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## NOTES OF THE WEEK.

It is now generally expected that there will be no more fighting in connection with the present South African troubles.

ABOUT \$60,000,000 has been expended for the war in Afghanistan, while the total sum given for Christian missions throughout the world during the past year is not far from \$8,000,000.

THUS far four Presbyteries, those of Aberdeen, Ayr, Dunse and Chirnside, and Kelso, have adopted overtures censuring the Commission of the Scottish Free Church for its action in the case of Prof. Robertson Smith.

PRINCIPAL SHAIRP, the author of "Culture and Religion," was so interrupted at the recent opening exercises of St. Andrew's University, Scotland, that he declined to deliver his address, and abruptly closed the proceedings.

DR. PRESSENSE brings, as an illustration of the superiority and prosperity of Free over State Churches, the case of the Church of Neufchatel. Founded not two years ago, in a little country by no means wealthy, it has been able to provide for all its own claims, and for those of its theological faculty, at the head of which is the illustrious scholar, Godet.

THE "Church Missionary Intelligencer" says of the slave trade in Eastern Africa, that its horrors beggar description. A poor slave woman who went to the missionaries for safety (who cannot of course to any great extent shelter these slaves) when caught by her master was trampled to death by several men. A man had his toes burnt off by a slow fire. At Frere Town the majority of the 450 people are liberated slaves rescued some five years ago by British cruisers. The results in education are remarkable. The people are industrious and many have become Christians.

MR. MACKAY, of the Church Missionary Society's Nyanza Mission, has succeeded, says the "Academy," in reaching Kagei, on the south side of Lake Victoria, on his way back from Ujui to Uganda, after a troublesome and dangerous journey through Usukuma. It was only by holding wearisome palavers for several days at each place that he was able to get through the country with paying \$100 in cloth. The Algerian missionaries, he reports, were, a few months earlier, obliged to expend \$2,000. Mr. Mackay's caravan was five times attacked, and in one place they received a shower of arrows, but fortunately no one was injured.

THE Rev. R. W. McAll, the well known evangelist, of Paris, writing of the work in France recently, says: "Every day's observation tends only the more impressively to call us to breathe the fervent prayer, *May God Save France from Atheism!* Truly, it is against the daring and blasphemous assertions of the

Atheist leaders that we have now, above all, to endeavour to shield the people of this land. The campaign we need to wage is not against the dogmas of Romanism—the revolt against Romish idolatries and priestly claims is strong enough already. We have to contend against that utter denial of all religious truth to which the teachers of materialism strive so hard to drive those who have already abjured Rome.

THE Superior Council of Public Instruction in France has just given an important judgment. When the Jesuit colleges were shut up, the friends of the Jesuits formed what were called "Civil Societies," for the purpose of reopening the schools. This was a manoeuvre to elude the March Decrees. Among the schools closed was the Jesuit College of St. Marie at Toulouse, and a few weeks later this establishment was reopened under the direction of a M. Villars. The Academic Council of the town, learning that M. Villars had merely lent his name, and that the college was as much a Jesuit establishment as ever, ordered it to be closed. It was against this decision that M. Villars appealed to the Superior Council, which has confirmed it. This sentence, which is final, has caused a great sensation in the clerical world.

THE Rev. Dr. Mackay had a series of very successful meetings in Hamilton a short time ago. The interest awakened was very great, and the Dr.'s addresses were listened to by perhaps the largest and most enthusiastic meetings ever held in Hamilton in connection with the Presbyterian Church. The presence of Mrs. Mackay, who is, as all are aware, a native of Formosa, was an additional attraction, and we are quite sure that that lady will not soon forget the hearty welcome she received from the Hamiltonians. The receptions given by Mr. R. M. Wanzer, and by Rev. D. H. Fletcher, in order to give ladies especially the opportunity of meeting Mrs. Mackay, were very largely attended and thoroughly enjoyed by all present. Altogether the visit of the Dr. and his wife will be long and pleasantly remembered by the people of Hamilton.

THE scandal to Christianity in Ceylon, where about £14,000 per annum is taken from a public fund to which two million Buddhists, Hindus, and Mohammedans, the bulk of the inhabitants, are compulsorily made to contribute, mainly in the interests of the Ritualistic Bishop of Colombo and his staff of Romanizing clergy, is marked for destruction. We learn from the "Ceylon Observer," that the local Government has received from the home authorities a semi-official communication sanctioning the gradual cessation of payments from the public revenue to Episcopalian and Presbyterian clergymen. The immediate effect of this will only be that the chaplaincies of Galle and St. Peter's, Colombo, will not be filled up by the Government. The grants are, nevertheless, to be continued for five years, but surely there can be no case made out for such an utterly gratuitous expenditure.

A SHORT time ago there was quite a sensation caused by the abduction in Huil, Que., of a French Roman Catholic girl who had embraced the Protestant faith. It seems that the girl, whose name is Garrett, had been led to attend the meetings of Mr. Syvret, a French evangelist. She was much impressed with what she heard, and accepted a Bible from Mr. Syvret. The matter was reported to the parish priest, and the result was that the Bible was taken from her and destroyed. She was then placed in close confinement, but made her escape, and went to the residence of Mr. S. The scholars of the Sunday School Mission, on the 20th ult., met and walked in procession to a meeting in Ottawa. The young girl was among them. When passing her brother-in-law's house, a successful attempt was made to seize and take her away. For some time it was not known where she had been taken to, but she was eventually restored to the evangelist's house.

At a recent meeting of the Historical Society, Winnipeg, the Rev. Professor Bryce read an exceedingly

able and interesting paper on the Earl of Selkirk. The name of that nobleman is so intimately connected with the early settlement of the Red River district that any reliable information touching him is appreciated by the public. Most of the writings that have come down to us referring to him are of such a partisan character that it is difficult to form a just estimate of his motives and actions. The North-West Company—his rivals in trade—attributed his colonization of the Red River valley to the most selfish and sinister motives, while an American writer states that his sole purpose was to prevent his countrymen from settling in the United States. Prof. Bryce warmly rebutted those charges, and held that he was influenced by the purest and most patriotic motives, his only aim being to improve the wretched condition of many of his people. Time, energy, and wealth were freely spent in an uphill effort to relieve the unfortunate, yet a great amount of obloquy has been heaped upon him. His memory has found a staunch and able defender in Prof. Bryce, who is evidently determined to spare no pains to vindicate his character. The paper dealt chiefly with the Earl's ancestry and early life, referring briefly to the settlement he was instrumental in forming in Queen's county, P.E.I., and to his acquisition of a tract of land in the North-West, variously estimated at from 70,000 to 116,000 square miles, on which to plant a larger colony. One or two more lectures will give the rest of the Earl's history, which, in the present state of things in Canada, must always be interesting to an increasing number of the people of the Dominion.

IT is generally known that the various Presbyterian Churches represented in India, have formed an alliance called the Presbyterian Alliance of India. The Alliance has just held its second council at Allahabad. Of the twelve Churches belonging to the Alliance, nearly all sent representatives, some of the absences being prevented, by the great distance to be travelled, from being present. Dr. Morrison, of the United States, was chosen Moderator. The proceedings were harmonious, and concerned largely the chief object of the council—viz., the union of the native communities of the various Presbyterian Churches in India in one Presbyterian organization under one General Assembly. To this end several resolutions were adopted, as follows: 1. It was resolved to ask the several supreme judicatories at home for judicial powers to settle finally all cases of appeal in connection with the native Church in matters of discipline. It was urged that this was in effect asking for power to do only what these supreme courts could not do themselves. 2. It was further resolved to submit the Revised Draft of Proposed Questions to be put to licentiates and ruling elders connected with native Churches in India, prepared by a joint committee of the Church of Scotland, the Free Church of Scotland, and the Irish Presbyterian Church, to the several Churches which were not joined in the compilation, for approval. 3. It was also resolved that the various Presbyteries in India should be communicated with, for the purpose of forming themselves into provincial Synods, to watch over the interests of the native Church within their bounds, and to consider appeals that might come before them from the Presbyteries. 4. It was finally resolved that the supreme judicatories at home be asked to sanction a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which a complete theological training would be given through the medium of English and Hindi, the college to be under the control of the managing committee of the council, and to be supported by the various Churches, proportionately, according to their respective outlays on India. Several delegates had been instructed by their Presbyteries to urge the establishment of such a college, as being a felt want, which no one denomination could hope at present to supply for itself except by an extravagant annual expenditure, and because, under the present irregular system of instruction, candidates for the ministry were not receiving the careful training which their position demanded."

## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?

BY REV. JOHN FAIRBANKS.

MR. EDITOR,—This is a fair question, and one which every intelligent member of the Church should be able to answer. In many cases the honest answer, perhaps, would be, "I am a Presbyterian because my father and mother belonged to that Church, and I was brought up in it and taught its peculiar doctrines." Another would say, "I was brought to the knowledge of the truth in connection with the Presbyterian Church, and connected myself with it, and now I like it, and am so edified and comforted in waiting upon ordinances as conducted in that denomination that I have no wish to change." A third might say, "I attend the Presbyterian Church because it is most convenient, and I feel quite at home among the Christian people who worship there." Other reasons might be given of a less satisfactory character than these, but a very large proportion of those who are connected with the Church, if honest, would be found to give no better reason.

These three reasons are good so far as they go. No one should leave the Church in which he has been brought up—the Church of pious parents—without a good and sufficient reason. A man is justified in connecting himself with the Church in which he expects to receive spiritual nurture and comfort. Generally speaking, it is for edification that men worship with those closely connected by neighbourhood where no principle is sacrificed. Still as these reasons assume that all denominations are alike branches of the Church of Christ, and make nothing of their differences, they fail to shew why you are a Presbyterian rather than a member of any other denomination. Nor do they afford any justification for maintaining the Presbyterian Church as distinct from other Churches. Either there are *principles* involved of grave importance, or you are guilty of the sin of schism in maintaining an organization distinguished by doctrine, government and practice from other branches of the catholic Church of God.

In order that it may be clearly understood *why* you are a Presbyterian, you must clearly comprehend what a Presbyterian is. In the minds of some the name is of the same import as an unconverted fatalist and formalist. To others it suggests an enemy of the State, a rebel, and a man of vulgar habits. To a third, a very obstinate, strict man, zealous for the Sabbath, the Bible and orthodoxy, but hard, unsympathetic and without any refined tastes. Perhaps it is possible to find among Presbyterians a few specimens of humanity to whom the above descriptions may apply; and impugners of election and predestination, advocates of the divine rights of kings, and devotees of fashion and æsthetics in religion, who have felt the obstinate and unyielding force of Presbyterian principles, exasperated by that opposition, may have thought that these things constitute Presbyterianism. They have struck against some excrescence on the outside of the gnarly oak, and have concluded that it is these that make oak wood harder than any other timber, and fancy that but for them, it would be as supple as willow or soft as pine. The truth is that under these excrescences the strong, healthy wood grows, and despite them it is a valuable and enduring material. The healthiest of plants will sometimes have unseemly growths upon its surface.

A Presbyterian, we may say, is an adherent of a particular form of Christianity which has much in common with all Christians, and has some distinguishing characteristics. To dwell on these differences may serve to answer the question why you are not an adherent of some other Church, but would fail to give the positive elements which constitute our faith. As a clear perception of the latter will prepare us better to understand the negative or distinctive features, we may very shortly state what is held in common with others who profess evangelical Christianity—the fundamentals of our religion.

A Presbyterian is a *Theist*. He believes in a personal God of infinite perfections. This is opposed to all atheistic, or pantheistic speculations. Belief in God Almighty, maker of heaven and earth, the God in whom we live and move and have our being, is fundamental.

A Presbyterian also believes that God has revealed Himself, that in times past He spake to the fathers

by the prophets, and in these last days by His Son from heaven, that the book which is commonly called the Bible—a collection of Hebrew and Greek writings—is the inspired record of the revelation of Himself and of His will which God has been pleased to give to man. This excludes all Deistical negations. Further, it necessitates belief in miracles. We most assuredly believe that God can so work in accordance with, above, or without the laws of nature (as we are in the habit of calling His ordinary methods of providence) that He has made known Himself, and His will with certainty to the children of men by signs and wonders and divers miracles and gifts of the Holy Ghost according to His will. Hence all rationalizing speculation and denial of the supernatural is inconsistent with the convictions of a true Presbyterian.

A Presbyterian believes that the teachings of the Bible are authoritative. When once it has been shewn that any particular doctrine is taught or duty is enjoined in the Bible, that doctrine or duty is no longer doubtful; the doctrine is to be received as God's truth, and the duty as obligatory, no matter if in its nature or reasons it transcends the comprehension of man—Scripture, not human reason, is the infallible standard of truth and duty.

In all matters of faith and practice every other authority is excluded. God alone is Lord of the conscience, and nothing of human institution or enactment is binding as a matter of faith or duty. Obedience to the civil magistrate in things temporal is a duty; but into the sacred sphere of faith and morality no ordinance of man may enter. To God alone belongs authority here.

A Presbyterian, further, believes that God has a Church on earth, called out and separate from the world. This Church is led by the Spirit of God which dwells in it. God in Christ alone is the King and Head of the Church, and in the spiritual sphere which belongs to the Church no authority belongs to any civil institution. This principle excludes all State interference or persecution for conscience' sake, as well as the idea that the Church is only a department of human government—a kind of moral police—or a great national society for promoting goodness.

It is undoubtedly true that there are some men claiming to be Christians who do not hold these principles, and even some so-called Churches; but they are not Presbyterian, even although they may claim the name. These fundamental doctrines, held with more or less fulness by all Christians, are indispensable when we tell what is meant by saying, "I am a Presbyterian."

#### CHARLES HODGE, D.D., LL.D., PROFESSOR IN THE THEOLOGICAL SEMINARY, PRINCETON, N.J.

An ancient author informs us that he once saw a copy of the Iliad written on a piece of parchment so small that it could be enclosed in a nutshell. Some one remarks that the scribe must have been almost as blind as the bard by the time his self-imposed task was ended. It seems almost as arduous an undertaking to attempt, in the space that can reasonably be allowed in the PRESBYTERIAN, to give in a becoming manner an account of the life, character and work, of the truly distinguished man whose name heads this paper. The writer has just finished the perusal of his biography, written by his son, whose work is extremely well done, and who is enabled to shew us very clearly what manner of man his father was. Prefixed to the memoir is a finely executed portrait of the great theologian, taken when he had reached a very advanced age. As one looks on the grand, beautiful old face, he feels that it is the countenance of one who was noble by the highest patent both of nature and grace. The serene and expansive forehead seems at once the index and the abode of a large and noble intellect. Nor was the outward sign misleading in the case of Charles Hodge. It is true that the rare and supreme endowment of genius was not his, but he was nevertheless very richly dowered with many of nature's most precious gifts. The Church and the world now know how well he used them.

