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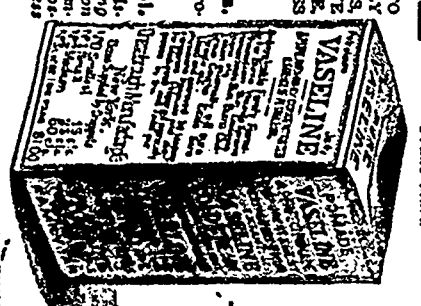
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**HOUSEBUILDING.**—Where it is possible to obtain a southern and south-eastern aspect for bedrooms it ought to be secured, especially for both day and night nurseries. A kitchen, on the contrary, ought to have a northern, never a southern, aspect.

**PROTEIN RAISING.**—Soak two dozen beans in water twenty-four hours. Take them from the water and crush them fine with the salt to be used. Mix thoroughly in one quart of water, and add five pints of flour, knead well, and set to rise all night. Bake without re-kneading. Good for muffins and all kinds of batter cake. This ought to banish all unhealthy soda compounds.

**BATTER CAKES.**—With one quart of flour sift two heaping teaspoonfuls of baking powder, or one teaspoonful of soda and two of cream tartar; add a tablespoonful of salt, and sweet milk till the batter is of right consistency. Then add two eggs, beaten whites and yolks, apart and then together. Fry on a hot griddle, using as little fat to fry with as possible. If the griddle is of polished steel no fat at all will be needed.

**TO KEEP APPLES IN WINTER.**—The following rough but good way to keep apples in winter, where there is plenty of material, is given in the "Practical Farmer": "Buckwheat chaff is first spread on the barn floor, and on this chaff the apples are placed, when they are covered with chaff and straw two or three feet in thickness. Here they remain till spring. It is not stated that the interstices are filled with buckwheat chaff, but this care should be important. The covering and bedding in chaff has several important advantages: it excludes cold, prevents air currents, maintains a uniform temperature, absorbs the moisture of decay, and prevents the decay produced by moisture."

**LEMON.**—A piece of lemon upon a coin will relieve it in a day or so. It should be renewed night and morning. The free use of lemon juice and sugar relieves a cough. A lemon eaten before breakfast every day for a week or two will entirely prevent the feeling of lassitude peculiar to the approach of spring. Perhaps its most valuable property is its absolute power of detecting any of the injurious and even dangerous ingredients entering into the composition of so very many of the cosmetics and face powders in the market. Every lady should subject her toilet powder to this test. Place a teaspoonful of the suspected powder in a glass, and add the juice of a lemon. If effervescence takes place, it is an infallible proof that the powder is dangerous, and its use should be avoided, as it will ultimately injure the skin and destroy the beauty of the complexion.

**HOW TO DRESS A TURKEY.**—There is much practical wisdom among the poultry men that does not get into the papers or books. A turkey-raiser who prides himself on sending to market the handsomest lot of turkeys in his town for the Christmas market, tells us how he dresses his birds. The turkeys are fed as usual the night before butchering, and in the morning are driven in upon the barn floor, as soon as they come from the roost, and are made secure. Their crops are empty, and they can be caught as they are wanted. Make a slip noose of strong cord for each turkey in an adjoining stable or shed put the turkey's legs into the noose, and with a small-pointed knife stick the bird as near the head as possible. As soon as the bird is dead, strip off the feathers, pin-feathers and all. Cut the neck off as near the head as possible, remove the wings and draw the entrails, before taking the bird down. The turkey is hung up alive and taken down ready for market. Lay the bird on its breast or side, upon a clean board, to cool. Turkeys should be carefully handled in dressing, to avoid breaking the skin, for it rubs off very easily when they are warm. Remove all the pin-feathers, and pack the birds, when sent to market, in clean straw, so that there will be no marks of blood upon them. Handsome, clean dressing will add a cent a pound, and often more, to the market price of all kinds of poultry.—*American Agriculturist.*

If you are suddenly attacked by pain or inflammation, colds, burns, cuts, bruises and wounds, or suffer from any painful or inflammatory disease, or any accidents or emergencies, don't delay till the doctor comes, but use Hargyard's Yellow Oil according to special directions, and the chance are that you will find relief before you could find a doctor. Every household should keep this well known and valuable remedy at hand.

## JUST OUT: The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

This valuable ANNUAL for 1881 is unusually full of excellent and suggestive reading. The paper, by the Editor, on the proceedings of the Presbyterian Council at Philadelphia, occupying forty pages, is worth the price of the book; while the general articles are exceedingly complete and interesting.

The N. Y. "Independent," in noticing the volume for 1879, says: "It is one of the best ecclesiastical Annuals published in THE WORLD."

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## NOTES OF THE WEEK.

A HINDU Sabbath school is the latest novelty in heathen India. It has been started in Cocanada for the benefit of those who have no facilities for studying the Hindu religion.

AN exchange says that the amount raised by Mr. Kimball in freeing churches from debt is \$11,000,000. This amount rested on 160 churches, which would give an average of \$68,750 on each. There must surely be some mistake here. Very likely a cipher too much added to the sum total.

A FRENCH paper gives a list of the Catholic religious orders in France living under the vow of poverty, with the value of their possessions in real estate. The Jesuits head the list, with 42,000,000 francs, the Christian Brothers have property worth 31,000,000, the grand total being 324,000,000.

QUITE a keen controversy is at present raging among our neighbours over a lecture recently delivered by Dr. Howard Crosby, in Tremont Temple, Boston, on the temperance question. The Doctor's peculiar views were given with a great deal of plainness, and total abstinences and total abstinence were denounced very vigorously and with anything rather than the "calmness" which the lecturer professed. Replies and re-replies are the order of the day and a good deal of heat, not to say bad temper, is being displayed on both sides. The discussion will do good, however, in spite of the temper, though not through means of it.

THE deputation sent out by the Church of Scotland (the Rev. James Rankin and Mr. Pringle) to investigate charges of cruelty brought against the missionaries at Blantyre Station, on the Shiré River, Africa, reached their destination August 29th. They found that the accusations against the missionaries had been greatly exaggerated. It was necessary, however, to form certain rules for the better direction of the mission work. After having instructed and baptized three natives, and having purchased a hill on which to establish a new mission station and an orange garden, Mr. Rankin and his companions left Blantyre, on the 21st of October.

DR. ANGUS, one of the English New Testament revisers, gives some interesting facts about the work of revision, which lasted ten years. There were ten meetings in each year, each meeting extended to four days, and generally a day meant seven hours of actual work, so that the company, in its collective capacity, devoted 2,800 hours to the revision of the New Testament. But this represents but a small part of the labour bestowed. Every one of the revisers was competent to undertake the work, and there was not one of them who did not exhaust his knowledge and

his critical ability to the utmost in making sure his calling and election to so important and honourable a task.

WE learn with much satisfaction that the Rev. Principal McVicar, LL.D., has just received the diploma of the Athénée Oriental of Paris, setting forth his unanimous election to the membership of that celebrated society. The election is not only gratifying as an acknowledgment of the Principal's learning, educational labours, and standing in the literary world, altogether unsought by him, but also as exhibiting the broad catholicity of science, which overlooks all theological differences. The Abbé de Meissas, President of the Athénée, who forwards the diploma, is one of the most active and enlightened ecclesiastics of the Church of Rome in Paris. The General Baron Boissonet is the Vice-President, and among the members appear such well-known names as Haledy (the Marquis), Hervey de St. Denis, Lenormant, Maspero, Oppert (the Baron), Texter de Ravisi, Vinson, Chabas, Chodzko, the Marquis de Crozier and the Marquis de Vogue, men whose labours as Orientalists are known throughout the world.

CANON FARRAR has given voice to what is now almost a universal regret, to wit, that the authorities of the Church of England, in the past time, should have so "needlessly and cruelly ejected those who would willingly have remained within her fold"—referring in this sentence to the ejection of the Non-conformist ministers in 1662 by bigoted parsons and inconsiderate country squires. A century later the same blunder was made in regard to John Wesley and the Methodists, and a few weeks ago Bishop Ryle, of the diocese of Liverpool, went to a Wesleyan chapel in Macclesfield, in which there is a memorial tablet to his grandfather, and having had the tablet renovated and cleaned; added to the words inscribed thereon some words associating the name of his grandfather with the memory of "his grandfather's friend, John Wesley." The Bishop then took occasion to express his profound sorrow that the bishops of a former day had not shewn "the requisite wisdom and understanding" for retaining the Methodists in the Church of England.

HERE is a timely rebuke from the "Catholic Review," intended chiefly for the States, but not altogether unneeded in Canada, "The levity of the newspaper writers really ought to stop somewhere. If it reflects the aspect of the American mind, then the American mind is lapsing into a state of degeneracy which prevents it from looking at anything in a serious light. Everything held sacred by men from time immemorial is laughed at. Ingersoll's mockery of God is only the open expression of a levity which finds vent in a hundred ways but thinly veiled. A glance at the humorous paragraphs in any of the papers will shew to what length this levity is carried. Death, heaven, respect for parents, all high things, made the burden of the American 'joke'; and even those who would shudder at the thought of making light of sacred things in cold blood are unconsciously led to laugh at the humorous blasphemy of the paragrapher. Divorce and marital infidelity furnish the newspaper man with much of his material for the serio-comic article. It is no wonder that American boys are learning to look on life and death and sin as 'jokes'."

CHIEF JUSTICE COMEGYS, in opening the criminal court at Wilmington two weeks ago, called the attention of the Grand Jury to the address of Colonel Robert G. Ingersoll recently delivered in that city, and strongly expressed his opinion that some portions of it exposed the Colonel to a criminal indictment for blasphemy. Referring to the address, the judge said: "We respect free speech, and shall protect it when the public peace shall not be disturbed by it, or is not in danger of being so; but we shall not consent to allow the privilege to be used, if we can help it, to the dishonour of the God of the Jew and Gentile, Hebrew and Christian, in whose existence and omnipotence the

people of the State believe, and whom they fear and also trust, or in the revilement or reproach of Christ, or the disparagement of the religion He taught." This, it seems, is the first notice taken by any of the judges of Colonel Ingersoll's lectures. It is very evident that freedom of speech has just and proper limits, and that when these limits are exceeded speech becomes criminal. Free discussion on all subjects, whether religious or secular, must not be interfered with. But there is implied in such freedom that the language employed should not be scurrilous and vituperative, and should not be offensive to the just susceptibilities of the community. At the same time it is well to bear in mind that such offences are generally more effectively put down by being severely let alone than by civil pains and penalties. Naturally, and very properly, a man is punished for indecently exposing his person, or for circulating obscene and corrupting literature, and so it may, in certain circumstances, be both necessary and proper also to punish a man for outraging the general sense of the community by maliciously and indecently reviling what is generally regarded as sacred, but it is scarcely possible to be too cautious in carrying this out, for under such an excuse, the most atrocious injustice has often been committed, and the most indefensible persecution persistently carried out. Colonel Ingersoll's exhibitions are sufficiently offensive, but nobody is forced to pay his quarter for permission to hear or see them, and it is really simply a question of quarters all through. To make a martyr of him by getting him put into prison would be a mistake. It would but advertise the man and spread the poison.

THERE is quite a stir among our neighbours over the question whether or not wine should be used at public entertainments in the White House during General Garfield's sojourn there. It is well known that Mrs. Hayes has steadily and successfully declined to have any kind of intoxicating liquors at the Presidential table during the last four years. It is equally well known that that lady has had her course in this respect endorsed by all that is best and most influential in the public opinion of the States. It does not follow however that the example of Mrs. Hayes should necessarily be followed by Mrs. Garfield, and consequently attempts are being made by petition and memorial to have the good example set during the last four years perpetuated. It would be a pity to have it even appear that the new occupants of the White House are being coerced into what they do not approve of. Still it is a matter not only of public interest, but one in reference to which the people have a right to express their opinion, for in the entertainments of the executive mansion the President represents, not himself, but the nation, and is supplied with funds for the very purpose of dispensing national hospitality. Such being the case, we rather think the following conclusion on the subject, at which the New York "Independent" has arrived, will be generally approved by all whose good opinion General Garfield ought to think most worth cultivating: "Now, we would not think it a matter of prudence or courtesy to bombard Mrs. Garfield with petitions and prayers to follow Mrs. Hayes' example; but we do sincerely hope that she will do so. If this is a public matter, then we may properly express the opinion that our best public sentiment, which rejects wine, ought to rule. It is our country and our society that are to be represented in our court, and not the society and customs of France or Austria. Our national habits are not wine-drinking. If Mr. and Mrs. Garfield drink intoxicating liquor privately, we hope they will not offer them officially, at the expense of the nation, which pays, whether directly or indirectly, for these official entertainments." When is public opinion in Canada to be so educated as that the same question shall be seriously discussed on our own side of the lines? All who are in any way behind the scenes know that in many cases the results of official and semi-official entertainments in the Dominion, both on the larger and smaller scales, are anything but edifying and as they ought to be.



## OUR CONTRIBUTORS.

### THE CHURCH—CREEDS—PRINCIPAL GRANT.

MR. EDITOR,—It is a risky thing now-a-days to venture upon the sea of controversy. Had you any notion that you were liable to be impeached for heresy on account of your leading article in the issue of the 11th inst.? Yet such a charge might be fairly made. Strong exception must be taken to your description of the Church. You speak of it as "a copartnership." Ministers, you say, "for mutual help, comfort and co-operation made a bargain with certain other men." Most of us will be surprised to learn that this is the true constitution of the Church. It is generally supposed that man has nothing to do with contriving the Church, that it is Jesus who planted it on the earth, and imposed the conditions on which we are to enter it, and that we are not free to enter it or leave it as we choose. It is clear that the difference between you and the learned Principal of Queen's College, arises from the view which each holds as to what the Church is. You regard it as a voluntary association; he speaks of it as "the Church of Christ." Now which is orthodox on this radical point? I humbly submit that the Principal is. This is what the "Confession" says. "The visible Church, which is also catholic or universal, under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." It is evident from his speech that Principal Grant had this lofty definition of the Church in his mind; it is as evident that you were thinking of sects. He, in sooth, is a churchman, while you are a dissenter. And what is the logical conclusion to be drawn from the above definition? Exactly that which he has drawn: if out of it there "is no ordinary possibility of salvation," any man would be insane that would go out of it of his own accord. But he is at liberty to work for its reformation *within* it—in fact, he has no right to speak *except* within it. Of course, the Principal was only supposing a case. A man may be in doubt as to the teaching of his Church on any matter, and nevertheless count that Church to be the best of any that claim to represent Christ in the world. He has the "Confession of Faith" to back him: "The purest Churches under heaven are subject both to mixture and error." Counting it Christ's Church, he *dare not* go out of it; and if the Church cannot tolerate his views it is for it to say so, and thrust him out. If Principal Grant errs on this point he errs in distinguished company. Precisely similar ground was taken by Luther before his excommunication, by the Nonconformists up to 1662, by Ralph Erskine and his colleagues, by Edward Irving, by Campbell of Row, and by Scott of Greenock. You claim that such a position is inconsistent with honour and a good conscience. You will admit that all those named were men distinguished for their conscientiousness, it was really their profound reverence for the Church as an institution of Christ that led them to the position.

