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## NOTES OF THE WEEK.

THERE are fearful famines in Mesopotamia and Kurdistan.

A ROME despatch states that the College of the Propaganda will give 7,000 francs to the relief of the Irish distress.

THE wealthiest denomination in New York State is the Presbyterian, numbering 128,228 communicants, 1,042 ministers.

THE Woman's Board of Missions held its annual meeting in Springfield, Mass., on the 14th and 15th ult. It was reported that there are now in connection with this Board 20 branches, 865 auxiliary societies, and 560 mission circles for children. The treasurer reported the receipts of the year at \$73,793. This Board is doing a good work in aiding to send the Gospel to heathen lands.

REV. JOHANN HODJA, a priest in charge of the Bohemian Catholic Church of St. Wenceslaus, Baltimore, has forwarded his resignation to Archbishop Gibbons. This church was erected a few years ago for the special use of Bohemians, and at the request of the Archbishop, Father Hodja came from Bohemia to minister to it some eight months ago. He has united with the Lutheran Church and is said to be a ripe scholar and an able theologian.

THE unusually severe weather is causing great distress throughout Italy. A correspondent writes: "The Arno is frost-bound, the Venetian lagoons are frozen, nearly all work is suspended, and the working population is clamouring for work or bread with more or less violence. In some parts the distress is truly appalling, the Italians having no sort of social organization for the relief of distress. There is no poor law; nothing is guaranteed to the poor save the parish doctor—not even medicine. The charitable institutions, which are enormously wealthy, are badly administered.

THERE is a colony of Christian Kaffirs at Middleburg, in the Transvaal, the result of twenty years' labour by a Lutheran missionary. A handsome brick church, built by Kaffir hands, affords accommodation for 1,500 worshippers, and rows of brick-built workshops resound with the noise of industrial pursuits. Waggon, furniture, and wood and iron work are turned out in abundance. Schools have been provided for the children, and the mission owns 30,000 acres of good land, once prairie wilderness, but now divided into small farms, and worked under the supervision of the missionaries.

AT the first meeting of the Western Committee of the National Bible Society of Scotland for the year, held in Glasgow, it was reported that the total income for 1879 had been £25,953, almost identically the amount received in the previous year; a deficiency in ordinary revenue having been made up by the receipt of a large legacy. The expenditure on foreign work had been upwards of £15,000. The issues had been 409,107 copies or parts of Scripture. Seven new auxiliaries had been formed in 1879—the total number being now nearly 300, and their contribution close on £8,000. In China, the issues had been 19,184; in Japan, 8,735; in Spain, 39,774.

AMERICAN Protestants have furnished the Turkish empire four excellent colleges. Robert College at Constantinople, the Syrian College at Beyrout, the Central Turkey College at Aintab, and the American College at Harpoot, two of which are independent of missionary control, but all of which co-operate with the missions and receive missionary co-operation. During ten years fifty-nine students have been graduated from the college at Beyrout, of whom four are engaged at the college, ten are practising medicine where good doctors are needed, two are druggists,

eleven are studying medicine, and eighteen are missionary teachers, preachers, translators, etc. Forty-six have been graduated from the medical department, and five from the pharmaceutical department, and are helping to build up the reputation of the college in distant parts of the empire.

A NEW denomination has been added to the already long list. "The Methodist Church" has come into existence in Philadelphia. It seems to be a break-off from the American Methodist Episcopal body, whose doctrines it adheres to. Its distinctive points are, one order in the ministry—differing in this from the Methodist Episcopal, which has two, the diaconate and eldership and practically a third, the episcopate—and the eligibility of women to the ministry. We had almost come to the conclusion that the world would see no more new sects; but it seems that there are sufficient reasons for further divisions. At least, so some people think. Well, it may be, that there will be, and that there must needs be, a breaking up of the old order of things, before there can be much of a fusion of the conglomerate ecclesiastical elements in the Christian world.

THE Presbyterians in England are discussing the subject of "lapsed communicants." A letter addressed to the "Messenger" says: "Year after year the report of the Synod's Committee on statistics records the fact that more than two thousand of our church-members fall out of communion with us, and are simply lost sight of. Some doubtless connect themselves with other churches without obtaining formal disjunction from us, but that does not excuse our neglect of these persons, or our failure to account for them, and it is to be feared that these are the smaller number of our 'lapsed' communicants. In any case they are all lost to us, and many of them are unquestionably lost to religion, too, when they pass from our spiritual oversight. It is an alarming confession for a Church to make, which numbers only some fifty thousand members, that there is an annual leakage of a twenty-fifth part of the whole body."

WE take the following from the "Protestant Standard": "The New Testament in the original has been ordered by the Department of Education to be used as a reading book in the public schools of Greece. This is a new and interesting phase of things. There are in the kingdom 1,300 schools of the primary grade with about 90,000 scholars. The 'Record' of the American Bible Society, which has received this important intelligence, gladly remarks: 'It makes the heart swell with emotion to think of schoolboys at Athens reading Paul's sermon on Mars Hill, and of Corinthian lads growing wise over the apostle's letters to the church at Corinth.' And it makes our heart swell with emotion to learn that the blessed Word of God is so honoured in Greece as to be placed in the schools and used as a text book. But here in America, the vaunted 'land of Bibles and of Bible privileges' the Holy Scriptures must be kicked out in a weak and vain attempt to conciliate Roman Catholics. May God forgive the people of this country their shameful folly!"

IT seems very ridiculous in the organs of the Roman Catholic Church to cry so much for liberty to their side when they will give none wherever they have power. This is well put in the following extract: "Her policy now is against liberty in all countries where she is dominant, and she favours it only in those countries where she cannot impose herself by force. She was the friend of Catholic emancipation in England; but where has she been the friend of Protestant emancipation in Spain? She has asked for liberty of public worship at Geneva, but she has never granted it in Rome. The Church has given her hearty support to every tyranny that has been established in Europe in the present generation on the single condition that the tyrant should be a Roman Catholic, and she has combated every movement towards political emancipation. To the friends of political liberty the Church of Rome—whatever may be the beauty of

holliness to which many of her sons and daughters have attained—is at once the most redoubtable and most insidious of their foes."

THE "Aurora," which, the London "Times" correspondent declares, draws its inspiration in the main from the supreme Pontiff himself, after referring to the principles advocated by England on the Continent, virtually demands an independent Legislature for Ireland. The "Voce Della Verita" publishes simultaneously an article on the same subject, and in the same strain. There is no mistaking the moral of the Vatican policy. As put by the correspondent of the "Times," it is that Leo XIII. calculates that in an Irish Parliament a Catholic vote would largely predominate, and hand over to the Church that which she most desires—absolute control of educational matters. In the mind of the ruling spirits of the Vatican this may be the predominant idea. It is doubtful however, in practice, if a Roman Catholic Legislature would do much more for Ireland in this direction than a Protestant Government and a Protestant Legislature have already done. The Romish hierarchy like education much, but they like money and power more, and, judging from the example presented in some Roman Catholic countries, they have less hope of both from Roman Catholics than from Protestants—if a Romish Legislature in Ireland would follow the example of Romish Legislatures elsewhere. One thing, however, is certain, that Papal intervention has seldom been without some injurious effect on the fortunes of Ireland. From the first Pope that sold it to England to the last that received Peter's pence, the main interest of the Vatican in Ireland has been the sum that it could make out of it, or the part it could make Ireland play in the great scheme of Papal aggrandisement.

THE Washington correspondent of the "Christian Union" writes: "The ladies would generally vote for Mrs. Hayes for a second term. It is safe to say that no lady in the present generation has produced a more favourable impression by the grace and simplicity of her manners in presiding at the White House than has she. It is worth a journey to Washington to see so simple and unconventional a lady at the very head of the best American society. Her portraits do her scant justice. Her face is wonderfully mobile; it constantly expresses her own genuine enjoyment in the enjoyment of her guests. Her laugh is contagious; and it would be as impossible for a photograph or even a portrait to picture the life that sparkles in her face as for a picture to portray the sunshine that dances on the dimpled surface of a lake which ever and anon breaks out into a quiet rippled laughter. Her social victory is complete, and has been won after a hard battle. The story has been told before, but it is worth retelling. She came to Washington determined not to offer wine to her guests; this was the determination of a lifetime, and she would rot and could not abandon it. To give a State dinner without wine was declared to be impossible; all Washington was opposed to her; I believe it even became a Cabinet question. For a year she was a target for the sort of arrows which it is so hard for any woman to bear unflinchingly. But she bore it all; by her patient persistence and her tact carried the day; and conquered Mrs. Grundy in her own field. She never has offered wine, Washington follows her lead; and I doubt whether any State capital, not excluding the capital of Maine, is a more thoroughly temperance city than Washington to-day. The exclusion of wines and liquors from the Capitol dates from the days of Senator Wilson, but I judge that public sentiment has grown stronger, and that the exclusion is more complete now than ever before. As you go to Capitol Hill along Pennsylvania Avenue you come to a liquor shop with a sign extending out over the sidewalk. On it are the words: 'The Last Chance.' On the reverse side, seen as you come back from the Capitol, are the words: 'The First Chance.' Possibly a man who understands the appropriate signals can find a chance for a drink at the House or Senate restaurant; but nothing stronger than lager is drunk publicly."

## OUR CONTRIBUTORS.

### NOVA SCOTIAN CORRESPONDENCE.

I am very glad and thankful to observe that you desire to be a means of inter communication between the Eastern and Western branches of our Presbyterian Church in Canada. There are countless and very weighty reasons why feelings of the most close and cordial fellowship and friendship should be cherished between the Synod down by the sea, and her younger sisters, whose homes are far up in the heart of our continent. I remember the late William Arnot, writing to Dr. McCosh in reference to the latter's removal to Princeton, expressed the hope that his translation would be one more fibre in the cord that bound England and America together. I hope, and believe, that in like manner the influence of THE CANADA PRESBYTERIAN—whose weekly visit is hailed with much satisfaction in a growing number of Nova Scotian homes—will prove a strong and strengthening fibre in the cord that binds, with ever-increasing closeness, the different portions of our far extended Church.

I hope that the readers of THE PRESBYTERIAN—the great bulk of whom cannot be presumed to have an intimate personal acquaintance with the east—will not be inclined to look with disfavour on the recital of a few facts respecting the position and work of our Church in Nova Scotia. They will, I hope, be pleased to know that in this Province, Presbyterians greatly outnumber any other Protestant body, and somewhat exceed the Roman Catholics, who are 102,001, according to the latest official returns, as against 103,539 Presbyterians. The other Churches in respect to numerical strength come in the following order: Baptists, 73,430; Church of England, 55,124; Methodists, 40,871. It will be seen that the Baptists are numerous in the Province. I am glad to say that they are a very useful and respectable body and, as I believe is the case almost everywhere, extensively energetic. The story goes that a zealous coloured brother confessed on one occasion, "I'se a mighty pore Christian; but I'se a first-rate Baptist." I fear, sir, that up in Ontario, and I know that down here by the sea, a good many persons of other creeds and complexions might very truthfully make a confession of corresponding character. At the same time, it is due, I think, to all the Churches of the Province—and it is specially due to the Presbyterian Church—to say that there is a great deal of steady and solid work done here with less pomp and show than in many other places. The man of whom it is recorded that, at a convention, he was so full of zeal and fervour that it took two men to hold him, and that when he reached home, all the men in the neighbourhood could not start him, was not a Presbyterian, and did not live in Nova Scotia. On the other hand, a greater slowness of movement than you would expect to see in Ontario, characterizes in general, church action here, and, indeed, united or corporate action of every kind. For example, a system of municipal organization for counties, somewhat similar to that which obtains in your great Province, has only come into force with the beginning of the new year. The time was when I never expected to see the *Custos rotulorum* out of Shakespeare; but I have had the pleasure of beholding, in Nova Scotia, that highly respectable official, not simply as a creation of the imagination or the memory, but a visible entity in actual flesh and blood. The laudably conservative spirit which leads to the perpetuation of these old English forms and names, naturally, and perhaps necessarily, manifests itself also in the Church, not only in connection with her courts but, in many places, likewise in connection with her public services. In these an observer from Ontario would often discern a closer adherence to ancient customs than could generally be perceived in the West. In this connection I may mention that the problem of higher education in its relation to the Churches has not yet been satisfactorily solved in this Province as will appear from the fact that several sectarian colleges are subsidized from the public exchequer. These grants, however, are only guaranteed for a short time longer; and, although there is no agitation of the question as yet, I have been interested in learning that some of the Baptists, who have been generally strenuous defenders of the old order of things, are suggesting important modifications, if not an entire change of base, with respect to their college in its relation to the recently established

University of Halifax, which is as yet little more than an institution on paper. Our own Church in the Maritime Provinces has been carrying on, for many years, and continues to carry on still, a double work in reference to education, paying the salaries of several professors in Dalhousie College, besides maintaining three Professors of Theology who carry on their work in a beautiful building recently purchased, and charmingly situated on the North-west Arm. Fifteen students are, this session, prosecuting their studies in the Theological Hall there. I believe that in both institutions good work is done. May I hope to be forgiven if I mention here a remarkable report to which the "Dalhousie Gazette" has given currency? I am inclined to think that the rumour lacks confirmation. But if it should prove true, and the experiment referred to be successful, it will be a matter of great interest both to students and professors in all the colleges. The report is to the following effect: A certain professor, believing that memory is extraordinarily quickened when a person is at the point of drowning, has ordered a large tank, into which he intends to plunge the members of his class before every oral examination!

It is well known in Ontario and Quebec that the Church in the Lower Provinces has long had a noble record in connection with Foreign Mission work. I am glad to be able to say that the old fire still burns, and much liberality is manifested, although it is likewise true that the Fund has been subjected to no small strain of late. One of the missionaries in Trinidad, the Rev. Thomas Christie, visited a number of the congregations last season, and rendered excellent service, both in stimulating the zeal, liberality, and prayerfulness of the people, and in giving much valuable information. It is a great satisfaction to know that the work goes on in a very encouraging manner, and that native helpers are rising up, whose labours, in the capacity of catechists, are attended with no small share of blessing.

The Home Mission Committee held its half-yearly meeting some time ago. A considerable indebtedness which rested on the Fund at the previous meeting had been paid by the time at which the Committee last met, but the satisfaction which that circumstance awakened, was qualified by the other fact that the sum then in the treasury was wholly insufficient to enable the Board to pay the sums voted at the meeting. But collections have since been flowing in with considerable liberality; and the outlook in that direction is not at all discouraging. Lest injustice should be done to the Western Section of the Home Mission Committee, whose operations have been so seriously embarrassed by want of funds, I may inform the readers of THE PRESBYTERIAN that the work required of the Home Mission Board of the Maritime Provinces is on a very small scale when compared with that which taxes so sorely the resources and the energies of their brethren in the west.

A difference of a painful character has arisen between certain brethren of St. John Presbytery in reference to the charge of plagiarism preferred last summer, by one of your correspondents, against "a minister from a distant part of the Dominion." The matter has got into the newspapers, and I fear that the effect on the public mind is not wholesome.

W. D.

### OUR NATIONAL UNIVERSITIES AND DEGREES IN DIVINITY.

I assume that it is the desire of the majority of the people that deserving men should be honourably distinguished by receiving Degrees in Divinity, and that it is expedient to encourage the study of Theology. I also assume that while natural theology, Christian ethics, and the study of the Greek and Hebrew sacred books, may properly, nay ought to, have a place in the curriculum of a national college in a Christian country, the teaching of Theology proper is wisely left to colleges supported by the various denominations of Christians. The question I wish to raise is: By what corporate body ought examinations in Divinity to be held and Degrees to be conferred on deserving candidates?

Since the thirteenth century until within the present generation, a faculty of Theology was found in every university, and the study of Divinity has hitherto held no second place and received no second honours. Science and literature are now the chief pursuits in our colleges, and there seems to be a tendency to drop Theology from among the subjects within the range

of academic study. Our universities have faculties in law and in medicine, and confer honours on men distinguished in these branches of learning. There is no sufficient reason why they should decline to recognize Divinity in the same way, by having a faculty and honours for it. If graduates in Arts who afterwards study law and medicine receive additional honours in these pursuits from their *alma mater*, why should those who enter on Divinity find her less gracious and bountiful to them? Why should schools of law and medicine, which are affiliated with our National Universities, receive encouragement and honours, while Theological schools, affiliated in like manner, are denied these privileges? Why should Divinity be dropped from among the learned professions? Surely any senate can be trusted to examine and award honours to meritorious students in Divinity as in doing so they would no more assent to the truth of the doctrines than they do to the mythology of Greece and Rome, or the arguments of *Cicero de Natura Deorum*, when examining in these subjects and conferring B.A., in view of the excellence of the answers.

