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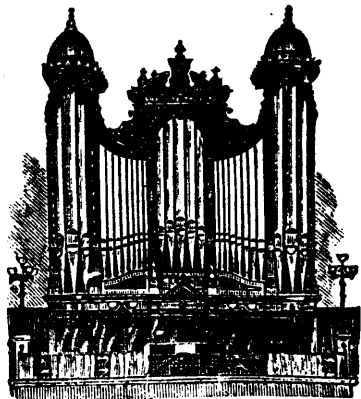
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Words of the Wise.

We sometimes knuckle readily to difficulties, and take complacency in our serene submissiveness to Providence, when a little more pluck and persistence on our part would overcome the obstacles. We mistake laziness for Christian resignation.—Good Company.

SWEET, blessed rest! Rest from physical toil; rest from mental weariness; rest from pain and from anticipation of the shadows of death; rest from the disquietude of dim and indistinct views of truth; rest from struggling for the souls of others; rest from the consciousness of leaving so much undone; rest from grief for grieving the Spirit; rest from all warfare with the power of darkness.

ONE of the most remarkable things in human nature is the willingness of women to sacrifice a girl's life for the chance of saving the morals of a scape-grace man. If a pious mother can only marry her Beelzebub to some good, religious girl, the chance of his reformation is greatly increased. The girl is neither here nor there when one considers the necessity for saving the dear Beelzebub.—Sunday Afternoon.

THERE is a large amount of true philosophy in the reply of the man who said that he had overcome a great many temptations by just keeping out of their way. It is all very well to assert that you are strong enough to resist anything, and then put yourself in the way of everything; but the better plan to pursue is that of the hero who declared that he saved himself from a horrible death by hydrophobia by climbing a tree whenever a dog went by.

"Tis weary watching, wave by wave,
 And yet this tide heaves onward;
 We climb like corals, grave by grave,
 But pave a path that's sunward,
 We're beaten back in many a fray,
 But newer strength we borrow,
 And where the vanguard camps to-day,
 The rear shall rest to-morrow."

—Gerald Massey.

ONE Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and every night with their gentle, quiet, beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives, and friends, and all, that it is to be done.—Albert Barnes.

THE best evidence that a man has become "hopefully pious" is to be found, not in his conduct at the prayer meeting, but in his conduct at home. If he says he has found religion, but continues to cuff his children and snub his wife, you may be sure that he has picked up some counterfeit and will soon throw it away. If, on the other hand, his religion compels him to pay his debts, and makes him cheerful and forbearing, both you and he may have a "comfortable assurance" that the inoculation has taken effect. Religion is like vaccination, it does not always "take" the first time.

WHAT a subtle magic there is in friendliness! We have met people who were so kind and cordial in manner, so responsive in look and greeting, and so swift in doing courteous and gracious things, that they seemed to diffuse a sweet atmosphere around them. How beautiful they were even though sometimes they had plain faces and rough hands! No face is ever hopelessly plain through which a friendly soul looks out upon the world. And then the opposite people! How gruff their speech! How morose their expression! How narrow their range of thought! How unsympathetic their behaviour! How they chilled you with their arrogance, or froze you with their superciliousness! The unfriendly people are social night-mares and dismal wet-blankets at home.

A REVIVAL means where the people of God themselves are stirred to nobler efforts for the Master's kingdom; where their faith is turned into a mighty power which goes forth to send out to bless mankind, evangelists and pastors and teachers. When the people are once revived they will go among their relatives and among the workmen and endeavour to do them good. In doing this God will bless your own souls and will answer your prayers. I consider it a matter of great importance that Christians treasure up the answers to prayers they make. There are more of your prayers answered than you sometimes imagine. If you would cherish up the answers you would more readily see God's hand in it all. The more we know of God the less hard thoughts we would have of Him.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, APRIL 2nd, 1880.

No. 22.

NOTES OF THE WEEK.

A PARI's despatch says the Jesuits, with a view to the action against them by the Government, have purchased several buildings in Monaco and Jersey, whither they withdraw in case of expulsion.

MRS. PEDDIE, editor of the new magazine, "The Evangelical Advocate and Protestant Witness," relates the case of a Free Churchman in Scotland, whose three children were perverted to Rome by a Jesuit servant, who was kind to them.

HON. SCHUYLER COLFAX says: "Let me prophesy: In less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic of whiskey be tolerated by the American people."

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

THE Polynesian Islands are almost wholly Christianized. There are in these islands 350,000 native Christians, who have their own well organized churches, that support themselves; they have their own pastors and teachers, and even sustain foreign missionary societies among themselves, that send missionaries of their own to other heathen countries.

IN illustration of the improved feeling of Mexicans toward Protestant missionaries, it is stated that "a missionary recently passed the night in the town of Ahualulco, where the Rev. Mr. Stevens was murdered by a mob, in 1874. He slept on the bench where the dead missionary had been laid, and was guarded during the night by the man who led on the mob that killed Mr. Stevens."

THE great fire in Chicago in 1871 left only one church standing in the city. There are now according to a recent enumeration, 213 churches in the city, besides about twenty missions and eleven Adventist and Spiritualist societies. The Roman Catholics have 35 churches; the Baptists, 24; the Evangelical Lutherans, 24; Methodists, 19; the Presbyterians, 18; and the Episcopalians, Congregationalists, and Hebrews, 10 each.

ANOTHER interesting discovery is reported from Olympia. To the south-west of the Metroon were found the foundations of the great altar of Zeus, forming an ellipse of forty-four metres in circumference; and the ground plan of Olympia can now be laid down with mathematical certainty. In addition, there have been found a head of Augustus, a bronze plate with an Elic inscription, and an important fragment belonging to the Nike of Paionios.

THE expedition under Mr. Stanley for rendering the Congo route practicable to commerce is making some progress. The latest information shews that Stanley's first station is opposite the second rapid of the river, above Noki. It is sixty metres above the river level, on a small plateau surrounded by precipices. Along the northern ridge are the magazines, a movable wooden house, sheds, etc. To reach this height Mr. Stanley has made a road 400 metres long. The engineer of the expedition calculates that to reach by land the Yellala Falls will require the construction of a road 200 kilometres long, over a rough and difficult country.

IN East India there are now more than 400 native ministers regularly ordained, and about 4,000 teachers, who are not yet ordained catechists. In the South Sea Islands, the London and the Wesleyan societies have 324 ordained, and 1,180 unordained native helpers. In Madagascar, more than 3,000 natives are

active in promoting Christianity. The English Church Missionary Society have a total of 2,850, and the American Board 1,178 native helpers. The Gossner Mission among the Kollis, a mountain tribe in India, consists of 6 ministers, 11 candidates, 88 catechists, 83 teachers and 4 colporteurs, a total of 194 native helpers. On a moderate calculation, there are between 20,000 and 24,000 native Christians connected with the various European and American Missions, as preachers, catechists, teachers and colporteurs.

JULES FERRY, in a report on the progress of primary education in France during the last forty years, states that, while in 1837 the school attendance was only 752 per 10,000 inhabitants, in 1877 it was 1,281. The number of schools in that period has increased by 36 per cent., that of the public schools 75 per cent., and that of girls' schools has almost quadrupled. In 1837 there were 5,667 parishes without a school; in 1877, only 312; in 1879, only 298. In 1827 only 42 per cent. of the conscripts could read; in 1877, 85 per cent. In 1820 only 34 per cent. of brides could sign their marriage register, whereas there are now 70 per cent. In 1872 there were 70,179 schools, with 4,722,764 scholars; in 1878 there were 73,110 schools, with 4,980,650 scholars. Between 1871 and 1877 the ordinary expenditure of primary schools rose 34 per cent., and the State grants from 8,620,000f. in 1871 to 15,647,000f. in 1878, and close on 20,000,000f. in 1880. M. Ferry urges continued efforts to eradicate the still remaining proportion of illiteracy.

PROFESSOR DAVIDSON of the Free Church College, Edinburgh, was attacked in the Edinburgh Presbytery of the Free Church on the 25th of February, for his views on the Pentateuchal History, Law, and Prophecy, published in a review in 1879. Rev. Mr. McEwan moved that a Committee of the Presbytery be appointed to examine the article, with power to confer with Professor Davidson and report. Mr. Cattanaich, elder, seconded the motion. Sir Henry Moncrieff deprecated the introduction of such a motion in the present condition of Professor Smith's case. He moved as an amendment that as it might be open to members individually to obtain explanations from Professor Davidson by private, friendly communication, the meeting decline to take Presbyterian action in the matter. Mr. E. A. Thomson seconded the amendment. Principal Rainy explained his understanding of the argument in the article referred to, and Professor Davidson, when appealed to, stated that Dr. Rainy had correctly represented his views. On a division, Sir Henry Moncrieff's amendment was carried by thirty-eight to fifteen votes.

THE Peabody Trust is proving the wisdom as well as the generosity of the princely donor. In how many humble homes, brightened and blessed by his beneficence, is he held in grateful remembrance. The vast sum, one-half million, might easily have been squandered in paltry gifts and miscalled "charities," leaving nothing to shew for it. But now, wisely administered, it has not only accomplished a great benefit, but has actually increased in the process. The erection of vast structures, called Artisans' Dwellings, has not only provided healthy and comfortable homes for the working classes, but has proved remunerative. The addition of the profits to the original capital has increased it to nearly three quarters of a million. The trustees have, according to their last report, provided, up to the present time, for the artisan and labouring poor of London, 5,170 rooms, exclusive of bath-rooms, laundries, and wash-houses. These rooms comprise 2,355 separate dwellings for families, and are occupied by 9,905 individuals. So good and reproductive an expenditure of money is this, that the trustees have now on hand the erection of six more of these vast structures, in some of the poorest and most crowded parts of London, which will cover as much as nine acres of ground. When these are completed, accommodation will have been provided for about 10,000 persons more. This is practical proof of what can be done to improve the dwellings of the lower

classes in all cities. Could any capitalist seek for a better investment? It will bring him profit; it will bring him present pleasure in building up homes, promoting the health and welfare of his fellow creatures; and he will rear for himself a more enduring monument than painted window and chiselled stone.

THE pastor of the First Presbyterian Church in St. Joseph, Mo., Rev. R. S. Campbell, and Mr. W. P. Sanders, an elder in the church, have been fined \$5,000 for their action in suspending and afterwards excommunicating Mr. Israel Landis, a member of the church. Mr. Landis was at variance with one of his sons, and the scandal caused thereby was so great that the authorities of the church attempted to effect a reconciliation. They not only failed in this, but in their dealing with Mr. Landis were forced to take such action that he sued them in the civil court for damage done to his "good name and credit"—the damage being his suspension from the communion of the church. The civil court has inflicted a heavy penalty for the exercise of church discipline. The case is to be appealed, we believe, to the higher courts of the State, as certainly it ought to be. If every one who is arraigned by a spiritual court may flee to a civil court all discipline in the Church must come to an end. Every man condemned by the authority of a Church is damaged to some extent in reputation—has the Church, therefore, no right to cast out an offender against its law, and the law of God? Can a thief or an adulterer get his reputation sheltered by the State, so that the Church shall not be allowed to pass judgment on his offences? A judgment like this surely cannot stand. The weak point of the church's case, however, is apparent. The session does not seem to have been scrupulously observant of the rules made and provided for the conduct of judicial cases. But if they were in error the ecclesiastical court to which they were responsible was the court to which an appeal should have gone, and all ecclesiastical remedies should have been exhausted before resort was had to the civil court.

AN eminent *savant*, Dr. Delamotte, we learn from a French journal, who is thoroughly conversant with the geology and geography of Egypt, gives it as his opinion that the Nile was not the only river which watered ancient or prehistoric Egypt. The country was then watered, according to him, by all the rivers now dried up, and which the Arabs of the desert call *Bahr-el-Abiad*, "rivers without water," great beds of sand, in which shells had been found long ago. When these rivers were dried up Dr. Delamotte does not pretend to indicate. But as to the geological phenomenon which has led to this drying up, and, as a consequence, the change into a desert of vast fertile regions, Dr. Delamotte believes he has discovered this, and after twenty years of work, he has gone to Egypt to verify the *data*, which ought to justify his theory. In prehistoric times, according to him, all the plateau of Khartoum, the rise of which is scarcely sixteen metres, was a great lake, similar to the Victoria Nyanza and Lake Tanganyika and from which the Nile issued, as it issues to-day, from its two lakes; but the cataracts were then much higher than they are to-day, and when the river reached them, instead of precipitating all its mass of water on these cliffs of granite and porphyry, it divided into different currents which formed the *Bahr-el-Abiad* of to-day and which watered the region now changed into a desert. After long centuries, then, the granite and the porphyry of the cataracts were insensibly worn, their level lowered, and immediately the Nile retired from the *Bahr-el-Abiad*, to precipitate its entire volume into the single channel which it follows to-day. But the scientific proof of this is not the sole object aimed at by Dr. Delamotte; he is also of opinion that to fill again the *Bahr-el-Abiad*, and thus to increase tenfold the arable land of Egypt, it will suffice to raise the cataracts—that is, to establish at each of them a system of dams and locks. The Khedive, it is said, is greatly interested in these fine schemes, and has promised his support to Dr. Delamotte.

OUR CONTRIBUTORS.

THE BELLEVILLE REVIVAL.

MR. EDITOR. The proper way to judge of a revival movement is to wait patiently until the fruits in some measure are developed. We are not to be carried away and blind-folded with exaggerated newspaper reports. Some time ago there was a revival in Ireland. A minister on being asked two years after the movement, "What is now the result of the revival in your district?" replied as follows: "During that wonderful movement I laboured with all my strength, and at such a pitch of hope that I thought that none around me would remain unsaved, but at this moment I know no result besides the spread of Plymouthism, and a prevalent contempt for the stated means of grace, the last of those whom I regarded as converts have recently gone back to the world." There are many things objectionable in modern revivals. (1) The teaching as a rule is Arminian. (2) The mode of operation is calculated to make light of sacred things. (3) Man receives all the glory. In short the majority of revivals are man-made. We wait not to discuss these points.

It seems the Rev. Mr. Bruce, of St. Catharines, is delighted with the revival movement. In his letter to THE PRESBYTERIAN he says: "In many ways he (Mr. Hammond) seeks to strengthen the hands of the ministers." The question meets us. In what way does he strengthen the hands of the ministers? In order to answer this question we must consult the wonderful letter written by the Belleville ministers to the ministers of Montreal. In that letter it is stated: "Now, dear brethren, permit us to suggest that you most heartily and cheerfully accept Bro. Hammond's modes of operation. As to us, probably they will be new to some of you. Leave your prejudices aside, render unquestioning obedience to his requirements," etc. This sounds something like Popery. We always thought that Protestant ministers claimed the right of private judgment. The Belleville ministers demand unquestioning obedience to Mr. Hammond's requirements. And the conclusion is, if you render such obedience you may expect him to strengthen your hands. There was one minister in Belleville who refused to render unquestioning obedience, and who used the right of private judgment. Did Mr. Hammond try to strengthen the hands of the Rev. M. W. McLean? The minister of St. Andrew's Church is well known, and has perhaps more influence in Belleville than any other minister, and thus Mr. Hammond knew right well, and therefore was anxious to secure his hearty co-operation. Mr. McLean was not opposed to the movement. He read requests from his pulpit, time and again, about the revival meetings. Knowing nothing about Mr. Hammond, he attended his meetings several times so that he might judge for himself. Every effort was put forth in order, if possible, to persuade him to fall in with the great movement, and after all such efforts in that direction had failed, Mr. Hammond resorted to threats, in language more forcible than polite. The threat was put into execution by Mr. Hammond's associate who at an inquiry meeting deliberately maligned Mr. McLean and did all in his power to hurt his reputation, and to undermine his usefulness as a minister of the Gospel.

We quote the following from the "Kingston Whig" of date 11th March: "The Hammond revival in Belleville has developed a phase which must be received by the Christian public somewhat unpleasantly. The Rev. M. W. McLean, at the meeting of the Kingston Presbytery in St. Andrew's Hall yesterday, made a statement which reflects upon the Hammond mission. Mr. McLean was not an opponent to the revival, but he was not willing to become personally interested in it as a co-worker of Mr. Hammond until he had judged of his work, having no knowledge of the character of the man beyond what he had read of him in the newspapers from time to time. There was nothing ordinarily offensive in Mr. McLean holding aloof under the circumstances, but his actions did not please Mr. Hammond and his associates, and they seem to have attacked him most unfairly. Mr. McLean was indeed informed that hundreds were praying for him because his heart was dead; and Mr. Hammond is reported to have gone so far as to say that Mr. McLean was breaking his own head if he did not join in the movement. The revival may have

done good—there was great need of an improvement in the morals of the people of Belleville—but the statements respecting it have evidently been coloured. Rev. Mr. McLean is not popular with the evangelist, but he has the support of his congregation, and the heartiest approval of the Presbytery."

Now, Mr. Editor, we pronounce no judgment upon revival movements. We hope that the fruit may be unto holiness and the end everlasting life. This letter is written, not with the view of condemning revivals, but for the purpose of protesting against any revivalist trying to injure the usefulness of ministers of the Gospel. Mr. Hammond has in reality, although not intentionally, strengthened the hands of Mr. McLean, for to day the minister of St. Andrew's Church stands higher in the estimation of the Christian community of Belleville than he ever did. D. K.