The ground taken by Principal Grant is that on which the Westminster Assembly acted. Everyone who has read their debates knows that they frequently divided on questions embraced in the Confession. Did they thrust out those that were in the minority? They did not, so long as that minority remained on the whole faithful to the Church which they set up; but woe betide those who *renounced the authority* of the Church! They denounced such as *sectaries* with might and main.

You speak of ambiguity in the Principal's utterance. Well, would you be surprised to be accused of that offence yourself? What do you mean by the sentence, "Why is any man licensed and ordained to preach or teach in the Presbyterian Church of Canada?" Is it that his commission is to teach Presbyterianism, or that he is to be confined in his teaching within the limits of the Presbyterian Church in Canada? If that is your meaning, here again, I humbly submit that you are wrong. The formula runs: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Presbytery, I license you to preach." What? "The Confession of Faith?" No, but "the Gospel," "within its bounds," and only there? "or wherever

God in His providence may order your lot." Ministers are ordained, in the same august name, to the office of the holy ministry in general, as well as to a particular charge in a particular branch of the Church. It is clear that on this point there is also divergence of view between you and the Principal, but the authorities sustain him rather than you.

The Westminster divines sought to promote uniformity between the Churches of Great Britain and Ireland, but they certainly never contemplated the use which would be sought to be made of their handiwork in after ages. They set to work to construct a formula for the Church irrespective of any that existed; but they neither possessed nor claimed any divine call to formulate a creed which was to be beyond challenge, and imposed upon the Church in all time. Had they foreseen that there would be a disposition to regard it with a reverence equal almost to that given to the Scriptures, they would have been the first to raise their hands and shiver to pieces the idol of human fabrication. They never intended that men's consciences should be bound by the Confession, "all Synods or Councils since the apostles' time, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both." That is what the Confession is practically. It is a *guide* for the thought and teaching of the Church, but any attempt to bind it upon the conscience ought to be resisted. This is the way I understand Principal Grant's speech, and I conclude that he is more orthodox than his critics. He is on the only true Protestant ground—that taken by Luther at Worms, and by the Elector and the other princes at Spire—that the conscience is to be bound only by the Word of God. And if it be urged that this view is in the teeth of some of the regulations of the Church and of the present terms of subscription, the evident answer is that which Stephenson gave, "a' the worse for the coo"—all the worse for the terms. They should be *altered* if they interfere with a God-given right.

Creeds are *formulas* drawn up to express the Church's views of Bible teaching. The Church was *before* those formulas. The Church has an inherent right to alter those formulas, if it feels that change is necessary to speak out its *consensus* of Scripture truth. If the Church, as a whole, has this right, it must be the inherent right of every individual member of it to agitate for a change. This is evidently what Dr. Grant contends for, and he is right. And I should be glad to see the Church undertake the work of revision, if it were for no other reason than to assert its right, and to prevent any human document, like the Westminster Confession, however venerable and excellent, from gradually obtaining for itself the reverence that belongs to the inspired volume alone.

ECCLESIASTICUS.

### THE MARRIAGE QUESTION.

MR. EDITOR,—In Mr. Laing's rejoinder, he says, "Mr. B. is justified in his strictures in paragraph 5th of his letter. He had not probably seen the correction which I sent you when he wrote or doubtless he would have modified his reply." In explanation, I may state that my letter was written on the 20th of December, and despatched before the PRESBYTERIAN of the 24th of December, in which the correction appeared, came to my hand. The correction certainly frees Mr. Laing from the charge of contradiction. It also nullifies the first sentence of paragraph 5th of my reply, as well as the last two sentences, beginning at the words, "Mr. Laing says, if an instance," etc. It leaves, however, the main point of the argument untouched.

1. In regard to Mr. Laing's communication, permit me to notice, in the first place, his quotation from paragraph 8th of my letter, "How are we to decide the question if the argument from analogy be disallowed?" He might have seen that these words referred to a man or woman's own relatives by blood, and were intended to prove, from cases specified as forbidden, that similar cases not mentioned are also forbidden, in which the degree of kindred is the same; for if a son is forbidden to marry his mother, by analogy a daughter is forbidden to marry her father, though not mentioned, the relation being the same, that of parent and child; again, if a nephew is forbidden to marry his aunt, analogically a niece is forbidden to marry her uncle, though this prohibition is not specified, for the relation is the same here also, viz., that of a person to a

brother's or sister's child. It was in reference to this point that I asked, "If the argument from analogy be disallowed how are we to decide the question?" Further on it is said, "if we must allow the argument from analogy in the one case, how are we to refuse it in the other? On what ground can we reject it?" This refers to extending the analogy to relationship by affinity, for if it holds good in the case of blood relations on what grounds can it be shewn to be inapplicable in the case of relations by affinity. Moses himself extends the analogy to the blood relations of a husband or wife; for a son-in-law is prohibited from marrying his wife's mother, and in analogy with this a daughter-in-law is forbidden to marry her husband's father; a step-son is forbidden to marry his father's wife, and analogically a step-daughter is prohibited from marrying her mother's husband. And as we believe that Moses gives only regulative specimens to illustrate the principle of the law, without exhausting the whole list of prohibited degrees, we are warranted by his own example in extending the analogy to the degrees of kindred by affinity which he does not specify, as well as to those cases of blood relationship not mentioned in the law. Therefore, we believe when a man is prohibited from marrying his uncle's wife that by analogy a woman is forbidden to marry her aunt's husband, because we hold that in Christ there is neither male nor female, and whatsoever is forbidden to the man is forbidden also to the woman. And Moses has taught us, by the cases of analogous relationship which he has specified, the principle on which we are to proceed in determining all the degrees of kindred to which the law refers.

2. Again, as the Scriptures sufficiently shew that there is no difference between blood relatives in the direct and collateral lines, and as Mr. Laing *positively* affirms that there is a difference, my demand was, not that he should prove a *negative*, but rather prove what he positively asserted. As to the *onus probandi* and where it properly lies, I may refer to his own words in the PRESBYTERIAN of the 8th of October last, "The *onus probandi* lies with the reformers, not with the majority who are to be regarded as satisfied with things as they are, and not given to change." They, who are not satisfied with the law as it is, are bound to prove that it is unscriptural and wrong, in order that it may be altered.

3. There must be some confusion of ideas in Mr. Laing's mind when he speaks of a limited prohibition, and the repeal of that prohibition when the limit is removed. As we live not under the Mosaic but under the Gospel Dispensation, every man is bound by the law while his wife lives; during *that time* every woman on earth is forbidden him; he is not allowed to marry any of them, unless he chooses to turn Mohammedan and go to live in Turkey. To talk, therefore, of the wife's sister being forbidden while the wife lives is irrelevant and beside the mark. To say that the blood relatives of the wife in the direct line are permanently forbidden, while those in the collateral line are forbidden only in her lifetime, proves nothing to those who believe that monogamy is the law of the New Testament. It is tantamount to saying that they are not forbidden at all, because during the wife's lifetime not only her blood relatives, but all other women are equally forbidden.

4. Towards the end of his letter Mr. Laing says, "Am I not justified in holding that Scripture forbids marriage with certain women who are near of kin? It also contains a series of particular cases shewing who are near of kin. Marriage with those thus specified is forbidden. A wife's sister is specified during the wife's life, and is therefore during *that time* forbidden. A wife's sister after the wife's death is not specified." What are we to make of this statement? Mr. Laing admits that a wife's sister is specified as being near of kin, and is therefore forbidden, that is forbidden on the ground that she is a near relation; but he seems to hold that death destroys the relationship, and that after the wife's death her sister ceases to be a near relative at all. In demanding the proof of this assertion I do not think that it is requiring him to prove a negative, for he distinctly affirms that a wife's sister after the wife's death is not specified, which according to his own interpretation of verse 6, means that she ceases to be a near relative, or to be near of kin to the husband, as she was during the life of his wife. But will not the same argument apply to the relationship of a woman to the brother of her deceased husband. Surely if death be so powerful in the one case to annihilate all relationship, it must be

equally powerful in the other. In order to be consistent he must hold that there is no barrier in Scripture to prevent a widow from being married to her brother-in-law.

5. Mr. Laing says, "verse 6 gives the principle. Nearness of kin is a barrier to marriage. Who then are included in that phrase? Who are near of kin to a man for the purposes of this statute?" He then shews that the blood relatives of the wife are near kinswomen of the husband; but he maintains that a certain class of them are near of kin *only during* the wife's lifetime. In saying that the blood relatives of the wife are near of kin to the husband, he truly states the ground on which marriage with any of them is prohibited. And unless he proves that death destroys every vestige of kinship it is evident that they must be considered as forbidden at all times, be the wife living or dead. We must, therefore, look out for some other interpretation of verse 18, different from that given by Mr. Laing. The true interpretation of that passage is given by Dr. Lindsay in his "Inquiry," which is also specified in my "Dissertation on the Marriage Question."

6. Mr. Laing analyzes Lev. xviii. 6-18, and finds "a series of particular cases adduced by Moses," which he thus states:

1. A man's own blood relatives.
2. Women married to a man's blood relatives.
3. The blood relatives of the wife.

If we invert this series according to the principle laid down in chapter xxiv. of our "Confession of Faith," we have a series of analogous cases on the woman's side, thus:

1. A woman's own blood relatives.
2. Men married to a woman's blood relatives.
3. The blood relatives of the husband.

Now the apostle says in Galatians iii. 28, that in Christ "there is neither male nor female, for ye are all one in Christ Jesus." Paul here teaches that under the Gospel men and women are equal, they stand upon an equal footing. Whatever privileges are enjoyed by the man belong equally to the woman. What is duty to the man is duty to the woman also. Whatsoever is forbidden to the man is likewise forbidden to the woman. But according to Mr. Laing's exegesis this is not the case, for he says that the man is forbidden to marry the blood relatives of the wife in the collateral line *during the wife's lifetime only*. He does not affirm the analogous proposition, viz., that a wife is forbidden to marry the blood relatives of her husband in the collateral line *during the husband's lifetime only*. It appears thus that a man enjoys certain privileges which are not conceded to a woman, viz., that of being allowed to marry a certain class of his wife's blood relatives after her death, whereas the wife is not at liberty to marry any of her husband's blood relatives. A woman also is forbidden to do a thing which is sinful in her, but which is not forbidden to the man, and therefore no sin to him. What now becomes of the equality of man and woman as laid down by the Apostle Paul? According to the Apostle they are one in Christ. But according to this modern divinity it seems they are not. The woman labours under certain disabilities, and is denied certain privileges which are conceded to the man. Clearly they do not stand upon an equal footing. The interpretation of Lev. xviii. 18, which leads to this issue cannot surely be according to the analogy of faith.

Mr. Laing says at the end of his letter "great is the truth and it will prevail." I agree with him in saying the same. I admire his courtesy and urbanity, and while I have no sympathy with his argument, I esteem himself very highly as a beloved brother, and faithful servant of Jesus Christ.

DUNCAN B. BLAIR.

Barney's River, Feb. 7th, 1881.

MR. EDITOR,—Moses prohibits the marriage of a widow with her deceased husband's brother. In place of forbidding, he permits, a widower to marry his deceased wife's sister. Such is the plain sense of Lev. xviii. 16-18. The relationship in the two cases is the same; why is the one wrong, the other right? We may or may not know the reasons, the fact remains that Moses does make a difference.

As calculated to throw light on this subject, we may observe that the Hebrews regarded the relationship existing between the wife and her husband's family as of a closer nature than that between the husband and his wife's family. If left a childless

widow, her husband's brother became her levirate husband, her husband's nearest of kin became her *goel* or avenger of blood and champion of her rights, and as heiress of her husband's estate she might not marry out of his tribe. Family registers were carefully kept, and the wife's name was removed from her own family register into her husband's and became one of his family. Such ties did not bind the husband to the wife's family.

The levirate law throws light on this subject. It was the duty of every son of Abraham to transmit his God-given inheritance to a godly seed. Marriage was almost universal. To be without heirs was a calamity. This difficulty was met by the levirate law. Suppose a case: One of two or more brothers marries, dies, and leaves a widow childless. His brother is bound to marry her and raise up seed for the departed, "that his name be not put out in Israel." But the children begotten by this union are in law not his own children, but the children of the deceased, and heirs not of his own inheritance but of his brother's. In this levirate union he does not take a wife to himself, but performs one of the most sacred duties to the dead. While performing this duty to the dead the pious Israelite was not freed from the duty of having a wife of his own, and transmitting his own inheritance to children of his own, that his own name "be not put out in Israel." The natural yearning for offspring, strong in the Hebrew, was intensified by Messianic hopes that looked to the future, and every son of Abraham was anxious that his name should not perish in Israel. Were the marriage with the wife of a deceased brother to be more than a levirate union, it would be the extinction of a name and family in Israel. This is a sufficient reason why the divine law-giver should condemn such unions.

The levirate law is no longer binding upon us, woman is elevated by Christianity in the social scale, and the conditions of society peculiar to Israel in Moses' age, which rendered the prohibition of Lev. xviii. 16 necessary, do not now exist; therefore it is illogical for us in our Christian dispensation to argue from the prohibition in the one case that the same should be extended to the other. My argument may or may not be satisfactory; we may know, or, it may be, may never know, all the reasons that influenced the divine law-giver, but it is safe to assume that Moses had good reasons for prohibiting, in the one case, and in another, that to us seems parallel, permitting.