There are reasons why Divinity should be recognized and encouraged by our National University, and not contemptuously dropped out, or offensively ignored. I mention one or two:

1. The subject of Divinity is one of supreme importance. It deals with the highest relations of man and his noblest instincts. The religious belief of a nation is by far the most potent of all social agencies. Religious teachers have always possessed great influence. Superstition, Atheism, Scriptural Christianity, have their respective and necessary consequences. It can never be a matter of indifference which prevails as the religious belief of a nation. And so long as the nation professes to be Christian the learned classes, which are intended to influence the religious belief of the nation, and do so, ought not to be ignored or dishonoured by national institutions.

2. During the agitation which resulted in King's College, Toronto, passing from the control of the Church of England to a non-denominational basis, the chief promoters of that measure had no intention of dispensing with theological learning. They ably strove to obtain the training in literature and science which is common to all professions, for students having the ministry in view, so that they might, after graduation in Arts, enter on the more important study of Divinity. And if they deemed a degree in Arts desirable they certainly would not think less favourably of a good degree in that higher and more important branch of learning. They did not certainly contemplate the possibility of every other University continuing their Theological faculties and honours, while the students of University College, Toronto, should be denied any such privilege. The way in which the honorary degree of D.D. has been too often conferred may have lessened its value, but that certainly is an insufficient reason for abolishing all such academic honours.

3. If our National Universities do not recognize Divinity, they will put their graduates who may afterwards study Theology in colleges affiliated with them at a serious disadvantage. The effect naturally will be that students intended for the ministry will prefer the denominational colleges whose curriculum is more adapted to their intended pursuit, and their proficiency in their special studies will be duly honoured. Surely the withdrawal, to any extent, of this class of students would be a serious loss to our national colleges.

4. The secularist spirit, which ignores Scripture, refuses to have anything to do with what claims to be a Revelation from God, ought not to be allowed so to dominate in our National Universities as to exclude the recognition of Divinity. Thank God, we are still a Christian nation, and God's Word is still acknowledged in our laws and institutions. So long as this is the case our institutions of learning should do God's word honour. When the majority of the nation are no longer Christian, and Christianity is to be excluded, the Christian Church will know what to do. Then, knowing she is among heathen, who know not God or Christ, she can repeat the work of apostolic times and have her own institutions, as now every church has in every heathen land. As yet, however, Christian feeling is too general, and the secularist unbelief is too limited, to justify the ignoring of Revealed Truth by our schools and universities.

Our National Universities then seem to be a proper source from which honourable Degrees in Divinity

should emanate. If, however, these institutions refuse to respond to the wish of the Churches which support them, nothing remains but to obtain for every denomination the same power as is enjoyed by a few. The number of degrees will not in this way be lessened. It seems impossible to prevent denominational universities in the Dominion, and others in the Old World and the adjoining States, from conferring such honours when they see fit; and the public will continue to attach value to such honours although our national universities may depreciate and ignore them.

Dundas, Jan. 30th, 1880.

JOHN LAING.

#### NEGLIGENT ELDER INDICTABLE!

MR. EDITOR.—Would you have the goodness to answer the question which follows? An elder habitually neglects prayer meeting, takes no part in Sabbath school, does not visit or pray with the sick or any other of his district, is not known to do anything which implies spiritual exercise, except it be in going up to church on Sabbath, or carrying the bread and wine. Meanwhile he has plenty of time for "curling" etc., is in good health, and conveniently situated for the discharge of the duties neglected. Of course he is something of a by-word by reason of his neglect; the influence of the Church is impaired; the good of souls hindered; and the efforts of his minister to arouse the careless counteracted. *Is his neglect an indictable offence?* Should he be allowed to hold office? How should he be dealt with?

INQUISITOR.

#### HOME AMUSEMENTS.

MR. EDITOR.—In your paper of the 30th January, I see three letters under the above heading. Now, while I am to a certain extent of the same opinion as "A Young Man," yet I have respect for the views of "Another Church Member." The only way to get over the evil of card playing and dancing is to find something to take their place. We, as young people, want amusement and life, and if we can't get it at home we go away from home for it. "An Elder" advises to buy books with the money expended for cards, and read all the evening. Now, if "An Elder" can picture a family of grown up boys and girls moping around a table reading from one week's end to another with no amusement or mirth of any kind, what a happy family he will see, and what a home to attract "the boys" after business.

Card-playing and dancing will never be stopped till there is something more innocent substituted in their place. By stopping them you would illustrate the case of the man who "swept and garnished" his house and left it empty. My advice to "An Elder" is to try and find some other amusement, and publish it in THE PRESBYTERIAN, so that young people can shake off their dullness, and I can assure him that we will then forget the sinful (?) habit. Hoping that my suggestion will set someone to work and produce a list of innocent amusements that will meet the approval of all.

GUILLAUME.

Parry Sound, Feb. 2nd, 1880.

MR. EDITOR.—I am pleased that "A Church Member" has been so well answered by "Another Church Member," and by "An Elder." Allow me to make a suggestion: There is choice of amusements and recreations. Don't go to cards and dancing if anything better is to be had. Character is manifested and cultivated by choice in this matter. When there are time and opportunity why not have family reading? The best of reading of every class is accessible. Let a choice author be produced, a dictionary, a Bible, or any other book, for reference. Let there be reading in turn, with conversation, the verifying of facts, pronunciations, meanings, etc. There may be history, poetry, biography, etc. The exercise may be a means of education both "edifying and diverting." I have found it so, and have come to regard our public educational method with a good deal of suspicion and distrust; because it interferes with such home comfort and training. I do, indeed, think that our public and high school work interferes seriously with our religious and family interests. There are much cramming and pushing with little mental development, at least as to the reflective faculties, and little energy or heart left for religion. What can be expected if our children in Sabbath school, after the work of the week in other schools? and how much (or little) is actually learned of religious or Scriptural

truth? But to return to the subject, let me urge my suggestion of family reading, when time can be had for amusement.

ANOTHER ELDER.

MR. EDITOR.—I have read with much interest the letter in your paper from "A Church Member," in re dancing and card-playing; also from "Another Church Member," and "An Elder." I would like just to add a word or two, and then ask another question. I like these questions and answers.

First, then, I think if "A Church Member" had asked your opinion, or the opinion of others, through your paper, on the above amusements, instead of so glibly telling that he played "the old solid, so-called wicked cards," etc., etc., he no doubt would have got his questions answered in a much pleasanter way; and I agree with "An Elder," that his conscience is not quite at ease on the subject, hence his inquiry. I think there are plenty of unquestionable amusements for church members, without either cards or dancing, but if circumstances should place them in the position that out of courtesy to a company, they had to take a hand in a game of whist, or dance a set of quadrilles, in their own or a friend's house, "this and nothing more" need not trouble their conscience enough to write to the organ of the Church to know if they had done wrong. An old lady told me thirty years ago that she taught her boys to play cards, and played with them to keep them at home, and out of bad company. But if I were to tell you all I know of her "boys" since, you would not print it.

Now for my question. I want to ask, Is it proper or becoming for a Christian minister to belong to, and play with, a public curling club, composed of all classes of society, viz.: Presbyterians, Methodists, Episcopalians, Catholics, and some of the lewd sort.

AN INQUIRER.

MR. EDITOR.—The subject of "Home Amusements" is an important one, and a little space may be well spent in discussing it. The question asked by two of your correspondents is in the minds of very many, particularly of the young, viz.: Why are dancing and card-playing among the forbidden amusements? That they are is unquestionable. The Church, in its best days, has always set its face against them, and no doubt for what were considered good reasons. Whenever and wherever there has been a revival of spiritual religion, then and there such amusements have been discouraged, whether in England, in Scotland, or in America.

Our own Church, too, has not been silent. In 1858 an overture was brought before the Synod of the Presbyterian Church of Canada, from the Presbytery of London, complaining that not a few of the members of the Church were known frequently to conform to this world in such amusements as dancing, gambling, attendance at theatrical performances, and the like (amusements inconsistent with the Christian character, and detrimental to their spiritual improvement, and their influence upon the godless), and requesting the Synod to give a deliverance on the subject. The Synod, having considered the overture, "affectionately and earnestly call the attention of the members of the Church to the necessity of avoiding the appearance of evil, in the way of conformity to the customs of an ungodly world," and enjoin sessions to "act with caution, affection, and faithfulness in dealing with any who may seem to conduct themselves inconsistently in the matter referred to." Again in 1865, the matter of promiscuous dancing was brought, by memorial from a Kirk Session, before the Montreal Presbytery of the Canada Presbyterian Church, when it was agreed, unanimously, by the Presbytery to "approve of the action of the said Session, in the matter of promiscuous dancing, instruct them to warn and admonish any members of the Church who may be found indulging in such practices, and to intimate to the Church publicly the danger to spiritual religion of such conformity to the world, and call on them to aid and assist the session to discountenance the same."

The reasons are not far to seek. Whatever may be said of the harmlessness of promiscuous dancing, when engaged in by young children, or even of its benefits to them, as a calisthenic exercise, yet it can hardly be questioned that the case is quite different when the dancers are young men and young women. Experience shews that there is moral danger in it, especially as carried on in the modern fashion. The very fascination of it proves this, and the morbid ex-

citement that keeps up the giddy whirl till daylight affronts the revellers. There is no other amusement whatever, except gambling, that acquires such power over those who give themselves to it, or that is more injurious both to body and soul.

As for cards, the evil I apprehend, is in gambling, not in the cards themselves, even the most hideous of them. But the ordinary playing cards are so associated with vice and riot, that the feeling, or prejudice, if you like, against them is a very wholesome one, not to be lightly disturbed.

Let me entreat "A Church Member" and "A Young Man," who have stated their views so candidly, to consider that in the multitude of years and of counsellors there is wisdom, and that it is not for naught that the assembled fathers of the Church, desiring to promote the glory of God, and the religious welfare and spiritual growth of the people, have, time and again, expressed their strong disapproval of the practices in question; and to try if they cannot find, out of the multitude of unexceptionable amusements, some that will suit them.

A MINISTER.

#### PRESBYTERIANISM IN AUSTRALIA.

The General Assembly of the Presbyterian Church of Victoria, Australia, met on the 24th November, 1879, and, after an appropriate sermon, by the retiring Moderator, was constituted. Following the custom of the Home Assemblies the first hour of the next sedentary was spent in devotional exercises.

The Rev. T. M. Fraser reported that the Aged and Infirm Ministers' Fund has a capital of £10,082, being an increase of £773 on the preceding year. The Sustentation Scheme of this Church makes way very slowly and has misused the enthusiastic advocacy of the Rev. Mr. McEachran of St. Andrew's Church. Despite noble gifts, and a legacy of £2,000 by the late J. C. McNaughten to be invested for the Fund, it drags, and the dividend is less by £10. A strong committee was appointed to consider the whole question of the Sustentation Fund Scheme and report to the commission in May.

The Assembly adjourned to be present at the laying of the foundation stone of Ormond College, on a site granted by the Government, in the University Domain. Dr. Morrison of the Scotch College received the Governor and conducted him to the platform. After reading a portion of Scripture by the Rev. C. Strong, and prayer by the Rev. A. J. Campbell, in the absence of Dr. Cairns, the Moderator delivered an address in which he related the history of the movement which resulted in the establishing of Ormond College, and then presented to his Excellency a silver trowel and ivory mallet for the occasion. The luncheon in connection was attended by 250 ladies and gentlemen. Addresses were delivered by the Governor, the Moderator, the Bishop of Melbourne, Revs. Dr. Waugh of the Wesleyan, and J. King of the Independent Churches, and by leading ministers and elders of the Presbyterian Church.

In presenting the report of Ormond College Dr. Morrison stated that tenders for the College buildings amounting to £16,500 had been accepted, and that the list of subscriptions, without any effort, had grown, during the past year, from £16,500 to £19,000. The report urged the necessity of *ten bursaries* of £50 each, to be awarded by competition. It appears that the purpose of Ormond College is two-fold—a college residence for students attending the University, and a training school for the future ministers of the Church. The staff contemplated includes a Principal and two Professors—requiring a sum of £25,000, of which £15,000 are in hand, leaving £10,000 to be provided for. This step in advance is creditable to the energy of the Church and will prove of very great service to her.

The Tasmanian Church was well represented by Rev. R. S. Duff. The Sabbath School and Religious Instruction Committee reported that they had given much attention to Bible instruction in State schools, and that along with other denominations, they had adopted a scheme of Scripture lessons to be used in them. It is a sign of good when the Churches, instead of fighting a lost battle, apply their energies to what is practicable in connection with the religious instruction of youth while attending school.

The Assembly appointed the Rev. J. Nish, Sandhurst, to be its representative in the Pan-Presbyterian Council, to be held in Philadelphia in September next. The question of sending a second clerical representative was referred to the Commission meeting in May. Messrs. T. Baillie and F. Ormond, elders of the Church, now in Britain, were also appointed to attend the great Council.

## PASTOR AND PEOPLE.

## MODE OF BAPTISM.

EXTRACTS FROM A SERMON PREACHED BY REV. STUART ROBINSON, D.D.,  
AT THE SECOND CHURCH, LOUISVILLE, JANUARY 11TH, 1880.

## IS IMMERSION VALID BAPTISM?

The statement has been made that the Westminster Assembly which framed our symbols was nearly evenly divided between baptism by sprinkling and pouring, and baptism by immersion, and that immersion was lost by only one vote. Whereas the vote was unanimous for sprinkling or pouring, and the only disputed question was whether immersion should be recognized as baptism at all. And the exclusion of dipping was lost by only one vote! That you may distinctly understand the case and know how to meet this oft-revived falsehood, I read you the account of the matter from the journal kept by the great Dr. Lightfoot, a member of the Assembly, under the date of August 8, 1644:

"After a long dispute it was at last put to the question, whether the Directory should run thus: 'The minister shall take water and sprinkle or pour it with his hand upon the face or forehead of the child,' and it was voted so indifferently that we were glad to count the names twice, for so many were unwilling to have dipping excluded that the vote came to an equality within one—twenty-four for reserving (excluding) dipping and twenty-five against it; and there grew a great heat upon it; and I first proposed that those who stand for dipping should shew some probable reason for it. Dr. Temple backed me in it," etc.

And yet the ill-informed are told that the Presbyterian Standards, but for one vote, would have prescribed "dipping" as the mode of baptism, though only by one vote was dipping saved from being declared no baptism.

## DIPPING INVOLVES ESSENTIAL ERROR.

In another point of view, important issues are involved. Pressed by the exigencies of the argument, these theorists take positions which really subvert the great ordinance of baptism which symbolizes the work of the Holy Spirit in purifying the soul by applying "the blood of sprinkling," just as the Lord's Supper symbolizes the sacrifice of Christ for sin. Yet, though not a hint of such an idea as baptism symbolizing a burial appears through the whole story of the ministry of our Lord and of the planting of the Christian Church, these theorists seize upon a mere rhetorical figure of the Apostle Paul, having no reference to the *ritual* of baptism with water, but to the *real* baptism of the Holy Ghost, urging that in that baptism Christians have died unto sin and should live unto righteousness and are buried, as they are crucified, with Christ, and are risen with him to a new life of holiness; and out of this mere figure, "buried with him by baptism," they construct an altogether new symbolism for baptism, in place of, or in addition to, Christ's symbol.

They will have baptism symbolize, not the work of the Holy Spirit in cleansing the soul, but the burial and resurrection of Christ. The water symbolizes the grave in which Christ was buried; nay, as some of them put it, "the womb" out of which issues the new born soul! Here, as is usually the case with ritualism, some of the great doctrines of grace are sacrificed to a mere external rite. In this respect this dipping theory involves essential error against which all evangelical Christians are bound to testify.

If men may at pleasure substitute for or add to the meaning of Christ's appointed symbols, why may they not add a paragraph to the Scriptures repealing or amending His sacraments? If these theorists may modify the sacrament of baptism, and make it symbolize the burial of Christ instead of the work of the Holy Spirit, why complain of Rome for modifying the Lord's Supper into the sacrifice of the mass? Our Lord arranged two sacraments—one to symbolize His own work in the sacrifice for sin, the other to symbolize the work of the Holy Spirit in applying the benefit of His atonement in the purification of the soul. But these theorists change Christ's arrangement and will have both sacraments to represent the work of Christ—one to symbolize the mere incident of His burial—and no sacrament at all distinctly to symbolize the work of the Holy Spirit.

Hence the confusion of ideas which you will find among all adherents of "dipping" concerning the work of the Holy Spirit—a confusion which prepares

the way for the heresy which believes in no personal Holy Ghost, and makes the mere ritual "dipping" the washing away of sin.