He was born at Philadelphia, on the 28th of December, 1797. His father died when the future professor was but six months old. The widow was left in very straitened circumstances, but she appears to have done her part admirably well. Her illustrious son writes thus gratefully of her: "To our mother,

my brother and myself, under God, owe absolutely everything. To us she devoted her life; for us she prayed, laboured and suffered." Great was her reward on earth as well as in heaven. Largely through her excellent management, he was enabled in 1812 to enter the Sophomore Class at Princeton, where he prosecuted his studies with uncommon energy and success, and where, in 1815, he underwent the great change of the new birth during a very remarkable revival of religion. A venerable minister says he "well remembers the Saturday when he was startled in the street by Edward Allen rushing to him with the announcement that Hodge had 'enlisted,' for the war with Britain had not yet closed, and a sergeant with a drummer was in the village endeavouring to obtain recruits. "Is it possible," he exclaimed, "that Hodge has enlisted?" "Yes, he has enlisted under the banner of King Jesus." He remained a faithful soldier to his life's end. He graduated in Arts in 1815, and in Theology in 1819. He was elected Professor of Oriental and Biblical Literature in Princeton Theological Seminary in 1822. His salary was at first the very moderate one of \$1,000 a year. With the view of qualifying himself more thoroughly for his important work, he went to Europe in 1826, remaining abroad nearly two years. A great part of that period he resided in Halle and Berlin, prosecuting his studies with much diligence and making the acquaintance of a considerable number of very eminent men—among others, Neander and Tholuck. From the time of his return to America, his life is a record of work in many different departments in the service of his heavenly Master. The pages of the biography enable us to see clearly how simply and grandly that work was done. His humility was profound and genuine, as many incidents prove. His life-long friend, Dr. Henry Boardman, relates the following: "I was saying, 'you ought to be a very happy man. Consider what you have accomplished, and the universal feeling towards you.' 'Now, stop,' said he, with a wave of the hand. 'All that can be said is, that God has been pleased to take up a *poor little stick* and do something with it. What I have done is nothing compared with what is done by a man who goes to Africa and labours among a heathen tribe, and reduces their language to writing. I am not worthy to stoop down and unloose the shoes of such a man.'

For upwards of fifty years, and in a very important and conspicuous position, the man who gave this very modest self-estimate had been holding high the banner of the truth. During most of those years multitudes knew him as the dauntless champion of great principles.

"A tower of strength that stood four-square to every wind that blew." He did noble and varied work in the professor's chair. In connection with the "Princeton Review" he rendered invaluable service to literature and theology. He gave to the world several learned and valuable commentaries. For the benefit of those yet unpledged to the Saviour, he wrote the "Way of Life," a small volume, full of great truths admirably enforced. He was rarely brilliant or epigrammatic, but his clearness of style, his affectionate warmth, and his weight of matter, all united in enabling him to bear into the reader's mind and heart a certain guiding and subduing power which is of great worth. Above all, in his "Systematic Theology" he has given us a work which possesses a monumental character. No one can study it without feeling that the author brought to its production high intellectual gifts combined with an intensely earnest purpose and transparent clearness of moral and spiritual perception. And this great worker, this thinker, this leader of men, wears in youth, in manhood, and in old age, a violet crown woven for him by his humility and modesty.

In other respects, too, one can see that his soul was of the best earthly mould. In his mental constitution pathos and humour were finely blended. In speaking on the highest themes he often unsealed the fountain of tears both in himself and others. This seems to have been especially the case at the Sabbath afternoon conferences with the students, when his addresses overflowed with love and tenderness. His humour was necessarily less conspicuous, but it too came out in a spontaneous, and sometimes in a very unexpected, way. Thus for example he one day asked a student what Paul meant by the expression, "Sold under sin." The young man, who must have been American to the very core, answered, that he had been "taken in or deceived by it." "O no," rejoined

the Professor, with laughing face and eyes, "Paul was not a Yankee."

Dr. Hodge was intense and ardent in his Presbyterianism, and long will his memory be cherished in the Presbyterian Church as one of the most loyal and honoured of her sons. But though devoted to the interests of his own Church and intimately associated with many of the most important and stirring events in its history, he was yet a man of very large and generous sympathies, which could be restrained with no denominational barriers. He wrote numerous letters to his friends. Many of these are reproduced in the biography, and they give the reader a very high idea of his admirable qualities both of head and heart, particularly of the latter, for his intellectual power and penetrating sagacity found an abundant outlet in larger if not more congenial spheres than friendly correspondence. The letters interchanged between him and Bishop Johns, of Virginia, are singularly beautiful. They had been friends in youth, and each had the power of feeling and inspiring an affection which burned with the purest and clearest flame to extreme old age. To the last they addressed each other by their Christian names. During their last interview, the Bishop said to the Professor, "Charley, you have had more influence over my life than any other person I have ever known." In 1874, Dr. Hodge begins a letter to the Bishop thus: "Dear, blessed, old John, I did not know you were seventy-nine, though I might have known it, as, if I live to December 27th, I shall be seventy-seven, so you have not much to brag of." When they took their last farewell of each other the Bishop threw his arms over his aged friend's neck and said, "It is the last time. Let me have a good look at your face, Charley, for we shall never see each other again till we meet in heaven." That meeting was not long delayed. The Bishop died in less than a year. A little more than two years after, Dr. Hodge followed his dear friend. His death was like a summer sunset. The end became him as his life had done, and now we see, with joy and thankfulness, another star shining with bright and unclouded ray in the firmament of the Church's fame. W. D.

**MANITOBA COLLEGE AND MISSION WORK IN THE NORTH-WEST.**

MR. EDITOR,—The claims of Manitoba College, and its connection with our mission work in the North-West, have been brought before your readers of late by letters from Prof. Bryce and Rev. Mr. Seiveright. Every missionary will agree with Mr. Seiveright when he speaks of the difficulties and discouragements of missionary life, and the need of home and family, to give him that cheer and comfort necessary for successful work; but all will not be quite so ready to agree with what he says of student help in the mission field. Pioneer work has its difficulties for both ministers and people, which can only be understood by those who have experienced them. There is very little use in writing about them; people cannot realize how trying they are at times, and only give the writer credit for being in the blues. The necessity for manse for married missionaries, however, ought to be emphasized. Seven-eighths of our missionaries now in the field are married men. How many of these are provided with manse? Some three or four. The remaining sixteen or eighteen are compelled to rent, and suitable houses can scarcely be had, or they have been compelled to build, out of stipends barely sufficient to meet the necessities of life. Under the present circumstances no married missionary should come into the country with less than \$1,000 in money. His horse, buckboard and sleigh, cannot be bought for less than \$250 or \$300, and with all building material three times Ontario prices, the most modest and temporary house and stable he can build will cost \$600 or \$800 more. How many ministers in the east, however willing to give their services, are able to make a gift of \$1,000 for gift, it is in the end. The horse (if it does not die sooner) and equipment will be worn out, and the house and stable of very little value, at the end of three years' service. If married men are to come they should in every case leave their families behind until they see the field for themselves, and are then able to make arrangements for them, and this may take a year or longer.

What then is to be done? We need more men, and the wants of the work are constantly increasing. It is not reasonable to expect married missionaries unless the Church is prepared to furnish them suitable ac-

commodation for their families; and our young men who have just finished College have not been offering themselves in sufficient numbers, nor is it to be expected that they will. It is a very general fact, and one at which we ought to feel pleased, that a large number of the students form attachments with congregations during their College course, which lead to early settlements soon after they get through, and the majority of these take place near the College centres. It is quite evident that if we are to overtake our work as a Church, in the North West, we must train young men in the country. Besides, the presence of a well-equipped College would give our Church a standing in the eyes of the country, and our own people confidence in the certainty of supply.

As a question of economy, it is the cheapest possible manner of supplying our stations during the summer, which is altogether the best time for getting the people together. In this new country travel is often very difficult in winter, the people have not horses to drive, and but few of our stations can number one-half in winter what they do in summer; in fact from June to December is the only time that can be counted with certainty for pastoral visitations and good congregations. As to the merits of the work done by young men, all know that their ardour and earnestness are appreciated by the people. Each student should labour under the orders and supervision of some settled missionary, who could regularly visit the stations, dispense ordinances, and direct the work. For economy to the funds of the Church, every missionary should have two or more students under him in this manner. The cost of sending students from the east for the summer is too great, and the travelling expenses alone would almost pay their cost of living at College here for the session, and, moreover, actual residences needed to bind the sympathies of the young men to the country, and make them feel this to be their home and the scene of their life and work. We need ten or twelve young men for the coming summer. If we had a properly equipped College I believe the Master would send them, and I trust the efforts to put Manitoba College in a proper position may be speedily realized, and hope to see the next General Assembly take such steps as will enable our Church here to do the Lord's work with vigour.

J. M. WELLWOOD.

*Minnedosa, N.-W. Ter., Feb. 11th, 1881.*

**A SUSTENTATION SCHEME VERSUS A SUPPLEMENTING FUND.**

MR. EDITOR,—In some respects a supplementing fund answers the same ends that a sustentation scheme would do. In the one way as in the other, the rich are called on to aid the poor, and the strong to help the weak. Each appeals to the sympathies of God's people for aid in the advancement of Christ's cause. Essentially their objects are one—the well-being of the Church.

A majority of our Presbyteries, if I mistake not, have voted, or are likely to vote, in favour of a supplemental fund in preference to a sustentation scheme. With some there seems to be a feeling in favour of a sustentation scheme, but at present, for some reasons, they think it better not to try one. The Church either wishes to let well enough alone or is afraid of changes. Some may think it impracticable, and it is well for us to weigh the consequences of any change.

That a sustentation scheme would do the work now done by the supplementing fund equally as well I think is not doubtful. I do not see one end gained by the one that would not be gained as well by the other. For fostering weak congregations—the only end to be desired—I do not see but that the one is equally as good as the other. But in my opinion there would be advantages gained of a different kind by a sustentation scheme that are not gained by a supplementing one. The effect on the Church as a whole would be beneficial. It might not directly affect the mission work now done by the supplementing fund, but acting on the whole Church in a way that the other does not, it would in the end, with the healthier life of the Church, do the work of the supplementing fund more effectively than it is now done. Our Home Missions would gain with the healthier life of the Church.

As regards the congregation, a sustentation scheme is more Presbyterian than a supplementing one, and would tend to the unification of the Church. The minister would be paid by the Church, and the con-

gregation feel its responsibility to the Church. If the congregation failed in its duty, the failure would be at once exposed. The minister would feel more strongly the ties that bind him to the Church, and the congregation that it belongs to the Church. There is a danger of us becoming Congregationalists. The paying to the Church, rather than directly to the minister, would bind the congregation to the Church.

The position of the minister would be improved. In the United States the minister is looked on as hired by the congregation. We have not sunk so low yet, but there are tendencies in that direction. Our pastorates are becoming short, and there is a spirit of unrest in our congregations. A minister enters on his charge, and for one or two years is paid according to engagement. There is harmony and kind feeling in the congregation. But the managers become less vigilant, the stipend is not punctually paid, and the minister becomes uncomfortable. In every congregation are some who are ready at any time for a change. Arrears increase, the minister becomes dissatisfied, and parties in the congregation indifferent. The minister does not like to complain, and quietly looks out for another field. The congregation now feel that they must pay, arrears are settled, the minister starts in a new field, and the congregation look out for a new minister.

It seems to me that a sustentation scheme would, to a considerable extent at least, be a remedy for such a state of things. The minister would not be so dependent on the congregation as he now is. The treasurer of the congregation would be compelled to send in to the Church, the money raised for the quarter, or as a matter of convenience, the minister's receipt for stipend paid, and thus arrears could not arise. It may be objected that the Presbytery has the power to right what is wrong in a congregation. The Presbytery, except in clamant cases, is not called on to interfere between a brother minister and his congregation, and neither minister nor congregation cares to go to the Presbytery till matters are too far gone to be easily righted. Paid by a sustentation scheme, arrears could not accumulate, and did a congregation fail in its duty, the Presbytery could be notified, and would at once take the necessary action in the case. There would be no injustice to the congregation, the position of the minister would be more independent, divisions would not arise so readily as now, and when they did arise the Presbytery would at once learn of the difficulty, and as far as possible a remedy would be applied.

As regards the Church, with a sustentation scheme properly organized and healthily working, it would have a more direct control over its labourers. We would be more thoroughly Presbyterians. Ministers and congregations alike would more strongly realize the ties that bind them to the Church, the body of which Christ is the Head. No minister would be unpaid. Troubles might arise from other than money difficulties, but even they would be more easily found out and remedied. The weak would not feel as weak and aided by charity, but rather they would feel their dignity as fellow-workers with the strong in our great work.

If these views are correct, a sustentation scheme, if practicable, has advantages over a supplementing fund. No ecclesiastical machinery, without healthy Christian life in the Church, will work without friction. The life is of infinitely more importance than the machinery. Yet we are not to despise the machinery. Motion generates heat, and well chosen ecclesiastical machinery kept actively in motion will generate heart warmth. As a Church let us go forward depending on Christ our Living Head and King, and before long I hope to see a healthy working sustentation scheme adopted by our Church, and by the blessing of God largely conducing to the unity and Christian life of the Church. LY.

A FRIEND in the county of Oxford has handed Rev. W. A. Mackay, pastor of Chalmers' Church, Woodstock, a cheque for \$180, to go towards the erection of Dr. Mackay's training school in Formosa.

THE following method of "driving dull care away" was recommended by Howard, the celebrated philanthropist: "Set about doing good to somebody. Put on your hat and go visit the sick and the poor, inquire into their wants, and minister to them. Seek out the desolate and oppressed; and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

## PASTOR AND PEOPLE.

### THE CHANGES MADE IN THE REVISED VERSION OF THE NEW TESTAMENT.

The following are a few of the changes made in the revised version of the New Testament, which were disclosed in advance by the indiscretion (to say nothing more) of "The Record" of London, the chief organ of the Church of England. This was a breach of confidence, for which "The Record" has since apologized. However, as these changes have been made known in England, and have been copied in this country, there is no longer any impropriety in giving them to our readers, especially as the work is now complete, and will soon be given to the public on both sides of the Atlantic. These illustrations will furnish a sample of the whole. As will be seen, they are mostly verbal—often changes merely of a single word, as in Luke x. 16: "He that rejecteth you, rejecteth Me," instead of "He that despiseth you despiseth Me." Sometimes it is merely the change of the tense of a verb, as in Matt. lii. 1: "In these days cometh John the Baptist," instead of *came*; or the change of an article, as "the pinnacle of the temple" for "a pinnacle." This will allay the fears of many that there would be some radical changes in the Scriptures, unsettling the foundations of our faith. On the contrary, the revision will be found to confirm all that we hold most precious, and establish rather than weaken our confidence in our English Bible.

Matthew iii. 1. - The past, "came," is changed into the present, "cometh."

Matthew iii. 15. - "Suffered" changed into "suffereth."

Matthew iv. 5. "a" pinnacle changed into "the" pinnacle.

Matthew iv. 6. "in" changed into "on"

Matthew iv. 8. "into" changed into "unto"

Matthew iv. 9. Present into past.

Matthew v. 10. Present into past.

Matthew vi. 1. Take heed that ye do not your righteousness before men.

Matthew vi. 9, 13. Our Father which art in heaven, Hallowed be Thy name Thy kingdom come Thy will be done, as in heaven, so on earth Give us this day our daily bread And forgive us our debts as we also have forgiven our debtors And lead us not into temptation, but deliver us from the evil one. (The doxology is omitted)

Matthew ix. 16, 17. Verses changed somewhat

Matthew xi. 6. "offended" = "occasion of stumbling."

Matthew xi. 19. And wisdom is justified by her works.

Matthew xvii. 25. - "prevented" = "spoke first."

Matthew xix. 17. - Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

Matthew xxiii. 14. (This verse altogether omitted.)

Mark viii. 36, 37. - For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?

Mark ix. 44, 46. (These verses altogether omitted.)

Luke ix. 26. - Lose or forfeit his own self.

Luke ix. 35. - This is My son, My chosen.

Luke x. 15, 16. - And thou Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth Me; and he that rejecteth Me rejecteth Him that sent Me.

Luke xi. 2, 3, 4. Father, Hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.

Luke xvi. 8, 9. - For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

Luke xvi. 23. - And in Hades he lifted up his eyes, being in torments.

John v. 3, 4. - "Waiting for the moving of the water" omitted. And verse 4 omitted entirely.

John v. 39. - Ye search the Scriptures, because, etc.

John xvii. 24. - Father, for that which thou hast given me.

John xxi. 15, 16, 17. - "Simon, son of John," in each verse.

Acts ii. 47. - And the Lord added to them day by day those that were being saved.

Acts viii. - (Verse 37 entirely omitted. The Eunuch's profession of faith in Christ.)

Acts xvii. 23. - To an Unknown God. What therefore ye worship in ignorance, this declare I unto you.