L.  
February 17th, 1881.

#### OUR NORTH-WEST MISSION FIELD.

MR. EDITOR,—I am glad to find the claims of our vast mission field in the North-West so fully presented in your columns, and so forcibly urged on the attention of our people. Doubtless, as you remark, some may complain of its being a continued demand for money, but the urgency of the claims of our rapidly extending mission field must be apparent to all who view the matter aright. It may appear to some as if our mission stations in the North-West were making a disproportionate demand on our available Church funds, and receiving more liberal aid than is extended to needy fields nearer home. It may seem also as if some of the wealthier residents of the North-West, either under the plea of being new settlers, or because they have not been placed under any church organization, were withholding "more than is meet" from the treasury of the Lord. Yet such is the general character of the people, such the conditions of life, and the material prospects of that country, as to make its claims very exceptional and urgent.

The majority of the new settlers are poor. The conditions of settlement, which throw settlers so widely apart, together with the greater difficulty of winter travel, limit to some extent the missionary's work. Again, it is but reasonable to suppose that the great expectations raised regarding that country have awakened a spirit of speculation, and attracted thither a large class bent chiefly on material gain. Add to this the fact that the native races of that country have given a tone to society not certainly for the better, and a further argument will be found why our Church should put forth a vigorous effort at once to supplant the religious apathy of the past, and to guide the restless spirit of the present to higher aims than the mere acquisition of wealth. The situation demands that this effort be speedily put forth. Expectant eyes from other parts of the Dominion, and from the over-

crowded populations of other countries, are directed to the vast prairie regions of the North-West. Our Government, whether rightly or wrongly, are providing for the opening up of that country on a scale of unparalleled magnitude. Whether it will realize present expectations may be doubted, but the speedy growth and development of those sections fit for farming are certain. Let us then, as a Church, rise to the occasion by following those who elect to make it their home with the means of grace. Our committees are most anxious to take possession of many inviting fields now presenting themselves, and willing workers are taxed to the utmost to supply the fields already entered upon. Rev. Mr. Sieveright, writing from Prince Albert, North-West Territory, says that, there, on "the border-land of civilization, the outcries of pagan Sioux, celebrating their religious rites, often intermingle with the sounds of Christian praise and prayer." That is literally true, and in other parts of the North-West our mission work has points of contact with heathenism. True patriotism, then, and Christian duty, alike, call upon us loudly as a Church to devise yet more liberal things for the evangelization of the North-West. To this call—which is our Master's own call—let us heartily respond, and in His good time He will crown our labours with His blessing.

J.  
February 17th, 1881.

#### TEMPERANCE IN ALL THINGS.

MR. EDITOR,—I am getting very tired of the deceased wife's sister case. It is very curious that there should be so much discussion on one of the clearest verses in the whole 18th chapter of Leviticus. I am sure the plain, honest interpretation is very clear, namely, you must not have two sisters to wife at the same time, but if you wait till one of them dies, *then* you can marry the other.

Allusion has been made to the "Confession of Faith," but it is not infallible, and one pretty big hole has been knocked through it in this country, in chapter 23. I can't understand how so much stress is laid by Christians on the Levitical law. I noticed lately one of your correspondents condemning the use of swine's flesh. Now as I am very partial to a good ham, I couldn't agree with the gentleman, and I couldn't help thinking of Peter's vision. Then with regard to the wines of Palestine: Would the accusation of our Lord being a wine-bibber have any force unless the wine was intoxicating? I should say certainly not. Paul's declaration in his letter to Titus, that bishops must not be given to wine, has no force in it, unless the wine was intoxicating. In the same way, the aged women were not to be given to much wine—evidently a caution to avoid intoxication. And I am sure, unless the wine mentioned in the 11th chapter of 1 Corinthians was intoxicating, Paul's cautions were perfectly uncalled for. I am, by God's grace, practically an abstainer, although I belong to no society except our Presbyterian Church, but I am tired of a deal of the nonsense written on what is called temperance. It is very odd, too, how nothing almost is said or written about the nauseous custom of smoking, which is practised even by boys, and is very little better than drinking. One reason, I fancy, is that some of our good ministers indulge in a smoke, and so, naturally, they say nothing about it. I admire temperance in all things, especially in eating, drinking, and speaking, and try to remember the pithy precept, "abstain from all appearance of evil."

CANADIAN PRESBYTERIAN.

February 12th, 1881.

RIVER STREET congregation, Paris, has unanimously called Rev. Mr. Ballantine, Cobourg, as the successor of Rev. J. Anderson.

THE Halifax "Witness" has the following notice of the PRESBYTERIAN YEAR BOOK for 1881: "This is a most useful and handy little book of reference. It contains a calendar and then a condensed and intelligent account of the second Presbyterian Council. Then follow digests of proceedings of Assemblies and Synods, with a vast store of well-arranged statistics, concerning the whole world-wide Presbyterian field. Matters relating to Canada get due prominence and full justice. We commend this issue of this excellent annual as one of the very best of an admirable series. Ministers will find it particularly convenient for reference." Copies of the YEAR BOOK will be mailed to any address on receipt of twenty-five cents. Send to the publisher, 5 Jordan street, Toronto.

## PASTOR AND PEOPLE.

### THE REVISION OF THE BIBLE.

After ten years of labour, the revision of the New Testament was recently completed. The work is now all in the hands of the printers. It is not anticipated that the Old Testament can be finished for two years to come. The whole of it has been gone over once, and the historical books twice, but the others yet await final revision.

The work of revision, part of which has thus been completed, was, it may be remembered, begun, after much discussion of the subject, about ten years ago. On the 6th of May, 1870, the Convocation of the Province of Canterbury had the matter brought before it by the Bishop of Winchester and the Bishop of Gloucester and Bristol, when the following resolutions were adopted:

1. That it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken.
2. That the revision be conducted so as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration in the language, except where, in the judgment of the most competent scholars, such change is necessary.
4. That in such necessary changes the style of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The catholic character of the last resolution enabled Convocation to solicit the co-operation of Oriental linguists and Biblical scholars belonging to all religious bodies of any standing; and the invitation being heartily responded to, a committee of over sixty revisers was formed, one-half of whom, in view of their special qualifications, were formed into the Old Testament Company, with the late Bishop Thirlwall, of St. David's, as chairman; the remainder, with the Bishop of Gloucester and Bristol (Dr. Ellicott) at their head, constituting the New Testament Company. After the death of Bishop Thirlwall, his place as president of the Old Testament Company was taken by the Bishop of Winchester (Dr. E. Harold Brown). Among the Scotch members of this body were the Revs. Dr. Lindsay Alexander, of Edinburgh; Prof. Birrel, of St. Andrew's; Prof. Davidson, of Edinburgh; Dr. (now Principal) Douglas, of Glasgow; Principal Fairbairn, of Glasgow (since deceased); Prof. McGill, of St. Andrew's (also deceased); Prof. Robertson Smith, of Aberdeen; and Prof. Weir, of Glasgow. The New Testament Company included Dr. Charles Wordsworth (Bishop of St. Andrew's); the Revs. Principal Brown, of Aberdeen; Prof. Eadie, of Glasgow (deceased); Prof. Milligan, of Aberdeen, and Prof. Roberts, of St. Andrew's. Through the courtesy of Dean Stanley, the Jerusalem Chamber, Westminster, was set apart for the use of the revisers, who have since met, the New Testament Company once a month for a week at a time, and the Old Testament Company six times a year for fortnight sittings.

At the end of 1870 the aid of American Biblical and classical scholars was requested for a work in which, as part of the great English-speaking race, our transatlantic kinsmen were naturally interested. Some difficulty was at first experienced as to the basis on which such co-operation in the work of revision could be carried on; but ultimately a satisfactory understanding was come to, by which English and American revisers have worked with the greatest harmony. The arrangement was that the proofs of each English Company's first revision should be sent to America, where the revisers are also divided into an Old and a New Testament Company; that the American divines should go carefully over these proofs, mark upon them whatever emendations or corrections they might deem it necessary to suggest, and return them to England, where they should be taken into account on going over the books for the second time. The American Old Testament Company has for president the Rev. Professor W. H. Green, of Princeton; and the New Testament Company, Dr. T. D. Woolsey, of New Haven, Connecticut; the general president being Prof. Phillip Schaff, of New York.

The version of the Bible at present in use, as readers know from the title page, was, by authority of King James VI. [VI. of Scotland, but I. of England]

"translated out of the original tongues, and with the former translations, diligently compared and revised." It was, however, less a new translation than a revision of existing ones, chief among which were Tyndale's Bible (1525), Rogers' (1537), Cranmer's (1539), the Geneva (1560), which at the time was the Bible of the people, and the Bishops' (1568), which was the Bible of the Court. The "authorized version," as it is called, which was the outcome of the labours of the scholarly divines of the beginning of the seventeenth century, and which, by the way, took only four [seven, from 1604-11.—ED. EVAN.] years to complete, has ever been recognized as a book of conspicuous literary merit. It has been regarded as "a well of English undefiled." According to Lord Macaulay, if every other book in our language were to perish, it would alone suffice to shew the range of its beauty and power; while Prof. Huxley's testimony to it as a classic, is that it is "written in the noblest and purest English, and abounds in exquisite beauties of mere literary form." Its general fidelity, as a translation, to the original text has been acknowledged in equally cordial terms. Such being the case, it was not surprising that considerable opposition should be raised in various quarters to the proposal for revision, with the view of having the old version ultimately superseded by the new. Many, in their veneration for the time-honoured book, were disposed to liken the action of the revisers to that of Uzza, who put forth his hand to touch the ark of God.

On the other hand, in speech and pamphlet, various reasons were adduced by eminent scholars, here and in America, to shew that a revision of the Scriptures had become not only desirable but necessary. Every church-goer, it was urged, must be familiar with the practice, which many preachers indulged in, of constantly making alterations in the authorized text, telling the people that commentators said this, and critics held that, and giving so many new readings, according to individual predilection, as to produce in the minds of hearers a decidedly "unsettling tendency." It was represented as exceedingly desirable that such amateur tinkering of the text should, if possible, be rendered unnecessary, by the production of a version more in harmony with the best criticism of a time which boasts of many eminent Greek and Oriental scholars.

It is now generally allowed that only a comparatively scanty knowledge of the state of the original text was available when the Authorized Version was redacted. Since then the manuscripts—of the New Testament especially—have been carefully collated, and by the researches of such men as Alford, Scrivener, Tregelles, Griesbach, Lachman, and Tischendorf, the text of this portion of the Scriptures has, it is understood, been restored to something like its primitive purity—a state as good, it has even been said, as that of any text we have of Shakespeare. The Old Testament text has, at the same time, been greatly improved by Kennicott, De Rossi, Jahn, Lee, Ewald, Davidson, and others, though it has not been found possible to bring the Hebrew into the same state of comparative perfection as the Greek.

When the Old Testament Company of revisers first met, the question was raised whether they should not, as an initial process, endeavour to construct a text from the Septuagint, and the received Masoretic text; but it was felt that for such a formidable task they had not sufficient material, and that in any case they could not hope to arrive at acceptable results. It was therefore agreed that they should do the best they could with the Masoretic text, carefully comparing it with the Septuagint and other versions, in respect of all doubtful passages. Hebrew philology and Biblical science have made rapid strides since 1611. The geography and archæology of the East are now better known, and not a few admitted topographical errors will be corrected in the new version. Writers on this subject have pointed out the necessity for many such alterations.

Mistakes were also made by the seventeenth century translators in connection with proper names, one of the most conspicuous of which occurs in the 15th chapter of Judges. When Samson had made an end of slaying the Philistines, he threw away the ass's jawbone which he had used as a weapon, and named the place Ramoth Lehi, which, as interpreted in the margin, means "the place of the casting away of the jawbone." But in the 19th verse there occur the words, which have puzzled many, "God clave an hollow place that was in the jaw." Obviously, however,

the word should be "Lehi," the translators having here changed the proper name back to its original signification.

Errors are also pointed out by modern Biblical writers as having risen from confusion of the meanings of words, from defective grammar—owing, for example, to disregard of the definite article—and looseness of construction, all these things marring, to a greater or less extent, the beauty and accuracy of the authorized version.

In the case of the New Testament, errors have, according to Prof. Abbot, been occasioned (1) by the substitution of one word for another that closely resembles it in spelling or in pronunciation; (2) by the omission of a clause by the transcriber, from the circumstance that it ends with the same word, or same series of syllables as the one preceding; and (3) by addition to the text of words which were originally written as a marginal note or gloss, or are supplied from a parallel passage. "Ancient scribes," says the Professor, "like modern printers when very knowing, have often made mistakes while they thought they were correcting them." Under the third category comes the well known controverted passage in 1 John v. 7, 8, about the three witnesses, which will, in all likelihood, disappear from the new version as an admitted interpolation. In the same class have been mentioned the doxology at the end of the Lord's Prayer, "For thine is the kingdom," etc.; the words in John v. 4, about the periodic visit of the angel to the pool at Bethesda; the story of the woman taken in adultery, John viii., which, however, is considered to be at least a very early legend of the Christian Church; and the verses Mark xvi. 9-20.

As in the Old Testament, so in the New, errors have arisen from defective grammar, such as an improper use of the Greek article, prepositions, participles, and verbs. Blemishes have also resulted from infelicitous rendering of passages; and a fruitful source of confusion has been the translation of the same Greek word by different English equivalents, thus depriving the English student of the light shed on the meaning by parallel passages. The Biblical "hope," for example, is eighteen times out of thirty-two translated by "trust;" while the word translated "charity," in the First Epistle to the Corinthians, is invariably out of that book rendered "love;" "happy" and "blessed" are used as if they were synonyms, and the translation of the words "*hadai* and *gehenna*" by the same equivalent is understood to have led to many misconceptions.

Passages marked in italics—which, as most people know, are used to shew that the words so particularized do not actually occur in the original Hebrew or Greek—require to be carefully looked at. Where they are not necessary to convey to English readers the force of the original idiom, they will of course be omitted; and it has been generally conceded that this process may be carried out, to a considerable extent, with advantage to the text.

Another matter that has been complained of is the arbitrary division of the books of the Bible into chapters and verses. These divisions are found in early Hebrew MSS., and they are said to have been made, as regards the New Testament, by Robert Stephens, a 16th century printer of Paris, who is credited with having done the work while riding on horseback between Paris and Lyons, in order to facilitate the compilation of a concordance. For purposes of reference, the division of the text in the way with which we are familiar is, no doubt, extremely useful. At the same time, in many instances, both connection and rhythm have been thereby sacrificed. This question, also, the revisers have had under consideration.