## BAPTIZO NEVER MEANS DIP.

I proceed now to remark:

1. That while freely admitting, with "all the scholars," that a pre-eminent meaning of *baptizo* in classic Greek is to immerse, sink, drown, overwhelm, etc., yet neither in classic Greek nor in the New Testament does it signify "to dip;" that is, to put temporarily into the water and take out again. In its germinal idea there is no provision for taking out. Those who dip call themselves "immersionists;" but "to immerse," from the Latin, does not mean to put in and take out, but simply to *submerge*, without reference to taking out. According to the theory that *baptizo* means "dip and nothing but dip," its advocates should call themselves "Dippers," and not take shelter under the *alias*, Baptists." This translation of this third chapter of Matthew should begin, "In those days came John the Dipper, and they were dipped in Jordan, confessing their sins."

2. In the New Testament, *baptizo* means, ritually, to "wash with water," when not used in reference to the purifying of the soul by the Holy Spirit. In the Gospels "washing" and "baptizing" are used interchangeably in the Greek, though it does not appear in the English translation. Thus, in Matt. xv. 2, it is said the Pharisees found fault because the disciples did not wash (*nipontai*) their hands when they eat bread. But in Luke xi. 38, it is said the Pharisees wondered that Jesus had not first washed (*ebaptisthe*—"did not baptize Himself") before dinner. Evidently both these places refer to the same thing, and the washing and baptism are equivalent. In Mark vii. 2-4, where the same cavil of the Pharisees is recorded, the words "wash" and "baptize" are used interchangeably by the same writer, and that in a manner shewing that neither "wash" nor "baptize" denotes immersion, but "pouring." Says the record:

"The Pharisees, seeing some of his disciples eating with common (that is, unwashed—*aniptois*) hands, found fault, for the Pharisees and all the Jews, unless they wash (*nipsontai tee pugmee*) their hands with the fist—*i.e.*, by water poured upon them—do not eat, and unless they are washed (*baptizontai*) from the market, they do not eat. And many other things there be which they have received to hold, as the washings (*baptismous*) of cups and pots, brazen vessels, and of tables."

And it is noteworthy that the Sinaitic Codex reads in this place *rantizontai* ("sprinkle") in place of "*baptizontai*," shewing that the copyist deemed these terms equivalent. Surely, no one can fail to see that in these places washing and baptizing are taken as equivalent terms, and the proof has the more force in that the usage is in reference to ritual washings. And that these washings were performed by applying water to the person or thing, and not the person or thing to the water, is manifest from the expression "wash me with the fist" (*nipsontai tee pugmee*), evidently by having water poured upon their hands. According to the Pharisees, one could not wash ceremonially in a basin of water, for the first dipping of the hands would render that water defiled. So general was the usage of washing by pouring water on the hands that, as seen from 2 Kings iii. 11, the circumlocution for an attendant or servant is Elisha, "which poured water on the hands of Elijah." Plainly, therefore, *baptizo*, when ritually taken in the New Testament, means a ceremonial purification with the water, without reference to the mode of applying the water. And such, also, is the usage of the Greek version of the Old Testament, the Septuagint, with which the writers of the New Testament were familiar. Naaman, when told "go wash in Jordan," went and baptized himself (*ebaptizato*) seven times in Jordan (2 King iii. 10, 14).

Here, beyond all question, wash and baptize are equivalent words. Nebuchadnezzar (Dan. iv. 33) is said to have "been baptized (*ebaphe*) with the dew of heaven." Here wetting with dew is termed baptizing. These examples suffice to shew that in all the Scriptures, washing, whether by pouring or sprinkling, was termed baptism. What becomes, in all these cases, of "dip and nothing but dip?" It is further confirmation of the fact that *baptizo* was regarded in the earliest times as a sacred technical word that the Latin translation known as the Vulgate, the earliest of Christian translations, dating back within a century

of the apostles, merely transferred, without translation, the word *baptizo*. If it meant in that era "immerse," why did not the translator say "*immergo*" and "*immersu*," as the Latin called for? Evidently *baptizo* was, in that early age—before that ritualistic fanaticism arose in the Church which, regarding the washing of the body as literally a washing away of sins, therefore argued that the whole body must be washed—the word was understood to be a sacred technical word which no longer was limited to the classic Greek meaning, but technically used. And it is a most significant fact that translations of the Scriptures in all languages ever since, with the exception of recent Baptist sectarian versions, have followed the example of that early Latin translation, and transferred, without translating, *baptizo*. All the scholars for 1,700 years, it seems, have failed to see that the word means "dip," nothing but "dip," but have deemed *baptizo* a technical word designed to describe a sacred rite, symbolizing by water, purification, without reference to the mode of applying the water.

And in still further confirmation of all this is the fact that, had the Holy Ghost intended to use a word that should mean "dip, nothing but dip," the Greek language furnished precisely that word in *dypto*, "to dip or dive." That he passed by *dypto* and selected *baptizo*, shews plainly enough that his purpose was to express, generally, cleansing by water as a symbol of his work on the soul, without restricting the mode of its application.

Lightfoot, recognized as the greatest "of all the scholars" in Biblical learning, commenting on the baptism of John, says:

"For as it is undoubted that John brought those who were baptized to the river, so it is almost as little to be doubted that when they were there he threw and sprinkled the water upon them, both to answer the types of sprinkling that had preceded in the law, and the predictions thereof that were given by the prophets (Ezek. xxiv. 26), 'Then will I sprinkle clean water,' etc. 'The manner of the baptizing (of Jesus) differed not from the common manner that John used with others, saving in one particular (confession), for he went into the water, had water sprinkled upon him, and prayed as well they.'" (Lightfoot Harm. Works, vol. iv., pages 274 and 305).

Since Lightfoot's time the excavations and explorations among the early Christian houses and churches have brought to light pictures of the baptism of Jesus, as painted in the earliest days of the Church, and the baptisms of others, which shew that among primitive Christians, at least, this view of Lightfoot obtained. These pictures represent Jesus standing, stooping or kneeling in the water, and John pouring water on His head. I remember seeing such a picture, of John pouring water upon the head of Jesus, among the frescoes of a disinterred house, which pretty reliable traditions held to be the house of a Christian contemporary of the apostles. It does not follow, therefore, that *baptizing* in Jordan means *immersing* in Jordan. And as to baptism elsewhere in the primitive ages of the Church, it is well known that in the Catacombs, where Christians sheltered and worshipped, have been found baptismal fonts too diminutive for baptism by immersion; and Dr. Edward Robinson affirms the same thing of the relics of the ancient Christian churches in Palestine, as at Tekoa and Gophna. The fonts are so small that any immersion in them was impossible.

I doubt whether even the rude immersions in the corrupt and fanatical times succeeding the Apostolic age were properly baptisms at all. Many of "all the scholars" are of opinion that the men under the care of the deacons, and the women under the care of the deaconesses, first went into the bath in accordance with the fanatical notion that the washing of the body cleansed from sin, and, after thus bathing, put on white robes and came before the minister and received the formal baptism by sprinkling or affusion.

## A GOOD PRACTICAL SUGGESTION.

As to the cases of Christian baptism—for remember John's was not Christian baptism—I can only commend a method of examination, which I have no space to enter upon—a method suggested by a minister of our Church—to any who can read or get read for them the Greek Testament. Prepare a table of three columns, one headed, "Certainly by immersion;" the second, "Probably by immersion;" the third, "Certainly not by immersion." Then, divest your

mind of all theories; and, as you read carefully the several cases of ritual baptism performed, mark down each case in the column to which, in your candid judgment, it belongs. You will find when you have finished that in your first column you have not set down a single case. In your second column you may have set down a case or two. In your third column you will have set down most of the cases of ritual baptism in the New Testament.

And if you now, in like manner, set down in two columns the references to real baptism by the Spirit and to ritual baptism by water, you will find probably the cause of most of the confusion of mind you have experienced in regard to certain passages. Among the references to real baptism you will find such passages as "He that believeth and is baptized," and "Buried with him in baptism," etc. And you will find that, understanding all such to be real baptism by the Spirit, all your trouble and confusion of mind over these texts will have vanished.

### THE FINANCIAL QUESTION.

One of the great problems of modern church life is the financial one. How to keep accounts square with minister, sexton, gas company, insurance company, etc., to say nothing of debt on the building, is a question that seriously troubles a great many church treasurers, and finance committees. In some churches it gets to be the question of questions, the question in which all the other concerns of the church are completely absorbed. Money is the oil which keeps ecclesiastical machinery going, as well as secular, and for lack of it there is often a sad amount of creaking and groaning.

It is not my intention in this article to enter into any very lengthy discussion, though I should be very well pleased if other pens were stimulated to deal with the question. Why not have a symposium after the fashion of high-toned periodicals in the old country? A few short, pointed articles from church treasurers, both in town and country, wouldn't hurt the INDEPENDENT, and might help some who are in perplexity.

My wish at present is simply to touch upon one point, viz., the loss sustained in many cases by slighting the contributions of the poor. In money matters some churches have exposed themselves to the cutting censure of the apostle James, "Ye have despised the poor." They have forgotten the fact, for a fact it is, that the poor saint's dime is as valuable according to the Divine estimate as the rich saint's dollar. This error has resulted in two evils.

In the first place, it has caused a good many people to feel less interest in the church than they would feel if they were doing something to help it along. No matter what the institution may be, it lies nearer the heart of the man who is practically interested in it than that of the mere spectator. The boy who carried a brick to help build the new church, thought all the more of the church because his brick was in the wall. This is just human nature, and if the idea were carried out more fully in the churches it would tend greatly to consolidate the floating part of the congregation. Goldwin Smith's latest literary venture is called the "Bystander." "Grip" greeted the first number with a cartoon representing the learned editor in the thick of the political strife, while underneath were the words "strange conduct on the part of a bystander." We have too many in our churches who are *bona fide* bystanders. They are not expected to do anything, so they look languidly on. They need to be changed from the Passive Voice to the Active, from ordinary bystanders to energetic bystanders of the Goldwin Smith type. There is no better way of doing this than to let them know that their gifts, however small, will be acceptable. Let them have some stake in the church, and their adherence to it will be somewhat less transient than is usually the case.

The second evil I refer to, is the loss of a considerable amount of money. The deficits which cloud the faces of church treasurers are not usually very large. But they are serious—serious because they are deficits. Now, I believe that in a number of instances the amount of the deficit is lacking simply because the poorer members of the congregation are neglected. In a medium-sized church you will find subscriptions ranging from \$100, or over, down to \$10. When the amounts get below the \$10 they are not hunted after very keenly. There may be twenty people in the church whose contributions would average \$5 each per annum. These would give another \$100, and that \$100

would often make the difference between a lop-sided annual sheet and an evenly balanced one, between solvency and insolvency, between a treasurer's face seamed with lines of grim care, and the same face beaming with satisfaction.

In my own experience, this principle of looking after the smaller subscriptions has worked well. We have tried it with good results in Cobourg and Coldsprings, in our missionary collections. We hope to develop it more thoroughly in our regular church work. I hold that no one should be insulted by being passed over. Certainly, a man's lowly position in life should not expose him to such a humiliation. The poorer people have as warm hearts towards the heavenly kingdom as the richer ones. The temple was as dear to the widow as to the rulers, and Christ's Church may be as fondly loved by mechanics and washerwomen as by merchants and bankers. Though all may, not be wealthy enough to bring their alabaster box, with its three hundred pence worth of fragrant nard, yet let each have abundant opportunity to win the golden approval, "She hath done what she could."—*Canadian Independent*.

### TEMPERANCE NOTES.

BISMARCK says: "The wide-spread use of beer is much to be deplored. Beer drinking makes men stupid, lazy and impotent. It is the cause of all the Democratic pot-politics which people talk over."

HORACE MANN once said: "Let there be an entire abstinence from intoxicating drinks throughout the country during the period of a single generation, and a mob would be as impossible as combustion without oxygen."

J. B. GOUGH, after a life-long study of this great question of drinking, affirms his solemn belief that the only safeguard is to be found in uncompromising abstinence. He is also sure that the reformation of inebriates is so difficult that seldom is it accomplished except by the mighty power of God's grace.

GENERAL HARNEY, the veteran Indian fighter, testified before a Congressional Committee, that whiskey caused most of our Indian wars. Being asked how whiskey selling could be suppressed, he replied that liquor dealers ought to be hanged or shot by the nearest military official, and he would cheerfully detail an officer to attend to that duty, if he had the authority.

DR. LIVINGSTONE gave his testimony in favour of total abstinence in the following words: "I have acted on the principles of total abstinence from all alcoholic liquors during more than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that."

DR. NORMAN KERR, of London, began investigations some time since, with the purpose of refuting the statement that 60,000 drunkards die every year in the United Kingdom. He says he is now compelled to admit that at least twice that number die of alcoholic excess. He makes the following statement: The returns of the Madras army to the English Government shew the percentage of mortality to be among total abstainers 11.1 per thousand; among the moderate drinkers, 23.1; and the intemperate, 44.5.

DR. CUYLER, of Brooklyn, who has been actively engaged in the temperance crusade all his life, says: "The chief peril in all our cities is from the dram-shops, which are the nurseries of crime, Sabbath desecration and all iniquities. Strong drink does more to hinder the kingdom of Christ than any other one evil known on our globe. Yet this momentous question is ignored in church councils, in prayer meetings, and a vast number of pulpits! It is seldom discussed by eminent lawyers and judges; it is tabooed as 'ungenteel' in polished circles, and is ostracised as 'fanatical' by the easy-going ethics which allow every man to be a law unto himself without reference to his weaker neighbour."

DR. WILLARD PARKER in a paper on "The Hereditary Influence of Alcohol," affirms that alcohol is not confined to the propagation of drunkards, but that it is the prolific cause of insanity, idiocy, epilepsy, and other affections of the brain and nervous system, and that these diseases are transmitted to the children of the drinker. He quotes Dr. Howe, who attributes one half the cases of idiocy in the State of Massachu-

setts to intemperance, and he is sustained in his opinion by the most reliable authorities. One family is instanced with seven idiot children, both of whose parents were drunkards. It is claimed that one-half of the idiots of England are of drunken parentage, and that the same is true of Sweden, and probably of most European countries; that in St. Petersburg most of the idiots come from drunken parents. This is a terrible charge against alcohol, and one that should put it under the ban of the law forever.

CANON FARRAR recently addressed a large audience at Oxford University, defending the principle of total abstinence. To the Bishop who in opposition to the temperance cause said he would rather have England to be free than England to be sober, Canon Farrar made the following reply: "Do not let us then be frightened from the clear, imperative path of national duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no hand of the steersman upon her helm. If freedom is to be another name for 99,000 public houses; for 39,000 beer shops; for 1,337,656 persons arrested for drunkenness and disorder in ten years; for 100,422 cases of assault in one year, of which 2,736 were "aggravated assaults on women and children;" for 16,525 women drunk and disorderly in London alone last year, and if these be but items in the hideous total of such a freedom—if freedom is to hear the wail of myriads of savage beasts, myriads of desolated homes, then in heaven's name let us have instead of it the beneficent bondage of virtue, the salutary restraint of Christian legislation—for such bondage is above such liberty."

WOMEN AND DRINK.—Last year in London, Eng., there were 16,525 women arrested as "drunk and disorderly." J. B. Gough in a recent speech in New York on his return from England, said: "I am afraid that drinking among ladies is increasing. It is customary, in England, to see young ladies passing from one confectionery to another, and drinking their glasses of sherry together. It is getting to be fashionable for them to carry highly ornamented flasks filled with sherry. The drunkenness of women in Great Britain is frightful."—A correspondent of the "Boston Congregationalist," writing recently from England, says: "I saw recently twenty women standing at a bar, all drinking; I have seen drunken women clinging to lamp-posts, and one lying drunk at full length in Hyde Park. The half-holiday system which prevails quite generally is proving a curse. To obtain Saturday afternoon for recreation, the working people begin labour at six o'clock, an hour earlier than Americans. So great is the debauch of Saturday and Sunday that few works are started in full till Tuesday morning."—Another writer says: "One of the most lamentable features of the traffic is the fact that over one hundred thousand women in England are acting as barmaids, an attractive face and form being a requisite qualification. In the Strand, London, the Gaiety restaurant employs a dozen pretty girls neatly clothed in black. We have counted over a hundred well-dressed young men, standing at the bar drinking and smoking. This is but one of two hundred and fifty such places owned by a single firm."—From another source we learn that a lady who devoted a large portion of her fortune to a Home, in London, for women who had fallen into intemperance, provided accommodations for thirty, supposing that not that many would be found. In nine months there were five hundred applications for admission, and of these forty-two were from women of rank. Let us not be ignorant of the fact that women as well as men fall before this temptation. Girls must be put upon their guard.

THE oldest Nonconformist place of worship in Great Britain is to be seen in the village of Horningham, Wiltshire. It bears the date 1566, and was built for some Presbyterian workmen who were engaged upon the erection of a palace in the neighbourhood.