March, 1880.

ST. ANDREW'S CHURCH, BELLEVILLE.

At a quarterly meeting of this congregation held last night, at which there was a large attendance, the following resolutions were unanimously carried:

Moved by Mr. Jno. Bell, seconded by Mr. Hugh Walker, and resolved,

"That it has caused this congregation deep regret to learn that our pastor, the Rev. M. W. McLean, has been subjected to annoyance and misrepresentation with regard to the special services held in Belleville, under the direction of Mr. Hammond;

"That the congregation recognizes in all other congregations or persons the right, without objection or impediment in any form on the part of this congregation, to take such steps as they may deem proper to promote the cause of Christ's kingdom; at the same time they claim an equal right on their part, and on the part of their pastor, to judge of the means so used, and to participate or refrain from so doing as they in their judgment may conscientiously consider expedient, and they claim this right without giving offence or being subjected to offensive criticism in any form.

"That this congregation heartily and cordially endorse the action taken and the course pursued by their beloved pastor, and they hereby tender to him their loving and sincere sympathy in the position in which he was placed."

Moved by D. Pitcaithly, seconded by A. Robertson, M.P.P., and resolved:

"That the Secretary be instructed to forward a copy of this resolution to Rev. M. W. McLean, and publish the same in the city daily newspapers and CANADA PRESBYTERIAN."

Belleville, March 10th, 1880.

FAMINE IN TURKEY.

MR. EDITOR.—With to-day's mail there is being sent off to be published in the Toronto "Globe" an appeal to the Canadian public in behalf of suffering humanity in the districts round about here. Last evening I returned from a tour on the Passin plain to the east of us. In company with two native brethren I went with what little money we had in hand, a trifle more than half a hundred pounds, to distribute it amongst the starving people. Truly it made one feel as the disciples must have felt when Christ told them to feed the multitudes with the few loaves and fishes, and we felt constrained to say, "What are these among so many." Perhaps a short account of our trip will give a more definite idea of why we send the appeal to the "Globe."

We mounted our horses on Monday morning last, and started on a march which prolonged itself into a ride of about one hundred miles. We visited ten villages, and gathered information concerning many others, not one of which was without families absolutely destitute. The first village had supplies to keep the people alive till spring. Our next visit was to a small village called Hopek. It contains twelve Turkish families, about eighty souls. We came unexpectedly into this village, and procuring a guide, at once examined thoroughly every house, so the people had not time to hide their provisions if they had any. As a result of our examinations are found two bits of bread and a couple of handfuls of flour which represented about four or five pounds of flour, and this had been begged from another village. Many of them, especially the children, were chewing and sucking the root of the tragacanth shrub, and another root, the name of which we could not find out. The Turk with whom we spent the night had in charge half a

dozen cattle of which he was taking care for another man. These afforded a little warmth to the *odai*, or room. One of the cows was giving milk; this was procured for our supper, for we were hungry after our long ride. We fortunately had a little bread and coffee with us in our saddle bags. In the morning we breakfasted on a couple of cups of coffee apiece and a couple of mouthfuls of bread. Our horses fared worse than we did, having only a handful of straw for supper and no breakfast. We could only give money to last a few days. These people will have to live on charity till they get a crop.

Next day we visited Komadsor, a large village of about 120 houses. All are Armenians. Here we examined thirty-three houses and found them absolutely destitute. There is, however, a quantity of wheat in this village. Visiting and distributing a little money to some villages which were in about the same condition as Komadsor, we pushed on and reached Lar Hoja about dark. This village contains about thirty-five houses, half Turkish, and half Armenian. We lodged that night with a Turk. He had supplies to last for fifteen days. Every other house was destitute. He told us that the day previous his horse died and his Turkish neighbours devoured it. This story was verified by the Armenians and we accepted it as true. They brought in and shewed us a large basketful of roots of tragacanth on which they were trying to subsist. Their harvests completely failed last summer. They had sowed fifty *somas* of wheat and reaped thirty *somas*, of this the Government took as taxes one *soma* and four *gouls* as its tenth, leaving for thirty-five families to subsist on for a year eleven and three-quarters *somas*. As near as I can make out there are about ten bushels in a *soma*. Last fall our host sold his furniture and travelled over the country till he procured four *somas* of wheat. Two of these he sowed and on the other two he and his family are subsisting. The reason of the failure of the harvest last year was the dry weather.

At Lar Hoja they told us of, and pleaded for, another village about four hours distant, named Alyjegrek, containing about one hundred houses, seventy of which were destitute; the supplies of the other thirty houses promising soon to fail. Having so little money we concluded it useless to visit it, especially as there were other villages on our direct route which we had planned to visit. On arriving at Todoveren we were told of the extreme poverty and suffering of Alyjegrek, so we left in the hands of three of our brethren some money to be distributed in Alyjegrek, also some to be distributed in several small mountain villages. Visiting some other villages on the way, we reached Ichapad about dark. Here we found thirteen houses destitute, there being about twenty-houses in the village. They told us of Souluk, a Turkish village about half an hour away. We sent messengers to call ten of their poorest men. Eleven came. They shewed us a paper declaring that three men had died of starvation; it was signed by the chief men of three other villages, and several other men. One man had to borrow the clothes in which to come and see us.

So I might go on. But why multiply instances only to repeat the same story. We could only supply for a few days, and now we have to sit down and think of those people slowly starving to death. Hundreds of pounds will not suffice to supply the demands of suffering humanity. It is not only sad but it makes one fairly heart-sick to go through these cold, bare houses and see the poor, starved, half-naked women and children, huddled together to keep themselves warm, and to find only a handful of barley meal, or a piece of the blackest kind of bread, and, in most cases, nothing, for them to eat. Will not some friends of humanity, in Canada, send some help?

WM. N. CHAMBERS.

Erzurum, Eastern Turkey, Feb. 21, 1880.

CANADA PACIFIC RAILWAY.

MR. EDITOR.—On Saturday, the 31st of January, I met the

REV. A. H. CAMERON,

who nearly two years ago, left an attached congregation and comfortable manse in Ontario, to preach the truth, as it is in Jesus, to the workmen on section 15, where he has ever since laboured with fidelity and success. We arranged to drive over the entire line, between Cross and Eagle Lakes, a distance of 109 miles, embracing sections 15 and 42. This we accomplished in four weeks, holding service on every

sub-contract and in the majority of the camps. We held in all 25 services, and at the same time Mr. Cameron took up a subscription on this section for occasional services rendered by him before my arrival.

THE CAMPS

are built of rough logs, the spaces between them being filled with moss and plastered over on the outside with mud. There are generally three compartments, kitchen, dining room, and sleeping apartment. The heating is done in some cases by means of a large stove, in others by a huge pile of wood burning in the centre of the camp, the smoke escaping through a hole in the roof. The contractors and officers have a small camp of their own which they use as office and sleeping apartment, to all the comforts and privileges of which the missionary is made welcome. Divine service is held in the dining room, the attendance varying all the way from twenty to seventy according to the size of the camp and the religious composition of the men. Very often Roman Catholics attend. Sub-contractors and boarding-house keepers of that persuasion are uniformly courteous. They not only give us the use of their camp, and attend themselves, but ask their men to do so. The services never exceed an hour in length.

THE MEN SEEM TO

to have the Gospel preached to them and are exceedingly attentive. They are a superior lot of men for railway labourers. Very few of the genuine "navy" class are to be found here. Many are young men who have taken up land on the prairie and are out here to earn a little ready money to help them along. Others left good positions in the eastern Provinces, thinking that better ones awaited them here, but on their arrival found that all the lighter and higher positions were filled up, and had to turn in with the shovel, pick and sledge. In brief, there are many intelligent and even devoted Christian men on the road, but the same time there is a sickening amount of profanity, the Sabbath is often broken, and gambling too frequently indulged in.

THE SALE OF INTOXICATING LIQUORS

is illegal, yet it is smuggled in and used. A stipendiary magistrate, assisted by several constables, does his utmost to prevent its being brought in, but they are sometimes able to elude the most vigilant watchfulness. If the boundary award be confirmed by the Government at Ottawa these districts will fall to the Province of Ontario, and then ardent spirits could be sold to the men almost *ad libitum*. All the contractors would deplore such an event, for they dread liquor among the men as they would the plague. In many respects it is a pity that the award could not be confirmed at once, but at the same time our present position has an immense advantage so far as the traffic in liquor is concerned.

At Dogtooth Lake, which is about the centre of this section, it is proposed

TO ERECT AN HOSPITAL

for the benefit of the sick and wounded. Nitro-glycerine, dynamite and duraline are freely used for blasting purposes, and as some of the men do not understand how to handle it properly, and others are careless, the result is explosions and shocking accidents. The other day two men were thawing dynamite over a fire and an explosion took place. One man was blown twenty feet without receiving serious injury, but the other was fearfully cut about the head. He will likely lose the sight of one of his eyes. A curious feature of the case was a nail driven head first into the bone below the knee and which remained firmly imbedded there until the doctor could be brought to extract it. The uncomfortable state of many of the camps is another cause of much suffering. It is impossible to make them very comfortable. It would not pay the contractors to be at much expense on a building that will not be used more than two years. In consequence the men frequently contract severe colds. Several on this section are now lying very ill with inflammatory rheumatism, their severe sufferings greatly aggravated on account of having no comfortable place in which to suffer. The contractors and men usually do all they can for them, but the most they can do here cannot alleviate their condition to any extent. Hence an hospital would be an invaluable boon.

THE COLD HERE

is very intense. For three weeks in December the average temperature was 38° below zero. Last week

it was down to 43 below. When it is perfectly calm one has no difficulty in travelling on such cold days, but if there be any wind it is very trying, especially crossing the lakes, which in this section are very numerous. However, when the thermometer is so very low there is usually little if any wind, and the air is remarkably free from moisture. On coming to this country one has to unlearn a good many things. It is usually stated on behalf of the country that the temperature is uniform. It is much steadier than in the east, but the changes are very great. This winter, on one occasion, there was a difference in temperature of 54 in twenty-four hours. I was gravely told in Montreal, by a gentleman who had visited this country, that very little snow fell here, and on my arrival I found it between two and three feet deep. The fact is, one season cannot be taken as a criterion of the next, and hence many people form very erroneous impressions of the country, because they do not remain long enough to find out really what it is like. It is easier to bear the cold here than in Ontario and Quebec, yet the climate is very trying on one not accustomed to it. The half-breeds and Indians and more hardy of the settlers have no difficulty in

SLEEPING OUT

in the open air on the coldest nights. They come to a halt at a sheltered point, dig away the snow, pile up a heap of branches for a bed, build a huge fire, cover themselves up with a couple of blankets and sleep comfortably until daylight. A young Englishman told me that during several years experience he never even caught cold from such exposure, and he had slept out scores of times.

RAT PORTAGE

is situated on the north shore of the Lake of the Woods, and near its outlet into the Winnipeg River. It is the western terminus of section 42, which extends eastwards sixty-eight miles. Seven months ago the place on which the village now stands was covered with trees, now it is a village of some 200 inhabitants, with half-a-dozen stores and a weekly newspaper of Lilliputian size. The construction of the railway built it up, and its life depends on that mainly. When the road is completed it will doubtless dwindle. It may come to be a lumbering centre, as there is timber back of this, which cannot be brought out any other way. It may also be a summer resort as it has a pleasant and healthy location close by the water's edge.

GOLD HAS BEEN DISCOVERED

close by, and parties are busily engaged prospecting. Coal has been found too, but whether or not in paying quantities remains to be seen. The continued existence, therefore, of the village is entirely problematical. Just now there is material for a good congregation, and as there is no place suitable for holding worship, a movement has been set on foot for erecting a small church. I hope before long to be able to say that the contract has been let.

Owing to the importance of this point I have decided to have service here two Sabbaths in succession. The remainder of each month will be spent on the line. One can have service any evening of the week in the camps as the men attend on an evening quite as well as on Sabbath. An average of five services each week will enable me to overtake the whole section once a month.

THE CASES OF BOOKS

and magazines sent to Mr. Cameron, by the pastor and people of New St. Andrew's Church, Toronto, have been opened. There is no place that could be used as a public reading-room, but a gentleman who keeps a store in the village, kindly consented to take charge of them, and they have been placed in an attractive corner in his shop. Many drop in both during the day and evening, and occupy their spare time in reading. Others take copies to their homes and the camps are being regularly supplied. A record of the number of the book and name of person to whom lent is carefully kept so as, if possible, to ensure their return when read. The collection is pronounced by all to be an excellent one. The papers sent to myself from Montreal and other places, are also of great value in helping on the mission. Anything in the shape of a standard newspaper or magazine is eagerly read. When the

WEEKLY MAIL

arrives there is less profane and obscene talk for a time. Anything particularly offensive to any denomination should not be sent. The interest taken in the reading matter we are able to furnish to the men, is an evidence that it cannot but be productive of much good. But my letter is already quite long enough, and I close for the present. W. D. RUSSELL.

Rat Portage, C. P. R., February 28th, 1880.

PASTOR AND PEOPLE.

POPULAR APOLOGETICS.

A PAPER READ BEFORE THE MINISTERIAL ASSOCIATION OF TORONTO MARCH 2TH, 1880. BY REV. JOHN BURTON, D. D.

It must be manifest that a strong undercurrent of religious questioning has set in, which it is neither wise nor possible to ignore. Its existence is not to be wholly deplored, inasmuch as a faith we receive by inheritance is in danger of losing its freshness, and stiffening into a mere form,—

"Over the roofs of the pioneers
Gathers the moss of a hundred years,
The living faith of the settlers old
A dead profession their children hold."

The real and freshness of a *new* birth is in measure lost by that life being found in an old traditional way. At the same time we are not to forget that there is a steadfastness in that which has a conscious rooting in the long past which no youthful freshness can yield. One could scarcely live amid the cloisters and gloom of the Abbey at Westminster without being in part an ecclesiastic, or stand by the martyrs' monument in old Grey Friars' Yard and not imbibe some of the old Covenanters' spirit; and, therefore, if whilst still held by the hallowed associations of the past we are so far disturbed as to shake off "the moss of a hundred years," the coming years will be fraught with a more thoroughly Christian Christianity than the world has yet experienced since the first descent of the tongues of flame. At any rate it is the minister's part to accept the facts of the providential life around, and strong in the faith of the Gospel to go forth guiding under-current and stream alike to God. We disown the pessimist's croak, and look forward with hope as

"Fresh and green from the rotting roots
Of primal forests the young growth shoots;
From the death of the old the new proceeds,
And the life of truth from the rot of creeds."

Not only is this an era of religious questioning, it is an age of growing general intelligence. Here we may easily *over* as well as *underestimate*. The student is apt on the one hand to imagine that the general public should keep pace with his "midnight oil," on the other to see a great gulf fixed between his attainments and that of the many; guarding against either extreme, we must nevertheless admit that knowledge is not the exclusive property of the favoured few, and our popular novelists are—with "Review" knowledge—discussing some of the deepest problems of Christian lore.

"Supernatural Religion" has passed through five editions, Grey's "Creed of Christendom" has a steady sale, and both are read with a silent attention, more deep than outspoken approval. We should not ignore such facts.

We shall, however make a great mistake if we form our general pulpit ministrations after the apologetic mode. The ambassador for Christ should give no feeble "perhaps." Exposition and application must be decided; "speaking," not pleading for—"the truth in love," and by manifestation thereof commending that truth "to every man's conscience in the sight of God." Yet even here most effective apologetics may be preached, as our further reflections will make manifest, nor would we, should occasion occur, altogether prohibit more formal evidencing of the truths of Christianity.

Christianity being a new life, may be considered as its own best evidence. Indeed the very call for apologetic effort, otherwise than the manifestation of its life may be viewed as an evidence of weakness in Christianity as now existing, nevertheless, as we have to do, not with the ideal, but the actual, the call must be met. We would posit, first, the trite, yet trite because true, position, that the very best apology for Christian verity is *itself*; its own native loveliness and living power must ever be its chief means of winning sway over the hearts and lives of men. The mind incapable of comprehending an argument may melt before "your chaste conversation coupled with fear." The Christian is the world's Bible, Christian lives its apology, the world's need sufficient ground for Christ's mission of salvation. Said an old, one-eyed, lame confessor at the Council of Nice; "Christ and His apostles left us, not a system of logic nor of vain deceit, but a naked truth to be guarded by faith and good works." "Nothing new in this presentation"—nothing—"Hold fast that which we have, that no man take our crown."

But, secondly: More formal apologetics may seem to be demanded. How far? Unless Christianity becomes pure mysticism its life must assume some objective form. Faith, its living power, cometh by hearing, and hearing by the Word of God, where the necessity of objectivity is plainly stated. Now as faith thus assumes an objective form, it of necessity becomes open to hostile criticism and must needs push its way into the region of the intellect. It is vain to seek the divorcing of the intellect from faith; both must be satisfied, else the elements jar and the man becomes "double minded," and therefore unstable in his ways. An intelligent faith, even in its strivings, is more manly than a blind implicit faith, at least thus we Protestants believe, else had we better at once bow before the infallible chair. We must meet such lovingly, faithfully, manfully.