What has just been said may read like a formidable indictment against the existing version of the Scriptures, but when the revised edition of the New Testament appears, the subject of surprise will probably be, not how much, but how little, of any real importance in the text, has been altered. It may indeed be matter of comment how the revisers should have taken so long to do so little. Had they been requested to make a new translation, such a task, it has been said, could have been accomplished in half the time. It appears, however, that having regard to the third and fourth resolutions of Convocation, the revisers found the task assigned them a much more delicate one than would have been the production of an altogether new book. It is hardly necessary to say that they have worked under no such restrictions as were imposed upon the scholars of King James' time. To these latter the



"Bishops' Bible" was to be the basis of operations; and they were instructed, among other things, not to alter such ecclesiastical words as "church," "bishop," "ordain," and so forth. A few guiding principles only were laid down for the present revisers. Chief among these were:

1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.
2. To limit as far as possible the expression of such alterations to the language of the authorized and earlier English versions.
3. Each company to go twice over the portion to be revised—once provisionally, the second time finally, and on such principles of voting as are hereinafter provided.
4. That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.
5. To make or retain no change in the text on the second and final revision by each company, except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities.
6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

Working within these rules, the revisers have, we understand, been careful to disturb as little as possible those associations which have gathered round particular phraseology; and it has further been their constant aim to keep up the new edition to the high standard of English which distinguishes the old. The Old Testament Company have, we believe, been singularly fortunate in having as secretary a gentleman who is not only a scholarly Hebraist, but an accomplished authority in Elizabethan English, and care has thus been taken that no new words proposed in substitution for any in the existing version, were admitted without shewing a lineage dating back at least to the time of Shakespeare. The New Testament Company have, we are told, been no less studious to preserve the purity and simplicity of its style. In reference to the division into chapters and verses, we believe the new edition will be found to have the old numerals marked only in the margin; the contents being arranged in paragraphs more consonant with the meaning of the original. For reference purposes, the marginal figures will afford every necessary help.

There is no idea, we understand, of asking either Royal or Parliamentary authorization for the new edition. It will not be "appointed to be read in churches." Towards the expense of the revision, Parliament has not been, and will not be, asked to contribute one penny. The revisers, both in England and America, have given their time and labour ungrudgingly and gratuitously to the work, and for this they are surely entitled to the gratitude of the public. The personal expenses of the English revisers, in travelling to and from London, have of course been allowed them, and these have been defrayed by the Oxford and Cambridge press authorities, who are to issue the work. The Americans have paid their own expenses, a fund having been raised across the water for that purpose. It is possible that the Queen may be asked to commend the work—which may probably meet with some opposition, just as the authorized version did—to the favourable consideration of her people; but for making its way to public favour, it will of course in the long run have to depend on its own intrinsic merit.—*Edinburgh Scotsman.*

**CREEDS AND PROGRESS.**

Paradoxical as it may appear, we can go forward in theology only as we hold fast by the certainties that have already been attained. We advance only by keeping what we have, and not by parting with any portion of that which we have received. Men talk of the bondage of creeds, referring therein to the doctrines which have been deduced from the words of Christ. But they forget that some measure of definite and settled certainty is necessary to the attainment of more truth. Who speaks of the bondage of the alphabet? and yet without definiteness in that there could have been no literature. Who speaks of the bondage of the multiplication table? and yet without that there could have been no higher arithmetic, no mathematics, and no astronomy. I do not say that the ground on which the fixedness of these things rests is the same as that which underlies our certainty as to the words of Christ; but still they may well enough illustrate the fact, that the definite is the door-way into progress, and not a chain to hold us back from it. It is to advancement what the iron track of the

railroad is to the locomotive. It confines, no doubt, but it does so only to increase and render safe the advance, and it were as absurd to complain that the rail hinders the motion of the engine, as it is to affirm that the holding of an ascertained creed in regard to central things impedes advancement in theology. All that it does is to define the line along which the progress is to be made, and to insure the safety of those who make it. If this were rightly understood among us, there would be less disposition to quibble over the things which have been so long surely believed among Christians, while at the same time the energy wasted in vain speculation would be spent more profitably in seeking to turn that which is believed to account for progress in holiness. One can see, all down the Christian centuries, a clear advance made by the Church in the understanding of the Gospel. But it has been made precisely in the way which I have indicated, and nothing can be more unhealthy, or will be more disappointing, than the plan which so many are following to-day, of seeking to advance upon the present by the negation of all that was affirmed in the past.—*Wm. M. Taylor, D.D.*

**PILLOWS UPON WHICH MANY A WEARY HEART HAS RESTED.**

- |                   |                       |
|-------------------|-----------------------|
| Matthew xi. 28    | Revelation iii. 20.   |
| John vi. 37.      | Galatians iii. 26.    |
| Isaiah xlv. 22.   | 1 John ii. 12.        |
| Acts ii. 21.      | Isaiah xliii. 1.      |
| John x. 9.        | Matthew i. 21.        |
| Acts. xvi. 30, 31 | 2 Corinthians xii. 9. |
| Romans x. 9.      | Matthew xxviii. 20.   |
| John iii. 16.     | Ezekiel xxxvi. 27.    |
| Acts x. 43.       | Hebrews xiii. 25.     |
| 1 John iii. 23    | John xiv. 3.          |
| John vi. 47.      | Jude, ver. 24.        |
| Isaiah liii. 5.   | Isaiah xli. 10.       |

"Believe ye that I am able to do this!"

**MISQUOTATIONS FROM SCRIPTURE.**

"God tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah xxvii. 8.

"In the midst of life we are in death." From the burial service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart, as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scriptural form is: "A righteous man regardeth the life of his beast." Prov. xii. 10.

"A nation shall be born in a day." In Isaiah it reads: "Shall a nation be born at once?" lxvi. 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii. 17.

"That he who runs may read." "That he may run that readeth." Heb. ii. 2.

"Owe no man anything but to love." "Owe no man anything, but to love one another." Rom. xiii. 8.

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward." Job. v. 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but a help meet for him. Nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree." 2 Sam. xviii. 9.

**WORKERS.**

Nor is "the helper in Christ Jesus" the monopoly of any Church or Church system. This list, in the sixteenth chapter of Romans, is emphatically a list of laymen—private members of a Roman brotherhood. Paul, with his breadth and catholicity of soul, would have been the first to repudiate and condemn any arrogant prerogative of churchly caste. There is a niche in the temple, a vocation in the sacred courts, for all. There is room for the hewer of wood and the drawer of water, as well as for the ministering Levite. When will the Churches of Christ, in these modern

days, be taught to make religious worship and religious life not all passive and receptive? Their members will only rise to the dignity of their chartered privileges as "priests unto God" (Rev. i. 6), when they recognize the duty of co-operation and sympathy—of active and willing service. The command laid upon each one by the Bishop of souls is: "Go, work in my vineyard!" Go, and be thou like one of the brethren or sisters in the apostolic age, a helper in Christ.—*From "In Christo," by the Rev. J. R. Macduff.*

LET US set ourselves with our loins girt to the road. Never mind how hard it may be to climb. The slope of the valley of trouble is ever upwards. Never mind how dark the shadow of death which stretches athwart it is. If there were no sun there would be no shadow; presently the sun will be right overhead, and there will be no shadow then. Never mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God himself is Sun and Moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble and weeping, and of the shadow of death.—*Rev. Alexander McLaren, D.D.*

"WHEN conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sin, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: "Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, and for His enemies;" wherefore, if Satan says, "Thou art a sinner, and therefore must be condemned," then answer thou and say, "Because thou sayest I am a sinner, therefore will I be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned," then answer thou and say, "No, for I fly to Christ, who hath given Himself for my sins, and, therefore, Satan, in that thou sayest I am a sinner, thou givest me armour and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet."—*Luther.*

NOT many years ago, a student in Princeton Seminary desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it awoke him till the next time he disobeyed its summons; ever afterwards, it was a failure. He slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls. In like manner the conscience may be deadened or trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Christian Observer.*

EDINBURGH and St. Andrew's occupy the opposite poles of success among Scotch universities. In Edinburgh the number of students increased from 1,768 in 1870 to 3,172 in 1880—that is to say, the matriculation has nearly doubled in ten years. In St. Andrew's, on the other hand, attendance fell from 173 in 1870 to 158 in 1880.

A SCOTCH minister is reported as saying, lately, that "he had a conversation with the missionary Rajagopal some years ago, when he told him he knew the greatest difference when he met with an English convert from a Scotch convert. The latter having learned the Shorter Catechism in his youth he found it much easier to get him to understand divine truth."

MR. MCEWAN, who proposed that action be taken by the Free Presbytery of Edinburgh upon some utterances of Prof. Davidson, announces that he has had a correspondence with Dr. Davidson, and that, considering the present state of matters in the Free Church, and while retaining all the reasons he published regarding an article of Professor Davidson's, he has resolved, along with some others, to take no further action at present.



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## THE CHURCH AND CHURCHES.

WE have great pleasure in giving the letter of "Ecclesiasticus" a place in our columns. The writer is anxious, though in a very kind, friendly spirit, to put us in a very tight and very uncomfortable cleft stick, but we don't feel as if he had succeeded in this work to any appreciable extent. This comfortable feeling of not having been in the slightest degree "caught" by our astute and learned correspondent may be the result of either ignorance or dulness on our part, or perhaps of both combined. Yet so it is. "Ecclesiasticus" will surely do us the justice to believe that though a mere "dissenter" we are not altogether ignorant of the difference between *the Church* and the *Churches*, and he will, we hope, also allow that while *the Church*, according to the definition he has quoted, is "the kingdom of our Lord Jesus Christ," "the house and family of God," with the contriving of which man had nothing to do, and the conditions to be complied with on entering which are not at all of man's making or within the range of man's changing, yet that as far as the *Churches* are concerned there is a very important and a quite recognizable and proper sense in which men have a great deal to do both in determining the form these shall assume, and the conditions on which admission into, and dismissal from them, shall be arranged and carried out. Of course no one, at least no evangelical Protestant, would say that individuals have an absolute right to determine what shall be the form of this particular Church or that, and what its peculiar "terms of communion," apart altogether from the ruling of the Word of God. But then, this "ruling" is so far necessarily determined by the interpretation given by such individuals to the authoritative declarations of the "standard" that the issue is the formation, not of *the Church of Christ*, but of this, that or the other particular Church, for "mutual help, comfort, and coöperation," simply because those who form it have "certain opinions, aims and aspirations, in common," or in other words, because they take this view of Christ's teaching and not that; believe that the Scriptures tell them to do this and not something else; that for instance the Presbyterian form of Church government is founded on and agreeable to the Word of God; that the infants of such as are members of the visible Church are to be baptized, etc., or that diocesan Episcopacy, baptismal regeneration, congregationalism, immersion, baptism of believers only, etc., are *the* indispensables to the formation of a Scriptural New Testament Church. No doubt all the adherents of these different ideas claim that it is not they but the Scriptures and the Holy Spirit speaking through these Scriptures that determine all these things; yet no man in his senses would think of denying that those different Churches owe their existence to the views, opinions, interpretations and conclusions of individuals, and that the tie which more immediately binds their members together is oneness of opinion and feeling on certain well known and specified points, and oneness of action as the result of this coincidence of such opinion and feeling. "Ecclesiasticus" would, we should hope, never think of denying this. It is so much of the very alphabet of the question involved that he would be a much less astute, intelligent, and dispassionate man than he is if even for the sake of argument he for a moment called it in question. Indeed this is acknowledged, for he says that "it is evident from his speech that Principal Grant had this lofty definition [viz., of the Church] in his mind; it is as evident that you were thinking of sects. He, in short, is a churchman, while you are a dissenter." Now, leaving out of view in the meantime the somewhat trying intimation of pitying superiority which

this sentence implies, and merely hinting to "Ecclesiasticus" that with both "churchman" and "sectary" as far as the matter of "discipline" (which was the point in question) is concerned, "Church" is an unthinkable something which can have no significance apart from "Churches," and that the words "churchman" and "dissenter" hint at a distinction without a difference, except one adopt a separate individual member of the circle of "churches," and call it *the Church* by way of eminence and to the exclusion of all others. We would beg to ask if it is so very clear that Principal Grant spoke exclusively or even at all of the "visible Church which is also catholic or universal" in the speech which has been so often referred to? With all respect for the superior acumen of our correspondent, we more than doubt this, and that simply because we have too high a respect for Principal Grant's accuracy of thinking and clearness of expression to believe it to be possible. What does the Principal say? He, no doubt, carefully uses the word "Church" in the vaguest, most indefinite manner, but still in such a way as to make it evident that whatever he means he cannot refer to the "universal catholic Church made up of all those who, throughout the world, profess the true religion, together with their children," for no one knows better than does the Principal that it is impossible to be separated from *this Church* without being separated from Christ, that it is impossible to "secede" from this "Church" without denying the faith, and that there is no power on earth—Pope nor Presbyter, Council, Assembly, Synod nor Conference—that can cut off any faithful man or woman from *this church*, let them unitedly or severally do their best or their worst. "Ecclesiasticus," we should hope, will not deny this. Yet what does Principal Grant say? That "the Spirit of the living God will desert the Church that takes" a certain specified position. What is that position? Becoming "idolaters" to a creed. Is that possible for the Church universal? What more does he say? "I answer, we do not endorse secession." Secession from what? From "the kingdom of the Lord Jesus Christ?" From the "house and family of God?" Such an idea is unthinkable; such a process is impossible, except by a deliberate handing over of oneself to "Satan." What more? "Has the Church no power of discipline?" Where is the machinery for discipline in the Church universal apart from any individual "Church" or "sect"? Let "Ecclesiasticus" say. If he cannot, then he must acknowledge that he makes Principal Grant speak nonsense when he represents him as having exclusively in view the "lofty definition" of a Church catholic which has nothing to do with particular "Churches;" of a genus which has no species; of a species which has no individuals; of, in short, a something which only a "churchman" can understand, and which a mere "dissenter" cannot even imagine. But does Principal Grant desert us at this point and give no further information as to what he really means? Not at all. Let us read a little further, and what do we find? "Let the Church exercise its power of discipline, and cast off the brother, if he is unfaithful, for the point is, that he does not think himself unfaithful because he speaks the language of his own age and not the language of two or three centuries ago. It is because he loves his Church, and wishes to reach all the truth to the Church, and God has called him to do so." And if this is not sufficient let us go a little further, and we shall find him saying, "He believes he is more in accordance with *his own Church* than with any other." Why there is no other than the "visible Church catholic." Is "Ecclesiasticus" now satisfied that Principal Grant speaks as a mere "dissenter" after all, and means some particular "Church" or "sect"? or would he like more evidence? Now, then, what is the loyalty which an honest man owes to any particular Church or "sect" with which he deliberately and voluntarily connects himself? Must he not honestly *ex animo*, and without mental reservation or any "non-natural" subterfuge, come up to and keep up with the terms in which he acquiesced, when without constraint, and willingly, he joined that Church? One might say common honesty between man and man would require *this* at any rate. But is there, it may be asked, to be no provision for "growth"? Of course there is, but on one condition, and that is that all growth incompatible with the "terms of communion" in that particular Church shall be avowed to the Church authorities, and liberty for what may be a healthy growth or an unhealthy ex-

