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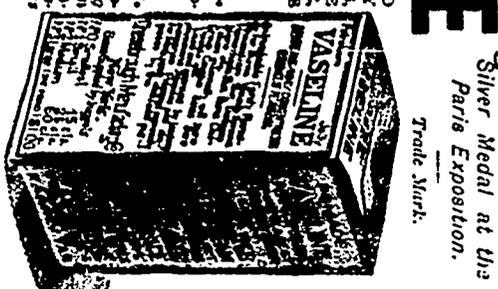


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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, APRIL 15th, 1881.

No. 15.

## NOTES OF THE WEEK.

THE corner stone of a new Protestant Episcopal Church was laid on the 24th ult. in Paris. The structure is to cost \$500,000, of which \$228,000 is already subscribed. Father Hyacinthe and his wife attended the ceremonies, and there was an immense throng present.

BISHOP POTTER, of New York, has appointed a committee to devise measures for raising a permanent fund of \$1,000,000, the income of which shall be devoted to the building of new Protestant Episcopal churches. The benefits of this fund are not to be restricted territorially.

DR BOARDMAN, of Philadelphia, is endeavouring to raise \$50,000 to endow a lectureship of Christian ethics in that city. By the term, Christian ethics, he is understood to mean "Christ's precepts and behaviour as regards every-day life." It is intended that the lectures be delivered in Philadelphia, and then published for circulation throughout the country.

THE prospects of religious freedom in Spain are much improved by action of the newly-organized Council of Ministers. On Sabbath, March 13th, they resolved to give a free pardon and liberty to the native Protestant pastor who was some time since condemned to several months' imprisonment for holding prayer-meetings in Catalonia; and the vexatious proceedings which had been set on foot against Protestants in districts remote from the capital have been summarily stayed. To the protests which the Papal Nuncio has made against toleration of Protestantism, the reply has been given that the Government will pursue its own course, and will not submit to any interference by the bishops and the papacy hostile to the rights secured to non-Catholic subjects by the constitution.

THE business man who is inclined to croak because so much money from this country is spent for missionary work in heathen lands ought to hide his face in shame after learning the facts in the case, as brought out by Rev. George Hood, of Minneapolis, in the February "Foreign Missionary." For example, the trade between Boston and the Sandwich Islands for the year ending in June, 1879, was \$125,355, the profits on which, at twelve and a half per cent., would amount to \$15,669, while the amount furnished by the American Board to the Hawaiian missions that year was but \$6,023. Taking the whole country for that year, the official figures at Washington shew that, for every dollar expended on that mission, there was received back in the United States, in the way of trade, \$115. This is only a single illustration of the commercial value of missions.

THE Pope has issued an encyclical letter, proclaiming a jubilee from March 19th to November 1st for Europe, and to the end of the year for the rest of the world. The first jubilee was proclaimed by Pope Boniface VIII. in 1300, to recur with each centennial year. It brought enormous crowds to Rome, and the Roman people consequently besought the successors of Boniface VIII. to proclaim jubilees more frequently. In response to these requests, Clement VI., Urban VI., and Paul II. successively reduced the periods between jubilees to fifty, thirty-three, and twenty-five years, at which last period it remains, but in fixing semi-centennial jubilees Paul II. deprived the city of Rome of all special profit from them. Originally the plenary indulgence was granted to those who, in the jubilee year, visited the church of St. Peter in Rome a certain number of times with pious offerings. This brought people by hundreds of thousands to the Holy City. Paul II., however, abolished the condition of visiting Rome, permitting the substitution of certain works of charity or devotion, which could be performed in the countries of the devotees.

STANLEY, the African explorer, has been heard from again. A letter from Gaboon says: "Count de

Braza, an Italian explorer, arrived here yesterday from the Congo River. He went up the Ogowe River as far as he could get in a canoe, thence overland, six days' journey, to the Congo, down the Congo to the sea, and so here by steamer, so making a complete circuit. The point at which he reached the Congo was five journeys inland from Stanley Pool. Coming to the river, he met Stanley and his party, twenty-five miles inland from a place called Avedi. He staid with them one day. Stanley's party were in a mountainous country, and obliged to travel overland, for the river was full of rapids. Their progress was slow. There were no provisions to be had where they were. The men were eating rice, and the donkeys corn and hay, all brought from Europe. He reports one of the missionaries of the English Baptist mission shot in the groin by the natives. Count de Braza goes up the Ogowe again to-morrow, to continue his explorations. He represents the country far up the Ogowe to be a table land, 2,400 feet above the sea, comparatively free from fever, and supporting a large and peaceful population. Somewhere in this fine country he has built a supply station, and has reserved one room in his house for the use of Rev. R. H. Nashua, M.D., of the American Mission, now visiting Philadelphia, who, he hopes, will take up his abode there, and teach the people. The Count himself is looking remarkably well, in spite of his five years of exposure.

AT Woodstock the Rev. James Robertson, of Winnipeg, in making reference to the demand for labourers in the rapidly settling districts of the North-West, alluded to the fact that a large portion of the Ottawa valley which at one time was strongly Presbyterian, had been lost to the Church through the neglect of mission work in that field. What early vigilance might have made strong congregations, able to help in the work of the Church, were now weak and struggling ones. Unless the Church was fully alive to its duty the history of the Ottawa valley would be repeated in the North-West. To shew the lack of missionaries there, he might mention that at Dominion City where there were seventy Presbyterian families, they had never had a missionary. The work was being done by the Methodists. At Palestine the district had a missionary last summer, but had been left for six months without Gospel ordinances. In Beautiful Plains there were one hundred and forty-three Presbyterian families, and no missionary; at Schell River there was a large Presbyterian settlement with no supply. The same was the case at Grand Mountain, where the Canada Pacific was expected to cross the Assiniboine. These were examples of what was wanted over the whole country. He had come to the Home Mission Committee asking for twelve missionaries. The Committee had replied by offering \$1,000. He had then asked for nine students, but did not know how they were to be paid. They must appeal to the churches, as the settlers were not now able to pay; many of them who would soon be able to do so were now "land poor."

THE third annual meeting of the Alumni Association of Knox College was held on last Wednesday afternoon, in the College Hall, the president, Rev. W. T. McMullen, in the chair. The meeting was opened with devotional exercises, and after the usual routine business had been disposed of, the Rev. J. Thompson, of Sarnia, opened the discussion as to the best means of making additions to the College library. He recommended that an appeal be made to the wealthier members of the congregations throughout the Province for subscriptions, and that the members of the association pledge themselves to endeavour to raise during the coming year a fund which would yield an annual revenue of about \$700, to be applied to making additions to the library. He was followed by Rev. J. Gray, of Orillia, who spoke strongly in favour of making an effort to endow the College, but expressed himself as willing to join heartily in any scheme undertaken by the Association. Rev. Messrs. Laing, McEwen, Grant, Prof. McLaren, and others, spoke in favour of Mr. Thompson's proposal. A committee was

then appointed to draw up a scheme of details with a view to the practical carrying out of the proposal, and the opinion was expressed that no difficulty should be experienced in raising the required amount of about \$12,000, if each of the three hundred alumni of the College were to do his duty in the matter. After some further business the following officers were elected for the ensuing year: President, Rev. J. M. Cameron; Vice-President, Rev. John Laing; Secretary, Mr. C. H. Cooke; Treasurer, Rev. R. Wallace; Executive Committee: Rev. Messrs. Gilray, Nichol, Grant, Pettigrew, McPherson, and Messrs. Gibson and McLaren, students. The meeting then adjourned to the dining hall. After supper had been partaken of, the retiring President delivered an address, which was well received. Various sentiments were then proposed and responded to. Among the speakers were Dr. Daniel Wilson, president of University College, who was the guest of the evening; Wm. Mortimer Clark, chairman of the College Board; Rev. Dr. Reid, Principal Caven, Professors Gregg and McLaren, Rev. Messrs. Bruce, Grant, Laing, Inglis, Frazer, and Mr. R. Y. Thomson. Music was also furnished by members of the College Glee Club. The proceedings throughout were of a most interesting character, and the enthusiasm manifested augurs well for the College.

THE closing exercises at Knox College took place on Wednesday, the 6th inst. The hour of meeting has long been regarded by many as exceedingly inconvenient, preventing, as it does, large numbers who would like to be present on the occasion from enjoying that privilege. Still the attendance was very good, though the hall was by no means crowded. From the preliminary statements made by Dr. Caven, it would appear that the past session had been a more than usually successful one. The number of theological students in attendance had been forty-six, while those in the preparatory classes and attending University College with a view to the ministry, more than filled up all the accommodation provided for boarders in the College. Of the theological students, fifteen were of the third or graduating year, fourteen of the second, and seventeen of the first. Reference was also made to the change which had been made in the constitution of the College, by which the necessary powers to confer the degrees of B.D. and D.D. had been secured to the Faculty. It was also intimated that the examination papers for those degrees had been prepared, and would be supplied to any who, according to the statute, were entitled to compete for the honour. Reference was also made, and very properly, to the great interest which had long been taken in the College by Mr. W. M. Clarke, the Chairman of the Board, and to his recent present to the library of a *fac-simile* of the *Codex Alexandrinus*. After these intimations had been made, and the names of the successful candidates for scholarships read, Professor Gregg proceeded to read the closing lecture, which was on the "Variations of Infidelity." It is not necessary to give the lecture in full, as it has already appeared in the daily newspapers, and it is therefore to be presumed that most of our readers have become somewhat familiar with its scope. The points which were very effectively dwelt upon as illustrative of the strangely conflicting views of infidels in reference to religious and spiritual matters, were the following: (1) With regard to the possibility of man attaining any knowledge of God; (2) In reference to the age and authorship of the different books of Scripture; (3) As to the teachings of Scripture about the unity and antiquity of the human-race; (4) On miracles; (5) On the prophecies of Scripture; and (6) In reference to the character of Christ. On each of these and other points he shewed that the variety of opinion among unbelievers had been and is very marked: so much so as in many instances to be mutually destructive. The lecture was an interesting and able one, though of course it was open to infidels to reply that, though they might not be agreed in their objections to Christianity, that fact did not of itself *prove* that Christianity was true, nor did the Dr. mean that it should be so regarded.

## OUR CONTRIBUTORS.

### PREPARATION OF LESSONS BY SABBATH SCHOOL TEACHERS.

A SABBATH SCHOOL CONFERENCE PAPER BY REV. JAS. MIDDLEMISS, ELORA.

The time is not yet come when a due estimate can be formed of the moral and spiritual results of the work of the Sabbath school. Not till "the harvest," which "is the end of the world," will it appear how much "fruit unto life eternal" has come of the good seed that has been sown by Sabbath school teachers and other Christian workers. We are strongly charged to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" of men. But while we must not forget this, and while, in the meantime, we may have the rejoicing that the apostle had in the preaching of Christ, apart from the motives of those who preached Him, as knowing that the Word cannot fail to accomplish the great ends for which God has given it, yet we cannot shut our eyes to the fact that the results of Sabbath school teaching are very far from being such as we might warrantably expect, measuring our expectations by the amount of labour that is being expended. Comparatively few of our young people make such progress in religious knowledge as to become thoroughly, or perhaps even moderately, intelligent Christians, and there are very many of whom it may be said that when, considering "the time" they have been under Christian instruction "they ought to be teachers, they have need that one teach them again which be the first principles of the oracles of God." Still smaller is the number of those who give satisfactory evidence that they feel any gracious interest in the things to which their attention is directed by Christian teachers; and while teachers, for the most part, see comparatively little fruit in these respects, there are many things, having their root in the want of interest about divine things that is natural to fallen humanity, which are fitted to be very discouraging. Pupils are irregular in their attendance; they come to school without any preparation of lessons; they are listless while their attention is being directed to the most solemn subjects. It is proper, of course, that direct effort should be made to secure regular attendance and to awaken interest. Parents should be kindly and wisely, yet incessantly, reminded of their obligation to co-operate with teachers in connection with the work of the Sabbath school; but in spite of all such efforts there will be careless scholars and careless parents, to say nothing of parents whose influence is for evil only and continually.

We have begun by referring to what is so vexing and discouraging to the Sabbath school teacher, because we are persuaded that the amount of discouragement may be very much reduced by careful and conscientious preparation on the part of the teacher. We do not mean to say that the most thorough preparation will be attended with such results that there will be little left to try the patience of the teacher; but we think it can be shewn that Sabbath school teaching must be much more efficient with such preparation than it can possibly be without it. As a general rule, a teacher who is uniformly quite at home in the lessons of the day by due preparatory application of mind to them, will have far more success in awakening interest and securing attention than one who, with greatly superior gifts, comes to his work with little or no preparation.

When we express the persuasion that the efficiency of Sabbath school teaching depends much on thorough preparation on the part of the teacher, we must be allowed to assume that the teacher is a Christian in the highest sense of the word—a genuine Christian; and not only so, but a Christian so decided and consistent that his piety is *above suspicion*; he may have a low estimate of his own piety; so much the better, for it is such a one that will give least occasion to suspect his piety. We cannot reasonably expect good results of a moral and spiritual kind from the instructions of a teacher who belongs to a class of Christians whose principles of action appear to be no way different from those of men who do not profess to be religious. It is not, however, with the more direct results of genuine piety that we are at present concerned. The reason why we refer to the necessity of decided piety is, that it is only a truly pious teacher

who can be expected to give himself habitually to thorough preparation with a view to the more effective communication of religious instruction. It is only such a teacher that can have anything like a cordial interest in the spiritual welfare of his pupils, or anything like a thorough sense of the spiritual blindness, insensibility, apathy, and obstinacy, which it is his work to assail and to labour for the removal of. It is, therefore, only such a teacher who can be expected either to be given to prayer in connection with his work, or to be unwearied in his use of every means by which his teaching may be rendered more impressive and effective.

A conference of Presbyterians is not the place where it is needful to expose the folly of those who condemn study and premeditation as a preparation for preaching or teaching. A young, inexperienced, warm-hearted Christian may be misled by the plausibilities that are sometimes pleaded against premeditation; but very little consideration is needed to shew that the pleading of these plausibilities indicates not the faith of the Christian but the presumption of the fanatic. To condemn study and premeditation is to be under the power of a chief device of Satan for keeping men from a right understanding of Scripture, and for leading them to such misapprehensions of its teachings as are favourable to his rule in the world. Although, however, these strong statements may be readily accepted here, there may not be such a ready acceptance of the assertion that a devoted Christian teacher will have a growing feeling of the importance and necessity of a careful study of the particular subjects to which he is, on the coming Sabbath, to direct the attention of his scholars. And some may think it very unreasonable to say that a Christian teacher's advancement in knowledge will not free him from the necessity of such preparatory study; but it is so, as a matter of fact. Admitting, as I most cordially do, that the *occasional* extemporaneous efforts of a religious instructor may be very effective, I believe it is not saying too much to affirm that *habitual extemporaneousness* on the part of any religious instructor, whether preacher or Sabbath school teacher, involves in it a *superlative* degree of *inefficiency*. The time allowed us will not permit of our going very fully into the explanation of this; but probably a reference to a very old distinction may throw such light upon it as may be useful to some of our Sabbath school teachers. I refer to the distinction between *simple* and *compound* ignorance. *Simple* ignorance it is easy to deal with. It gives comparatively little trouble. We might even say that it is positively attractive. No doubt it was *simple* ignorance that was in the mind of the poet when he wrote:

"Delightful thought to teach the young idea how to shoot."

But *compound* ignorance is a very different thing—being a man's *ignorance of his own ignorance*—ignorance so *entrenched* sometimes as to be unassailable. Not only are many professing Christians in this state, but, it may be, a few Sabbath school teachers are more or less *compoundedly ignorant*, possessed of no great amount of Christian knowledge, and at the same time satisfied that they know all they need to know, or have got to be above the need of being at pains to learn. There is very generally no inconsiderable amount of this *compound ignorance* in the earlier stages of the Christian life, especially in the case of those who are converted without having had a religious training. In their case too it seems harder to dispel, and there are some who continue to the end under the power of it to such a degree that intercourse with them is nothing short of an infliction. There is no better sign of spiritual growth than the *decrease* of this same compound ignorance; and the less there is of it the more a man sees that "he knows nothing yet as he ought to know," and needs to apply his mind as a learner as diligently as ever he did, and if he is a Sabbath school teacher, that he needs always to be learning how most effectively to communicate instruction, as well as to be seeking his own advancement in the knowledge of divine things.