RANAVALONA, Queen of Madagascar, is a believer in compulsory education. She has issued a proclamation to her subjects, commanding them to send their children to school, saying that it makes her glad to see her subjects wise. She adds: "And so be all of you diligent; for, although you do not know the sweetness of knowledge and wisdom, you will discover it when they become yours."



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, FEBRUARY 13, 1880.

WE are sorry that a good many items have been crowded out of this issue; but it could not be helped.

## THE PLAGIARISM DISPUTE.

WE are sorry to notice that considerable trouble has arisen among brethren down in the Lower Provinces through the reference that was made, many months ago, in these columns to the case of a preacher making use of another man's sermon, "not a hundred miles from Toronto." The letter referred to was inserted when the responsible Editor was from home, and the gentleman in charge forgot the name of the writer. That, however, was afterwards ascertained, and we have merely to say that Mr. Houston, of Bathurst, was *not* the preacher referred to, and Mr. Mitchell, of St. John, was *not* the writer of the letter. Not only in kindness, but in justice to the offending brother referred to, we have not mentioned his name, and shall not under any imaginable pressure. A good many months have elapsed, since taking guilt to himself he wrote a very ample acknowledgment of what he had done; gave a full view of the extenuating circumstances in which he had been led to do what he felt to be wrong; and pledged his word that such a thing should never occur again—a pledge which we most fully believe he will make good. In such circumstances, we cannot see what good end is to be served by any further discussion of the matter. What Mr. Mitchell may have said privately, or publicly, we don't know. All we know is what we have stated, and with that statement the discussion must finally and absolutely rest, so far as we are concerned.

## EXCHANGE OF PULPITS IN TORONTO.

THE Ministerial Association, of Toronto, has arranged, as will be seen from our notice of its last meeting, for a general exchange of pulpits among its members on the first Sabbath of March. This is as it ought to be. By such a proceeding it is not intended that the impression should go abroad that all the dividing lines between the different denominations have either been entirely effaced, or have come to be regarded as of little or no importance. We have no doubt that all the brethren who have entered into the arrangement hold quite as strongly as ever to all the doctrinal and disciplinary peculiarities of the several denominations to which they belong; attach quite as much importance to these as they ever did; and will be as ready and as zealous as aforesaid, whenever necessary, in stating, enforcing and propagating every one of them. All that is aimed at, as far as we can learn, is a practical manifestation of the larger and more comprehensive brotherhood subsisting among all those who conscientiously and *ex animo* adopt the platform of the Evangelical Alliance. While it may be all very right and proper for professing Christians to set forth in order the points on which they differ, it is surely still more becoming for them to exhibit and emphasize those on which they are fully and cordially agreed—if, as a matter of fact, they are agreed on the "fundamentals."

## THE BIDDULPH MASSACRE.

THE whole of Canada has been shocked and mortified by what has come to be known as the "Lucan Horror." In a comparatively old settled district, and within a few miles of London, five members of the same family were, on the 3rd inst., cruelly murdered by a body of masked men, evidently belonging to the neighbourhood; their bodies shockingly mutilated, and the house in which four of them resided, set on fire and consumed; while we are to believe that not a dog barked, and not one of the sleepers in the immediate vicinity was in the slightest measure disturbed by what could not have been accomplished without a considerable amount of confusion and uproar. The family to which the victims belonged was evidently unpopular in the locality, and had helped greatly to give the neighbourhood a bad character. But surely law was not so feeble and paralyzed in the district as to, in any measure, excuse, far less justify, resort to such violence and outrage. We have been in the habit of pluming ourselves upon the quiet, peace-loving and law-abiding character of Canadians, and of thinking of Judge Lynch and his doings as if they belonged only to places far away from our fair Dominion and indefinitely less favoured with all the blessings of education, religion and general intelligence. We have had a rude awakening from our dream of fancied superiority, for not even in Texas has there ever been any such lawless proceeding more deliberately planned and more ruthlessly carried out than that of which all are now speaking, and which all as unfeignedly deplore as they strongly and unanimously condemn. It is a matter of some small satisfaction that to all appearance neither political nor religious rancour had anything to do with the case. As far as can yet be ascertained, both the murdered and the murderers belonged to the same Church and apparently to the same congregation. Family feuds and supposed personal wrongs were the cause of all the trouble.

We suppose in the present universal and morbid desire for the latest and most sensational news, it is in vain to expect anything but that the minutest and most offensive details of such a horror should, day by day, be served up to the excited and eager readers of the Dominion. Still, one cannot help asking if the Press is discharging its proper function in thus supplying old and young with such worthless and injurious garbage. True, it may be said that only facts are given. But is it necessary that all families should be flooded with such kinds of fact? The victims have been made the heroes of the hour, and no doubt in due time the supposed criminals will figure with equal prominence. Biographies have been prepared; the most insignificant and most horrible incidents have been duly chronicled; interviewers have been busy; the mutilated corpses have been described with supreme gusto, every word of brutality or blasphemy uttered in the course of the occurrences has been duly recorded or broadly hinted at; in short, everything has been done to make us all nightly "sup on horrors" and become amply familiar with cotemporary history as this has a reference to ignorant peasants in Biddulph and to their doings, sayings, and experiences for the last twenty years. We talk of and denounce bad, sensational works of fiction, and mourn over the injurious influence which these are exerting upon the minds of both old and young. Are these fictions in any way grosser or more strongly calculated to familiarize the minds and hearts of their readers with vice in its every phase, than are the details of rapes, murders, abortions, post mortems, etc., etc., which are every week scattered broadcast over our land, under the guise of news, and with the flimsy excuse that they are the records of words actually spoken, and of deeds really done? We don't think they are, and, consequently, we are persuaded that many of our cotemporaries would be doing their duty to their readers and themselves much more efficiently than they are, if they refused to pander to a morbid and unhealthy curiosity, which like drunkenness and dirt-eating, grows with what it feeds upon.

## THE IRISH FAMINE.

THERE can, we think, be little doubt about the reality of the destitution at present prevailing in Ireland, and of the likelihood of that destitution becoming severer and more wide-spread during the coming months of spring and summer. It is equally

evident that the present crisis is not for one moment to be compared with that which followed the potato failure in '46 and '47, either in extent or severity. In the north of the island there is little if any suffering. At least what may be met with in that quarter is of a very mild type, such as can easily be relieved by local and private benevolence. About the extent and severity of the destitution even in the worst districts, there is also considerable diversity of opinion, and many who are not by any means of the harshest and least charitable dispositions do not hesitate to affirm that the picture has in a good many cases been given with unnecessary blackness, and that simply for political and party purposes. The unseemly wranglings over the whole situation and the evident desire of Parnell and Company to spite their political opponents, rather than to feed the hungry or clothe the naked, are anything but edifying exhibitions. No wonder that many, in the circumstances, are tempted to turn away with disgust, and to refuse to give a farthing, either to one fund or another. The hollow selfishness and ranting imbecility so ostentatiously displayed by those who claim by way of eminence to be the champions of Ireland's rights, and the relievers of Ireland's miseries afford a very good excuse to those who are seeking any of the kind, for their "passing by on the other side." To withhold help from the perishing would be very wrong; but at the same time, thoughtful onlookers cannot help asking how it should so often come to pass that this assistance is chiefly, if not exclusively, needed in those parts of that unhappy island where there is at once the most fertile soil and the most genial climate; and how it is that the destitute should be found almost exclusively among the Roman Catholic section of the population. We have no doubt about the land laws being bad, and we are as fully convinced that this very crisis will greatly help to their being very much improved. But after allowing as much as we possibly can to the injurious influence of those laws and the depressing and paralyzing effects of many of the social arrangements of the country, are we not forced to look for some other agency in order fully to account for the strange and perplexing phenomenon presented by the chronic condition of many parts of Ireland? And are we not shut up to the conclusion that that agency is the system of religion by which so many Irishmen are held in thralldom? We know very well that the merest hint of such a thing is always denounced in many quarters as the exhibition of ignorant and antiquated bigotry. We can't, however, help that, for everything is more and more confirming what has with indefinite frequency been asserted, that Popery is not only Ireland's great spiritual curse, but the great cause of her social misery and material wretchedness. The evidence in support of this accumulates as the years pass by? Why should so many in the very best parts of that island be always, even in the best times, trembling on the very verge of destitution—and these almost exclusively of one religious persuasion—while others, with a sterner climate and less fertile soil, are scarcely ever found in such deplorable circumstances? There is not one thing apparently in which these fellow-countrymen differ, except in their religion, and is it then unnatural for onlookers to conclude that that religion which is so generally associated with poverty and struggle must be the chief factor in causing the marvellous and disastrous difference in outward circumstances? We do not say that this is any reason why Protestants should stop their ears to the cry of distress or withhold their help from those who may be suffering and destitute. But it comes to be a matter of very serious consideration, all the same, to settle what is in the circumstances dutiful, and may very naturally lead not a few to think that it would be better upon the whole for each church to help its own poor, so that if in any instance it cause the evil, it may also take good care to apply the remedy.

DR. COCHRANE has received from the Free Church of Scotland, two hundred and fifty pounds for the Home Mission Fund, and one hundred and fifty for Manitoba College.

THE Ministerial Association of Toronto met in Shaftesbury Hall on the 9th inst., Rev. G. M. Milligan in the chair. The report on inter-denominational exchange of pulpits was adopted. Forty ministers have consented to exchange on the first Sabbath in March. The list will not be published until after next meeting, so as to give any who may have been omitted an op-

portunity of taking part in the fraternal movement. Rev. Dr. Hamilton and Rev. Mr. Kirkpatrick, pastor of Cooke's Church, were then elected members by unanimous ballot. Rev. David Mitchell resigned the position of Secretary in consequence of his prospective removal to Belleville, and Rev. J. C. Antliff was appointed in his place. The President suggested that a minute in reference to the services of Mr. Mitchell should be prepared, and named the following committee to do so: Revs. Messrs. J. Castle, W. J. Hunter and D. J. Macdonnell. "Doctrinal Preaching" was the subject of an able paper by Rev. W. T. Blackstock, the consideration of which was deferred until the meeting on the 23rd inst.

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

The following sums are hereby thankfully acknowledged by the Treasurer: Thomas A. Nelson, \$15; George T. Bayne, \$8; Smirlville, per D. G. Cameron, Robert McNabb, \$5; Ottawa, per W. Shearer and G. T. Bayne, \$6; Thomas A. Nelson, \$4; Lancaster, per James A. Anderson, B.A., \$18; John Henery, \$5; S. Rondeau, \$2.25; Massiwicki, Richby, and Coaticooke, \$69; John A. Townsend, \$3; M. D. M. Blakely \$5; Castleford, per M. D. M. Blakely, \$6.15; Bristol, per M. D. M. Blakely, \$9; James McFarland, \$11.50; W. H. Geddes, \$3.50; St. Joseph street Church, Montreal, \$10; Nazareth street Sabbath school, Montreal, \$15.  
G. T. BAYNE, Treasurer.

Presbyterian College, Montreal, Jan. 31, 1880.

**PRESBYTERY OF TORONTO.**—The Toronto Presbytery met in Cooke's Church, on Thursday, 5th inst. Rev. J. Alexander reported having moderated in a call from the congregation of Cheltenham and Mount Pleasant, addressed to the Rev. R. H. Abraham. The call was sustained, and was put into the hands of Mr. Abraham, who was present. The rev. gentleman asked leave to consider the call for some time before giving his decision. Prof. McLaren reported that the deputies appointed at last meeting to visit the congregation of Zion church, Orangeville, had done so, and found such heavy financial difficulties arising out of the erection of their new place of worship that they deemed it desirable and practicable to bring about a union of the two churches in Orangeville so as to diminish, if not to remove, the financial difficulties. After some consideration, Rev. Dr. Caven moved, seconded by Rev. J. Alexander, "That the resignation of Rev. Mr. McIntyre be accepted, to take effect on the 22nd inst., and that a committee be appointed, consisting of Rev. Prof. McLaren, Rev. J. Smith and W. Elder, to draft a minute expressive of the mind of the Presbytery in regard to Mr. McIntyre, to be submitted at the next meeting."—Carried. Rev. A. McFaul was appointed to preach the church vacant and also to act as interim moderator of session. The Presbytery then proceeded to consider the call from John street congregation, Belleville, addressed to the Rev. David Mitchell, of the Central Presbyterian Church, in this city. Rev. Mr. McLean was heard as commissioner for the Presbytery of Kingston, and Messrs. Wm. Ponton and A. G. Northrop, as commissioners from the congregation of Belleville; also Mr. A. Murray, Mr. Russell, Mr. Miller, and Mr. R. Jennings, were severally heard for the session and congregation of the Central Church. The call was then put into the hands of Mr. Mitchell, and he was asked to express his judgment thereon, when he read a paper setting forth that with the concurrence of the Presbytery he considered it his duty to accept the call from Belleville. Rev. Mr. Wallace moved, seconded by Rev. J. Carmichael, of Markham, "That the Presbytery agree to loose Mr. Mitchell from his present charge, and instruct him to await the action of the Presbytery of Kingston on his case."—Carried. Rev. J. Hogg was then appointed to intimate the decision of Presbytery to the Central Church congregation, on the 29th inst., and declare the church vacant. Mr. Hogg was also appointed interm moderator of session for the congregation. Rev. Dr. Gregg, on behalf of the committee previously appointed, produced and read a draft minute in regard to the death of the late Professor Mackerras, of Queen's College, Kingston, which was unanimously adopted. A large congregation assembled in Cooke's Church, on the 5th inst., to welcome the new pastor, Rev. John Kirkpatrick, of New York, and to take part in the proceedings of his induction to the pastorate of

the congregation. The usual proclamation from the Presbytery having been made, proceedings opened with the singing of the 100th Psalm, followed by the reading from the Epistle to Titus. After the singing of the 23rd Psalm, Rev. D. McIntosh preached an impressive sermon from Titus i. 2: "In hope of eternal life which God that cannot lie, promised before the world began." At the conclusion of the sermon the members of the Presbytery and Rev. Mr. Kirkpatrick were called to the pulpit platform. Prof. Gregg then made a short address, in which he spoke of causes which led to the "call" of Rev. Mr. Kirkpatrick. After prayer, Prof. Gregg descended from the pulpit and offered the right hand of fellowship to the pastor, the members of the Presbytery doing the same. After addresses from the Rev. Messrs. Carmichael and Gregg, the congregation was dismissed, the new pastor being presented to the members individually as they passed out. In the evening the members of the congregation held a reception social in honour of the new pastor. The church was well filled, very few vacant seats being observable. Refreshments were served in the basement. After refreshments a meet- was held in the church, when interesting addresses were delivered by Rev. Dr. Potts of the Metropolitan church, Rev. Dr. Reid, Rev. J. Carmichael of Markham, Prof. McLaren, Rev. Dr. Castle of Jarvis street Baptist church, and Rev. Mr. Burton of the Northern Congregational church. Rev. Mr. Kirkpatrick also spoke. During the evening Ald. Close and Mr. R. J. Hunter, on behalf of the congregation, presented Prof. Gregg with a complimentary address and a purse of \$281.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON VIII.**

Feb. 22, } *GIVING AND PRAYING.* } Matt. vi.  
1880. } } 1-13.

**GOLDEN TEXT.**—"Thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

**HOME STUDIES.**

- M. Matt. vi. 1-13. .... Giving and Praying.
  - T. Ps. cxlii. 1-10. .... Reward of Almsgiving.
  - W. Isa. xxix. 13-24. .... Being Seen of Men.
  - Th. Ps. cvii. 1-19. .... Calling for Help.
  - F. Eph. vi. 10-21. .... Praying with all Prayer.
  - S. Prov. xvi. 1-9, 18. .... Committing thy Ways to the Lord.
- Sabb. Luke xi. 1-13. .... Christ Teaching to Pray.

**HELPS TO STUDY.**

The Saviour's attack upon the empire of self is continued in the verses which form the subject of this lesson with an incisiveness well fitted to accomplish its overthrow.

It is still the moral law, in its spirituality, that He is expounding. That law, either directly or by implication, covers the whole ground of Christian duty; but the Jews misinterpreted it, and so shall we until we are guided by the Holy Spirit, and give heed to the teachings of the Son. These teachings possess a force and distinctness which makes it seem as if He were proclaiming a new law, which had never before been known or acted upon. But the principles here brought into such striking prominence are the same spiritual life-springs which animated the piety of the Old Testament saints. They gave, and that with acceptance; they prayed, and that with efficacy; and the fact that they did so, without such plain verbal directions as are here given to us, ought to incite us to piety and obedience proportioned to our privileges.

Christ's previous statement, that the righteousness of the Christian must exceed that of the scribes and Pharisees is here well illustrated in some of its details.

The matter of the lesson may be arranged under the following heads: (1) *The Christian's Motive in Giving*, (2) *The Christian's Object in Prayer*, (3) *The Pattern Prayer*.