The onward march of a conquering host must in the details of its course be guided by the general contour of the country into which it is advancing, and the character of the watchful foe. Thus it is that whilst Christianity in itself *semper eadem est*, its apologetics must necessarily vary. The eloquence of Minutius Felix would sound strangely out of place to-day, and the arguments which met English Deism in the early part of the eighteenth century will not meet the materialistic Atheism of to-day. The "Analogy" of Bishop Butler may remain a text-book in our theological halls, yet the modern evolutionist of the Haeckel school willingly allows himself to be impaled upon the atheistic horn of the dilemma from which the Deism of that day shrank back.

We would say in the meantime, let science do its own work. The evolution storm is of itself calming down. "I have fallen into a serious and unfortunate error," writes Darwin in a preface to Vol. II. "Descent of Man." A candour that would be refreshing from some prophecy-mongers and would-be scientific theologians. The true scientist is an explorer, and his theories tentative; if sometimes he dogmatizes he can too often plead the theologian's example. As Dr. Dawson once expressed it: "It is a fearful crime against the souls of men so to connect theological pre-judgments with the truth of God that men of culture are repelled from what might otherwise awe by its moral elevation, and attract by its spiritual beauty. The scientific infidel is not always a wrong-doer to be put down. He is often a darkened soul struggling for light, and sometimes driven back from it by the follies and inconsistencies of Christians. The theologian may be held responsible for much scientific infidelity, as he adulterates the water of life with unwholesome earthly elements."

Science will answer science; the Christian popular apologist can wait.

An example of the necessarily shifting character of Christian evidences may be seen by contrasting the spirit of the age with the confession of Nicodemus "We know Thou art a teacher sent from God, for no man can do these miracles that Thou doest except God be with him." So far from working conviction, a miracle would set our scientists experimenting. These phases of thought can scarcely call for popular treatment. I should question the expediency of pressing miracles into the apologetics of to-day.

Nor do I attach much value to the so-called "proofs" that God is, in our general dealing with the world-spirit, for the existence of God must after all be held to be a *primitive belief*. He that cometh to God must *believe* that he is; all apologetics can do is to awaken or to strengthen the latent or wavering consciousness. To this end we can scarcely improve upon the theological argument as stated by Paley in the earlier chapters of his *Natural Theology*. "We would, however, stake more upon the moral argument which may be thus briefly stated, and is capable of popular treatment:

Diversity of opinion as to what particular act is right or wrong confessedly exists; but that there is a right which when known is imperative, the common consent of man declares. That the supreme rule is not in ourselves, is manifest from the sense of responsibility; nor in changing circumstances, because no circumstances can make evil, as such, commendable to the conscience. Nor has experience invalidated the argument of the "Analogy," that "in the natural course of things, virtue, *as such*, is actually rewarded, and vice, *as such*, punished." We thus reach at least what Matthew Arnold calls the "Power without ourselves which makes for righteousness." Should it here be objected "we have been educated to this,"

the reply may be made, that the ear requires educating to discern between notes with exactness, does not invalidate the fact that those variations are real and may be mathematically computed.

This power granted, and we in conscious relation, we meet those moral longings. "The weary, aching, upward search for what we never gain;" the satisfying of which—Tyndall himself being witness—forms the most pressing problem for philosophy to solve.

We are now upon the very threshold of *revelation*, our revelation, the Bible. How do we propose to meet it?

The general method is the historical, such as we have been accustomed to in Paley's "Evidences," and later in such works as "Westcott's Introduction," and yet such researches, however necessary for the scholar, are utterly beyond the popular ear. Are they necessary?

I have long thought we have now an undoubted right "to begin at the other end," and claim authority on the ground of "possession."

The cravings of the moral nature have been referred to as an imperative factor in human experience. "Man cannot live by bread alone." Confessedly the Gospel of Jesus satisfies those longings, and when received, gives peace. Even the author of "Supernatural Religion," after three volumes of destructive criticism, closes with these words: "We may find real help and guidance from more earnest contemplation of the life and teachings of Jesus." In an earlier volume, the same writer exalts above all else the character of "the man who is truly inspired by the morality of Jesus, and penetrated by that love of God and of man which is its living principle." It is scarcely worth while wrangling with a man who would negative the fact that the religion of Jesus

"Satisfies our longings
As nothing else can do."

Christ is in possession of our moral world; is there any reason why He should be served with a writ of ejectment? Someone must possess it. He is in—is there any claimant that can justly put Him out. When seeking to win our way against Islam, or the systems of India, we have to make good our claim, and the missionary needs, as our Churches are learning, special training therefor, but with us, at least just now, no other claim is pressed.

No man, unless crazed with anger or lunacy, would dismiss a confidential clerk who had long and faithfully served him, to whom his business success was largely due, and whose services he still required. At any rate, if one claimed the situation, the claimant must substantiate his *better* right; meanwhile the one in possession remains. I want some reason for dismissing Jesus of Nazareth from the three-fold office of Prophet, Priest, and King, and thus I come under the shadow of His cross, I place the burden of disproof upon those who seek to disturb a present confidence and hope. That these methods will not silence all cavil, may be readily confessed, but that they afford a fair ground of confidence to the seeker after righteousness may with emphasis be affirmed. That we gain absolute certainty is not to be supposed. Bishop Butler's axiom "Probability is the guide of life," forbids such an expectation, but of Christianity, thus held, those necessary conditions of acceptance may be boldly maintained.

It contradicts no known truths, rather it satisfies all requirements of our religious nature. We may presume that to be the key which fits all the wards and raises all the tumblers of the lock.

It has certain vested rights in us from old and hallowed associations. Why should we cast aside an entailed inheritance, simply because it is entailed? or resist its claims on the sole ground of age?

It bears its own witness to the life that receives it, purifying the life, and casting out fear.

With regard to such works as those referred to, their influence will decrease popularly in proportion as the moral influence is made to increase on the part of those who bear the Christian name. As yet I am persuaded no answer has been made to the strong points of those books; that answers are coming, I believe; time must be given; meanwhile we have the old path; let us with increased confidence walk therein, bringing God's-spell (Gospel) over the hearts and consciences of men, and fearlessly toil on until

"We lay us down to rest
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all."

THE CHALMERS CENTENARY.

On the 3rd of March a large number of the foremost men in Scotland, with representatives from England and Ireland, assembled in Edinburgh to celebrate the centenary of Dr. Thomas Chalmers. The Free Assembly Hall was crowded to excess. Rev. Mr. Burns, Moderator of the Free Assembly, presided. The following are the principal parts of a letter from Mr. Gladstone who was unable to attend, and who wrote to Sir H. W. Moncrieff. He says:

"What I can now truly say is, that there are hardly any words of admiration that could be employed concerning him to which I should scruple to subscribe. My knowledge of him was in a very early period of my manhood, when it was my father's wont to spend his winters in Edinburgh. I have a certain number of his letters, and I remember how they were always subscribed by him 'yours respectfully,' or 'yours most respectfully,' and that I was utterly at fault in the attempt to find any words in return which would duly mark our several positions. He was, indeed, one of nature's nobles and most of the qualities which stamped him with that character were obvious, almost glaring for all who came across his path. I do not mean merely his rich and glowing eloquence, but his warrior grandeur, his unbounded philanthropy, his strength of purpose, his mental integrity, his absorbed and absorbing earnestness. They might not be so well aware of his singular simplicity and detachment from the world with which I remember to have been deeply struck on a particular occasion.

"He sometimes gave me the honour of a walk with him, and one day he said he wanted to make an appointment of this kind with me, when, during our walk he would explain to me fully his situation with respect to the emoluments of his professorship, the Chair of Divinity. If I remember right, the chair, when he was appointed to it, was believed to have a large endowment; but a point of law was, I think, subsequently raised which, if affirmed, would have swept away nearly the whole. After forty-five years, I may state this inaccurately, but what I remember clearly is, that the question was a very grave one, and I think it materially affected the prospects, and even the status of himself and his family.

"The day came, and the walk began, and lasted I suppose a couple of hours or more. At our starting he opened on one of his favourite and engrossing subjects, probably that of evangelizing the country by means of manageable districts, each with its church and minister. Having begun, he forgot all about his endowment and his status. The conversation held fast to the original theme till we were within a few yards of my father's door. He seemed then to recollect himself and he said—'If you will allow me, I will send Mr. Menzies, my man of business, to call upon you, and he will acquaint you with all particulars of the question which has been raised.' Such was the impotence of lucre to lay hold on his great, stately, and heavenly mind."

The Duke of Argyll and Earl Shaftesbury wrote in a similar style. Dr. Hanna was absent in Italy for the benefit of his health, else he, the son-in-law and biographer of Chalmers, would have presided. Mr. Burns told the story of the conversion of Dr. Chalmers and the great revival of pure religion in which he took a leading part. He added:

"It used to be said, long ago at Jerusalem, that those who had never shared in the joy of drawing water from the Pool of Siloam on the last, the great, day of the Feast of Tabernacles, had never known true joy all their lives. So, it may be said, that those who never knew Chalmers never knew what true eloquence is—eloquence alike of speech and of the thing spoken—nor felt the mastery of it all their lives. I am sometimes conscious of a sort of pity for my younger brethren in the ministry, when I am reminded that, being 'of yesterday,' they really 'know nothing' about it. They never can. Its effect was perfectly unique. We can all understand what it is to be impressed, rivetted, charmed even melted; and many of us can associate such pleasurable sensations with the preaching of such noble pulpit orators as were Andrew Thomson, Robert Gordon, James Buchanan, Robert Candlish, Thomas Guthrie, and not a few more—alas! no longer with us—without going beyond our own borders, but it was Chalmers alone who electrified, galvanized us. The difficulty, in listening to him, was to remain seated or silent. Sometimes the whole congregation started from their seats under the dynamic power of his appeals. One felt inclined to shout, yet afraid to breathe, far more afraid to cough, for fear of losing a word. It is scarcely conceivable that Demosthenes would have been a match for him. The quiet beauty of his 'shining' was equal to its brilliancy. His life was as eloquent as were his lips. He was one of the most lovable of men. All good men loved him, and there was nobody, of whom I ever heard, who hated, or even disliked, him. His students all but worshipped him. So catholic was he that he was esteemed by Christians of every other denomination almost as much as by those of his own. Edward Bickersteth, John Angell James, and he, were the Triumviri of the 'Evangelical Alliance' at its formation. Dr. John Brown of Edinburgh designated him 'The Apostle of Charity!' Though unquestionably of homely if not somewhat uncouth exterior, his countenance was so beaming—"his eye, though turned on empty space, beamed so keen" with what was even more and better than "humour"—that Tholuck, the great German theologian spoke of him as 'a beautiful old man!' This man was 'full of good works and alms deeds which he did.' He was not a meteor, or a comet, but a star! In nothing was his consistency more conspicuous than in the one act of his public life, because of which he has sometimes been charged with inconsistency, and excused only on the score of alleged amiable facility of smile or senile weakness—the act of his life; which most of us,

I suppose, regard as the culmination of his great career—that act and deed which made him a Free Churchman. He held and maintained, all his life through, that the Church of Christ may lawfully accept establishment and endowment from the State, and never was there so effective an advocate of Establishments as he, but at no time, at least subsequent to his conversion, did he hold, or admit that it may be lawfully subordinated, or coerced, or enslaved. The only submission, he used to say, which the State has a right to claim, or the Church is at liberty to concede, is "submission," not to be fettered, but "to be led." I sat at his feet, in front of him, in the Hanover square Rooms, London, when he electrified the peers and prelates of England by his exposition and defence of the principle of Church Establishments, joining heartily with them in the plaudits which cheered him to the echo. I also marched behind him as one of the presbyters of Scotland when he went forth from St. Andrew's Established Church, Edinburgh, to preside over the General Assembly of Scotland's Disestablished "Kirk" in Tanfield Hall, and I had no difficulty in identifying him as the self-same man, at both times, in both places, any more than I was, or am conscious of being a different man myself. One bright Monday morning, when we had hoped to see him in his place, and "to hear words of him," in the General Assembly, we saw him not. "He was not found, because God had translated him; for before his translation he had this testimony that he pleased God." That forenoon I stood beside the bed on which the night before he had gently "fallen asleep," and saw in the unchanged placidity of his countenance how evident it was, that in dying, he had "never seen death."

Sir Henry Moncrieff moved the following resolution:

"That this meeting recall with thankfulness to God the eminent services to the cause of Christian truth which Dr. Thomas Chalmers was enabled to render, at once as a preacher of extraordinary power and eloquence, as a strenuous and successful advocate of missionary work both at home and abroad, and as himself a worker in the home mission field, not only in the days of his effective ministry at Glasgow, but even in his latest years at Edinburgh—thus giving a great impulse and wise direction to the Churches of Scotland in the cause of home evangelization."

Principal Cairns of the United Presbyterian Church followed, acknowledging in glowing terms the unspeakable debt he owed Chalmers.

"It was as the apostle of Christianity that he stood greatest, for while great and eminently so in other regions, here by universal consent he was immeasurable, transcendent, sublime. His grand native powers of thought, imagination, passion, utterance, were all brought under the sway of a power still grander and truly divine, even that power of faith which gave him to see for the first time the glories of Christianity, by a new and living experience in the very maturity of his faculties, and while the fire and intensity of youth were yet fresh within him, and sent him forth to be the herald and witness of a soul-subduing, soul-enthraling revelation of grace and truth in the cross of Christ, to which all science, all philosophy, all nominal Christianity—and still more Christianity of a false and depraved tradition, such as he had been rescued from, were nothingness and shadow. Dr. Chalmers is first a monument and then a champion of faith—of faith in its simplest, most scriptural most evangelical form, such as very rare instances of have appeared in the long history of Christian preaching. The sense of truth, of reality, of unspeakable, tremendous urgency offering in God's name an eternal salvation, and reaching to heaven, earth and hell, can hardly ever have been exceeded; and the boundless sweep and storm of that terrible eloquence—terrible with all its love and tenderness, which startled his own generation and still awes ours, is most precious to recall, because it was the echo of divine, eternal earnestness, the earnestness of an infinite redemption making a way for the lightning of the thunder, and bringing God's voice near to man. This unutterable conviction—unutterable after all his own stupendous efforts to utter it—was the deepest secret of Dr. Chalmers' power, and the mightiest practical lesson to all of us, whether preachers or not, that only faith overcomes the world. He thus outgrew and outreached even his own theory of the intellectual nature of faith. To the thinker, the discoverer, the great scholar, or critic, the systematic wide-reaching theologian, the intellectual side of faith has its grandeur as it has to all; but to Chalmers faith was passion, was vehemence, was mortal combat enough to shake kingdoms, to break up Churches, to make old things pass away and all things become new.

"How noble our whole Scottish evangelism, for this background of faith and sacrifice! It starts with our immortal Knox, the true father of this nation, who has in him an intensity of faith that still endures and is continued in our Melville, our Henderson—our Renwick and Cameron—our Erskines and Gillespie—our McCrie, all are reproduced and exalted (let us hope), not exhausted or ended, in our Chalmers. We do not wish under the shadow of so great a name, the name of one who was among the founders of the Evangelical Alliance, to narrow the kingdom of Christ by any limits of Presbyterianism or even Calvinism. We can like Chalmers himself, admire the grandeur of Hooker—the depth of Butler—the prodigious momentum and self-expenditure, now repaid manifold over the wide world in its fruits, of Wesley. We desire, like him whom we commemorate, to learn truth, and love goodness wherever we find them. But we shall not be like him if we want his sense of greatness of our Scottish heritage, or lightly break the succession; if we are not ready on every clear call to endure all things for Christian truth and Christian liberty; if we suffer the glorious Gospel which he revived to vanish from the foreground of all our preaching, and all our practice, or the missionary spirit which his life and example have so nobly kindled among us to decay through our strifes and jealousies, or our sloth and unbelief, or any section of that people for whom so many patriots and saints have

toiled and died to remain sunk in degradation, and strangers to that greatest name, in which the memory of every Christian hero is enshrined, which alone has healing for the nations."

Provost Collins of Glasgow followed with reminiscences of Dr. Chalmers' work in Glasgow. The next resolution was moved by Dr. Horatius Bonar:

"That this meeting look with intense satisfaction on the work which he performed as a Professor, first in the Chair of Moral Philosophy at St. Andrew's, and afterwards in the Chair of Divinity in the University of Edinburgh, and latterly as Principal and Primarius Professor in the New College, Edinburgh, and rejoice in the thought that large numbers of students have been in after years enabled to bless God for the influence which his instructions, his example, and his energetic zeal exerted on their hearts and on their usefulness."

Professor Chalmers moved as follows:

"That this meeting, looking on the marvellous combination in Dr. Chalmers of qualities seldom united in one man, desire to recognize the position which he occupied as a person honoured for his high scientific attainments, and as one who laboured, both by his writings and his personal exertions, to bring the principles of economical science to tell practically for the physical, moral, and spiritual improvement of mankind."

He mentioned the curious fact that Dr. Chalmers preached his first sermon and his last in England. Professor Watts of Belfast made an admirable address. Mr. Taylor Innes shewed that Chalmers looked at truths of all kinds at first hand, and this was an element of incalculable strength to him. Lord Moncrieff spoke of Chalmers as a Free Churchman. He moved the following resolution:

"That the members of the Free Church of Scotland, now assembled, cherish a very special and abiding sense of the manner in which, though known so well as the enlightened and vigorous champion of ecclesiastical establishments, he threw himself unreservedly into the van of those who, for the sake of the liberty which they claimed for their Church under the sole Headship of the Lord Jesus Christ, surrendered all the outward advantages of connection with the State, and set themselves to the self-sacrificing work of holding up in the face of the world the banner of spiritual independence which has been displayed by the Church of Scotland throughout her history."