A teacher's preparation should be such that he is *perfectly familiar* on all occasions with the lessons of the day—so familiar that his scholars can see that he is quite at home in them; and it will do them no harm, but good, that they know that he is careful in his preparation, and that he is so, because he is persuaded that such carefulness is indispensable to his proper discharge of his duty as their instructor. They are far more likely to be careful in their preparation, if they know that their teacher is careful in *his*; but

apart from this, the teacher who is thoroughly at home in the lessons of the day is able to conduct his class without that hesitation and loss of time and constant reference to the book which mark the want of preparation. A teacher who is not familiar with the lessons must necessarily have his attention much divided between his book and his pupils; he loses time in preparing his questions, and his questions are often not well put; he makes mistakes and has to correct himself, or has a mistake pointed out by some more intelligent and interested pupil. We can hardly overstate the bad effect of all this and the like; and there is no excuse for it, for in almost all cases it might be avoided by careful preparation. All indeed have not the same aptitude for teaching; but where there is any at all a teacher will, by persevering in the practice of thorough preparation, become able to conduct his class with only such occasional and momentary reference to his book as shall not interfere with his constant attention to his scholars, without hesitating or losing time or making mistakes, and with such freedom and liveliness as cannot fail to secure a good measure of attention and interest on the part of his pupils.

The *method* of preparation I shall not dwell upon. The great thing is that Sabbath school teachers should feel the importance of preparation, nay, should feel that it is an absolute necessity if they would engage in their work with any degree of comfort and success. Teachers' meetings for preparation in connection with the lesson scheme may be very useful, provided they are considered only as *auxiliary* to the teacher's private preparation both before and after such meetings. And here it may not be out of place to say that a teacher must guard against preparing for such meetings with a view to display superior knowledge. His preparation should be an exercise of personal religion, such that he will come to the meetings not charged and ready, to burst with information and prepared to force his views upon others, but in a devout and humble spirit, believing that he may be profited by learning from his fellow-teachers where this spirit reigns, such meetings will be of great use, both in promoting the spiritual good of teachers and in rendering them more efficient instructors.

We would say just a word or two in conclusion respecting *books* to be used by teachers in their preparation. Chief of these of course is the Bible—the book of inspiration, the book of final appeal in relation to all saving truth. Both ministers and Sabbath school teachers would do well to consider that they cannot reasonably expect good success in their work, unless they maintain the habit of daily *direct and devoted* contact with the Word of God—a habit which, while it is beyond everything both indicative and promotive of our soul's prosperity, gives a familiarity with Scripture, the want of which is sometimes even painfully manifested by religious instructors. Next to the Bible comes, as I have no doubt we all believe, the *Shorter Catechism*, presenting as it does the great truths of revelation, in small space, in a most admirable order, and in terms that very precisely distinguish these truths from the heresies of sixteen centuries. With that little book all our teachers should make themselves perfectly familiar; I mean familiar not only with its statements but with the words of Scripture that justify these statements. Strongly recommending to our teachers the study of the *Larger Catechism*, I would say in reference to *other* books, not only that they need not, but that it is best they *should not*, be *many*. A *complete Concordance*, a manual of Biblical antiquities, or a Bible dictionary, and some good commentary or book of Bible notes, made constant use of by a teacher in his preparation, will be quite sufficient to enable him to come regularly before his class with a preparation that is *his own*. I am not disposed to speak disparagingly of the preparation that is now so plentifully provided for our teachers; but I would seriously counsel (perhaps I should say, solemnly warn) them not to make any provided preparation a substitute for their own. I have no hesitation in saying that their own souls' health and their efficiency as teachers will suffer very seriously by their coming before their scholars with a manufactured preparation instead of their own. Mr. Spurgeon, I freely admit, is apt to be too severe, as peculiarly gifted men are sometimes apt to be; but I feel sure that what he says in reference to helps to preachers in their pulpit preparation is true in relation to Sabbath school teachers as much as to preachers. "We must," he says, "be a very feeble tribe if we need

such assistance. Go-carts, whistles, sucking-bottles, and corals, were made for an infantile race, and if we may judge preachers by the helps prepared for them, they must, many of them, be still in long clothes and habs and hoods."

INDIAN MISSIONS.

MY DEAR MRS. HARVIE,—Only a few more days of this year, and as I wish to write to you before the close, it is time I made a beginning. I will do so first of all by wishing you a "Happy New Year." The weather is warm and cloudy, which is trying in this climate. The children have a week's holiday; they have not had any since school began last February, except perhaps a day now and again on the occasion of any of their great days. The attendance has improved the last six weeks, all those having returned who were kept at home by the performance of ceremonies which their caste people especially are expected to perform after the death of one of their number. The school hour has been changed to eleven. Since the cold weather they do not come out in the early morning when cold, though most are clad very comfortably for Hindoo girls. Sandilára and Saiva are better provided than the others. The former shewed me one day her different garments. No less than three muslin underwaists, above these a short jacket of chintz, then a garment very much like a waistcoat of plaid. She wears the skirt, like all Hindoo women and girls, very full. They like to have them six yards wide; it has been the custom for ages; they would not think of making any change. She wears the chaddar also; all the children do, with two exceptions, two cousins, who are Marathas, and came to this part some months ago from Bombay. Sandilára, niece of Saiva, has lost her mother, and lives with her grandparents. They have a salary of \$350 per month, but they live in real native style. A chair is always brought for me whenever I go, but the women and girls either sit on the floor of the verandah which surrounds the courtyard, or on a charpái (bedstead) in it. Little Saiva, so called to distinguish her from the elder Saiva, is as attractive as ever. She wears many silver anklets, and the noise of these and her merry laugh tell of her coming before she is in sight. I visit the homes of all the children in school with one exception. The family have only lately come from Cawnpore, although I got the consent of their father, their mother, it seems, is not willing. Their grandmother, it appears, has a great influence in preventing my coming. She is very unlike Sandar's grandmother, who always receives me so kindly. Her only brother lives in Agra, and as he is a Christian her family will not allow her to go to visit him. If she went they would not take her back again amongst them. She seems to have a wish to see him, as she has not seen him for years. Not long ago I went into the house while Sandar was eating her food. She ate her chapátis (thin cakes of unleavened bread), drank a mouthful or two of water, which was in a brass cup by her side, then with the remainder of the water washed the part of the floor where she had been eating. The floors are all simply mud floors, washed over frequently with a mixture of cow manure and sand as a means of cleaning them. Yesterday I was forbidden to enter a house in the city, which I had before visited a few times. The women were all friendly, but the men were opposed, and as the women wished to prevent disturbance I had to come away. One of the men asked me for my book, a Hindi New Testament, which I had in my hand, on pretence that he wished to know what book it was. I gave it to him; he walked off into the house with it, saying he would have me put in prison. This was only to frighten me. When he found he did not succeed he ordered me to go. Meantime an old woman brought me out my book. I came away after getting the Testament, feeling it useless to remain. The woman I wished especially to meet remained inside; probably they would not allow her to come out. I have not met any woman who listened to the reading of the Scriptures as attentively as she; for the present there is no hope of reaching her. Some time ago one of the men in this house told me if I brought the Bible there again he would have me put in prison. I ventured back again, only to find them more bent on putting a stop to my coming, or rather to my bringing the Bible to their homes. The work is growing on our hands; if some oppose we still find more to do than we can always overtake. Mr. and Mrs. Douglas are out in the district. The mission circle are all well. Indore, Dec. 29th, 1880. MARGARET RODGER.

DAVID'S LAST PSALM.

(2 Samuel xxiii. 1-7.)

Hear David's song—like dying swan he sings  
His last—good Jesse's son, the man whom God  
From low estate uplifted to high honour,  
Messiah, with the oil of Jacob's God  
Anoint; of Israel's psalms the singer sweet :—  
By me Jehovah's Spirit spake, His word  
Was on my tongue. Even Israel's God, the rock  
Of Israel, thus unto me spake :  
A ruler be thou over men for righteousness,  
By God's fear guided in thy rule ;  
Then blessing comes ; cheering as dawn of morn,  
After black midnight ; glorious as the sun  
When rising in a cloudless sky, glistening  
Like grass bedewed with raindrops, beauteous all,  
In the clear sunlight.  
Fulfilled has been His word beyond desert,  
Not so with God has been my house ; and yet  
His covenant of ages stands with me,  
In everything arranged, unfailing, sure,  
That covenant of promise is my all,  
My safety, my desire ; although my faults  
Have hindered still its growth and beauty.  
The sons of Belial ; in God's name I will  
Root out—all of them, like briars shaken out ;  
No careful hand of husbandman shall touch  
To gather—but with tool of iron girt,  
A tool long-handled, will together heap  
And toss into the flames to be consumed,  
Before my judgment seat.

L.

SCRIPTURAL TESTS AND CHRISTIAN LIBERTY.

MR. EDITOR,—While thanking you for your courtesy to my last letter, I intended, with your kind permission, to go a little farther into the question of the right of Churches, as constituted in the name of the Lord Jesus Christ, to make admission to His ministry conditioned on intellectual conditions of belief in regard to what are universally admitted to be non-essentials, or to exclude, on the ground of such tests, men of God plainly called by the Lord Jesus Christ, to His ministry. No reasonable person would expect any body of believing men to sanction teaching which left out or altered anything they believed essential to the faithful preaching of the Gospel of Christ, and I should think it most desirable that each Church should thoughtfully and prayerfully agree upon what these essentials are; but will the most enthusiastic upholder of our standards assert for a moment that everything contained in them is such an essential? Such an assertion would be simply impious, for all must admit that God has abundantly blessed the preaching of men who could not endorse every doctrine of these standards. By what right then does any Church set up tests excluding such men from her ministry?

I am quite aware that Churches do assume this right, and therefrom has sprung much lamentable schism and separation, but that does not prove it, for they can have it by no other authority than that Christ has given them, and there is no ground whatever in Scripture on which they can claim it; and I am arguing, not on the ground of expediency or custom, but on the single principle of *Scriptural right*, believing that this will be found, in the end, the true expediency. When you can shew me anything in Scripture which warrants the exclusion of men from Christian Churches on account of difference of opinion in *non-essentials*, I shall at once concede the right of Churches to claim what I now believe to be an unscriptural assumption of lordship over the conscience. We have a question, arising in the early Church, of difference of opinion in regard to matters involving what seemed then most important principles—the eating of things formerly forbidden, or of meat offered to idols, and the observance of sacred days. Does St. Paul lay down an article for the Church in these matters and say, "If any man thinks differently, he can leave us?" No! But "let every man be fully persuaded in his own mind." "Who art thou that judgest another man's servant?" and it seems to me as clear as daylight that Churches should "look to their marching orders," and assume no right that Christ has not given them; most of all when by such usurpation they exclude His beloved and faithful servants. But I will not dwell further on this question at present, as I wish to give an interesting extract on the subject of liberty in Protestant Churches from an article by an American Presbyterian minister, published in a recent number of the "Presbyterian Monthly," sent to me from the Presbyterian Board of Publication, Philadelphia. It sufficiently replies to the last part of your article, and shews that the Pres-

byterian Church is waking up to appreciate the evil wrought by the present system of traditional tests.

"It cannot be denied that while Protestantism started with liberty—liberty for every man not only to read the Word of God for himself, but also to form from the Word of God that theological belief which his reason, informed by the Holy Ghost, gave him—that the latter liberty was soon denied, and practically abridged the movement. Protestantism found it necessary to agree upon its confessions. From that moment, liberty of forming or asserting any convictions different from those already defined by the particular Church was sacrificed to the instinct and necessity of order. A traditional sense was attached to the passages of God's Word by the various Churches of Christendom, just as by Rome herself, and men were bound to that traditional sense under sufficiently heavy penalties. They were not cast out with curses or excommunications, but they were thoroughly cast out for all that. The Church of England, the most liberal of all the Protestant Churches, expelled the Puritans. She expelled the Non-conformists; she expelled practically the Methodists, Presbyterianism—has destroyed her fertility, that she might stand stern and austere in the dignity and immutability of her Confession, while the glowing life which would have quickened her passed out of her pale forever. The Church of Rome in occupying the ground of exclusiveness is consistent, while Protestantism is inconsistent. The Church of Rome presents a united body in favour of its dogmas. Protestantism is divided within itself. These differences give to the former infinite advantage, and are the real reason why the Reformation has suffered arrest, for no carnal weapon of Rome could ever have prospered against the spiritual weapons of the Reformers.

"What remains to be done? The Reformation is arrested; it must be completed. The standard of liberty must be carried forward to a higher vantage ground; the last intrenchment must be scaled; we have won a free Bible, a free Church government, a free civil government; we must win a free discussion of theology. But we are told the press is free; that all men may and do write as they please. It is not true; discussion is not free as long as ministers who take any side but one are liable to be proceeded against. So long as this is the case the substantial intellect of the ministry will not express itself, and the battle will be fought, as now, by outsiders, who are competent merely to disturb the repose of assured conviction, and not to restore it.

"If the really able minister of the Gospel is clearly convinced that there are some things in the established formulas which require to be changed, as no longer tenable with reason nor reconcilable with an advanced knowledge, he sees plainly what it will cost to put his convictions forth. 'If I break the ice,' he argues, 'it will be instantly said that I have broken faith and dishonoured my professional views. There will be an instant cry to have me stifled, silenced, or trampled down!' And thus the result is; that laymen are free to say what they please upon such subjects, while clergymen cannot express aught but the established opinions, nor shew variation from them in thought or word. This is the anomaly which the case presents. It is said that the ministers who are set apart to the study of this particular subject are to be the only persons who shall not be permitted to have an independent opinion of it. Uncertainty extends to all classes of society. The surface crust of argument grows thinner day by day, and there are ever and anon sharp cracks of vague misgiving. There is one class of men competent above all others to prove the sources of this unrest to the core, but they are denied full liberty to say what they think. You can speak out, but if your speech varies from the tradition of the Church, whose hired exponent you are, then you are a recreant to your trust, a breaker of your covenant. This is the peril, and it is sufficient to keep prudent men warily silent, the men most fitted, perhaps, to settle these perplexities. It is like saying that lawyers must take no part in the amendment of the statute book; the engineer must be silent on mechanism; and if an improvement is wanted in the art of medicine, physicians must have nothing to say about it.

"But such an anomaly must disappear. The whole progress of humanity is diametrically opposed to it. Already we stand in a position from which we may fairly ascertain the purpose of the Almighty. All the events of His providence are setting the seal to the

Divine sanction that man shall be spiritually free. What His wisdom sanctions, His omnipotence will fulfil. No man, no body of men, no hierarchy, can stay it. Christ's people everywhere shall stand in the liberty wherewith He has made them free. Let Christians, therefore, stand fast in their spiritual liberty. Let them assert their freedom, not only to read and pray, but to think about God and with God face to face, without any mediator but the Christ of their profession. Let them frequent the holy place, and hold constant fellowship with the Man who is on the throne, that they may know how to use His grand liberty, and not as an occasion to the flesh; and, nourished by that inspiration, holding to that anchor through all shocks and storms, let them turn a kindly and helpful face to that goodly company who believe that the day of despotism and repression is gone; that the only remedy of religious difficulty is a full investigation and an honest speech, and that the necessity of our age requires a consistent assertion of the principles of liberty as they relate to all the questions of Christianity."

I close with a few words on the same subject from an able and successful preacher, not a Presbyterian: "I do not despise doctrines, nor do I despise creeds. I see great uses for them; but I hold it (theology) to be subordinate to the other and the higher element of Christ's disposition in men; and I hold it to be a thousand times more important that Christian Churches should allow men liberty of thinking, if they live godly lives, than that they should be shut out of certain Churches in order to go into another denomination. I think it should be the glory of our religion that a man panoplied in the love of God should have liberty to express the truths which God makes known to him through the Holy Ghost in every Church of Christendom."

We all look forward to the eventual unity of the Church of Christ; but how can it ever come to pass unless each denomination agree to sink mutual points of difference in non-essentials? Let each begin by doing the same thing within its own bounds, and much will be accomplished towards this happy end when all shall manifest the unity of the spirit in the bond of peace. LAICUS.

THE HOME MISSION COMMITTEE—(WESTERN SECTION).