Acts xxiii. 9. - "Let us not fight against God" omitted.

Acts xxvi. 24-29. - "And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad, thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Rom. v. 4. - And patience, probation; and probation, hope.

Rom. viii. 29, 30. - "Foreordained" substituted for "predestinated." - Also in Eph. i. 5, 11.

1 Cor. iv. 4. - "By myself" = against myself.

1 Cor. xvi. 22. - If any man loveth not the Lord; let him be anathema. Maranatha.

2 Cor. i. 18, 19, 20. - But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many so ever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.

2 Cor. ii. 15. - In them that are being saved, and in them that are perishing.

2 Cor. iv. 6. - Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts.

2 Cor. xi. 19. - "Suffer" = "bear with."

Eph. vi. 24. - Grace be with all them that love our Lord Jesus Christ in uncorruptness.

Philip. iii. 20, 21. - We wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.

### "I SOUGHT HIM, BUT I FOUND HIM NOT."

I searched this glorious city; He's not here.  
I sought the country; she stands empty-handed.  
I searched the coast; He is a stranger there.  
I asked the land; He's shipped. The sea; He's landed.  
I moved the merchant's ear; alas! but he  
Knew neither what I said nor what to say.  
I asked the lawyer; he demands a fee,  
And then devours me with a vain delay.  
I asked the schoolman; his advice was free,  
But scored me out too intricate a way.  
I asked the watchman (best of all the four),  
Whose gentle answer could resolve no more,  
But that he left Him at the temple-door.

Thus, having sought and made my great inquest  
In every place and searched in every ear,  
I threw me on my bed; but oh! my rest  
Was poisoned with the extremes of grief and fear.  
When, gazing down into my troubled breast,  
The magazine of wounds, I found Him there.

-FRANCIS QUARLES.

### AMUSEMENTS AND SOCIETY.

It would be interesting and profitable to study the effects of modern amusements on the social life of our people. Fifty years ago the social life of New York was rich and delightful. Almost all the merchants, bankers, lawyers, and business people, lived within the city limits and below Union square. They knew each other. There was a great deal of social intercourse between families. People visited each other, and charming evenings were spent about the glowing hearth-fire in the winter time. Friendships were formed and cemented. The love of home was nourished. Young people did not fear to marry because they had not yet attained to fortune. There was conversation, social cheer, the pride of family, ambition for good name, respect for parents, and fondness for children. The people entertained and amused themselves and each other in a simple way, but a way which brought a great deal of true enjoyment.

That state of things has passed away. The growth of the city, the introduction of railways and steamboats, and other material changes, have had a marked effect on the domestic habits of the community. The home life of our people has undergone a total change, and coincident with this change, and one of its causes, is the rapid development of popular amusements. In the present city there are about thirty theatres and places of public entertainment, in full operation this winter. Between three and four thousand people are constantly employed in connection with them, in providing entertainment for the people. The cost of all these concert, opera, and dramatic establishments for a twelvemonth must be immense, and that they are well sustained is proved by the new theatres already planned and in process of erection. It is said by the patrons of public entertainments that they are generally moral, and only very rarely is anything decidedly immoral produced. However that may be, it cannot be doubted that their effect is disastrous to social life in its old and most delightful forms. As a matter of fact there is comparatively little of that social intercourse, that friendly interchange of good feeling, that beautiful, neighbourly greeting and visiting of other years. Men meet each other on the street, in the hotels, and at the clubs. Women meet each other in the stores, the picture galleries, the places of popular resort. There are costly and brilliant receptions at which people compliment each other and repeat pretty nothings. Talk of the earnest, serious sort has been well nigh abolished from "good society." People have no "neighbours" any more. Sociability has become unfashionable, and friendships are regarded as rather romantic. People have ceased to entertain themselves and each other. They go to the opera, the play-house, to be amused. It costs money, to be sure, but nothing else. No intelligence is required to sit through a play. It is so much easier and more exciting to witness the scenic displays and listen to the wit and fun manufactured and exhibited on the stage, than to undertake to entertain company at home. The actors never expect to be invited to the houses of those they amuse. To sit passively and be played upon by trained performers on the stage requires nothing but bodily presence and such mind as even a dunce may have. And the inevitable result has followed - the play house has absorbed much of the life out of our society, and grown up very largely at the expense of our homes.

This is an effect of the modern development of amusements which certainly deserves attention and should be stoutly resisted. Allow all proper weight to the arguments in favour of innocent amusements. We cannot go back to the sombre habits and stern austerity of Puritan days if we would, and would not if we could. But the natural desire for recreation has been stimulated to a passion. It has built up an institution which drains off some of the best life of the community and overshadows home. Talk about singers and actors and the incidents of the stage, takes the place of that natural and wholesome interest in the people who should be neighbours and friends, and whose well being should be a care and study. Young men have the desire for marriage and a home of their own destroyed by the excitements and glitter and feverish intoxication of public entertainments. Their taste for simple joys, a quiet home life, modest fashions and inexpensive ways, is perverted by the dazzling displays and glare of the public stage. What can they say which will compare with the fine phrases and brilliant repartee they can hear for a dollar? They stop reading books which require effort. They lose interest in serious and earnest talk. Home life becomes a bore, and so the fine fibres of our best sociability shrivel and dry up. The almost universal confession that social life has deteriorated where it has not disappeared, and that the fashionable substitutes for it are costly mockeries at the best, shew what harm has come from looking for pleasure away from home, and asking to be entertained and excited by artificial means instead of arousing ourselves to interest and entertain each other in natural and healthy ways; and unfortunately, the causes which have wrought such results in this and other great cities are at work in all our villages and towns. The public danger calls for a more energetic defence of home and social life against the insidious influences which are preying upon their foundations and draining off their best life. For home is the safeguard of the community, the citadel of public virtue; and the hope of the world. - *N. Y. Evangelist.*

WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in the car, and with whom I had struck up quite an acquaintance, "what an influence, a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I; "more than any of us realize."  
"It was the simple act of a stranger that changed the whole course of my life."  
"Indeed! How so?"

"When I was a boy my father moved to the then far west—Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little grist mill by the side of some small stream, and hither, whenever the water was up, the whole neighbourhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I generally was the one sent from our house, for while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said, 'Harry, you can get up Old Roan and go to mill to-day.' 'Saunders' mill was ten miles away; but I had made the trip so often that it did not seem far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and rough clapboard sides.

"When I arrived, I found the North Branch and the Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in, so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering, from time to time, in the old Saunders barn—a young fellow about my age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had 'more manners' than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it that it had long since ceased to shock me, and, indeed, I was fast becoming a very interested spectator.

"Well, boys, it is time for us fellars to go to roost," said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the hay mow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed: 'Heydey! we've got a parson here; we hev!' Charley was kneeling by the oats bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he went silently to bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I lay awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman, because he was the rich man of the neighbourhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'Did you go through this gate yesterday?' I could easily have denied it; as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said: 'Yes, sir; I did!'

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open.

"But with it; tell just what you did!"  
"I left it open," I said, abruptly.  
"Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business!"

"I'm very sorry, I'd—"  
"Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes.

"I felt very badly about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes, one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into my mother's room to see if I could hear what they were talking about. 'Why, the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstances which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the village store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store; but I will always maintain that I got it while I was waiting for the grist."—S. S. Times.

TOO CERTAIN

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well; those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father, I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The Fourth Book of Kings: Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called The Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well: Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baalshalisha, and brought the man of God—'

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, give unto the people, that they may eat. And his servitor said, What! should I set this before an hundred men? He said again, give the people, that they may eat: for thus saith the Lord, they shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages of the Bible if they found them in a fresh and beautiful

volume which they believed to contain nothing but what was published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you just read, are as new to you as if you had never heard nor read them."  
—*Sailors' Magazine*.

THE INCONSISTENCY OF AGNOSTICISM.

How can it be true that man is so outside of that unity that the very notion of seeing anything like himself in it is the greatest of all philosophical heresies? Does not the very possibility of stability of science consist in the possibility of reducing all natural phenomena to purely mental conceptions, which must be related to the intellect of man when they are worked out and apprehended by it? And if, according to the latest theories, man is himself a product of evolution, and is, therefore, in every atom of his body and in every function of his mind, a part and a child of nature, is it not in the highest degree illogical so to separate him from it as to condemn him for seeing in it some image of himself? If he is its product and its child, is it not certain that he is right when he sees and feels the indissoluble bonds of unity which unite him to the great system of things in which he lives? This fundamental inconsistency in the Agnostic philosophy becomes the more remarkable when we find that the very men who tell us we are not one with anything above us, are the same who insist that we are one with everything beneath us. Whatever there is in us or about us which is purely animal we may see everywhere; but whatever there is in us purely intellectual and moral, we delude ourselves if we think we see it anywhere. There are abundant homologies between our bodies and the bodies of the beasts, but there are no homologies between our minds and any mind which lives or manifests itself in nature. Our livers and our lungs, our vertebrae and our nervous systems, are identical in origin and in function with those of the living creatures round us; but there is nothing in nature or above it which corresponds to our forethought, or design, or purpose—to our love of the good or our admiration of the beautiful—to our indignation with the wicked, or to our pity for the suffering and the fallen. I venture to think that no system of philosophy that has ever been taught on earth lies under such a weight of antecedent improbability; and this improbability increases in direct proportion to the success of science in tracing the unity of nature, and in shewing, step by step, how its laws and their results can be brought more and more into direct relation with the mind and intellect of man.—*The Duke of Argyll in the Contemporary Review*.

WE can do nothing now to build the stables and gates [of heaven], but by God's grace we can do much, very much, now to begin to become the men and women to whom one day heaven shall be possible.—*Rev. Philips Brooks*.

GOD knows what keys in the human soul to touch in order to draw out its sweetness and most perfect harmonies. They may be the minor strains of sadness and sorrows; they may be the lofty notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will bring forth. Some with plaintive tongue must walk in lowly vales of weary way; others in loftier hymns sing nothing but joy; but they all unite without discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed, to heaven.

Al! If Jesus Christ were to require you to exchange the general good opinion which you enjoy for the humiliations of His life and the opprobrium of His death, the riches which abound in your houses for the abasement and destitution of His poverty; that comfortable life, that delicate bringing up, all those desires gratified as soon as formed, for the privations, the disquietudes, the sufferings of the body, the intense solicitude, or the sweet society of those dearly-loved ones who are the delight of your eyes and the joy of your hearts, for separation, bereavement, and bitter solitude, do you think within yourselves that you would be ready to bear the loss of all things so that you may win Christ? If you inwardly answer, "This is a hard saying; who can bear it?" all is said. I do not here decide whether your soul can be saved such as you are; but it is very certain, such as you are, you will not be a follower of St. Paul.



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## NOTES TO CORRESPONDENTS.

**A**n eastern correspondent complains grievously of the doings on a local skating rink owned and controlled it seems by a member of the Presbyterian Church, and especially of a masquerade lately held on it. We cannot publish the letter. If things are as he says, why not bring the matter before the session in a regular way? Or better still, why not in the first place try personal and friendly remonstrance with those who it seems are going so far wrong? We quite believe that the doings on many skating rinks are far from what they ought to be, and that young girls are often led to utter ruin from the acquaintances formed at such places. But what good could be accomplished by our singling out a particular place, and giving currency to local scandal about either the owner or frequenters of the rink there? The fiddling, the dancing and the "disarray" may all have been as the writer of the letter describes, and the man who promoted and presided over the whole may be justly amenable to church discipline and general reprobation. But has our correspondent taken the first step as a fellow church member to bring the offending brother to a proper sense of his conduct? If not, why ask us to give currency to mere local gossip which might involve us in a libel suit before we knew what we were about, and do only harm and no possible good all round?

"**A MEMBER**" asks if one who belonged to a congregation twenty-five years ago, but who has during all the interval been a member and office-bearer in another congregation in another land, is eligible for reelection to office on his return to his old place without having been disjoined from his present connection and re-admitted to fellowship in the church he left a quarter of a century ago. We should say not. In the case supposed he has no connection with the Canadian Church till he present his certificate.

THE letter of Rev. Mr. Chiquy, which we have received, refers to matters of which we have never so much as heard, and which in any case are of such a personal and private character that their discussion in our columns could do no possible good, and might do a very great amount of public injury as well as personal wrong. We must consequently decline to publish the document in question.

IN reply to several inquirers we have merely to say that the Presbyterian Church in Canada has never formally decided that dealers in, or manufacturers of, intoxicating liquors shall be excluded from the fellowship of the Church. Indeed we are not aware that the question was ever brought before the General Assembly since the last union, and never previously, except on one occasion, before the supreme Court of any of the separate Churches which now form the united body. On that occasion the overture in favour of such exclusion was voted down by a considerable majority.

## THE STATE OF THE MISSION FUNDS.

THE close of the financial year is not far off, and still a very large amount of money is needed to meet the necessary outlay connected with the different Church schemes. It is quite true that a large number of congregations do not distribute their missionary funds till almost the last moment. Still even while reckoning upon these, there is some ground for anxiety, though not for anything like alarm. It will have been noticed that the grants from all the Churches in Scotland have been withdrawn, and perhaps in the long run this is the best thing which could have happened, as from the very fact of being entirely cast upon its own resources the Canadian Church may, and we hope will, be only stimulated to

greater exertion and to the manifestation of a larger and more widely diffused liberality. We had thought that with such an immense mission field as that which is opening out in the North-West, and with the prospect of thousands upon thousands coming into those new territories from the old land, the coöperation of the Presbyterian Churches in Britain might very surely have been reckoned on, and that not as a matter of favour bestowed upon the Church in Canada, but as a matter of privilege to be enjoyed by those in the fatherland. In this there is likely to be disappointment, but we are sure that it is a mutual one, and that while we cannot reckon upon their active coöperation and pecuniary assistance, we shall still enjoy their heartiest sympathy, and receive the benefit of their most earnest prayers. The work to be done is, no doubt, very great. Some may be ready to think that it is more than the Presbyterians of Canada can successfully grapple with. Let no one either think or say so. There is consecrated ability, and we hope consecrated wealth, sufficient and more than sufficient to meet the emergency. Neither individual Christians nor churches know what they can do till they are put to it, and as the strain becomes ever severer upon our resources we shall hope that the power will grow correspondingly, and that it will always be seen with greater distinctness that "the people have a mind to the work." It would be in no ordinary measure distressing if the confession had at last to be made that the fears about the work being too great for the zeal and liberality of Canadian Presbyterians were only too well founded; if it should be found that instead of going up to take possession of the fields so invitingly open, we could with difficulty maintain the ground already occupied, and had to consider the question of retrenchment rather than that of extension. It is very evident that in every point of view it is both bad policy and bad religion to maintain our missions—any Church scheme whether at home or abroad, on borrowed money. Such a course, if persisted in, can only have one result, and that not at all pleasant to contemplate. Neither is it becoming or safe to trust to spasmodic efforts toward the close of the financial year in order to make up any threatened deficiency. Extraordinary efforts which become ordinary soon cease to deserve the name of efforts at all. There must be at once an increase in the scale of giving and a widening of the area from which it is drawn. When such a minister as Dr. Jenkins can say of such a congregation as that of St. Paul's Montreal, that not one-half of the membership gives anything whatever to the missionary schemes of the Church, we may very naturally conclude that comparatively few ministers can tell a more encouraging story, and very few congregations present a more satisfactory exhibit. And surely this is not as it ought to be. It may be all very well for those who say that they care for none of those things—that they neither recognize their obligation to do anything for the extension of Christ's cause, nor feel that such work is in any sense or to any degree a privilege—to do nothing in the premises. But with those who have quite another way of speaking, and who, by the position they assume and the profession they make, give all to understand that they are the sworn servants of Jesus Christ, and regard the advancement of His cause in the world as all important, and their duty in the matter as at once confessed and pressing, it is altogether different. For them to do nothing is really to compromise their own honesty, while to do nothing corresponding to the alleged importance of the enterprise is to reflect upon the soundness of their own judgments, or to bring into question the so-called loyalty of their individual lives. The three rules adopted at the well-known missionary meeting of the negro church in the West Indies, if acted upon universally in the Presbyterian Church in Canada, would fill the mission coffers to overflowing and give the whole work a new aspect and a fresh start, viz: (1) that all should give something, (2) all should give according to their ability; (3) all should give cheerfully. We know of nothing more unworthy of a professed follower of Christ, and nothing more discouraging to those who are anxious to do the Lord's work than the way in which missionary collectors are sometimes received when making their monthly or quarterly calls. If they were coming simply as beggars they could not get a more cavalier reception. It seems to be thought that it is some personal object which these collectors have in view, and that it is almost a favour if they are treated with even scant civility, and still more if a

paltry sum is given them, though with an evident grudge. We have known cases of those who were, in their own estimation, pillars in the house of God, telling the missionary collectors that while they were always happy to see them as visitors, they must never come again on such an errand. What kind of work is that? And what kind of a spirit? And is it any great advance to give for such a purpose, perhaps half as much as would be spent on a mantel-piece ornament, or very possibly the fiftieth of what would willingly be invested in a diamond ring? Such proceedings turn the whole thing into a jest, as grim as it is grievous, as injurious to the individual soul as it is dishonouring to Him for whose glory it is all professedly arranged and bestowed. There ought at the least to be five or six additional missionaries sent this year to the North-West alone. Double that number would be more like the need and the opportunities. What will the well-to-do members of our Church say to their consciences, and their God, if even the smallest increase be impossible from the lack of funds? And what about our Foreign Mission work? Are the hearts of our missionaries in heathen lands to be discouraged by the incubus of debt not being removed? Is Dr. Mackay to have the painful conviction that people are quite willing to be intensely interested and enthusiastic, but not that their practical liberality should keep pace with their cheer? What of our French Evangelization work? What of our colleges? Such questions will have to be asked, and answered also. Let there be such an answer as to show that the Presbyterian Church in Canada is not unworthy of the honour and not unequal to the work that are so evidently put to her hand.

