren expresses any regret that he has chosen the ministry of the Word as his occupation for life. Not one of them talks about throwing up his high commission in despair, and escaping through some postern-door into an easier or more lucrative profession. None of them threaten to ride out of the sacred ministry on a "buckboard."

The source of the heart-ache with some of these brethren is the perverse opposition which they are called to encounter. This opposition does not proceed from the ungodly world without, but from unlooked-for quarters—from members of their own churches! One brother writes that he has endeavoured to obey his conscience and his Bible in preaching plainly against certain conformities to the world in the shape of promiscuous dancing, wine drinking, and other loose convivialities. His preaching is on the side of scriptural strictness; their practice is on the side of self-indulgent laxity. Those church members who, on these questions, seem to be lovers of pleasure more than lovers of Christ, keep up an "enflaming fire" upon the pastor, and do their utmost to expel him from the pulpit. His foes are of his own spiritual household; their enmity is active and aggressive to the point of persecution. It is not surprising that a sensitive heart aches under such opposition, for no shot wounds a true soldier like the shot aimed from his own ranks.

What is a minister's duty under such opposition? To silence his tongue, for fear of giving offence, would of course be instant and irremediable disgrace. To resign his position would inflict a heavy wrong upon the loyal majority, in order to gratify a disloyal minority. He is under a solemn installation vow to "be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever prosecution or opposition may arise on that account." The divine command is to be "first pure, and then peaceable;" and in the long run there never can be a healthy peace in any Christian church without purity of doctrine and practice.

It would seem then to be this brother's manifest duty to stand manfully to his post not in the spirit of bravado, but in the irresistible might of meekness. Denunciation of opponents would be suicidal. Strong as is the temptation to feel bitterly, or speak bitterly, he has a grand chance to save his church by conquering that minority. He must conquer them by love; by so loving them that he will not give in to their hurtful and evil practices, by so loving them that he will not allow a resentful word or act to escape him. Towards the malcontents personally he should show the most magnanimous kindness. His conflict is not with them, but with their errors of opinion and practice. Let him remember that his divine Master both hated sin and loved sinners. Let him remember, too, that as a Christian minister he is set for the defence of Gospel truth and purity, and not for their surrender.

An eminent minister was once driven from a church in this State by the majority of that church who refused to sustain his bold preaching against balls and wine frolics, etc. After he left them, their vine was blighted, and no divine blessing attended their worship or their work. At length they recalled him to their pulpit, he preached more pungently than before against worldly conformities, and glorious revivals made that church a "fruitful field." Perhaps this article may fall under the eyes of some worldly-minded church members who are now "badgering" their pastor on account of his faithful advocacy of purity, and nonconformity to the follies of the world. If they are making their pastor's heart ache by the stabs or stings, let them beware lest their own hearts are made to ache by-and-by. If he has a vow upon him to be faithful to conscience and to their eternal interests, they too are under a vow to "receive the word of truth from his mouth with meekness and love," and to "assist his endeavours for your spiritual edification and for the honour of religion among you." Suppose that you heal your minister's heart ache, and escape a worse one for yourselves, by asking God to forgive you, and to pour out His searching and sanctifying Spirit upon yourselves and your church. Then

some hearts will begin to sing for joy.—*Theodore L. Cuyler, in Evangelist.*

THE FOOLISHNESS OF PREACHING.

The pulpit has this advantage over the pews, that it is its office to speak, and its privilege and right to be listened to, while the pews are not expected to talk back, whatever they think. And yet, in this age—which is nothing if not critical, when the traditional reverence which once clung like a perfume to every man who wore a clerical garb has lost much of its force, and when education is the birthright of all—the pews do find a way to set forth their views. That pulpit which aims no higher than to entertain, amuse, and satisfy the audience who sit gazing up to it, fails of its object. Its mission is still the same which Christ gave to His first apostles—Go and teach. To instruct the ignorant, to comfort the sorrowing, to reclaim the erring, to lead the wandering home, to feed the hungry, and to shew the sinner the Saviour, is the appointed work of the Lord's ministers in this weary and stricken world. Most of them honestly and earnestly strive to do it. The heart's desire and daily prayer of the large majority is to be, in deed and in truth, God's ambassadors to men. They yearn to be successful in saving the lost.

But too often the minister lives the week long in a region of abstractions. His studies, which task his intellectual powers, lead him through the mazy windings of materialism and the mists of scepticism. He grapples with fierce and sturdy errors, and comes off victorious. Like a giant refreshed with new wine, when Sunday morning arrives he enters the sacred desk, prepared to combat heresies, to strangle objections, and to set up the banner of the Lord triumphant over every foe. His whole being is antagonistic to the adversary he sees before him, and he proceeds with skill, and art, and nice adjustment of phrase, and perfection of logic, first of all, to state the position of error. When he has got error fairly set up and entrenched, so that everybody can see it, he proceeds to batter it down, and he often does it well.

There are two evils, however, which appertain to this sort of preaching. The minister, without at all intending it, and often without in the least suspecting it, suggests doubts to some minds, and starts speculations which might not arise but for his mistake in mentioning them. Bright and ambitious young people resolve that they will taste for themselves some of this poison which seems so delicately sweet to the taste. They read books which they would never have thought of touching, but for the guide-post which their minister set up to shew them thither. Scepticism has had its beginning in many a heart beneath the very shadow of the Lord's temple. The presentation of error has been stronger than the charm of truth. The mind, already plunging itself in its own conceit, has been flattered at being credited with the knowledge of doubts and difficulties which puzzle and baffle the scholar and the man of science, and it has straightway determined—not lost time in carrying its purpose into practice—to learn more of the delightful and specious false philosophy of which heretofore it has been in ignorance.

The other evil is, that nine-tenths of the people at church are not doubters at all, never have been, and never will be. They are men and women who are engaged the week long in a stubborn conflict with life and its hardships. They come to the Sunday morning service wearied, worn, storm-beaten, and out of repair; but they come as to a blessed port of peace. They need comfort. They need elevation of the soul. They need divine strength. They want the fountain of hope, and the fulfilment of promise. They ask, "Watchman, what of the night?" and the watchman, out of a heart brimming with love, should be able to answer them, "The morning cometh!" He should shew these men of business that there is One who takes account of their troubles, who knows when they toil hard in the rowing, when they fear the notes will go to protest, when their honour is in peril, when the yawning chasm of bankruptcy opens before them, and when the stealthy temptation lies in wait for them. He should tell these tired mothers that He who slept in mother's arms sees them in the kitchen, in the parlour, and in the nursery. Not the husks of positivism, not the grindings of the scientific mill, should the pulpit bring to feed famishing souls, but the bread of life is what they need. Technicalities are well enough,

but there is no meat in them. He who is starving must have food, or he will die.

Another way in which the pulpit misses its aim, is by veiling its message in words too florid, and sentences too involved and rhetorical. But this is a fault which mends with years. It is the common defect of beginners, and they cast it off as they grow into the heart of things, and feel for themselves the difficulties of every day.

"Young man, your sermon was very good, but you held the fodder too high!" was the criticism of an old deacon to the young gentleman who had done his very best one Sunday morning. It is not poetry we object to, nor sentiment, nor flights of lofty imagination, nor daring similes, so that they be not indulged in for mere elocutionary effect. Bombast always defeats itself. The vanity of inflated learning usually finds a ready pin to prick its bubble. But, as a noted literary critic has said, "Though bread be needful, vision is more needed;" and we must have the latter as well as the former. We long to see the King in His beauty, and to behold the land that is very far off. The minister who shews us heaven, and leads us to lift our eyes to its golden splendours and its living waters, helps us to endure and to overcome, though toil be hard and cares oppressive.—*Christian at Work.*

CONGENIAL PEOPLE.

Sympathy is the true social bond. Leaving matters of duty quite one side, why are people not justified in seeking friendly relations with those only who are agreeable to them? Is it any reason for trying to fraternize with people who are temperamentally, intellectually, or spiritually, at opposites with you, because their curbstone happens to join yours, or you choose to go to the same church? We are not considering service—that is always due whenever it is required—but social intimacy and pleasure. About a dozen people out of a thousand are all that can come really near to each other. How to form congenial groups is the much-missed secret of real sociality. Sticks laid cross-wise, the flint and steel, are good in fire-building, but not in the higher kind of house-warming.

If the law of similarities were more closely followed we should see fewer stupid companies, and have less time-wasting expedients to regret. And it is well to remember that relations are not the only related people. There are brothers after the flesh, and brothers after the spirit. Some people are apparently unconscious of this, and their social world includes only "blood relations." What sister's baby takes for the colic, or how brother's wife shall trim her fall gown, are matters of the first importance; and the little round of petty family cares and pleasures absorbs their attention. Their sky is no higher than the family tree, and its branches spread to the rim of their narrow horizon. Their religious, political, and social ties are all 'ties of consanguinity." The pattern prayer of selfishness, "Lord bless me and my wife, my son John and his wife—us four and no more," characterizes, perhaps unconsciously, a great many homes. Blood is indeed thicker than water, but sympathy is sometimes stronger and sweeter than genealogy.

The wise Montaigne has said that there are times and matters wherein one should give himself to himself, and only lend himself to society. If he is to give himself to society, he must look for equivalents. All take and no give is a poor rule, but its reverse is apt to be exhausting. Happy are they whose lines have fallen to them in pleasant places,—whose neighbours are truly near, and whose friends are adapted to them! —*Golden Rule.*

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want, it is not being able to beat the world in its own way, but it is to stand apart and above it, and to produce the impression of a holy and separate life—this only can give us a true Christian power."

It is our folly to betray our duties by our wishes; if it were thus and thus with us, we could serve God readily and cheerfully. Thou fool, there is no condition but grace can improve it to some religious use, for the advantage of some duty or other; it is thy laziness, and the blame of thine own neglect must not be charged upon Providence.—*Manion.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 26, 1879.

THE AUGMENTATION SCHEME OF THE U. P. CHURCH, SCOTLAND.

IT is well known that the Free and United Presbyterian Churches, of Scotland, follow a somewhat different plan in their efforts at securing to all their ministers a respectable minimum income. With the Free Church the principal part of the stipend is paid out of the Central or Sustentation Fund, while the supplement, greater or less, is supplied by the individual congregation, according to its ability or inclination. With the United Presbyterians this plan is reversed—the chief part of the salary being supplied by each congregation, and the supplement being given by the Church as a whole.

We shall not at present discuss the relative merits of these plans of Church finance. Both have their strong points, and, it is equally evident both have their weak ones. All we wish to do at present is to give a short account of the progress made by the United Presbyterian Church in this matter; not on account of its being either more interesting or more important, than what has been achieved by the Free Church, but simply from the facts having been recently given in the "Missionary Record," in a paper which has all the weight of official authority and accuracy.

Till within some thirteen or fourteen years the United Presbyterian Church did comparatively little in the way of augmenting the stipends given by its smaller and weaker congregations. The highest aim in those days was to bring up the lowest stipend paid to \$600 and this was but very partially and languidly accomplished.

In 1866 it was found that of 620 ministers on the Synod's Roll a large number were not receiving more than \$500; a still larger, not more than \$600; and fully one half of the whole Synod not more than \$750, and that in many cases without a manse.

This was felt to be a discreditable state of things and it was resolved to make a prompt and steady effort in order to wipe off the reproach. It was at once determined to raise the minimum stipend to \$750. Previously no congregation had received more than \$250 of supplement, but the resolution made it necessary to increase that amount to \$50. Immediately the Supplemental Fund rose from \$4,500 to \$7,850; and within little less than a year, more than \$20,000 were raised for this purpose alone. The progress of the scheme has since been very steady. The minimum stipend given has been gradually raised till now it is \$1,000, with \$100 for house rent when there is no manse.