**I. THE CHRISTIAN'S MOTIVE IN GIVING.**—Vers. 1-4. The duty of giving, and that liberally, was taught in our last lesson; and the Saviour now deals with the motive and manner of giving.

**1. How Not to Give.**—vers. 1, 2. In estimating a person's merit as a giver, men ask, How much did he give? God asks that also, but He asks another question as well, and that question is, Why did he give it?

Take heed that ye do not your alms before men, to be seen of them. These clauses must not be separated. It is not the act but the motive that is condemned. We are told that he who, from love to the Master, gives if it were but a cup of cold water, "shall in no wise lose his reward" (Matt. x. 42); but to all ostentatious givers it is here said ye have no reward of your Father which is in Heaven.

When a congregation, or a Sabbath school, or an individual, makes an unusually large contribution, it may be judicious for the purpose of evoking the liberality of others, if not to sound a trumpet, at least to insert a notice in the newspapers; but, take heed!

**Hypocrites: pretenders. They have their reward:** they are seen of men; that was all they bargained for; they cannot expect any further reward.

**2. How to Give.**—vers. 3, 4. The words let not thy left

hand know what thy right hand doeth were used proverbially to express the utmost secrecy; and they do so with intense force; but they are not to be understood as contradicting the Saviour's command, uttered a few minutes previously: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven" (Matt. v. 16). The two passages must be taken together. The meaning then is that our good deeds are to be done in secret so far as our own credit is concerned, and at the same time with all the publicity which is necessary to make them serviceable in promoting the prosperity of the kingdom of God.

**II. THE CHRISTIAN'S OBJECT IN PRAYER.**—vers. 5-8. Here again, it is the motive that is condemned and not the act; and here again to man's question (What did he do?) God adds the question, Why did he do it? Public prayer is not forbidden. The form of prayer given in this same chapter is a form of public, or at least of family, as well as of private prayer; otherwise it would have contained the words *my* and *me* instead of "our" and "us." But it is necessary even for Christians to take heed that they do not pray standing in the synagogues, or anywhere else, for the purpose of being seen of men and admired for their piety or their eloquence. The hypocrite loves, or prefers, to do so; but the true disciple engages in public prayer as a commanded duty, as an appointed means of procuring needed blessings for himself and others, and thus of advancing the Master's cause.

**Use not vain repetitions.** Prayer is "the offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." It should be the honest expression of our present needs and desires, in so far as these needs and desires are such as God has promised to supply and gratify. How often it happens that boys and girls go on for years "saying their prayers" without ever really expressing a desire of their own hearts to God. A set form of words, however good in itself, if only used superstitiously to ward off evil, is to us as vain and useless as the incantations of the idolater are to him.

The objection to printed or written prayers is that they are liable to be used unmeaningly. The kind of prayer called *extempore* is not, however, quite free from this same liability, for most people fall into the use of certain set forms and phrases to express the same oft-recurring desires and needs. The language of Scripture is always safe, if properly applied. But the main requisite is that the words, whatever their source, be used as vehicles of earnest thought and desire.

**III. THE PATTERN PRAYER.**—vers. 9-13. This is not a set form of words for Christians to use in prayer to the exclusion of other words. In Luke xi. the form is varied somewhat. Christ and the apostles used other words (Matt. xxvi. 39; xlii. 44; Acts i. 24, 25). It is a specimen, or sample, of what prayer ought to be—brief, concise, comprehensive. It comprises a preface, six petitions and the conclusion.

**1. The Preface.**—Our Father which art in heaven. The fatherhood of God in relation to man, consists not merely in the fact that God created man, but in the fact that God created man in His own image. The fall of man did not abrogate God's rights as Father, but it abrogated our claim as children, for in that fall the image or likeness was lost, or at least shattered and disfigured. But if we come to God through Christ, we are adopted by Him, are once and forever received into the number of His children, and have a right to all their privileges. Those who use this prayer are, so far, professing to come to God through Christ, and if this profession be true, the lost likeness will, by and by, be restored to its primeval beauty, in knowledge, righteousness and holiness.

**2. The First Petition.**—Hallowed be thy name. In Scripture the name of God generally means that whereby He makes Himself known; and in this petition we pray that everything whereby God manifests Himself in the world may be held in the highest respect and reverence by ourselves and others.

**3. The Second Petition.**—Thy kingdom Come. Here we pray that God may reign supreme, and that His right as King may be acknowledged, (1) in our own hearts, (2) in our immediate neighbourhood, (3) throughout the world.

**4. The Third Petition.**—Thy will be done on earth as it is in heaven. Our praying to God for a certain object implies that we ourselves are doing what we can for the accomplishment of that object. God's will, as spoken of here, is contained in the Bible; and if we pray that God may be obeyed on earth, we ought to do what we can to circulate the Scriptures.

**5. The Fourth Petition.**—Give us this day our daily bread. The word translated "daily" might have been rendered *essential*, or sufficient for support. Sustenance for the soul is meant as well as for the body. Each new day requires more prayer and more "bread."

**6. The Fifth Petition.**—Forgive us our debts as we forgive our debtors. No one can sin against us as much as we have sinned against God. If God forgives our sins for Christ's sake, that will incline us to forgive others.

**7. The Sixth Petition.**—And lead us not into temptation, but deliver us from evil. This petition implies that we are doing all we can to keep out of temptation's way. It also acknowledges that we cannot conduct ourselves aright without God's care and keeping.

**8. The Conclusion.**—We ascribe to God the power to perform the things asked for, and all the praise and credit arising from their accomplishment, in the doxology: For thine is the kingdom and the power and the glory, forever, Amen.

**Births, Marriages and Deaths.**

**MARRIED.**

On the 29th January, at the residence of G. McClenagh, Esq., Howick, Que., brother-in-law of the bride, by the Rev. C. M. Mackerach, assisted by the Rev. Thomas Bennett, Robert McKell, of English River, to Flora Scott, of Howick.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROM, AUTHOR OF "FROM TEST TO BARNST"

## CHAPTER XXXI.—THE LOW STARTING POINT.

On the afternoon of the following day Mrs. Arnot again visited Haldane, bringing him several letters from his mother which had been sent to her care; and she urged that the son should write at once in a way that would reassure the mother's heart.

In his better mood, the young man's thoughts recurred to his mother with a remorseful tenderness, and he eagerly sought out the envelope bearing the latest date, and tore it open. As he read, the pallor and pain expressed in his face became so great that Mrs. Arnot was much troubled, fearing that the letter contained evil tidings.

Without a word he handed it to her, and also two enclosed paragraphs cut from a newspaper.

"Do you think your mother would wish me to see it?" asked Mrs. Arnot, hesitatingly.

"I wish you to see it, and it contains no injunctions of secrecy. Indeed, she has been taking some very open and decided steps which are here indicated."

Mrs. Arnot read:

"MY UNNATURAL SON.—Though you will not write me a line, you still make it certain that I shall hear from you, as the enclosed clippings from Hillaton papers may prove to you. You have forfeited all claim on both your sisters and myself. Our lawyer has been here to-day and has shewn me, what is only too evident, that money would be a curse to you—that you would squander it and disgrace yourself still more, if such a thing were possible. As the property is wholly in my hands, I shall arrange it in such a way that you shall never have a chance to waste it. If you will comply with the following conditions I will supply all that is essential to one of your nature and tastes. I stipulate that you leave Hillaton, and go to some quiet place where our name is not known, and that you there live so quietly that I shall hear of no more disgraceful acts like those herein described. I have given up the hope of hearing anything good. If you will do this I will pay your board and grant you a reasonable allowance. If you will not do this, you end all communication between us, and we must be as strangers until you can shew an entirely different spirit.

"Yours in bitter shame and sorrow,

"EMILY HALDANE."

The clippings were Mr. Shrumph's version of his own swindle, and a tolerably correct account of the events which led to the present imprisonment.

"Will you accept your mother's offer?" Mrs. Arnot asked, anxiously, for she was much troubled as to what might be the effect of the unfortunate letter at this juncture.

"No!" he replied with sharp emphasis.

"Egbert, remember you have given your mother the gravest provocation."

"I also remember that she did her best to make me the fool I have been, and she might have a little more patience now. The truth is that mother's god was respectability, and she will never forgive me for destroying her idol."

"Read the other letters; there may be that in them which will be more reassuring."

"No, I thank you," he replied bitterly; "I have had all that I can stand for one day. She believes the infernal lie which that scoundrel Shrumph tells, and gives me no hearing!" and he related to Mrs. Arnot the true version of the affair.

She had the tact to see that his present perturbed condition was not her opportunity, and she soon after left him in a mood that promised little of good for the future.

But in the long quiet hours that followed her departure, his thoughts were busy. However much he might think others were the cause of his unhappy plight, he had seen that he was more to blame. It had been made still more clear that, even if he could shift this blame somewhat, he could not the consequences. Mrs. Arnot's words had given him a glimpse of light, and had revealed a path which, though still vague and uncertain, promised to lead out of the present labyrinth of evil. During the morning hours he had dared to hope, and even to pray, that he might find a way of escape from his miserable self and the wretched condition to which it had brought him.

For a long time he turned the leaves of Mrs. Arnot's Bible, and here and there a text would flash out like a light upon the clouded future, but as a general thing the words had little meaning.

To his ardent and somewhat imaginative nature she had presented the struggle toward a better life in the most attractive light. He was not asked to do something which was vague and mystical; he was not exhorted to emotions and beliefs of which he was then incapable, nor to forms and ceremonies that were meaningless to him, nor to professions equally hollow. On the contrary, the evils, the defects of his own nature, were given an objective form, and he could almost see himself, like a knight, with lance in rest, preparing to run a tilt against the personal faults which had done him such injury. The deeper philosophy, that his heart was the rank soil from which sprang these faults, would come with fuller experience.

But in a measure he had understood and had been inspired by Mrs. Arnot's thought. Although from a weak mother's indulgence and his own, from wasted years and bad companionships, his life was well nigh spoiled, he still had sufficient mind to see that to fight down the clamorous passions of his heart into subjection would be a grand and heroic thing. If from the yielding mire of his present self a noble and granite-like character could be built up, so strongly and on such a sure foundation that it would stand the shocks of time and eternity, it were worth every effort of which human nature is capable. Until Mrs. Arnot had spoken her wise and kind, yet honest words, he had felt himself unable to stand erect, much less to enter on a struggle which would tax the strongest.

But suppose God would deign to help, suppose it was the Divine purpose and practice to supplement the feeble efforts of those who, like himself, sought to ally their weakness to His strength, might not the Creator and the creature, the Father and the child, unitedly achieve what was hopeless to attempt unaided?

Thoughts like these more or less distinctly had been thronging his mind during the morning, and though the path out of his degradation was obscure and uncertain, it had seemed the only way of escape. He knew that Mrs. Arnot would not consciously mock him with delusive hopes, and as she spoke her words seemed to have the ring and echo of truth. When the courage to attempt better things was reviving, it was sad that he should receive the first disheartening blow from his mother. Not that she proposed any such cruel stroke; but when one commences wrong in life one is apt to go on making mischief to the end. Poor Mrs. Haldane's kindness and severity had always been ill-timed.

For some hours, as will be seen, the contents of the mother's letter inspired only resentment, and caused discouragement; but calmer thoughts explained the letter, and confirmed Mrs. Arnot's words, that he had given the "greatest provocation."

At the same time the young man instinctively felt that if he attempted the knightly effort that Mrs. Arnot had so earnestly urged, his mother could not help him much, and might be a hindrance. Her views would be so conventional, and she would be so impatient of any methods that were not in accordance with her ideas of respectability, that she might imperil everything should he yield to her guidance. If, therefore, he could obtain the means of subsistence, he resolved to remain in Hillaton, where he could occasionally see Mrs. Arnot. She had been able to inspire the hope of a better life, and she could best teach him how such a life was possible.

The next day circumstances prevented Mrs. Arnot from visiting the prison, and Haldane employed part of the time in writing to his mother a letter of mingled reproaches and apologies, interspersed with vague hopes and promises of future amendment, ending, however, with the positive assurance that he would not leave Hillaton unless compelled to do so by hunger.

To Mrs. Haldane this letter was only an aggravation of former misconduct, and a proof of the unnatural and impracticable character of her son. The fact that it was written from a prison was hideous to begin with. That, after all the pains at which she had been to teach him what was right, he could suggest that she was in part to blame for his course, seemed such black ingratitude, that his apologies and acknowledgments of wrong went for nothing. She quite overlooked the hope expressed here and there, that he might lead a very different life in the future. His large and self-confident assurances made before had come to naught, and she had not the tact to see that he would make this attempt in a different spirit.

It was not by any means a knightly, or even a manly letter that he wrote to his mother; it was as confused as his own chaotic moral nature; but if Mrs. Haldane had had a little more of Mrs. Arnot's intuition, and less of prejudice, she might have seen scattered through it very hopeful indications. But even were such indications much more plain, her anger, caused by his refusal to leave Hillaton, and the belief that he would continue to disgrace himself and her, would have blinded her to them. Under the influence of this anger she sat down and wrote at once:

"Since you cast off your mother for strangers—since you attempt again what you have proved yourself incapable of accomplishing—since you prefer to go out of gaol to be a vagrant and a criminal in the streets instead of accepting my offer to live a respectable and secluded life where your shame is unknown, I wash my hands of you, and shall take pains to let it be understood that I am no longer responsible for you or your actions. You must look to strangers solely until you can conform your course to the will of the one you have so greatly wronged."

Haldane received this letter on the morning of the day which would again give him freedom. Mrs. Arnot had visited him from time to time, and had been pleased to find him, as a general thing, in a better and more promising mood. He had been eager to listen to all that she had to say, and he seemed honestly bent on reform. And yet, while hopeful, she was not at all sanguine as to his future. He occasionally gave way to fits of deep despondency, and again not was over-confident, while the causes of these changes were very apparent, and seemingly resulted more from temperament than anything else. She feared that the bad habits of long standing, combining with this capricious and impulsive nature, would speedily betray him into his old ways. She was sure this would be the case unless the strong and steady hand of God sustained him, and she had tried to make him realize the same truth. This he did in a measure, and was exceedingly distrustful; and yet he had not been able to do much more than hope God would help him—for to anything like trustful confidence he was still a stranger.

The future was very dark and uncertain; what he was to do, how he was to live, he could not foresee. Even the prison seemed almost a refuge, as he thought, from the world, out into which he would be thrown that day, as one might be cast from a ship, to sink or swim, as the case might be.

While eager to receive counsel and advice from Mrs. Arnot, he felt a peculiar reluctance to take any pecuniary assistance, and he fairly dreaded to have her offer it; still, it might be all that would stand between him and hunger.

After receiving his mother's harsh reply to his letter, his despondency was too great even for anger. He was ashamed of his weakness and discouragement, and felt that they were unmanly, and yet was powerless to resist the leaden depression that weighed him down.

Mrs. Arnot had promised to call just before his release, and when she entered his cell she at once saw that something was amiss. In reply to her questioning he gave her the letter just received.

After reading it, Mrs. Arnot did not speak for some time, and her face wore a sad, pained look.

At last she said, "You both misunderstand each other; but, Egbert, you have no right to cherish resentment. Your mother sincerely believes your course is all wrong, and that it will end worse than before. I think she is mistaken. And yet, perhaps, she is right, and it will be easier for you to commence your better and reformed life in the seclusion which she suggests. I am sorry to say it to you, Egbert, but I have not been able to find any employment for you such as you would take, or I would be willing to have you accept. Perhaps Providence points to submission to your mother's will."

"If so, then I lose what little faith I have in Providence," he replied impetuously. "It is here in this city that I have fallen and disgraced myself, and it is here I ought to redeem myself, if I ever do. Weeks ago, in pride and self-confidence, I made the effort and failed miserably, as might have been expected. Instead of being a gifted and brilliant man, as I supposed, that had been suddenly brought under a cloud, as much through misfortune as fault, I have discovered myself to be a weak, common-place, illiterate fellow, strong only in bad passions and bad habits. Can I escape these passions and habits by going elsewhere? You have told me, in a way that excited my hope, of God's power and willingness to help such as I am. If He will not help me here, He will not anywhere; and if, with His aid, I cannot surmount the obstacles in my way here, what is God's promised help but a phrase which means nothing, and what are we but victims of circumstances?"

"Are you not reaching conclusions rather fast, Egbert? You forget that I and myriads of others have had proof of God's power and willingness to help. If wide and varied experience can settle any fact, this one has been settled. But we should ever remember that we are not to dictate the terms on which He is to help us."