## HOME MISSION NOTES.

## PRINCE ARTHUR'S LANDING.

The congregations of Prince Arthur's Landing and Fort William have asked the Rev. James Herald to remain with them for other six months after the expiry of his present appointment.

## DONATION.

The Rev. Mr. Pitblado, of Halifax, has sent \$100 to the Home Mission Fund. In other words, (with the \$50 already sent) he has returned the entire amount of \$150 voted him by the Home Mission Fund to defray his expenses when in the North-West Territory.

## MEETING OF COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee will be held in the deacons' court room of Knox Church, Toronto, on Tuesday, the 20th day of March, at two p.m. Claims for the current half year should be forwarded at least one week before the date of meeting. The Convener earnestly requests that all contributions to the fund from congregations or individuals be forwarded to Dr. Reid by Monday, the 28th March, so that the Committee may be enabled to meet all their obligations. At the meeting in October the following resolution was adopted:

"The General Assembly, having enjoined the Home Mission Committee to equalize the revenue and expenditure of the fund each year, the Committee, after careful consideration of the claims of the work, find that \$35,000 is the lowest sum with which the work can be efficiently carried on for the current year. They have made grants and assumed responsibilities to this extent, in the confident hope that the required amount will be obtained, and they earnestly appeal to the Presbyteries and sessions of the Church to use all diligence to secure liberal contributions, to enable the Committee to meet their liabilities and end the year free from debt."

## BIRTLE, NORTH-WEST TERRITORY.

From a letter received from Mr. Hodnett, one of our North-West missionaries, we make the following brief extracts:

"My field is from 200 to 250 miles west of Winnipeg. I have a circuit of nearly 300 miles in circumference, from Shell River, thirty-five miles north of Fort Ellice, to Shoal Lake, thirty-two miles east of Fort Ellice, and from Solomon's Indians or Reserve, eighteen miles south of Birtle, to the Riding Mountain, forty miles north-east of Birtle. I have ten stations, and several others I am almost afraid to visit, lest they might think it hard we cannot supply them. It is somewhat difficult to keep engagements here in the winter. We have to go out fully prepared for emergencies—axe, matches, and all appliances necessary for a night on the prairies, sometimes twenty or thirty miles without a house, and not meeting a solitary soul; sometimes missing the faintly-marked trail, and the

prospects for lodgings for the night rather dark; however, there are pleasures amid the wastes. Any house is a boarding-house, or rather inn, to the minister—no matter to what Church the inmates may belong, they receive me with open arms. I have visited Protestants of all denominations, and even Catholics, and have been received with apparent gladness.

"The crops last year were a comparative failure in the new settlements here, owing to the fact that the people coming in the spring could not put them in any good order, the spring itself being late, and the frost coming early in the fall, killed a good deal of the wheat. For these reasons the people have to purchase flour from the east, which works against them considerably. They are, however, very hopeful, and population keeps flowing in all the time. I am the only ordained Protestant minister in all these parts, and I am happy to say that a very large proportion of the people are Presbyterians. Mr. A McDonald, of Fort Ellice, Hudson's Bay factor, has shewn himself very kind, though there are not many settlers as yet around the Fort. I saw a gentleman from Qu'Appelle, a point one hundred and twenty miles west of Fort Ellice, who told me that they wanted a Protestant missionary there badly. He says there are about eight hundred people in that part; half of them are Roman Catholics, and have several priests, but not a Protestant clergyman of any denomination, except a passing missionary once a year. Going up west, Mr. McLean, the chief factor of the Hudson Bay post there, is a Presbyterian, and very anxious to get a missionary for that point. I promised to pay them a visit if I could get any one to take my work for a month. The people in these parts are far above the average for intelligence and education. Some are from the older provinces, and some from Scotland, Ireland, and England. Once in three weeks is as often as I can be at any point. I have to deposit my supplies for the horse at different points. Food in the shape of grain is very scarce, selling in the village at \$1.25 per bushel. Wheat is \$1.75 per bushel, and flour \$5.50 per cwt. All the houses are built of logs, and mostly one room, with partitions made of carpets, quilts, calico, or anything. However, the people are kind and hearty and glad to see us, and we get along. There is not much chance for study, and not much time even if we had a chance. I spend at the very least half the days on the roads, besides the house-to-house travel. Under the present policy of reserving odd sections, houses here, even in settled neighbourhoods, are at least a mile apart. We have no church erection here yet, and shall not likely have for a year. The settlers have too much work to do as yet to build churches. I hope, however, to be able to report progress on this subject next year, and trust that the good people in the east will not tire of us for a while. We hope to be able to walk alone by and by.

#### DR. MACKAY'S VISIT TO HAMILTON.

MR. EDITOR.—It may safely be stated that Hamilton has rarely, if ever, been visited by one who received a more cordial welcome, was listened to with deeper interest, and carried away with him the best wishes of a larger number of citizens, than our esteemed missionary, Dr. Mackay. He came to us on Saturday the 19th inst. and left on the Wednesday following. His coming had been duly prepared for, by the Presbyterian ministers of the city conferring together and arranging times and places of meeting, having reference to their appointments, to the importance of giving all the Presbyterians of the city, and as many others as possible, an opportunity of hearing Dr. Mackay as often as practicable. These meetings had been looked forward to by not a few with prayerful interest; but on the part of our people generally, no special enthusiasm had been manifested. But no sooner had the first audience thus assembled heard the beginning of the missionary's thrilling narrative, told in his peculiarly earnest and eloquent way, than an interest was awakened which made all the meetings which followed, occasions long to be remembered, not simply because of the crowds which thronged to hear, and the liberal responses elicited, but because of the deep and solemn impressions produced. The people of the places Dr. Mackay is still to visit, should be diligent in preparing their hearts for realizing to the full the privilege that awaits them—not merely the privilege of listening to a narrative as full of thrilling interest as any that was ever related by

the apostles of early times, but the privilege of having their faith strengthened by the extraordinary testimony which one who claims to be only a humble follower of the Lord Jesus, is able to bear to God's faithfulness, when His promises are put to the proof with childlike boldness and simplicity.

To the Presbyterians of Hamilton it is comparatively gratifying that the contributions at the various services held here have been the most encouraging responses Dr. Mackay has yet met with in his tour through the country. Yet, we feel that our offerings have been very small, compared with the self-sacrificing devotion of the missionary, and above all, when compared with the claim the Master Himself has upon us. The aggregate of the collections taken up at the five meetings held in Hamilton, is a little over \$625, with the earnest hope that it may yet be increased to \$1,000.

Nothing could be more touching than to hear Dr. Mackay express his disappointment that after having reluctantly left his chosen work, and come all the way from Formosa to do the work he is at present engaged in, the people of Canada, though attending the meetings in large numbers and with manifestations of the most appreciative interest, have failed to respond with such liberality as he had expected, in view of the way in which the Lord has blessed the work in Formosa. It was with sad regret we heard our esteemed missionary give utterance to this feeling of disappointment, adding, at the same time, that he felt it to be his duty to resolve solemnly, never again to visit Canada, but to confine his labours henceforward to his beloved Formosa. It is not surprising that one who has given himself to the Lord's work with such Apostolic, nay, Christ-like zeal and singleness of purpose, should be impatient of manifestations of interest which less devoted souls regard as gratifying, and which are truly gratifying; for, apart altogether from immediate results, no one can listen to Dr. Mackay's instructive and thrilling addresses without feeling that seed is being sown which will bear blessed fruit many days hence.

But may we not hope that before Dr. Mackay leaves us again to resume his arduous labours as our missionary in Formosa, the heart of the Presbyterian Church in Canada will be so touched with a sense of the claim which the heathen world has upon us—the name of Christ, that both wealthy members of our churches, and our people generally, will find ways of greatly increasing the contributions which have already been offered in response to our missionary's earnest, yet most unobtrusive appeals. May this be the case to such a degree as to gladden our missionary's heart, that he will be led to reverse his decision. And may he be spared and strengthened, not only to have the joy of resuming his chosen work in Formosa, but the additional joy of revisiting his native Canada in future years, to again refresh ten thousand praying hearts by the recital of still grander triumphs won through the grace and power of our common Lord.

Hamilton, Feb. 24th, 1881.

R. J. LAIDLAW.

#### THE REVIVAL IN PETERBORO'.

After a fortnight spent amid the scenes of revival in Peterboro', a few impressions and incidents may be of interest to your readers. There is no room to doubt that this place has received a remarkable outpouring of the Holy Spirit. Nothing equal to it has ever been experienced in Peterboro' or witnessed elsewhere by any with whom I have conversed. Since Mr. Hammond's departure, the united meetings have been continued alternately two nights at a time in the two largest churches in town, the Presbyterian and Methodist, the Wednesdays and Sabbaths being reserved for the usual denominational services, though these were of an unusual life and interest. The daily praise and prayer meeting, in like manner, alternated between the Baptist and Bible Christian Churches. These meetings have all been scenes of unity, fellowship, unction and fervour, as delightful as remarkable. Requests for prayer, written and verbal, abound, varied by thanksgiving for answers received, reports from workers in town and country, Bible-readings, etc. The marvelous doings of our covenant God are related with joy and praise. The occurrence of deferred missionary and other meetings next week seems likely to interrupt the continuity of the town meetings, which is much regretted by many, as the numbers and interest shew little abatement, and anxious inquirers still abound. But in the country districts to which

the work has spread, the interest seems to be nightly increasing. Keene, Springville, L. Cefield, and other points are daily visited by bands of workers, sometimes exceeding twenty in number. Then, in the intervals between these meetings, the work goes on quietly, but often with great power, in the homes and workshops of the people, and even in the public schools and on the streets, among the groups at the corner, or in the vehicles swiftly sitting to and fro. Then fancy such a scene as this in the office of an architect—five professional gentlemen engaged in discussing the subject of assurance. Again, not far off, in a lawyer's office, prayer is being offered for and with a troubled soul. Considerably over a thousand names have been put upon the covenant roll, beside which many without signing it, have professed to find the Saviour. The work amongst

#### THE YOUNG

has been remarkable, both for its extent and interest. Last Saturday a very delightful scene was witnessed, when a children's meeting was held. About 250 were present, and when at the close, all who had found Christ were asked to stand up, all but eight or ten arose, and some of these with much emotion professed to give their hearts to the Saviour in the inquiry meeting which followed. It was a sight never to be forgotten, to see the boys trying to help each other to a knowledge of the truth. Much care is taken to secure intelligent acquaintance with the truth before making any public profession, and usually with gratifying results. For example, one of our elders sent for his twelve-year-old son, from home at school, that he might get the benefit of the meetings, and ere long the dear boy gladdened his parents by declaring a hope in Christ. A covenant card was put into his hand with the caution not to sign till clear about his acceptance of Christ. In a few days he left without saying more, but left behind the card, duly signed, with a note to his mother telling her he could no longer doubt his love for Jesus and interest in Him. Another clever little fellow of ten, at first was scornfully sceptical of the work, and called the boys a set of fools for standing up and saying they were converted when he knew they were as wicked as ever. He hardened his heart against the influences pressing upon him, and told his mother she might pray for him, but he was so wicked there was no use of his doing it. He declined to continue attendance at the meetings till his father urged it, and he slipped away alone, and not long after came to tell his parents of a great change which had come over him. Formerly he "had Christ in the head," now he "had Him in the heart," and in many ways he shewed the reality of the change, especially in his eagerness to help others. In the inquiry meeting he is usually aided by a little son of the late devoted McKenzie of Almonte, who has a much better knowledge of Scripture. Thus he turns to him, "Robert, where is that verse that begins so and so?" When found and read, he returns eagerly to the subject of his anxiety, exclaiming, "There now, Willie, don't you see, you've not to wait for feeling, but to come to Jesus just as you are." Then he goes home to tell his mother—"Mamma, I do believe Willie Smith is in the Lord." Last Sabbath Bible-class and school were greatly larger than ever before. At the close a lady said to me, "I wish you would speak to that girl in black in my class; she is very anxious." I found her just waiting to be led to decision, and as I told her teacher the happy issue five minutes after, their tears of joy mingled together as the latter exclaimed, "Oh, thank God for that, I believe they are all now safe in the arms of Jesus." Another teacher, a young lawyer at the head of a large and varied business, who has nevertheless found time for constant attendance and work in town and country, sent in a request for thanksgiving, as the last of his scholars now, in answer to special prayer, had attained hope in Christ. Many others besides this gentleman have been finding the secret of their former leanness and the truth of the promise of fatness to the liberal soul. Office-bearers in the Church, who had never yet opened their mouths to witness for Christ or pray in public, have been finding utterance from a full heart. Ministers and others, after long and patient sowing of the seed are now reaping rich harvests. To describe this revival in one Scriptural sentence would be to quote the words, "When Zion travailed, she brought forth children."

WALTER M. ROGGER.

Feb. 25th, 1881.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. E. P. ROE.

## CHAPTER VIII.—AN IMPULSE.

For nearly an hour I sat listlessly in my chair and watched the shadows lengthen across the valley. Suddenly an impulse seized me, and I resolved to obey it.

"If I can go down-stairs to-morrow, I can go just as well to-night," I said, "and go I will. She shall not have a shadow on her first evening with her lover, and she's too good-hearted to enjoy it wholly if she thinks I'm moping and sighing in my room. Moreover, I shall not let my shadows make a back-ground for the banker's general prosperity. Stately and patronizing he cannot help being, and Miss Warren may lead him to think that he is under some obligation to me—I wish he might never hear of it—but, by Vulcan and his sledge! he shall have no cause to pity me while he unctuously rubs his hands in self-felicitation."

As far as my strength permitted, I made a careful toilet, and sat down to wait. As the sun sank below the horizon the banker appeared. "Very appropriate," I muttered; "but his presence would make it dark at midday."