cessence asked and given. We should hope that neither Principal Grant nor "Ecclesiasticus" thinks that there is no "ordinary possibility of salvation" out of the Presbyterian Church, though, to be sure, if the statements and arguments of our correspondent were worth a rush this would be the case. No doubt the "Confession of Faith" says, and every sensible man would say the same thing, "that the purest Churches under heaven are subject both to mixture and error" (Were those who wrote the sentence, by-the-way, not "dissenters" and rather thinking of "sects" than "lofty definitions"?). But what is implied in this? Not that those who wrote or those who adopted that "Confession" were aware at the time of any particular error contained in its statements, for then they would have seen to have had it eliminated forthwith; but that such Confession was, as a human composition, not sacred, and could, for cause shown, be changed or modified just as it had at first been formulated. No one, we should hope, calls this in question, and no one could possibly object to Principal Grant, or any other person within the pale of the Presbyterian Church, agitating in a perfectly open and legitimate way, before the Church Courts, for a change in this particular or that; with, of course, always the implied alternative of leaving, or being called to leave, if such modification were not allowed, or such additional liberty not permitted. To say that one "dare not" leave a particular Church brings in the old ambiguity of confounding *the Church* with the *Churches*, and sets up a claim which no one would be readier than "Ecclesiasticus" to condemn and repudiate. We, for our part, know of nothing to prevent any one in the Presbyterian Church overturing the Assembly to abolish Presbyterianism, to repudiate the doctrines of grace, to condemn and reject infant baptism, to go over in a body to Methodism or diocesan Episcopacy, to declare the inspiration of the Scriptures a delusion, Moses a fraud, and heaven an unsubstantial dream. But we should think it "liberalism" gone mad, if all this could be done and not a word of rebuke or condemnation be addressed to the overturer simply because allowance must be made for "growth," and because it was never to be forgotten that all Churches under heaven were subject "to mixture and error!" The men who should bring up such an overture to any Presbytery would, at any rate, have the courage of their convictions. But very different language would have to be used of such as would quietly teach in Presbyterian pulpits the very opposite of what they at first engaged to teach there, and that on the plea that they were still true to their convictions and, as they thought, to the great Head of the Church; or of such as in Presbyterian Theological chairs would indoctrinate successive relays of students with opinions and principles which they knew were contrary to what they themselves had solemnly avowed, and without which avowal they were quite aware they could never have been what they were, nor where. Even a rash, impulsive, self-sufficient blustering man like John Stuart Blackie could not in University Tests days sign the Confession of Faith in order to qualify for his being Professor of Latin in Aberdeen without putting in the saving clause that he did so merely as a measure of peace, and as an engagement that in teaching his classes he would say nothing contrary to that Confession. He, no doubt, thought the statement a good jest and *very witty*. But if in the course of years of "growth" Professor Blackie had found that he *could not* teach even Latin without going contrary to the "Confession," would not honour and honesty have required that he should have said so to those who had installed him on terms he could no longer observe, and have got their permission to do as he liked with the offending formula? This is all that any reasonable man could ask. This is nothing more than any honourable man would be only too ready to volunteer. The cases of Luther, Erskine, and others mentioned by "Ecclesiasticus," are not in point, for they not only believed that they were true to the Great Head of the Church universal, but to every jot and tittle of the authoritative formularies of the particular Church to which they belonged. Besides, we never said that Principal Grant occupied any other position. On the contrary, we held, and hold, that his words fairly understood might rightly enough mean not that a man should forthwith go on and teach whatever he might think was truth, however contrary that might be to the subordinate standards of his Church, which he had signed, but that he had a right frankly and openly to avow any

change when it came, ask for liberty, and take all the consequences if that liberty were refused, without posing as a martyr or even once hinting that he was persecuted. At the same time we held, and hold, that there was so much ambiguity about the words in question that some might not unnaturally believe that they taught that any man and every man in the Presbyterian Church might hold, teach and embody any doctrine, opinion or practice which he liked, if it still left him persuaded in his own mind that he was loyal to Christ and to his own personal convictions; and all that is necessary to give universal relief and restore universal confidence is simply for Principal Grant to endorse the first explanation and to repudiate the very idea that he could by any possibility mean anything like the second.

We cannot but add that in its most natural and apparent sense the final claim of "Ecclesiasticus" would make all creeds and confessions not worth the paper on which they are written. If a creed is not binding upon the individual till it be publicly repudiated, but on the contrary a man is free to hold or reject anything he likes on the simple plea of conscience, and still claim a right to remain in that Church, or to pose as a martyr, if he is turned out, it may be "so much the worse" for the creed and "the coo," but some people not altogether stupid would in that case fail to see how that creed could act as a "guide" either to the "thinking or the teaching" of the Church or what one end it could possibly serve which individual whim, dignified by the name of conscience, could not in a moment neutralize and destroy.

CHURCH SCANDALS.

WHEN Dr. Payson, of Portland, was at the very height of his popularity and pulpit power, a merchant one morning met another with the salutation: "Have you heard what is going about Payson this morning?" "No," was the reply. "What is it?" "So and so," mentioning a most scandalous story. "Oh," said his neighbour, "It is not true." "I know," hissed the other from between his teeth, "that it is not true, but I would give five hundred dollars if it were." There are always plenty in perfect sympathy with this Portland merchant. They follow a clerical scandal with all the keen scent of a sleuth hound, and when there is nothing suitable at hand they can invent with all the readiness which would have delighted old Gordon Bennett when, on dull days, with nothing particularly exciting to make the "Herald" lively, that old sinner used to say to his subordinates, "kill a man, kill a man." Far be it from us, either to extenuate or ignore the church scandals which make the "enemies of the Lord to blaspheme." The more they are exposed and condemned so much the better. But to say that either in the States or Canada, there are more social outrages among clergymen for their number, than among any other craft or profession, is about as wide of the mark as anything well can be. Of course it is very easy for any unprincipled ruffian to write "Rev." before his name, and to bring religion and the "cloth" into disrepute by his scandalous proceedings; but we venture to affirm without fear of successful contradiction, that the number of such scandals among duly authorized ministers of any Christian denomination on the continent, will be found on the most careful examination, to be very different from what is often represented. It is all right that when such things occur they should be exposed, condemned, and punished; but to indulge in the weeping generalizations, which are only too common on the subject, is as unfair as it is indefensible. A poor, foolish lad lately proclaimed through the newspapers that there was not a congregation in Toronto that was not troubled with more or fewer social scandals; and others, not bothered personally with any great excess of morality, are always eloquent on the sins and shortcomings of "the clergy." Let the most industrious and mousing collector of "social nastiness" produce his Canadian record, and it will be found that our clergy of all denominations are neither so "illiterate," so "dishonest," nor "consequently" so immoral as some of their self-chosen censors would fain have it believed they are. It is well, however, for all ministers, ay, and for all professing Christians, to bear in mind that they are keenly and closely watched, and that there are still plenty animated by the spirit of the Portland merchant, "I know that it is not true, but I would give five hundred dollars if it were."

BOOKS AND MAGAZINES.

ATLANTIC MONTHLY for February, 1881. (Boston: Houghton, Mifflin & Co.)—The usual supply of interesting and instructive reading suited for a considerable variety of tastes.

THE YOUNG SCIENTIST for January is a decided improvement on any previous issue of this interesting publication that has come under our notice. It is published monthly, and the price is only 50 cents per annum.

THE QUEEN'S COLLEGE JOURNAL (No. 5) has just reached us. The journal is, by all odds, the neatest publication of the kind with which we are acquainted, and reflects much credit on its youthful conductors. The price, per session, is \$1. We should like to see the journal regularly.

THE NEW HEBRIDES AND CHRISTIAN MISSIONS. (Nisbet & Co., London, Eng.)—This is a very interesting work, by Dr. Robert Steel, minister of St. Stephen's Church, Sydney. Descriptive sketches of the different islands comprising the New Hebrides group, are given, shewing the position and physical character of each, the character of its people and their worship, the climate, etc.; also the progress made by Christianity. Any extended reference could not be made here, but to all who are interested in the cause of Christian missions, this book cannot fail to be welcome, and we most heartily commend it. There is one very interesting and important chapter on the labour traffic and the kidnapping of natives. In the appendix are given an account of a cruise in a missionary vessel in 1874; specimens of the different languages spoken in the New Hebrides; specimens of addresses and prayers by native Christians; and statistics of missions in the New Hebrides and Polynesia.

THE PASTOR AND PEOPLE: A Repository of Current Christian Teaching and Working to aid in all the Churches. (Cincinnati, Ohio: Sutton & Scott.)—This is a new aspirant for popular favour. In some important respects it holds—and holds very ably—a place distinctly its own. That place lies between the ground already occupied by the popular religious magazine and the position taken up by the homiletic monthlies, which are now so numerous. Its title somewhat happily indicates its character as a publication intended specially both for pastor and people. The two numbers before us are replete with instructive and interesting matter peculiarly adapted for ministers, Sabbath school teachers, and all classes Christian workers. Under the heading, "The People," we find very valuable and suggestive hints given with the view of enabling laymen to assist in the work of conducting prayer-meetings. It is gratifying to notice with what a clear and steady lustre the light of saving Gospel truth shines forth from those brief paragraphs. In the department designed for ministers, preachers will find valuable assistance which they may turn in a legitimate way to excellent account in their work of proclaiming the Gospel of God's dear Son. Altogether, this new Repository contains much good seed which deserves a large field in which it may be sown. We hope that that field will be secured, and that it will widen rapidly.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

March 6. } THE WITNESS OF JESUS TO JOHN. { Luke vii. 1881. } 19-28.

GOLDEN TEXT.—"He was a burning and a shining light."—John v. 35.

HOME READINGS.

- M. Luke v. 27-39. Levi Called.
- Tu. John v. 1-16. The Paralytic at Bethesda.
- W. Luke vi. 1-11. The Withered Hand Restored.
- Th. Luke vi. 12-26. The Apostles Chosen.
- F. Luke vii. 1-10. The Centurion's Servant Healed.
- S. Luke vii. 11-18. The Widow's Son Raised.
- Sab. Luke vii. 19-28. Witness of Jesus to John.

HELPS TO STUDY.

Jesus remained at Capernaum, where our last lesson left Him, until the second passover of His public ministry, when He visited Jerusalem (as He usually did on such occasions) and healed the infirm man at the pool of Bethesda. Returning to Galilee after the passover, He healed "a man who had a withered hand," and was followed by multitudes to the lake Gennesaret.

He afterwards withdrew to a mountain, chose the twelve apostles, and delivered the Sermon on the Mount, subsequently returning to Capernaum, at which town or in its near neighbourhood the messengers of John, referred to in our present lesson, probably found Him.

The lesson may be divided as follows: (1) John's Question. (2) Christ's Answer. (3) John's Place and Mission.

I. JOHN'S QUESTION.—vers. 19-21. John the Baptist's public ministry was now closed. His work was done, and he was withdrawn from the field. On account of his bold rebuke of Herod's sin, he was imprisoned in the Castle of Machærus, in Perea, beyond Jordan. Here, in his lonely dungeon, and in the depth of his discouragement, he embraced some favourable opportunity of communicating with two of his faithful disciples, and sent them to Jesus with a question, in order that they might bring back an answer that would strengthen his own faith and theirs.

And John, calling unto him two of his disciples, sent them to Jesus. "It was John," says the "S. S. Times," "that sent them—John the Baptist. Of priestly race by both parents (Luke i. 5; 1 Chron. xxiv. 10); related to Jesus (Luke i. 34-36); prophetically announced (Isa. xl. 3; Mal. iii. 2; Matt. iii. 3); his birth, name, and mission were declared by Gabriel (Luke i.); he was filled with the Spirit, and Jesus said he was 'a burning and a shining light.' This mighty man was in trouble, and needed help. Where was he? In prison. This witness was faithful, not only to Jesus, but also to the wicked king. He reproved him for his vile life, denounced his unlawful conduct, and was imprisoned by Herod in the castle of Machærus, east of the Jordan, near the Jabbock. What a place for such a man—a prison! He is one of the Bible prisoners. The list begins with Joseph—the illustrious, and includes Daniel, Jeremiah, John the Baptist, Peter, Paul, and John the Apostle. Truly it is not prisons, but crimes, that disgrace, and there will be a resurrection of names and reputations as well as bodies. *Why was he there?* Because of his fidelity to truth. Joseph and John were in fetters because of Potiphar's wife and Herodias. Better be bound with chains of iron than fetters of lust; one trusts off, the other in. If men do not go to prison now for Jesus' sake, they may yet have to bear reproach and scorn; to endure hardness, if not a dungeon. It does not take courage to say 'I am not a Christian,' but it may take grace and gift to prove by my life that I am one. A dead fish floats with the current, but it takes muscle and sin to go up."

"Thou He that should come? It may well be supposed that John the Baptist had no doubt whatever in his own mind as to the identity of Jesus of Nazareth with the promised Messiah. His question seems rather to have been prompted by his wonder that Christ did not outwardly take to Himself the power and authority which belonged to Him; and in ostensibly questioning the identity of a person whose course did not fulfil his expectations, He was only following a common Jewish mode of expression. Thus a writer mentions that a man in Palestine once said to him: 'I found my friend, but it was not he,' meaning that his former friend no longer acted a friend's part towards him. It is also reasonable to think that John's embassy was intended fully as much for the satisfaction and direction of his disciples as for his own.