We have already given some of the items of business transmitted by the Committee. From the printed minutes now before us we give the following additional particulars. The following claims for the six months ending with the 31st ult. were, after careful consideration, ordered to be paid:

Quebec .....	\$436 25	Saugeen .....	\$192 50
Montreal .....	1032 50	Guelph .....	100 00
Glengarry .....	150 00	Hamilton .....	437 50
Ottawa .....	727 00	Paris .....	37 50
Brockville .....	193 00	London .....	903 00
Lanark & Renfrew	706 00	Chatham .....	302 00
Kingston .....	692 50	Stratford .....	30 00
Peterboro' .....	325 50	Huron .....	177 00
Whitby .....	166 00	Maitland .....	137 50
Lindsay .....	166 00	Bruce .....	413 00
Toronto .....	501 50		
Barrie .....	798 00		
Owen Sound .....	291 50		
			\$8749 75

The following are the arrangements made in Ontario and Quebec for the next six months:

PRESBYTERY OF QUEBEC.—Danville: Grant increased from \$100 to \$150 per annum. St. Sylvester and Lower Leeds: Granted \$270 per annum, conditional upon settlement. Kennebec Road: Granted \$6 per Sabbath for ordained missionary.

PRESBYTERY OF MONTREAL.—Rawdon: Granted \$4 per Sabbath.

PRESBYTERY OF OTTAWA.—Bearbrook and Cambridge: Granted \$270 per annum, and the appointment to this field for two years of Mr. W. Shearer sanctioned. Aylwin and Desert: Granted \$330 per annum, and the re-engagement for one year of Mr. D. McNaughton sanctioned.

PRESBYTERY OF LANARK AND RENFREW.—Wilberforce and Grattan: Granted \$250 per annum, and the appointment for two years of Mr. G. T. Bayne sanctioned. Mat-tawa: Granted \$300 per annum, and the appointment for two years of Mr. R. Hamilton sanctioned.

PRESBYTERY OF BROCKVILLE.—Chrysler: Granted \$2 per Sabbath. N. Williamsburg: Granted \$3 per Sabbath. Merrickville, Easton's Corners, etc.: No grant.

PRESBYTERY OF KINGSTON.—Fredericksburg and Mill Haven: Granted \$22 per annum, conditional on settlement or appointment of ordained missionary; \$2 per Sabbath if supplied otherwise. Thanet, The Ridge, L'Amable and York River: Granted \$4 per Sabbath for ordained missionary, or \$3 per Sabbath for student. Maynooth: Granted \$4 per Sabbath. Carlow and Mayo: Granted \$4 per Sabbath for ordained missionary, or \$3 per Sabbath for student. Mississippi: Granted \$3 per Sabbath.

PRESBYTERY OF PETERBORO'.—Warsaw and Dummer: Removed from list of supplemented congregations. Warsaw, Dummer and Round Lake: Put on list of mission

stations, with grant of \$2 per Sabbath. Cardiff: Granted \$4 per Sabbath.

PRESBYTERY OF LINDSAY.—Fenelon Falls and Somerville: Grant increased from \$100 to \$130 per annum.

PRESBYTERY OF TORONTO.—Leslieville and York Town Line: Granted \$200 per annum, conditional on settlement.

PRESBYTERY OF BARRIE.—Gravenhurst (to be separated from Washago and Severn Bridge on 1st May): Granted \$200 per annum from that date. Washago, Severn Bridge, Ardrea and Uthoff (put on list of mission stations): No grant. Stisted, Stanleydale, Hoodstown and Axe Lake: Granted \$3 per Sabbath. Port Sydney, Bethel Church and Brunel: Granted \$2 per Sabbath. Maganetawan: The Presbytery having intimated to the Committee that Mr. Thompson's engagement terminated on the 1st of April, in accordance with notice given him by the Presbytery in November last, the grant for an ordained missionary to this field was withdrawn, and in its stead \$3 per Sabbath was granted for a student for the summer. Parry Sound: Mr. Moodie, who was appointed by the Committee in October last to visit this field, presented a report of the present condition and prospects of the mission. The report was received, the thanks of the Committee tendered to Mr. Moodie, and a grant of \$3 per Sabbath made to the field. Penetanguishene: Granted \$100 per annum, and the appointment for two years of Mr. David James as ordained missionary sanctioned. An additional grant of \$2 per Sabbath was made for a student to assist Mr. James. Emsdale, etc.: No grant. Commanda, etc.: No grant. Bracebridge, etc.: The Presbytery asked the Committee to sanction their granting Mr. Findlay leave of absence for three months on the ground of his need of rest. The request was acceded to, and the Committee agreed to meet the grant to Mr. Findlay during the term of his absence and to express the hope that the period of rest may tend to the restoration of his health. Mr. Jos. Andrew: The Convener reported that, in accordance with the instructions of the Committee in October, he had paid Mr. Andrew \$30, the amount of arrears due him for services in the Presbytery of Barrie.

PRESBYTERY OF OWEN SOUND.—Indian Peninsula (lower field): Granted \$5 per Sabbath, and the appointment of Mr. James Ferguson sanctioned. Crawford: No grant.

PRESBYTERY OF SAUGEEN.—Osprey: Put on list of supplemented congregations, with a grant of \$50 per annum conditional on settlement. South Luther, Waldemar and Little Toronto: Asked a grant of \$75 for next year. Declined.

PRESBYTERY OF HAMILTON.—Kilbride: Removed from the list of supplemented congregations.

PRESBYTERY OF PARIS.—Old St. Andrew's, East Oxford: Granted \$2 per Sabbath.

PRESBYTERY OF LONDON.—St. James's Church, London: Granted \$200 per annum, on condition that the manse be not sold, as at present contemplated. Port Stanley: Grant increased from \$150 to \$200 per annum. Delaware: Grant withdrawn from this date.

PRESBYTERY OF CHATHAM.—W. Tilbury and Comber: Asked \$100 per annum; declined.

PRESBYTERY OF STRATFORD.—Tavistock and Hamburg: Removed from the list of mission stations.

PRESBYTERY OF HURON: Goderich (Gaelic): No grant.

PRESBYTERY OF MAITLAND.—Fordwich and Gorrie: Asked \$100 per annum; declined.

PRESBYTERY OF BRUCE.—Bruce Mines: No grant. Manitoulin Island (Gore Bay): Granted \$300 per annum for Mr. H. McKay, in the event of his returning to the field, and \$3 per Sabbath for next six months for a catechist.

In reference to Manitoba the following new regulations were considered and recommended to the Assembly for adoption:—

1. That congregations in Manitoba, having settled pastors, and not self-sustaining, be placed on a list, distinct from stations supplied by missionaries, to be called the list of Supplemented Congregations; that a minimum contribution of \$450 towards the salary of the minister be necessary in order to entitle any congregation to be placed on this list, and that, in view of the greater cost of living in Manitoba compared with Ontario and Quebec, the committee have power, if it sees fit, to supplement the salaries of ministers labouring in these congregations up to \$850 per annum.

2. That the Committee hereafter simply make grants to the fields, and that the list of labourers to be employed by the Presbytery in supplying these fields, be revised at the semi-annual meetings of the Home Mission Committee; with the understanding that the Committee are only liable for the amount of the grant to the field, except in the case of those missionaries directly appointed by this Committee, whose term of service has not expired.

3. That the distinction hitherto made in the remuneration of married and unmarried missionaries be done away, and that \$800 be the salary of missionaries to be hereafter sent to Manitoba, during the period of their direct appointment by the Committee, unless in cases in which the great distance from Winnipeg would render a larger salary necessary; with the understanding that the amount promised by the field to which the missionary is appointed be regarded as a part of the salary named.

4. That a semi-annual grant be made to the Presbytery of Manitoba for exploring and giving temporary supply in new districts, the details of the expenditure to be submitted to this Committee.

The following grants were made for the six months beginning 1st April, 1881, and it was agreed to notify the Manitoba Presbytery that the Committee had reduced the grants in the belief that the fields can and ought to increase their contributions so as to secure the full stipends of the missionaries:

W. Lynn, Marais, etc.....	\$100 00
Springfield, Sunnyside, etc.....	150 00
Boyer, Salterville, etc.....	200 00
Little Britain and Selkirk.....	150 00
Poplar Point, Poplar Heights, etc.....	175 00

High Bluff, etc.....	\$100 00
Morris, Union Point, etc.....	200 00
Rapid City, etc.....	200 00
River View, etc.....	250 00
Minnedosa, etc.....	250 00
Archibald, etc.....	175 00
Nelsonville, etc.....	175 00
Caledonia, etc.....	200 00
Grassmere, etc.....	200 00
Hope's, McKinnon's, etc.....	200 00
Birtle, etc.....	250 00
Edmonton.....	300 00
Prince Albert.....	450 00
Emerson.....	200 00
Palestine, etc.....	100 00
Beautiful Plains, etc.....	100 00
Dominion City.....	50 00
Grand Valley.....	.....
Mountain City, etc.....	.....
Prince Albert (second missionary).....	.....
Shell River.....	.....
Turtle Mountains.....	.....
Westbourne.....	.....

It was resolved that the appointments of the missionaries now terminating be extended for six months on condition that the Committee is responsible in their case only for the amounts now granted the respective fields supplied by them.

Mr. A. B. Baird, M.A., was appointed to Edmonton for three years at a salary of \$900 per annum and travelling expenses to the field, with the understanding that the people contribute at least \$300 of the salary during the first year.

Mr. D. Stalker was appointed to the Manitoba Presbytery for six months; his permanent appointment for three years at the salary fixed by General Assembly, to take place after license.

One thousand dollars was placed at disposal of Manitoba Presbytery for supplying with ordinances fields in Manitoba and the North-West to which appropriations had not been made, and which, in the judgment of Presbytery, ought to be occupied without delay.

The following representation to the Assembly was adopted:—

The Committee are convinced that, owing to the vast extent of the mission field, especially in the North-West, the work will not only tax to the utmost the liberality of the Church in Canada, but will present, beyond all that we can do in the immediate future, opportunities of very great value, and claims which are almost irresistible, which we shall be unable to meet. On this account and, further, from the fact that a large number of the immigrants to the North-West are coming directly from Great Britain and Ireland, the Committee respectfully suggest to the Assembly the propriety, and even the necessity, of having the magnitude and needs of the North-West mission work brought fully before the Churches in Great Britain and Ireland; and for this purpose, that a deputation be sent to their Assemblies, in the hope that the liberality of these Churches will thus be still further extended on behalf of a work which has such strong claims upon their sympathy.

A TRUE HOME.

Many of our young housekeepers faint and fall by the way after a few months' trial, relinquishing their brightest chances for securing a true home, and seeking release from all responsibility in a boarding-house. And why? For the most part because their mothers have been cruelly kind and indulgent. They permit their daughters' girlhood to slip by without accustoming them to any care or responsibility. They forget that to make their children useful and helpful in youth will lay the foundations of more true happiness and enjoyment than can be found in a life of indolence and selfishness. They forget that there are home lessons each day that should have equal thought and attention with those which are enforced in schools, if they would fit their daughters for cheerful, skilful householders. If our girls grow up with no higher ambition than to pass through their school education with only just that amount of knowledge which will be deemed respectable in fashionable circles, devoting all their time out of school to street walking and silly gossip, with not one moment given to domestic duties, who can wonder that they make unreasonable, indolent, incompetent housekeepers? Now and then we find one whose natural good sense has not been entirely destroyed or perverted by the unfortunate indulgence or carelessness of the mother. If such a one marries, and truly loves her husband, she will throw off the fetters, and have courage to study the art of housekeeping, until she becomes an expert in the business. If she would do this by quick observation and thoroughly systematic management, she will build up a delightful home where husband and children will rise up and call her blessed.—Anon.

ARISTIPPUS and Æschines having quarrelled, Aristippus came to his opponent and said: "Æschines, shall we be friends?" "Yes," he replied, "with all my heart." "But remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the worthiest man; for I began the strife, and you began the peace."

## PASTOR AND PEOPLE.

### PASTORS AND THEIR FINANCIAL ENGAGEMENTS.

No pastor, who expects to maintain his standing as a minister of the Gospel, and do well the Lord's work, can afford to neglect his finances. Unpaid bills have effectually buried many young men, who were apparently rising to positions of great usefulness. Promises made in good faith should be sacredly kept. Prominent among other characteristics, in a Christian's life, should be doubly refined, purely extracted Bible honesty. Every person should be strictly honest. Every Christian must be rigidly so; and no successful minister of the cross can afford to leave a doubt, well founded, in the mind of any person, relative to his strictest integrity. All business is founded upon a financial basis. In every profession money is essential to a complete success. Confidence is established and maintained among business men in accordance with their promptness in meeting their financial obligations. Every man is a financier. Every man is, or ought to be, a business manager. Every one has to do with the perplexing question of financiering. It is the duty of every person to study—carefully, too—the most practical means to a rigid economy. A very large per cent. of pastors have a wide field of study here, and varied circumstances under which to apply the numerous principles involved in its most rigid sense. If a pastor finds, after repeated efforts, that he cannot successfully manage his finances upon a credit basis, he ought to abandon entirely the credit system, and compel himself and family not to go beyond his income, and do it strictly upon a cash basis. I have known the principles of scepticism to be much strengthened in the minds of business men by the indifference of pastors pertaining to their pecuniary obligations.

A business man said to me, not many months since: "Mr. — has been owing me a bill of thirty or forty dollars for three years. I have dunned him until I am ashamed. He does not want to pay me. He gets a salary of ten or twelve hundred dollars per year, but will not pay his debts. I have not a particle of confidence in such men." I heard the proprietor of a successful business house say: "That man cannot get goods here on time, if he is a preacher—because he will not pay his debts. I am disgusted with such men."

This brings us to consider, next, the necessity of churches paying promptly their pastors' salaries. No other class of men are so perfectly dependent upon the promises of the people as the pastors of our churches.

A church calls and settles a pastor. A positive understanding exists between the two parties. The pastor has no other source of income but his church. Carelessness upon the part of the members will soon bring want into the pastor's home. Pay day, although it was thirty days off has come around; and the grocer, bookseller, tailor and landlord all want their money, and of course they all expect "the preacher to be prompt." The pastor is perplexed—almost ashamed to pass along the street; because he has pledged himself to pay his bills to-day; and now he finds it impossible to do so, because the church has not fulfilled its part of the agreement. His honour as a man and a minister, has gone to protest, and that, too, when he was doing all within his power to avoid it. He must go and make an explanation of the matter; but this does not pay the accumulated bills that are now due. In some instances this need not produce any special feeling; but in other cases the man of business will be disappointed, and in some instances will discuss, in his own mind, if not to his intimate friends, whether these statements are true or not. The pastor's standing is lowered, and it will require months, and perhaps years, to reinstate himself in the confidence of the business men in his town. This is sad, very sad! The pastor, under such circumstances, cannot study or do any other work well, because his unpaid bills haunt him by day and by night. He begins to feel that the church is not satisfied with him as pastor; and he, too, is disappointed in his expectation. His word is too sacred to him to be sacrificed in this way. He feels grieved and hurt. The church has disappointed him. Soon a watchful deacon or some good sister makes a sad discovery. The pastor does not preach so well as he did.—*Journal and Messenger.*

### THE SCEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians in practice as well as in theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh yes," he readily replied; "no man can deny the goodness of the system in practice, but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this. Suppose all men were infidels—what then would be the state of London and of the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said, "You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.

### GOD'S INSTRUMENTS.

The grandest era of the world's history was ushered in by nobodies; by persons who, like their leader, were despised and rejected of men. To any one of them it might have been said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

Observe carefully that the persons whom our Lord had been employing were not only obscure in origin, but they were of a low degree of spiritual understanding, were, in fact, babes in grace as well as worldly wisdom. Their joy, when they came back to tell what had been done, was evidently childish as well as gracious. They joyed in their success as children do in their little achievements; but their Lord was thankful, because He saw the open-heartedness and the simplicity of their characters in the glad way in which they cried, "Lord, even the devils are subject to us through Thy name!" and He thanked God that by such babes as these, such children, such true-hearted children, and yet such mere children, He was pleased to make known His Word among the sons of men. Rest assured that our Lord even at this day finds a delight in the weakness of the instruments He uses. Not you, ye scribes, who have counted every letter of the Old Testament, does He elect to be filled with the Spirit. Not you, ye Pharisees, who so abound in outward religion, does He choose to spread the inward life and light. Not you, ye Sadducees, who are versed in sceptical philosophy, and boast your cleverness, does he call to preach His Gospel to the poor. He hath taken to be the heralds of His glory men from the Sea of Galilee whom ye despise;

men, simple-hearted, ready to learn, and then as ready to tell out again, the message of salvation. Our Lord was by no means displeased with the absence of culture and learning in His followers, for the culture and learning of the period were utter vanity, but He was glad to see that they did not pretend to wisdom or astuteness, but came to Him in all simplicity to accept His teachings, because they believed Him to be the Son of God.—*Rev. C. H. Spurgeon.*

### THE STORY OF A MISSIONARY.

The Rev. S. Macfarlane, of the London Missionary Society, narrated at Exeter Hall, at one of the May anniversaries, a profoundly touching and impressive story of work commenced and accomplished during the last few years in the island of New Guinea by himself and his companions, native and European. Mr. Macfarlane thus summed up his reflections upon his experiences:

"I shall never forget the first night I landed; and I should like to compare it with the last night before I left. I remember the feeling that came across me the night I landed. I could see the fires through the grove of cocoanut trees; I could hear the drums beating; and I heard sometimes the shrieks of women, I knew there was heathenism and cannibalism all around. Ah! but as I sat on the verandah of my little house at Murray Island, the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family; the opening up of the mission had been mostly accomplished, and here I was sitting on the verandah of this house, and I saw a fire in the cocoanut grove, just as I had done on that night before I landed. And, as I sat there and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill—it was not the shrieks of women, but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship; and after the singing of the hymn and prayer, and the talking of the teacher, there came about two hours of singing—for they are very fond of it; they know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years."