Miss Warren was talking with animation, and pointing out the surrounding objects of interest, and he was listening with a wonderfully complacent smile on his smooth, full face.

"How prosperous he looks!" I muttered. "The idea of anything going contrary to his will or wishes!"

Then I saw that a little girl sat on the front seat with Reuben, and that he was letting her drive, but with his hand hovering near the reins.

Mr. and Mrs. Yocomb came out and greeted Mr. Hearn cordially, and he in return was very benign, for it was evident that, in their place and station, he found them agreeable people, and quite to his mind.

"Why doesn't he take off his hat to Mrs. Yocomb as if she were a duchess?" I growled. "That trunk that fills half the rockaway doesn't look as if he had come to spend Sunday only. Perhaps we are destined to make a happy family. I wonder who the little girl is?"

The banker was given what was known as the parlour bedroom, on the ground floor, and I heard Adah taking the little girl to her room.

Miss Warren did not glance at my window on her return. "She would have been happy enough had I remained here and sighed like a furnace," I muttered grimly. "Well, idiot! why shouldn't she be?"

She had evidently lingered to say something to Mrs. Yocomb, but I soon heard her light step pass up to her room.

"Now's my chance," I thought. "Mrs. Yocomb is preparing for supper, and all the rest are out of the way," and I slipped down the stairs with noiseless and rather unsteady tread. Excitement, however, lent me a transient strength, and I felt as if the presence of the banker would give me sinews of steel. I entered the parlour unobserved, and taking my old seat, from which I had watched the approach of the memorable storm, I waited events.

The first one to appear was the banker, rubbing his hands in a way that suggested a habit of complacency and self-felicitation. He started slightly on seeing me, and then said graciously,

"Mr. Morton, I presume?"

"You are correct, Mr. Hearn. I congratulate you on your safe arrival."

"Thanks. I've travelled considerably, and have never met with an accident. Glad to see you able to be down, for what I heard I feared you had not sufficiently recovered."

"I'm much better to-day, sir," I replied briefly.

"Well, this air, these scenes ought to impart health and content. I'm greatly pleased already, and congratulate myself on finding so pleasant a place of summer sojourn. It will form a delightful contrast to great hotels and jostling crowds."

I now saw Miss Warren, through the half-open door, talking to Mrs. Yocomb. They evidently thought the banker was conversing with Mr. Yocomb.

Instead of youthful ardour and bubbling happiness, the girl's face had a grave, sedate aspect that comported well with her coming dignities. Then she looked distressed. Was Mrs. Yocomb telling her of my profane and awful mood? I lent an inattentive ear to Mr. Hearn's excellent reasons for satisfaction with his present abode, and in the depths of my soul I thought, "If she's worrying about me now, how good-hearted she is!"

"I already foresee," Mr. Hearn proceeded, in his full-orbed tones, "that it will also be just the place for my little girl—safe and quiet, with very nice people to associate with."

"Yes," I said emphatically, "they are nice people—the best I ever knew."

Miss Warren started violently, took a step toward the door, then paused, and Mrs. Yocomb entered first.

"Why, Richard Morton!" she exclaimed, "what does thee mean by this imprudence?"

"I mean to eat a supper that will astonish you," I replied, laughing.

"But I didn't give thee leave to come down."

"You said I could come to-morrow, so I haven't disobeyed in spirit."

Miss Warren still stood in the hall, but seeing that I had recognized her, she came forward and gave me her hand as she said,

"No one is more glad than I that you are able to come down."

Her words were very quiet, but the pressure of her hand was so warm as to surprise me, and I also noted that what must have been a vivid colour was fading from her usually pale face. I saw, too, that Mr. Hearn was watching us keenly.

"Oh, but you are shrewd!" I thought. "I wish you had cause to suspect."

I returned her greeting with great apparent frankness and cordiality as I replied, "Oh, I'm much better to-night, and as jolly as Mark Tapley."

"Well," ejaculated Mrs. Yocomb, "thee has stolen a march on us, but I'm afraid thee'll be the worse for it."

"Ah, Mrs. Yocomb," I laughed, "your captive has escaped. I'm going to meeting with you to-morrow."

"No thee isn't. I feel as if I ought to take thee right back to thy room."

"Mr. Yocomb," I cried to the old gentleman, who now stood staring at me in the doorway, "I appeal to you. Can't I stay down to supper?"

"How's this! how's this!" he exclaimed. "We were going to give thee a grand ovation to-morrow, and mother had planned a dinner that might content an alderman."

"Or a banker," I thought, as I glanced at Mr. Hearn's ample waistcoat; but I leaned back in my chair and laughed heartily as I said,

"You cannot get me back to my room, Mrs. Yocomb, now that I know I've escaped an ovation. I'd rather have a toothache."

"But does thee really feel strong enough?"

"Oh, yes; I never felt better in my life."

"I don't know what to make of thee," she said, with a puzzled look.

"No," I replied; "you little knew what a case I was when you took me in hand."

"I'll stand up for thee, Friend Morton. Thee shall stay down to supper, and have what thee pleases. Thee may as well give in, mother; he's out from under thy thumb."

"My dear sir, you talk as if you were out too. I fear our mutiny may go too far. To-morrow is Sunday, Mrs. Yocomb, and I'll be as good as I know how all day, which, after all, is not promising much."

"It must be very delightful to you to have secured such good friends," began Mr. Hearn, who perhaps felt that he had stood too long in the background. "I congratulate you. At the same time, Mr. and Mrs. Yocomb," with a courtly bend toward them, "I do not wonder at your feelings, for Emily has told me that Mr. Morton behaved very handsomely during that occasion of peril."

"Did I?" I remarked, with a wry face. "I was under the impression that I looked very ridiculous," and I turned a quick, mischievous glance toward Miss Warren, who seemed well content to remain in the background.

"Yes," she said, laughing, "your appearance did not comport with your deeds."

"I'm not so sure about that," I replied dryly. "At any rate, I much prefer the present to reminiscences."

"I trust that you will permit me, as one of the most interested parties, to thank you also," began Mr. Hearn impressively.

"No, indeed, sir," I exclaimed, a little brusquely. "Thanks do not agree with my constitution at all."

"Hurrah!" cried Reuben, looking in at the parlour window.

"Yes, here's the man to thank," I resumed. "Even after being struck by lightning he was equal to the emergency."

"No thee don't, Richard," laughed Reuben. "Thee needn't think thee's going to palm that thing off on me. We've all come to our senses now."

For some reason Miss Warren laughed heartily, and then said to me, "You look so well and genial to-night that I do begin to think it was some other tramp."

"I fear I'm the same old tramp; for, as Reuben says, we have all come to our senses."

"Thee didn't lose thy senses, Richard, till after thee was sick. 'Twas mighty lucky thee wasn't struck," explained the matter-of-fact Reuben.

"You must permit me to echo the young lad's sentiment," said Mr. Hearn feelingly. "It was really a providence that you escaped, and kept such a cool, clear head."

I fear I made another very wry face as I looked out of the window.

Reuben evidently had not liked the term "young lad," but as he saw my expression he burst out laughing as he said,

"What's the matter, Richard? I guess thee thinks thee had the worst of it, after all."

"So thee has," broke out Mr. Yocomb. "Thee didn't know what an awful scrape I was getting thee into when I brought thee home from meeting. Never was a stranger so taken in before. I don't believe thee'll ever go to friends' meeting again," and the old gentleman laughed heartily, but tears stood in his eyes.

In spite of myself my colour was rising, and I saw that Mrs. Yocomb and Miss Warren looked uncomfortably conscious of what must be in my mind; but I joined in his laugh as I replied,

"You are mistaken. Had I a prophet's eye, I would have come home with you. The kindness received in this home has repaid me a thousand times. With a sick bear on their hands, Mrs. Yocomb and Miss Adah were in a worse scrape than I."

"Well, thee hasn't growled as much as I expected," laughed Mrs. Yocomb; "and now thee's a very amiable bear indeed, and shall have thy supper at once," and she turned to depart, smiling to herself, but met in the doorway Adah and the little stranger—a girl about the same age as Zillah, with large, vivid black eyes, and long dark hair. Zillah was following her timidly, with a face full of intense interest in her new companion; but the moment she saw me she ran and sprang into my arms, and, forgetful of all others, cried gladly,

"Oh, I'm so glad—I'm so glad thee's well!"

The impulse must have been strong to make so shy a child forget the presence of strangers.

I whispered in her ear, "I told you that your kiss would make me well."

"Yes; but thee said Emily Warren's roses too," protested the little girl.

"Did I?" I replied, laughing. "Well, there's no escap- ing the truth in this house."

I dared not look at Miss Warren, but saw that Mr. Hearn's eyes were on her.

"Confound him?" I thought. "Can he be fool enough to be jealous?"

Adah still stood hesitatingly in the doorway, as if she dared not trust herself to enter. I put Zillah down, and crossing the room in a free, frank manner, I took her hand cordially as I said,

"Miss Adah, I must thank you next to Mrs. Yocomb that I am able to be down this evening, and that I am getting well so fast. You have been the best of nurses, and just as kind and considerate as a sister. I'm going to have the honour of taking you out to supper." I placed her hand on my arm, and its thrill and tremble touched my soul. In my thoughts I said, "It's all a wretched muddle, and, as the banker said, mysterious enough to be a providence;" but at that moment the ways of Providence seemed very bright to the young girl, and she saw Mr. Hearn escorting Miss Warren with undisguised complacency.

As the latter took her seat I ventured to look at her, and if ever a woman's eyes were eloquent with warm, approving friendliness, hers were. I seemingly had done the very thing she would have wished me to do. As we bowed our heads in grace, I was graceless enough to growl, under my breath, "My attentions to Adah are evidently very satisfactory. Can she imagine for a moment—does she take me for a weather-vane?"

When grace was over, I glanced toward her again, a trifle indignantly; but her face now was quiet and pale, and I was compelled to believe that for the rest of the evening she avoided my eyes and all references to the past.

"Why, mother!" exclaimed Mr. Yocomb from the head of the table, "thy cheeks are as red—why, thee looks like a young girl."

"Thee knows I'm very much pleased to-night," she said. "Does thee remember, Richard, when thee first sat down to supper with us?"

"Indeed I do. Never shall I forget my trepidation lest Mr. Yocomb should discover whom, in his unsuspecting hospitality, he was harbouring."

"Well, I've discovered," laughed the old gentleman. "Good is always coming out of Nazareth."

"It seems to me that we've met before," remarked Mr. Hearn graciously and reflectively.

"Yes, sir," I exclaimed. "As a reporter I called on you once or twice for information."

"Ah, now it comes back to me. Yes, yes, I remember; and I also remember that you did not extract the information, as if it had been a tooth. Your manner was not that of a professional interviewer. You must meet with disagreeable experiences in your calling."

"Yes, sir; but perhaps that is true of all callings."

"Yes, no doubt, no doubt; but it has seemed to me that a reporter's lot must frequently bring him in contact with much that is disagreeable."

"Mr. Morton is not a reporter," said Adah, a trifle indignantly; "he's the editor of a first-class newspaper."

"Indeed!" exclaimed Mr. Hearn, growing much more benign; "why, Emily, you did not tell me that."

"No, I only spoke of Mr. Morton as a gentleman."

"I imagine that Miss Warren thinks that I have mistaken my calling, and that I ought to be a gardener."

"That's an odd impression. Mr. Yocomb would not even trust you to weed," she retorted quickly.

"I have a fellow feeling for weeds; they grow so easily and naturally. But I must correct your impressions, Miss Adah. I'm not the dignitary you imagine—only an editor, and an obscure night one at that."

"Your night work on one occasion bears the light very well. I hope it may be the earnest of the future," said Mr. Hearn impressively.

I felt that he had a covert meaning, for he had glanced more than once at Miss Warren when I spoke, and I imagined him a little anxious as to our mutual impressions.

"I feel it my duty to set you right also, Mr. Hearn," I replied, with quiet emphasis, for I wished to end all further reference to that occasion. "Through Mr. and Mrs. Yocomb's kindness, I happened to be an inmate of the farmhouse that night. I merely did what any man would have done, and could have done just as well. My action involved no personal peril, and no hardship worth naming. My illness resulted from my own folly. I'd been overworking or overworked, as so many in my calling are. Conscious that I am not in the least heroic, I do not wish to be imagined a hero. Mrs. Yocomb knows what a bear I've been," I concluded, with a humorous nod toward her.

"Yes, I know, Richard," she said, quietly smiling.

"After this statement in prose, Mr. Hearn, you will not be led to expect more from me than from any ordinary mortal."

"Indeed, sir, I like your modesty, your self-depreciation."

"I beg your pardon," I interrupted a little decisively; "I hope you do not think my words had any leaning toward affectation. I wished to state the actual truth. My friends here have become too kind and partial to give a correct impression."

Mr. Hearn waved his hand very benignly, and his smile was graciousness itself as he said,

"I think I understand you, sir, and respect your sincerity. I've been led to believe that you cherish a high and scrupulous sense of honour, and that trait counts with me far more than all others."

I understood him well. "Oh, you are shrewd!" I thought; "but I'd like to know what obligations I'm under to you?" I merely bowed a trifle coldly to this tribute and suggestive statement, and turned the conversation. As I swept my eyes around the table a little later, I thought Miss Warren looked paler than usual.

"Does she understand his precautionary measures?" I thought. "He'd better beware—she would not endure distrust."

(To be continued.)

THE ROSETTA STONE.

It is often taken for granted that everybody knows all about the Rosetta Stone. Well, perhaps the grown folks do, but I am writing for the boys and girls, who, I feel sure, are not ashamed to ask the meaning of what they do not understand. Nobody knows everything; nor is there any disgrace in not knowing what one has had no opportunity of learning; but there is both sin and shame in remaining ignorant in order to appear wise. Now, let me tell you in what the great value of the Rosetta Stone consists, so that you may the better understand its use. The art of writing was very early known to the Egyptians, and they had books before most other nations. This is proved by the writing implements found on monuments that are supposed to have existed before Moses was born. Clement of Alexandria, who lived about seventeen centuries ago, states that in his day there were still extant forty-two sacred books of the Egyptians. They were all written in the old Egyptian characters that we call hieroglyphics, and most of them have been lost, while the manner of reading those strange characters had been entirely forgotten, so that the fragments that remained seemed of little value.

So it was, also, in regard to the inscriptions on the monuments and tombs and coffins—nobody could read them, or tell anything of their history; not even whether the hieroglyphics were mere symbols; they were a real written language applied to the things of every-day life. Scholars all over Europe had been puzzling over the problem for two or three years, trying to find out some way of reading those wonderful hieroglyphics; but for a long time with very little success. At length a Frenchman, named Quatremere, found out that the Coptic was the language of the ancient Egyptians, but the books that have come down to our times are mostly written in the Greek characters, with the addition of seven others from the demotic, or common language of the country. This was, however, one step toward learning how to decipher the mysterious writing on the tombs and monuments; and the famous expedition of Napoleon to Egypt furnished a second. The savants, or learned men, who accompanied his army, brought home exact copies of many inscriptions from Egyptian monuments; and, after that, the country was thrown open to the investigation of the learned, and the various museums of Europe began to be enriched with the spoil taken from the banks of the Nile. Then, with new zeal and hope, scholars applied themselves to the task of deciphering these strange, mystifying symbols. But alas! the key was still wanting. If they had only an authentic translation of just one ancient Egyptian inscription into any language known to modern scholars, they might, by analogy, have continued to work out the others. And this is precisely what the Rosetta Stone came forth from its grave to furnish.

In August, 1789, Mons. Bouchard, a French officer of artillery, in digging the foundation of a redoubt at Rosetta, which stands at the mouth of the western branch of the Nile, found the Rosetta Stone. It is inscribed with various characters, which proved to be in three different languages—that is, the one legend is inscribed three times, once in the old hieroglyphics, again in demotic characters, and the third time in Greek.