Among much that was excellent Lord Moncrieff stated that the money raised by the Free Church since 1843 has amounted to £13,500,000. Dr. Rainy and Dr. Wilson concluded the speaking. Dr. Wilson intimated that Mr. Macfie, of Airds, had given £5,000 to found a Thomas Chalmers Lectureship—a very practical way of celebrating the Chalmers Centenary.

THE LITTLE SERMON, NOT THE GREAT ONE.

The sense of one's own influence may have a little vanity in it, even with the best intentions. If such was true of the good minister in the following story, he suffered a complete rebuke. The unconscious power of a child's prattle accomplished what his eloquent sermon could not.

Having an appointment to preach in a certain town where he was but slightly acquainted, he was anxious, of course, that his subject and discourse should suit the case of his hearers. In the congregation he was to meet was a lady of wealth and considerable social importance, who, he knew, was not a Christian. The possibility that he might be the means of leading her to the truth presented itself strongly to his mind, and he selected his sermon with that end in view. He preached forcibly, pointedly, eloquently. The rich lady paid strict attention, and he felt that she must have taken the sermon to herself. It really seemed as if a great opportunity had been divinely given him, and he had improved it.

Among the many *unnoticed* hearers sat a little boy who had lately learned the love of the Saviour. He was too young to have understood much of the discourse, but there was a joy in his soul that he was eager to express. As soon as the sermon was finished, with a simple freedom that was perhaps still customary there, that little boy stood up and spoke. He said but a few words, and they were all about what the good Lord had done for him, and how he loved Him. The act of the child surprised the minister, and somehow it disturbed him too. It was so unexpected—and he had just made a very impressive conclusion, which it appeared to him should have been followed by a moment of silence and thought. The little boy's crude and broken speech had doubtless diverted the rich lady, and spoiled the effect of the sermon. It was a sad pity.

The worthy man went home very much dejected over his "ruined opportunity."

Some days afterwards, however, he received a message from that same wealthy lady, asking him to visit her. She was feeling a deep concern in religious things. With a lighter heart he hastened to see her, concluding that her seriousness had been caused by his preaching. Sure enough, she dated it from the day she heard his sermon. But when he asked her what points in the discourse had so impressed her, she replied:

"O, it wasn't anything *you* said. I *expected* solemn preaching from you, for you are a *minister*, and could speak so at any time. It was what *that little boy* said that went to my heart."

The minister was humbled. He gave God all the glory now, and meekly did his best to bring his hearer to Christ. In no long time he had the happiness of seeing her a rejoicing disciple.

Perhaps, though the lady did not know it, the sermon had prepared the way for the good effect of the child's artless words. But the good preacher never cared to make such an explanation. He had received his lesson. God often uses weak instruments and sets aside the strong—and a rescued soul is His trophy alone.—*Congregationalist*.

HOW TO BEAR LITTLE TROUBLES.

There is a kind of narrowness into which, in our every-day experiences, we are apt to fall, and against which we should most carefully guard. When a man who is in perfect health has a wound inflicted upon him,—a wound in his foot, a cut in his finger, a pain in his hand,—he is almost always sure to feel, even though it be only a small part that is suffering, and the suffering itself be unworthy of the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uneasiness, or with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bicker, all the mercies and all the comforts are forgotten, and count as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all, in the remembrance of the most trivial inconvenience! A man may go about all the day long—discontented, fretting, out of humour—who, at evening, on asking himself the question, "What has ailed me to-day!" may be filled with shame on being unable to tell! The annoyance is so small and slight that he cannot recognize it; yet, its power over him is almost incredible. He is equally ashamed with the cause and the result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if haply then; for a man is like a large ship—he cannot turn round in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind, we are apt to carry it with us through the day; but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all the day, and all the next day too! I have comforted myself, and risen out of this state of mind, by saying to myself, "Well, you are in trouble, something has come upon you which is painful; but will you let it clasp its arms around you, and shut you in its embrace from the sight and touch of all the many other things that are accounted joys? Will you suffer yourself to be saddled and ridden by it?" It is well to remember that there is a way of overcoming present troubles by a remembrance of present mercies. The Apostle Paul knew this, and so exhorted us to "look unto Jesus, who, for the joy that was set before Him, endured the cross, despising the shame." All that Christ had to bear, He bore patiently,—He carried His sorrow about with Him as a very little thing. Why? Because of the "*joy that was set before Him!*" O, let us apply the exhortation faithfully to ourselves; and when we are tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance for ever, and in the doing of the duty by which we shall best be made meet for it!

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 2, 1880.

WE have again to intimate that we can insert no communication unless accompanied by the name of the writer, not necessarily for publication, but as a guarantee of good faith and reliability. We have lately received one or two letters on the Hammond Revival, for instance, which we should have had no hesitation in publishing had they been certified by the names and addresses of the writers.

DISTRICT SYNODS.

THE usual season for the annual meeting of the different district Synods of the Church has come round and a good many are, as usual, expressing strongly their opinion that such meetings are of little or no use; that they entail a large amount of unnecessary expense and trouble, and that it would be better in many respects that they should be entirely done away with, so that the affairs of the Church might be managed exclusively by Sessions, Presbyteries, and the General Assembly. It is said that generally after the Synods are convened it is found that they have little or nothing to do, and that what little does come up for discussion is never finally disposed of but is always appealed to the General Assembly. We must acknowledge that we have no sympathy with such fault-finding and no belief in the issue to which it points. If these Synodical meetings serve no good or useful purpose, the fault lies not in the system but in the manner in which it is wrought. Far from their being unnecessary, we hold that such Synods are indispensable to the thorough efficiency and progress of our Presbyterian Church. If the work done by them is insignificant and unsatisfactory, so much the more need for their being not abolished, but vitalized and reinvigorated. They can do much for the best interests of the Church, which Presbyteries cannot accomplish, and which the General Assembly ought never to attempt. On many local, yet most important, matters the decisions of these Synods ought to have all the weight attached to the findings of the Supreme Court, and might easily be made to relieve the General Assembly of much of the business which now takes up an undue portion of the time and energy of that venerable body.

The various details of Church work come most naturally and properly to be discussed at such meetings, and if such discussions are regarded as either so uninteresting or so unimportant as to make it desirable that they should be dispensed with, it may be taken as a proof that something is far wrong, but not so much in the organization of that Church court as in the tone of piety generally prevalent in that Church district. In short, instead of these annual synodical meetings being to be sneered at as uninteresting and inefficient for any great degree of good, we cannot think of any ecclesiastical assemblies whose meetings ought to be looked forward to with greater interest, whose business ought to be entered upon with greater enthusiasm, or whose beneficial influence upon both the minds and hearts of the members, as well as of the congregations under their charge, might be expected to be greater or more permanent.

AMUSEMENTS.

WE have given fully as much of our space to the discussion of the "Amusement" question as we can well spare, and though an occasional letter on the subject is still now and then coming in, yet we find that no further light is being thrown by these on the matter at issue, while there is a danger of tempers getting fretted and of words being employed to an extent, and of a kind, not at all calculated to subserve the highest interests, or to minister to the edification of our readers. In the meantime, then, we think it better that the discussion should close, though, should any really important contribution to the settlement of the difficulty by-and-by be forwarded to us, we shall always be too happy to give it the necessary space in our columns. Free discussion, on certain well understood conditions, is what we aim at maintaining. But this does not imply that every pet theory shall be ventilated to any extent in our correspondence columns, or that the foolish, the ignorant, and the profane shall have every opportunity afforded them for making their folly manifest, for putting their ignorance beyond all reasonable question, or for painting the thoughtful and devout by their shallow profanity, under the plea that all sides ought to be heard. So far as this discussion on amusements has proceeded, we are convinced that our readers have felt that both sides have been fairly, reasonably and becomingly maintained. Perhaps the individual points originally referred to have been too exclusively kept in view, and there may have been almost no attempt made to define the character or to indicate the extent of Christian liberty so as to separate from mere individual opinion and habit, the "thus saith the Lord" by whose sanction Christian conduct must be ultimately guided and determined. The "world" is not to settle what the Christian can becomingly do, and what he cannot, though too often it has claimed to have the chief say in this matter. Nor is the individual feeling, or even the thoroughly honest conviction, of one Christian to be the infallible standard by which the conduct and character of others are either to be judged or determined. It is to the law and to the testimony that the appeal must be ultimately made and it is by its award that the final decision has to be determined. Whatever the word of God definitely condemns, is of course to be put out of court by the Christian at once and absolutely. He can't do this "great wickedness" or this "little wickedness" and sin against God. He is under law to Christ, and the prohibition, be it what it may, does not come to him as a burden but as a blessing. He acquiesces in the decision not by constraint but willingly. It is God's will, and, therefore, it is his. But after all, that possibly can be, has been taken in under the heading of "Thou shalt not," will there not be found a larger or smaller range of matters in reference to which one's course of action has to be settled by his own individual conscience, enlightened by the Spirit of God, and in the settlement of which he has to take care that he does not "judge his neighbour," when that neighbour's conduct does not exactly square with his own? A "man of the world" may be scandalized at the proceedings of a professed Christian in certain cases, and may say that such and such conduct leads him to believe that the whole of that "professor's" religion is a sham. What then? Must he necessarily and uniformly "deny" himself on account of the careless onlooker or the "weak brother?" It does not follow, for if it did, in many cases the poor "professor" would have to go out of the world altogether, seeing there are so many things which the "worldly man," and the "weak brother" have between them settled to be incompatible with Christian character and consistency, that conformity with all their whims and deference to all their objections would leave the object of their solicitude nothing he could either eat, drink, wear, or do, without giving offence and provoking unfavourable criticism. But, on the other hand, surely within certain limits the believer is his "brother's keeper," and the law of Christian expediency as laid down by Paul is, with him, to be anything but a dead letter. That law, however, is for himself and not for other people. It is the rule by which he is to judge his own conduct, not the standard by whose assistance he is to condemn his neighbour's. He may have to say, as he marks the course which some fellow "professors" follow: "I could not do that without my conscience being defiled, and without my incurring the severest self-condemnation—but "what

am I, that I should judge another man's servant? To his own master he stands or falls." He may think such and such conduct not very prudent, perhaps anything but wise, nay, positively inconsistent with a religious profession, but if it is not absolutely sinful, what then? He can but sorrowfully pass on his way, carefully regulating his own conduct according to his own conscience, and charitably believing that his brother does the same, while he uses every proper means to rectify that brother's mistake, if he has made one, and to bring his conduct more into accord with what is believed to be the law of life and love. As the tone of piety rises, and as the conscience becomes more sensitive and enlightened, so will this course of action and that be dropped or changed as naturally and as necessarily as the snows of winter disappear at the voice of spring, or at the very first sight of the summer's sun. But may it not also be that some things which at a certain stage of Christian life were thought to be "sin," and as such were regarded with horror, by and by become not only innocent but admirable, and that not because there is less piety but a great deal more? We shall not say that this is the case with "promiscuous dancing, card-playing," and many other forms of amusement. Very much the reverse. As a general thing, on the contrary, the whole history of the past has shewn that the prevalence and popularity of these and many other kinds of so-called innocent amusements, among professing Christians, have been synchronous with a generally low tone of piety and a relaxed condition of morals. Every one, however, has in these matters to "judge himself." Well, if he be not condemned by his own conscience in that which he allows; and if he can say that he makes it his daily prayer and his daily endeavour to be in the world as his Master was, and that he is seeking continually to plant his feet wherever he can recognize the foot-prints of Him all whose ways were holy and all whose words are right.

It is expected that the Rev. Principal Cairns, of the United Presbyterian Church, Scotland, will cross the Atlantic in the course of next month for a somewhat lengthened visit to the United States and Canada. Very few distinguished Scotchmen and Presbyterians could more securely reckon upon receiving a most cordial and affectionate reception, both in Canada and among our neighbours, than Dr. Cairns.

STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The last meeting of the session 1879-80 was held in lecture-room No. 3, on Friday evening, 12th inst., Mr. J. A. Anderson, B.A., President, in the chair. The meeting opened with singing and prayer. The Recording Secretary was instructed to forward a minute, which had been prepared, to Mrs. Frazer, of Dundee, expressing sympathy with the family in their bereavement, by the death of Mr. James Frazer, a student of the Presbyterian College and member of the Society. Messrs. McKenzie and Gamble were appointed auditors. The annual report of the Executive Committee was presented by the Recording Secretary. It was adopted and ordered to be printed. The following fields were taken up by the Society for the summer months, viz., Massawippi, Coaticooke and Richby, and Rawdon. Mr. R. McNabb was appointed missionary to Massawippi, Mr. R. Hyde to Coaticooke, and J. A. Townsend to Rawdon. Mr. M. D. M. Blakely, B.A., on being called on to address the meeting, said he was thankful for the spirit of unanimity which characterized this meeting. Never was he more convinced of the soundness and vitality of the Society than tonight. It was the last meeting he would have the pleasure of attending, but he wished the Society all success, and assured the members who remained that he would remember them in all their works. Mr. T. A. Nelson also briefly addressed the meeting, and said he would try and remember the Society in the future, wherever he might be. The President then spoke at some length. He had been a member of the Society since he came to College and he did not regret it. He exhorted all the students to be loyal to the College, and also to the societies connected with it. He shewed the necessity of each member taking an active part in the work of the Society. He thanked the members for their hearty support during the time he presided over the Society. Mr. Reid addressed the graduating members on behalf of the Society, and said we should follow them with good wishes, and would pray that the blessing of God might attend their labours. J. A. TOWNSEND, *Rec. Secretary.*

BOOKS AND MAGAZINES.

History of the City of New York.

A. S. Barnes & Co.
In part V. of the second volume Mrs. Lamb's narrative reaches the close of the Revolutionary War.

The Atlantic Monthly.

Papers by some of the best of a contributing staff distinguished for ability appear in the April "Atlantic."

Boy's Own Paper, Leisure Hour, and Sunday at Home, for March.

London: Religious Tract Soc., Toronto: Wm. Warwick.

Attractive as usual. No better publications of their kind can be had.

Girl's Own Paper.

London: Religious Tract Society. Toronto: John Young.

The second monthly number of this excellent magazine for girls has just come to hand. It fully maintains its high character for both the variety and attractiveness of its contents

The Presbyterian Year Book for 1880.

Edited by Rev. Jas. Cameron, Chatsworth. Toronto: C. Blackett Robinson.

This is the sixth issue of this most useful publication—and it is the best. The amount and variety of the information it contains on matters Presbyterian, are positively surprising, while the orderliness and accuracy, the good sense and the good taste displayed throughout, are all that could be desired. There is no publication on this continent, perhaps not in the world, in which so much, and such thoroughly digested information in reference to all the branches of the Presbyterian Church, could be had within such manageable compass and at so low a price. To all intelligent Presbyterians in Canada it will be found indispensable.

Our Homes.

Philadelphia: Presley Blakiston. Toronto: Hart & Rawlinson.

No. IX. of the American Health Primers is certainly not the least useful of the series. It is occupied with the important question, "How shall we have healthy homes?" which is scientifically, and at the same time intelligibly discussed, under the following heads: (1) situation, (2) construction, (3) light, (4) warmth, (5) ventilation, (6) water supply, (7) drainage, (8) disinfection, (9) population, (10) working-men's houses. The author is Dr. Hartshorne, formerly Professor of Hygiene in the University of Pennsylvania. Circulated throughout our cities, towns, villages and rural districts, this little book would be the means of contributing very materially to the general health and comfort.

The Life and Work of St. Paul.

By F. W. Farrar, D.D. New York: E. P. Dutton & Co. Toronto: Hart & Rawlinson.

Canon Farrar's Life of Paul has already secured almost as great an amount of popular acceptance as was extended to his now universally known "Life of Christ." It has all the characteristic excellences and blemishes of that remarkable work. As a somewhat "broad" churchman the Canon may have to be read with a good deal of caution, but he is at the same time attractive and instructive in no ordinary degree. Passionately in earnest, eager, ardent, learned—some might think even to superfluity—undoubtedly eloquent, some might be inclined to believe even occasionally declamatory, to an extent not particularly agreeable, picturesque in his descriptions, vivid and minute in his imaginings, with a keener eye, possibly, in some instances, to effect than to absolute accuracy, yet, throughout, with an affectionate enthusiasm for his hero, and an ardent desire to set him in the clearest and most attractive light, combined with a genuine love, not only for Paul, but for Him who was Paul's master, and is his own; he secures and retains the attention of his readers to the close, and, we doubt not, will lead many of them to feel that they have, under his guidance, got a better idea of the man Paul, and his labours, than ever they had before, and, may we not add, that they have been also led with a deeper reverence and a more ardent gratitude than ever to "glorify God in him?" As a specimen of the work we give the following extract from the closing chapter: "Did Paul ever get that cloak, and the papyri and the velum rolls? Did Timothy ever reach him? None can tell

us. With the last verse of the second Epistle of Timothy we have heard Paul's last word. In some Roman basilica perhaps before Helius, the Emperor's freedman, in the presence of some dense, curious, hostile crowd of Jews and Pagans, he must have been heard once more in his second defence, or on the second count of the indictment against him; and on this occasion, the majority of the assessors must have dropped the tablet C—the tablet of condemnation—into the voting urn, and the presiding judge must have pronounced sentence of decapitation on one who, though condemned of holding a dangerous and illegal superstition, was still a Roman citizen. Was he alone at his second trial as at his first? Did the Gentiles again hear of Jesus and the resurrection? Did he to them, as to the Athenians, prove that the God whose Gospel he had been commissioned to proclaim, was the same God after whom their fathers had ignorantly groped, haply they might find Him, in the permitted ages of ignorance, before yet, in the dispensation of the times, the shadow on the dial-plate of eternity had marked that the appointed hour had come? All such questions are asked in vain. Of this alone we may feel convinced, that he heard the sentence pronounced upon him with a feeling akin to joy—

'For, sure, no gladder does the stranded wreck see,
through the grey skirts of a lifting squall,
The boat that bears the hope of life approach
To save the life despaired of, than he saw
Death dawning on him and the end of all.'