In order to foster liberality among the congregations, a certain graduated scale is adopted, so that those who give most receive proportionately most. If any congregation does not contribute at least \$2.50 per member it receives nothing; if between \$2.50 and \$3.00, it gets at the rate of half a share; if between \$3.00 and \$3.50, it gets three quarters; and if above \$3.50 it gets a full share.

The result has been that of 544 congregations the

stipends of only eleven are now under \$800, and in only eighteen additional are they under \$900, while 134 with whom the Home Mission Committee have had dealings have been raised to \$1,000, with manse or allowance for house rent.

The contrast between this state of things and what prevailed at and before 1866 is very striking, and very encouraging to others to go and do likewise. The whole tone of feeling and the scale of giving has been changed and raised. So much has this been the case that a congregation is mentioned as contributing \$1,500 yearly to the Fund, whose minister, in 1866, thought it might be possible by a special outpouring of the Spirit to get \$125 from it.

The highest contribution of any congregation to this fund is about \$8,000. This is a large sum, though small compared with the contribution of one Free Church congregation to the Sustentation Fund every year amounts to \$30,000. Like many Church funds the Augmentation Scheme of the United Presbyterian Church in November needed, by the 31st of December, \$70,000 more than it had in hand, in order to keep up the minimum at \$1,000; but, bad as the year's business has been, it was confidently expected that all that was needed would be supplied. We shall be glad if such should be the case, and if our own funds turn out as well.

A SEASONABLE SUGGESTION.

A MUCH respected correspondent writes to suggest the pressing necessity for special persevering prayer as the chief and most effective instrumentality, in the circumstances, for replenishing the coffers of our different missionary schemes. We have no doubt that there has already been, and is now, a very large amount of this. Without it there would be very little hope of anything else being greatly if at all effective. We are quite sure that our correspondent does not for a moment call this in question. In addition, however, he would have a special season set apart for this purpose, when the Church as a whole might unite in earnest importunate supplication to Him whose are the silver and the gold and who has the hearts of all men in His hand, that He would be graciously pleased to pour out on all His people a spirit of greater liberality and deeper interest in the advancement of His cause in the world, and by making them realize more vividly what they as individuals owe to redeeming grace, lead them to exert themselves correspondingly in the good work of spreading that glorious Gospel which has brought so much peace to their own consciences, joy to their hearts and brightness and purity to their several homes.

The reasonableness and propriety of such a suggestion are unquestionable. If professing Christians really believe in the efficacy of prayer at all, they will need no urging to take the hint and act upon it. The testimony of some of the best and holiest of men is that for God's work they always got all the money they really asked for and actually needed; and, acting on the same principle and engaging in the work in the same spirit, we do not think the Presbyterian Church in Canada will meet with a different experience or will have to give a different testimony.

THE DANGEROUS CLASS.

IN a great many of our Canadian exchanges grievous complaints are made of young half-grown blackguards and loose fellows of the baser sort in general, gathering in knots at street corners, especially in the evening and on Sabbath afternoons, and there indulging in noisy horse play, with foul language and correspondingly foul practices—smoking, shouting, squirting tobacco juice at windows, insulting ladies and any decent person that may happen to pass, etc. In short the ruffian dangerous element among the young must be shockingly on the increase if half of these statements are true. And we rather fear it is. In some respects there is not a more detestable creature on the face of the earth than a gawky, half-grown, or whole grown lad, with his hat on the side of his head, a cheap cigar or an imitation meerschaum in his mouth, his hands in his great-coat pocket, with peg-top pants of a loud pattern, high heeled boots of ridiculous make, a vacant, impudent leer on his prematurely vicious and sodden countenance, and surrounded by half a dozen younger candidates for the same degree in the same school, to whom his words are as scripture and his oaths as wit. Dr. Arnold of Rugby used to say he never felt so indig-

nant and so helpless as when he saw a big bad boy, of this kind, the oracle of a group of juniors whom he was corrupting as fast as he could, and yet in such a way that he could neither be prevented nor punished.

It ought not to be difficult for Christians to say what is the great remedy. And surely that ought to be applied with tenfold zeal and liberality when in every village, town, city, and country district of our Dominion, the evil is both clamant and increasing.

Many years ago a grave, thoughtful, Christian man who had taken a prominent hand in establishing a church in a certain locality, remarked to a friend as they watched the antics of a group of such lads perched on a snake fence near by, "They blame us for having opened this station too soon. We have been too late. Don't you see? We have lost a generation." How many all over Canada could re-echo the cry and sympathize with the sorrowful regret. It won't do, however, to indulge in mere regret. The corruptors of our youth are all at it and always at it. If the plague is to be staid, those who say they have the one only and effective remedy, must be ready to go as far and risk as much.

ONE of the leading English Wesleyans, the Rev. Dr. Rigg, scouts the idea of a union between the body to which he belongs and the Church of England. He says that it is now too late for such a union. We would think so too. English Wesleyanism at present has little in common with the State Church.

A RECENT conference held in Edinburgh, at which Principal Rainy, Dr. Adam, and Mr. Taylor Innes made speeches, passed a resolution stating that disestablishment is the only means of solving ecclesiastical difficulties in Scotland, and declaring that Scottish candidates at the coming election should make their position on the question fully known. Scotland is certainly waking up.

PROFESSOR VON OOSTERZEE, the well-known preacher and theologian and commentator of Holland, says that a wave of infidelity is steadily advancing over Protestant Europe. Germany has already suffered from it; Holland is now suffering from it; Scotland is beginning to suffer from it. In twenty years it will reach its height. So the good Doctor affirms. It may be, after all, that his predictions are only apprehensions. Prognostications of evil are not always fulfilled.

IT certainly is a strange story which comes from Ceylon, that an Anglican priest at Kaltura has refused to marry a daughter of the late Dr. Norman Macleod to an assistant Government agent, Mr. H. H. Cameron, and that the refusal was made on the fanciful ground that the priest could not perform a ceremony in which a Presbyterian was one of the parties to the contract. As the result of this, a journey of twenty-six miles had to be made to find another minister. Norman Macleod, as is well known, was one of Queen Victoria's chaplains for Scotland. This report has been followed by another, which is in the nature of a denial. Mr. Cameron, it is affirmed, did not intend to get married at Kaltura, and there was "no absolute refusal" to perform the ceremony. This at best is confusing. If there was no "absolute refusal," the inference is that there was a partial one, and if there was a partial one, how came it to be given if Mr. Cameron had no intention to get married? The priest and his Bishop decline to meet the charge under shield of a resolution "not to enter into newspaper discussions." But while this is very strange, and while, if true, the conduct of the chaplain was very offensive, yet after all the strangest part of it is the British Government having such chaplains in its pay. If the poor man's conscience would not allow him to marry a heretic of a Presbyterian, just as the consciences of some of his brethren don't allow them to bury Dissenters "and such," how can it be helped? Not, certainly, by asking them to do violence to their consciences, but by relieving them of Government pay and secular official position, so that they may be able to follow their convictions still more fully without giving any legitimate ground for complaint and without inflicting wrong upon any who, as part of the community, have now to pay in part their salaries, and at the same time to bear their absurd and offensive insolence. Had this chaplain got his pay only from those who endorsed his opinions, his conscientious refusal to celebrate marriage in any case could have

been no legitimate ground for complaint. But he was a Government official, taking public pay, and at the same time behaving offensively. Hence the scandal. But does this not follow from the very nature of an Established Church?

THE notorious Mr. Mackonochie of St. Alban's fights his battle with the greatest energy and with a large measure of success. He defies his superiors both in the Church and State, and apparently with impunity. Exercising what Pope Urban II. called "the undying authority of the Holy See," or what Mr. Mackonochie himself calls "a Divine power and authority given him by God, through a successor of the Apostles," the law of the land, the law of the Church of England—nay, "the full authority of the Bishop of London" (since, in Mr. Mackonochie's opinion, he, too, is altogether in error)—all are to give place in humble submission to the supreme dominion of the priest of St. Alban's. Mr. Mackonochie tells us, "till God takes his power from him" no Court, "unless it has like authority from God, shall take it from him." "Therefore," he concludes, "I hereby declare that no priest has or can have any right or power to minister in this church save myself and any other whom I may authorize to officiate in my stead." And to all appearances he can't be turned out. He is as Popish as many a Roman Catholic priest, yet he holds on to his cure in the Church of England and dares both Bishop and Judge to do their worst. Of course there is a great outcry over the scandal, but if the law of the land and the law of the Church cannot legally and effectively turn him out, can we wonder that he should hold on to his church and congregation, the more especially when he pleads that he teaches and holds nothing which the "English Prayer Book" does not justify him in holding and teaching! One paper puts the matter very distinctly in the following terms: "After all, the real controversy with Mr. Mackonochie turns upon a point compared with which the conscientious difficulties which led to the secession from the Church of Scotland are as dust in the balance. The Scotch seceders held and taught the great common verities of the one Christian faith. Their difficulties were only ecclesiastical. But Mr. Mackonochie really holds the Church of England to be 'the body of Christ,' or, at least, that only 'branch' of 'the body of Christ' in England, in which salvation is to be had. He is thus a genuine Romanist, as every man must be who holds this most perilous delusion—the one corner stone upon which rests the superstructure of the Church of Anti-Christ. The whole question of our national Protestantism is thus at stake. Mr. Mackonochie's Romish principles absolutely necessitate his continuance in the Church of England—if that Church be what he holds it to be—and therefore his resistance of the law, however it may be declared; and the only effectual remedy is to be found in the clear, open, and decisive maintenance of our position as a Protestant Church. That position overthrown, the uncontrolled sacerdos, the anti-Christian priest—subject neither to the laity nor to the law—must assuredly become the sovereign and the oppressor of them both. Such is the real issue of Mr. Mackonochie's defiance of the law. The whole battle of the Reformation is revived by the 'priest of St. Alban's.'"

MANITOBA COLLEGE.

A goodly company assembled in Knox Church, Winnipeg, on the 10th inst., on the occasion of the annual distribution of prizes to the successful students of Manitoba College. The front pews were occupied by the students, a number of whom were garbed in gowns—a new feature, indicative, we presume, of the rising importance and prosperity of the College. On the platform were seated Rev. Prof. Bryce, Prof. Hart, Rev. James Robertson, Rev. E. Morrow, Rev. D. McRae, Rev. W. Ewing, Consul Taylor, S. C. Biggs, A. M. Sutherland, and W. R. Black.

After the preliminary services, Rev. Prof. Bryce expressed his pleasure at seeing so many friends of education present, and regretted the absence of Rev. Dr. Black who was to have read an interesting paper during the evening. Professor Hart read the Report of the Senate, which shewed that the College was in a very prosperous condition. Brief addresses were delivered by the Professors and others, and altogether the meeting was a very pleasant and successful one.

BOOKS AND MAGAZINES.

Hindrances and Helps to the Spread of Presbyterianism.

By Rev. Principal Macvicar, LL.D. Toronto: C. Blackett Robinson.

The excellent lecture delivered by Principal Macvicar at the opening of the present session of the Presbyterian College, Montreal, and published in our columns some time ago, is now ready in the form of a neat pamphlet, taking its place as No. 2 of our "Tracts on Presbyterian Topics." Those who have read the lecture will probably wish to have it in a more convenient shape, and we are sure they will agree with us in saying that its contents have a direct bearing on the vital interests of the denomination, and that it ought to find its way into every Presbyterian family in the Dominion. The price of the pamphlet is 10 cents.