This stone, which is now held as a priceless treasure in the British Museum, is of a kind known by the learned as black compact basalt. It is four feet long by three feet broad, with one corner broken off, so that no one of the inscriptions was entire, although the larger part of all remained. Scholars saw at once its importance as a probable key to the reading of hieroglyphics; and the Antiquarian Society caused the inscriptions to be engraved and copies generally circulated among the learned men of Europe. Their attention was, of course, first turned to the Greek, which was found to be a recognition of the royal honours conferred on Ptolemy Epiphanes by the Egyptian priesthood assembled at Memphis; and the concluding sentence directed that the decree should be engraven on a tablet of hard stone, in three ways—in the hieroglyphics, in demotic, or ordinary characters of the country, and in Greek. So with this key, coupled with an untold amount of study, the inscriptions on those old tombs and monuments have become intelligible, and we may now learn the names, ages, conditions, and frequently something of the history of these shrivelled old mummies that are exhumed and placed before us, after their burial for thousands of years.

This is what the Rosetta Stone has done, and can you wonder that it is so highly prized, or that the learned men who have so rejoiced in its discovery should take it for granted that everybody else has been engrossed with it, like themselves, and of course has learned all about it?

The Moabite Stone, another famous relic of ancient times, was found in the year 1868 by Mr. Klein, a missionary, travelling in the country of Moab. It was a thick slab of basalt, measuring about three feet five inches high, and one foot nine inches wide. The inscription upon it is the oldest existing writing in alphabetic characters, as it dates from about nine hundred years before Christ. It records the doings of Mesha, king of Moab, during the days of the Israelitish prophet Elisha, and of Jehoram and Jehosaphat, kings of Judah and Israel, mentioned in the Bible in the third chapter of the second Book of Kings. A full transaction of the writing is given on page 32 of the second volume of "Scribner's Monthly" magazine.—*St. Nicholas.*

"DIED POOR."

"It was a sad funeral to me," said the speaker; "the saddest I have attended for many years."

"That of Edmonson?"

"Yes."

"How did he die?"

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfilment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was the reply. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage and heroic fortitude."

"Then he died rich," was the emphatic declaration.

"Richer than the millionaire who went to his long home on the same day, miserable in all but gold. A sad funeral, did you say? No, my friend, it was a triumphal procession. Not the burial of a human clod, but the ceremonies attendant on the translation of an angel. Did not succeed? Why, his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow.—*Exchange.*

REASON AND FAITH.

"Reason and faith," says one of our old divines with the quaintness characteristic of his day, "resemble the two sons of the patriarch. Reason is the first-born, but faith inherits the blessing." The image is ingenious and the antithesis striking, but nevertheless the sentiment is far from just. It is hardly right to represent faith as younger than reason, the fact undoubtedly being that human beings trust and believe long before they reason or know. The truth is that both reason and faith are coeval with the nature of man, and were designed to dwell in his heart together. They are, and ever were, and in such creatures as ourselves must be, reciprocally complementary; neither can exclude the other. It is impossible to exercise an acceptable faith without reason for so exercising it—that is, without exercising reason while we exercise faith, as it is to apprehend by our reason, exclusive of faith, all the truths on which we are compelled daily to act, whether in relation to this world or the next. Neither is it right to represent either of them as failing of the promised heritage, except as both may fail alike by perversion from their true end, and deprivation of their genuine nature; for if to the faith of which the New Testament speaks so much, a peculiar blessing is promised, it is evident from that same volume that it is not a faith without reason, any more than a "faith without works" which is commended by the Author of Christianity. And this is sufficiently proved by the injunction, "to be ready to give a reason for the hope," and therefore for the faith, "which is in you."

If, therefore, we are to imitate the quaintness of the old divine on whose dictum we have been commenting, we should rather compare reason and faith to the two trusty spies, "faithful amongst the faithless," who confirmed each other's report of "that good land which flowed with milk and honey," and to both of whom the promise of a rich inheritance there was given, and in due time amply redeemed. Or rather, if we might be permitted to pursue the same vein a little further, and throw over our shoulder for a moment that mantle of allegory, which none but Bunyan could wear long and wear gracefully, we would represent reason and faith as twin-born—the one in form and feature the image of manly beauty, the other of feminine grace and loveliness, but to each of whom, alas, is allotted a sad privation. While the bright eye of reason are full of piercing and restless intelligence, his ears is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them toward heaven, the sunbeam plays in vain. Hand in hand, in mutual love, the brother and sister pursue their way through a world on which day breaks and night falls alternately. By day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason.—*Henry Rogers.*

THE "Golden Rule" pleads for a less frequent use of the word "No." "It has often seemed to us that a little of this reserve in the use of the word 'No' would prove a benefit in many families. The veto power is greatly overworked in family government. Needless denials are almost as bad as harmful compliances. In some homes there is such a running fire of 'Noes' in answer alike to the prattling pleas of babyhood, and the earnest and often reasonable requests of youth, that we might think the chief office of parenthood is to deny its children. The habit springs from the perplexities of family government, and needless denials come to be the rule in the household, largely because it is the quickest and easiest way to settle matters. Let not parents be too sure of this. Nothing, according to our observation, has such a tendency to weaken just parental authority as an indiscriminate, and, therefore, often unjust, use of the veto power. The difference between yes and no is often the difference between happiness and wretchedness, just as truly in the case of children as that of their elders. And without relaxing in the least any needed restraint, or giving way the innocent inch that leads to the disastrous ell, we are sure there may wisely be more compliance and concessions in many homes."

THE fourth stanza of the poem, "Lead, Kindly Light," recently published by us, was not written by Cardinal Newman, the author of the three other stanzas. So a gentleman affirms in the New York "Evening Post," claiming to have a letter to that effect from the Cardinal under date of January 5th.

BRITISH AND FOREIGN ITEMS.

THE three large Jesuit schools in Paris have not only been evacuated, but their doors have been walled up by order of the Government.

THE curates of St. Margaret's, Liverpool, have all resigned, to go as missionaries to India, and Bishop Kyle has declined to license their successors, on the ground that the parish does not conform to the standards and usages of the Church of England.

REV. DR. JOHN HALL, speaking the other day in New York, said that in Dublin he was chaplain to a prison in which there were some eight hundred convicts. He had only the Presbyterians to look after, and there were only fifteen in the prison, and his congregation was constantly declining in numbers. It ran down to only eight. And he said it was a fact that in Ireland, where the Presbyterians were as one to eight of the population, the Presbyterian criminals are only as one to forty.

A PARIS correspondent writes: Step after step is being taken in the direction of the separation of Church and State. Episcopal stipends have been reduced to the figures of the Concordat, the crucifixes have been removed from the Paris schools, a Secular Education Bill has been sent up to the Senate, and educational diplomas are now to be gained without the necessity of an examination in religious subjects. The Supreme Council on Prisons is also to be remodelled like the Educational Council, to the exclusion of the Archbishop of Paris, the Chief Rabbi, and the President of the Protestant Consistory, hitherto *ex officio* members.

THE census office of the United States announces the following approximate distribution of the population of the country: Males, 25,520,542; females, 24,632,284; natives, 43,475,506; foreign born, 6,667,360; whites, 43,404,877; coloured, 6,577,151; Indians and half breeds not in tribal relations, on reservations under care of the Government, 65,122; Chinese, 105,463; other Asiatic, 255. The number of coloured persons to each hundred thousand whites is 15.153, against 14.528 in 1870. The number of females to every hundred thousand males is 96.519, against 97.801 in 1870. The number of foreign born inhabitants to every hundred thousand natives is 15.359, against 16.875 in 1870.

THE revival of Protestantism in France, if viewed in connection with its relations to Africa, has an added significance. Perhaps no one of the foreign powers is so active in developing the resources of its colonies as this Republic. By so doing the way is prepared for religious activities in the future. Their proposed railroad from Timbuctoo to the Atlantic coast is already as well assured as almost any project for internal improvements in Africa. In 1878 they had expended \$425,000 for artesian wells in Algeria, and much desert land by this means has been brought into use. It is also noteworthy that, up to 1862, 150,000 palms had been planted in the vicinity of these wells.

THE Universities of Oxford and Cambridge appear to be looking very sharply after their copyright interest in the revised New Testament which is about to be published. "The Record" recently printed a summary of the points of difference between the revised and the authorized versions; and "The Christian World," like the majority of the newspapers of the United Kingdom, religious and non-religious, borrowed more or less freely from "The Record" article, or from articles derived from that source. The solicitors to the Universities pronounce the summary to be an infringement of the copyright of the Universities, and have demanded an apology from the offenders for anticipating the publication of the volume.

A GRAND religious ceremony has lately been held at Nazareth to inaugurate a magnificent altar presented by the Emperor of Austria to the Monastery of the Holy Land. The Austrian Consular Agent was present, and the Imperial Chaplain, Von Hersberg, assisted by a large number of priests, officiated. Three thousand persons of all creeds, including Mohammedans, attended the solemnity, which lasted four hours. The Austrian National Hymn was played on the organ, to the sound of all the church bells in the neighbourhood. The members of the different religious communities established in Nazareth and the children of the Girls' Orphanage were amongst the congregation. The ceremony is said to have made a deep impression on all present, and was the all-absorbing topic of Nazareth.—*London Review.*

THE spreading of Christianity in South Africa is largely due to the German Protestant Missions, who have for a long time been the chief pioneers of civilization among the Kaffirs, and have steadily been paving the way for British domination to the north, the east, and the west of the Cape. Letters from the Transvaal relate that twenty-two stations of the Berlin Missionary Society are threatened with destruction from the Boers. Bothshabelo, the head station, founded by the Rev. Mr. Me enski, has incurred the special displeasure of the Boers, on account of the favour with which it has been treated by the English authorities. Another reason assigned for the enmity of the Boers against the German missionaries is that the latter belong to the Lutheran Church, which is viewed with ill-will by the bigoted members of the Old Reformed Church, to which the Boers mostly belong.

THE Rev. Joseph Cook, of Boston, lately preached to a crowded audience in the Chalmers Territorial Church, West Port, Edinburgh. He gave as his reason for standing in that pulpit under the shadow of the gray Castle rock, near the spot where martyrs had suffered, and with the Greyfriars' Churchyard within the sound of his voice, that America viewed with intense interest the experiment inaugurated by Chalmers for reclaiming the lapsed masses of the population in large cities by means of aggressive Christianity as embodied in territorial churches. Mr. Cook, in the course of his sermon, spoke of the indebtedness of his country to the struggles of the Scottish people for their civil and religious liberties. In glowing language he urged his hearers to hold to the covenant, as in his opinion the high tide mark of civilization had been reached when in St. Margaret's Church at Westminster the National Covenant was signed.

## BOOKS AND MAGAZINES.

A VERY handy revolving table, shewing the relative time of day or night at the principal cities of the globe, can be had at James Bain & Son's store.

HEAVEN, WHERE IT IS; ITS INHABITANTS; AND HOW TO GET THERE. As gleaned from Sacred Scripture. By D. L. Moody. 12mo., 112 pp., cloth, 60 cents. (Chicago: F. H. Revell, 148 and 150 Madison street.)—This is the first of several small volumes by the well-known evangelist. Mr. Moody treats the subject of this volume in a clear, concise and Scriptural manner. We should like to see it in all our Sabbath-school libraries.

VERSES. By Susan Coolidge. (Boston: Roberts Brothers. Toronto: Willing & Williamson.)—This gifted authoress we think is almost too modest in her estimate of her own poetical powers. But modesty, to be sure, is not so rare an accompaniment of real merit, that we should wonder to find one more instance of it. The "Verses" are quite unpretentious, but there is much pure and deep feeling and true poetry shewn in them. We know of no volume of poems whose whole tendency is so invariably healthy and good. It deserves to be widely read. The mechanical get-up of the volume is all that could be wished, being exceedingly tasteful and neat.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) \$8 per year.—The numbers of "The Living Age" for the weeks ending February 12th and 19th, respectively, have the following noteworthy articles: Jacob van Arteveld, the Brewer of Ghent (Edinburgh); A Glimpse at Newfoundland (Nineteenth Century); Plutarch, and the Unconscious Christianity of the First Two Centuries (Contemporary); Emperor Alexander's Reforms (Fraser); The Invincible Armada (Gentlemen's Magazine); Story of Queen Louise of Prussia (Chambers' Journal); Frank Buckland (Pall Mall Gazette); Haroun Alraschid, An Apology for the Snow, and The Storm, 1881, (Spectator); The Plane Tree (Hardwicke's Science Gossip); with instalments of "The Freres," "Don John," and "Visited on the Children," and Illouscha, a Shadow of Russian Life. Also the usual amount of poetry.

MODERN SOCIETY. (Boston: Roberts Brothers. Toronto: Willing & Williamson.)—Under this title Julia Ward Howe presents her readers with two lectures on a subject with which we should think she is perfectly competent to deal, and in which she is deeply interested. In her first lecture she touches rapidly, but skilfully, the different phases of modern society, shewing what a revolution has been made by the ever-increasing facilities for travel. What is the problem of modern society? she asks, and her answer is, "how to use her vast resources." "Modern society is chiefly occupied with a vast assimilation of novelties." There is, no doubt, truth in these statements, but they are vague, they lack definiteness and perspicuity. These and some other passages border, in short, on the declamatory. In her second lecture she deals with the changes that have taken place in American society. Both these lectures are eminently worth reading, both for the sake of the subjects treated, and of the talented lady whose work they are. They will afford plenty of food for reflection.

THE PRESBYTERIAN YEAR BOOK for 1881 is thus warmly commended by a contributor to the columns of our excellent contemporary, the Halifax "Witness": "We extend a hearty welcome to this publication, the seventh annual issue, to a place on our table. The Presbyterian people of Canada owe a debt of gratitude to both editor and publisher for giving them such an admirable hand book of Presbyterianism not only in Canada, but throughout the world. It follows closely in the footsteps of the Pan-Presbyterian Council of the late meeting of which in Philadelphia it gives an excellent résumé. While it is an invaluable *vade mecum* for officials, such as editors, conveners, clerks of Presbyteries, and indeed for office-bearers in the Church generally, it is also well fitted for general circulation, and we trust that it will find its way into many families. Here they will get what they will find hard work in getting elsewhere, and that after wading through many blue books and meetings of Church courts. In round numbers some fifty different Presbyterian Churches in all parts of the world are portrayed more or less fully." Send twenty-five cents to the publisher, 5 Jordan street, Toronto, when a copy will be mailed to you free of postage.

## MINISTERS AND CHURCHES.

ABOUT two months since, the friends of Rev. W. Smith, in Minnedosa, called upon him at his residence, and presented a purse of \$25, as a token of good will, and as an acknowledgement of his kindness to them when ministering to their spiritual wants, and wishing him and Mrs. Smith success in their labours.

By the arrangement made for the retirement of Dr. Bain from the pastorate of St. Andrew's Church, Perth, the Dr. has secured to him a retiring allowance of \$1,000 per annum and a free manse, and he retains his full standing as an active minister of the Gospel. His farewell sermon will be preached on the 20th inst.

THE annual missionary meeting was lately held in the Widder Street Presbyterian Church, St. Mary's. Rev. J. McAlpine, the pastor, presided, and addresses were delivered by the Revs. R. Hamilton, of Fullarton, and P. Wright, of Stratford. The choir of the church furnished good music. The congregation has contributed almost \$200 for missionary purposes during the year.

THE annual soiree of Knox Church, Beaverton, held on the 15th ult., was a decided success in every respect. It would be considered strange if it were not so, as the ladies of the congregation are celebrated far and wide for the attractiveness of their church meetings and socials. Rev. John McNabb discharged the duties of the chair most efficiently; and music, readings and speeches, made up an interesting programme. The Rev. Mr. Cockburn's address on "Giving," was a thoughtful address on a timely subject. It is right to add that Mrs. Dr. Mackay gave valuable aid at the piano. The proceeds amounted to more than \$100.