But neither respecting his bearing nor his fate, do we possess any particulars. If any timid, disheartened, secret Christians stood listening in the crowded court—if through the ruined areas which marked the sites of what had once been shops and palaces before the conflagration had swept like a raging storm through the narrow, ill-built streets—if from the poorest purlieus of the Trastevere, or the gloomy haunts of the catacomb, any converted slave or struggling Asiatic who believed on Jesus, had ventured among the throng, no one has left a record, no one even told the story to his fellows so clearly as to leave behind him a floating tradition. We know nothing more. The last word has been spoken. The curtain has fallen on one of the noblest of human lives.

"They who will, may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his name. Near that gate, close beside the English cemetery, stands the pyramid of C. Cestius, and under its shadow lie buried the mortal remains of Keats and Shelley and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveller will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless, the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Aque Salutaris*, and now as *Tre Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the Greatest of the Apostles was shorn away."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

April 11, 1880. } THE INVITATION OF CHRIST. { Mat. xi. 20-30.

GOLDEN TEXT.—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."—Matt. xi. 28.

HOME STUDIES.

- M. Matt. x. 1-26.....Twelve Apostles sent forth.
- T. Matt. x. 27-42.....A Prophet's Reward.
- W. Matt. xi. 1-19.....Jesus and John.
- Th. Mark xi. 20-30.....Invitation of Jesus.
- F. Isa. lv. 1-13....."Come unto Me."
- S. John vi. 35-51....."In no Wise cast Out."
- Sab. Rev. xx. 12-21....."Whoever will."

HELPS TO STUDY.

Our lesson takes its title from the last three verses of the passage selected.

This part naturally assumes prominence as being a full, free, and direct offer of salvation, proceeding from the Saviour's own lips. The other subjects treated of may, however, be very profitably studied in the same connection.

Some such division as the following will be found convenient: (1) *Condemnation to the Impenitent*; (2) *Grace to the Humble*; (3) *Invitation to All*.

I. CONDEMNATION TO THE IMPENITENT.—Vers. 20-24. The Saviour, having answered the messengers of John the Baptist, is addressing the multitude, and begins to upbraid, that is to censure or find fault with, the cities wherein most of His mighty works were done; shewing that those who remain impenitent under high privileges and in the midst of clear light, must expect a more terrible condemnation in the judgment than those who sin in comparative ignorance.

1. *Bad enough for Tyre and Sidon.*—Vers. 21, 22. These were Phœnician cities, on the coast of the Mœditeranean Sea. Their inhabitants had, throughout the period of Old Testament history, been notoriously idolatrous and otherwise wicked. Their overthrow and desolation had been predicted by the prophets (Ezek. xxvi. 28; Isaiah xxii.). These predictions had already been partially fulfilled; for Tyre had suffered fearfully in its thirteen years' siege by Nebuchadnezzar and in its capture at a later period by Alexander the

Great; and Sidon had been temporarily destroyed by its own inhabitants (B.C. 351) to prevent its falling into the hands of the Persians. Although both cities somewhat revived afterwards, the prophecies regarding them have been fully accomplished since, and their desolate ruins now bear testimony to the truth of the Bible.

The Jews who were listening to Christ would probably entertain no doubt whatever as to the heavy condemnation awaiting the inhabitants of Tyre and Sidon in the judgment; and terrible indeed, in their view, would that doom be that which the doom of these cities would be more tolerable, or easier to be suffered.

2. *Woe for Capernaum and Bethsaida.*—Vers. 23, 24. The greater number of the Saviour's miracles were performed in the cities around the Sea of Galilee. Peter, Andrew and Philip belonged to Bethsaida. The guilt of the inhabitants of these places, in excess of that of the Tyrians and Sidonians, consists in the fact that the former rejected Christ and His offers of salvation; and for those who do this we are told elsewhere that "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment."

3. *Sodom's Guilt.*—Vers. 23-24. To speak of greater guilt than that of Sodom does not lessen that guilt. Its inhabitants were abominably wicked. They sinned against the light of nature which, if we except the somewhat dim and flickering rush-light of Lot, was the only light they had; and a decent Jew would not be apt to regard the sentence of a Sodomite in the judgment as very "tolerable."

4. *Capernaum's Greater Guilt.*—Vers. 23, 24. The people of Capernaum would, no doubt, scornfully repudiate any comparison with the ancient inhabitants of Sodom in morality; but, in the pride of their self-righteousness, they committed a sin which the Sodomites had no opportunity of committing—they rejected the Saviour.

If the condemnation of impenitence and rejection of the Gospel increases with the increase of light and privileges and opportunities, and if it shall be more tolerable in the judgment for Sodom than for Capernaum, what, then, must be the doom of the impenitent inhabitants of the cities and towns and villages of modern Christendom, who have the New Testament in their hands, the evidences of Christianity around them, and the Gospel proclaimed in their ears throughout their lives?

II. GRACE TO THE HUMBLE.—Vers. 25-27. The Son now turns in prayer to the Father and thanks Him for the exercise of sovereign grace.

1. *Ignorant Philistines.*—Ver. 25. Human science is exceedingly useful in its own place; but it can tell nothing about the soul or its relations to God. These subjects are out of its field and out of its reach. In this department the greatest philosopher is as dependent on revelation for knowledge as anyone else is.

We cannot be too wise, we cannot be too prudent, we cannot know too much; but it is quite possible for us to be so wise and prudent in our own conceit, and to entertain such a high opinion of our own knowledge, as to hinder us from learning.

2. *Learned Babes.*—Vers. 25-27. The babes to whom the Father reveals the things of the kingdom are not all babes in years, though these are not excluded, neither are they all necessarily babes in understanding, but they are babes in their humility, in their docility or teachableness, and in their willingness to receive, as a gift from the hands of God, that which He offers "without money and without price." They come to Him saying,

"Teach me, O Lord, the perfect way
Of Thy precepts divine,
And to observe it to the end
I shall my heart incline."

Thus they learn to know God and Jesus Christ whom He hath sent, and thus they are made "wise unto salvation."

III. INVITATION TO ALL.—Vers. 28-30. Here we have one of those sudden outbursts of tenderness which have been so precious to the believer in all ages, as expressing the Saviour's yearning love for sinful humanity and His earnest desire that sinners should come to Him and live.

1. *The Inviter.*—Ver. 28. God the Son, the divine Mediator, One who has made atonement for sin, One who has authority—all things, He says, are delivered unto Me of My Father.

2. *The Invitation.*—Ver. 28. Come unto Me; "Come" does not mean your dependence on your own merits; "come" away from your sins; "come" with your load of guilt; "come" in all your weakness and helplessness and inability.

3. *The Invited.*—Ver. 28. The invitation is to those who labour and are heavy laden under conviction of sin and concern for their souls' salvation; but it is not restricted to these; it is much wider; it includes those who are blindly searching for happiness in earthly objects, and spending their "labour for that which satisfieth not."

4. *The Promise.*—Ver. 28. He promises rest. Is that all? Yes, that is all He promises, and that is all the weary one asks for; but He is better than His promise.

"I heard the voice of Jesus say
"Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon My breast."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place
And He hath made me glad."

They find rest and they also find happiness.

5. *The Service.*—Vers. 29, 30. Rest does not mean idleness. Take My yoke upon you. When does the ox work the yoke put upon him? is it not when he is going to work? Christ has work for those who come to Him; but there is no more "labour" and they are no longer "heavy laden." He is meek and lowly. They learn of Him, and so they also become "meek and lowly;" and the yoke, which would no doubt be galling to the proud and rebellious, is not grievous to them; they soon find that His words are true, My yoke is easy and My burden is light.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

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

CHAPTER XLI.—Continued.

"Is that all?" muttered Mr. Growther, rising for a moment from his chair in his deep interest in her words. She gave him an encouraging smile, and then turned to Haldane again.

"Mrs. Arnot," he said, "I know that you are far wiser in these matters than I, and yet I am bewildered. The Bible says we must be converted; that we must be born again. It seems to require some great, mysterious change that shall renew our whole nature. And it seemed to me that I experienced that change. It would be impossible for me to describe to you my emotions. They were sincere and profound. They stirred the very depths of my soul, and under their influence it was a joy to worship God and to do His will. Had I not a right to believe that the hour in which I first felt those glad thrills of faith and love was the hour of my conversion?"

"You had a right to hope it."

"But now, to-day, when every bad passion has been uppermost in my heart, what reason have I to hope?"

"None at all, looking to yourself and to your varying emotions."

"Mrs. Arnot, I am bewildered. I am all at sea. The Bible as interpreted by Dr. Barstow and Dr. Marks, seems to require so much; and what you say is required is simplicity itself."

"If you will listen patiently, Egbert, I will give you my views, and I think they are correct, for I endeavour to take them wholly from the Bible. That which God requires is simplicity itself, and yet it is very much; it is infinite. In the first place, one must give up self-righteousness—not self-respect, mark you—but mere spiritual self-conceit, which is akin to the feeling of some vulgar people who think they are good enough to associate with those who are immeasurably beyond them, but whose superiority they are too small to comprehend. We must come to God in the spirit of a little child; and then, as if we were children, He will give to us a natural and healthful growth in the life that resembles His own. This is the simplest thing that can be done, and all can do it; but how many are trying to work out their salvation by some intricate method of human device, and stranger still, are very complacent over the mechanical and abnormal results! All such futile efforts, of which many are so vain, must be cast aside. Listen to Christ's own words: 'Learn of Me, for I am meek and lowly in heart.' He who would enter upon the Christian life, must come to Christ as the true scientist sits at the feet of nature—docile, teachable, eager to learn truth that existed long before he was born, and not disposed to thrust forward some miserable little system of his own. Nothing could be simpler, easier, or more pleasing to Christ Himself than the action of Mary as she sat at His feet and listened to Him; but many are like Martha, and are bustling about in His service in ways pleasing to themselves; and it is very hard for them to give up their own way. I've had to give up a great deal in my time, and perhaps you will."

"In addition to all trust in ourselves, in what we are and what we have done, we must turn away from what we have felt; and here I think I touch your present difficulties. We are not saved by the emotions of our own hearts, however sacred and delightful they may seem. Nor do they always indicate just what we are and shall be. A few weeks since you thought your heart had become the abiding place of all that was good; now, it seems to you to be possessed by evil. This is common experience; at one time the Psalmist sings in rapturous devotion; again, he is wailing in penitence over one of the blackest crimes in history. Peter is on the Mount of Transfiguration; again, he is denying his Master with oaths and curses. Even good men vary as widely as this; but Christ is 'the same, yesterday, to-day, and forever.' By good men I mean simply those who are sincerely wishing and trying to obtain mastery over the evil of their natures. If you still wish to do this, I have abundant hope for you—as much hope as ever I had."

"Of what value, then, were all those strange, happy feelings which I regarded as the proofs of my conversion?" Haldane asked, with the look of deep perplexity still upon his face.

"Of very great value if you look upon them in their true light. They were evidences of God's love and favour. They showed how kindly disposed He is towards you. They can prove to you how abundantly able He is to reward all trust and service, giving foretastes of heavenly bliss even in the midst of earthly warfare. The trouble has been with you, as with so many others, that you have been consulting your variable emotions instead of looking simply to Christ, the author and finisher of our faith. Besides, the power is not given to us to maintain an equable flow of feeling for any considerable length of time. We react from exaltation into depression inevitably. Our feelings depend largely also upon earthly causes and our physical condition, and we can never be absolutely sure how far they are the result of the direct action of God's Spirit upon our minds. It is God's plan to work through simple, natural means, so that we may not be looking and waiting for the supernatural. And yet it would seem that many are so irrational, that when they find mere feeling passing away, they give up their hope and all relationship to Christ, acting as if the immutable love of God were changing with their flickering emotions."

"I have been just so irrational," said Haldane, in a low, doleful tone.

"Then settle it now and forever, my dear young friend, the Jesus Christ, who died to save you, wishes to save you, every day and all the days of your life. He does not change a hair's-breadth from the attitude indicated in the words,

'Come unto Me; and whosoever cometh unto Me I will in no wise cast out.'

"Do you mean to say He feels that way towards me all the time, in spite of all my cantankerous moods?" asked Mr. Growther, eagerly.

"Most certainly."

"I wouldn't a' thought it if I'd lived a thousand years."

"What, then, is conversion?" asked Haldane, feeling as if he were being led safely out of a labyrinth in which he had lost himself.

"In my view it is simply turning away from everything to Christ as the sole ground for our salvation and as our divine guide and example in Christian living."

"But how can we ever know that we are Christians?"

"Only by the honest, patient, continued effort to obey His brief command, 'Follow Me.' We may follow near, or we may follow afar off; but we can soon learn whether we wish to get nearer to Him, or get away from Him, or to just indifferently let Him drop out of our thoughts. The Christian is one who holds and maintains certain simple relations to Christ. 'Ye are my friends,' He said, not if ye feel thus and so, but, 'if ye do whatsoever I command you; and I have found from many years' experience that 'His commandments are not grievous.' For every burden He imposes He gives help and comfort a hundred times. The more closely and faithfully we follow Him, the more surely do fear and doubt pass away. We learn to look up to Him as a child looks in its mother's face, and His Spirit bears witness with our spirit that we are His. But the vital point is, are we following Him. Feeling varies so widely and strangely in varied circumstances and with different temperaments that many a true saint of God would be left in cruel uncertainty if this were the test. My creed is a very simple one, Egbert; but I take a world of comfort in it. It contains only three words—Trust, follow Christ—that is all."

"It is so simple and plain that I am tempted to take it as my creed also," said Haldane, with a tinge of hope and enthusiasm in his manner.

"And yet remember," warned his friend earnestly, "there is infinite requirement in it. A child can make a rude sketch of a perfect statue that will bear some faint resemblance to it. If he perseveres he can gradually learn to draw the statue with increasing accuracy. In taking this Divine Man as your example, you pledge yourself to imitate One whom you can ever approach but never reach. And yet there is no occasion for the weakest to falter before this infinite requirement, for God Himself in spirit is present everywhere to aid all in regaining the lost image of Himself. It is to no lonely unguided effort that I urge you, Egbert, but to a patient co-working with your Maker, that you may attain a character that will fit you to dwell at last in your kingly Father's house; and I tell you frankly, for your encouragement, that you are capable of forming such a character. I will now bid you good-night, and leave you to think over what I have said. But write to me or come to me whenever you wish."

"Good-night, Mr. Growther: hate yourself if you will, but remember that the Bible assures us that 'God is love; you cannot hate Him.'"

CHAPTER XLII.—THE LEVER THAT MOVES THE WORLD.

The power of truth can scarcely be over-estimated, and the mind that earnestly seeks it becomes noble in its noble quest. If this can be said of truth in the abstract, and in its humbler manifestations, how omnipotent truth becomes in its grandest culmination and embodied in a Being capable of inspiring our profoundest fear and deepest love. One may accept of religious forms and philosophies, and be little changed thereby. One may be perfectly saturated with ecclesiasticism, and still continue a small-natured man. But the man that accepts of Jesus Christ as a personal and living teacher, as did the fishermen of Galilee, that man begins to grow large and noble, brave and patient.

Egbert Haldane has been sketched as an ordinary youth. There are thousands like him who have been warped and marred by early influences, but more seriously injured by a personal and wilful yielding to whatever form of evil that proved attractive. The majority are not so unwary or so unfortunate as he was; but multitudes, for whom society has comparatively little criticism, are more vitiated at heart, more cold-blooded and deliberate in their evil. One may form a base character, but maintain an outward respectability; but let him not be very complacent over the decorous and conventional veneer which masks him from the world. If one imagines that he can corrupt his own soul and make it the abiding-place of foul thoughts, mean impulses, and shrivelling selfishness, and yet go forward very far in God's universe without meeting overwhelming disaster, he will find himself thoroughly mistaken.

The sin of another man finds him out in swift sequence upon its committal, and such had been Haldane's experience. He had been taught promptly the nature of the harvest which evil produces inevitably.

The terrible consequences of sin prevent and deter from it in many instances, but they have no very great reformatory power it would seem. Multitudes to-day are in *extremis* from destroying vices, and recognize the fact; but so far from reacting upward into virtue, even after vice (save in the intent of the heart) has ceased to be possible, there seems to be a moral inertia which nothing moves, or a reckless and increasing impetus downward.