II. CHRIST'S ANSWER.—vers. 22, 23. As usual, the Saviour adduces His works as testifying to His character and mission. We take another paragraph from the "S. S. Times": "This is His answer to all doubters everywhere. His divinity, His power, and His love, are proved by what He did and said. His works attest His words. The army to attack Doubting Castle marches six abreast, and the files are more than eighteen centuries deep. Here they come—blind men that see, with Bartimeus as file leader; lepers, healed by General Naaman; lame men, with the palsied of our last lesson and the impotent cripple of John v.; deaf, that can hear, with the man of Matthew ix. 32; dead that were raised, with Lazarus and the widow's son; while poor to whom the Gospel has been preached are led by the woman with two mites. It is written, 'He will invade them with his troops' (Hab. iii. 16); and on come the troop of His works—creation, redemption, resurrection—the troop of His words, the law, the prophecies, the Gospel—the words of power and love, of life and light, 'they run very swiftly.' Go, tell John in prison, and every other prisoner, what He has done and said; tell them He came to deliver captives from chains and doubts, from sin and death. Tell them He said, 'Blessed is he, whosoever shall not be offended (stumbled) in me.' He has the tongue of the learned, and can 'speak a word in season to him that is weary' (Isa. i. 4)."

III. JOHN'S PLACE AND MISSION.—vers. 24-28. John's messengers having departed to carry the Saviour's answer to their master, Jesus proceeds to correct the popular notions regarding the forerunner's mission and character.

What went ye out into the wilderness for to see? No matter what the multitude thought of John, as long as they did not recognize him as God's messenger and Christ's herald they received no real benefit from his ministry. This has a modern application.

A reed shaken with the wind? Is not this a strong affirmation of John's stability. He was no "reed shaken with the wind," but, after all his questioning, would continue "faithful unto death."

A man clothed in soft raiment? One glance at John the Baptist with his coarse garments and his leathern girdle would correct this mistake. Those who expected to see in him a gorgeously dressed courtier found themselves mistaken, but they were not more mistaken than the rest of those who did not apprehend his true character.

A prophet? Yes, I say unto you, and much more than a prophet. The Old Testament Prophets had foretold the Messiah's coming; John had also done so, and in doing so he was a prophet. But John saw the Messiah, and was in a position to point to Him as the "Lamb of God that taketh away the sin of the world;" and in this he was "more than a prophet." The last verse of the lesson shews the superiority of the Gospel Dispensation to that of the Ceremonial Law, the least under the former being exalted (in privilege at least) above the greatest under the latter.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. E. F. ROSE.

BOOK SECOND.—CHAPTER VI.—WEAKNESS.—Continued.

Thus a week passed. It was Saturday morning, and between the harvest without and preparations for Sunday within, all the inmates of the farmhouse were very busy. The forenoon had well nigh passed. I had exhausted every expedient to kill time, and was looking on the landscape shimmering in the fierce sunlight, with an apathy that was dull and leaden in contrast, when a low knock caused me to look up; but instead of Adah, as I expected, Miss Warren stood in the doorway.

"They are all so busy to-day," she said hesitatingly, "that I thought I might help you pass an hour or two. It seems too bad that you should be left to yourself so long."

To my disgust, I—who had resolved to be so strong and self-poised in her presence—felt that every drop of blood in my body had rushed into my face. It certainly must have been very apparent, for her colour became vivid also.

"I fear I was having a stupid time," I began awkwardly. "I don't want to make trouble. Perhaps Mrs. Yocomb needs your help."

"No," she said, smiling, "you can't banish me on that ground. I've been helping Mrs. Yocomb all the morning. She's teaching me how to cook. I've succeeded in proving that the family would have a fit of indigestion that might prove fatal were it wholly dependent on my performances."

"Tell me what you made?" I said eagerly. "Am I to have any of it for my dinner?"

"Indeed you are not. Dr. Bates would have me indicted."

She looked at me with a solicitude, for although I had laughed with her I felt ill and faint. Despairingly, I thought, "I cannot see her and live. I must indeed go away."

"So you are coming down-stairs to-morrow?" she began. "We shall give you a welcome that ought to make any man proud. Mrs. Yocomb is all aglow with her preparations."

"I wish they wouldn't do so," I said, in a pained tone. "I'd much rather slip quietly into my old place as if nothing had happened."

"I imagined you would feel so, Mr. Morton," she said gently; "but so much has happened that you must let them express their abounding gratitude in their own way. It will do them good, and they will be the happier for it."

"Indeed, Miss Warren, that very word gratitude oppresses me. There is no occasion for their feeling so. Why, Hiram, their man, could not have done less. I merely happened to be here. It's all the other way now. If ever a man was overwhelmed with kindness, I have been. How can I ever repay Mrs. Yocomb?"

"I am equally helpless in that respect; but I'm glad to think that between some of our friends the question of repaying may be forgotten. I never expect to repay Mrs. Yocomb."

"Has she done so much for you, also?"

"Yes, more than I can tell you."

"Well," I said, trying to laugh, "if I ever write another paragraph it will be due to her good nursing."

"That is my chief cause for gratitude," she said hurriedly, the colour deepening again in her cheeks. "If you hadn't—if I know of your brave effort to get well, too—she told me."

"Yes, Miss Warren," I said quietly. "I am now doing my best."

"And you are doing nobly—so nobly that I am tempted to give you a strong proof of friendship; to tell you what I have not told any one except Mrs. Yocomb. I feel as if I had rather you heard it from me than casually from others. It will show how—how I trust you."

My very heart seemed to stand still, and I think my pallor alarmed her; but feeling that she had gone too far, she continued hurriedly, taking a letter from her pocket.

"I expect my friend to-night. He's been absent, and now writes that he will—"

"I shrank involuntarily as if from a blow, and with her face full of distress she stopped abruptly."

Summoning the whole strength of my manhood, I rallied sufficiently to say, in a voice that I knew was unnatural from the stress I was under,

"I congratulate you. I trust you may be very happy."

"I had hoped—" she began. "I would be if I saw that you were happy."

"You are always hoping," I replied, trying to laugh, "that I may become sane and rational. Haven't you given that up yet? I shall be very happy to-morrow, and will drink to the health of you both."

She looked at me very dubiously, and the trouble in her face did not pass away. "Let me read to you," she said abruptly. "I brought with me Hawthorne's 'Mosses from an Old Manse.' They are not too familiar, I trust!"

"I cannot hear them too often," I said, nerving myself as if for torture.

She began to read that exquisite little character study, "The Great Stone Face." Her voice was sweet and flexible, and varied with the thought as if the words had been set to music. At first I listened with delight to hear my favourite author so perfectly interpreted; but soon, too soon, every syllable added to my sense of unutterable loss.

Possibly she intuitively felt my distress, possibly she saw it as I tried to look as stoical as an Indian chief who is tortured on every side with burning brands. At any rate she stopped, and said hesitatingly,

"You—you do not enjoy my reading."

With a rather grim smile I replied, "Nothing but the truth will answer with you. I must admit I do not."

"Would—would you like to hear something else?" she asked, in evident embarrassment.

"Nothing is better than Hawthorne," I said. "I—I fear I'm not yet strong enough." Then, after a second's

hesitation, I spoke out despairingly, "Miss Warren, I may as well recognize the truth at once. I never shall be strong enough. I've overrated myself. Good-bye."

She trembled; tears came into her eyes, and she silently left the room. So abrupt was her departure that it seemed like a flight.

After she had gone I tottered to my feet, with an imprecation on my weakness, and I took an amount of stimulant that Dr. Bates would never have prescribed; but it had little effect. In stony, sullen protest at my fate, I sat down again, and the hours passed like eternities.

## CHAPTER VII.—OLD FLOD IDEALIZED.

Adah brought me up my dinner, and I at once noted that she was in a flutter of unusual excitement. Her mother had undoubtedly prepared her for the arrival of the expected guest, and made known also his relations to one of whom she had been somewhat jealous, and it would seem that the simple-beated girl could not disguise her elation.

I was in too bitter a mood to endure a word, and yet did not wish to hurt her feelings; therefore she found me more absorbed in my paper and pre-occupied than ever before.

"Thank you, Miss Adah," I said, cordially but briefly. "Editors are wretched company; their paper is everything to them, and I've something on my mind just now that's very absorbing."

"Thee isn't strong enough to work yet," she said sympathetically.

"Oh, yes," I replied, laughing bitterly; "I'm a small edition of Samson. Besides, I'm as poor as Job's impoverished turkey, and must get 'o work again as soon as possible."

"There is no need of thee feeling that way; we—" and then she stopped and blushed.

"I know all about 'we,'" I laughed; "your hearts are as large as this wide valley, but then I must keep my self-respect, you know. You have no idea how happy you ought to be in such a home as yours."

"I like the city better," she replied, blushing, and she hastily left the room.

My greed for work departed as abruptly. "Poor child!" I muttered. "Life is a tangle," as Miss Warren said, and a wretched one, too, for many of us."

Mrs. Yocomb soon after came in, and looked with solicitude at my almost untasted dinner.

"Why, Richard," she said, "thy appetite flags strangely. Isn't thy dinner to thy taste?"

"The fault is wholly in me," I replied.

"Thee doesn't look so well—nothing like so well. Has Adah said anything to trouble thee?" she asked apprehensively.

"No, indeed; Adah is just as good and kind as she can be. She's becoming as good as she is beautiful. Every day increases my respect for her; and I spoke earnestly and honestly."

A faint colour stole into the matron's cheek, and she seemed pleased and relieved, but she remarked quietly,

"Adah's young and inexperienced." Then she added, with a touch of motherly pride and solicitude, "She's good at heart, and I think is trying to do right."

"She will make a noble woman, Mrs. Yocomb—one that you may well be proud of, or I'm no judge of character," I said, with quiet emphasis. "She and Zillah have both been so kind to me that they already seem like sisters. At any rate, after my treatment in this home I shall always feel that I owe to them a brother's duty."

The colour deepened in the old lady's face, that was still so fair and comely, and tears stood in her eyes.

"I understand thee, Richard," she said quietly. "I thought I loved thee for saving our lives and our home, and I love thee more now. Still thee cannot understand a mother's heart. Thee's a true gentleman."

"Dear Mrs. Yocomb, you must learn to understand me better or I shall have to run away in self-defence. When you talk in that stye I feel like an arrant hypocrite. I give you my word that I've been swearing this very forenoon."

"Who was thee swearing at?" she asked, in much surprise.

"Myself, and with good reason."

"There is never good reason for such wickedness," she said gravely, but regarding me with deep solicitude. Presently she added, "Thee has had some great provocation?"

"No; I've been honoured with unmerited kindness and trust, which I have all required."

"Emily Warren has been to see thee?"

"Yes."

"Did she tell thee?"

"Yes; and I feel that I could throttle that man. Now you know what a heathen savage I am."

"Yes;" she said dryly, "thee has considerable untamed human nature." Then added, smiling, "I'll trust him with thee, nevertheless. I'm inclined to think that for her sake thee'd do more for him than for any man living. Now wouldn't thee?"

"Confusion take him! Yes!" I groaned. "Forgive me, Mrs. Yocomb. I'm so unmanned, so desperate from trouble, that I'm not fit for decent society, much less your company. You believe in a Providence; why was this woman permitted to enslave my very soul when it was of no use?"

"Richard Morton," she said reproachfully, "thee is indeed unmanned. Thee's wholly unjust and unreasonable. This gentleman has been Emily Warren's devoted friend for years. He has taken care of her little property, and done everything for her that her independent spirit would permit. He might have sought an alliance among the wealthiest, but he has sued long and patiently for her hand—"

"Well he might," I interrupted irritably. "Emily Warren is the peer of any man in New York."

"Thee knows New York and the world in general well enough to be aware that wealthy bankers do not often seek wives from the class to which Emily belongs, though in my estimation, as well as in thine, no other class is more respectable. But I'm not blinded by prejudice, and I think it speaks well for him that he is able to recognize and honour

worth wherever he finds it. Still, he knew her family. The Warrens were quite wealthy, too, at one time."

"What is his name?" I asked sullenly.

"Gilbert Hearn."

"What, Hearn the banker, who resides on Fifth Avenue?"

"The same."

"I know him—that is, I know who he is—well." Then I added bitterly, "It's just like him; he has always had the good things of this world, and always will. He'll surely marry her."

"Has thee anything against him?"

"Yes, infinitely much against him: I feel as if he were seeking to marry my wife."

"That's what thee said when out of thy mind," she exclaimed apprehensively. "I hope thee is not becoming feverish?"

"Oh, no, Mrs. Yocomb, I've nothing against him at all. He is pre-eminently respectable, as the world goes. He is shrewd, wonderfully shrewd, and always makes a ten-strike in Wall street; but his securing Miss Warren was a master stroke. There, I'm talking slang, and disgracing myself generally."

But my bitter spirit broke out again in the words, "Never fear; Gilbert Hearn will have the best in the city; nothing less will serve him."

"Thee is prejudiced and unjust. I hope thee'll be in a better mood to-morrow," and she left my room looking hurt and grieved.

I sank back in my chair in wretched, reckless apathy, and from the depths of my heart wished I had died.

After a little time Mrs. Yocomb came hastily in, looking half ashamed of her weakness, and in her hands was a bowl of delicious broth.

"My heart relents toward thee," she said, with moist eyes. "I ought to have made more allowance for one whose mother left him much too early. Take this, every drop, and remember thy pledge to get well and be a generous man. I'll trust thee to keep thy word," and she departed before I could speak.

"Well, I should be a devil incarnate if I didn't become a man after her kindness," I muttered, and I gulped down the broth and my evil mood at the same time.

At the end of an hour I could almost have shaken hands with Gilbert Hearn, who prospered in all that he touched.

As the sun declined I heard the rustle of a silk on the stairway. A moment later Miss Warren mounted the horse-block and stood waiting for Reuben, who soon appeared in the family rockaway.

I thought the maiden looked a trifle pale in contrast with her light silk, but perhaps it was the shadow of the tree she stood under; but I muttered, "Even his critical taste can find no fault with that form and face; she'll grace his princely home, and none will recognize the truth more clearly than he."