Publications of the Philadelphia Board.

Toronto: James Bain & Son.

In order to place themselves in a position to take a prospective view of the International Lesson course, those engaged in Sabbath school work ought to supply themselves with helps published monthly, quarterly, and annually, in addition to such expositions of single lessons as we give weekly in THE PRESBYTERIAN. For this purpose the Sabbath school periodicals of the Presbyterian Board of Publication, Philadelphia, which can be procured from Messrs. James Bain & Son, of this city, are admirably adapted, especially in the case of Sabbath schools in connection with the Presbyterian Church. "The Westminster Question Book" for 1880, "The Westminster Quarterly" for the first three months of the year, and "The Westminster Teacher" for the month of January, are now ready.

Advice to a Wife. Advice to a Mother.

By Dr. P. H. Chavasse. Willing & Williamson, Toronto, 1880.

These are Canadian copyright reprints of two well known and exceedingly useful books, which in a plain, intelligible, untechnical manner give very much needed advice to young wives and young mothers. The introductory chapter of the "Advice to a Wife," has a very large number of exceedingly shrewd, common sense suggestions, which all women, whether young or old, whether married or single, would do well to study and carry into practice. Such points as idleness, fashion, exercise, ventilation, etc., are all touched on in a very pointed, practical way. For instance, all are assured that "idleness is certainly the hardest work in the world," and the cause of more misery and more disease than anything else which could be mentioned. In denunciation of fashionable mothers (or stupidly benevolent ones) who spend their time in a round of fashionable amusement or other occupations which oblige them to leave their little children to the "tender mercies of servants who 'gang their ain gait,' and leave their little charge to do the same," the Dr. says: "Such a mother is more unnatural than a wild beast; for a wild beast, as a rule, is gentle, tender and attentive to its offspring, scarcely, even for a moment, allowing its young to be out of its sight." And so he goes on, giving most excellent advice and calling a spade a spade, with a great deal of frank directness which cannot be misunderstood. We hope this Canadian edition will command, as it deserves, an extensive circulation. The advice to mothers is equally useful. It tells all about the management of children, and is in fact just such a guide as many a young mother would be greatly the better of having at her elbow.

The Limitations of Life, and other Sermons.

By W. M. Taylor, D.D. New York: A. C. Armstrong & Co. Toronto: Hart & Rawlinson. 1879.

Dr. Taylor is tolerably well known in Canada, but not nearly so much so as he deserves to be. Perhaps this has been unavoidable. He has but seldom visited the Dominion, and his public appearances before a Canadian audience, whether as a preacher or a lecturer, have been but few. It is generally known that some years ago he came from Liverpool to occupy the pulpit of the Broadway Tabernacle as occasional supply for a few weeks; that his preaching was of such a character that he was eagerly solicited to become pastor; that he consented to do so, and that ever since he has far more than realized the highest expectations of those who were chiefly instrumental in bringing him to New York. This is about all that the most of Canadians know of one who is among the most prominent and influential preachers and writers on

this continent. Those of us who visit New York make it a point to hear the famous preacher of the Tabernacle, and then spread his reputation as best we may among our "kinsmen and acquaintance." But generally it is a matter of faith rather than experience. It is concluded that there must be something uncommonly attractive about both the man and his message, but wherein that attractiveness consists could not very generally or very clearly be stated or defined. We are accordingly glad that this volume of sermons has appeared, to make us all better acquainted with "the man and his conversation," for though there is only a portrait of the preacher given, and the commanding presence, the deep-toned voice, and the kindling kindly eye of the living man are necessarily absent, yet in every one of these sermons the marked individuality of Dr. Taylor comes out in striking relief, and if he "hold" not his readers "with his eye," he holds them at any rate with his masculine vigour of thought, his tender and all but womanly sympathy, his affluence of illustration, his cogency of argument, his directness of appeal, his clearness of statement, his fervid earnestness, and his unostentatious piety. To make our readers acquainted with the aim and object of this publication, and in doing so to occupy as little as possible of our space, we cannot do better than place before them the author's preface in full:

"It would neither be just to myself, nor complimentary to those who may become my readers, to say that these sermons have been chosen at random out of that pile of manuscripts which is constantly accumulating in every minister's study, and whose final destination is the fire. On the contrary, they have been deliberately selected, not only because of the present and permanent importance of their subjects, but also, and especially, because, in the experience of many who heard them, they were felt to be helpful to them in their prosecution of the Christian life. There is not a discourse here reproduced which has not already been useful to some souls, and if, when preached thus through the press, that usefulness shall be widened, the great end of their publication will be secured."

The volume contains twenty-five sermons, on subjects which are certainly, as the author says, of "present and permanent importance." While they state clearly and effectively defend some of the great doctrines of the Christian faith, they are at the same time eminently practical, and when we say "practical," we do not mean that they are mere secular essays, "of the earth, earthy," but such discourses as teach practical religion, and bring Gospel principles to bear upon every-day life. The first sermon—that which supplies a title for the book—has for its text Paul's "autographic endorsement" to the Epistle to the Colossians, "Remember my bonds," and the following are its opening words:

"What an exquisite pathos there is in these words of Paul! He is now 'such an one as Paul the aged,' and the tremour of years is in his hand. He is, besides, 'the prisoner of the Lord Jesus Christ,' and the chain by which his right arm is bound to the left arm of the 'soldier that kept him,' impedes the free motion of his wrist, so that he cannot write with his usual ease. Hence, as he takes the pen from his amanuensis and appends the salutation whereby this letter was to be authorized, he delicately apologizes for the uncouth irregularity of the characters which he has traced by adding this clause, 'Remember my bonds.'"

From the apostle's condition and conduct under his "bonds," the preacher draws practical lessons for the Christian under all the "limitations of life." From the numerous cases in point which are adduced, the following may be taken as a sample:

"I am sorry that there should be need for such a style or remark. But the tendency of much that is said nowadays is to make one dissatisfied with himself if he be not engaged, in some way, in one or other of the common departments of ecclesiastical work. Now, it is good to have a church which will realize John Wesley's idea, 'at work, all at work, and always at work.' But it is not good to advocate this in such a way as shall wound those who, because of the limiting conditions of their lives, cannot respond to the call as, in other circumstances, they would. I have known a gentle heart well nigh broken because a minister, more remarkable for zeal than wisdom, almost as good as declared that those who were connected with the church, and who did not engage in a certain kind of work were unworthy to be called Christians. But if he had only known it, the truth was that the quiet one whom he had almost crushed was every day doing a kind of service for Christ which required far more self-denial than that to which the preacher would have summoned her, and one, too, which she could not have neglected without sin."

But our space is more than exhausted; only we are sure that our readers will thank us, should they be induced by what we have said to purchase the volume and thus be able to judge for themselves. If things were as they ought to be with the reading Christian people of the Dominion, the demand for such a work ought to be such as to justify the issue of a Canadian edition, and not a pirated one either.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XIX.—THE WORLD'S BEST OFFER.—A PRISON.

After a walk in the sweet April sunshine the following morning, a hearty breakfast, and a general rallying of the elastic forces of youth, Haldane felt that he had not yet reached the "brink of dark despair."

Indeed, he had an odd sense of pride that he had survived the ordeal of the last two days, and still felt as well as he did. Although it was but an Arab's life, in which every man's hand seemed against him, yet he still lived, and concluded that he could continue to live indefinitely.

He did not go out again, as on the previous day, to seek employment, but sat down and tried to think his way into the future some what.

The first question that presented itself was, Should he in any contingency return home to his mother?

He was not long in deciding adversely, for it seemed to him to involve such a bitter mortification, that he felt he would rather starve.

Should he send to her for money?

That would be scarcely less humiliating, for it was equivalent to a confession that he could not even take care of himself, much less achieve all the brave things he had intimated. He was still more averse to going to Mrs. Arnot, for what would seem charity to her husband and to everyone else who might hear of it. The probability, also, that Laura would learn of such an appeal for aid made him scout the very thought.

Should he go away among strangers, change his name, and commence life anew, unburdened by the weight which now dragged him down?

The thought of cutting himself off utterly from all whom he knew or who cared for him, caused a cold, shivering sense of dread. It would also be a confession of defeat, an acknowledgment that he could not accomplish what he had promised to himself and to others. He had, moreover, sufficient forethought to perceive that any success which he might achieve elsewhere, and under another name, would be such a slight and baseless fabric, that a breath from one who now knew him could overturn it. He might lead an honourable life for years, and yet no one would believe him honourable after discovering that he was living under an alias and concealing a crime. If he could build himself up in Hillaton he would be founded on the rock of the truth, and need fear no disastrous reverses from causes against which he could not guard.

Few can be more miserable than those who hold their fortunes and good name on sufferance—safe or y in the power and disposition of others to keep some wretched secret; and he is but little better off who fears that every stranger arriving in town may recognize in his face the features of one that years before, by reason of some disgraceful act, fled from himself and all who knew him. The more Haldane thought upon the scheme of losing his identity, and of becoming that vague and as yet unnamed stranger, who after years of exile would still be himself, though to the world not himself, the less attractive it became.

He finally concluded that, as he had resolved to remain in Hillaton, he would keep his resolution, and that, as he had plainly stated his purpose to lift himself up by his own unaided efforts, he would do so if it were possible; and if it were not, he would live the life of a labourer—a tramp, even—rather than "skulk back," as he expressed it, to those who were once kindred and companions.

"If I cannot walk erect to their front doors, I will never crawl around to the back entrances. If I ever must take alms to keep from starving, it will be from strangers. I shall never inflict myself as a dead weight and a painfully tolerated infamy on any one. I was able to get myself into this disgusting slough, and if I haven't brains and pluck enough to get myself out, I will remain at this, my level, to which I have fallen."

Thus pride still counselled and controlled, and yet it was a kind of pride that inspires something like respect. It proved that there was much good metal in the crude, misshapen ore of his nature.

But the necessity of doing something was urgent, for the sum he had been willing to receive from his mother was small, and rapidly diminishing.

Among the possible activities in which he might engage, that of writing for papers and magazines occurred to him, and the thought at once caught and fired his imagination. The mysteries of the literary world were the least known to him, and therefore it offered the greatest amount of vague promise and indefinite hope. Here a path might open to both fame and fortune. The more he dwelt on the possibility, the more it seemed to take the aspect of probability. Under the signature of E. H. he would write thrilling tales, until the public insisted upon knowing the great unknown. Then he could reverse present experience by scorning those who had scorned him. He recalled all that he had ever read about genius toiling in its attic until the world was compelled to recognize and do homage to the regal mind. He would remain in seclusion also; he would burn midnight oil until he should be known as Haldane the brilliant writer instead of Haldane the gambler, drunkard, and thief.

All on fire with his new project, he sallied forth to the nearest news stand, and selected two or three papers and magazines, whose previous interest to him and known popularity suggested that they were the best mediums in which he could rise upon the public as a literary star, all the more attractive because unnamed and unknown.

His next proceeding indicated a commendable amount of shrewdness, and proved that his roscate visions resulted more from ignorance and inexperience than from innate foolishness. He carefully read the periodicals he had bought, in the hope of obtaining hints and suggestions from their contents which would aid him in producing acceptable manuscripts. Some of the sketches and stories appeared

very simple, the style flowing along as smoothly and limpidly as a summer brook through the meadows. He did not see why he could not write in a similar vein, perhaps more excitingly and interestingly. In his partial and neglected course of study he had not given much attention to belles lettres, and was not aware that the simplicity and lucid purity of thought which made certain pages so easily read were produced by the best trained and most cultured talent existing among the regular contributors.