It would appear that in order to save the sinful a strong, and yet gentle and loving, hand must be laid upon them. The stern grasp of justice, the grip of pain, law—human and divine—with its severe penalties, and conscience re-echoing its thunders, all lead too often to despondency, recklessness, and despair. It would be difficult to imagine a worse hell than vice often digs for its votaries, even in this world; and in spite of all human philosophies, and human wishes to the contrary, it remains a fact that the guilty soul trembles at a worse hereafter, and yet no sufferings, no fears, no fate can so appal as to turn the soul from its infatuation with that which is destroying it. More

potent than commands, threats, and their dire fulfilment, is love, which wins and entreats back to virtue the man whom even Omnipotence could not drive back.

In the flood, God overwhelmed the sinful world in sudden destruction, but the race continued sinning all the same. At last God came among men, and shared in their lot and nature. He taught them, He sympathized with them, He loved them, He died for them, and when the wondrous story is told as it should be, the most reckless pause to listen, the most callous are touched, and those who would otherwise despair in their guilt are led to believe that there is a heart large and tender enough to pity and save even such as the world is ready to spurn into a dishonoured grave.

The love of God, as manifested in Christ of Nazareth, is doing more for humanity than all other influences combined. The best and noblest elements of our civilization can be traced either directly or indirectly to Him, and shadows brood heavily over both the lands and hearts that neither know nor care for Him.

It would seem, then, that not the wrath of God, but His love, is most effective in separating men from the evil which would otherwise destroy them. God could best manifest this love, by becoming a man "made like unto His brethren;" for the love of God is ever best taught and best understood, not as a doctrine, but when embodied in some large-hearted and Christ-like person.

Such a person, most emphatically, was Mrs. Arnot; and because of these divine characteristics her gentle, womanly hand became more potent to save young Haldane than were all the powers of evil and the downward impetus of a bad life to destroy.

How very many, like him, might be saved, were more women of tact and culture also large-hearted and willing to give a part of their time to such noble uses!

By a personal and human ministry, the method that has ever been most effective in God's providence, Haldane was at last brought into close, intimate relations with the Divine Teacher Himself. He was led to look away from his own fitful emotions and vague experiences to One who was his strong and unchanging Friend. He was led to take as his daily guide and teacher the One who developed Peter the fisherman, Paul the bigot, Luther the ignorant monk, into what they eventually became; and it was not strange, therefore, that his crude, mis-shapen character should gradually assume the outlines of moral symmetry, and that strength should take the place of weakness. He commenced to learn by experience the truth which many never half believe, that God is as willing to lovingly fashion the spiritual life of some humble follower, as He is to shape the destiny of those who are to be famous in the annals of the Church and the world.

To Haldane's surprise he was not discharged from his humble position in Mr. Ivison's employ, and the explanation, which soon afterward appeared, gave him great encouragement. The man whom he had so severely punished in his outburst of passion, vented his spite by giving to the "Morning Courier" an exaggerated and distorted account of the affair, in which the youth was made to exchange places with himself, and appear as a coarse, quarrelsome bully.

When Haldane's attention was called to the paragraph, his face flushed with indignation as he read it, but he threw the paper down and went to his work without a word of comment. He had already about despaired of anything like justice or friendly recognition from the public, and he turned from this additional wrong with a feeling not far removed from indifference. He was learning the value of Mrs. Arnot's suggestion, that a consciousness of one's own integrity can do more to sustain than the world's opinion; and her words on the previous evening had taught him how a companionship, and eventually a character, might be won that could compensate him for all that he had lost or might suffer.

His persecutor was, therefore, disappointed in seeing how little annoyance his spite occasioned, nor was his equanimity increased by a message from Mr. Ivison ordering his instant discharge.

The following morning the foreman of the room in which Haldane worked came to him with quite a show of friendliness and said:

"It seems ye're in luck, for the boss takes an interest in ye. Read that; I wouldn't a' thought it."

Hope sprang up anew in the young man's breast, as he read the following words:

"EDITOR 'COURIER.'—Dear Sir: You will doubtless give space for this correction in regard to the fracas which took place in my factory a day or two since. You, with all right-minded men, surely desire that no injustice should be done to any one in any circumstances. Very great injustice was done to young Haldane in your issue of to-day. I have taken pains to inform myself accurately, and have learned that he patiently submitted to a petty persecution for a long time, and at last gave way to natural anger under a provocation such as no man of spirit could endure. His tormentor, a coarse, ill-conditioned fellow, was justly punished, and I have discharged him from my employ. I have nothing to offer in extenuation of young Haldane's past faults, and, if I remember correctly, the press of the city has always been fully as severe upon him as the occasion demanded. If any further space is given to his fortunes there should be justice at least, not to mention a little encouraging kindness, as well as severity. It should be stated that for weeks he has been trying to earn an honest livelihood, and in a situation peculiarly trying to him. I have been told that he sincerely wishes to reform and live a cleanly and decent life, and I have obtained evidence that satisfies me of the truth of this report. It appears to me that it is as mean a thing for newspapers to strike a man who is down, but who is endeavouring to rise again, as it is for an individual to do so, and I am sure that you will not consciously permit your journal to give any such sinister blow. Respectfully yours,

"JOHN IVISON."

In editorial comment came the following brief remark: "We gladly give Mr. Ivison's communication a prominent place. It is not our intention to 'strike' anyone, but

merely to record each day's events as they come to us. With the best intentions mistakes are sometimes made. We have no possible motive for not wishing young Haldane well—we do wish him success in achieving a better future than his past actions have led us to expect. The city would be much better off if all of his class were equally ready to go to work."

Here at least was some recognition. The fact that he was working, and willing to work, had been plainly stated, and this fact is an essential foundation-stone in the building up of a reputation, which the world will respect.

Although the discharge of the leading persecutor, and Mr. Ivison's letter, did not add to Haldane's popularity at the mill, they led to his being severely let alone at first, and an increasingly frank and affable manner on the part of the young man, as he gained in patience and serenity, gradually disarmed those who were not vindictive and blind from prejudice.

(To be continued.)

NOIV.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour
And forth to fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honour, God grant it may!
But your arm will never be stronger
Or the need so great as to-day.

Rise! if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of vain regret;
Sad or bright, she is lifeless forever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise! for the day is passing;
The low sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons
Or the hour will strike at last,
When from dreams of a coming battle
You may wake to find it past.

—Adelaide Ann Proctor.

FAMILIARITY.

Of all the sources of bad manners, we know of none so prolific and pernicious as the license of familiarity. There is no one among our readers, we presume, who has not known a village or neighbourhood in which all the people called one another by their first or Christian names. The "Jim," or "Charley," or "Mollie," or "Fanny," of the young days of school life, remain the same until they totter into the grave from old age. Now, there may be a certain amount of good-fellowship and homely friendliness in this kind of familiar address, but there is not a particle of politeness in it. It is all very well, within a family or a circle of relatives, but when it is carried outside, it is intolerable. The courtesies of life are carried on at arm's length, and not in a familiar embrace. Every gentleman has a right to the title, at least, of "Mister," and every lady to that of "Miss," or "Mistress," even when the Christian name is used. For an ordinary friend to address a married woman as "Dolly," or "Mary," is to take with her an unpardonable liberty. It is neither courteous nor honourable: in other words, it is most unmannerly. We have known remarkable men, living for years under the blight of their familiarly-used first names,—men whose fortunes would have been made, or greatly mended, by removing to some place where they could have been addressed with the courtesy due to their worth, and been rid forever of the cheapening process of familiarity. How can a man lift his head under the degradation of being called "Sam" by every man, young and old, whom he may meet in the street? How can a strong character be carried when the man who bears it has to bow decently to the name of "Billy."

This is not a matter that we have taken up to sport with. We approach it and regard it with all seriousness, for this feeling and exhibition of familiarity lie at the basis of the worst manners of the American people. We are not asking specially for reverence for age or high position, but for manhood and womanhood. The man and woman who have arrived at their majority have arrived to a courteous form of address, and he who withholds it from them, or, presuming upon the intimacies of boyhood, continues to speak to them as still boy and girl, is a boor, and practically a foe to good manners. We suppose the Friends would object to this statement, but we do not intend to embrace them in this condemnation. They look at this matter from a different standpoint, and base their practice upon certain considerations which have no recognition in the world around them. We think they are mistaken, but their courteous way of the whole of the first name is very different from the familiar use of names and nicknames of which we complain. There is no use in denying that the free and general use of first names among men and women, in towns and neighbourhoods, is to the last degree vulgar. Gentlemen and ladies do not do it. It is not a habit of polite society, anywhere.

There is undoubtedly a great deal of bad manners in families, growing out of the license engendered by famili-

arity—bad manners between husband and wife, and between parents and children. Parents are much to blame for permitting familiarity to go so far that they do not uniformly receive in courteous forms the respect due to them from their children as gentlemen and ladies.

Of the degrading familiarity assumed by conscious inferiors, it is hardly necessary to speak. Nothing cures such a thing as this but the snub direct, in the most pointed and hearty form in which it can be rendered.

"The man that hails you 'Tom' or 'Jack,'
And proves by thumps upon your back
How he esteems your merit,
Is such a friend that one had need
Be very much his friend, indeed,
To pardon or to hear it."

—Scribner's Monthly.

THE CANADIAN MISSION IN FORMOSA.

BY REV. W. M'LAREN, KNOX COLLEGE, TORONTO.

Formosa is a noble mission field. The island received the name by which it is known among foreigners, from the Portuguese, on account of its beauty. The Chinese call it Taiwan on account of the *torraced* appearance which it presents to those who approach it from the west. It has been in possession of China only about two centuries, and is not yet fully colonized. Nearly one-half of the island is still held by the aboriginal tribes who are almost constantly at war with their Chinese invaders, who, however, are gradually driving them back and appropriating their territory. The island is nearly two hundred and fifty miles long, and eighty wide, and has a population of about three millions. It has only been occupied recently as a mission field. The English Presbyterian Church was the first to carry to it the Gospel. Their missions are in the middle and south of the island, and they have been crowned with a marked blessing.

Until 1872, Northern Formosa was entirely unoccupied by any evangelical agency and unbroken heathenism reigned everywhere. In that year, Rev. George Leslie McKay commenced his labours there, labours which have since been abundantly fruitful. In 1871, Mr. McKay was sent by the Canada Presbyterian Church to China to establish a mission. After spending some months, chiefly with the brethren of the English Presbyterian Church, he selected Northern Formosa as the scene of his future labours. Early in 1872, he landed at Tamsui and at once devoted himself to the mastery of the language. In five months from the time of his arrival in China, he began to proclaim to the people the Gospel in their own tongue, and ten months later, he baptized five converts. From that time to the present the work has prospered to an extent seldom seen so early in the history of a mission. Before going to China, Mr. McKay, without taking a regular course, secured for himself a very considerable amount of medical training, and from the first he made free use of his skill to alleviate human suffering, and there can be no question that the success which attended his medical work did much to conciliate the good will of the natives and to prepare their minds to welcome the Gospel message. Be this as it may, the incessant and singularly devoted labours of the missionary were early crowned with success. One station after another was opened and chapels erected chiefly by the contributions and exertions of the people themselves. Mr. McKay speedily gathered round him a goodly band of young men whose hearts the Lord had touched. These he trained carefully as helpers in his work, and they have proved a most efficient agency in making known the Gospel to their own countrymen. The training which these young men received was eminently practical. Mr. McKay's method was somewhat peculiar. He seldom remained long in one place, but travelled about dispensing medicines to the sick, and preaching the Gospel, until almost every spot in Northern Formosa heard the way of life from his lips. In his journeys, he was generally accompanied by six or eight students. His custom was to spend a week at one station, teaching his students in the forenoon and afternoon, and preaching usually twice a day, the students taking part in the service under the eye of their instructor. The branches in which they were taught were Bible knowledge, the elements of geography, astronomy, history, anatomy and physiology, and the composition of sermons. When the Saturday arrived, the students were sent to preach at neighbouring stations on the Sabbath, and then on the Monday they met their teacher at another station by appointment, where the following week was spent in the same manner. In this way the training of students was combined with aggressive missionary work, and actual service was made a preparation for higher usefulness. The period during which these young men remained under the tuition and inspection of the missionary before they were recognized as regular helpers, was usually three or four years. In this manner twenty young men have been trained as helpers by Mr. McKay, and are now employed in preaching the Gospel. Twenty chapels have been opened, each of which is now under the care of a trained native helper. Great care has been exercised in the admission of members into full communion, but there are now three hundred communicants. The organization of the church has not been overlooked. Eleven elders and five deacons have been ordained. It is estimated that as many as two thousand of the people have broken with idolatry and now wait regularly on the means of grace in connection with the various chapels. There are also two hospitals in operation. The larger one at Tamsui is under the care of the resident English physician, Dr. Ringer, and the smaller one recently opened at Kelud is under the care of Dr. Mana. Both these gentlemen give the Mission the benefit of their services gratuitously. There are also seven schools, in which one hundred and fifty children are educated. The burden of this work has, from the first, rested chiefly upon the founder of the mission, Mr. McKay. In 1874, Rev. Dr. J. B. Fraser was sent to Tamsui as a medical missionary, and took charge of the hospital there. Before, however, he had been three years in the field, and when just prepared for usefulness, he was compelled, owing to the

death of his excellent wife, to return with his family to Canada. In 1878, Rev. K. F. Junor was sent to Formosa to aid Mr. McKay in his work, and is now entering on what we trust will prove a highly successful missionary career. The general oversight of the entire mission will devolve upon him during the absence of the senior missionary, who is now understood to be on his way to visit Canada to recuperate his health, which has suffered severely by his incessant labours. His visit is looked forward to with much interest. We trust that he will be able to infuse a mething of his enthusiasm into the Canada Church before he returns to his beloved Formosa.—*The Gospel in All Lands.*

MISSIONARY NOTES.

Lovedale, South Africa, is the seat of an establishment for training native catechists, teachers, preachers, etc. It is connected with the Free Church of Scotland, and is perhaps the busiest industrial college in the world, while in all its ramified departments it affords one of the best answers which can be given to the late charges against the missionaries and missions of South Africa, made by that able and rollicking, but not very reliable newspaper correspondent, Mr. Archibald Forbes. Child of the Scotch manse as Mr. Forbes is, he is not in many respects over well suited for giving a fair and dispassionate view of mission work either in South Africa or anywhere else, and when he practically says that almost all the missionaries are knaves or fools, those who are competently acquainted with the facts will have little hesitation in saying that these tell an entirely different story. The work at Lovedale is intended to supply the native churches in South Africa with competently trained native pastors, and, so far, this work has been carried on with great vigour and with an encouraging amount of success. At the close of last year twenty-one students, of whom eleven Kaffirs were certified schoolmasters, were under instruction— theological and literary. In a recent appeal to the various missionaries in South Africa, Dr. Stewart, the head of the establishment, asks them to send up youths of still higher attainments, and especially to seek out and forward candidates for the native pastorate. He says, very truly: "The churches at home will not supply European missionaries to overtake the widespread native population of South Africa; perhaps they will hardly continue the present numbers beyond the lifetime of those who are now in the field, and there is therefore an urgent necessity for raising up a native ministry. Besides those designed to take the place of ordained missionaries, intending teachers ought to receive a measure of theological training to qualify them to act as evangelists. Christian teachers so trained would be a power for good in a heathen community." Besides this theological department there is at Lovedale a large number of native youths undergoing an industrial and literary training under competent teachers, and these, by their labours and the fees they pay, are to a very large extent making the institution self-supporting. Forty years ago the place where Lovedale now stands was bush; now it is the abode of a busy community of five hundred persons, representing almost all the interests and occupations of a large state, and ruled from his office by the head, Dr. Stewart. Between two and three hundred youths are being thus trained,—living in the institution, and, while going through a regular course of scholastic instruction, working either on the farm or at different trades. Carpenters, printers, bookbinders, masons, etc., are thus being trained—their hours of labour being from nine a.m., to five p.m., with classes in the evening. Altogether there are 393 youths of both sexes. Many of these are boarders, who last year paid in fees £1,606, besides £500 still due. Livingstonia and Blantyre missions sent last session six pupils; and Delego Bay, three; from Natal there came nineteen; from Sekukunu's country, two; and from the country of the Barolong, ten. The industrial departments and the farm have during the past year greatly prospered. The carpenter had thirty apprentices and journeymen under him; the waggon-maker, eight; the blacksmith, five; the printer, four; and the book-binder, two. From the farm, for this hard-working community of 300 consumers, there were raised 1,054 bags of maize, potatoes and wheat. Different denominations are sending to Lovedale students to be trained for the ministry as well as others for various handicrafts, and there is every prospect of this institution becoming a mighty power for good among all classes of the natives.

The testimony of such men as Sir Barile Frere, and Mr. A. Trollope, to the reality and efficiency of missionary work in South Africa, as well as the existence of such institutions as Lovedale, afford more than a sufficient answer to all the disparaging remarks of not a few bitterly hostile white residents, or of such visitors as Archibald Forbes, who may be more familiar with the ways and works of "a rough rider" than with either the theory or practice of the Gospel of peace.

THE British museum has received about 2,000 fragments of inscribed terra-cotta Babylonian tablets from the excavations in Babylonia, some fine and of great interest.

A CONSTANTINOPLE telegram says the British gunboat "Condor" has left Salonica for Caterina, to take to the British Consul the money demanded by the Greek brigands for the ransom of Col. Syngé and his wife.