"I do not mean to do this," said Haldane eagerly, "but I have a conviction that I ought to remain in Hillaton. To tell you the truth, Mrs. Arnot, I am afraid to go elsewhere," he added in a low tone, while tears suffused his eyes. "You are the only friend in the universe that I am sure cares for me, or that I can trust without misgivings. To me, God is yet but little more than a name, and one that heretofore I have either forgotten or feared. You have led me to hope that it might be otherwise some day, but it is not so yet, and I dare not go away alone where no one cares for me, for I feel sure that I would give way to utter despondency, and recklessness would follow as a matter of course."

"Oh, Egbert," sighed Mrs. Arnot, "how weak you are, and how foolish, in trusting so greatly in a mere fellow-creature!"

"Yes, Mrs. Arnot, 'weak and foolish.' Those two words now seem to sum up my whole life and all there is of me."

"And yet," she added earnestly, "if you will, you can still achieve a strong and noble character. Oh, that you had the courage and heroic faith in God to fight out this battle to the end! Should you do so, as I told you before, you would be my ideal knight. Heaven would ring with your praise, however unfriendly the world might be. I cannot conceive of a grander victory than that of a debased nature over itself. If you should win such a victory, Egbert, if, in addition, you were able by the blessing of God on your efforts to build up a strong, true character, I would honour you above other men, even though you remained a wood-sawyer all your days; and her dark eyes became lustrous with deep feeling as she spoke.

Haldane looked at her fixedly for a moment, and grew very pale. He then spoke slowly and in a low tone:

"To fail after what you have said and after all your kindness would be very dreadful. To continue my old vile self, and also remember the prospect you now hold out—what could be worse? And yet what I shall do, what I shall be, God only knows. But in sending you to me, I feel that He has given me one more chance."

"Egbert," she replied eagerly, "God will give you chances as long as you breathe. Only the devil will tell you to despair; He, never. Remember this, should you grow old in sin. To tell you the truth, however, as I see you going out into the world so humbled, so self-distrustful, I have far more hope for you than when you first left this place, fully assured that you were, in yourself, sufficient for all your peculiar difficulties. And now, once more, good-bye for a time. I will do everything I can for you. I have seen Mr. Growther to-day, and he appears very willing that you should return to his house for the present. Strange old man! I want to know him better, for I believe his evil is chiefly on the outside, and will fall off some day, to his great surprise."

## CHAPTER XXXII.—A SACRED REFRIGERATOR.

The glare of the streets was intolerable to Haldane after his confinement, and he hastened through them, looking neither to the right nor to the left. A growl from Mr. Growther's dog greeted him as he entered, and the old man himself snarled.

"Well, I s'pose you stood me as long as you could, and then went to prison for a while for a change."

"You are mistaken, Mr. Growther; I went to prison because I deserved to go there, and it's very good of you to let me come back again."

"No, it ain't good of me, nuther. I want a little peace and comfort, and how could I have 'em while you was bein' kicked and cuffed around the streets? Here, I'll get you some dinner. I s'pose they only gave you enough in gaol to aggravate your ins'ards."

"No, nothing more, please. Isn't there something I can do? I've sat still long enough."

Mr. Growther looked at him a moment, and then said, "Are you saying that because you mean it?"

"Yes."

"Would you mind helpin' me make a little garden? I know I ought to have done it long ago, but I'm one of these 'crastinating cusses, and rheumatic in the bargain."

"I'll make your garden on the one condition, that you stand by and boss the job."

"O, I'm good at bossin' if nothing else. There ain't

much use of plantin' anything, though, for every pesky bug and worm in town will start for my patch as soon as they hear on't."

"I suppose they come on the same principle that I do."  
"They hain't so blessed—the cussed little varmin'ts! Some of them are so welcome that I know I ought to be easier on 'em just out of feller feelin'. Them cutworms now—if they'd only take a plant and satisfy their natural appetites on it, it would go a good ways, and the rest of the plants would have a chance to grow out of harm's way; but the nasty little things will just eat 'em off above the ground, as if they were cut in two by a knife, and then go on to a nuther. That's what I call a mean way of gettin' a livin'; but there's lots of people like 'em in town, who spile more than they eat. Then there's the squash bug. If it's his natter to eat up the vines I s'pose he must do it; but why in thunder must he smell bad enough to knock you over into the bargain? It's allers been my private opinion that the devil made these pests, and the Lord had nothin' to do with 'em. The idea that He should create a rose, and then a rose-bug to spile it, ain't reconcileable to what little reason I've got."

"Well," replied Haldane with a glimmer of a smile, "I cannot account for rose-bugs and a good many worse things. I notice, however, that in spite of all these enemies people manage to raise a great deal that's very nice every year. Suppose we try it."

They were soon at work, and Haldane felt the better for a few hours' exercise in the open air.

The next morning Mrs. Arnot brought some papers which she said a legal friend wished copied; and she left with them, enclosed in an envelope, payment in advance. After she had gone Haldane offered the money to Mr. Growther, but the old man only growled,

"Chuck it into a drawer, and the one of us who wants it first can have it."

(To be continued.)

#### WHAT TO AFFORD.

There is no end of hypocrisy and ignorance concealed in the common expression, "We can't afford it;" and we always sympathized with that cheerful philosopher friend of ours who forbade its use in his home. By the allotments of life he was necessarily an economist; but he taught his family to say: "We prefer something else," "We do not choose to go," or "We can do without it." Used in a frank, manly or womanly fashion, and honestly, the expression is honourable; but it is so associated with a discontented, complaining spirit, with stinginess or a lack of true discrimination, that it has come to be the cant of economy, —and cant of all kinds is detestable.

Whether one can afford a thing or not depends upon something besides the income. The outgoes in other directions should enter into the calculation. Most of the serious minor mistakes of life come from a failure correctly to understand what we cannot afford to do or not to do. To begin with, one cannot afford to live beyond his income; and the ignoring of this trite truth brings debt, with its endless train of worries and troubles. But all the wisdom and warning from Solomon's time to this have not sufficed to make men live within their incomes, and we do not purpose to waste words about it. There is a chance, however, to lead men and women to see that there is a decided choice as to what they shall get for the money they spend, be it more or less. The social philosopher or politico-economist who shall cause people to see vividly and understand clearly the widely differing possibilities that lie within ten—twenty—a hundred—five hundred dollars—will be a benefactor to his race. So many men see in a dollar only the pennies it will earn at interest! So many think only of what it will send down their throats, or put upon their backs, or add to their power to advertise its possession. The capacity to use money wisely is so much rarer than the ability to accumulate it.

And this suggests the reflection that there is too much drifting, and not enough planning, in the world. It seems sometimes as though the majority of men have plans for everything but life. Anything like an intelligent and serious estimate of the real value of the facts, experiences and possessions that we meet with here, is left to a few "ideologists." It is a pity that the appraisals of men who use the true standards of measurement, and know the real value of life, cannot be more generally accepted. But while every man is his own appraiser, what he shall get or make out of life will depend upon the views he holds and the habits he forms. We have always thought there was quite as much philosophy as wit in the remark of Motley, "Give me the luxuries of life and I will dispense with the necessities." But both the sense and the wit lie in the interpretation of the terms. It is in knowing what to afford that the art of spending money consists.—*Golden Rule.*

#### PAUL'S DISREGARD OF THE BEAUTIES OF NATURE.

There are few writers who, to judge solely from their writings, seem to have been less moved by the beauties of the external world. Though he had sailed again and again across the blue Mediterranean, and must have been familiar with the beauty of those Isles of Greece—

"Where burning Sappho loved and sung,  
Where grew the arts of war and peace,  
Where Delos rose, and Phœbus sprung;"

though he had again and again traversed the pine-clad gorges of the Asian hills, and seen Ida, and Olympus, and Parnassus in all their majesty; though his life had been endangered in mountain torrents and stormy waves, and he must have often wandered as a child along the banks of his native stream, to see the place where it roars in cataracts over its rocky course—his soul was so entirely absorbed in the mighty moral and spiritual truths which it was his great mission to proclaim, that not by one verse, scarcely even by a single expression, in all his letters, does he indicate the faintest gleam of delight or wonder in the glories of nature.

There is, indeed, an exquisite passage in his speech at Lystra on the goodness of "the living God, which made heaven and earth, and the sea, and all things that are therein," and "left no. Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But in this case Barnabas had some share in the address, which even if it do not, as has been conjectured, refer to the fragment of some choral song, is yet, in tone and substance, directly analogous to passages of the Old Testament. And apart from this allusion, I cannot find a single word which shews that Paul had even the smallest susceptibility for the works of nature. There are souls in which the burning heat of some transfusing purpose calcines every other thought, every other desire, every other admiration; and St. Paul's was one. His life was absorbingly, if not solely and exclusively, the spiritual life—the life which is utterly dead to every other interest of the groaning and travailling creation, the life hid with Christ in God. He sees the universe of God only as it is reflected in the heart and life of man.—*Farrar.*

#### "GO ON, SIR! GO ON!"

Arago, the French astronomer, says, in his autobiography, that his best master in mathematics was a word of advice which he found in the binding of a text book. Puzzled and discouraged by the difficulties he met with in his earlier studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text book caught his eye and interested him. "Impelled," he says, "by an indefinite curiosity, I jumped the cover of the book and carefully unrolled the leaf to see what was on the other side. It proved to be a short letter from D'Alembert to a young person disheartened like myself, by the difficulties of mathematical study, and who had written to him for counsel. 'Go on, sir! go on!' was the counsel which D'Alembert gave him. 'The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness on your path.' That maxim," says Arago, "was my greatest master in mathematics." Following those simple words, "Go on, sir! go on!" made him the first astronomical mathematician of his age.

#### PAUL'S ROMAN CITIZENSHIP.

How St. Paul's father or grandfather obtained the highly-prized distinction, we have no means of ascertaining. It certainly did not belong to any one as a citizen of Tarsus, for, if so, Lysias at Jerusalem, knowing that St. Paul came from Tarsus, would have known that he had also the rights of a Roman. But Tarsus was not a *Colonia* or a *Municipium*, but only an *Urbs Libera*, and this privilege, bestowed upon it by Augustus, did not involve any claim to the *Civitas*. The franchise may either have been purchased by Paul's father, or obtained as a reward for some services of which no trace remains. When Cassius punished Tarsus by a heavy fine for having embraced the side of Antony, it is said that many Tarsians were sold as slaves in order to pay the money; and one conjecture is that St. Paul's father, in his early days, may have been one of these, and may have been first emancipated and then presented with the *Civitas* during a residence at Rome. The conjecture is just possible, but nothing more.—*Farrar.*

#### TRAINING OF A JEWISH BOY.

At the age of five he would begin to study the Bible with his parents at home; and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms cxiii.—cxviii.) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, which were afterwards collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachoth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."—*Farrar.*

A ROME correspondent asserts that the condition of the Pope's health is unsatisfactory, owing to the worry and anxiety to which he has recently been subjected.

The self-made man starts at the bottom. He not only has to learn by himself how to ascend the steep and rugged stairs before him, but he has to rack his brain how to construct the stairs themselves by which he shall ascend. Hence he understands more accurately than another all the conditions of success. His attention becomes more fixed. His thoughts are habitually concentrated on whatever he undertakes. His judgment is matured by the necessity imposed upon him for its constant exercise. He is wary and watchful, and robust in all his being, as the gymnast by constant exercise excels in the development of muscle.

The substance of certain official reports which have been made to the authorities here by their agents at St. Petersburg has leaked out, and is in process of circulation in society. The reports give, in great detail, facts respecting the mental condition of the Czar, and lead to the conclusion that he is at times quite insane. He is represented as subject to prolonged fits of depression, remaining for hours and even days in a state of almost unconscious lethargy. These fits are succeeded by wild exhilaration, during which he is most affable, genial and joyous, and it is at these moments that his courtiers ask and receive from him favours of the most extravagant description. It is said that in one of these moods the Czar announced that he was resolved to grant to Russia a practically democratic form of Government, and to call upon his people to elect a legislature which should frame a constitutional form of government. Reports add that the deposition of the Czar by his son is not at all probable.

## BRITISH AND FOREIGN ITEMS.

POPE LEO'S brother at Rome has absconded, taking £150,000 belonging to the vatican.

THE Duc de Grammont, who was the principal instigator of the Franco German war, is dead.

THE unedited letters of Peter the Great, which are preserved at St. Petersburg, and are some 86,000 in number, are to be edited by a special commission, appointed by the Emperor, and published. It is estimated that they will fill about fifteen volumes.

MR. MCALI'S work in Paris is gaining steadily. One hundred and eighteen meetings are held every week under the direction of this indefatigable worker among the working classes. A mission has also been established at Boulogne-sur-Mer.

THE Continental Committee of the Pan-Presbyterian Council propose to raise \$60,000 so as to add \$100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive \$300 a year. The Scotch have raised \$15,000 toward the amount.

A VIENNA correspondent says trustworthy accounts represent the internal condition of Russia as becoming daily more critical. A number of officers high in command have become disaffected, while those who were not promoted after the late war with Turkey, have, with few exceptions, joined the revolutionists.

IN the Madras Presidency the Arcot Mission of the Reformed Church has during the past year welcomed to its fellowship over 5,000 who have abandoned the worship of idols and professed themselves adherents of Jesus. On one Sabbath the Rev. Jared Scudder baptized 307, and on the next 227 converted Hindoos.

A MOVEMENT is on foot in Scotland to erect in Edinburgh a suitable monument to the memory of the great Scottish reformer. The Committee of Management has for its Presidents the Moderators of the three Presbyterian Churches in Scotland,—Established, Free, and United Presbyterian,—and also the Moderator of the Presbyterian Church in Ireland.

A TRILINGUAL inscription has just been discovered in the ruins of an ancient church in Zebed, on the north-east of the Syrian desert. The first inscription is Greek; the second Arabic, in the most ancient ante-Mohammedan kind of writing; the third is in an unknown character. It contains a dedication of the church, and is probably of about the fourth century.

THE Russian Synod has caused an address to be read in the churches of the western and central provinces proclaiming the everlasting punishment of the revolutionists, and declaring that "Russia being ruled by the Lord's anointed, it is the sacred duty of every subject to obey the behests of the sovereign and to contribute toward the extermination of the rebels."

THE "Pall Mall Gazette" publishes the following despatch from Rome: "The Pope is surprised and indignant at Cardinal McCloskey's reception of Mr. Charles S. Parnell in New York, and has ordered Cardinal Nina, the Papal Secretary of State, to telegraph to Cardinal McCloskey for information on the subject. The Pope is indisposed and confined to his bed."

THE report that Her Majesty's safety is questioned in her ride from Buckingham to Westminster, is looked upon as ridiculous. As regards the streets being lined with troops, it would be no innovation, inasmuch as she generally passes down the Mall, thence by the Horse Guards and Whitehall to the Parliament Houses, along which route troops are always posted on such occasions.

SOME of the more intolerant rectors of the Irish Episcopal Church, assuming that, since disestablishment, the Non-conformists have no right to the use of parish graveyards for burial services of their own, and, therefore, attempted to exclude them. An appeal has been taken to the Church Representative Body, which decides that the privileges extended to Dissenters by the Act of 1868 are still intact.

THE latest advices from the seat of war in South America report nothing of importance. The belligerent armies, since the battle of San Francisco, have remained inactive, and it is hard to conjecture when the Chilians will strike a decisive blow. Reports say that Callao is shortly to be blockaded, and that a force of 15,000 men will be landed near Lima, and an equal number at Arica, which will strike the final blow and compel the Peruvians to sue for peace. The Peruvians profess to be able to repel any such attempt to land on the part of the enemy.

THE Bishop of Manchester in a recent sermon in his Cathedral, remarked that in national and political affairs the past year was not marked by much of which as a nation we could be justly proud. He said the question must force itself on Englishmen: "What business had we with our armies either in Zululand or Afghanistan? Could it be pretended that either of them was just or necessary?" He added that unless we were to abandon all pretence to justify a recourse to arms, he, as a Christian Bishop, must distinctly say, if he was to be faithful to his message, that as a nation we had misdoings to repent of for having been the first to draw the sword in those two wars.

THE Rev. John R. McDougall writes from Florence that he has just secured, at a moderate cost, a most central building in Venice for the Free Italian Church work in that city. The principal entrance to the building is from the great square of San Marco. Although the premises have been purchased for the Italian evangelization, Mr. McDougall hopes that the Gospel will likewise be preached in English in this easily-found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors who throng the renowned City of the Sea. More than six thousand dollars have been secured in this country, during the past year, in small sums by the Rev. Antonio Arrighi, the agent of the Free Italian Church in America, for this most excellent work.

## MINISTERS AND CHURCHES.

THE congregation of Russell and Metcalfe have given a unanimous call to the Rev. A. M. McClelland, B.A., of Richmond.

THE Sabbath School Convention of the Presbytery of Lindsay meets at Woodville, on Monday, 23rd of February, at ten o'clock a.m.

To relieve the debt on Zion (Presbyterian) Church, Carleton Place, Messrs. A. McArthur and John. F. Cram contributed respectively \$300 and \$200.