THE Presbyterians at St. John lately held their annual soiree. The attendance was large, considering the extreme cold which prevailed, and the financial result will, we believe, be cheering to those who put forth every effort to make the social a success. After partaking of tea in the Orange Hall, the audience gathered in the church, where an interesting programme was carried out. Rev. Mr. Pantou occupied the chair, and after a few remarks from the pastor, addresses of an instructive and humorous nature followed from Rev. Mr. Campbell, of Bradford, and Rev. Mr. Amos, of Aurora. The Bradford Presbyterian choir was in attendance, and in the intervals rendered in good style appropriate music.

THE annual meeting of Knox Church, Thedford, was held on Jan. 31st, Rev. H. Currie, B.A., in the chair. The various reports shewed the continuous prosperity of the congregation. The number of families connected with the congregation, is eighty; communicants on the roll, one hundred and forty; nine baptisms during the year; thirteen communicants admitted during the year. A large part of the debt on the church building was paid off; besides, there was raised for all other purposes \$756.29, leaving in the hands of the treasurer a balance of \$52.32. The officers of the congregation are: Robert Rae, Esq., chairman of managing committee and superintendent of school; Adam Duffus, secretary and treasurer; James Gordon, session clerk; James Dobie, librarian.

THE annual meeting of the First Presbyterian Church, Brockville, was held on the 28th of January last. The attendance was good, and much and general interest shewn. From the report read, the financial condition was found to be good. The total expenditure on the new church had been \$33,830, to meet which there was a total subscription of \$21,487.84, of which \$19,503.05 had been actually collected. There is still due the sum of \$15,250, but as all the members have agreed to give each one day's income to the Building Fund, and there is a large amount of very healthy zeal on the subject, it will not, in all likelihood, be long before the whole indebtedness is wiped off. The ordinary income has not suffered by the extra exertions for building—quite the reverse. The year was begun with a favourable balance of \$79.54, and after meeting all obligations there was at the close a balance of \$181.34. The total contributions for missionary purposes amounted to \$509.94, of which \$113 went to Home Missions, and \$155.94 to Foreign. It was moved and unanimously and cordially carried at the same meeting, that the pastor, the Rev. Geo. Burnfield, be granted four months' absence to visit Europe and Palestine, the congregation paying salary during absence and providing one-half

of the supply. All this shews encouraging progress, and in spiritual matters we are glad to learn the advance has been equally marked.

ON Friday evening, the 18th ult., a large assemblage of the office-bearers, members, and adherents, of Knox Church, Ekfrid, and others, visited the residence of the Rev. W. R. Sutherland. Their visit was entirely unexpected. The ladies of the congregation, who were chiefly instrumental in the formation of the party and the accomplishment of its object, selected Mr. Charles McFie, deacon, to express the design and object of their visit. Mr. McFie having called the meeting to order, delivered a congratulatory address to Mrs. Sutherland, reviewing her sojourn in the congregation during the past twenty years, and expressing the hope that the Lord would spare her for many years to come, to preside over her own household and be a helpmate to their beloved pastor. At the close of his address he presented Mrs. Sutherland, in the name of the ladies of the congregation, with a valuable and well-filled purse. Mr. Sutherland, on behalf of his wife, duly acknowledged the gift. This token, he said, of attachment to himself, his ministry, and household, was but a repetition of the many acts of kindness experienced by him during the past thirty-three years of his ministry among them. Probably very few pastors throughout the churches planted in these parts, enjoyed more peace, comfort and happiness, among their people than he himself realized since his residence among them. Mr. Sutherland further added that he confidently hoped that the Gospel should be continued and its ordinances administered among them; that the Lord would revive His work in His own time and pour out His spirit upon the Church in general, and purge away such rubbish as gathers about the truth in the Church in the days of its decline. That they should all embrace Christ and give their hearts to Him, and consecrate their lives to Him, and make sure of their present and eternal felicity in His kingdom. After an evening of pleasant intercourse the party separated, well pleased with the whole proceedings.

THE services on Sabbath, 27th ult., in Knox Church, St. Catharines, were very largely attended. In the evening the church was crowded to overflowing. It would not be easy to convey an adequate idea of the power and fervour of Dr. Mackay or the rapt attention of the audience. He is no ordinary man. His love for China is intense, and his faith in her future profound. Some of his appeals on behalf of the Chinese were among the most powerful we ever listened to. On Monday evening the First Presbyterian Church was crowded to hear the Doctor, who lectured on Chinese idolatry. The first part of the lecture was an exposition of the different forms of idolatry prevalent in China. And the lecturer shewed that Rationalism and the development theory are both found among the old moss-covered foundations of Eastern idolatry; that whatever else may be claimed for these theories, originality cannot be claimed for them as they are propounded in the present day. The lecture throughout was characterised by clearness, power, and intense earnestness—such a lecture as moves the whole moral nature for good. With regard to the lecturer himself, while it is evident he is lost in his subject, and is apparently unconscious of the extent of his knowledge, one is at times filled with wonder at the vastness of the field which he has travelled over and laid under tribute, and the accuracy of his information on such a variety of subjects. But chiefly does one feel that all are means to the attainment of the great object of his life—to know Jesus Christ, and Him crucified for the salvation of the souls of men. One thought came up again and again while listening to him: what an evidence of Christianity is that man as he stands before you, as his power, earnestness, absolute conviction, and burning zeal, are impressed upon you. Let a man free himself from all pre-judgments and habits of mind, and try to suppose the man to be in a dream, a delusion. Your mind refuses it; you can as well imagine yourself and your existence to be a delusion; it is a mental impossibility. Imagine the trashy wit and drivelling platitudes of an Ingersoll, or even the scientific dreamings of a Huxley or a Tyndall, set up on that platform before that life, with the past nine years and the present expression of them as it speaks to you, and your mind cries aloud, "verily there is a God!" "The soul of man, and Jesus Christ, the personal, present Saviour of that soul, are realities." At

the close of the lecture a collection of \$80 was taken up in aid of Foreign Missions. A few gentlemen present subscribed as a special collection \$300 towards the furnishing of the College, which it was understood the friends in Oxford have promised to build in Formosa. In all nearly \$400 was thus raised.

**PRESBYTERY OF OTTAWA.**—This Presbytery met on the 8th inst., at Fitzroy Harbour. The Rev. Wm. Armstrong was ordained Moderator for the next six months. The first order of business was the visitation of the congregation of Fitzroy Harbour and Torbolton. At the close of the Presbyterial visitation, a committee was appointed to draw up a finding and report to a future meeting of Presbytery. Dr. Moore reported on the deeds of the Chelsea church property, and requested a continuance of the committee. The Clerk read a letter acknowledging the receipt of one from this Presbytery, aunt Mr. Bannerman, probationer, from Mr. J. S. Mackintosh, secretary of the Colonial Committee of the Free Church of Scotland. The report of the Committee to visit Osgoode was given in by Dr. Moore, setting forth that steps were being taken by the congregation to wipe out their debt. Mr. Clarke, who reported that he had seen the deeds of the east Templeton church property, was instructed to see that the deeds be duly registered. On the report of the Committee to visit Aylwin being given in, it was agreed to appoint Mr. McNaughton for another year to the field as ordained missionary. Mr. Jameson's acceptance of the call to Aylmer was read, and arrangements made for his induction on the 21st inst. Mr. E. H. Bronson was added to the committee on the Hull church debt, and also appointed convener of the committee instead of Mr. Wm. Hamilton. Messrs. Fairlie, Munro, Penman and Findlay, gave in reports regarding missionary meetings, which were received. The Clerk read a statement from the Treasurer of moneys still due to the Presbytery Fund. The Presbytery received Mr. Penman's statement respecting the number of families in his congregation, and the Clerk was ordered to instruct the Treasurer accordingly. Mr. Archibald Lees, student, requested the Presbytery to petition the General Assembly to allow him to enter upon the study of theology in October, 1881, and gave his reasons for preferring such a request. The Presbytery agreed to forward his petition to the General Assembly, recommending it to the Assembly's favourable consideration. The circular on the reception of Mr. Peter Fleming as a minister of this Church, from the Presbytery of Peterboro', was read. The Presbytery adjourned to meet at Aylmer for the induction of the Rev. George Jameson on the 21st inst., at three p.m. According to adjournment, the Presbytery met. There was a fair attendance of the congregation of Aylmer. Dr. Moore preached an excellent and appropriate sermon from the words, "Give us this day our daily bread." Mr. Armstrong, Moderator, presided, put the usual questions, and inducted Mr. Jameson into the charge of the congregation. Mr. Farries addressed the pastor on his duties as an ambassador of Christ and as the pastor of this people, shewing on the one hand that the ambassador speaks for Christ, receives his qualifications from Christ, and is not responsible for results when the message is faithfully delivered; but yet is to be very careful about his own life, lest dishonour be done to the cause of Christ through forgetfulness of the spirit of the Master; and on the other hand that the pastor must preach the Gospel, visit the sick, and be diligent in ordinary pastoral visitation of the congregation. Mr. Clark addressed the people, and reminded them that whilst the pastor had important duties they had duties too, very important. They had promised suitable encouragement. In order to this they must be regular in their attendance, bring their households with them, take a deep interest in the worship of God, listen to the reading of the Word with great care, follow and make the pastor's prayer their own, he being their mouthpiece in the sanctuary; be present at the prayer-meeting; encourage him by obedience to his wishes, "obey them that have the rule over you;" be at home when he is to visit you pastorally. They had promised suitable maintenance in the Lord; there is a close connection between temporal and spiritual prosperity. Two things he did not like: to hear the pastor grumbling about what the people were doing. If not satisfied, and they could not better his position, he should resign. Another thing he did not like was to hear the people saying how he should spend his salary. The

minister's salary was his own, and he had a right to do with it as he pleased. They should pray for their pastor, seek to improve under his ministry, and be earnest in seeking present blessing, for time is uncertain, and we are frequently reminded how suddenly we may be called out of time into eternity. Mr. Jameson received a cordial welcome at a social held in the evening at the residence of one of the members of his congregation. The Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on Tuesday, the 8th of March, at ten o'clock a.m., when all congregations within the bounds are expected to report on the amount forwarded to the Home Mission Fund.

THE lady managers of the Hospital for Sick Children beg to acknowledge with thanks the following donations received in January: G. G., \$50; Miss H. C. B., \$2; Mrs. L., \$4; Mr. T. M. T., \$25; Mrs. T., \$5; Mrs. H., \$10; Mr. J. P., \$10; From Winnipeg, \$3; Mrs. H. D., 50 cents; "Consolidated Cot," \$16.50; Mrs. McC., \$2; Anon. by Miss J., \$5; Mrs. O'B., \$40; Mrs. G., \$5; Mrs. S., \$5; Discount, \$5; Mrs. H. D., \$10; Dr. C., \$5; Miss C. J., \$10; Mrs. A., \$1; Mrs. McM., \$1; Mr. P., \$5; Mr. A., \$20; Fines at school, \$2; As payment, \$2; As payment, \$5; As payment, \$4; Hospital Box, \$19.75; Mrs. J. G., \$4; Mr. B., \$5; Miss P., \$5; Payment, \$10; Mrs. B., \$1; Mrs. L., mother, \$2; Miss B., \$1; Mrs. H., \$6; Payment, \$10; Box at F. and M., \$280; Rev. J. P., \$5; By the Mayor, \$25; Box in Barrie, \$5; Anon. to help the balance, \$10; Mrs. G. B., \$5; "Morley Cot," \$10; A Friend, through the "Telegram," \$1. There are now in the Hospital thirty little patients, and some are very, very sick, and require more quiet than can be given in the larger ward; it is proposed to convert the boardroom into a ward for the purpose, and in order to make it light enough two large bay windows must be added. Friends wishing to aid in this way will please mark their donations "for the alterations." L. MCMASTER, Sec.

**SABBATH SCHOOL TEACHER.**

INTERNATIONAL LESSONS.

LESSON XI.

March 13, 1881. } THE SINNER'S FRIEND. } Luke vii 36-50.

GOLDEN TEXT.—"He said unto her, thy sins are forgiven."—Luke vii. 48.

HOME READINGS.

- M. Matt. xi. 16-30. . . . . Woes and Invitations.
- Tu. Luke vii. 36-50. . . . . The Sinner's Friend.
- W. Mark xiv. 1-9. . . . . Anointing at Bethany.
- Th. Rom. iii. 21-31. . . . . All are sinners.
- F. Rom. vii. 9-25. . . . . The Law of Sin.
- S. 1 John iv. 9-21. . . . . Mutual Love.
- Sab. Eph. ii. 1-18. . . . . Christ our Peace.

HELPS TO STUDY.

Between the events of our last lesson and those of the present one, nothing intervenes but Christ's denunciation of the cities of Galilee for their unbelief, and His kind invitation to those "who labour and are heavy laden," recorded in Matt. xi. 20-30. Among many possible divisions of the lesson text, the following is the most obvious and natural: (1) *A Pharisee and a Sinner*, (2) *What the Sinner did*, (3) *What the Pharisee said*, (4) *What Jesus said to the Pharisee*, (5) *What Jesus said to the Sinner*. I. A PHARISEE AND A SINNER.—vers. 36-37. Perhaps, if the question were directly put to him, Simon the Pharisee would have acknowledged himself to be a sinner in a certain modified sense; but the fact that he, and others of his class, had no other name than that of "sinner" for a person whose character was outwardly lewd and immoral betrays a self-righteous habit of thought. It was in this that the Pharisees were wrong, and not in their strict outward observance of the law. There is reason to suspect that, in the present day, the pharisee is often condemned more for the good there is about him than for the evil. Especially is this evinced when the name is hurled reproachfully at those who set themselves against open immorality, such as the public desecration of the Sabbath. As used in the text of our lesson, the name has nothing opprobrious about it, as it indicates only a very (perhaps the most) respectable Jewish sect. No doubt this Simon of whom we read would have called himself a Pharisee without a blush. The prevailing character of the individuals composing that sect has, however, turned the name into a bye-word and a reproach. But it must not be forgotten that the feeling of self-righteousness is natural to fallen humanity, and is cherished by millions whose conduct is so openly immoral that nobody would ever think of complimenting them with the name of pharisees. One of the Pharisees desired Him that He should eat with him. This man had heard of Jesus as a great prophet, and wished to honour Him as such; or perhaps he wished to have an opportunity of deciding as to the justice of His claims by close and shrewd observation.