THE King of Italy has conferred upon Mr. Samuel Smiles the rank of Chevalier of Saints Maurice and Lazare "as a token of His Majesty's appreciation of your very valuable works;" and the insignia of the Order have been forwarded to Mr. Smiles along with a complimentary letter from Count Visone, Minister of the Household. The well-known works of Mr. Smiles (which include the biography of Mr. Thomas Edward, the Scottish naturalist) have been translated into Italian, and have proved of much service by setting before the Italian youth examples of self-help, industry and thrift. Of the book called "Self-Help," 50,000 copies have been sold, in its complete form, in Italy, and it has also been condensed into a little volume—sold at the book-stalls along the streets for fifteen centesimi—under the title of "Ajutali che Dio t'ajuta."

MINISTERS AND CHURCHES.

REV. J. WELLWOOD, of Cote des Neiges has declined the call to Lancaster.

THE congregation of Wick and Greenbank have lately raised their pastor's stipend one hundred dollars.

THE Rev. J. McFarlane, late of Farnham Centre, has received and accepted a call from Pine River. Induction on April 7th.

A CONFERENCE of Sabbath school teachers is to be held in St. Paul's Church, Montreal, on the afternoon and evening of Tuesday, 6th April, under the auspices of the Montreal Presbytery.

IN our report of the last meeting of Bruce Presbytery, it was said that the Session of Port Elgin sanctioned the introduction of an organ in the "Sabbath service." It ought to have been the "Sabbath school services."

THE social lately given by the young ladies belonging to the Bible class in connection with the First Presbyterian Church, Guelph, was a great success. Excellent addresses, recitations and music made the time pass very pleasantly.

WE intimated recently that the debt on Stanley street Church, Montreal, had been lessened by \$8,000, and we are glad to learn that efforts are now being successfully made to remove the small debt on St. Paul's and Erskine Churches in that city.

THE Presbytery of Lindsay met at Woodville on the 23rd ult. The call to the Rev. D. McDonald, of Cambray, from Alvinston and Napier was disposed of, Mr. McDonald deciding to remain in his present charge. Other matters of local importance were also disposed of.

THE following donations for liquidating the debt on St. Andrew's Church, Sault Ste. Marie, are gratefully acknowledged: Manchester, additional, \$10; North Bruce and Saugeen, additional, \$30; Glammis, additional, \$5; Lucknow, additional, \$3; East Puslinch, collection, \$8; P. W. Bell, Esq., Michipicoten, \$4.—J. R. MACLEOD, *Missionary*.

THE call addressed to the Rev. Mr. Hamilton by St. Andrew's Church, Kincardine, has been accepted by that gentleman, and the Presbytery of Maitland meets on the 27th inst., in St. Andrew's Church, Kincardine, at ten o'clock forenoon, to hear Mr. Hamilton's trial discourses, and if these are sustained the ordination and induction will take place on the same day, at one o'clock p.m.

THE Presbytery of Paris met in Zion Church, Brantford, on Monday, the 22nd March, for the visitation of that congregation. The usual questions were put, and the whole work of the church was found to be proceeding with great energy and success. On Tuesday, the 23rd, a good deal of business was transacted by the Presbytery, and in the evening a Presbyterial visitation was held in Mr. Lowry's church with equally satisfactory results.

A VERY pleasant and successful soiree was held in the Presbyterian church, Leslieville, on Thursday, the 18th ult. There was a full house. The provisions were excellent and abundant, the music all that could be desired, though some thought a few of the pieces rather long. The speeches seemed to give general satisfaction. The debt upon the church is rather heavy, but the people are in good spirits and if they had a settled pastor would very speedily get over all their difficulties.

THE annual meeting of the Students' Philosophical and Literary Society of the Presbyterian College, Montreal, was held on the evening of Friday, March 19th. The report read indicated that the closing session had been marked by great success, both financially and otherwise. The following officers were elected for the ensuing session:—President, R. McKibbin, B.A.; 1st Vice-President, G. D. Bayne; 2nd Vice-President, James Reid; Recording Secretary, W. A. McKenzie; Corresponding Secretary, R. Gamble; Treasurer, R. McNabb; Executive Committee, J. McFarland, G. Whillans, R. Leprise, D. McKay, A. Lee.

A VERY pleasant surprise was given to the Rev. Mr. Armstrong, of Florence, on the 9th ult. About fifty of the members and adherents of his congregation took possession of the manse and presented the minister and his wife with a fine set of parlour chairs

and a centre table, with lamp to match, accompanied by a very affectionate address, full of cordial appreciation of Mr. Armstrong's labours, and expressing most earnest wishes for the continued comfort and prosperity of both Mrs. Armstrong and himself. The evening was spent very pleasantly, and all felt that the bonds between pastor and people had been thereby greatly strengthened.

THE induction of the Rev. A. M. McClelland took place in Russell Presbyterian Church, Duncansville, on Monday, 22nd ult., at two o'clock. Rev. Mr. Clark, of New Edinburgh preached and presided, the Rev. Mr. ——— addressed the minister, and Rev. Mr. McDiarmid the people. In the evening a very pleasant social was given in the town hall. Addresses of a very interesting kind were delivered by the officiating ministers and by the Rev. Mr. Simpson, Methodist minister of Metcalfe, and also the newly-inducted pastor. The prospects here are very bright, the people are warm and enthusiastic, and Mr. McClelland enters on his labours under very cheering circumstances.

A VERY successful fruit social was held in Union Church, under the auspices of Brucefield branch of the Woman's Foreign Missionary Society, on Monday evening the 22nd inst., in connection with the annual meeting. The Rev. J. G. Thomson, the pastor, occupied the chair and gave some interesting extracts from the treasurer's and secretary's reports. These shew the Society to be in a very prosperous and healthy state, there being some additions to the membership during the year, also an increased interest taken by the members in the work of the Society. The amount contributed this year to the funds of the parent Society is \$50, being \$11 more than last year. Appropriate addresses on Foreign Missions were delivered by several ministers. The success of this annual meeting augurs well for the future of the Society.

FROM the printed report of the First Presbyterian Church, Seaforth, it appears that the past year has been one of great prosperity. The total amount raised from all sources was \$3,257.27. Arrangements had been made for clearing off all the debt on the church. A manse had been built which will be ready for occupation by July next. The present membership numbers 450. Since Mr. McDonald was settled as pastor 175 names have been added to the roll, viz., 96 by the union with the Harpurhey congregation, 44 by certificate, and 35 by profession of faith. For the schemes of the Church \$224.42 had been contributed during the year. This, for so large a congregation, seems small, but no doubt a change for the better will be shewn by another year. One very encouraging feature is the increase on the Sabbath collections, amounting to no less than \$349.37, and the hope is expressed that ultimately the whole general expenses of the congregation will be defrayed by this means.

THE second anniversary of the dedication of Knox Church, Harriston, was observed on Sabbath the 21st March. Rev. J. L. Murray, M.A., of Kincardine, preached both morning and evening to large congregations. On Monday evening the ladies gave a social which was a grand success. After refreshments were served, the congregation assembled in the church. The pastor, Rev. John Campbell, B.A., occupied the chair. Addresses were given by Revs. D. Fraser, M.A., Mount Forest, D. Stewart, Arthur, J. Craig and J. Baikie, Harriston. The music, under the leadership of Mr. J. Cumming, deserves particular notice. The proceeds amounted to \$208 and are to be applied to the building fund. This congregation is making laudable efforts to clear the church of debt, and their efforts are being crowned with gratifying success, for the debt of about \$12,000 which they incurred by building the church, is rapidly becoming small and beautifully less, and will soon be one of the things of the past.

THE annual meeting of Knox Church congregation, Beaverton, was held in the basement on the 4th of March. The attendance was very good. Mr. Daniel Cameron, treasurer, read the annual report, which shews the following standing of the congregation: the number of families, 135; number of communicants, 211; number of communicants added in 1879, 23; number of baptisms, 16; number attending the Sabbath school, 130; number of teachers, 12; number of sittings in Church, 1,000; paid minister's stipend, \$800; for building fund and repairing manse, \$1,345; Knox College, \$27; French Evangelization Society, \$24; Foreign Missions, \$38; Sabbath school to Home Missions, \$10; Aged and

Infirm Ministers, \$7; Widows' and Orphans' Fund, \$7; Assembly Fund, \$10; Home Missions, \$50; Assembly Fund, \$30; amount not otherwise specified, \$48. The total sum raised for all purposes in 1879 was \$2,396, making an average per family of \$17.75, and the average per communicant of \$11.32.

THE treasurer of the Student's Missionary Association of Queen's College, Kingston, begs to acknowledge receipt of the following sums collected by students in their various mission fields during the past summer. Owing to the low condition of the funds at the disposal of the Home Mission Committee, the Association agreed to assist the Kingston Presbytery in the maintenance of two missionaries to be employed within their bounds, by defraying half the expenses, and these sums are contributed for that purpose. James Ross, B.A., Camilla, \$9; P. F. Langell, Darling, \$4.27; R. C. Murray, Glentay, \$5; J. W. Mason, B.A., Greenock, \$9.25; D. McCarmel, B.A., Minden, \$3.50; D. McTavish, Collingwood Mountain, \$4.56; Peter Pollock, St. George's, N.B., \$14; G. McArthur, Lake Megantic, \$5; James Somerville, Huntsville, \$4; G. C. Patterson, B.A., Bearbrooke, \$8.20; John Chisholm, B.A., McIntyre, \$6; Andrew Love, B.A., East Templeton, \$5; James Cumberland, B.A., Hillier and Consecon, \$5.35; Robert Nairn, B.A., Newburg, \$5.33; Alexander McLeod, Tamworth, \$1.27.

ON Wednesday night, 17th inst., the second anniversary of the opening of the new church, corner of Jarvis and Carlton streets, Toronto, was celebrated by the congregation of Old St. Andrew's. The meeting was largely attended, and took the form of a missionary meeting. The pastor, Rev. G. M. Milligan, occupied the chair, and opened the meeting with devotional exercises. Professor McLaren, the moderator of the session before the congregation had a pastor of their own, Rev. D. J. Macdonnell, the pastor of the original members of Old St. Andrew's, and A. MacMurphy, Esq., the only member in the congregation of the original session, very appropriately addressed the meeting. The two former speakers very heartily congratulated the congregation on their success during the past three years. Mr. MacMurphy made a capital speech. A collection was taken up for the missions of the Presbyterian Church, making the contributions of the congregation for the year \$430. A very successful meeting was brought to a close by thankful recognition on behalf of the people by Mr. J. H. Thorn, seconded by Mr. William Henderson, of the services rendered them by Professor McLaren, who spoke on foreign missions, Mr. Macdonnell on home, and Mr. MacMurphy on congregational work.

BY the yearly report of St. Gabriel street Church, Montreal, it appears that there are 176 families connected with the congregation, and 375 members on the roll, a net increase of 16, for the year, after deducting all deaths and removals. The total receipts up to the 31st of January, 1880, were \$3,130.66, and disbursements \$2,854.07, leaving an apparent balance of \$276.59. The disbursements, however, were only to the 30th of November, and the sum needed to defray the expenses of the succeeding two months would place the church in debt to the treasurer to the extent of \$45.07. Old arrears, amounting to \$633, have to be paid off, towards which one member has offered \$100. The Sabbath school had an attendance of 183, a gain of 30 on the year. The school income was \$223.90. The following is a summary of the entire income and expenditure of the congregation for the year: Weekly offerings and collections, \$2,540.42; interest of money invested, \$413; special collections, \$168.24; Missionary Association, \$289.38; Sabbath school, \$143.12; Temperance Association, \$63.20; Dorcas Society, \$50.10; contributions to Queen's College, \$309; contributions to Taylor Church, \$117; contributions to Stanley street Church, \$30; received for Sabbath school picnic and soiree, \$125; total, \$4,258.55. Expended upon strictly congregational purposes, \$3,105.55; the schemes of the Church, \$788; other religious and benevolent objects, \$365; total, \$4,258.55.

ONE of the last public acts of the late Rev. Dr. Taylor, of Erskine Church, Montreal, was the organizing of a new Presbyterian congregation in the east end of that city, named, in honour of himself, "Taylor Church." Nearly four years have passed away since then, during which time the congregation has had a somewhat chequered history, changing its place of meeting fre-

quently from one store to another. Recently a few friends of the congregation belonging to others of the city churches, resolved to undertake the erection of a church, and formed themselves into a Building Committee, with the Rev. R. H. Warden as chairman. An eligible site was purchased on Champlain street, and contracts let for a substantial brick church with stone foundation, capable of seating about 350 persons. The edifice which presents a handsome appearance is a marvel of cheapness, its total cost being about \$3,200. The new church was opened on the 7th ult., Rev. Principal Macvicar preaching in the morning, Rev. J. S. Black in the afternoon, and the Rev. Dr. Jenkins in the evening, the attendance on each occasion being large. The opening services were continued on the 14th, Rev. Prof. Campbell preaching in the morning and Rev. R. Campbell in the evening. On Thursday, 19th ult., a social gathering was held. The chair was occupied by the Rev. R. H. Warden, who announced that the Building Committee had collected the entire amount requisite and that the church was free from debt with a small balance on hand. Addresses were delivered by Rev. Messrs. Wells, Fleck, R. Campbell, Jones and Wright, and Messrs. Warden King and W. D. McLaren, both of whom gave much time as well as money in aid of the building, as did also Mr. John Miller and Rev. J. Jones who at present has charge of the congregation. The architect, Mr. A. C. Hutchison gave his professional services gratuitously, and Mr. W. Drysdale presented the church with a handsome Pulpit Bible and Psalm and Hymn Book. There is a Sabbath school, numbering about 100, under the superintendence of Mr. James Brown. We congratulate the congregation on its improved prospects and hope that by God's blessing it may have a successful future. We may add that this new church is upwards of a mile east of any of the other churches of our body in Montreal and is situated in a district where the English-speaking population is likely largely to increase ere long.

HURON PRESBYTERY.—The regular meeting of this court was held in Clinton on the 9th ult. The report of delegates appointed to confer with Bayfield and Bethany congregations was received and final action upon it deferred until next meeting of Presbytery. Discussion on report on the State of Religion was put off until same date. Report of Sabbath School Convention held in Goderich on 26th and 27th of last month was adopted. There are 2,874 scholars attending Sabbath schools within the bounds of this Presbytery. The following parties were appointed members of the General Assembly, viz.: Rev. Messrs. Hartley, Musgrave, Danby, A. D. McDonald, A. McLean, and Messrs. Carnochan, A. Matheson, S. McCaughey, Kerr, and Capt. Gibson, elders.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Mount Forest, on the 16th ult., and transacted a good deal of business. Mr. Campbell read the Home Mission Report, which was received, and the different items were carefully considered. Arrangements were made for the supply of the different mission stations during summer. The following were appointed Commissioners to the General Assembly:—Ministers: Messrs. Morrison and Fraser, by rotation; and Messrs. Macmillan and Campbell, by ballot. Elders: Messrs. Wm. Kerr, Geo. Crow, Saml. Neil, and N. D. McKenzie. It was agreed to hold an adjourned meeting at Harriston on the 13th inst., at three o'clock p.m. The next regular meeting to be held at Durham on first Tuesday of July, at eleven o'clock a.m.

PRESBYTERY OF QUEBEC.—This Presbytery met in Chalmers' Church, on the 17th ult. The attendance of members was very good. The report of the Committee appointed to consider Mr. Duclos' application to be received into the Presbytery, and to inquire into the state of the French congregation of Quebec, was given by Dr. Mathews. In connection with the report there was also laid on the table a petition from the congregation to be received into the Presbytery as a mission station. The report recommended (1) that Mr. Duclos' application be granted, (2) that the petition of the congregation be also granted. The report and its recommendations were adopted, and Dr. Cook, Dr. Mathews, Prof. Weir and James Ross were appointed as the Presbytery's French Evangelical Committee, with powers. A petition from a number of families residing at Rivère du Loup, desir-

ing to be organized into a mission station and to receive stated supply, was read. Steps were taken with the view of granting the prayer of the petition. Mr. McKenzie reported that missionary meetings had been held throughout the group of congregations assigned to him as Convener, and that the financial condition of these congregations was in a very satisfactory condition. An overture to the Assembly anent the division of the Presbytery was presented by Mr. Tully. After the different members of the Presbytery were heard on the matter it was agreed to adopt the overture and transmit it to the Assembly. It was agreed to adopt the principle of rotation according to date of induction in all appointments to office in connection with the Presbytery. The following were appointed as delegates to the Assembly: Ministers—John McDonald and John McKenzie by rotation, Dr. Cook and Dr. Mathews by ballot. Elders—Aeneas McMaster, the Hon. David Ross, Rev. J. G. Tanner and John R. McDonald. The Rev. D. McRae, of St. John, New Brunswick, was nominated for Moderator of the next General Assembly. The remits from the Assembly, not previously considered, were taken up. It was decided that ordination by the Church of Rome should be regarded as valid. The overture anent the mode in which ministers from other Churches, seeking admission into the Presbyterian Church, shall be received, was approved of.—F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This court met on March 16th. It was resolved to apply to the Home Mission Committee for an increased grant of \$200 for Dunnville. Arrears of stipend at Vittoria were considered; in view of the effort now being made to provide a manse, and the pleasing fact that the congregation had paid during the past year something more than the amount promised, the Presbytery resolve that it is not well to press immediate settlement of arrears. The following were appointed Commissioners to the General Assembly: ministers, by rotation: Messrs. Fenton, Walker, Fletcher, Laing, McGuire; by ballot: Messrs. Lyle, Bruce, Goldsmith, Grant, McMechan; Elders: Dr. McDonald, Messrs. A. Wilson, R. McKenzie, David McLellan, Wm. Henderson, A. J. McKenzie, J. Charlton, Jas. Hutchison, John Stewart, A. Chapman. Port Robinson was put under the pastoral oversight of Mr. McDonald, of Thorold. Mr. Goldsmith gave in a report on the returns on the state of religion. The Committee was reappointed to complete the report and send it to the Synod. Leave of absence for three months was granted to Mr. Thynne. After much discussion, the following resolution anent the remit on a Presbyterian University was adopted by a vote of ten to three: "That the principle of the proposed Act be approved so far as to affirm the expediency of having opportunity afforded to the students in our theological colleges of obtaining degrees in Divinity in connection with the institutions in which they have studied." An overture anent travelling expenses for Commissioners to the General Assembly, by Mr. Root, of Paris, was sent to a committee for consideration, to be reported on at next meeting. An overture on public education was adopted and transmitted to the Synod; Dr. James and Mr. A. Grant were appointed to support it. Dr. George Bell, of Walkerton, was unanimously nominated as Moderator for the next Assembly. Mr. Bruce was appointed member of the Synod's Committee on Bills. The remit on the validity of Romish ordination was disposed of by adopting the following resolution on a vote of nine to one: "That, in the opinion of this Presbytery, Roman Catholic ordination to the priesthood should not be regarded as valid in such sense as to be equivalent to ordination to the office of minister in a Reformed Church." The Act anent reception of ministers was laid over for next meeting.—JOHN LAING, *Clerk*.