THE anniversary missionary services were held, in Knox Church, Waterdown, on Sabbath, the 1st inst. Rev. Dr. James, Hamilton, preached both morning and evening, to large congregations. On Monday, the 2nd, the annual missionary meeting was held. The pastor presided, and impressive and instructive addresses were made by Dr. James, and Rev. J. Laing. Collections and subscriptions about \$60, which will be increased by collectors.

NO less than \$12,500 has been raised for the erection of a new church by the congregation of the Union Presbyterian Church, Galt. At a meeting held on Tuesday the congregation decided to accept the site offered by Mr. Dickson for \$2,600. The site referred to is the lot at the end of Main street bridge, between Queen's square and the river. The site is a fine one, and a fine building there will add greatly to the appearance of Main street.

THE anniversary services of the Egmondville Presbyterian church were held on Sabbath, 1st February, when Rev. Dr. Ure, of Goderich, preached able sermons. The attendance was large, considering the stormy weather. The annual social was held on the following evening. The attendance was large. The meeting was a great success and all went away greatly pleased. The amount realized on Sabbath and by the soiree was \$171.

ON Friday evening, 30th ult., a few personal friends of the Rev. Mr. Little, of St. Paul's Church, Bowmanville, presented him with ten volumes of the Encyclopædia Britannica, the whole of the work yet published. The gift was a very valuable one, costing \$75. Mr. Little thanked the donors for the handsome present and assured them that in his absence, that, with many other acts of kindness toward him by the people here, would tend to sweeten the memory and incite him to greater diligence in the work to which he had been called.

THE annual missionary meeting of the MacNab street Presbyterian Church, Hamilton, was held on the 4th inst., in the school-house. Mr. Mackenzie, Secretary-Treasurer of the Missionary Association, reported that the congregation contributed for missions during the year the sum of \$1,574.45. The chairman stated that this amount, which will be somewhat increased yet, will be apportioned to the different missions in which the Church is engaged. Addresses, appropriate to the occasion, were delivered by the Rev. Mr. Laidlaw and the Rev. Dr. James.

THE tea meeting in the Presbyterian church, Princeton, proved highly successful. The speakers were Rev. Messrs. D. D. McLeod, Paris; D. Beaty, Shower's Corners, and the pastor, Rev. J. Little. Mr. Oliver, M.P., was also present and delivered an address; and a missionary from India, a Mr. Hallam, gave an interesting account of the heathenism of the Chinese. The choir of Chalmers' Church, Woodstock, under Mr. Tanney's direction, supplied the music. The proceeds were \$104. The tea in the town hall was most sumptuous, and was fully enjoyed.

THE congregation of Woodlands has enjoyed an unusual measure of prosperity under the pastorate of the Rev. D. L. McCrae. At the last communion service sixty-four members were received, making in all an addition of 101 within six months. Of these, four heads of families were formerly Roman Catholics. This good work has been accomplished through the ordinary means of grace. Only four special services were held, at which Mr. McCrae was assisted by the Rev. D. H. MacLennan, Alexandria, and by Messrs. McLaren and Nelson, students of the Presbyterian College, Montreal.

ON the 13th ult., at the close of a soiree in connection with the ordination and induction of the Rev. D. M. Beattie, B.A., over the congregation of St. Andrew's, Blenheim, and St. Andrew's, East Oxford, the Rev. J. M. Aull, Ratho, was presented with an

address, and a purse containing fifty dollars, as an acknowledgment of his services during their vacancy. The address was read by Mr. Wm. Dixon, Blenheim, and the purse presented by Mr. Wm. Kennedy, East Oxford. Mr. Aull replied in very suitable terms, expressing the prayer for the prosperity of the congregation and the success of their new minister.

ON the evening of the 28th January, two of the Bible classes of the Rev. L. Cameron, Thamesford, accompanied by a goodly number of other friends, in all about sixty, proceeded to the manse, and presented him with a beautiful address and a valuable and handsome gold watch, with the following inscription: "Presented to the Rev. L. Cameron, by his congregation at Thamesford." Mrs. Cameron was also presented with an address and a silver pickle cruet. Mr. Cameron replied and thanked them for their beautiful and kind addresses to himself and Mrs. Cameron, and also for the most valuable and handsome gifts which accompanied them.

THE tea meeting held in the Presbyterian church, Ancaster, was quite a success, taking into consideration the state of the roads. After having done justice to the good things provided for them, the people adjourned to the body of the church, where they were entertained by speeches and music. Speeches were delivered by Rev. Dr. James, Rev. Messrs. Cohoe, Black and Grant. Rev. Mr. Chrystal occupied the chair, Rev. Mr. Ratcliff being unable to do so owing to a slight illness. The music was furnished by Mr. Black and choir from West Flamboro'. The speeches and music were above the ordinary heard at such meetings. The proceeds amounted to \$11.85.

ON Tuesday evening, 27th ult., the Rev. R. C. Moffat, gave a public lecture in Free St. John's, Walkerton, on "Life among the Turks." A thoroughly popular description was given of the political history, the social usages, the marriage customs, and the religious life of the Turk. And after an excellent anthem by the choir, he gave, in the last half of the lecture, a most interesting summary of the religious work done in the last forty years by the American missionaries, especially such men as Goodell and Hamlin, giving special prominence to the strange history and splendid success of Robert College, and the wondrous results from the labours of students and converts by work among slaves in bakeries and by washing machines.

THE annual meeting of Chalmers' Church congregation, Woodstock, was held on Monday, 2nd inst. Mr. W. C. McLeod was appointed chairman. The Treasurer's report was read and adopted. Total ordinary receipts for current expenses, \$1,384.90, total ordinary expenditure, \$1,763.28; amount raised during the year for church improvement, \$2,183.81; total receipts from all sources, including balance on hand Jan. 1, 1879, \$4,559.89; of this amount the sum of \$813.16 was raised by the Women's Aid Association. There was raised by the Sabbath school and two special collections the sum of \$160, not included in the above. The Missionary collections are not yet completed, but so far are in advance of former years. The liabilities of the congregation exceeded the assets by \$956.53.

THE annual social for the Sabbath school, of the Presbyterian congregation, Waterdown, was held on 27th January, in the town hall of the village. Many of the families from the country were detained by the badness of the roads: notwithstanding the attendance was very good. The pastor, Rev. J. McMechan, presided; and addresses were delivered by the chairman, the Rev. Mr. McLaren, of Almonte, and the Rev. Mr. McConnell, of Waterdown. Much-admired readings were given by Misses McMichael and Watkins; instrumental and vocal music of excellent quality was furnished by the choir, Miss Spence, Miss Mary McMonies, Miss Boyle, Miss Young, Miss Ryckman, and Miss Walker, of Hamilton. The entertainment altogether was most enjoyable and successful. Net proceeds, \$50.

A SOIREE was held in the Presbyterian church, Stewartville, January 28th. The church was filled to overflow, passages and all, some had to turn back for want of room. At half-past seven, the pastor, Rev. G. Bremner, took the chair, and called the meeting to order. After singing and prayer, refreshments were served. The choir, led by Mr. Robertson, singing master, did excellent service, and contributed greatly to the enjoyment of the evening, shewing wonderful ability. Mr. Sutherland read an excellent essay on the "Improvement of Science." Rev. R. Knowles

spoke on "Habit" with much pith. Rev. Mr. Scott spoke on "Luck, Labour, and Love," with great effect; also sang two solos with much taste. Rev. D. J. McLean spoke on "The Power of the Pew" with much force. The evening was one of great enjoyment and financial success.

ON the evening of the induction of the Rev. S. R. Warrender to the pastoral care of the churches at St. Ann's and Welland Port the ladies of the congregation held a soiree, which, considering the state of the weather, was a very decided success. After partaking of the refreshments that had been provided by the ladies, the Hon. Geo. Secord was appointed to take the chair. To secure this venerable gentleman for the chair, was a guarantee that the proceedings of the evening would be a success. The music of the evening was furnished by the St. Ann's choir, under the leadership of Mr. Samnel Kennedy. Selections from Handel and others of the best composers were admirably rendered. An address was delivered by the Rev. Wm. Cleland, of Niagara, which will long be remembered by the people of the place. An appropriate address was also delivered by the pastor.

ON Thursday evening, 29th ult., the annual social in connection with St. Andrew's Church, Galt, was held in the town hall, the attendance being very good. Refreshments were served in the council chamber. The proceedings up stairs began with the appointment of Mr. Jas. Dalgleish as chairman. On the platform were Revs. Smith and Wardrope, Guelph; Mullen, Fergus; and Dickson, Galt. The first piece was an anthem by the choir, "Lift up your heads, O ye gates." A quartette by Mrs. McCrae, Miss Harris, Messrs. McCrae and Sinclair, "Come with Beautiful Dreams," was very heartily applauded. Rev. J. C. Smith next spoke, paying some left handed compliments to some of our local institutions, lamenting the absence of gas, and reviewing things in general. At the close a vote of thanks was tendered to those who had laboured to provide the evening's entertainment.

AN exceedingly successful soiree was held at the Proof Line church, London township, on Monday, the 2nd inst. The church was filled to overflowing, a good many not being able to obtain seats. The ladies did their duty in providing the repast in the most efficient manner. The Rev. Mr. Whimster, the pastor, occupied the chair, and by his geniality and tact added greatly to the success of the meeting. A special feature of the soiree was the presence of the Indian Chief, Waubuno, from Bothwell, and his family. The Chief gave a long and very effective address, shewing a great deal of shrewdness and good sense, and making some very palpable hits at the drinking customs of Christians and the hindrances thereby put in the way of the progress of the Gospel. His family sang a great many hymns and other pieces in a very effective manner and were rapturously applauded. Speeches were also delivered of the usual style of soiree addresses, and altogether the meeting was an exceedingly successful one and seemed to be greatly enjoyed by the entire audience. About \$140 were realized.

THE annual soiree of Knox Church, Oro, was held on Friday, 16th January, 1880, in the above named church. Notwithstanding the unfavourable state of the roads the church was filled to its utmost capacity. After all present had amply partaken of the good things so liberally provided by the ladies of the congregation, the chair was occupied by the Rev. H. Sinclair, pastor. After a few very appropriate and interesting remarks from the chairman, addresses were delivered by the following gentlemen, interspersed with suitable musical selections by the choir, viz. Rev. R. Fairbairn, B.A., J. I. Hindley, M.A., Dr. McLean, and Mr. Wm. Mitchell, which were attentively listened to and highly appreciated by the audience. A social was held on the following evening in the above named church, which was a decided success. Proceeds of both meetings amounted to \$72. During a long period of vacancy, previous to the induction of Mr. Sinclair, this congregation got somewhat scattered, and matters were in a rather discouraging condition, but we are happy to say that the untiring efforts for good of Mr. Sinclair have not been in vain, the present state of the congregation being sufficient to evince that his faithful labours have been owned of the Lord.

THE annual meeting of Zion Church, Brantford, was held on the 5th inst., in the lecture room, the Rev. Dr. Cochrane presiding. There was a good attend-

ance of the office-bearers and members. After the usual devotional exercises, and a short address by the pastor, the various reports for the past year were submitted, and on motion received and adopted. From the statements contained in the reports, we gather that during the past year eighty-six new members have been added to the church, making a total now on the roll of upwards of 600. Thirty-nine members have been dismissed during the year to other localities, and twelve have died. The revenue for the past year is \$5,752.56. The Sabbath School Association of the church reports forty-two teachers, and 474 scholars, with an average attendance of 306, and also that regular Gospel services have been held during the entire year in the King's Ward, on Sabbath and Wednesday evenings. In almost every particular there is a most gratifying increase over the past year. On account of the demand for pews and sittings in the church, which cannot be met, a motion was passed instructing the Board of Management to prepare an estimate of the probable expense of enlarging the church and remodelling the galleries, so that 250 additional sittings may be added to the present accommodation.

On the 28th ult, a very successful soiree was held in the Presbyterian church of Innerkip, under the auspices of the ladies, who have resolved of their own accord to raise money enough to furnish the new church, the erection of which will be commenced early in the spring. The pastor, the Rev. J. M. Aull, presided. After a sumptuous tea was served and enjoyed, addresses were delivered by Rev. Mr. McIlroy, Woodstock, the Rev. Mr. Howland, East Zorra, and the Rev. Mr. Thompson, Ayr. The last speaker was in one of his happy moods, and gave, in a most effective manner, part of his noted lecture on "Church Song." This was the principal feature in the entertainment of the evening. It was indeed a rare treat to listen to well rendered pieces of church music in contrast with cold, inharmonious singing, of which specimens were given by the lecturer. The choir of the congregation, under the able leadership of Mr. Hill, rendered in an excellent and most acceptable manner many choice pieces of music. Mr. Thompson, at the close of the meeting, was again called upon by special request to favour the audience by singing that beautiful hymn entitled "My ain Country." The hymn was rendered in a soul-stirring and masterly manner. The proceeds of the meeting, and a social on the following evening, amounted to over \$125.

FROM the published report for 1879 of St. Andrew's Church, London, we learn that the number of communicants on the roll on the 1st of January, 1880, was 690; the number of families, 430; the number of baptisms during the year, 56; and of deaths, 20. The total ordinary revenue amounted to \$3,952.80, which, as compared with that of last year, shews an increase of \$39.88. The Sabbath collections amounted to \$1,876.65, shewing an increase of \$68.85 as compared with 1878. The revenue received from pew rents amounted to \$2,076.15, shewing a decrease of \$28.97, as compared with 1878. The amount of pew rent still unpaid at the end of the year was \$540, \$112 of that amount being carried forward from 1878, and \$72 from 1877. The number of pew-holders is now 300, representing 788 sittings. There was collected for missionary purposes the sum of \$1,377.92, viz.: Missionary Association, \$922.58; Women's Foreign Mission (nine months), \$57; Sabbath school, \$125; Bible class, \$52.34, special subscription for Home Mission debt, \$181, special subscription for missionary outfit, \$40. The money collected by the Missionary Association was distributed as follows: Knox College, \$160; Home Mission, \$380; Foreign Missions, \$190; Infirm Ministers, \$30; Widows and Orphans, \$20; French Evangelization, \$65; Presbytery Fund, \$35; Assembly Fund, \$30; Synod Fund, \$6; Balance on hand, \$65.8.

THE teachers of the Presbyterian Sabbath school, Sarnia, held a social in the Y.M.C.A. parlour, on the 21st ult, for the purpose of covering books and discussing matters relating to the school. After all the work had been accomplished, the teachers and a few invited friends, sat down to a supper provided by the lady teachers. It was suggested that it would be well to invite all the teachers and officers of other Sabbath schools to such a social reunion, which suggestion proving acceptable to all present, the various committees were struck, and Friday, 30th ult, appointed as the time. On that evening, about 150

teachers and officers responded to the invitations. The first part of the evening's programme consisted of a grand hand shaking "bee." When nearly all expected had arrived, Mr. Nisbet, superintendent of the Presbyterian Sabbath school, gave a short address of welcome, after which an appropriate hymn was sung. The addresses were responded to by the following gentlemen: Mr. R. C. Palmer, superintendent of the Central Methodist Sabbath school; Mr. Hughson of the Baptist Sabbath school; Rev. Peter McDiarmid for the Point Edward Sabbath school; and T. G. Vidal for the Episcopal Sabbath school. Nearly all having arrived, an adjournment was made to the supper room, where an hour was spent very pleasantly, discussing the various dishes set forth. After all had been satisfied, the company again removed to the lecture room, where Mr. Nesbit read and explained the lesson for the following Sabbath. The meeting was then brought to a close by Mr. Henderson pronouncing the benediction; all leaving highly pleased with the night's entertainment.