The singing of these melodies, we need hardly add, was but a token of a vast and wondrous transformation. The work of Christianization in New Guinea is as yet only just begun; but already some thirty mission stations have been established, numbers of people have been reclaimed from cannibalism, idolatry, and every form of heathen degradation and cruelty; four languages have been reduced to writing, portions of the Scripture and other books have been translated, and a system of education has been started, and public worship has been established. This record is a wonderful testimony to the vitality of the Christian faith, and to the continuance of its ancient power of bringing light and gladness to the dark places of the earth.—*Sunday Magazine.*

### TO HUSBAND AND WIFE.

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you, or share the joys or sorrows that belong to you two alone. With mutual help build your quiet world, not allowing your dearest earthly friend to be the confidant of ought that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow; it will do you good, and thereby your minds will grow together, contented in that love which is stronger than death, and you will become truly one.

HOPE is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

I HAD rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeve.—*George Whitefield.*

"EPOCHS of unbelief," says Goethe, "however glittering, are barren of all permanent good." It is not your intellectual *persiflage* whoever makes anybody happy; it is *faith*—trust—that is the well-spring of love.

## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor*.

OFFICE—NO. 6 JORDAN ST., TORONTO.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 15, 1881.

## SCRIPTURAL TESTS AND CHRISTIAN LIBERTY.

WE have, with pleasure, made room for another paper by "Laicus," though frankly we as little as ever see that such pleadings either call for an answer or admit of any. They are vague, with all respect be it said, somewhat declamatory, and with no definite or practical suggestion as to what is to be done in order to remedy the supposed evil and to secure the much desired liberty without falling into the admittedly possible license. It is a very easy thing to plead for liberty and to cry out against every kind of mental and spiritual bondage, but what does it all amount to unless there be individual points indicated where relaxation should be made, and certain statements in the complained of creeds pointed out as inconsistent with the Word of God, and calculated to act as stumbling blocks to weak or sensitive consciences. On the principle for which apparently "Laicus" pleads every man would be a law unto himself, and this one cry of liberty would cover every anomaly and condone every possible eccentricity either in thought, speech, or behaviour. We can understand individuals coming with definite propositions, and arguing that this, that, or the other point of doctrine or discipline should be changed or modified. In such a case there is something tangible in the proposition, and manly and straightforward in the bearing with which such a proposal is brought forward. But when it is a mere cry for liberty, without any distinct statement of grievance or any suggestion as to what ought to be amended or how the change was to be effected, we confess we are at sea. Such liberty, conceded, would admit within the pale of any section of Christ's Church equally those who believed everything and those who believed nothing at all. We at once and frankly acknowledge that it is neither desirable nor proper to multiply or complicate terms of communion beyond what Scripture sanctions and requires. But how is the desiderated simplification to be secured except by all concerned frankly and honestly stating their objections and formulating their wishes. Even "Laicus" wishes to have "a creed," as every sensible person must, and would very likely complain of culpable laxity and unscripturalness if parts of that shortened formula were mutilated or rejected. Surely it is but fair that others should have the same liberty. The whole teaching of our Presbyterian Church on ecclesiastical polity has been rejected with indignation and scorn by many who "have been abundantly blessed in preaching." What then? Would "Laicus" cast it aside and admit as Presbyterian ministers all who were successful preachers—from the highest Episcopalian to the most radical Congregationalist? The whole system of doctrine usually styled Calvinistic has been ostentatiously rejected by those whose preaching has apparently been "abundantly blessed," and whose Christian character could not be reasonably called into question. Well? Would "Laicus" be prepared for what must logically follow? So we might ask about a good many other points till we landed ourselves in all the fog-bound goodyism and irrelevant drivel of Plymouthism, with all back-bone taken out of our religious beliefs, and all practically effective motive eliminated from our lives. As we have said, it is only some six years since the subordinate standards of the Presbyterian Church in Canada were gone carefully over, sentence by sentence and paragraph by paragraph. Was that an honest proceeding? or was it a fraud and a farce? "Laicus" may say that it was the latter, but many as true and manly, as honest in examination, and as fearless in avowal as any whom "Laicus" either knows or could name, had and have a very different idea of that transaction. Those who are still satisfied with what was then done, and

with the conclusions then arrived at, could not be expected to move in the matter. They have nothing to complain of. They feel no fetters. They are conscious of no galling restriction. A prominent and transparently honest minister and father of our Church lately remarked that he felt as little galled, harassed, or restricted by his ordination vows and engagements as he did by the multiplication table; and will any one say that there are not very many in the Presbyterian Church in Canada who could as frankly and as honestly make the same avowal? If there are, and we believe there are, it is not in the nature of things to be expected that these should begin a movement for relaxation and simplification for which they feel no need, though they might be perfectly willing, for their brethren's sake, and still more for the sake of the Master, to go so far in the way of shortening, simplifying, or even modifying, if they knew exactly what was wanted, wherein the grievance consisted, and how the proposed remedy was to be applied. All this, we repeat, must come from those who feel aggrieved, and must be stated, not in weak, washed-out, and somewhat tasteless declamations about "liberty," "free thought," "free speech," etc., etc., but in definite, manly statements of what is felt to be wrong or oppressive, and in indications of how that wrong is to be put right. Church censures, cold looks, or ecclesiastical anathemas are very small things to a man who lives ever in his great Master's eye, to say nothing of what is still smaller, the loss of Churchly position or daily bread. But it is something, indeed everything, for such an one to keep a conscience void of offence toward God and toward man; and if, in order to do this, he cannot get the liberty he wants and asks *within* any Church enclosure, he will seek it *without*, and that without either looking for shelter in mental reservation, or finding a defence in the ignorance of those who have not changed and could not acquiesce in the divergence if they knew. We are quite ready at once to admit that there is a certain kind of manliness and courageous honesty, or something like that, in those who plead to be allowed to continue in the Presbyterian Church, to eat its bread, and to minister at its altars so long as they are consciously loyal to what they understand to be Christian duty and fundamental truth, though they should, or at least might, have cast much of the Confession of Faith to the winds, and be ready with the somewhat profane Glasgow professor to say in answer to the question, "Does this contain a confession of *your* faith?" "Aye, faith does it, and a great deal more." But even then the question is reasonable, "How much more?" So that those who have *not* changed at all, and claim to be equally honest, may know exactly how much they are asked to give up, and where they stand. The whole drift of our correspondent's communication, so far as we can gather, is that ministers of the Presbyterian and other creed-bound Churches are so utterly without honesty and back-bone that they have not the courage of their convictions, and are either so unable or unwilling, or both, to sacrifice for conscience and Christ what men of the world are every day sacrificing for honour or even for common honesty, and all the while never dreaming that they are doing anything very much out of the way, that in order to keep them from telling or acting a lie, it must be made impossible for this to be done so long as they are consciously honest to their convictions whatever these may be, and are able to speak as they really think, at least so far as their mastery of the English language will enable them to accomplish such an exploit with any measure of distinctness and success.

## REMEDIAL MEASURES FOR IRELAND.

IT is surely a matter for congratulation that the law proposed for Ireland by Mr. Gladstone secures so large an amount of justice to the occupants of the Irish soil without doing anything like practical wrong to the landowners, and without even in the slightest approaching that confiscation of property which was either feared or hoped by multitudes, according as their personal interests or political leanings might suggest or influence. There is not even the shadow of justice in a landowner coming in by sanction of law, and sweeping away, for his own benefit, all the permanent improvements which the tenant may have made on the raw material called land, without any equivalent being thought of or proposed. The time for that sort of thing is either past or is fast passing, not only in Ireland, but the world over. The tenant pays for the use of the raw material called

land. If, at the end of his occupancy, that land is deteriorated, reason would say that he ought to pay the landlord for such deterioration. If it has been rendered more valuable, that improvement belongs to him who has made it, and ought to be appraised and paid for like any other piece of property. In fact the law of landlord and tenant requires considerable revision the world over, and it is in the fair way of getting it, if only all concerned would so cordially unite in the revision as to prevent anything like excess, either on the one side or the other. A great many other kindred questions about keeping land unused and uncultivated till the industry of others shall add to its value, and as to who should, in such circumstances, have the right to accruals, will also have to be faced here in Canada, as well as elsewhere, and may give a good deal of trouble before they are finally and fairly settled. Beginnings, however, in the right direction are being made, and the established reign of righteousness, truth, and equity may not be so far distant as some imagine. It is so far established already wherever Christ's law and Christ's love bear sway, and whoever may protest to the contrary, it will be still more so when that gentle rule shall be universally established, and when all nations shall flow to it and recognize its power. We believe Mr. Gladstone never spoke a truer word, or one he more cordially felt, than when he said he rejoiced to get away from the congenial work of coercion and repression, however necessary that work had been, to that which was intended to be at once remedial and ameliorative; and to help towards the undoing of heavy burdens, and the letting of the poor and oppressed go free without any other having a right to complain of being deprived of any just privilege or any equitable right. Let us hope that this effort at doing justice may be crowned with abundant and gratifying success.

## THE TORONTO HOSPITAL FOR SICK CHILDREN.

WE have once and again drawn the attention of our readers to the Hospital for Sick Children which has for years been established in Toronto. It is one of the most modest and most deserving of our public charities, and well deserves the cordial support and earnest sympathy of every Christianly benevolent heart. Those who wish to see and judge for themselves could not do better than pay a personal visit to 245 Elizabeth street, and we shall be greatly mistaken if, after such a visit, they do not become earnest supporters and advocates of this charity for all time coming. Cast-off clothes, and playthings no longer required at home, are always acceptable at this hospital, as well as flowers and much else, not forgetting the money, which is always needed, and is indeed, in a certain sense, indispensable. The hospital is too small. It surely ought not to be difficult to raise all the money needed for the proposed enlargement.

## KNOX COLLEGE.

The following is a list of those who succeeded in the competition for scholarships at the late examination in Knox College:

## SCHOLARSHIPS IN THEOLOGY—FIRST YEAR.

Bayne Scholarship.—Proficiency in Hebrew on entering Theological course, Joseph Builder, B.A.  
Alexandria Scholarship, \$50.—General Proficiency, D. M. Ramsay, B.A.  
Scholarship, \$50.—Systematic Theology, Jos. Builder, B.A.  
Goldie Scholarship, \$50.—Exegetics, J. A. Hamilton, B.A.  
Gillies Scholarship, \$40.—Church History, J. Ballantyne, B.A.  
Esson Scholarship.—Bible History, R. Myers, B.A.  
Dunbar Scholarship, \$50.—Apologetics, John Mutch, B.A.  
Gillies (II.) Scholarship, \$40.—Bible Criticism, A. K. Caswell.

## SECOND YEAR.

J. A. Cameron Scholarship, \$60.—General Proficiency, W. H. Hunt, B.A.  
Bonar Scholarship, \$40.—Church History, Samuel Caruthers.  
Loghrin Scholarship, \$50.—Systematic Theology, John Neil, B.A.  
Alexandria (II.) Scholarship, \$50.—Exegetics, John Gibson, B.A.  
Esson (II.) Scholarship, \$40.—Bible History, J. Jamieson.  
Heron Scholarship, \$40.—Best average by students who have not gained another scholarship, A. G. McLachlin, B.A.

## THIRD YEAR.

Hamilton Centennial Church Scholarship, \$60.—General Proficiency, R. V. Thomson, B.A.  
Fisher Scholarship (I.), \$60.—Systematic Theology, M. McGregor, B.A.

Fisher Scholarship (II.), \$60.—Exegetics, J. A. Turnbull, B.A.  
 Esson Scholarship, \$40.—Bible History, D. McColl, B.A., and J. M. Cameron.  
 Cheyne Scholarship, \$40.—Best average, D. McColl and J. A. McDonald.

SECOND AND THIRD YEARS.

Hoyle Scholarship, \$40.—Homiletics, Andrew Henderson and John A. Turnbull, B.A., equal.  
 Smith Scholarship, \$50.—Essay on the love of God manifested in the work of the Holy Spirit, David James.

FIRST, SECOND, AND THIRD YEARS.

Clark Prize (I.)—Lange's Commentary—For New Testament, Greek, R. Y. Thomson, B.A.  
 Clark Prize (II.)—Lange's Commentary—For Old Testament, Hebrew, M. McGregor, B.A.  
 Scholarship for Gaelic Language.—J. N. McLeod.

FIRST AND SECOND YEARS.

Prince of Wales Scholarship, \$60 (for two years).—Essay on the ethical results of Pantheism, C. B. Cook, B.A.

The following men are the first in their respective classes and years:

FIRST YEAR.

Systematic Theology.—J. Builder, B.A., and D. M. Ramsay, B.A., equal.  
 Exegetics.—D. M. Ramsay, B.A.  
 Apologetics.—J. Builder, B.A., and D. M. Ramsay, B.A., equal.  
 Church History.—J. Ballantyne, B.A., and D. M. Ramsay, B.A., equal.  
 Bible History.—Joseph Builder, B.A.

SECOND YEAR.

Systematic Theology.—W. H. Hunt, B.A.  
 Exegetics.—W. H. Hunt, B.A., and J. Gibson, B.A., equal.  
 Church History.—W. H. Hunt.  
 Bible History.—J. Gibson, B.A., J. Neil, B.A., J. W. Hunt, B.A., S. Caruthers, and J. Jamieson, equal.

THIRD YEAR.

Systematic Theology.—R. T. Thomson, B.A., M. McGregor, B.A.  
 Exegetics.—R. Y. Thomson, B.A.  
 Homiletics.—Andrew Henderson and J. A. Turnbull, B.A., equal.  
 Bible History.—R. Y. Thomson, B.A., J. A. Turnbull, and Andrew Henderson, equal.

PRESBYTERIAN COLLEGE, MONTREAL—CLOSING EXERCISES.

The closing exercises of the Presbyterian College for the session took place in the Crescent street Presbyterian Church on Wednesday evening, 6th inst. The attendance was large, and the meeting was such a one as evidenced deep interest in the welfare of the institution. When the hour for the opening of the exercises arrived, the Faculty, the graduates, and the students, filed into the church, and the proceedings began, the Rev. Principal McVicar in the chair. After the singing of a hymn, and prayer offered by the Rev. Mr. McKibbin, the Chairman made a few introductory remarks, after which the Rev. Professor Campbell read the prize list, and the names of those making the presentations, as follows:

I. PRIZES.

Philosophical and Literary Society (English).—1. Public Speaking, \$10, Mr. G. D. Bayne, B.A.; 2. Reading, \$10, Mr. D. G. Cameron. Presented by Mr. R. McKibbin, B.A., President.  
 Philosophical and Literary Society (French).—1. Essay, \$10, Mr. S. A. A. Thomas; 2. Reading, \$10, Mr. S. Carriere. Presented by the Rev. A. B. Cruchet.  
 Gaelic Reading.—McLennan prize, \$10, Mr. Donald McLean. Presented by the Rev. Dr. Macnisch, lecturer.  
 Examination in Music.—1. First prize (2nd year), \$10, Mr. J. Robertson; 2. Second prize (all years), \$5, Mr. S. A. A. Thomas. Presented by Rev. W. J. Dey, M.A.  
 Examination in Ecclesiastical Architecture.—1. First prize (3rd year), \$10, Mr. J. Mitchell; 2. Second prize (all years), \$5, Messrs. McKibbin, B.A., and Townsend equal. Presented by A. C. Hutchison, Esq., lecturer.  
 Examination in Sacred Rhetoric.—1. First prize (1st and 2nd years), \$15, Mr. R. MacNabb; 2. Second prize (all years), \$10, Messrs. J. A. Morrison and J. B. Stewart equal. Presented by the Rev. A. B. Mackay, lecturer.