He spent the evening and the greater part of a sleepless night in constructing a crude plot of a story, and, having procured writing materials, hastened through an early breakfast the following morning in his eagerness to enter on what now seemed a shining path to fame.

He sat down and dipped his pen in ink. The blank, white page was before him, awaiting his brilliant and burning thoughts; but for some reason they did not and would not come. This puzzled him. He could dash off a letter, and write with ease a plain business statement. Why could he not commence and go on with his story?

"How do those other fellows commence?" he mentally queried, and he again carefully read and examined the opening paragraphs of two or three tales that had pleased him. They seemed to commence and go forward very easily and naturally. Why could he not do the same?

To his dismay he found that he could not. He might as well have sat down and hoped to have deftly and skilfully constructed a watch, as to have imitated the style of the stories that most pleased him, for he had never formed even the power, much less the habit, of composition.

After a few laboured and inconsequential sentences, which seemed like crude ore instead of the molten, burning metal of thought left to cool in graceful moulds, he threw aside his pen in despair.

After staring despondently for a time at the blank page which now promised to remain as blank as the future then seemed, the fact suddenly occurred to him that even genius often spurred its flagging or dormant powers by stimulants. Surely, then, in his pressing emergency, had a right to avail himself of this aid. A little brandy might awaken his imagination, which would then kindle with his theme.

At any rate, he had no objection to the brandy, and with this inspiration he again resumed his pen. He was soon astonished and delighted with the result, for he found himself writing with ease and fluency. His thoughts seemed to become vivid and powerful, and his story grew rapidly. As body and mind flagged, the potent geni in the black bottle again lifted and soared on with him until the marvellous tale was completed.

He decided to correct the manuscript on the following day, and was so complacent and hopeful over his performance, that he scarcely noted that he was beginning to feel wretchedly from the inevitable reaction. The next day, with dull and aching head, he tried to read what he had written, but found it dreary and disappointing work. His sentences and paragraphs appeared like clouds from which the light had faded; but he explained this fact to himself on the ground of his depressed physical state, and he went through his task with dogged persistence.

He felt better on the following day, and with the aid of the bottle he resolved to give his inventive genius another flight. On this occasion he would attempt a longer story—one that would occupy him several days—and he again stimulated himself up to a condition in which he found at least no lack of words. When he attained what he supposed was his best mood, he read over again the work of the preceding day, and was delighted to find that it now glowed with prismatic hues. In his complacency he at once despatched it to the paper for which it was designed.

Three or four days of alternate work and brooding passed, and if various and peculiar moods prove the possession of genius, Haldane certainly might claim it. Between his sense of misfortune and disgrace, and the fact that his funds were becoming low, on one hand, and his towering hopes and shivering fears concerning his literary ventures on the other, he was emphatically in what is termed "a state of mind," continuously. These causes alone were sufficient to make mental serenity impossible; but the after effects of the decoction from which he obtained his inspiration were even worse, and after a week's work the thought occurred to him more than once that if he pursued a literary life, either his genius or that which he imbibed as its spur, would consume him utterly.

By the time the first two stories were finished, he found that it would be necessary to supplement the labours of his pen. He would have to wait at least a few days before he could hope for any returns, even though he had urged in his accompanying notes prompt acceptance and admittance for their value.

He went to the office of the "Evening Spy," the paper which had shown some leniency toward him, and offered his services as a writer, or even reporter; and, although taught by harsh experience not to hope for very much, he was a little surprised at the peremptory manner in which his services were declined. His face seemed to ask an explanation, and the editor said briefly,

"We did not bear down very hard on you—it's not our custom; but both inclination and necessity lead us to require that everyone and everything connected with this paper should be eminently respectable and deserving of respect. Good morning, sir."

Haldane's pre-eminence consisted only in his lack of respectability; and after the brave visions of the past week, based on his literary toil, this cool, sharp-cut statement of society's opinion quenched about all hope of ever rising by first gaining recognition and employment among those whose position was similar to what his own had been. As he plodded his way back to the miserable little foreign restaurant, his mind began to dwell on this question,

"Is there any place in the world for one who has committed a crime, save a prison?"

CHAPTER XX.—MAIDEN AND WOOD-SAWYER.

Before utterly abandoning all hope of finding employment that should in some small degree preserve an air of respecta-

bility, Haldane resolved to give up one more day to the search, and on the following morning he started out and walked until nightfall. He even offered to take the humblest positions that would insure him a support and some recognition; but the record of his action while in Mr. Arnot's employ followed him everywhere, creating sufficient prejudice in every case to lead to a refusal of his application. Some said "No" reluctantly and hesitatingly, as if kindly feelings within took the young man's part; but they said it, nevertheless.

For the patient resolution with which he continued to apply to all kinds of people and places, hour after hour in spite of such disheartening treatment, he deserved much praise; but he did not receive any, and at last, weary and despondent, he returned to his miserable lodgings. He was so desperately depressed in body and mind, that the contents of the black bottle seemed his only resource.

Such a small sum now remained that he felt that something must be done instantly. He concluded that his only course now was to go out and pick up any odd bits of work that he could find. He hoped that by working half the time he might make enough to pay for his board at his present cheap lodging-place. This would leave him time to continue his writing, and in the course of a week more he would certainly hear from the manuscripts already forwarded. On these he now built nearly all his hope. If they were well received, and paid for he considered his fortune substantially restored, and fame almost a certainty in the future. If he could only produce a few more manuscripts, and bridge over the intervening time until he could hear from them, he felt that his chief difficulties would be past.

Having decided to do a labourer's work, he at once resolved to exchange his elegant broadcloth for a labourer's suit, and he managed this transfer so shrewdly, that he obtained quite a little sum of money in addition.

It was well that he did replenish his finances somewhat, for his apparently phlegmatic landlord was as wary as a veteran mouse in looking after his small interests. He had just obtained an inkling as to Haldane's identity, and, while he was not at all chary concerning the social and moral standing of his few uncertain lodgers, he proposed henceforth that all transactions with the suspicious stranger should be on a strictly cash basis.

It was the busy spring-time, and labour was in great demand. Haldane wandered off to the suburbs, and, as an ordinary labourer, offered his services in cleaning up yards, cutting wood, or forking over a space of garden ground. His stalwart form and prepossessing appearance generally secured him a favourable answer, but before he was through with his task he often received a sound scolding for his unskilful and bungling style of work. But he in part made up by main strength what he lacked in skill, and after two or three days he acquired considerable deftness in his un-wanted labours, and felt the better for them. They counteracted the effects of his literary efforts, or, more correctly, his means of inspiration in them.

Thus another week passed, of which he gave three days to the production of two or three more brief manuscripts, and during the following week he felt sure that he would hear from those first sent.

He wrote throughout the hours of daylight on Sunday, scarcely leaving his chair, and drank more deeply than usual. In consequence, he felt wretchedly on Monday, and, therefore, strolled off to look for some employment that would not tax his aching head. Hitherto he had avoided all localities where he would be apt to meet those who knew him, and by reason of his brief residence in town there were comparatively few who were familiar with his features. He now recalled the fact that he had often seen from his window, while an inmate of Mrs. Arnot's home, quite a collection of cottages across a small ravine that ran a little back of that lady's residence. He might find some work among them, and he yielded to the impulse to look again upon the place where such rich and abundant happiness had once seemed within his grasp.

For several days he had been conscious of a growing desire to hear from his mother and Mrs. Arnot, and often found himself wondering how they regarded his mysterious disappearance, or whether reports of his vain inquiry for work had reached them. With a pride and resolution that grew obstinate with time and failure, he resolved that he would not communicate with them until he had something favourable to tell; and he hoped, and almost believed, that before many days passed, he could address to them a literary weekly paper in which they would find in prominent position, the underscored initials of E. H. Until he could be preceded by the first flashes of fame he would remain in obscurity. He would not even let Mrs. Arnot know where he was hiding, so that she might send to him his personal effects left at her house. Indeed, he had no place for them now, and, besides, more morbidly bent than ever on making good the proud words he had spoken. If, in the face of such tremendous odds he could, alone and unaided, with nothing but his hands and brain, win again all and more than he had lost, he could compel the respect and admiration of those who had witnessed his downfall and consequent victorious struggle.

Was the girl who had inspired his sudden, and, as he had supposed, "undying" passion, forgotten during these trying days? Yes, to a great extent. His self-love was greater than his love for Laura Romeyn. He craved intensely to prove that he was no longer a proper object of her scorn. She had rejected him as a slave to "disgusting vices," and such he had apparently shewn himself to be; but now he would have been willing to have dipped his pen in his own blood and have written away his life, if thereby he could have filled her with admiration and regret. Although he scarcely acknowledged it to himself, perhaps the subtlest and strongest impulse to his present course was the hope of teaching her that he was not what she had regarded him. But he was not at that time capable of a strong, true affection for anyone, and thoughts of the pretty maiden wounded his pride more than his heart.

After arriving at the farther bank of the ravine back of Mrs. Arnot's residence, he sat down for a while, and gave himself up to a very bitter reverie. There, in the bright

spring sunshine, was the beautiful villa which might have been a second home to him. The gardener was at work among the shrubbery, and the sweet breath of crocuses and hyacinths was floated to him on the morning breeze. There were the windows of his airy, lovely room, and, in comparison, the place in which he now slept was a kennel. If he had controlled and hidden his passion—if he had waited and wooed patiently—skillfully winning first esteem and friendship, and then affection, yonder garden paths might have witnessed many happy hours spent with the one whom he loved as well as he could love anyone save himself. But now—and he cursed himself and his folly.

Poor fellow! He might as well have said, "If I had not been myself, all this might have been as I have imagined." He had acted naturally, and in accordance with his defective character; he had been himself, and that was the secret of all his troubles. He sprang up, exclaiming in anger,

"Mother made a weak fool of me, and I was willing to be a fool. Now we are both reaping our reward."

(To be continued.)

WHY PEOPLE GO TO SLEEP IN CHURCH.

A medical man writes—about this time the church sexton becomes specially vigorous in building fires. The weather is not cold enough to need a very hot fire; but the sexton has not been working at the furnace for some months past, and now he takes hold of it with all the pleasure that attends the doing of a new task which has not yet become monotonous. But though he shovels on the coal and keeps the draft clear, he does not feel satisfied till he closes up all the ventilation in the building and gets the double window on the outside and puts every little crack. Of course, this makes the matter worse; but the average sexton is not supposed to know it. If the ventilators were left open the hot air would rise up through the registers, expel the cold air, and afford a tolerably comfortable atmosphere for the congregation to breathe. But with no vent whatever the temperature does not rise very readily, and so the sexton tries to make the furnace as fiery as Nebuchadnezzar's; the ascending air is not only hot but deoxygenated, foul with carbonic acid and carbonic oxide, and odorous with the smell of rusty iron common to all newly lighted stoves. The next thing is that the congregation gets drowsy, and there are headaches and faintings; and then the minister gets dull, and is unable to stir up his people even if they were capable of being stirred; and then the more devotionally and spiritually inclined lament over those who are asleep in Zion. This is exaggerated, you think? Perhaps so; but I have been there.

THE POETS AND THE HORSE COLLAR.