THE annual missionary meeting of the congregation of St. James' square Presbyterian Church was held on Monday evening, February 2nd, in the large lecture room connected with the church. After devotional exercises conducted by the pastor of the congregation, the Rev. J. M. King, the report of the Missionary Association was read by Mr. George Laidlaw, who, in conjunction with Mr. Robert Kilgour, acts as Secretary and Treasurer. From the report it appeared that \$2,608.64 had been raised during the year for various objects, the whole of which, with the exception of \$10 to the Sabbath School Association of Canada, and \$50 for the "Presbyterian Record," had been paid on behalf of the missionary, collegiate, and church extension schemes of the Presbyterian Church. Of this sum, \$1,955.84 had been contributed through the Missionary Association, \$220 through the Sabbath school, \$90 through the Mission Band, and the remainder through congregational collections and personal contributions for some objects, as the Aged Ministers' Fund and the Toronto Presbyterian Church Extension Association, not covered by the contributions made through the Missionary Association. The appropriations from all sources to the various schemes of the Church were as follows: General Assembly's Home Mission Fund, \$1,290; Foreign Mission Fund, \$380; Knox College, Toronto, and Queen's College, Kingston, \$390; Manitoba Presbyterian College, \$24.84; University Scholarship Fund, \$60; French Evangelization Fund, \$150; Aged Ministers' Fund, \$57; General Assembly Fund, \$22.80; Toronto Presbyterian Church Extension Association, \$173. The appropriations exceed those made for the same objects last year by \$565.02. The chairman stated that in addition to the moneys now reported, \$4,831.34 had been raised for ordinary current expenses, \$6,549.16 for the Building Fund, and \$1,085.21 for the Ladies' Furnishing Association, making the entire contributions of the congregation \$15,074.35, for the year 1879. The adoption of this Report was moved by Principal Caven and seconded by the Hon. Geo. Brown. Dr. Caven called attention to the great importance of our Home Mission work and the adequacy of the resources of the Church for its performance. Mr. Brown spoke more especially of Manitoba and the obligation resting on us to see that the people settling therein should be supplied with the means of grace, and that the prosperity of the Province should be made to rest on the only true foundation—the prevalence of religion. The office-bearers of the Association were nominated by Mr. T. W. Taylor in a speech which shewed his full acquaintance with the necessities of the Home Mission field, and in which he justified, in a few well-chosen words, the action of the General Assembly's Home Mission Committee. The nomination was seconded by the Rev. Dr. Reid who expressed his strong appreciation of the liberality of the congregation as evinced by the report read. The Rev. Mr. Hogg spoke impressively of the motives which should sustain us in the missionary work, and Prof. McLaren made a powerful appeal for larger support being given to Foreign Missions. This brought to a close one of the most interesting and profitable missionary meetings which have been held in connection with the congregation. The services on the Sabbath preceding, conducted by Principal Grant, were singularly impressive, and that of the forenoon, which was devoted to the Home Mission work of the Church, could not but make both deeper and more intelligent the interest of the congregation in the work.

PRESBYTERY OF OWEN SOUND.—Presbytery met in the church in North Derby, in the afternoon, and at Kilsyth in the evening, of Jan. 20th, for congregational visitation. The condition of the congregations was found to be very satisfactory, and Messrs. Cameron, McDiarmid and McLennan were appointed to draft a resolution, setting forth the mind of the Presbytery on the visitations and submit it at the next meeting. Messrs. Scott, Mordy and Somerville were appointed to draft a resolution expressive of the sympathy of the Presbytery with the relations of the late Prof. McKerras, of Queen's College. Mr. Mordy reported that he had been preaching for several Sabbath evenings in a vacant church on the gravel road near Woodford. The Presbytery instructed him to spend what time and attention he could spare to that neighbourhood, while they were destitute of religious service. Mr. McKenzie, in answer to a deputation from Cruickshank Station, promised to supply that field, Messrs. Somerville and Scott, of Owen Sound, to assist when possible. A petition from Latona congregation was presented, setting forth that the congregation of Rocky Saugeen, in the Saugeen Presbytery, wished to unite with them as one pastoral charge under the care of Mr. McDiarmid. The Presbytery agreed that the petition lie on the table in the meantime, that the Clerk be instructed to correspond with the Saugeen Presbytery, with the view of having Rocky Saugeen transferred to this Presbytery, and summon all parties interested to appear in Latona, on the third Tuesday in March (16th), at half-past one p.m., when the Presbytery will meet to hold a Presbyterial visitation of that congregation.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Seaforth, on the 20th of January. Action was taken on a document from Dr. Reid, requesting that the Presbytery take such measures as will secure contributions to all the schemes of the Church from all the congregations within the bounds. The Presbytery requested all congregations to attend to the matter. The resignation of Dr. Ure and Mr. Sieveright were, at the urgent request of the congregations, withdrawn. The commissioners from Goderich stated that the efforts to remove arrears were crowned with success, and that the state of the congregations generally was highly satisfactory. The Presbytery decided in the following terms on the matter: "The Presbytery having heard the statements of the commissioners from Goderich respecting the state of the congregation, and the unanimous desire of the people that the pastors should withdraw their resignations as also the statements of the aforesaid pastors expressing their willingness to withdraw their resignations, express their gratitude to God that such a very satisfactory state of affairs obtained in the congregation of Knox Church, Goderich, and associated congregations, and that the brethren have seen their way to withdraw their resignations, and heartily agree to said resignations being withdrawn." The remits of Assembly as sent down to Presbyteries were taken up. The remit on the status of retired ministers was decided as follows: "That ministers retiring with leave of the Assembly, so long as they remain within the bounds of the Presbytery to which they belonged, and are not engaged in any secular calling, have their names retained on the roll of that Presbytery with power to deliberate and vote." The remit on Theological Education was disposed of, after a lengthy discussion, by submitting the following motion and amendment. Moved and duly seconded, "That in the present circumstances of the Church, the Presbytery does not deem it advisable to take any steps towards establishing such a Presbyterian University as contemplated by the remit." Moved in amendment, and duly seconded, "That the Presbytery approve of the principle of the remit." This motion was carried by a majority of one, seven voting for it, and six voting for the amendment. A deputation consisting of Messrs. Musgrave (Convener), Cameron, and their representative elders, was appointed to visit the congregations of Bayfield and Bethany. The remit on Romish Ordination was decided, declaring said ordination as invalid. The remit on the reception of ministers was approved of simpliciter. Mr. McCoy gave notice that at the next meeting he would move for a reconsideration of the motion passed at the October meeting, respecting the taking up of collections for supplemented congregations, within the bounds of the Presbytery. The next meeting is to be held in Clinton, on the second Tuesday in March, at eleven a.m.

## OUR YOUNG FOLKS.

### A GERMAN TRUST SONG.

Just as God leads me, I would go;  
I would not ask to choose my way;  
Content with that He will bestow,  
Assured He will not let me stray.  
So as He leads, my path I make,  
And step by step I gladly take,  
A child in Him confiding.

Just as God leads I am content;  
I rest me calmly in His hands;  
That which He has decreed and sent—  
That which His will for me commands.  
I would that He should all fulfil;  
That I should do His gracious will,  
In living or in dying.

Just as God leads, I will resign;  
I trust me to my Father's will;  
When reason's rays deceptive shine,  
His counsels would I yet fulfil;  
That which His love ordained as right,  
Before He brought me to the light,  
My all to Him resigning.

Just as God leads me, I abide,  
In faith, in hope, in suffering true;  
His strength is ever by my side—  
Can aught my hold on Him undo?  
I hold me firm in patience, knowing  
That God my life is still bestowing—  
The best in kindness sending.

Just as God leads, I onward go,  
Oft amid thorns and briars seen;  
God does not yet His guidance shew—  
But in the end it shall be seen  
How, by a loving Father's will,  
Faithful and true, He leads me still.  
—Lampertus, 1625.

### BERTIE.

"TELL me about the little boy that was dead, and wasn't dead," said Genie, as her mother turned over the leaves of her album, shewing Genie and Georgie the faces of which they never tired.

"You always like to hear about Bertram," said her mother, turning to one particular face which Genie liked better than any other. It was a beautiful face of a boy, whose large eyes and broad forehead and rich clustering curls might have made any mother proud to call him her son.

"Tell me about *him*," she said, putting her finger on Bertram's curls.

"Well, Bertie was a beautiful boy, and he had a beautiful and good mother, and lived in a beautiful home. There were velvet carpets, and soft lace curtains, and books and pictures and flowers."

"Is it true?" asked Genie for the twentieth time.

"Yes, it is true. Once this beautiful boy was drunk, and his mother, his sweet, gentle, good mother, said she was *glad!*"

Genie took a long breath; she knew very well what came next, but this was such a wonderful state of things she always had to stop here and take breath.

"Yes, when they came to her and said, 'Bertie is drunk,' her heart leaped for joy! She had seen the little fellow carried into the house, his face white, and his body still and helpless, and she thought, 'My boy is dead!' She ran from him into another room in her terror, and stood alone and trembling, until a dear lady friend, who was visiting her, came in and said those three words. At any other time they would have been fearful words, and that they were not now was because her boy was *not dead*, as she had thought, and he would soon be over this cruel suffering, which she found more cruel boys had caused him—

rude, coarse boys, who had envied this pure, manly fellow, and enticed him into their company and succeeded in their dreadful work. But it was the first and the last time, and Bertie's mother felt sure of this. She knew her boy so well that she at once suspected how it had happened, and felt sure it would never happen again. That was why she could be glad. I do not think she could have been more sorry to see him dead than to see him as he then was, and feel sure he would never be anything but a drunkard."

"It's good he *wasn't* dead," said Genie, with another long breath; "and I guess another time he wouldn't go a minute with such boys, nor touch a single drop."

### SHEPHERDS' DOGS.

THE late Mr. Jesse, in a lecture at Brighton, told the following anecdotes about shepherd's dogs: "In Cumberland there are very extensive and high hills, on which numerous flocks of sheep pasture, and which, at a distance, look like little white specks. A shepherd will stand at the bottom of one of these hills, and send his dog up in the evening to collect his flock. This the dog will do by selecting the sheep from the different flocks, and bring them down to his master, there being seldom one missing. Should there, however, happen to be one, the dog is sent back, and never fails to return with the proper sheep. I have watched this proceeding, and it has always appeared to me most wonderful that, in a flock consisting probably of some hundreds, mixed with several others, a poor dog should be able to distinguish each one of his master's sheep. A caress on the head, or a kind word, seems sufficient to repay him for his trouble. He will return at night to his master's cottage, wet and tired, and coil himself up before a fire, probably of a few sticks, and be ready to renew his toil next day.

"These sheep-dogs have a wonderful degree of intelligence. When I had a small farm I was in the habit of having two hundred sheep sent me from the Cheviot Hills, some two hundred and fifty miles from my farm in Surrey. On asking the shepherd who brought them the first year how he had got on, he said that he had got but a young dog, and found much difficulty by the sheep taking wrong turnings, going up lanes and by-roads. The next year I asked him the same question. He told me that he had been accompanied by the same dog, who recollected all the false turnings the sheep had made the year before, and had gone before them and kept them in the proper road, so that he had no difficulty with them. Here was recollection, intellect, and a certain degree of reason as well as instinct.

"The Highland shepherds are firmly convinced that their dogs perfectly understand what is said. Indeed, Hogg, the celebrated Ettrick shepherd, related to me one or two instances in proof of this, which, I am sorry to say, I have forgotten, but you shall hear another. A Highland shepherd, speaking to a gentleman, said, 'I'm thinking that the coo (cow) is in the corn.' His dog immediately rose, passed out of the house, and climbing to the top of a pig-sty, which commanded a view

of the corn-field, satisfied himself that the cow was not there, and returned to the house. In order to try the dog, he said, 'Deed, sir, the coo's in the taters.' Again the dog went out, made his own observations, and again returned. A third trial was then made, which shewed that there was no occasion for the dog's services. He returned and went under the bed, sulky, growling, and dissatisfied, evidently disgusted at having been made a fool of.

"A shepherd was in the habit of taking his little son with him, a boy of three or four years of age, when he was going to attend his sheep. He left him one day on the slope of a hill, while he went to some distance. On his return, he looked and hunted for the lad in every direction, but at last went back, late at night, to his cottage, and told his wife of their loss. While they were sitting together, miserable and disconsolate, they heard a scratching at the door. On its being opened, the shepherd's dog came in, which had not been missed, and by his significant actions, by pulling the shepherd's coat, and looking earnestly at him, induced him to follow the animal with his lantern, and was led by him to some rocks, into which the boy had slipped; and thus the life of the child was saved."—*Leisure Hours.*

### A SERMON FOR LITTLE FOLKS.

"IF ye know these things, happy are ye if ye do them."—John xiii., 17.

I.—"These things;" that is your duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your hearts to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skilful; so you improve in reading, writing, and music. Peter says, "Grow in grace."

III.—Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty, in doing it for love to God and man; then you will be happy in heaven.

"BE ye kind one to another; tender-hearted; forgiving one another, even as God for Christ's sake, hath forgiven you." (Eph. iv. 32.)

Scientific and Useful.

**MOTH POWDER.**—Get two or three pounds of borax; if necessary untack the carpets around the edges; sprinkle plenty of borax all around the outer edges of the carpet, and with a feather or brush try to push as much as possible under the edges, and let the borax remain. It will not injure the carpet.

**STEWED OYSTERS.**—One quart of fresh oysters; one quart of milk; one tablespoonful of butter; salt and pepper to taste. Drain the liquor from the oysters into a saucepan and bring to a boil; at the same time put the milk in another saucepan over boiling water. When the liquor boils up add the oysters and stew until they begin to ruffle at the edges; then stir in the butter, and when this is dissolved, pour the stew into a tureen. Add the milk boiling hot. Most people boil the milk with the oysters, which is wrong, for by so doing the fine flavour of the shellfish is destroyed.

**CURING LEAKY WALLS.**—Often the east wall of the house leaks during driving storms. It need not. There is a way to fix it so it won't. Get Portland cement—not the common stuff—mix it in an ordinary tin wash-basin to the thickness of cream and apply it to the exterior of the wall with a large paint or whitewash brush. The mixture should be constantly stirred while using. The small basin is used because but little should be mixed at a time. The colour is just right, being a soft neutral tint. It is not expensive. Apply on a damp day. Brush in well, and use your own judgment as to whether one or two coats should be applied.

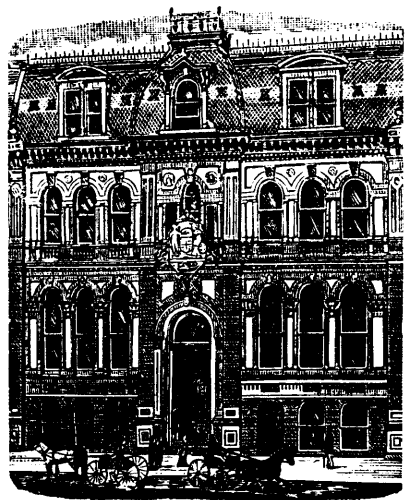
**TEA OMELET.**—Materials: six fresh eggs, six dessert-spoonfuls of pulverized sugar, three of sifted flour, and a glass of raspberry jam. Place an omelet-pan or a "spider" upon the stove, where it will become moderately hot. Beat the yolks and whites separately. Add to the yolks the flour and sugar, mixing thoroughly. Place a tablespoonful of nice butter in the pan or spider, and when it is bubbling hot, but by no means scorching, stir the whites of the eggs lightly and quickly into the yolks, and pour the mixture into the pan. When the omelet "sets," gently remove the pan to the oven to brown it on top; then slip it upon a warm plate, spread it with raspberry jam, fold it once, cover it with a napkin, and ring the tea-bell!

**THE VALUE OF SUN FLOWERS.**—These gaudy flowers of the cottager's garden are easily cultivated, and their value is scarcely known. The seed forms a most excellent and convenient food for poultry, and it is only necessary to cut off the heads of the plant when ripe, tie them in bunches, and hang them in a dry situation, to be used as wanted. They not only fatten every kind of poultry, but greatly increase the quantity of eggs they lay. When cultivated to a considerable extent, they are also capital food for sheep and pigs, and for pheasants. The leaves, when dried, form a good powder for cattle; the dry stalks burn well, and form an abundance of alkali; and, when in bloom, the flower is most attractive to bees.

**SODA IN COOKING.**—There has been much said by good common-sense people, as well as by physicians, against the use of much soda in cooking. There is no doubt that it is of great injury to health when used as constantly as it is by many cooks. Physicians very generally agree that its frequent use debilitates and relaxes muscular strength, and is peculiarly injurious to the digestion, and greatly weakens the tone of the bowels, often ending in acute inflammation. Dr. Alcott has no hesitation in expressing his belief that the habitual use of soda is one great cause of the great mortality, particularly among the young, from bowel complaints. The coats of the stomach and bowels are so weakened by the use of this alkali that they have no power to resist the debilitating effects of the intense hot weather.

**THE EAR.**—Mr. James Hinton has written a physiology for practical use, in the course of which he affirms that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfils it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales, which peel off and fall away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up, and twisting it around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of the tympanum, producing pain, inflammation, and deafness.

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  - (3) Interest half-yearly as above, or yearly on 1st December, and Principal by 6 annual instalments.
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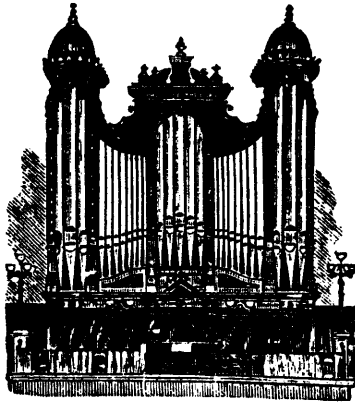
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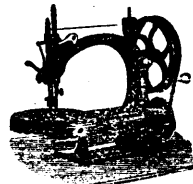


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