II. SCHOLARSHIPS (LITERARY).

For University Students.—Fourth year, Dey scholarship, \$50, Mr. R. Gamble. Third year, Drysdale scholarship, \$50, Messrs. D. Mackay and G. Whillans. Second year, Surling scholarship, \$50, A. Lee. First year, George Stephen scholarship, \$50, Mr. S. Rondeau. Presented by the Rev. R. Whillans, M.A.  
 French Scholarships.—1. McNab street, Hamilton, \$40, Mr. G. Allard; 2. Chalmers, Guelph, \$40, Mr. S. Carriere; 3. Dunsfries street, Paris, \$40, Mr. F. X. Roy; 4. The North West, \$40, Mr. P. Briol. Presented by the Rev. Professor Coussirat, B.D., B.A.  
 Gaelic Scholarship and Prize.—McLennan, \$40, Mr. G. A. Smith; Dr. Macnisch's prize, Mr. J. C. Campbell. Presented by the Rev. Neil Macnisch, D.D., LL.D., lecturer.

III. THEOLOGICAL SCHOLARSHIPS.

For Pass Work.—Third year, Hugh Mackay, \$60, Mr. J. Mitchell; second year, Anderson, \$50, Mr. J. A. Morrison, Mr. J. B. Stewart; first year, John Redpath, \$50, Mr. W. H. Geddes. Presented by the Rev. J. Scrimger, M.A.

For Pass and Honour Work.—First year, Crescent street, \$100, Mr. W. T. Herridge, B.A. Presented by the Rev. Professor Murray, LL.D.

IV. MEDAL.

For proficiency in all the work, pass and honour, of the third year in Theology.—Student's gold medal, Mr. J. Mitchell. Presented by David Morris, Esq., Chairman College Board.

The Rev. Dr. Macnisch, while making the presentations for the Gaelic departments, made earnest appeals for the preservation of that language. He spoke in complimentary terms of the liberality of Montrealers, which enabled the students to be educated without fees. In this respect this College was in advance of such institutions in Scotland, as the Colleges of Glasgow, Edinburgh, St. Andrews and Aberdeen, where two guineas or more were the fees.

Mr. David Morrice in making the presentation of the gold medal to Mr. Mitchell, said they had reason to be gratified at the position the College now occupied in view of the small beginning twelve years ago. But there was much yet to be done to make the College as efficient as it should be. They had at present two professors and a lecturer. To accomplish their work they should have at least a staff of five professors. Another matter for consideration was the library. There was now ample accommodation for books, and friends of the institution could help them to place on the shelves all modern works of value. The creation of two or three fellowships at \$500 or \$600 a year, to give graduates an extra year's study here or elsewhere was desirable and would meet such a case as that of Mr. Mitchell, the gold medalist, who had determined to study for another year.

Mr. G. D. Bayne, B.A., delivered the valedictory. In his remarks to the undergraduates he pointed out the advantages they possessed in acquiring the French language from association with the genial, obliging and talented French students in attendance at the College. Mr. Bayne was loudly applauded when he resumed his seat.

The Principal then presented the diplomas to the following graduates: Messrs. J. Mitchell, G. D. Bayne, B.A., R. McKibbin, B.A., G. T. Bayne, J. A. Townsend, J. Allard, G. A. Smith, J. Reid, B.A., J. Henry, and A. Cauboue.

The Rev. Dr. Jenkins, who was received with applause, then delivered an address to the graduates, which abounded in good advice, couched in felicitous language.

Principal McVicar, in closing the meeting, said:

*Gentlemen of the Senate, and Ladies and Gentlemen.*

It may be truly said that the results of this session are in the highest degree satisfactory. Indeed it has been one of unwonted growth and significance. The library has been increased by the addition of 219 volumes. Of these seventy volumes were purchased, and 148 received as gifts. Among the donors were: Mr. James Torrance, sixty-six vols.; the Rev. Dr. Reid, Toronto, twenty-two vols.; the Rev. Dr. Patterson, New Glasgow, Nova Scotia, nineteen vols.; and others whose names by request are not mentioned. The students have finished their studies with us, making the total number of graduates seventy-one. The reports of competitions for prizes, scholarships, and gold medal, which have just been presented, give evidence of the diligence and success of the students. Recently the gold medalist and some other members of the graduating class conveyed to the Senate an expression of their desire to enjoy the benefits of a post-graduate course. I am happy to announce that the Senate has agreed to establish such, and to bring it into operation next session. The details of the course will be set forth in the annual calendar about to be issued. It may be proper, however, to say now that it will embrace a limited number of special lectures together with collateral reading and investigations in certain departments of theological science conducted under the care of the Faculty. I look upon this and upon the well-arranged curriculum for the degree of B.D., adopted during this winter, as decided steps in the right direction, and fitted to do much to elevate the standard of theological attainments in the Church. But something more than this is needed. Hitherto nearly all students, and especially young men of proved ability, have, for various reasons, on leaving College entered at once upon the discharge of onerous ministerial duties which have allowed them little or no time for original investigations and for that breadth of culture which the age demands. It would be wrong to say that they have not been eminently useful and that they are not to-day doing honour to themselves and to their Church; yet it is plain that it should be put in the power of those who may be judged worthy of such a career to prolong their collegiate studies, and thus to become qualified to enrich the literature of the Church by the fruits of their superior learning. What is required to secure this, which would be an unspeakable boon to our country, is the carrying out of our chairman's thought by the immediate or early establishment of at least two fellowships, one of \$400 per annum, enabling the holder of it to study in this College for an additional year or two, and one of \$600 per annum to be enjoyed by the winner while prosecuting special studies under the direction of the Senate at some other approved institution. It is only a few months since I had the unmingled pleasure of making known the decision of the Chair-

man of our Board, Mr. David Morrice, to erect for us, at his expense, buildings which will be second to none in Canada or elsewhere; and now these buildings are daily rising and hastening toward completion for next session. On hearing of this princely munificence, Mr. Fiastus Wiman, of New York, intimated his wish to be at the expense of placing in the tower of the hall a large and costly bell. We gratefully receive this gift as a token of international good will and friendship.

Some of you may remember that when I announced the decision of Mr. Morrice, I ventured to express the desire and the hope that other citizens would permanently identify their names with this great work by endowing Chairs in the institution. That hope was not uttered in vain. And now I have the utmost satisfaction in announcing the endowment of the McKay Chair by Mr. Edward McKay. The munificence of these two gentlemen, Mr. David Morrice and Mr. Edward McKay, needs no commendation by any words of mine. They have set an example of enlightened liberality to all Canada, and have shown how the cause of truth and of the Lord may be served, by the fruits of honest industry and sterling integrity during the lifetime of men who have achieved distinguished success in their commercial career. They have the gratitude of the whole Church. But this is not all. I have good cause to hope that soon I shall be able to announce other Chairs endowed. This much, in the meantime, from persons belonging to Crescent street Church, and so shortly after the congregation erected this magnificent edifice in which we are now assembled.

Through pressure of work during the session, I have not been able to extend my efforts to the other churches of the city, but now I am free to do so. And from what is already accomplished, and from the well-known ability and liberality of St. Paul's Church, Erskine Church, Knox Church, and our other congregations, you can anticipate what we hope to be able to report to the General Assembly in June. Shall we not have a St. Paul's Church Chair, and an Erskine Church Chair, added to the present list? and shall we not then rejoice in the possession of an institution, which in its equipments, and in all respects, will be worthy of Montreal and of our Church? In the same spirit and on the same scale as this work has been commenced let it be completed in a few weeks. Amen.

The meeting closed by the Rev. Prof. Campbell pronouncing the benediction.

ACKNOWLEDGMENTS.

List of subscriptions received in aid of the Presbyterian Church Building Fund, at the village of Maganetawan, Muskoka, since last acknowledgement, as follows: From Mr. J. Mutch, student, Toronto, \$4; Edward Clark, of Caledon, \$9; William F. Clark, \$4; J. C. Miller, M.P.P., \$5; A. P. Cockburn, M.P., \$20; Rev. James Carmichael, of King, \$20; and Rev. Wm. Aitken, of Vaughan, \$15. Collected by Mrs. H. Hale at Oakville, \$4.50. By Miss M. Jamison, Mount Pleasant: George Jamison, \$4; Samuel Jamison, \$1; Rev. J. Ewing, \$2; Jas. McLean, \$1; John Best, 50 cents; W. H. Best, 50 cents; Henry Moore, of Peterboro', \$1; David H. Moore, \$1. Port Hope: Wm. Quay, \$10; J. F. Clark, \$1; Dingwall & Ross, \$1; W. Williamson, \$1; W. A. Copeland, \$2; William Craig, \$1; Peter Brown, \$1; J. Craick, \$1; J. Patterson, \$1; Hamilton Patterson, \$1; James Robertson, \$1; D. Chisholm, \$1; E. Budge, \$2; Wm. Simpson, \$1; and D. R. Dingwall, \$1. Collected by Mrs. J. G. Chesnut and Mrs. T. Fleit at Hamilton: Messrs. Copp Brothers, \$12.50; James Walker, \$2.50; Miss Russell, \$1; S. McNider, \$2; a Friend, 50 cents; Mrs. J. McLean, 50 cents; Mrs. J. G. Chesnut, \$2.50; B. E. Charlton, \$2; R. Duncan, \$1; Rev. S. Lyle, \$1; H. H. Hurd, \$4; Reuben Hurd, \$2; James Reid, \$1; John Garrett & Co., \$2.50; James Osborne, \$1; J. McInnis, 50 cents; J. G. Cloke, \$1; James Robertson, \$2; R. M. Wanzer & Co., \$2; George H. Gillespie, \$1; G. Black, \$1; W. Turnbull, 50 cents; L. D. Sawyer & Co., \$3; W. Given, \$1; John Eastwood, \$1; G. Rutherford, \$2; Adam Hope & Co., \$2; A. T. Wood, \$2; A. Harvey & Co., \$2; Martin & Reid, \$1; T. Beasley, \$1; J. Cummings, \$1; D. McLellan, \$1; J. Gillies, \$1; Isabella Reid, \$1; J. M. Gibson, \$1; John Harvey, \$2; a Friend, \$1; Young & Brothers, \$1; John Bell, \$1; John A. Clark, \$1; Mrs. R. R. Waddell, \$1; a Friend, 50 cents; James Balfour, \$1; Stewart & McPherson, \$2; Burrow, Stewart & Millan, \$2; J. McIlwraith, \$1; Mrs. Hendrie, \$2; Brown, Rouch & Co., \$2; J. B. Fairgrieve, \$1; James Munro, \$1; James Turner & Co., \$2; Mrs. McLaren, \$3; Mr. Laidlaw, \$1; and Ernst Kroft, 50 cents.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the unmentioned sums for schemes of the Church, etc., viz.: James Ross, Warwick, for Waldensian Pastors' Fund, \$1; Guelph Chalmers Church Sabbath school, for Waldensian Pastors' Fund, \$10; Rev. John McMechan, Waterdown, for Waldensian Pastors' Fund, \$2; James Ross, Warwick, France, Paris Mission, \$1.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. R. P. ROE.

## CHAPTER XV.—Continued.

As we rose from the table, Zillah asked innocently, "Emily, is thee crying or laughing?"

"I hardly know myself," she faltered, and went hastily to her room; but she soon came down again, looking very resolute.

"Emily," said Mr. Yocomb, "since thee and mother doesn't think music's wicked, I have a wonderful desire to hear thee sing again, 'I tell me the Old, Old Story,' as thee did on the night of the storm."

In spite of her brave eyes and braver will, her lips trembled.

I was cruel enough to add, "And I would be glad to listen to the Twelfth Nocturne once more."

For some reason she gave me a swift glance full of reproach.

"I will listen to anything," I said quickly.

Mr. Hearn looked a little like a man who feared that there might be subterranean fires beneath his feet.

"I will not promise more than to be chorister to-night," she said, sitting down to the piano with her back towards us. "Let us have familiar hymns that all can sing. Miss Adah has a sweet voice, and Mr. Morton, no doubt, is hiding his talent in a napkin. There's a book for you, sir. I'm sorry it doesn't contain the music."

"It doesn't matter," I said; "I'm equally familiar with Choctaw."

"Adela and Zillah, you come and stand by me. 'Your little voices are like the birds.'"

We all gathered in the old parlour, and spent an hour that I shall never forget. I had a tolerable tenor, and an ear made fairly correct by hearing much music. Mr. Hearn did not sing, but he seemingly entered into the spirit of the occasion. Before very long Miss Warren and I were singing some things together. Mr. Hearn no doubt compared our efforts unfavourably with what he had heard in the city, but the simple people of the farm house were much pleased, and repeatedly asked us to continue. As I was leaning over Miss Warren's shoulder, finding a place in the hymn-book on the stand, she breathed softly,

"Have you told them you are going to-morrow?"

"No," I replied.

"Can you leave such friends?"

"Yes."

"You ought not. It would hurt them cruelly;" and she made some runs on the piano to hide her words.

"If you say I ought not to go, I'll stay—Ah, this is the one I was looking for," I said, in a matter-of-fact tone; but she played the music with some strange slips and errors; her hands were nervous and trembling, and never was the frightened look that I had seen before more distinctly visible.

After we had sung a stanza or two she rose and said, "I think I'm getting a little tired, and the room seems warm. Wouldn't you like to take a walk?" she asked Mr. Hearn, coming over to his side.

He arose with alacrity, and they passed out together. I did not see her again that night.

The next morning, finding me alone for a moment, she approached hesitatingly and said,

"I don't think I ought to judge for you."

"Do you wish me to go?" I asked sadly, interpreting her thought.

She became very pale, and turned away as she replied, "Perhaps you had better. I think you would rather go."

"No, I'd rather stay; but I'll do as you wish."

She did not reply, and went quickly to her piano.

I turned and entered the dining-room where Mrs. Yocomb and Adah were clearing away the breakfast. Mr. Yocomb was writing in his little office adjoining.

"I think it is time I said good-bye and went back to New York."

In the outcry that followed, Miss Warren's piano became silent.

"Richard Morton!" Mrs. Yocomb began almost indignantly, "if thee hasn't any regard for thyself, thee should have some for thy friends. There isn't fit to leave home, and this is thy home now. Thee doesn't call thy hot rooms in New York home, so I don't see as thee has got any other. Just so sure as thee goes back to New York now, thee'll be sick again. I won't hear to it. Thee's just beginning to improve a little."

Adah looked at me through reproachful tears, but she did not say anything. Mr. Yocomb dropped his pen and came out, looking quite excited.

"I'll send for Dr. Bates and have him lay his commands on thee," he said. "I won't take thee to the depot, and thee isn't able to walk half way there. Here, Emily, come and talk reason to this crazy man. He says he's going back to New York. He ought to be put in a strait-jacket. Doesn't thee think so?"

Her laugh was anything but simple and natural.

As she said "I do indeed," Mr. Hearn had joined her.

"What would thee do in such an extreme case of mental disorder?"

"Treat him as they did in the good old times: get a chain and lock him up on bread and water."

"Would thee then enjoy thy dinner?"

"That wouldn't matter, if he were cured."

"I think Mr. Morton would prefer hot New York to the remedies that Emily prescribes," said Mr. Hearn, with his smiling face full of vigilance.

"Richard," said Mrs. Yocomb, patting both her hands on my arm. "I should feel more hurt than I can tell thee if thee leaves us now."

"Why, Mrs. Yocomb! I didn't think you would care so much."

"Then thee's very blind, Richard. I didn't think thee'd say that."

"You cut deep now; suppose I must go?"

"Why must thee go, just as thee is beginning to gain? Thee is as pale as a ghost this minute, and thee doesn't weigh much more than half as much as I do. Still we don't want to put an unwelcome constraint on thee."

I took her hand in both of mine as I said earnestly, "God forbid that I should ever escape from any constraint that you put upon me. Well, I won't go to-day, and I'll see what word my mail brings me." And I went up to my room, not trusting myself to glance at the real directress of my action, but hoping that something would occur which would make my course clear.

As I came out of my room to go down to dinner, Miss Warren intercepted me, saying eagerly,

"Mr. Morton, don't go. If you should be ill again in New York, as Mrs. Yocomb says—"

"I won't be ill again."

"Please don't go," she entreated. "I—I shouldn't have said what I did. You would be ill; Mrs. Yocomb would never forgive me."

"Miss Warren, I will do what you wish."

"I wish what is best for you—only that."

"I fear I cloud your happiness. You are too kind-hearted."

She smiled a little bitterly. "Please stay—don't think of me."