"I led the horse to the stable, when a fresh perplexity arose. I removed the harness with difficulty; but after many strenuous efforts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, and after several unsuccessful attempts he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but shewed no more grooming skill than his predecessors, for, after twisting the poor horse's neck almost to strangulation, and the great danger of his eyes, he gave up the task, pronouncing that the horse's head must have grown (gout or dropsy?) since the collar was put on; for he said, 'it was a downright impossibility for such a huge os frontis to pass through so narrow a collar.' Just at that instant a servant girl came near, and understanding the cause of our consternation. 'La! master,' said she, 'you don't go about the work in the right way; you should do like this'; when, turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment, each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained."—*Life of Coleridge.*

THE ENGLISH COFFEE TAVERNS.

It should be borne in mind that the temperance tavern is intended as an attractive rival to the public-house, and that while one of its obvious claims to support may be to assist frugality as well as to wean its customers from strong drink, it is organized primarily for those who now spend their money in that which pauperizes before it kills. Such places are not for the habitual drunkard, though they may eventually help to attract him to join the ranks of the abstainers; nor are they for the penniless, who without pence can find no admission to the drunkard's paradise, even if they desire to enter it. For these other efforts must be made, either by the stern enactments of the law, or preferably, by the gentle ministrations of the gospel. What is needed is to provide a mutual, a pleasant, and a competitive alternative between the fatal temptations to indulge in strong drink, and the depressing influences of monotonous occupations, dreary neighbourhoods, dwellings unworthy of the name of homes.

In what localities may such institutions be made successful? It is perhaps not too much to say that an obviously unsuccessful enterprise of this sort, whether its failures be from want of attractiveness in itself, or in the refreshments provided, or in the manner in which they are served, or from the fact that the locality will not, until it has been educated, supply enough customers, is a direct and serious injury to the cause of temperance. Let there be a few undoubtedly successful establishments of the kind—handsome, bright, clean, cheerful, and with good food and drink—and there will soon be room for more; but every half-hearted attempt to make temperance attractive in a place where the dingy tables scarcely contrast with the dingy walls, where the scraps of food look coarse and uninviting, where the appliances are sordid, the cookery coarse and smears, the attendants indifferent and unwashed, the whole place wearing the appearance of disappointment and neglect, will only help to repaint the publican's sign-board.—*Cassell's Magazine.*

SLAVERY IN NEW ENGLAND.

In the early days of the colony, before the importation of negroes, the Indians were sold as slaves. We quote from a letter to John Winthrop:

"SIR.—Mr. Endecott and myself salute you in the Lord Jesus, etc. Wee have heard of a dividence of women and children [Pequot captives] in the bay, and would be glad of a share, viz., a young woman or girl and a boy, if you think good. I wrote to you for some boyes for Bermudas."

In the following letter to the same, written in 1645, a scheme for the slave trade is broached:

"If upon just warre with the Narraganset the Lord should deliver them into our hands, we might easily have men, women and children enough to exchange for Moores, which will be more gainefull pillidge for us then wee conceive, for I doe not see how wee can thrive untill wee gett into a stock of slaves sufficient to doe all our business, for our children's children will hardly see this great Continent filled with people, soe that our servants will still desire freedome to plant for them selves, and not stay but for very great wages. And I suppose you know verie well how wee shall maynteyne 20 Moores cheaper than one English servant."

The "Connecticut Gazette," during the Revolution contained frequent advertisements for runaway slaves, among them, "very black negro men," branded with scars received in Africa, "Mustee boys," and "Indian women." The time seemed to have been seized upon for a general hegira. The reward offered for their return was seldom more than five dollars.

Dr. Johnson's denusive taunt, that "the loudest yelps for liberty" were heard from a slave-keeping people, seems to us at this day to have been not without its justice.—*Harper's Magazine for December.*

THOROUGHNESS.

The defect of our American hurrying life is its sketchiness. We do not take time to master things thoroughly. Here and there a woman does take time, and perseveres at an art or a study, and then she reaps the rewards which are given only to the thorough. Let me give you an example. Many of you have listened to the silvery voice of Miss Emma C. Thursby a voice which has enchanted two hemispheres. Those who have not heard her sing have heard her name, and know that it represents not a great artist only, but a beautiful, brave, charming and amiable gentlewoman, as lovely in private life as she is gifted in public. One day not long ago a lady was spending some hours in the house with the cantatrice, and the time came for her daily severe practice, which she never omits. She was asked to intermit it for the hour, to take a drive, or engage in some other pleasure, but she declined. "I should have just so much to make up," she said.

Now, girls, if one who has reached an elevation which is enviable as well as real, cannot afford to relax her efforts, the question for you to consider is, Can you? Can you afford to half-learn things, to sew up seams and leave ends loose, to sweep a room and neglect the corners, to make sour bread, to smooth over where you should shake up, etc., etc., etc. Can you afford it?

HERE is a capital story as told in the "Weekly Advocate," (Sydney):—A Roman Catholic merchant, possessed of considerable means, died not long since in one of the inland towns of the colony. Shortly before his death he made his will. In giving his instructions to his lawyer regarding the disposal of his estate, he expressed a wish to leave £1,000 for the purpose of releasing his soul from purgatory. The lawyer tried to dissuade him from this step, but was met with the statement—"Oh, we believe in purgatory, and it is necessary to pay to get out of the place." A clause to this effect was therefore inserted in the will—"To the authorities of the Roman Catholic Church in—, to secure the release of my soul from purgatory, £1,000." After the testator's death the said authorities applied for the bequest. They were referred to the lawyer, who asked whether the testator's soul was released from purgatory. Receiving an unsatisfactory answer, he then stated that according to the terms of the will he could not advise the payment of the money until they proved that the soul of the departed merchant had been released from purgatory. It is expected the money will remain at compound interest until the millennium.

THE surplus income of the Peabody donation fund amounts to £20,000 annually, and is increasing. It is to be devoted to new buildings for working men's dwellings, and a large block has just been planned in the Grosvenor road, Pimlico.

AFTER being closed for five years, the oldest, most famous, and most lucrative iron works in the British Empire have been set agoing by Messrs. Crawshay at Merthyr Tydfil. This is a tremendous event in the principality. Mr. Crawshay, who died some months ago, vowed that he would never re-open the works again on account of the misconduct of his men in trying times.

It is reported that parsimony rules the hour at the Vatican. The Pope is economical to a degree that is quite distressing to his attendants, and especially to the hangers on about his Court, who were accustomed to doles and frequent gifts for petty services. Even audiences are sparingly granted, and benedictions are not flung about as generously as in the days of the generous-hearted, garrulous Pio Nono. Leo XIII. may go into history as the "parsimonious Pope."

NEARLY all the rivers in Transylvania have overflowed, destroying bridges and houses, interrupting communications, and sweeping away farming utensils, cattle and grain. In some cases the inhabitants were for days on the trees and roofs. Six villages have been ruined by floods near Aras. Many families who found refuge in the neighbouring woods have been frozen to death. Several hundred persons are missing. The overflowing of the Rivers Karos and Maros, has caused fearful destruction. The city of Arad, on the Maros, and several other towns have been ruined and their inhabitants driven away.

BRITISH AND FOREIGN ITEMS.

THE tenth General Assembly of the Free Churches of Italy has been held in Florence. Father Gavazzi was elected president. There were present 39 deputies from 28 churches.

THE places of five Old Catholic priests in Germany have become vacant by various causes. Three Roman Catholic priests have been accepted out of six who offered themselves for the positions.

A CATHOLIC parish in Ricaldone, has declared itself independent of the Vatican. The pastor is the Rev. M. Geloso, whose unanimous election on two previous occasions had been annulled by the bishop.

AT the election recently of a new Swiss council of state, M. Carteret and his party, who promised to continue the war against Ultramontanism and favour the Old Catholics, succeeded in gaining only three seats out of seven.

PROCEEDINGS are likely to be taken against the Rev. Fergus Ferguson, of Queen's Park United Presbyterian Church, Glasgow, by certain of the more orthodox members of the United Presbyterian Presbytery on account of his recent address on the "Dilemma of Modern Orthodoxy."

IT is said that the Vatican will soon establish a school of diplomacy for the purpose of acquainting ecclesiastical students with the history of diplomacy under the Popes. Original documents preserved in the archives of the Vatican will form the basis of the instruction.

A CONSTANTINOPLE despatch says great meetings of the chiefs of the Albanian league have determined to resist the Montenegrins. The Porte has sent a circular to the Governor-Generals of the Turkish Provinces demanding a strict execution of the plans of reform, under pain of dismissal.

MARSHAL CASROBERT, in the French Senate lately declared that so far from ordering the soldiers to fire on the people on the boulevards in 1857, he stopped the firing, and said the firing was an absurdity which no General would have ordered, and was doubtless begun by young recruits.

THE London "Tablet" is authority for the statement that the Right Rev. Mgr. Timothy O'Mahoney, late Bishop of Armidale, has been appointed auxiliary bishop to His Grace Archbishop Lynch of Toronto, and left Rome, after a private audience with His Holiness the Pope, to proceed to Canada.

THE anti-Austrian agitation still continues in Italy. The "Adriatico," an organ of the Italia Iredentista party, rejoices at the opposition manifested by the Austrian Liberals to the maintenance of the Austrian army at its present strength, and looks forward to the time when military reductions in the Empire will enable Italy to add to her territory the Italian Provinces now under Austrian rule.

SCIT is the distress in the western part of Ireland, such hunger, poverty and want are now to be seen, as have never been known since the great Irish famine. Cardinal Manning has issued an appeal for help, to be read in all the Catholic churches. Funds are being raised in the various cities, both in Great Britain and the United States, to relieve the destitution prevailing there.

THE Rev. and Mrs. Peter Davidson, missionaries of the United Presbyterian Church of Scotland in South Africa, have been terribly afflicted by the mysterious disappearance of their little son, four years old. He was missed while the coloured congregation was observing the Lord's Supper, and the most diligent search by about 200 people for four days failed to discover any sign of his whereabouts.

IT is said that many arrests have been made of parties suspected of complicity in the attempt to assassinate the Czar, but the ringleaders of the conspiracy are still at large. The police, however, believe they have fully secured clues which will very soon lead to the capture of the prime movers in the plot, and the discovery of the whole conspiracy. The Czar is very bitter towards the disturbers, and earnestly favours such measures by the Government as will result in the effectual repression of Nihilists and Communists throughout the kingdom.

IN a recent letter addressed by the Bishop of Edinburgh to the Archbishop of Canterbury the former states the reason for his participation in the union service in Père Hyacinthe's church, and declares that the great difficulty attending the cause of Catholic reform in France arises from those liberalizing tendencies which make men friendly to the movement from political rather than religious considerations. Of this danger, the Bishop states, Père Hyacinthe is painfully conscious, and for this reason the countenance and moral support of the clergy of the Anglican communion are of special value to him.

IN some portions of Europe there is great suffering for want of necessary food. In Upper Silesia the famine has become so serious that in many villages over one-third of the population are starving. Cold weather also has been prevailing. A recent heavy snow storm on the 4th produced a fatal collision on the Eastern Railway near Bondy, France. In Switzerland the storm lasted twenty-four hours, and many disasters occurred in the mountains. But the most terrible effects of a storm, or rather cyclone, were in the Bay of Bengal, where a wave swept over Monkiskhal island, drowning several hundred persons.

AT St. Just-en-Chaussée, in the department of Oise, France, quite a remarkable religious movement is reported. The initiative has been taken by the liberal middle class, followed by the majority of the population. After two public meetings held by M. Réveillaud, a petition signed by over two hundred names was sent to the prefect, to ask permission to open a Protestant place for worship. On October 31st an audience of twelve hundred people attended a meeting addressed by M. de Pressensé, whose address ended with a direct appeal to the conscience. It was received with great sympathy. Similar meetings are asked for from the villages around, and it is believed that here, as in so many other parts of France, there is a great field opened for evangelical work.