She hesitatingly lifted her eyes toward my window, and I started back, forgetting that I was hidden by the half-closed blinds; but my face suffused with pleasure as I said to myself,

"Heaven bless her! she does not forget me wholly, even on the threshold of her happiness."

At that moment Old Flod, passing through the yard in his early Saturday release from toil, gave a loud whinny of recognition. The young girl started visibly, sprang lightly down from the block and caressed her great heavy-footed pet, and then, without another glance at my window, entered the rockaway, and was driven rapidly toward the distant depot at which she would welcome the most fortunate man in the world.

I now felt sure that I had guessed her associations with the old plough-horse, and, sore-hearted as I was, I laughed long and silently over the quaint fancy.

"Truly," I muttered, "the courtly and elegant banker would not feel flattered if he knew about it. How in the world did she ever come to unite the two in her mind?"

But as I thought it all over I was led to conclude that it was natural enough. The lonely girl had no doubt found that even in the best society of a Christian city she must ever be warty on her guard. She was beautiful, and yet poor and apparently friendless; and, as she had intimated, she had found many of the young and gay ready to flatter, and with anything but sincere motives. The banker, considerably her senior, had undoubtedly proved himself a quiet, steadfast friend. He was not the fool to neglect her as did those stupid horses, for any oats the world could offer, and she always found him, like Old Flod, ready to drop everything for her, and well he might. "No matter how devoted he has been, he can never plume himself on any magnanimity," I said to myself. "She probably finds him a trifle formal and sedate, and rather lacking in ideality, just as Old Flod is very stolid till she appears; but then he is safe and strong, and very kind to a friendless girl, who might well shrink from the vicissitudes of her lot, and would naturally be attracted by the protection and position which he could offer. In spite of the disparity of years, a woman might easily love a man who could do so much for her, and the banker is still well preserved and handsome. Of course Emily Warren does love him: all the wealth of Wall street could not buy her. Yes, in a world full of lightning flashes she has made a thrifty and excellent choice. I may as well own it, in spite of every motive to prejudice. Gilbert Hearn is not my ideal man by any means. Good things are essential to him. He would feel personally aggrieved if the weather was bad for two days in succession. He is very charitable and public-spirited, and he likes our paper to recognize the fact; I have proof of that too. Alms given in the dark are not exactly wasted—but I'm thinking scandal. He so likes to let his 'light so shine.' His respectability personified, and the toil-worn girl will be taken into an ark of safety."

"I suppose I ought to be magnanimous enough to think that it's all for the best, since he can do infinitely more for her than I ever could. She will be the millionaire's wife, and I'll go back to my dingy little office and write paragraphs heavy enough to sink a cork ship. Thus will end my June idyl; but should I live a century I will always feel that Gilbert Hearn married my wife."

(To be continued.)



FRENCH THRIFT.

Nearly every one in France saves money, and, as a consequence of this, nearly every one in France has an income apart from the income which he makes by his labour. In England men lay by for old age. They look forward to a time when they will wish to leave off work, and when their ability to do what they wish will be determined by their previous economies. The Frenchman seems to stand in no need of any such stimulus. If his maintenance in old age were assured three times over, he would still go on saving. The "Times" correspondent mentions an instance of this habit which is almost beyond belief, or rather would be so if it were anything more than an unusually striking example of a universal tendency.

He knows, he says, a head servant in a private house in Paris who has saved enough to bring him in £700 a year. As the period of saving was limited to twenty-five years, this implies an annual laying by of something like £200 at five per cent. compound interest, which for an honest servant in a private house seems impossible. We are told, however, that in order to achieve his savings, whatever they were, he denied himself everything that he would have had to pay for out of his own pocket. With the tastes thus formed he might long ago have left service and lived on his income. Instead of this he has remained in service in order to go on saving. If he had lived on his income there would have been nothing more out of which to lay by. The great pleasure of his life would thus have disappeared. Instead of looking with continually growing enjoyment on his continually growing store, he would have seen the store remain the same, and have had only the satisfaction of living on the income of it. To a man with whom thrift has become a second nature this would be pain rather than enjoyment. He would have been thinking as he spent each penny that if he had only remained in service there would have been no need to spend anything.

Mr. Hamerton has mentioned cases in which Frenchmen possessed of fair incomes from accumulated capital have gone on doing with perfect contentment work which was at once irksome and ill paid, because the money thus gained was so much more to be laid by. The process in France is a never-ending one. The more a Frenchman saves the more he feels that he may save. Parents save for their children, and children save for themselves till they become parents in their turn. "Every child's future is provided for at his cradle," for "the baby has hardly seen the daylight before the parents are already saving for him." But the fact that his future is provided for does not make the child indifferent to his own future. He provides for himself as though he had no parents to spare him the trouble.

No doubt there is a bad side to all this. The intense devotion to small economies develops a type of character which, in the end, is not altogether favourable even to that national prosperity which, in the beginning, it does so much to promote. The absorption of the mind in the process of putting together money, which regards it as an end rather than as a means, does not leave much room for the qualities which make nations great. It may even tend to make the amount of money made in the country less than it would be if there were not so much money saved. The ship may be spoiled for want of a pennyworth of tar, whether the penny which ought to have gone in the purchase is squandered or hoarded. Nothing is more ungrateful to the economical man than the notion of risk, for risk means not only that there may be nothing more to add to the heap, but that something may have to be taken away from it. Yet without risk great commercial enterprises are impossible. If high interest means bad security, it is equally true that perfect security means investment in established undertakings, not in undertakings that have their fortunes to make.—*Saturday Review*.

MAY A BUSY WOMAN READ.

I have just got a new idea, to me a most helpful one. I had never been able to see exactly how it was right for a grown Christian woman to read much, a woman not already highly cultivated. The slow accumulation toward a state of increased usefulness did not assure repayment for the precious time used. Infinitely responsible for every hour as it passes, must I not seize all leisure to give some light out into the dark world around me? Could I stop to lay up a store of oil, that some day long hence I might shine brighter? I might be blown out before that day came; some soul might go on in darkness forever for want of my present effort. Good people said, "Cultivate your mind," but why? Could I take the luxury? Was it duty? or was it indulgence?

My "idea" was not a voice from heaven or from Providence, as you are ready to expect. It was just a little practical insight into that gnawing, "How will it do good?" and my new view of the matter may be old to you.

It is this: *One can make use of knowledge while she acquires it.* She plainly can. Suppose a mother among her children. The years have been very full of work, and the lack of wide information presses painfully. Let her begin to-day and read three pages well suited to those children's studies and tastes, and ten to-morrow, and two the next day. Will it be likely that she cannot use that? Will she not have material at once to interest and elevate them? The accumulation may indeed be slow; the busy mother may never grow very cultivated, may never be the encyclopedia of useful knowledge which every mother would like to be; but the good, if she will make it so, may be immense. She can impart much in actual education, more perhaps, reading with that bias and aim, than most very learned mothers. She will live henceforth in sympathy with her children mentally, having something to exchange with them day by day, more and more too, as they have more and more. And last and best, what inspiration she will give them! That cannot fail. It is sweet to learn, "like a good boy, to please mother," and to bring home high marks once a week on a little square of paper; but to have mother know about the lessons and give you the benefit of her sharp eyes here and there, making this praise, and that as interesting as a fairy story, and

the whole altogether more worth while—that is almost the ideal education.

And in other circumstances, living with sisters and brothers long past school-days, and more or less appreciative young people, or old aunts knitting away a tame existence under your care, in any of the changing homes apt to surround a single woman, where culture above most other things could win respect and influence, would not this attainable substitute for culture go a good way in the same direction?

And in society, we talk of what we think about. So even the well-read are most full of that which they enjoyed last, and use it most; and the little-read, fresh from a mere snatch of bracing thought, recalling the snatch of yesterday, may feel its strength as really at the tip of her tongue, and put in because of it as valuable a share of entertainment as the other, though one had in reserve a treasury both new and old, and one scarcely any reliable stock at all. This humble, irregular reading can do a great deal of guerrilla service, and win the day many a time when we would have been very weak without it. Even in real book-talk—not a staple talk usually—a very meagre supply of facts and fancies, in all their first vigour of impression, is a far better thing to fall back upon than an unmixed week of sewing and house-keeping, though these last may have filled nearly all the hours and nearly all the aspirations.

Now, this is at most only a shade away from the oldest of old ideas, which we hear harped on all the time; but thoughts have stirred the world which passed but one vital hair's-breadth from the old trite putting of truth—just that hair's-breadth which shewed it up as practical and practicable; and this thought, be it new or old, greatly stirs me.

Exactly where such a hard-earned power to hold one's own may cease to be used for Jesus, and become a vain show or even sham, of course each one must be on the watch. Self stands ready always to steal from God's service any talent he gives us, but that is no proof it is not a talent, and not worth striving for.—*Church Weekly*.

SOWING AND REAPING.

Every one is sowing, both by word and deed;  
All mankind are growing, either wheat or weed;  
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;  
Many eyes are weeping, now the crop is grown.  
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be—  
See what you are throwing over hill or lea,  
Words and deeds are growing for eternity.

There is One all-knowing, looking on alway,  
Fruit to Him is flowing, feeling for the day—  
Will your heart be glowing in the grand array?

Ye that would be bringing sheaves of golden grain,  
Mind what you are flinging, both from hand and brain,  
Then mid glad songs singing, you shall glean great gain.

ABIDE WITH ME.

This beautiful hymn was written by Henry Francis Lyte, an English clergyman, who died at Nice some years ago. The manner in which it was composed is thus told in the "Christian Weekly": "It was the autumn of 1847, the gloom of the winter was already settling upon the coast, and the signs of decay tinged the leaves. The pastor who was now preparing to leave the parish, and who seemed like one already hovering over the grave, determined to speak to his people once more, perhaps for the last time. He dragged his attenuated form into the pulpit, and delivered his parting discourse, while great tears rolled down the hardy faces of the worshippers. He then administered the Lord's Supper to his spiritual children. Tired and exhausted, but with his heart still swelling with emotion, he went home. The old poetic inspiration came over him, and he wrote the words and music of his last song. He had prayed that his last breath might be spent, "swan like,"

"In song that may not die,"

And his effort was to prove a literal answer to his prayer. The poem composed under these interesting circumstances was the well known hymn chant beginning:

"Abide with me, fast falls the eventide,  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me."

THE PATHOS OF HUMOUR.

No real humourist jokes always. Burdett says, in one of his recent letters: "While I was lecturing at Washington, I saw a lady with an intelligent, pretty face, and bright, eloquent eyes that were rarely lifted towards the speaker, and then only for a flash of time. They were bent upon her husband's hands almost constantly. Brilliant and accomplished a few years ago, she had gone down into the world of voiceless silence, and now all the music and all the speech that comes into her life comes through the tender devotion of her husband, and, as I talked, I watched him telling off the lecture on his nimble fingers, while his eager eyes glanced into her sympathetic face. It was a pretty picture of devotion. They were so young to have this cloud shadow the morning skies of their lives, but as I glanced from the voiceless wife to her husband, I thought how beautifully the sunlight of his devotion was breaking through these clouds, and tinting even their afflictions with a tender radiance. This discipline of attending upon suffering is a good thing for a man. It rounds out his life; it develops his manlier, nobler qualities; it makes his heart brave and tender and strong as a woman's."

BRITISH AND FOREIGN ITEMS.

ONE hundred and three members of the House of Commons have signed a memorial asking that David be treated only as a misdemeanant while in prison.

THE colour line is drawn sharply in the free schools of Fort Worth, Texas, and the question has arisen as to which side of it two children from Peru belong. They are of Indian parentage, and copper in colour. They went to the white school, and all the other pupils, acting under orders from their parents, packed up their books and retired. They refuse to go to the black school, as they are not negroes. The authorities are in a fix.

THE White House appears to be rather an expensive institution, aside from the \$50,000 paid its occupant. The "help" of various kinds in and around it costs \$32,000 annually, and the miscellaneous appointments \$8,000; for care and repairs, \$10,000; for lighting the house and grounds, \$15,000; for coal, \$2,000; for the green-houses, \$5,500; and occasionally, we suppose, when it changes occupants, an item of \$20,000 or so for refurnishing.

IN the battles around Lima the Peruvians are said to have lost 9,000 men, and the Chilians 7,000. Peru is powerless, all her armies being defeated and demoralized, and the treasury bankrupt. The forts have been blown up, and the ships in the harbour burned. Lima is reported quiet under Chilean control, but the Chinese quarter was burned. One of the principal Peruvian commanders is accused of treason, and President Pierola has fled.

REV. DR. WILLIAMSON, of the English Presbyterian Church, seventeen years resident in China, has produced a translation of the New Testament into Chinese, said to be far in advance of any previous editions, and such as to mark a new era in Bible circulation in that land. Dr. Williamson was several years agent of the British and Foreign Bible Society in China, and is author of several scientific works in Chinese, some which have been translated into Japanese.

SOME of the facts respecting railways are interesting. New England has one and a half miles of railroad to every 1,000 of population, the Middle States one and one-third miles, and in general this is the proportion on the Atlantic Coast. The Territories, which have added in 1880 two-thirds to their total mileage at the close of 1879, have now over five miles of road to every 1,000 of population; the Pacific States have three miles to every 1,000, and the States in the new North-West have nearly four miles to every 1,000.

THERE are hints that the Pope is in a bad way. A letter from Rome says: "Rumours of a disagreeable and very mysterious kind have begun recently to circulate in the ante-chambers of the Vatican. The bodily condition of the Pope has been, and is still, giving considerable uneasiness to those about him. He is suffering from a strange condition of his nervous system, and is irascible to a singular degree with those about him, and imagines them all to be traitors. The result of this is that he is left in a condition of isolation, which makes matters worse."

ACCORDING to an English paper the trustees of the charity of Peter Lathom, once a beggar, of Maudsley, near Preston, have just met. It was reported that the property, which originally cost a few hundreds, was now worth £570,000. One block had recently been sold for £87,000, the fabulous advance in value being owing to the discovery of coal on the land. Lathom left the land for the benefit of the thirteen townships through which he had begged, to keep and apprentice four lads, and to further education and other philanthropic uses.