"Again, I repeat, you are too kind-hearted. Never imagine that I can be happy if you are not;" and I looked at her keenly, but she turned away instantly, saying,

"Well, then, I'll be very happy, and will test you," and she returned to her room.

"Mrs. Yocomb," I said quietly at the dinner-table, "I've written to the office saying that my friends do not think I'm well enough to return yet, and asking to have my leave extended."

She beamed upon me as she replied,

"Now thee's sensible."

"For once," I added.

"I expect to see thee clothed and in thy right mind yet," she said, with a little reassuring nod.

"Your hopeful disposition is contagious," I replied, laughing.

"I'd like to see thee get to the depot till we're ready to let thee go," said Reuben emphatically.

"Yes," added Mr. Yocomb, with his genuine laugh, "Reuben and I are in league against thee."

"You look like two dark, muttering conspirators," I responded.

"And to think thee was going away without asking me!" Zillah put in, shaking her bright curls at me.

"Well, you have all made this home to me, true enough. The best part of me will be left here when I do go."

At these words Adah gave me a shy, blushing smile.

"Mr. Morton, will you please pass me the vinegar," said Miss Warren, in the most matter-of-fact tone.

"Wouldn't you prefer the sugar?" I asked.

"No; I much prefer the vinegar."

Mr. Hearn also smiled approvingly.

"Don't be too sure of your prey," I said mentally. "If she's not yours at heart—which I doubt more than ever—you shall never have her." But she puzzled me for a day or two. I she were not happy she simulated it wonderfully, and made my poor acting a flimsy pretence in contrast. She and the banker took long rides together, and she was always exceedingly cheerful on her return—a little too much so, I tried to think. She ignored the past as completely as possible, and while her manner was kind to me she had regained her old-time delicate brusqueness, and rarely lost a chance to give me a friendly filip. Indeed I had never known her to be so brilliant, and her spirits seemed unflagging. Mr. Yocomb was delighted, and in his large appetite for fun applauded and joined in every phase of our home gaiety. There was too much hilarity for me, and my hope failed steadily.

"Now that her conscience is clear in regard to me—now that I have remained in the country, and am getting well—her spirits have come up with a bound," I reasoned moodily. I began to resume my old tactics of keeping out of the way and of taking long rambles; but I tried to be cheerfulness itself in her presence.

On Wednesday Miss Warren went down to breakfast in a breezy, airy way, and scarcely speaking to me as I stood in the doorway, she flitted out, and was soon romping with Zillah and Adela. As she returned, flushed and panting, I said, with a smile,

"You are indeed happy. I congratulate you. I believe I've never had the honour of doing that yet."

"But you said that you would be happy also?"

"Am I not?"

"No."

"Well, it doesn't matter, since you are."

"Oh, then, I'm no longer kind-hearted. You take Reuben's view, that I'm a kind of heartless monster. He scarcely speaks to me any more. You think I propose to be happy now under all circumstances."

"I wish you would be; I hope you may be. What's the use of my acting my poor little farce any longer. I don't deceive you a mite. But I'm not going to mope and pine, Miss Warren. Don't think of me so poorly as that. I'm not the first man who has had to face this thing. I'm going back to work, and I'm going next Monday, surely."

"I've no doubt of it," she said, with sudden bitterness,

"and you'll get over it bravely, very bravely;" and she started off toward the barn, where Reuben was exercising Dapple, holding him with a long rope. The horse seemed wild with life and spirit, and did I not know that the beautiful creature had not a vicious trait I should have feared for the boy. Just at this moment, Dapple in his play slipped off his headstall and was soon careering around the dooryard in the mad glee of freedom. In vain Reuben tried to catch him; for the capricious beast would allow him to come almost within grasp, and then would bound away. Miss Warren stood under a tree laughing, till the boy was hot and angry. Then she cried,

"I'll catch him for you, Reuben."

I uttered a loud shout of alarm as she darted out before the galloping horse and threw up her arms.

Dapple stopped instantly; in another second she had her arm around his arched neck and was stroking his quivering nostrils. Her poise was full of grace and power; her eyes were shining with excitement and triumph, and to make her mastery seem more complete, she leaned her face against his nose.

Dapple looked down at her in a sort of mild wonder, and was as meek as a lamb.

"There, Reuben, come and take him," she said to the boy, who stared at her with his mouth open.

"Emily Warren, I don't know what to make of thee," he exclaimed.

Never before had I so felt my unutterable loss, and I said to her almost savagely, in a low tone, as she approached,

"Is that the means you take to cure me—doing the bravest thing I ever saw a woman do, and looking like a goddess? I was an unspeakable fool for staying."

Her head drooped, and she walked dejectedly toward the house, not seeming to think of or care for the exclamations and expostulations which greeted her.

"Why, Emily, were you mad?" cried Mr. Hearn above the rest; and now that the careering horse was being led away he hastened down to meet her.

"No, I'm tired, and want a cup of coffee," I heard her say, and then I followed Reuben to the barn.

"She's cut me out with Dapple," said the boy, with a crestfallen air.

Already I repented of my harshness, into which I had been led by the sharpest stress of feeling, and was eager to make amends. Since the night of the storm honest Reuben had given me his unwavering loyalty. Still less than Adah was he inclined or able to look beneath the surface of things, and he had gained the impression from Miss Warren's words that she was inclined to make light of their danger on that occasion, and to laugh at me generally. In his sturdy championship in my behalf he had been growing cold and brusque toward one whom he now associated with the wealthy middle-aged banker, and city style generally. Reuben was a genuine country lad, and was instinctively hostile to Fifth Avenue.

While Mr. Hearn was polite to his father and mother, he quite naturally laid more stress, on their business relations than on those of friendship, and was not slow in asking for what he wanted, and his luxurious tastes led him to require a good deal. Reuben had seen his mother worried and his father inconvenienced not a little. They made no complaint, and had no cause for any, for the banker paid his way liberally. But the boy had not reached the age when the financial phase of the question was appreciated, and his prejudice was not unnatural, for unconsciously, especially at first, Mr. Hearn had treated them all as inferiors. He now was learning to know them better, however. There was nothing plebeian in Adah's beauty, he would have been untrue to himself had he not admired her very greatly.

It was my wish to lead the boy to overcome his prejudice against Miss Warren; so I said,

"You are mistaken, Reuben; Dapple is just as fond of you as ever. It was only playfulness that made him cut up so; but, Reuben, Dapple is a very sensible horse, and when he saw a girl that was brave enough to stand right out before him when it seemed that he must run over her, he respected and liked such a girl at once. It was the bravest thing I ever saw. Any other horse would have trampled on her, but Dapple has the nature of a gentleman. So have you, Reuben, and I know you will go and speak handsomely to her. I know you will speak to her as Dapple would could he speak. By Jove! it was splendid, and you are man enough to know it was."

"Yes, Richard, it was. I know that as well as thee. There isn't a girl in the country that would have dared to do it, and very few men. And to think she's a city girl! To tell the truth, Emily Warren is all the time making game of thee, and that's why I'm mad at her."

"I don't think you understand her. I don't mind it, because she never means anything ill-natured; and then she loves your mother almost as much as you do. I give you my word, Reuben, Miss Warren and I are the best of friends, and you need not feel as you do, because I don't."

"Oh, well, if thee puts it that way, I'll treat her different. I tell thee what it is, Richard, I—one that sticks to my friends through thick and thin."

"Well, you can't do anything so friendly to me as to make everything pleasant for Miss Warren. How is her favourite, Old Plod?" I asked, following him into the barn.

"Old Plod be hanged! She hasn't been near him in two weeks."

"What!" I exclaimed exultantly.

"What's the matter with thee, Richard? Thee and Emily are both queer. I can't make you out."

"Well, Reuben, we mean well; you musn't expect too much of people."

## CHAPTER XVI.—"RICHARD."

I came in to breakfast with Reuben, feeling that Dapple had been more of a gentleman than I had, for he had treated the maiden with gentleness and courtesy, while I had thought first of myself. She looked up at me as I entered so humbly and deprecatingly that I wished that I had bitten my tongue out rather than have spoken so basely.

Straightforward Reuben went to the girl, and, holding out his hand, said,

"Emily, I want to ask thy forgiveness. I've been like a bear toward thee. Thee's the bravest girl I ever saw. No country girl would have dared to do what thee did. I didn't need to have Richard lecture me and tell me that; but I thought thee was kind of down on Richard, and I've a way of standing by my friends."

With a face like a pony she turned and took both of the boy's hands as she said warmly,

"Thank you, Reuben. I'd take a much greater risk to win your friendship, and if you'll give it to me I'll be very proud of it. You are going to make a genuine man."

"Yes, Reuben, thee'll make a man," said his mother, with a low laugh. "Thee is as blind as a man already."

I looked at her instantly, but she dropped her eyes demurely to her plate. I saw that Mr. Hearn was watching me, and so did not look at Miss Warren.

"Well," said he irritably, "I don't like such escapades; and Emily, if anything of the kind happens again, I'll have to take you to a safer place."

His face was flushed, but hers was very pale.

"It won't happen again," she said quietly, without looking up.

"Richard," said Mr. Yocomb, as if glad to change the subject, "I've got to drive across the country on some business. I will have to be gone all day. Would thee like to go with me?"

"Certainly. I'll go with you to the ends of the earth."

"That would be too far away from mother. Thee always pulls me back very soon, doesn't thee?"

"Well, I know thee comes," replied his wife. "Don't tire Richard out; he isn't strong yet."

"Richard," said Mr. Yocomb, as we were driving up a long hill, "I want to congratulate thee on thy course toward Emily Warren. Thee's a strong-minded, sensible man. I saw that thee was greatly taken with her at first, and no wonder. Besides, I couldn't help hearing what thee said when out of thy mind. Mother and I kept the children away then, and Doctor Bates had the wink from me to be discreet; but thee's been a sensible man since thee got up, and put the whole thing away from thee very bravely."

"Mr. Yocomb, I won't play the hypocrite with you. I love her better than my own soul."

"Thee does?" he said, in strong surprise.

"Yes, and I ought to have gone away long ago, I fear. How could I see her as she appeared this morning, and not almost worship her?"

The old gentleman gave a long, low whistle. "I guess mother meant me when she said men were blind."

I was silent, not daring, of course, to say that I hoped she meant me, but what I had heard and seen that morning had done much to confirm my hope.

"Well," said the old gentleman, "I can scarcely blame thee, since she is what she is, and I can't help saying, too, that I think thee would make her happier than that man can, with all his money. I don't think he appreciates her. She will be only a part of his great possessions."

"Well, Mr. Yocomb, I've only these requests to make. Keep this to yourself, and don't interpose any obstacles to my going next Monday. Don't worry about me. I'll keep up; and a man who will have to work as I must won't have time to mope. I won't play the weak fool, for I'd rather have your respect and Mrs. Yocomb's than all Mr. Hearn's millions; and Miss Warren's respect is absolutely essential to me."

"Then thee thinks that mother and—Emily know?"

"Who can hide anything from such women? They look through us as if we were glass."

"Mother's sermon meant more for thee than I thought."

"Yes, I felt as if it were preached for me. I hope I may be the better for it some day; but I've too big a fight on my hands now to do much else. You will now understand why I wish to get away so soon, and why I can't come back till I've gained a strength that is not bodily. I wouldn't like you to misunderstand me, after your marvellous kindness, and so I'm frank. Besides, you're the kind of man that would thaw an icicle. Your nature is large and gentle, and I don't mind letting you know."

"Richard, we're getting very frank, and I'm going to be more so. I don't like the way Mr. Hearn sits and looks at Adah."

"Oh, you needn't worry about him. Mr. Hearn is respectability itself; but he's wonderfully fond of good things and pretty things. His great house on Fifth Avenue is full of them, and he looks at Miss Adah as he would at a fine oil painting."

"Thee speaks charitably of him under the circumstances."

"I ought to try to do him justice, since I hate him so cordially."

"Well," said the old gentleman, laughing, "that's a new way of putting it. Thee's honest, Richard."

"If I wasn't I'd have no business in your company."

"I'm worried about Emily," broke out the old gentleman. "She was a little thin and worn from her long season of work when she came to us lately; but the first week she picked up daily. While thee was so sick, she seemed more worried than any one, and I had much ado to get her to eat enough to keep a bird alive; but it's been worse for the last two weeks. She has seemed much brighter lately for some reason, but the flesh just seems to drop off her. She takes a wonderful hold of my feelings, and I can't help troubling about her."

"Mr. Yocomb, your words torture me," I cried. "It is not my imagination then. Can she love that man?"

"Well, she has a queer way of shewing it; but it is one of those things that an outsider can't meddle with."

I was moody and silent the rest of the day, and Mr. Yocomb had the tact to leave me much to myself; but I was not under the necessity of acting my poor farce before him.

(To be continued.)

#### DON'T WHINE.

Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have at the end. Money you earn yourself is much brighter and sweeter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteen pence has set up many a pedlar in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born

in a stable. If a bull tossed a man of mettie sky-high, he would drop down into a good place. A hard-working young man with his wits about him, will make money while others do nothing but lose it.

Who loves his work and knows to spare  
May live and flourish anywhere.

As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mulligrubs, where industry finds health and wealth. The dog in the kennel barks at fleas; the hunting dog does not even know that they are there. Laziness waits till the river is dry, and never gets to market. "Try" swims it and makes all the trade. "Can't-do-it" wouldn't eat the bread cut for him, but "Try" made meat out of mushrooms.—*John Ploughman's Talk.*

#### BRIGHT DAYS.

Bright days! we need you in a world like this.  
Be brighter still! ye cannot be too bright.  
The world's six days of vanity and toil  
Would, but for you, oppress us with their night.

Bright days! in you heaven cometh nearer earth;  
And earth more fully breathes the balm of heaven:  
The stillness of your air infuses calm;  
Fairest and sweetest of the weekly seven.

Your dews are fresher; greener spread your fields;  
Your streams flow by us with a sweeter song;  
Your flowers give out a fragrance doubly soft,  
And the unwearied hours the joy prolong.

Ye are like openings in the cloudy sky,  
Through which we see the hidden blue beyond;  
Ye are like palm trees in a wilderness,  
Where all is barrenness and death around.

Bright days! abide with us; we need you still,  
Ye are the ever-gushing wells of time;  
Ye are the open casements where we hear  
The distant notes of heaven's descending chime.

—*Horatius Bonar, D.D.*

#### GROWTH.

Growth is gladdening. He who grows in holiness grows in joy. Spiritual strength brings gladness. It is a poor, half-hearted religion—not spirituality, but the want of it—that breeds gloom. The consciousness that a man is becoming stronger in his faith, clearer in his convictions, warmer in his love, must, from its very nature, be a glad consciousness. And the hope of greater strength yet to be attained, of loftier heights yet to be reached, is more joyous still. A story is told of Thorwaldsen, the sculptor, that on one occasion, when he was adding a few finishing touches to one of his masterpieces—a statue of Christ—a friend called upon him at his studio and found him in a very depressed and desponding mood. On inquiring the cause of this unusual and apparently untimely depression, the sculptor gave this singular answer. Pointing to his work he said, "I can see no fault in it; my genius is decaying; it is the first of my works that I have ever felt satisfied with." The suspicion that his genius had culminated, that he had reached the utmost maturity of his power, might well sadden a man who was enthusiastically devoted to his art.—*London Baptist.*

MAN'S rich with little, were his judgment true;  
Nature is frugal and her wants are few.—*Young.*

Sow good thoughts and you will reap good actions.

"THE Bible without the Spirit is a sundial by moonlight."—*Coleridge.*

HAPPINESS is like manna. It is to be gathered in grains and enjoyed every day; it will not keep; it cannot be accumulated.

KIND, loving is the hand that strikes,

However keen the smart.

If sorrow's discipline can chase

One evil from the heart.—*Caroline Fry.*

THE old clothes that we wear no longer may give comfort and confidence to a man in naked destitution. The truths that are so familiar to us that we never think about them, may raise the utterly ignorant to a sense of their human brotherhood.—*Hamerton.*

No flower can blow in Paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the tree of life that has not tasted of the tree of Calvary.—*Leigh Richmond.*

You may bind a bird with a soft silken cord, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly he will feel the cord that confines him, and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner will long be a slave to his sins, and never be aware of it till he rises to go to Christ.—*Payson.*

"Oh, the drudgery of this everyday routine!" cries many a business man, and many a housekeeping woman. "To get through the day, and have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to him to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait till you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and maybe, with other worlds.—*Adams.*

## BRITISH AND FOREIGN ITEMS.

ONE hundred and twenty boys and girls are to be sent to Canada from the Children's Emigration Home, in Glasgow, Scotland.