MINISTERS AND CHURCHES.

REV. GEORGE MURRAY, M.A., has been inducted to the pastoral charge of St. Andrew's Church, New Glasgow, N.S.

THE congregation of St. Andrew's Church, Picton, N.S., is having a quarrel over the organ question. The anti-organ party, although in a minority in the church, carried their point before the Presbytery.

THE Rev. J. Becket, of Thamesville, was agreeably surprised on Monday evening, the 15th inst., when at the close of the exercises of his Bible class there, one of the members read an affectionate address and presented him with a well-filled purse.

THE Belleville "Ontario" of the 16th inst., says:—"The congregation of John street Presbyterian Church met last night, and unanimously agreed to offer a call to Rev. David Mitchell, of Toronto." It was from this church that the people of the Northern Congregational Church, Toronto, recently called the Rev. John Burton, which call that gentleman, as our readers know, accepted.

MR. ARCHIBALD LEE, who is leaving Ottawa to study for the ministry, was on the 17th inst., entertained at a soirée by the teachers of Knox Church Sabbath school, in that city, and presented with an address and a beautiful pencil by the members of his class; and by the Sabbath school teachers with a beautiful Bible and several other volumes. All seemed to vie with each other in wishing Mr. Lee all prosperity in his new course of labour and study.

PRESBYTERY OF MANITOBA.—This Presbytery met in Winnipeg on the 10th inst. The Committee on Home Missions reported at considerable length and recommended what was thought best in the circumstances for supplying the different stations. It was agreed to hold a meeting of Presbytery on the 14th of January, for the purpose of examining Messrs. Polson and Mullens, and, if the examination was satisfactory, of ordaining these gentlemen to the work of the ministry, on the evening of the same day. The various recommendations of the Home Mission Committee's report were adopted. The Presbytery strongly recommended all the members of the Church to take the "Presbyterian Record." It also cordially commended THE CANADA PRESBYTERIAN newspaper and the different Sabbath school papers published at this office. The report on Sabbath observance gave rise to some discussion, and after disposing of a few other items the Presbytery adjourned.

PRESBYTERY OF OTTAWA.—This Presbytery met in the Presbyterian church, New Edinburgh, on the 16th Dec., 1879, for the induction of the Rev. G. M. Clark into the pastoral charge of the congregation. The Moderator, Mr. McDiarmid, presided; Mr. Munro preached; Mr. Moore addressed the pastor, and Mr. Gordon, the people. At the close of the services, Mr. Clark received a month's salary in advance, the method to be followed hereafter. In the evening a meeting of welcome was held. Refreshments were served in the Sabbath school hall, erected near the church. The hall was tastefully decorated for the occasion with mottoes of welcome to the pastor, flags expressive of loyalty to the Queen, and flowers telling of proximity to Rideau Hall. In the course of the evening addresses were given in the church by several members of Presbytery, as well as by the newly inducted pastor. Mr. Clark enters upon his field of labour under highly favourable circumstances. He will not be harassed with a burden of debt lying upon his church building. The Presbytery at its meeting in the afternoon took occasion to express its high satisfaction with the financial condition of the congregation. May the union so happily consummated between pastor and people be fruitful in the salvation of souls, in building up God's people in their most holy faith, and in glorifying the God of our salvation.

"THE CHRISTIAN UNION" does not think very highly of Canon Farrar's "Life and Work of St. Paul." A recent review says that, "If Paul has written some things hard to be understood, Canon Farrar has made them still harder to the understanding." Probably the Canon's rhetoric is not the best and most effective instrument for all kinds of service. But certainly it must be a rare man, rare in natural endowments and rare in learning and spiritual insight, who will be able to interpret the great apostle.

MISSION IN FORMOSA.

Letters have recently been received by Professor McLaren from the Rev. Mr. Mackay of Formosa, under the following dates, Sept. 31d, 15th, and 22nd. From these it appears that the work is still making good progress.

In the course of a missionary tour which Mr. Mackay had been making in company with Mrs. Mackay, a good deal that was trying, and not a little that was greatly encouraging, had been met with. Take for instance the following account of one Sabbath's experiences and work:

"We were determined not to make the day one of travel simply, but of proclaiming Jesus and Him crucified in all the villages on the highway. A glorious day it turned out to be, for crowds, dense and eager, listened to the way of salvation through Christ alone. Towards evening we came as far as *Tek-Chham*, and took up our quarters in the chapel, which was soon filled. I did not wait for the appointed hour, but warned the people to flee from the wrath to come. In the evening, after all had dispersed, the drum again sounded and crowds poured in until there was not standing room. *Giam Chheng Ibbi*, my first convert and myself, sang and preached. We had a delightful time. You remember I said when the chapel was opened that he was to labour there, and that he would do so by God's grace very faithfully. There is abundant proof to-day of his faithfulness and success. Heathen as well as hearers love and admire him. Many, very many, to-day within the walls of the city are friendly to our work."

Or the following record of the incidents of the two subsequent days:

"On Monday, 1st inst., in the city we made the gospel known to thousands, literally so, for men, women, and children assembled from towns and villages far and near to join in an idol procession. In due order, amid the booming of cannon, firing of guns, and shouting of devotees, the idol dressed most gorgeously, was carried out of the temple and moved slowly along. It was *Seng-hong-ia*, the god who protects the city. Other idols were carried in attendance with wonderful solemnity, whilst crowds marched along wearing *caugues* made of bamboo and paper around their necks, others made *caugues* by making a triangle of three swords and then putting such on their necks. All these devotees had already made vows, and in that way fulfilled them. As the idol passed along I heard many shout, 'give us male children, wealth, and name.' One flag in front had the words, 'Honour the spirit, as if the spirit were present.' I need not tell you what I thought as I gazed at the golden letters. At one place we were told to move away and let the idol pass, or rather honour him in passing. Principle being at stake, we refused, many were the threats to mob us and break our heads; but no one touched us, so we went to the chapel, then opened the doors and sang, 'I'm not ashamed to own my Lord,' etc. Yesterday we came to *Sin-Kang* and had a splendid gathering at night, and now we are in Oulan, which lies south south-west from *Sin-Kang* and is on the sea-side. We are trying what can be done here for Jesus, and are very hopeful; but I will not state more until I see more, then I will let you know. There are now nineteen chapels in North Formosa. Let God be praised for ever and ever."

In his letter of the 15th September, Mr. Mackay gives an account of the opening of the new hospital and chapel in Tamsui in the following terms:

"There is a new hospital now in Tamsui, also a new chapel in connection with it on the same site. The entire buildings are splendid in appearance, besides being high, light, and airy. I will not at present enter into a detailed description, suffice it to say that we have all we will require for many years to come. We were greatly in need of such accommodation, for we struggled against many drawbacks during the past seven years. We opened the chapel yesterday, and although heavy rains poured down all around for several days previous, thus filling the streams and making many paths quite impassable, still we had good attendance forenoon and afternoon. Nearly all the helpers were present and preached with me the everlasting gospel of Jesus. You will be glad to know that Mr. Junor was able to take part in the services. Mrs. Junor was unable through weakness to be present—absent in body, but present in spirit. To me personally it was a day of untold joy, for I could not help recalling the days which are past and gone, when I had a small, dark, damp room, which served me the various purposes of studying, eating, sleeping, preaching and hearing the sick in. I longed for what I saw yesterday, prayed for a chapel and hospital, and knew that in God's good time we would have all these things. Thanks to Mrs. Mackay of Windsor, thanks to her from the bottom of my heart. May God increase her blessings tenfold, and may others in Canada go and do likewise. Oh, I love to think of such persons who lay their gold and silver at the feet of Jesus. Thanks to Mr. Junor for superintending the work so faithfully, and thanks to my dear old friend *Tan Hun Theng* for his services. Thanks to everyone who helped in any way. It is soul-reviving to get what one longed and prayed for, and now that these eyes have seen, let God be praised, let angels adore and men clap their hands for joy. Glory to God in the heavens. Hallelujah for ever and ever."

In his letter of the 22nd September, Mr. Mackay furnishes us with the following interesting account of somewhat different experiences in missionary life:

"I left Tamsui under heavy rain and came up the river in a junk, which was nearly upset by a tremendous gale from the north-east. At last, however, she safely cast anchor opposite the *Toi-liong-fong* chapel and prepared for the typhoon which was now approaching. Matters being urgent, I set out for *Sek-Khan* on the road to *Kelung*. Just at dark I received information which caused me to make for this

city at once, and was overtaken by the typhoon which tore and twisted bamboo groves, and sent the water from the clouds dashing along like showers of shot and shell. "Great is our Lord and of great power, He causeth His wind to blow, and the waters flow." "Praise ye the Lord." Who would not trust the God who holds typhoons in His hands? Drenched, in the dark, I fell headlong over a bridge into the rushing stream, and nearly broke my neck. After spending about two hours here I started for *Toi-liong-fong*, and fell into the river from the high bank, which gave way under my feet. Yesterday I preached there to quite a number of hearers, then went half way to *Lun-a-teng*, but had to return, for the ferryman would not venture to take us across the angry stream. He did so this morning, however, and thus enabled me to visit the chapel and return here to attend to important matters. In a few days I leave for *Tek-Chham* and *Sin-Kang*. Our work is gradually advancing, for which let us bless the Lord for ever and ever. When I left Tamsui, Mrs. Junor was still very weak. Pray for North Formosa, so that the entire field may be won for our Lord and Redeemer Christ Jesus."

NYASSA, AND THE LAKE MISSIONS IN AFRICA.

We are sure our readers will thank us for the following account of the missionary operations of the Free Church of Scotland in the African lake region, as given in the December number of the Free Church "Record."

The Foreign Missions Committee has now formally appointed to its staff, as engineer missionary at Nyassa, Mr. James Stewart, C.E., of the Public Works Department of the Government of India. Mr. Stewart being an official of high Christian character and missionary zeal, resolved some time ago to spend his Indian furlough in the honorary service of the Free Church at Livingstonia. The consent of the Government of India was obtained to his accepting some acknowledgment of his work during the second year of that furlough. And now he has become so interested in the Christianization of the Nyassa people, and has proved so essential to our mission, that he has resigned his position in the Indian service, a course rendered the easier by financial reductions there. Mr. Stewart will be second to Dr. Laws, the present head of the mission, and receive the same allowance as a medical missionary. Miss Waterston must long ago have begun operations at Livingstonia, so that the superior staff is now complete.

And not a day before such extension was wanted. To the same meeting at which Mr. Stewart was appointed there came an appeal from our brethren, the Directors of the London Missionary Society, to send trusty messengers, at their expense, to investigate the fate of Messrs. Hoare and Hutley, their missionaries at Ujiji, on the eastern shore of Lake Tanganyika, from whom no intelligence has been received since the 20th January last. By the last mail of October, Dr. Laws and Mr. James Stewart were at once communicated with. Following or accompanying the death of Dr. Mullens and other members of their staff, any injury to these two agents would be disastrous. But the Arab slave-dealers have no love for the messengers of the gospel of Christ, although we trust even these enemies of the race are responsible for nothing more than a break in the communication.