PRESBYTERY OF LONDON.—The regular March meeting of this Presbytery was held in the First Presbyterian Church, London, on the 16th and 17th ult., the Rev. Mr. Thompson, Moderator. There was a large attendance of members. A good part of the business was only of local importance. After the Camlachie and Aylmer cases had been disposed of, the election of delegates to the General Assembly was proceeded with. The following ministers were selected from the roll as delegates: Revs. L. Cameron, John Thompson, George Sutherland, M. Fraser, K. Macdonald. In addition to these ministers the following were chosen by ballot: Revs. Dr. Proudfoot, Neil McKinnon, J. A. Murray, P. McDermid and

George Cuthbertson. The following elders were elected lay delegates to the Assembly: Colin McDougal, Thos. Gordon, Hon. A. Vidal, Adam Murray, — Duff, W. Cole, Alex. Brodie, D. Turner, Gilbert Telfer, W. McLaren. Rev. Mr. Thompson brought before the Presbytery the claims of Knox College upon the Church, and in view of the deficit this year in the funds of the College, asked the members of the Presbytery to use every effort to increase the subscriptions of their congregations for that purpose this year. The Report of the Home Mission Committee of the Presbytery was read. It told of a large amount of work done. The debate on the report of the Committee appointed to consider the remits of the General Assembly anent the admission of Romish priests into the Presbyterian Church without re-ordination, which was adjourned from the last meeting of Presbytery, was resumed. The motion of Dr. Proudfoot, recommending the adoption of the report of the Committee, which allowed Romish priests to be admitted without ordination by the Presbytery, and the amendment of Rev. N. McKinnon demanding that they be ordained by the Presbytery, were read. The Rev. Mr. Milloy resumed the debate, denouncing the Romish Church as not being a Christian Church, and therefore argued that a priest of that Church should not be recognized as an ordained priest of Christ's Church. The Rev. A. Fraser thought a distinction should be drawn between the Catholic Church as a body and the Papacy. He maintained that the Catholic Church, although it had its errors, was a Christian Church. The Rev. J. H. Paradis did not want to say anything against the Romish Church, as he had been brought up in that Church until at an early age he had to struggle out of it under great difficulties. He regarded the Church of Rome as teaching corrupt doctrines and as a masterpiece of Satan. He would like some one to shew that the Romish ordination was not valid. They were ordained by Romanism to preach the Gospel of Christ as they understood it, although according to Presbyterian faith they might be wrong in their understanding. The Rev. D. Urquhart contended that the doctrines of the Romish Church on repentance and confession to God, faith in the blessed Trinity, salvation through the Son of God, and justification by faith, was corrupt. These doctrines being opposed to the fundamental principles of the Protestant faith, he maintained their ordination was not to preach the Gospel as Presbyterians understood it. The Rev. Mr. Wells, whilst fully agreeing with previous speakers upon the errors and corruptness of Roman Catholicism, saw great constitutional difficulty in receiving them other than as ordained priests. Rev. Mr. Sutherland drew a distinction between a Church which was found in error and a Church which was not only in error, but whose very constitution cherished and nurtured these errors. He thought the Romish Church at this date had corrupted the whole of the doctrines, and was for that reason cut off from Christ's Church, and occupied an exactly similar position to that which the Jewish Church occupied at the time of the coming of the Lord Jesus Christ. The debate, which lasted for some four hours, was very interesting, the benches being full, thus evincing the importance which the members of the Presbytery attached to the subject. Upon a vote the recommendation of the Committee which makes ordination by the Romish Church valid, was carried by a vote of 19 to 13, the Rev. K. Macdonald entering his dissent. The division of the Presbytery and the applications of certain persons for admission to the Church as ministers, were then disposed of, and the Presbytery adjourned.

THE "Home Missionary" for January tells of a prosperous salesman, in a large Boston house, a college graduate, with a salary of \$2,000, who hearing one of the secretaries of the Society speak of the needs of the great west, gave up his business, and has gone into one of the smallest Home Missionary churches at a salary of \$600.

THE Rev. Dr. Henry M. Jessup, writing from Beirut, Syria, says: "The Turkish minister of foreign affairs announces officially to Mr. Layard that hereafter no Moslem shall be allowed to leave his religion and become a Christian, under penalty of death; that no one shall be allowed to teach doctrines subversive of Islam; and that (in defiance of treaties) any foreigner engaged in such teaching may be arrested and imprisoned, without consulting the foreign consuls or ambassadors." He says in Syria intelligent Moslems condemn the course of the Porte.

OUR YOUNG FOLKS.

JERUSALEM.

JERUSALEM, the golden !
I languish for one gleam
Of all thy glory folden
In distance and in dream !
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away.

Jerusalem, the golden !
Methinks each flower that blows,
And every bird a-singing,
Of the same secret knows !
I know not what the flowers
Can feel, or singers see,
But all these summer raptures
Are prophecies of thee !

Jerusalem, the golden !
When sun sets in the west,
It seems thy gate of glory—
Thou city of the blest !
And midnight's starry torches,
Through intermediate gloom,
Are waving with their welcome
To thy eternal home !

Jerusalem, the golden !
I toil on, day by day,
Heart-sore, each night with longing,
I stretch my hands and pray,
That 'midst thy leaves of healing
My soul my find her nest,
Where wicked cease from troubling—
The weary are at rest !

"WHOSE I AM, AND WHOM I SERVE."

IF there was one thing that Hattie Norman hated, it was practising. She liked music pretty well, but she did not love it well enough to be willing to study patiently and faithfully with the hope of becoming proficient in it at last. Now, it happened that the one accomplishment that Mr. Norman was anxious his little daughter should gain was just this one of playing the piano.

"If she does not learn French easily, Miss Monteith," he said to Hattie's new governess, "let it go; as to drawing unless she has a decided talent, there is no need of her learning to draw; but music I must insist on. Her mother was a good musician, and I long to hear her little daughter play the same airs."

So, though Miss Monteith was very willing to shorten Hattie's French or drawing lessons, she insisted that the little girl should practise two hours every day, that she might soon be ready to play for her dear father, who sat so lonely and sad night after night, thinking, no doubt, of the music his dear wife used to play for him.

Generally, Miss Monteith would sit by Hattie and help her to practise. She did everything she could to make it easier for her. "See!" she would say, "have a name for each of your fingers, and then see which one is the best child; when the two hands come together, play they are visiting each other."

Hattie liked the notion very well, and really seemed to make good progress. The two hours were divided into different times, so that she was never very long at the piano; but for all that, she was always glad when the time was up. The little girl had been left with the servants during her mother's long illness and since her death; so it was a new idea to her that she had duties, and that it was not enough just to scramble through her studies, but that she must do them as to the Lord, and not unto men.

"Hattie," said Miss Monteith one day, "I'm too busy to stay with you while you practise.

It is now two o'clock; practise till a quarter of three, and if I am not back by that time you may read till I come."

Hattie put down her book very reluctantly; why was it Miss Monteith always called her in the middle of a chapter?

"One, two, three, and four," she began; but she was out of humour with herself, her music and her teacher. It was the time for practising her exercises, but after ten minutes Hattie closed the book with an impatient bang, and began playing over "The last rose of summer," with variations. She knew it was not right, but she said to herself, "I'll just be sure I know it perfectly, for papa."

As papa had heard it every night for the last two weeks, there was no need of the "making sure." Then her story-book lay on one end of the piano, and she peeped in it "just for one minute." Tick, tick went the clock, and when Hattie thought to look up to see how long she had to practise, she saw that it was near three o'clock. With a delighted slam she shut the piano, curled herself in a chair, and went on with her book. Poor Hattie! her conscience gave her very little trouble, for she had not been taught to listen to it.

In a little while Miss Monteith came in, bringing a young friend of Hattie's, to take tea with them. The evening passed very pleasantly, and at nine o'clock Hattie opened her Bible to read with Miss Monteith. This was quite a new habit with Hattie, and she enjoyed it very much. "It is the sixth chapter of Ephesians to-night," she said.

"Yes, dear; I was thinking of one verse in that chapter when I had to leave you alone. Can you find the one I mean?"

Hattie read slowly and thoughtfully. She understood about honouring her father and mother—it was not that. The fifth verse was to servants—Miss Monteith could not mean that; and so was the sixth.

"Stop there, dear! That is the verse."

"But that is to servants."

"Well, we are servants."

Hattie gave a surprised look: "Why, Miss Monteith!"

"Yes, dear; think a moment. Servants are those who serve. Now, I serve your father by educating you; he serves his clients; you serve me, for instance, when you practise faithfully."

Hattie began to understand, and her conscience began to stir uneasily.

"Now, dear," Miss Monteith went on, "is not this a good rule for us servants: 'As unto Christ; not with eye-service as men-pleasers, but as the servants of God; . . . with good-will doing service as to the Lord, and not to men?' That rule will make teaching and studying, house-keeping and practising, easy and pleasant to us; for the dear Lord, if we do these things unto Him, will give us His smile, and we shall be very happy even when we have to do what we do not like."

They finished the chapter, but Miss Monteith said no more, for she thought she had given Hattie enough to think about. Then, after an earnest prayer with the little girl, asking the dear Master to give them both willing hearts for His service, she left Hattie alone.

But Hattie did not fall asleep. She thought

with shame of the way in which she had frittered her practising-hour. She had not done that "as to God," and now that she had thought it over, she had really cheated; at the most she had not practised more than twenty minutes. "I will tell Miss Monteith to-morrow," she thought; but that was not enough. The thought of doing all for God was a very precious thought, and she grieved over the lost time. At last she asked in simple language, to be forgiven, and promised the Master that she would make up the time that she had lost.

Early the next morning Hattie dressed herself and slipped downstairs, and Miss Monteith and Mr. Norman were surprised to hear the piano going as they dressed for breakfast. As Miss Monteith came into the sitting-room Hattie sprang to meet her.

"Why, darling, what a good little servant you are!"

"O no, no! Please forgive me. I didn't practise yesterday, and I was so sorry when you talked about whose servants we are. Indeed, I will try to be a good servant, Miss Monteith, and you will help me."

"God will help us both, darling. But here comes papa, who will want you to pour out his coffee."

"To serve him! Isn't it lovely!"

THE HEAVENLY HOME.

IT is not the walls of the building in which you live that makes your earthly home, but the company of those you love.

A little boy about four or five years old, was returning from school one day. He bounded into the house, exclaiming as he hung his hat up in the entry: "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlour. She said to him:

"Willie, the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as well as this?"

"No, ma'am," said Willie, very earnestly. "It would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. But after a moment's pause, he ran up to his mother, and throwing his arms around her neck, he said:

"Because my dear mother lives here!"

It is the presence and company of those we love, which makes our earthly home; and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sabbath-school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I am going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked his teacher.

"Because Jesus is there?"

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with him," said the dying child. This dear child loved Jesus.

Scientific and Useful.

SPOTTY CHIMNEYS CURED.—The accumulation of soot in chimneys is a great nuisance, and may be remedied by mixing considerable salt with the mortar with which the bricks composing the chimney are laid. The salt acts by absorbing moisture whenever it is damp and rainy, and the soot, becoming wet and heavy, falls into the fire below. This is an English idea, and is said to give satisfactory results.

WIRE-ROPE HAWSERS.—Some experiments, both in this country and in England, have been lately made on the comparative merits of hemp and wire for naval uses. A steel hawser of the same strength proves to be lighter than a hemp hawser, and almost equally flexible. Steel-wire is therefore pronounced superior to hemp as a material for hawsers, so far as ordinary naval requirements are concerned.

CALF'S HEAD.—Your butcher will clean the head; cut off the ears and dig out the eyes; boil head until it falls to pieces; separate the meat from the bones; lay the brains in a dish and return the remainder to water in which the head was boiled, and let it cook four hours; do not allow the water to get too low; spice it highly with pepper, salt, allspice, cloves, and mace; when done, thicken with a little batter and lump of butter; remove from the fire, and when the steam evaporates, add one-half pint of wine; take up in a deep dish and garnish with sliced lemon and hard-boiled eggs.

HOME-MADE COLOGNE.—Poor Cologne is worse than none, and an article which is much better than anything, but the most expensive, may be made by thoroughly dissolving a fluid dram of the oils of bergamot, orange and rosemary each, with half a dram of neroli, and a pint of rectified spirit. A more complicated, though better way, is to mix with one pint of rectified spirit two fluid drams each of the oils of bergamot and lemon, one of the oil of orange, with three quarters of a dram of neroli, and four drops of the essences of ambergris and musk. If this is subsequently distilled, it makes what may be called a perfect cologne, but it becomes exceedingly fine by being kept tightly stoppered for two or three months to ripen and mellow before use.

EASILY TRIED.—“Be sure and plant sunflowers every spring around your drains and kitchen windows,” was the advice given by an experienced physician to a young housekeeper. “It will save you a world of suffering, and a heavy doctor's bill. Fevers, or any malarial disease, will not visit a house that is protected by a battalion of sunflowers.” A long trial of this wise counsel has proved its wisdom and utility, and that young wife, who has grown gray since that time, has the most implicit faith in the virtue of sunflowers as a preventive of sickness. In one or two years the plants did not thrive by reason of neglect, and finally died. In these seasons sickness visited the home, and served to confirm her faith in their virtue. She would rather the potato crop should fail, than to have her sunny plants neglected.

LIGHTNING-RODS.—It is supposed that a lightning-rod protects a building by taking to itself and carrying into the ground the flash that otherwise would work destruction. This, however, rarely happens, for a thunderbolt usually contains far too much electricity for the conducting capacity of the ordinary rod, and very few houses that are actually struck, even though well furnished with rods, escape uninjured. The lightning rod acts, not by conducting the flash, but by preventing it. If a sharp point be presented to a body charged with electricity, it produces what is called a silent discharge, and quietly draws all the electricity away. How this occurs, and why a point should exercise such a peculiar effect, is not well understood, but it is to this principle that the lightning-rod owes its efficiency. The highly-electric thundercloud passing through the air, seeks to relieve itself, and the electricity finds the most convenient paths through the tallest trees and highest buildings. But if the house be armed with numerous sharp points, the sudden and destructive effects are usually prevented, and the electricity discharges silently, doing no damage. The injurious practice of insulating the rod where it touches the sides and roof of the structure is rapidly disappearing, as indeed it should. The small glass insulators form no barrier against a thunderbolt, and often do considerable injury in preventing the rapid and easy escape of the silent discharge. Lightning-rods should therefore be kept well pointed, and a good earth connection carefully maintained; for a blunt rod, or one that is imperfectly grounded, is a dangerous thing, and exposes the building to considerable risk.

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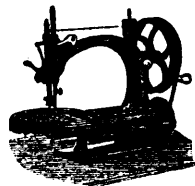
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"I had catarrh for years, but one box of your remedy has left me without any apparent trace of it." H. McDIARMID, of Toronto, Canada, Editor of the *Christian Sentinel*.—Jan. 16, 1880.

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WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.

TORONTO.—At the usual place on the first Tuesday in May.

LINDSAY.—At Woodville, on Tuesday, May 26th, at eleven a.m.

BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 6th of April, at eleven a.m.

HURON.—In Clinton, on the second Tuesday of May, at eleven a.m.

KINGSTON.—At Belleville, on the first Tuesday of July.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, the 18th May, at one p.m.

BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.

HAMILTON.—At St. Catharines, on 13th April, during meeting of Synod.

MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.

SAUGHEEN.—At Harriston, on the 13th of April, at three p.m.

PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on first Tuesday of May, at half-past one p.m.

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