A TELEGRAM from Rome states that an infuriated mob has pillaged the Evangelical Methodist church at Marsala, the officiating clergyman barely escaping with his life.

FROM South Africa comes the news that the Middleburg Boers ignore Joubert and the terms of peace agreed upon with England, and that there is a prospect of the war recommencing.

THE central window in Murray's Aisle of St. Giles's Cathedral, Edinburgh, has just been filled with a historical design in stained glass, inscribed—"In memory of the Regent Murray; presented by George Stuart, fourteenth Earl of Moray, 1881."

REV. HENRY VARLEY will contest Northampton against Bradlaugh. He says in his address to the electors, "The man who denies the existence of the Divine Law-giver is unfit to legislate." The Conservatives will also put up a candidate.

IN the office of the Secretary of New Mexico, at Santa Fe, are deposited the most ancient official documents in the United States, running back nearly a hundred years before the landing of the Pilgrims at Plymouth. One of these historical treasures is a journal of the conquest of New Mexico in 1694, signed by Diego de Vardras, and containing a full account of the campaign.

THE official head of all the dervishes in Egypt has issued an order forbidding devotees to cut and slash themselves with swords and knives, and to beat themselves with great balls of iron, and, finally, to howl themselves into epileptic fits on fête days. He also commands them not to eat snakes, swallow burning coals, and crunch grass. He says that all such rites are inconsistent with the purity and simplicity of the Mohammedan faith.

A MAN named Klein, living in Geneva, Switzerland, recently had a strange experience. He was found apparently frozen to death, and there being nothing about him to give a clue to his identity, he was handed over to the Cantonal Hospital for dissection. When the supposed corpse had been laid on the dissecting table the mistake was discovered, and means were taken to revive him, which succeeded so well that he is now in his usual health.

AN experiment of some importance is to be made in dairy farming. It is proposed to purchase an estate of from 1,000 to 2,000 acres in one of the southern dairy counties of England, which will be made into a model dairy farm, on which instructions will be given to sons of farmers, who may either attend simply to receive instruction or become practical workers for a lengthened period. The enterprise will require a capital of £10,000, and it is to be supported by many noblemen and gentlemen, including the Duke of Richmond and Gordon, the Duke of Sutherland, Sir Dudley Coutts Marjoribanks, and many practical agriculturists, among whom are Mr. H. Chandos Pole Gell, and Mr. Jacob Wilson.

NEWFOUNDLAND has at length decided for a railway across the island, its Government having accepted the offer of an American syndicate to build the railway for one hundred and eighty thousand dollars per year for thirty-five years, and a million acres of land. The colony had the benefit of competition in making its bargain with railway men, so that the arrangement may be presumed to have been made without wholesale surrender of the people's interests and the future well-being of the Province. About the time the present session of the Legislature assembled, there arrived in St. John's the representatives of two syndicates—Mr. E. W. Plunkett, formerly of the firm of Shanly & Plunkett, Montreal, representing a company of Canadian capitalists, and Mr. A. L. Blackman, representing an American company, both of whom at once laid proposals for building the railway before the Government. As the terms briefly telegraphed as having been accepted from Mr. Blackman differ from those appearing in his original proposal, we cannot give a synopsis of the bargain made, further than the above statement, until the arrival of Newfoundland papers containing particulars.

THE people of Switzerland, hitherto so hardy and so temperate, are beginning to feel the inroads of intemperance, owing to the promiscuous issue of licenses to taverns, and the low charges for intoxicating drinks. The ordinary drink of the more stimulating character is called "schnapps," and if the demand for it is equal to the supply—which I take for granted must be the case—there must be a prodigious consumption of the article in the Swiss cantons. I observe, in a Swiss paper, that "the amount of schnapps consumed in some districts is almost incredible." From the same authority I learn the astounding fact that in the city of Berne alone there are 9,000 distilleries, producing annually five and a half million litres of schnapps, the whole of which, ... addition to one and a quarter million litres of foreign spirits, is consumed in the canton (a litre is equal to our quart measure). To this must be added the consumption of beer and wine. The rapid strides of this evil have produced a feeling of alarm, because in proportion to the amount of drinking has been the increase of crime and deeds of violence. A Total Abstinence Society was started in 1877, but the effort has met with a very small measure of success, not more than 550 members having joined up to last year's report. This would be an interesting field of sympathetic labour for the National Temperance League to enter on, in aid of those who are making the effort under the difficulties of a new beginning. A deputation from the "League" to the Swiss towns, under the auspices of the Society above named, might prove a great encouragement to those who are fighting the battle. They have to contend, at great odds, against a vice which bids fair to become as national a feature in Switzerland as, unhappily, it has long since become in our own country.

## BOOKS AND MAGAZINES.

**THE NEW NOBILITY.** (New York: D. Appleton & Co., Toronto: Hart & Rawlinson.)—"The New Nobility" is an interesting and instructive new book by Mr. W. Forney. It takes the shape of a story, and there are the usual accompaniments of courtship and love-making, but Mr. Forney, we apprehend, had other ends in view than merely to write an interesting novel. The "New Nobility" which is praised so highly is the nobility of talent and worth, and as the author is an enthusiastic American, every character mentioned that is worth anything is an American. Genius, wealth, culture, determination, and beauty, all hail from the land of the stars and stripes. Even the greatest villain is an American, but he is a superlatively clever villain. The book, in spite of little defects which each reader will notice for himself, is a fairly good one, and deserves to be widely read.

**VOICES FROM THE THRONE; OR, GOD'S CALL TO FAITH AND OBEDIENCE.** By Rev. James C. Seymour, Markham. (Toronto: Methodist Book and Publishing House.)—The author of this timely and most excellent little book is a minister of the Canada Methodist Church, at present labouring in Markham. It says much for him, that amid the incessant duties of his pastorate he should have taken time to write this book. It will supply a want felt by God's people in dealing with those whose scepticism has been in great measure the result of irreligious literature or the teachings of atheistic science. In a prefatory note the author says: "The aim of this little book is to present in as clear, comprehensive, and forcible a manner as I could, and in a connected and very brief form, the great salvational truths of the Bible." This aim he has admirably succeeded in accomplishing, and these truths he has stated and illustrated in terse and elegant language. The book is composed of thirteen chapters, each of which is as the voice of a truly humble and meek, yet joyous and happy, follower of the Lord Jesus Christ, speaking in decided accents, breathed from a soul filled with love to and hope in God and His redemptive work.

**FOOD FOR THE INVALID.** By J. M. Fothergill, M.D., Edin., and Horatio C. Wood, M.D. (New York: Macmillan & Co.; Toronto: Hart & Rawlinson.)—We cannot pretend to speak with the slightest authority on the subject of this book, except to say that it seems to be clearly and sensibly written, and that the directions for the management of the invalid and the convalescent appear to have a great deal of common sense about them. The larger portion of the book is taken up with recipes for cooking food suitable to invalids. There are as many as 298 of these recipes. We give the following extract as a specimen, for the rest our readers must go to the book itself:

"'Bile-poison' and 'gout-poison' are the avenging fates of a dietary too rich in albuminoids. In most persons the system is not readily deranged, and excess is not swiftly followed by punishment; while in others the punishment follows close on the heels of the offence. These latter are quickly taught the relations of cause and effect; a rich meal means a bilious attack next day; a good dinner with sub-acid wines, a red-hot great toe at no distant period. But, sad to say, the voice of the avenging fate is only audible to a very fine ear, and is never heard by ordinary persons; they go on eating and drinking, guided or rather led on by their palate and their appetite, which latter they whet with bitters. But in the far distance there is 'gout-poison' and 'bile-poison'; the danger signals are up, but they are not heeded until they have been passed; and then these individuals become wise after the event. It is a pleasant course they follow! Why meet trouble half-way? Events that are in the distance may not happen. Quite so: The feet of the avenging deities are shod with wool! Their footstep is noiseless or nearly so. Why heed it? It is just this seeing evils far ahead, and then learning to avoid them, which constitutes the physician's knowledge as to the production of the maladies due to excess of albuminoid waste. Without this he is a poacher on the cook's domain; an intruder who adds impudence to his dishonesty when he ventures to write a cookery book."

THE N.Y. "Independent" again notices the PRESBYTERIAN YEAR BOOK in very friendly terms. Our contemporary says: "We have only one PRESBYTERIAN YEAR BOOK, which is published every January—that of Canada. It is a book of great excellence. This year it gives a condensed account of the Pan-Presbyterian Council, and statistics of all the Presbyterian Churches in the world, with the exception of the Cumberland, besides those of the Canada Church, which are of course, more in detail." Mailed to any address by the publisher, 5 Jordan street, Toronto, on receipt of two or five cents.

## MINISTERS AND CHURCHES.

THE annual social of Knox Church, Montreal, was held on Friday evening last, Mr. W. D. McLaren in the chair. Refreshments having been served, an impromptu programme of vocal and instrumental music was presented, and addresses were delivered by the pastor the Rev. Mr. Fleck, and Messrs. W. Paul, D. Aikman and A. W. Stevenson.

At an adjourned meeting of the Presbytery of Kingston, held on the 29th of March, the resignation by the Rev. A. Matthews, of his charge, was accepted. On the 8th of April he completed two years of a pastorate in that field. Mr. Matthews is an earnest preacher, and it is to be hoped that he will soon find a suitable sphere of labour in which to render service for the Master.

REV. JAMES HERALD, of Dundas, who during the past winter has been in charge of the Presbyterian missions at Prince Arthur's Landing and Fort William, has, at the universal request of the congregations, been appointed to these stations for a further period of one year from May 1st. Mrs. Herald and family will join the rev. gentleman in his far away home.

A MEETING of the members and adherents of St. Andrew's Church, Kippen, was held on Friday evening last, for the purpose of presenting the Rev. Mr. Cameron, pastor of the congregation, with a purse containing the handsome sum of \$16, as a tangible expression of sympathy for him in his recent illness, and also as a slight mark of their appreciation of his self-denying labours amongst them.

ON Tuesday of last week, Rev. D. H. Fletcher, pastor of the MacNab street Presbyterian Church, Hamilton, left for New York, where he will take the steamer of the White Star Line for Liverpool. He was accompanied to the station by a large number of his friends and parishioners, who wished him a pleasant trip and safe return. He will visit Rome, Egypt, and the Holy Land before returning. It is probable the readers of THE PRESBYTERIAN may hear from Mr. Fletcher during his absence.

THE ladies of Zion Church, Carleton Place, lately visited the home of their pastor, Rev. A. A. Scott, before his removal to a larger house, and presented him with an address expressive of their well-wishes and prayers for his success in his work. At the same time they presented Mrs. Scott with a parlour carpet, set of mats, curtains, etc., also a purse of over ten dollars for Master Robbie Scott. Our congregation is making steady progress in all departments, and we trust is doing real lasting work for the Master.—COM.

ANNIVERSARY services were held in the West Presbyterian Church, Toronto, on Sabbath, the 10th inst. By the 18th of this month it will be a year since the new church was opened and dedicated. Excellent and appropriate sermons were preached—at eleven a.m. by Rev. H. M. Parsons, of Knox Church; at three p.m. by Rev. Dr. Hunter, of Yorkville Methodist Church; and at seven p.m. by Rev. G. M. Milligan, of Old St. Andrew's Church. The collections during the day amounted to \$109. The anniversary social was held on Monday evening, the 11th, for which about 600 tickets had been sold. The pastor, Rev. R. Wallace, presided. He stated that the congregation had greatly prospered during the year—their number had been increased by the accession of 120 new members. The ladies of the congregation had paid off \$1,400 of the \$1,725 which the upholstering of the church cost. A large sum had also been paid by the managers on the church debt. Rev. Messrs. Gilray, J. C. Antliff, Dr. Castle, and George Cochrane addressed the audience. Several solos were sung, and also anthems by the choir—and altogether a very pleasant evening was enjoyed.

ON Sabbath, the 13th ult., the new Presbyterian church at Totogon, Manitoba, was opened for public worship by the Rev. Allan Bell, of Portage la Prairie. It had been intended that this duty should be done by the Rev. Dr. Black, of Kildonan, but owing to sickness he was unable to attend. The day was fine and there was a large gathering, people from great distances being present, so that the church was well filled. Mr. Bell preached an eloquent and appropriate sermon to an attentive audience, the text being Is. xxxiii. 17: "Thine eyes shall see the King in His beauty," etc. The church is a neat frame building, well plastered and painted and very comfortable, and

will afford sufficient accommodation for the population of the town and neighbourhood for some years to come. Totogon, it may be mentioned, is a rising town on the south shore of Lake Manitoba, some twenty miles north-west of Portage la Prairie. Owing to the want of easy communication with the rest of the Province its progress has been somewhat slow, but now that a railroad is to connect it with the Canada Pacific Railway its future is assured, and arrangements will need to be made for regular service in its new church. In conclusion we have great pleasure in stating that this church has been erected entirely at the cost and under the direction of Mr. Robert Campbell, chief factor of the Hudson's Bay Co., a gentleman who has long shewn himself a true and generous friend of our Church in the North-West. Such instances of Christian liberality are only too rare, and this as we believe is the only one of the kind in Manitoba. May many more follow it. Why should not others of our wealthy men thus contribute to the advancement of God's cause in the land, gratify the best feelings of their own hearts, and earn the gratitude of many an infant town or struggling country settlement?

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held on the 5th inst., and was fairly attended, both by ministers and elders. Rev. John Smith, on behalf of a committee, submitted a report on temperance, which was considered clause by clause, and, after a number of modifications, was adopted and ordered to be transmitted to the Assembly's Committee. Dr. Reid, as Treasurer for the schemes of the Church (Western Section), read a statement of the contributions to said schemes, which he had received from the several congregations within the bounds, and named the congregations which had failed to contribute to some of the schemes. The Presbytery agreed to call the attention of defaulting congregations to their duty in this respect, and to urge them to remit without delay. Rev. J. Alexander reported in a call from the congregations of Cheltenham and Mount Pleasant, addressed to Rev. J. R. Gilchrist, minister of Shelburne and Primrose. The salary promised is \$800, together with a manse. Mr. A.'s conduct was approved of, and the call (well signed) was sustained. Rev. A. McFaul was appointed to preach to Mr. Gilchrist's people, and summon them to appear for their interests, at next ordinary meeting. A report on the State of Religion was read by Rev. J. Hogg, convener of a committee. The report, an excellent one, was adopted with pleasure and ordered to be transmitted to the Synod's Committee. A shorter report on Sabbath school work was read on behalf of Rev. Dr. Fraser, and was also ordered to be transmitted. Application was made by Rev. W. Frizzell, for steps being taken to organize a congregation at Sharon. For some time past he has preached to people there on Sabbath afternoons, and now they wish to be brought into closer connection with our Church. On motion made, Mr. Frizzell, Dr. Fraser and Mr. D. Fotheringham were appointed to organize as applied for. Leave was given to Rev. J. Hogg to be absent from his pulpit for three months, on condition of its being supplied during his absence. Mr. Hogg intends soon to cross the ocean and make a visit to his native country, in the hope of recruiting his health. Messrs. R. V. Thomson, B.A., Jas. Farquharson, B.A., Malcolm McGregor, B.A., John W. Cameron, B.A., John A. Turnbull, B.A., John Macleod, John Mowat, Andrew Henderson and John A. McDonald, all of them students of Knox College, applied to be taken on preliminary trials for license. Believing that the needful certificates in their favour would be received in due time, the Presbytery examined them on the prescribed subjects, and being satisfied therewith, resolved to ask leave from the Synod to take them on public probationary trials. A number of other matters were necessarily delayed, and the next meeting was appointed to be held in the usual place, on the first Tuesday of May, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—A meeting of this Presbytery was held on Tuesday, the 5th inst., in St. Paul's Church, Montreal, Rev. Dr. McVicar, Moderator. The business was chiefly routine. Reports were given in of missionary deputations held during the last three months, which were of a gratifying character, shewing that the sum of \$190.34 had been taken by collections at the meetings in the country for the Pointe aux Trembles missionary fund. Rev. R. H.