This is not all. Victoria Nyanza, from which the Nile issues, is to the north of Tanganyika, as Tanganyika is 150 miles north-west of our own Lake Nyassa. The Church Missionary Society, after incredible expense, hardship, and the loss by murder and fever of several agents, had succeeded in establishing what seemed to be a prosperous mission at the court of Uganda, on the north of Nyanza. King Mtesa himself, putting from him the Arabs who were fast bringing him and his people over to Islam, acted as interpreter to the missionaries when, in the Swaheli language of the east coast, they preached to the inhabitants of Uganda and around the lake. All of a sudden the scene has changed. The French or Belgian Jesuits have reached that place, as well as other hopeful missions south of the Zambesi. They have sown distrust in the king's mind, leading him to believe that Colonel Gordon, as a pasha of the khedive, means to annex his country, and that the Church missionaries are allied with that truly Christian officer. An Arabic letter from Dr. Kirk is further said to have roused the savage nature of the chief. Taking the Arab slavers to his counsels, he declares that a kindly letter sent to him by Lord Salisbury is a forgery, and that the Protestant missionaries are impostors. Meanwhile the mission is scattered, some of its agents having been sent to Egypt to assure the king that there is no danger, three having been sent to the

south of the lake, and three being detained at Uganda.

The Free Church Nyassa Mission is too far south of the Victoria Nyanza to render immediate help, though the time is coming when that lake must be connected by road, and ultimately canal, with the comparatively near Tanganyika.

The fact—for which, as individuals and a Church, we must express humble and hearty thanks to God—that the Free Church has been led to command the Zambesi, Shiré, and Nyassa approach to the heart of Africa, lays upon us the greater responsibility.

On the east coast our American and Baptist brethren are not idle. The Congo Mission of the latter is advancing. The result of the study by Dr. Means of our own and other lake missions is that the American board have resolved to use the noble Otis bequest of nearly £200,000, partly in penetrating towards the Upper Zambesi from St. Paul Loanda, by the Coanza river, first establishing a mission on the elevated plateau of Bihé.

THE officials of the London Missionary Society have received letters from their mission at Uji. Messrs. Hue and Hubley of that mission were alive and well when these letters were written, in June.

HERE is a short sermon that will do good to everybody. It is from the pen of Dr. S. Irenæus Prime, for a long time the editor of "The New York Observer."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON I.

Jan 4. } THE INFANT JESUS. { Matt. ii. 1-12.

GOLDEN TEXT.—"For unto us a child is born, unto us a Son is given."—Isa. ix. 6.

HOME STUDIES.

- M. Luke i. 26-33..... The Annunciation.
T. Luke i. 46-56..... Mary's Song.
W. Luke ii. 1-20..... Birth of Christ.
Th. Matt. i. 1-25..... Jesus the Saviour.
F. Mic. v. 1-7..... Out of Bethlehem.
S. Luke ii. 21-38..... Presentation in the Temple.
Sab. Matt. ii. 1-12..... Infant Messiah.

HELPS TO STUDY.

We now enter upon a course of studies in the history of the Saviour during His sojourn on earth, in the body.

All the sacred writings point more or less directly to Christ, but it is in the first four books of the New Testament that we are, as it were, brought face to face with Him in the flesh.

These four books are not four different Gospels, but the one Gospel, written by four different men: "The Gospel, according to Matthew," "The Gospel, according to Mark," "The Gospel, according to Luke," "The Gospel, according to John."

These men wrote under divine inspiration, and independently of each other. Each records some sayings, and doings of our Lord not mentioned by the others, but the accounts are never contradictory.

Matthew was one of the twelve apostles. He had formerly been a publican or tax-gatherer (Matt. ix. 9; x. 3), and is identical with the person mentioned in Mark ii. 14, under the name of Levi, the son of Alphaeus.

Although Matthew wrote in the first place for the Jews, he wrote not for them alone, but for us also. In our lesson we find representatives of two classes of people, distinguished from each other by their attitude towards Christ.

1. SEEKING AND FINDING.—Under this head four subdivisions may be made, viz: (1) The Sought One, (2) The True Seekers, (3) Their Object, (4) Their Success.

1. The Sought One.—ver. 1. He was the Creator and upholder of the universe, but He had at this time just entered his estate of humiliation, and the obscurity of His position rendered a search necessary.

Now when Jesus was born. In chap. i. 21, we are told why he was called by that name. Joshua or Jesus means Saviour.

In Bethlehem of Judea. So called to distinguish it from another Bethlehem, in Zebulun. It was situated about six miles southwest from Jerusalem, and was the birthplace of David.

2. The True Seekers.—vers. 1, 2. Wise men. They belonged to a sacred order to be found at and before that time in different countries of Asia. They were well advanced in some sciences, especially Astronomy, and any unusual appearance among the stars would at once attract their notice.

3. Their Object.—ver. 2. Perhaps they did not recognize Christ as the Saviour, or feel their own need of Him in that capacity. They spoke of Him merely as King of the Jews, but there is at least a close analogy between these wise men and the true seekers in all ages.

4. Their Success.—vers. 9-11. Having searched for Him in vain among the great ones of the earth—kings, priests, and scribes—they once more cast their eyes upwards and rejoiced with exceeding great joy to find again the star which had formerly led them.

"Gems from the mountain and pearls from the ocean, Myrrh from the forest and gold from the mine," but they give Him their hearts, and that is what He values most.

II. SEEKING IN VAIN.—There are some who seek Christ, in a sort of a way, and do not find Him, e.g., (a) those who seek some one to save them from punishment but not from sin; (b) those who wish to be saved some time, but not at present.

1. The False Seeker.—ver. 8. Herod the King. This was "Herod the Great," noted for the usually incongruous qualities of bravery and cruelty.

2. His Pretended Object.—ver. 8. In order to induce the wise men to bring him word again after they should have found the young child he stated his object to be, "That I may come and worship Him also; but this was very far from being his real object."

3. His Real Object.—This was nothing more or less than the destruction of the person whom he supposed to be his rival. In contemplating the horrible crime recorded in vers. 16-18 of this same chapter, one can scarcely wonder more at the tyrant's cruelty than at his folly.

4. His Failure.—ver. 12. Who can contend against God? Herod, with all his schemes and plans, failed utterly. The wise men did not return to him, but being warned of God in a dream departed into their own country another way.

1. The False Seeker.—vers. 3-8. Herod the King. This was "Herod the Great," noted for the usually incongruous qualities of bravery and cruelty.

He was troubled lest the kingdom should be taken away from him. He had got it through violence and bloodshed, and would fight even against God to retain it. If he believed that a prophecy, predicting the birth of a "King of the Jews" at that time, would be fulfilled, he ought also to believe that it would be utterly useless for him to attempt to hinder that "King" from coming to the throne.

2. His Pretended Object.—ver. 8. In order to induce the wise men to bring him word again after they should have found the young child he stated his object to be,

"That I may come and worship Him also; but this was very far from being his real object." "God saw and heard these plans of Herod, and He knows all the secret devices of iniquity, and all the motives and purposes of every heart.—Jacobus.

3. His Real Object.—This was nothing more or less than the destruction of the person whom he supposed to be his rival. In contemplating the horrible crime recorded in vers. 16-18 of this same chapter, one can scarcely wonder more at the tyrant's cruelty than at his folly.

4. His Failure.—ver. 12. Who can contend against God? Herod, with all his schemes and plans, failed utterly. The wise men did not return to him, but being warned of God in a dream departed into their own country another way. He died miserably very shortly after the brutal "massacre of the innocents," and the sceptre for which he seemed ready at any moment to barter his soul was thus torn from his grasp.

BETHLEHEM.

With early morning we left Hebron, and made our noon-day stop at the Pools of Solomon. From the Pools our route was northward, over a rugged country of broken limestone hills, to Bethlehem.

We had before seen Bethlehem at a distance, resting upon the ridge, terraced and olive-clad, which pushes itself westward from the lofty upland, but we now first entered it. The churches and monasteries, which cluster about the spot held to be the scene of the Saviour's birth, wear the aspect of a massive fortress, and such indeed they are, built to resist the attack of the Moslem oppressor.

As we rode through the streets of Bethlehem (now Beit-lahm), a village of three thousand people, almost all Christians, our spirits rose and gladness filled our hearts. Sacred thoughts made the soul rejoice. After the Mohammedan bigotry of Hebron, the Christian atmosphere of Bethlehem is welcome to the traveller, even though it be a poor form of Christianity which meets him.

The huge pile of buildings at the eastern end of the ridge embraces three distinct and somewhat-hostile convents, the Greek, the Armenian and the Latin.

The magnetic centre of Bethlehem, around which cluster the churches and convents, is the grotto or cave, which has been recognized since the second century as the scene of the Saviour's birth. The Empress Helena, the mother of Constantine, in the year 327, built over it the Basilica which now covers it.

It is a low vault, hewn in the solid rock, thirty-eight feet long and eleven wide. In a semi-circular recess, at its eastern end, a silver star is set into a marble slab in the pavement, on which are cut the words, "HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST."

"Here Jesus Christ was born of the Virgin Mary."

That this is literally true, we may not say, but we may believe that this church stands over the spot where stood the house in the stable of which was born the Saviour of men. Nor is it impossible that this grotto was the cave stable of that house.

A place more tenderly touching the heart of the Christian is not to be found the wide world over.—F. W. D. in Westminster Teacher.

THE "Westminster Teacher" supplies the following hints on the study of the Gospel according to Matthew: 1. Read the Gospel through without regard to chapter or verse. This will take less than three hours.

2. Remember that it contains the life of Christ. 3. Learn all you can about its author. 4. Study its particular aim as distinct from that of the other Gospels. 5. Compare the account of Matthew with those of the other evangelists.

OUR YOUNG FOLKS.

THE FEARFUL BEGINNING.

It was but a little sip,
Just a taste upon the lip;
But it left a longing there;
Then the measure larger grew,
And the habit strengthened too,
Till it would no curbing bear.
So the demon *Drink* decoys;
Soul and body both destroys.

CASTLE-BUILDING.

ELLA was comfortably seated in a great arm-chair, reading of heroic deeds, and wishing, O, so much, that she might accomplish something to make her famous—something to be talked about and win praise from all who knew her, as well as from an admiring public, far and wide.

"Now, if I were only old enough to be a Florence Nightingale, go to the seat of war and nurse the wounded soldiers, wouldn't that be splendid? Or, like Grace Darling, rescue some one from a watery grave. Dear me, what can or shall I ever do?"

And foolish Ella, forgetting her room needed righting, that she had not yet practised her music lesson, or that her mother might need some assistance this busy morning, with nurse sick and Willie fretting over not receiving his usual attention, went on idly dreaming or planning what she would do at some future day, when big enough to accomplish something worth while.

"Ella, dear," called out a sweet, gentle voice from the parlour door, "won't you please run up into the nursery and help amuse Willie? Jennie's face is aching so badly she cannot pay much attention to baby."

"O dear, it is always just so; I no sooner get comfortably seated reading than I must go amuse Willie. He's a perfect bother!" mentally said Ella, as she slowly closed her book, and still more slowly rose out of the arm-chair into which she had curled herself for a good indulgence in reading and castle-building.

"Come, Ella, Willie will get to fretting real hard, and then it will be much more difficult to amuse him."

"But, mother, this is Saturday, and I think I might have a little rest and pleasure of my own, without having to amuse baby whenever he is cross and fretful."

"Very true, dear, it is your holiday, but cannot you find pleasure in making others happy? I would not have my little girl grow up cold and selfish, thinking only of her own enjoyment."

"Grow up cold and selfish?" repeated Ella, as she ascended the stairs. "Why mamma doesn't know what great things I mean to accomplish one of these days. How I do wish I was big enough now to go away to China or Africa to teach the heathen, or do something of the kind."

A scream from Willie quickened her steps, but her brow bore rather a sulky look as she turned the knob of the nursery door.