A woman in the city, which was a sinner, etc. Luke, writing in the language of the Jews, calls this woman "a sinner" in order to be understood, although Luke was well aware that all are sinners. Lev. P. N. Peloubet, in his exposition of this lesson, classifies sinners as "respectable" and "disreputable." Simon the Pharisee representing the former class and this fallen woman the latter. The incident recorded here is not the same as that mentioned in Matt. xxvi. 6-13. That happened in Bethany, not in Galilee, and a year and a-half later than this. The woman's name is not given; she was neither Mary Magdalen nor Mary the sister of Lazarus. II. WHAT THE SINNER DID. ver. 38. Was this poor woman among the crowd that, a little while before, had listened to the gracious words of Jesus: "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28)? Perhaps she was. It is at any rate apparent that the Holy Spirit had touched her heart, and that she was now a penitent sinner, seeking Jesus as her Saviour. Nothing was too precious in her estimation to be expended in His service. She brought An alabaster box of ointment. The ointment was for the purpose of anointing the skin to give it the shining appearance which is regarded in the East as adding to personal beauty. In pursuing her degraded and miserable occupation, she had, no doubt, regarded such an article as one of her chief treasures. Stood at His feet behind Him weeping. "It is evident," says the "National S. S. Teacher," "that this sinful woman came with a purpose. She brought with her an alabaster box full of ointment. Her anointing of the Saviour's feet was the result of no sudden impulse after she came into the room. The word had been spoken elsewhere that had touched her heart, and caused the stream of repentance to gush forth. Already she was grateful for an invitation that she felt was meant for her, and sought for opportunity to express her gratitude, and it may be, for a full assurance of pardon. But she was timid and humble in her approach—she who had been wont unabashed to stand in the presence of men. She did not presume to come closer than to His feet. These she anointed, and as she anointed them, the tears of penitence began to flow, and, without her intending it, plashed in a pearly shower upon His feet. The unbidden tears outran the ointment, and anointed His feet with that which, to the Saviour, was far more sweet and fragrant than the unguent itself. In them all the bitterness of her soul was dissolved, and carried away. Seeing that she had wet His feet, and, having nothing else to dry them with, she wiped them with the hair of her head—that glory and crown of a woman. And wiping them, she kissed them, and, as the original shews, kissed them repeatedly. It was beautiful, this pure impulse of an impure woman! In all that she did there was a dumb, but eloquent, pleading for forgiveness. Then and there she acknowledged that her debt was too great for her to pay." III. WHAT THE PHARISEE SAID.—ver. 30. He did not say it aloud; it would be a gross breach of hospitality for him to do so. He spake within himself saying, etc. He thought he had now sufficient ground for denying the Saviour's claims as a prophet; for, if a prophet, He must know the character of those who approached him, and He must also be a good man; and if a good man, how could He (from the Pharisee's point of view) associate with sinners? And are not Christians called upon to "come out" and "be separate," and keep themselves "unspotted from the world?" Yes, but that is a very different thing from Phariseism. We are to give no countenance whatever to the evil practices of the world, but we are to approach all sorts of people for their good. The holier a person is—the more he hates sin—the greater will be his anxiety that the sinner should be saved; he will, therefore, be desirous of bringing all his influence to bear even upon the lowest classes of people for their reformation; and in order to do this he must hold communication with them. IV. WHAT JESUS SAID TO THE PHARISEE.—vers. 40-47. Simon very soon had abundant proof given to him that Jesus was "a prophet"—One who could not only tell whether people were sinners or not, but who could also read the human mind and answer its unspoken thoughts. And Jesus answering said unto him, etc. What was it that He answered? The Pharisee had said nothing aloud, but he had said something "within himself," and the answer suited it exactly. Ah, then, this man must be a prophet after all. So Simon listened attentively to the Saviour's parable, and returned a correct answer to the question which arose out of it. Then came the application—as personal as could well be. Simon, seest thou this woman? "In that question," says the magazine already quoted, "the two debtors of the parable were brought face to face by their creditor! They were to be tried by the standard just stated by Simon. The Pharisee had looked down upon the woman—now he was to look up to her! In his own house, he had omitted the courtesies due from him to Christ as his guest—she had far exceeded them. He had not provided water for the feet—she had bathed them with her tears. He had furnished no linen cloth wherewith to wipe them—she had wiped them with the hair of her head. He had bestowed no kiss upon the cheek—she repeatedly had kissed His feet. He had not offered any oil for the head—she had anointed His feet with ointment the most precious. It was quite evident, which of the two debtors 'loved the most.'" For she loved much. These words express, not the reason for her being forgiven, but the proof that she had been forgiven—just as when one says "the soil is rich for it yields a heavy crop," he means, that the heavy crop is the proof of the richness of the soil, not its cause. V. WHAT JESUS SAID TO THE SINNER.—vers. 48-50. Gracious words of pardon and peace, wiping out the terrible past, and furnishing abundant hope, nay, assurance, of a bright and happy future—such were the words of the Saviour to this poor woman, and such are His words to every penitent sinner—Thy sins are forgiven . . . . thy faith hath saved thee; go in peace.

## OUR YOUNG FOLKS.

### THE SPARROW AND THE SNOW.

He hopped down cheerily into the snow,  
Bravo little barefoot Brownie—  
As if snow were the warmest thing below,  
And as cosy as it is downy!

And his brown little knowing, saucy head,  
In a way that was cutely funny,  
He jerked to one side, as though he said,  
"I don't care if it isn't sunny."

"I don't care! I don't care! I don't!" he said,  
And he winked with his eye so cheery,  
For somebody's left some crumbs of bread,  
So my prospects are not all dreary.

And what's a cold toe, when I've got a whole suit  
Of the cunningest warm brown leathers?  
I don't care if I haven't a shoe to my foot,  
I'm the bird, sir, for all sorts of weathers.

"I don't fly away at the first touch of frost,  
Like some of your fine-tongued birdies;  
I don't sink everything's ruin'd and lost  
When the wind mutters threatening wordies.

"I don't care!" he chirped; "I don't care! I don't care!  
It might be a great deal colder;  
But I'm a fellow that knows no fear—  
Old winter but makes me bolder!"

Ah, plain little hardy, brown-coat bird!  
Through life I'll try to remember  
To meet its winters with cheerful word,  
Like thee to brave my December.

### WILLIE AND EVA.

WILLIE was as pretty a boy as one would wish to see; as bright a little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a scowl settled on his bonny brow, and many a harsh word fell from his pouting lips. Full often did his sister Eva receive a blow from his hand which brought the tears into her gentle eyes.

One day Willie and she were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister remonstrated, and told him it was very cruel; but Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his clenched fist and cut her lips. Then she left him, and crying bitterly, went into a summer-house, and sobbed herself to sleep.

Then Old Father Dromio came and told her a story. He told her that once, in a far away land, there lived a very fierce and cruel giant, who would torture those he caught, and sometimes even kill them, and that the people of that land became very much afraid of him, and the king offered a reward to any knight who should kill the giant and rid the country of him.

Very many brave and noble men tried; but all were driven back either with hard words or hard blows; or, after being tortured, were thrown back on the road and left to die.

Mighty engines were made to destroy the giant, but they had no power over him, wounds and blows he seemed to laugh at.

At last a very young knight offered to try and rid them of the monster. He was laughed at by the people as a silly boy, and none cared to help him.

In the night he set off alone to the giant's castle. As he was going, he met a fairy, who asked him his mission.

"To slay the giant," was the reply.  
"Nay, thou canst not do that," said the fairy; "but if thou wilt do as I tell thee, thou mayst, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me how, kind fairy!" exclaimed the young knight.

"Throw aside thy sword and armour, and take in thy hand these sweet-scented lilies of the valley, whose petals might vie with the snow in purity; and when he shall come forth in fury to crush thee, throw one of these flowers in his face, or at his breast, or in his path, and he will fall back; and thus continue, making a throw for every thrust of his, and thou shalt surely conquer."

The fairy then placed the flowers in his hand, and vanished.

The young knight did as she commanded; and when the giant came upon him with rage, he gently threw a blossom in his path.

The giant stumbled, and then flushed, and drew back.

The knight followed him up, strewing the ground around him with the fragrant flowers, until at length the giant flung down his arms and fled.

Eva awoke, and thinking about her dream, asked her nurse what it meant.

The nurse thought over the dream, and explained it as follows:

"The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words nor blows, but by kindness and gentle answerings, which blunt its sharp words and break down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet-scented flowers did the giant in your dream."

### NEVER GIVE UP.

Never give up, brother, never give up!  
God has a blessing for those who work hard.  
Why should you murmur and grumble and fret,  
And envy the pleasures from which you're debarred?  
Work like a man,  
Do the best that you can;  
That is the wisest and happiest plan!

Never give up, brother, never give up.  
Though the future looks lowering and gloomy and drear;  
Though the sun shine not now, yet it may very soon,  
So keep up a brave heart, and tread down your fear.  
Soon may come light,  
And all will be bright,  
Only struggle and strive and do what is right!

Never give up, brother, never give up.  
Though your burden be heavy and dark be your way;  
The bow in the clouds only comes with the rain,  
And when night is deepest then bursts forth the day.  
Soon troubles will cease,  
And your sorrows decrease;  
Only trust in the Lord and then all will be peace!

### OBEDIENCE.

I READ a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there, she told me not to."

"Who's she?"

"My mother," said Jim, softly.

"Your mother! Why I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made Jim obedient to his mother even after she was dead.

### GOD'S REST.

It is the evening hour,  
And thankfully,  
Father, Thy weary child  
Has come to Thee.  
I lean my aching head  
Upon Thy breast,  
And there, and only there,  
I am at rest.  
Thou knowest all my life,  
Each petty sin;  
Nothing is hid from Thee,  
Without, within;  
All that I have or am  
Is wholly Thine;  
So is my soul at peace,  
For Thou art mine.  
To-morrow's dawn may find  
Me here, or there;  
It matters little, since Thy love  
Is everywhere!

### HANG ON LIKE A BEAVER.

WHEN our Tom was six years old, he went into the forest one afternoon to meet the hired man who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said:

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach the life lesson; in all troubles, pray and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.

"My son, fear thou the Lord and the king; and meddle not with them that are given to change."—*Prov. xxiv. 21.*

If you sow a handful you will reap a bushel; if you sow the wind you will reap the whirlwind. I tremble for those young men who laugh in a scoffing way and say: "I am sowing my wild oats." You have got to reap them.

CHARLES KINGSLEY said a very wise thing in a few words on the subject of "selfishness," thus. "If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, and then to you nothing will be pure."

Words of the Wise.

He that hath light thoughts of sin, never had great thoughts of God.—Dr. Owen.

Who never walks save where he sees men's tracks, makes no discoveries.—J. G. Holland.

KIND, loving is the habit that strikes, However keen the smart; If borrow's discipline can chase One evil from the heart.

Caroline Fry.

"If God ever makes His Church better He will begin by making His ministers better."

FRAIVOLITY, under whatever form it appears, takes from religion its strength, from thought its originality, from feeling its earnestness.—Madame De Staël.

MAY not one believe that if we are indeed God's chosen praise-harps, all that is not yet true is but the tuning, which is not in itself beautiful?—Frances Ridley Havergal.

RELIGION in a worldly point of view is cheaper than irreligion. A man can serve God faithfully with less expense of time, strength and pocket; than he can to live wickedly.

THE greatest things which have ever been done by men, have been the fruit of patience—slow moving, but still moving, and moving in the right direction, and so coming at last to the desired haven.

MEN have been taught to swear fidelity to intellectual positions, which, in themselves, are as distant from the life of religion in the soul as are pressed leaves and flowers different from the living, fruit-bearing plant.—J. B. Thomas.

Thy reign is perfect peace, Not mine, but Thine; A stream that cannot cease, For its fountain is Thy heart. O, depth unknown! Thou givest of Thine own, Pouring from Thine, and filling mine.

It is a high, solemn, and awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is like the well spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern.—Cassius M. Jones.

It is not growing like a tree In bulk, but make man better be; Or standing long an' old, three hundred year To fall a log at last, dry, bald and scere: A lily of a day Is fairer far in May.

Although it fall and die that night— It was the plant and flower of light, In small proportions we just beauties see; And in short measures life may perfect be.

Ben Jonson.

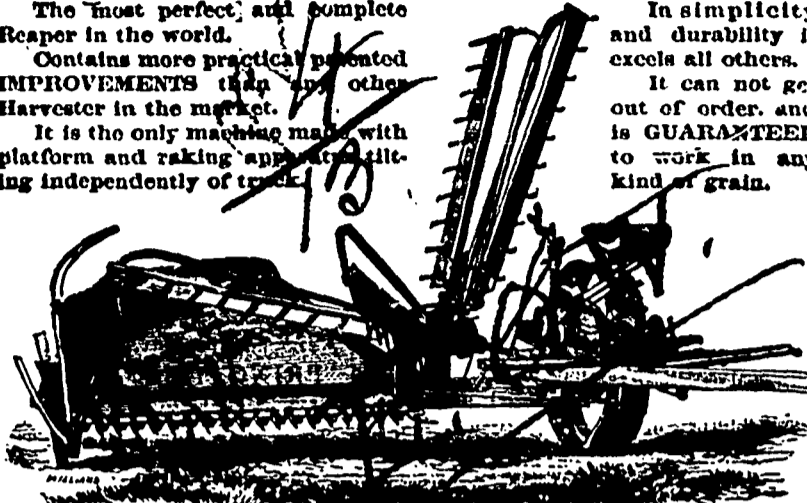
A SAD MISTAKE WITH CHILDREN.—A grand blunder which almost all parents and nurses commit is that when the child takes a whim against doing what he is wanted to do, will not eat the bread and butter, will not go out, and not come to his lessons, etc., they lay hold of him, and drag him to his duties; whereas a person of tact will almost always attract the child's attention from its own obstinacy, and in a few minutes lead it gently around to submission. Many persons would think it wrong not to break down the child's self-will by main force, to come to battle with him and shew him that he is the weaker vessel, but my conviction is that struggles only tend to make his self-will more robust. If you can skillfully contrive to delay the dispute for a few minutes, and draw his thoughts off the excitement of the contest, let to one he will give in quite cheerfully, and this is far better for him than tears and punishment.

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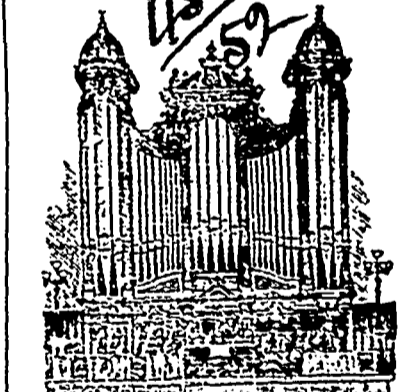
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MEETINGS OF PRESBYTERY.

- BARRE.—At Barre, on 22nd of March, at eleven a.m., one week earlier than the appointed time, in consequence of the meeting of the Assembly's Home Mission Committee on 29th March. Members are requested to prepare for two days session. KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1882, at three o'clock p.m. CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1882, at eleven a.m. MANTON.—At Wingham, on Tuesday the 15th of March, at one p.m. BROCKVILLE.—In the First Presbyterian Church, Brockville, on Tuesday, 8th of March, at three p.m. Conference on State of Religion. GUELPH.—In the First Presbyterian Church, Guelph, on the 15th of March, at ten a.m. LONDON.—In the First Presbyterian Church, London, on the 15th of March, at two p.m. Elders' commissions will be called for. GLENORA.—At Alexandria, on the 15th March. H. K. S.—In First Presbyterian Church, Seaford, on the second Tuesday of March, at eleven a.m. HAMILTON.—In Central Church, Hamilton, on the third Tuesday of March (15th), at ten a.m. Session records are to be submitted for review. PETERBORO.—In St. Andrew's Church, Peterboro', on the third Monday of March, at half past seven p.m. OWEN SOUND.—In Division Street Church, Owen Sound, on March 15th, at half past one p.m. STRATFORD.—In Knox Church, Stratford, on the 15th March, at ten a.m. BRUCE.—At Paisley, on the second Tuesday of March, at two p.m. SARGENT.—In Knox Church, Mount Forest, on Tuesday, 15th March, at eleven a.m. Answers to the questions on the State of Religion are to be sent to Rev. D. P. Niven, Mount Forest. PARIS.—At Chesterfield, on Tuesday, the 5th of March, at three p.m. LANARK AND REFRER.—At Almonte, on the second Tuesday of April.

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At Canington, on the 25th of February, the wife of John Houston, agent Standard Bank of Canada, of a son.

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On Tuesday, the 17th inst., at Chestnut Cottage, Danmoulin, Ontario, deceased wife of Rev. J. H. Chace, of Osnow, and eldest daughter of Mr. Chas. Robson.

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The Business Committee, consisting of the Presbytery Clerks and Synod Clerk, will meet in the church at four o'clock.

Rolls of Presbyteries and all papers for transmission to Synod, should be sent to the Clerk not later than one week before the meeting of Synod.

Certificates, entitling the members to travel to Brantford, and return, at reduced rates, will be sent in due course.

WM. COCHRANE, Synod Clerk.

Brantford, March 1st, 1882.

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