Warden gave in the report of the Presbytery's Home Mission work during the quarter, and its recommendations were adopted and the appointments of missionaries confirmed. An application was read from the congregation of St. Gabriel's Church, Montreal, for leave to sell the present church building, and build on any suitable site, between Bleury street and St. Hubert street in one direction, and Craig street and Sherbrooke street in the other. The application was supported by Rev. R. Campbell and Messrs. Fletcher, Robertson and Graham, appointed by the congregation, and was granted by the Presbytery. Rev. Mr. Nichols gave in a report of the Committee on Special Evangelistic Services, and Rev. Mr. Livingstone a report on the State of Religion. It was resolved to consider these reports in the conference on the State of Religion to be held later on in the day. The conference on this matter was a very interesting one, the reports given in from centres of special evangelistic effort, Lachute, Dundee, St. Andrew's, Chateauguay, Huntingdon and New Glasgow, being of a most cheering kind. The returns are not complete, and the following motion on the subject was adopted: "That whilst expressing satisfaction with the state of religion in the returns received, the Presbytery regret that so many congregations have failed to make returns." Rev. Messrs. Ferguson and Whillans, members of the Presbytery of Ottawa, being present, were asked to sit and deliberate, the former giving a stirring address on the question before the Court, Special Evangelistic Effort. The following were appointed commissioners to the General Assembly: Ministers—D. W. Morrison, B.A., J. B. Muir, M.A., J. S. Black, P. S. Livingstone, B.A., James Fleck, B.A., and Thomas Bennett, by rotation; and Rev. T. C. Muir, D.D., J. Jenkins, D.D., LL.D., Rev. R. Campbell, M.A., Rev. Principal McVicar, LL.D., and Rev. A. B. McKay, by ballot; elders—D. Morrice, Rev. R. H. Warden, J. Stirling, Dr. Christie, A. Macpherson, A. C. Hutchinson, W. D. McLaren, G. S. Spence, J. Cushing, John Murray and James Middleton. The Examining Committee reported, and their recommendations were adopted. In accordance therewith, the Presbytery resolved to apply to the General Assembly for leave to receive Mr. Anthony Couboue as a missionary, to be employed under the care of the French Evangelization Board. Stephen A. Thomas and Pierre P. Briol were certified as proper entrants into the literary department of the Presbyterian College, preparatory to the study of theology. Rev. R. Campbell's overture anent the examination of candidates for license was read, and ordered to be transmitted to the Synod for its consideration. Messrs. Scrimger and Warden were appointed a committee to visit Russelltown, and confer with the congregation regarding their financial condition. Rev. J. S. Black reported that a congregation had been organized at Pointe aux Trembles, in terms of the resolution of last meeting. Rev. J. McCaul, Convener of the Committee on Temperance, gave an interim report, recommending that this matter be more fully considered at the meeting of Synod in Ottawa. He also gave in a full and interesting report with regard to Sabbath schools within the Presbytery, and it was ordered to be forwarded to the Synod's Committee on Sabbath Schools.

LINDSAY—THE REVIVAL.

MR. EDITOR,—As the union revival services in Lindsay are about closed, a few words thereon may be of interest to the readers of THE PRESBYTERIAN. These meetings began the first week of March last, and closed Friday evening, the 8th inst. Five different denominations were engaged. During the last half of the period the forenoon meeting was dropped, the afternoon and evening meetings being kept up to the close. Though the daily meetings are now discontinued, yet it is deemed advisable to have a union meeting once a week for some time to come, which will be done. The work, all through, was controlled and very largely carried on by the pastors themselves. Other help, when employed, was only such as the ministers in charge invited and permitted. This prevented oddities and extravagances which too often mar religious movements. And here, let me emphasise the importance of pastors keeping all such work under their own authority and the authority of the elders or other officials of the church. Speaking from a minute acquaintance with all that was done, I feel perfectly free to say that much good

has been accomplished. The other congregations have benefited not less largely than the Presbyterian. A goodly number of young people in my own congregation, who profess to have been savingly blessed, did not see fit to unite with the Church last Sabbath, as they wish to receive for a time special instruction, with a view to public profession. Twenty-two, however, did apply and were received, who, with ten by certificate, made thirty-two who were admitted. The communion service last Sabbath (10th) was rendered additionally impressive and profitable by the presence and preaching of the Rev. Prof. Gregg, D.D., of Knox College, who officiated morning and evening, and addressed the communicants at the close.

His sermon in the evening on "Justification by Faith," was singularly appropriate to the circumstances, touching as it did almost every perplexity which for weeks had been troubling many anxious souls, while at the same time it abounded with instruction and comfort to established Christians. This was Prof. Gregg's first visit to Lindsay; may it not be his last. On the whole, then, I regard the religious movement in this town as productive of much permanent good, and that for which devout thanks should be rendered to the great Head of the Church. Lindsay, April 11th, 1881. J. HASTIE.

THE WALDENSIAN PASTORS' FUND.

MR. EDITOR,—Some time ago I took the liberty of reminding the ministers and members of our Church of the action taken in reference to the Waldenses, by the late Council at Philadelphia, and of asking that some collection be made in each congregation in response. From the "Record," I see that a number of contributions have already been sent in to the different Treasurers of the Church; but it is possible that some brethren have not yet made any collection. May I therefore ask such to do what they can in the matter, while I also request those that have money in hand, to forward it without delay, say, to Dr. Reid of Toronto, that we may know how much has been raised by the Canadian Church, and then transmit the amount to the Waldensian treasurer. Quebec, April 8th, 1881. G. D. MATHEWS.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 24, } COVETOUSNESS. } Luke xii. 13-21.  
1881. }

GOLDEN TEXT.—"Take heed, and beware of Covetousness."—Luke xii. 15.

HOME READINGS.

- M. Luke xii. 1-12. . . . . The Leaven of the Pharisees.
- Tu. Luke xiii. 12-20. . . . . Covetousness.
- W. Matt. vi. 19-34. . . . . Treasure in Heaven.
- Th. Mark x. 17-31. . . . . Danger of Riches.
- F. Prov. xxx. 1-9. . . . . Poverty nor Riches.
- S. Col. i. 3-11. . . . . Covetousness is Idolatry.
- Sab. James v. 1-9. . . . . Gold and Silver Cankered.

HELPS TO STUDY.

The matter of our present lesson, like that of our last, is peculiar to Luke. The time and place of both events are, as already stated, uncertain; some harmonists representing them as happening during Christ's second circuit through Galilee with the twelve, while others regard them as occurring during His temporary retirement from Jerusalem to Perea ("beyond Jordan") shortly before His betrayal. The latter view, as set forth at greater length in the introduction to last lesson, is the more probable.

The following are the lesson topics: (1) *A Troublesome Litigant Answered*, (2) *The Tenth Commandment*, (3) *Happiness Dependent not on Possessions but on Character*, (4) *The Rich Fool*.

I. A TROUBLESOME LITIGANT ANSWERED.—Vers. 13, 14. This man obtruded his personal temporal affairs when the Saviour was surrounded by "an innumerable multitude of people," some, at least, of whom were listening to "the words of eternal life." His ideas on the Church and State question were somewhat mixed, and he applied to the wrong court. Here was a great religious teacher, turning sinners from the evil and the error of their ways—making the unjust righteous and the cruel kind. For himself, he had no need of religion—he was good enough without it—but still, religion might be a very useful thing, and greatly to his advantage, if it made everybody kind and good but himself. Might not this wonderful man, whose words were accompanied by such power, be able even to influence his hard-hearted brother so as to make him act with justice, or perhaps with generosity, in the partition of their joint patrimony? It may have been some such train of thought as this that led to the request, **Master, speak to my brother that he divide the inheritance with me.** Did he ask too much? No, he asked too little. Had he asked for a

kingdom—"an inheritance incorruptible and undefiled, and that fadeth not away"—he would have got it. II. THE TENTH COMMANDMENT.—Ver. 15. In the case which had just been presented, a breach of the tenth commandment was involved on one side or the other, perhaps on both sides; and the Saviour, wishing as usual to utilize every incident for the instruction of His hearers, uttered an urgent warning to the multitude around Him—believers and unbelievers—to beware of covetousness. To this may easily be traced most of the sin and crime that has been committed in the world, from the eating of the forbidden fruit down to the last recorded theft or robbery. Is it not the improper desire to possess some fancied good that leads to the commission of all sin? Is not covetousness another name for the reign of *self* as the ruling principle in the heart? And is not this what Paul means when he says (1 Tim. vi. 10) that "the love of money is the root of all evil?"

III. HAPPINESS DEPENDENT NOT ON POSSESSIONS BUT ON CHARACTER.—Ver. 15. It dawned even on the Pagan darkness of Horace's mind that "unless the vessel be sweet, whatever you pour into it turns sour;" but all heathendom could not tell how the vessel was to be sweetened.

IV. THE RICH FOOL.—Vers. 16-21. The following extracts are from an article in the "S. S. Times" by the Rev. Principal Grant: "It is an awful thing to be a fool! When any other calamity befalls a man, he is conscious of his misery. But the fool does not know that he is a fool. That one fact makes a lunatic asylum the most saddening place in the whole wide world. "And to be truly wise,—wise not in our own opinion, for the fool is that; not in the opinion of others, for 'men will praise thee when thou doest well to thyself;' but in the judgment of One who can neither deceive nor be deceived—can there be any greater blessedness attainable by man?"

"How then shall we know whether we are fools or wise? Can there be a truer standard to test ourselves by than Christ's? How shall we know what His judgment of us would be? There is no better way of finding out than by looking at the cases with which He came in contact on earth, and seeing how He judged them.

"Here is one of those cases. In a parable He draws the picture of a man whom we would have called wise, and whom He calls 'fool.' . . . . As nothing is said against him, we are bound to assume that he was a moral, respectable, law-abiding Jew; a man in full communion with the Church of God on earth. And note, on the other hand, how much is positively said in his favour—fairly put down to his credit, to enable us to judge him aright. In the first place, he was rich. Now, there is a natural presumption in a man's favour when he is rich. If he has made the money himself, it is implied that at least he has been industrious, economical, prudent, capable of sacrificing the present to the future. All these are good qualities. They may not be the highest, but surely, as far as they go, they are good. . . . Then the rich man in our parable had evidently gotten his riches in a legitimate way,—not by cheating others, not even by speculation, or in any way at the expense of others; but from the soil, directly from the bounty of God. No way more honourable than this, all will admit. . . . Again, we see in the man no boasting of his industry or skill; no foolish talking to others about his wealth; no indications of any rash action to be taken. We are simply told that when his great abundance came, through his ground bringing forth plentifully, 'he thought within himself.' Admirable! That is just what we would advise our friends to do in like circumstances. Fourthly, this man was not one of those penurious, close-fisted creatures, who are too mean to spend anything, even on the permanent improvement of their property. . . . Lastly, he was not one of those restless, avaricious mortals who give themselves up to the sole task of increasing their store; who define 'enough' as 'a little more than what we have.' . . . He was satisfied with his portion, and he aimed now at dignified repose and enjoyment. 'I will say to myself, 'Soul, thou hast much goods laid up for many years; eat, drink, be merry.'"

"Is it possible to avoid thinking well of such a man? How fairly Christ draws his picture! not prejudicing us against him, taking him at his own estimate, describing him in his own language. When such a man is in our community, how anxious we are to get him into our society and our congregation. He is one of your typical, solid, model men. And yet—the one only name that the living God gives to him is 'Thou fool!'"

"Why? The narrative supplies reasons enough for one who looks beneath the surface of things. He was a fool because he forgot—as most of us forget—and, in forgetting, he practically denied, the four great facts of life,—God, his neighbour, his soul, and death. "He forgot God. His language is 'my goods,' 'my barns,' 'all my fruits and my goods.' Very like the language we use, but that only shews that he is not alone in his practical atheism. . . .

"He forgot his neighbour. This folly—common enough though it is—was more surprising than the former. A man who is accustomed to go entirely by his senses may think himself excusable for not seeing Him who is invisible. But how can he help seeing his neighbour? And, seeing him and his needs, what occasion was there to go to the expense of building new barns? . . . .

"He forgot his soul. This is folly still more inexcusable. A man may say, 'I cannot prove that there is a God.' He may also say, 'As for my neighbour, am I his keeper? Every man for himself!' But how is it possible to forget his own soul? And yet this forgetting or unbelief springs from the previous forms of unbelief. Deny God, and you will soon deny your neighbour; and then you are not far off from denying yourself. He that knows not God and man knows not himself. I do not wonder that such a man thought that when money was provided all had been provided. . . .

"He forgot death. This was the crowning proof of folly. . . . And yet, inexcusable as the folly is, we are all guilty of it. In forgetting death we forget eternity, and what folly can be compared to that?"

## OUR YOUNG FOLKS.

### CHILDREN'S MORNING SONG.

To God above,  
Whose name is love,  
Our grateful song we raise,  
And lowly bow  
Before Him now  
In humble prayer and praise.

All through the night  
The angels bright  
Have stood around our beds,  
And while we've slept,  
Their watch they've kept  
Above our pillowed heads.

All through this day,  
In work or play,  
Lord, lead us in Thy way:  
And may its close  
Bring sweet repose,  
With dreams of heavenly day.

### COME TO-DAY.

"Those that seek Me early shall find Me."—Prov. viii. 17.

The Saviour calls thee,—  
Come to day;  
O, seek Him now,  
Do not delay!  
The precious moments  
How they fly!  
Come, come to Jesus  
While He's nigh!

The Saviour calls thee,  
Come to Him;  
He offers thee  
A diadem,—  
A crown that ne'er  
Shall fade away.  
Come, come to Jesus  
While you may!

### CASTLE BUILDING.

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

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

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

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

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

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

"But, mother, this is Saturday, and I think

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

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

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

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

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

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

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

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

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

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

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

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

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

"It is this. Day-dreaming, or castle-building, as I call it, for future time, to the neglect of present duties, is apt to weaken the character instead of strengthening it; so when the time comes for some great and heroic deed, such ones are unnerved or incapacitated to act in the way they had dreamed they should. While another, who forgets self, and daily strives to make others happy, unconsciously performs brave deeds all the time. This is the firm foundation of which I spoke. And you see, Elk, when a time comes for what you consider great and heroic deeds, they are performed as natur-

ally, and with as little thought of self as the simple ones have long been transacted; and, dear child, let me add, without a thought of this world's applause, which castle-builders expect to follow their great deeds."

Ella looked very thoughtful. Had mamma so clearly read her thoughts? Or was this really the way with all dreamy castle-builders? If so, she would not be one of them. And, forming a good resolution, she no longer found the care of dear Willie a bother, or present duties distasteful. But in the strength of Him who ever helps His trusting children to do right, Ella at once set about building a firm foundation against the time she might be called upon to make greater sacrifices for others.

### THINGS BY WRONG NAMES.

"PAPA, what kind of wood do they make lead pencils of?" asked Charlie Greaves, as he looked up from the paper upon which he was drawing an outline map.

"From the wood of the red cedar," replied Mr. Greaves, as he took a seat near his son. "It is principally obtained from Florida. It is first thoroughly seasoned, sawed into strips, dried again, then cut to the proper size for pencils. They are grooved by machinery, the leads are glued into the grooves, and the other half of the wood glued on. It is a little odd that, though we call them lead pencils, there is not a particle of lead in them."

Master Charlie looked keenly at his father, under a suspicion that he was quizzing him.

"Why, papa, I can see the lead," he affirmed. "And what else makes it mark?"

"Red lead is an oxide of lead, white lead is a carbonate of lead, but the black lead used in pencils is neither a metal nor a compound of metal. It is plumbago, or graphite—one of the forms of carbon. The graphite is ground fine, calcined, and mixed with pure clay, then baked in a crucible. The different proportions of graphite and clay produce the various grades of pencils. Lead intended for very fine work, such as architectural drawings, are reheated after the baking, and immersed in melted wax or suet."

"Red cedar must be a very light wood," surmised Charlie, as he balanced his pencil on his finger. "Where does rosewood get its name from? Its colour is not rose colour."

"Older persons than you have been puzzled over the matter," replied Mr. Greaves. "When the tree is first cut, the fresh wood possesses a very strong rose-like fragrance. Hence the name was suggested by the odour and not by the colour."

"Where are the trees found?"

"In South America, and in the East Indies, and neighbouring islands. Some of the trees grow so large that planks four feet broad and ten feet long are cut from them. These broad planks are principally used to make the tops of piano-fortes. When growing in the forest, the rose-tree is remarkable for its beauty."

"EXCELLENT speech becometh not a fool: much less do lying lips a prince."—Prov. xvii. 7.

LIKE Stephen, we may carry brightness on our face. There is something in the world which we may learn; there is something from God which we may have, that will change all to brightness. Not, indeed, to brightness such as the angels above live in, and continually behold. There are some things to weep over; there are many things to fear. This is a world of cloud and shadow. But the heaven in which the cloud floats is larger than the cloud, and all full of light. Shadows are melting things.

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