"O, Miss Ella! I'm so glad you have come. I have a distracting toothache and the neuralgia all down the one side of my face, and I can't amuse Willie no way."

"You took cold talking for so long a time

over the fence last evening," replied Ella, in no very gracious tone. "There, Willie, stop your crying, or I'll not play with you. Just see, you have upset the soap-suds and broken your soap-bubble pipe."

Willie had stopped crying upon his sister's entrance into the room, but now he stood with quivering lips, scarce knowing whether to confess he was sorry, or to rebel and again set up that defiant yell.

What has become of Ella's wish to care for wounded soldiers, or teach the heathen? Has she poured oil upon the troubled waters? Helped to ease Jennie of the torturing pain she is so patiently trying to endure, or seen what gentle words may do to comfort Willie? Alas! no. The work just before her does not seem grand enough to claim her attention. It is not one that will win praise from her fellow creatures, and so Ella sets about amusing her little brother in a pre-occupied, listless manner. Jennie is not sent to lie down, or Willie put into a thoroughly good humour until mamma is disengaged, enters the room, and by her bright, sunny face and manner, sets things to rights. Jennie has something given her for her tooth, and a soothing lotion to bathe her face, and is then sent off to lie down and rest. Willie is taken upon the lap and soon quieted with a pretty picture-book.

Ella watches these proceedings, wondering why she had not thought of them, and with regretful feelings tells her mother so.

"Well, Puss, it is not so easy to put old heads on young shoulders."

"But, mamma, only this very morning I was planning what great deeds I meant to do, and was wishing to begin them right straight off."

"And forgot that the work directly before you was the only one God requires of you. I'm afraid my little girl indulges in castle-building. Like bright bubbles, they only fall to pieces, deary, unless you first lay a firm foundation."

"And how can I do that, mamma? I do not quite understand your meaning."

"It is this. Day-dreaming, or castle-building, as I call it, for future time, to the neglect of present duties, is apt to weaken the character instead of strengthening it, so when the time comes for some great and heroic deed, such ones are unnerved or incapacitated to act in the way they had dreamed they should. While another who forgets self, and daily strives to make others happy, unconsciously performs brave deeds all the time. This is the firm foundation of which I spoke. And you see, Ella, when a time comes for what you consider great and heroic deeds, they are performed as naturally and with as little thought of self as the simple ones have long been transacted; and, dear child, let me add, without a thought of this world's applause, as castle-builders expect to follow their great deeds."

Ella looked very thoughtful. Had mamma so clearly read her thoughts? Or was this really the way with all dreamy-castle builders? If so, she would not be one of them; and forming a good resolution, she no longer found the care of dear Willie a bother, or present duties distasteful. But in the strength of Him who ever helps His trusting children

to do right, Ella at once set about building a firm foundation against the time she might be called upon to make greater sacrifices for others.

PRAYING AND DOING.

"BLESS the poor children who haven't got any beds to-night," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees his mother said:

"You have just asked God to bless the poor children, what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But if you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"

JESUS IN THE HEART.

I WAS telling a dear little baby child, only three years old, of the kind Saviour, Jesus, who loved him so much and had a place in heaven for every one who came to Him and was willing to go there.

The little one listened to me with wondering brown eyes, for a time in silence. Suddenly he sat upon my knee, and opening his arms wide toward heaven, said earnestly, "I wants my Jesus *here!*" pressing the tiny hand upon his heart.

My heart went up to the Saviour that He would take my child listener at his word, and come as an everlasting guest to the little heart that opened to Him that day. You, dear children, who are reading this little story, have the same "want" as that little one needed. You need Jesus, but do you feel your need? Have you ever felt you must have Him "here"—in your very heart—that you cannot be content until He comes and dwells there forever?

Little Herbert spoke out the need of every human soul; an indwelling, loving Saviour. No far-off Jesus was enough for him, he wanted a presence and a possession. That is what you and I, and every child of man have need of—Jesus, Jesus only. Will he refuse to supply all your need? Nay, "My God shall supply all your need."

"Behold, I stand at the door and knock. If any man hear My voice and openeth the door I will come in unto him." Only let your heart cry to the Lord Jesus, "Lord Jesus, come quickly!"

SAYS the good book: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

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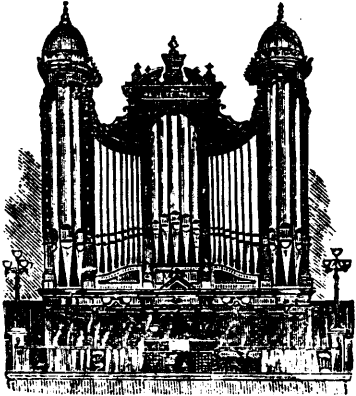
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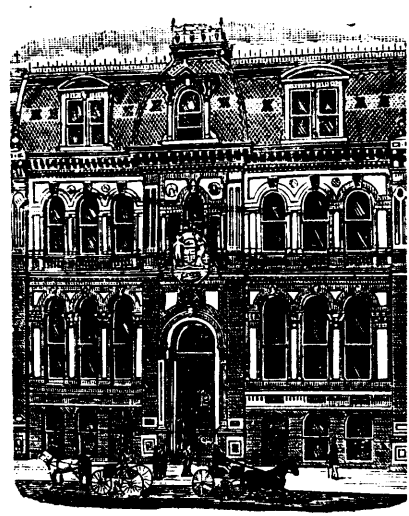
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MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th January, at eleven a.m. LONDON.—In St. Andrew's Church, London, on the third Monday in January, 1880, at two p.m. TORONTO.—In the usual place, on the second Tuesday of January, 1880, at eleven a.m. HURON.—In Seaforth, on the third Tuesday in January, 1880, at eleven a.m. HAMILTON.—On the third Tuesday in January, 1880. STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, at half-past nine a.m. WHITBY.—Meets in Whitby on Tuesday, January 20th, at eleven o'clock a.m. LINDSAY.—At Woodville, on the last Tuesday of February, 1880, at two p.m. PETERBORO.—In St. Andrew's Church, Peterboro, on the third Tuesday of January, 1880, at eleven o'clock a.m. OWEN SOUND.—In North Derby Church, on January 20th, 1880, at half-past one p.m. GLENGARRY.—At Cornwall, on the second Tuesday of January, 1880, at one o'clock p.m. BARRIE.—On Tuesday, 27th January, 1880, at 11 o'clock a.m. PARIS.—In St. Andrew's Church, Blenheim, on the second Tuesday of January, 1880, at eleven a.m. KINGSTON.—In St. Andrew's Church, Belleville, on the 29th December, 1879, at half-past seven p.m.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Timber for Lock Gates," will be received at this Office until the arrival of the Eastern and Western Mails on MONDAY, THE 29TH DAY OF DECEMBER instant, for the furnishing and delivering, on or before the 1ST DAY OF JUNE, 1880, of Pine Timber, sawn to the dimensions required, for the construction of Gates for the Upper New Locks on the Lachine Canal, and for the New Locks on the Cornwall Canal.

The timber must be of the quality described, and of the dimensions stated on a printed bill, which will be supplied on application, personally or by letter, at this Office, where Forms of Tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the respective Canals, nor until it has been examined and approved of by an officer detailed for that service.

To each Tender must be attached the names of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of the conditions stated in the Contract.

This Department does not, however, bind itself to accept the lowest or any Tender.

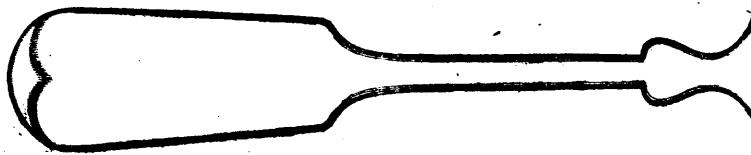
By Order, F. BRAUN, Secretary.

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THE SUN FOR 1880.

The SUN will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1 to December 31 it will be conducted as a newspaper, written in the English language and printed for the people.

As a newspaper, the SUN believes in getting all the news of the world promptly, and presenting it in the most intelligible shape—the shape that will enable its readers to keep well abreast of the age with the least unproductive expenditure of time. The greatest interest to the greatest number—that is the law controlling its daily make-up. It now has a circulation very much larger than that of any other American newspaper, and enjoys an income which it is at all times prepared to spend liberally for the benefit of its readers. People of all conditions of life and all ways of thinking buy and read the SUN; and they all derive satisfaction of some sort from its columns, for they keep on buying and reading it.

In its comments on men and affairs, the SUN believes that the only guide of policy should be common sense, inspired by genuine American principles and backed by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, class, clique, organization, or interest. It is for all, but of none. It will continue to praise what is good and reprobate what is evil, taking care that its language is to the point and plain, beyond the possibility of being misunderstood. It is uninfluenced by motives that do not appear on the surface; it has no opinions to sell, save those which may be had by any purchaser for two cents. It hates injustice and rascality even more than it hates unnecessary words. It abhors frauds, pities fools, and deprecates nincompoops of every species. It will continue throughout the year 1880 to chastise the first class, instruct the second, and discountenance the third. All honest men, with honest convictions, whether sound or mistaken, are its friends. And the SUN makes no bones of telling the truth to its friends and about its friends whenever occasion arises for plain speaking.

These are the principles upon which the SUN will be conducted during the year to come.

The year 1880 will be one in which no patriotic American can afford to close his eyes to public affairs.

It is impossible to exaggerate the importance of the political events which it has in store, or the necessity of resolute vigilance on the part of every citizen who desires to preserve the Government that the founders gave us. The debates and acts of Congress, the utterances of the press, the exciting contests of the Republican and Democratic parties, now nearly equal in strength throughout the country, the varying drift of public sentiment, will all bear directly and effectively upon the twenty-fourth Presidential election, to be held in November. Four years ago next November, the will of the nation, as expressed at the polls, was thwarted by an abominable conspiracy, the promoters and beneficiaries of which still hold the offices they stole. Will the crime of 1876 be repeated in 1880? The past decade of years opened with a corrupt, extravagant and insolent Administration entrenched at Washington. The SUN did something toward dislodging the gang and breaking its power. The same men are now intriguing to restore their leadership and themselves to places from which they were driven by the indignation of the people. Will they succeed? The coming year will bring the answers to these momentous questions. The SUN will be on hand to chronicle the facts as they are developed, and to exhibit them clearly and fearlessly in their relations to expediency and right.

Thus, with a habit of philosophical good humour in looking at the minor affairs of life, and in great things a steadfast purpose to maintain the rights of the people and the principles of the Constitution against all aggressors, the SUN is prepared to write a truthful, instructive, and at the same time entertaining history of 1880.

Our rates of subscription remain unchanged. For the DAILY SUN, a four-page sheet of twenty-eight columns, the price by mail, post-paid, is 55 cents a month, or \$6.50 a year; or including the Sunday paper, an eight page paper of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage paid.

The Sunday edition of the SUN is also furnished separately at \$1.20 a year, postage paid.

The price of the WEEKLY SUN, eight pages, fifty-six columns, is \$1 a year, postage paid. For clubs of ten sending \$10 we will send an extra copy free.

Address,

I. W. ENGLAND, Publisher of "The Sun," New York City.

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Young Ladies' College

will open after the Christmas Holidays on

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A full and competent staff of teachers. Fifteen per cent. reduction made to daughters of clergymen. Send for a Calendar.

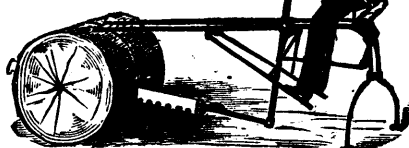
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