THE lectures of Prof. Robertson Smith in Glasgow and Edinburgh do not prove as attractive as they were expected to be. The audiences at the outset varied from about 400 in the afternoon to 700 in the evening. There has been no crowd, and is not likely to be. This is virtually a failure, for in these cities there is a large number of students, who have been very enthusiastic, not to say noisy, in their espousal of Prof. Smith's side of the controversy. The audiences, if the students were deducted, would probably appear very small.

PETER COOPER, of New York, attained his 90th birthday Saturday week. He remembers when his father's pottery stood where St. Paul's Church now is, and all around were cornfields. He built the first locomotive in the United States. He, with Cyrus Field, Wilson G. Hunt, Marshall O. Roberts, and one other, were the only men in the country who had faith in the Atlantic Cable. He took his idea of the Cooper Institute from the *Ecole Polytechnique* of Paris. He spent \$100,000 on it last year. He used to keep a grocery where the Bible House now stands.

THE Baroness Burdett-Coutts, renowned for her munificent gifts to churches, schools and charitable work, at the age of sixty-three, married last Saturday William Ashmead Bartlett, who was born in Philadelphia in 1839. Before the marriage ceremony took place, Mr. Bartlett assumed the name Burdett-Coutts to comply with the provisions of the will through which the Baroness inherits most of her property. His father was a New England school-master. His brother is editor of the "England," a conservative newspaper, a member of Parliament, and a bitter opponent of the Gladstone ministry.

THE Bishop of Carlisle has addressed a letter to his clergy in which he comments on the imprisonment of the contumacious ritualist clergymen, and says he is disposed to think that almost any amount of grievance to parishioners is a less evil than the remedy which the law seems to supply. The troubles in the Church did not, however, begin with the passing of the Public Worship Regulation Act, and they would not end with its repeal. The Bishop warns rebellious clergymen that they are only playing into the hands of the Liberation Society, and he implores them to "submit to those placed over them in the Lord," even though it be under protest and with a determination to seek some alteration in the law.

## MINISTERS AND CHURCHES.

A NEW Presbyterian church will be erected at Côte St. Paul, a suburb of Montreal, next summer.

THE Presbyterians of Culloden are making preparations to build a new brick church next summer. The contract has been let.

THE congregations of Bethesda and Alnwick, in the Presbytery of Peterborough, have given a unanimous call to Mr. James S. Ross, licentiate and graduate of Knox College.

ON the 16th inst., at the close of the weekly prayer-meeting in St. John street church, Belleville, the Rev. David Mitchell was presented with a fur coat and cap by members of his church, in token of their appreciation of his labours among them. Mr. Mitchell thanked the donors in suitable terms, and said that such tokens of friendly feelings on the part of the congregation would strengthen him against every difficulty and every discouragement.

THE Presbytery of Kingston met at Amherst Island on the 3rd inst., and after all necessary preliminaries had been attended to, ordained Mr. James Cumberland, M.A., and inducted him into the pastoral charge of the Presbyterian congregation in that place. The weather was favourable, and the attendance of the people encouraging. Mr. Cumberland enters on this charge under auspicious circumstances, and it is to be hoped that his pastorate there may be long and productive of a large measure of spiritual fruit. On the evening of the day following the induction a very successful tea-meeting was held.

THE annual meeting of the St. Gabriel Church congregation, Montreal, was held last week, Mr. Wm. Ewing in the chair. The report submitted was the most cheering offered for several years, shewing a balance on hand of \$95. A motion was passed to apply to the Presbytery for leave to sell the old church whenever this can be advantageously done, and to build a new one anywhere between Bligny and St. Hubert streets in one direction, and between Craig and Sherbrooke streets in the other direction, and a deputation was appointed to sustain the application before the Presbytery.

THE annual meeting of St. Andrew's congregation, Province Quebec, was held on the 9th inst. The pastor, the Rev. D. Paterson, gave a lecture on the Revision of the English Bible, and the benefits to be expected therefrom. Afterwards the reports for the year were presented, shewing a large addition to the membership of the church. The financial report, printed and circulated, shewed also a considerable advance in that department. It was agreed to take steps to put some much-needed repairs on the manse, in view of which, recently, Mr. McGowan, of Carillon, waited on Mrs. Paterson, and presented her with the sum of \$60, in name of the ladies, as a contribution towards the carpeting.

THE annual business meeting of Knox Church, St. Thomas, Ont., was held on the 2nd inst. There was a good attendance. The exhibit for the year was satisfactory; \$2,650 were the receipts, exclusive of what was given to the schemes of the Church, etc. The annual missionary meeting was held on the 15th inst., which was better attended than usual. A very able and instructive address was given by Dr. Cochran. The report of the missionary association shewed as follows: Colleges, \$33; Home Missions, \$68.85; Foreign Missions, \$39; Widows' and Orphans' Fund, \$39; Aged and Infirm Ministers' Fund, \$22; General Assembly Fund, \$16; French Evangelization, \$16; Students' Missionary Society, Knox College, \$52.50.—COM.

ON Monday, the 14th inst., a deputation from the Presbytery of Bruce visited the congregation of Free St. John's Church, Walkerton, in the circle of their visitation. The deputation spent the greater part of the afternoon with the session and board of managers, in thoroughly examining the working and standing of the congregation, all of which were found to be in a most satisfactory condition. At a public meeting in the evening, the deputation, after sermon, gave addresses upon some of the various forms of Christian life and work. During the evening the congregation presented a very affectionate address to the Rev. Mr. Moffat, accompanied by a purse containing the handsome sum of \$70. Such tokens of love between people and pastor, after a ministry of twenty-

three years, are evident proof that the blessing of God is a reality wherever there is life in earnest.

ON the evening of the 3rd inst., about eighty members of the Wick congregation, along with a number of neighbouring friends—many with well-filled baskets and parcels of such things as are requisite for the full enjoyment of a surprise party—gathered at the manse. After attention being given to the comfort of all present, Mr. A. Leask, elder, read an address to their pastor, at the close of which Miss McCreight, in the name of the congregation, presented Mr. Acheson with a fur coat, cap and mittens, Mr. Leask at the same time handing him a purse of money, while Miss Leask presented Mrs. Acheson with a handsome cruet stand. Mr. Acheson replied for Mrs. Acheson and himself, cordially thanking them for the valuable presents, and for the kind feelings expressed towards his partner and himself. A joyous evening was spent in interesting conversation, interspersed with choice music.

THE anniversary meetings in connection with the Egmondville Presbyterian Church, held on 6th and 7th of February, were as largely attended and profitable as any previously held. Two able sermons were delivered on Sabbath by Rev. Alex. Henderson, of Hyde Park, to large and appreciative congregations. The collections amounted to about \$87. The tea-meeting on Monday evening was in every respect a success. Speeches were delivered by Revs. Messrs. Graham, of Egmondville (retired); Cobb (C.M.), and McDonald, of Seaforth; Thompson, of Brucefield; and Henderson, of Hyde Park. The proceeds of the tea-meeting were over \$100, which will go to the reduction of the debt on the building. The most popular part of the programme was the presentation of a handsome gold watch, with an appropriate address, to Mr. Samuel Carnochan, of Egmondville, for his services in various ways to the congregation.

THE annual reports of the congregations of Baltimore and Coldsprings shew continued prosperity. The following items may be of interest. The number of families in the united congregations is 165; communicants, 372; admissions during the year, 38; dismissals, 18; baptisms, 29; Bible class and Sabbath-school scholars, 192; teachers, 20; attendance at weekly meetings, 150; number of elders, 12; managers, 12; lady missionary collectors, 16; total income, \$2,029, being an increase of \$432 over last year. Of this total sum, \$600 was raised for the schemes of the Church, being \$138 more than last year. It was divided as follows: Home Mission, \$217; Foreign Mission, \$130; French Evangelization, \$54; Colleges, \$110; Aged and Infirm Ministers' Fund, \$20; Widows' and Orphans' Fund, \$20; Assembly Fund, \$15; Synod and Presbytery Fund, \$22; and Students' Missionary Society of Knox College, \$12 (from Bible class and Sabbath school).

ON Wednesday evening, the 16th inst., the annual meeting of the missionary association of Charles street Church, Toronto, was held in the school-house. The Rev. Mr. Hogg, the pastor, occupied the chair and opened the meeting with religious exercises. From the report which was read by the Secretary, it appeared that the receipts for missionary purposes amounted to \$1,345.41; District Collections, \$653.38; Special Collections, \$109.34; Davenport Road Mission, \$261.19; Mission Band, \$160; Sabbath School and Bible Class, \$161.50. Deducting charge for "Record," the following appropriations were made to the schemes of the Church: Home Missions, \$280; Foreign Missions, \$254; Colleges, \$200; French Evangelization, \$81.50; Widows' and Orphans' Fund, \$15; Aged and Infirm Ministers' Fund, \$20; Assembly Fund, \$15. After the election of office-bearers for the year 1881, the Rev. Mr. Drummond gave a very interesting and practical address on Home Missions. At the close a very hearty vote of thanks was given to Mr. Drummond for his address.

ON Thursday of last week the Presbytery of Stratford met in the Presbyterian church, Shakespeare, for the purpose of inducting the Rev. John McClung, formerly of Balaklava, into the united charges of Shakespeare, St. Andrew's and Hampstead. The church was crowded by members and adherents from all the three stations. After an eloquent sermon by the Rev. Mr. Kay, of Milverton, the usual ceremony was gone through, after which the Rev. Mr. Macpherson and Rev. Mr. Waits, of Stratford, respectively addressed the minister and congregations on their respective duties. In the evening a social was

held in the church, which was comfortably filled. After tea had been got over, interesting and instructive addresses by the chairman, Mr. McClung, and Messrs. Hislop, Macpherson, Wright, Waits and Stuart, were attentively listened to, interspersed in due proportion with a choice selection of vocal and instrumental music by the choir, Mr. George Hyde leading, while Miss Kate Fraser with her usual tact and ability presided at the organ.

THE annual soiree in connection with the Presbyterian Church, Belmore, was held on Wednesday evening, the 9th inst. Notwithstanding the rain that was falling, and the almost impassable state of the roads, the attendance was good and the whole was a success. After tea was served the audience listened most attentively to three most solid and substantial addresses by Rev. Messrs. S. Young, of Clifford, P. Currie, of Teeswater, and G. Brown, of Wroxeter. The Gorrrie choir, under their efficient leader, enlivened the proceedings of the evening by rendering several pieces of choice music. The ladies of the congregation for the excellent tea provided, the choir for their good service, and the speakers for their presence under the circumstances and able addresses, were accorded hearty thanks. On the following Monday evening a social, principally for the young, was held, and after enjoying themselves for two or three hours in listening to readings, music and short addresses, they were dismissed, every one leaving, to all appearances, fully satisfied. The proceeds of the two meetings amounted to \$105.50.

THE anniversary services of Guthrie Church, Hariston, were held on Sabbath the 6th inst., and were conducted by Rev. H. McQuarrie of Wingham, who preached to large and attentive audiences, especially in the evening. On the following evening the ladies of the congregation held their annual soiree, which was very successful in every respect. Suitable addresses were given by several gentlemen. The speeches were interspersed with choice and appropriate music from the church choir. The proceeds of Sabbath collections and social amounted to the handsome sum of \$280. On Tuesday evening the children's tea-meeting was held in the basement of the church. After a sleigh drive to Clifford, where they were received and entertained by Rev. Dr. Bell, of Walkerton, and Rev. Mr. Young, they returned home, and spent the rest of the evening in a very pleasant and happy manner. It was not only creditable to both teachers and scholars, but also very pleasing to the parents and friends present, to see how well the little ones performed their part in the singing, recitations and dialogues, which they had prepared for the entertainment of their friends.

THE tea-meeting at Drumbo on Wednesday, 16th inst., was a most successful gathering. At eight, the assembly gathered in the church with Rev. Mr. Little, pastor of the congregations at Drumbo and Princeton, in the chair. A choir from Princeton, under the leadership of Mr. Beamer, was present and contributed a variety of excellent selections during the evening. The Rev. Mr. Beattie, of Showers' Presbyterian church, was the first speaker. He gave an interesting and accurate description of the great Pan-Presbyterian Council held in Philadelphia, which he attended. The Rev. Mr. Robertson, of Chesterfield, as is his wont, was eloquent and philosophical in his treatment of the subject, "Is Life Worth Living?" The Rev. Mr. McColl, Baptist Church, Drumbo, congratulated his neighbour, Mr. Little, upon the success of the tea-meeting. Rev. Mr. Thomson, Ayr, sang with great effect a couple of selections accompanied by the organ, and made a few pleasant observations in lieu of a speech—and "they were good stories!" The Rev. Mr. McMullen, Knox Church, Woodstock, closed the speaking in an excellent address, after which votes of thanks were tendered to the choir, the speakers and the ladies, and the proceedings closed with the benediction. The proceeds of the evening amounted to somewhat over \$45. A children's soiree was held next day and was well attended and much enjoyed by the little folks.

THE annual soiree held in Winthrop Presbyterian church, on Tuesday, the 15th inst., was the most successful ever held in the church. The evening was pleasant and the roads good, and the attendance was consequently very large, the church being crammed full, many having to stand during the most of the evening. At the appointed hour, the chair was taken by the pastor, Rev. Mr. Musgrave, and addresses

were delivered by the following reverend gentlemen : Rev. Mr. Pritchard, of Manchester, spoke on "Unity and Personal Responsibility;" Rev. Mr. Ross, Brussels, "Essentials to Success in Life;" Rev. Mr. McCoy, of Egmondville, took as his theme, "The Full Orb'd Man," and the Rev. Mr. McDonald, Seaforth, "The Three P's, viz.: A Plan, Patience and Perseverance." All the addresses were unusually good, and were listened to with evident interest and pleasure by the audience. The choir of the Seaforth Presbyterian Church, under the leadership of Prof. Jones, supplied the musical part of the entertainment, and their selections were, as usual, well rendered, and gave universal satisfaction. The proceedings were brought to a close about half-past ten o'clock. The amount realized will go well up to \$100. The proceeds of this soiree will do more than free the church from debt. The congregation are to be congratulated upon the favourable financial position they occupy. They should now go to work and erect a school room in connection with their church.

THE annual meeting of the First Presbyterian Church, St. Catharines, was held on Wednesday, the 2nd inst. The attendance was large, and the reports for the year were listened to with much interest. The report of the session shews that fifty-three have been added to the membership during the year, mostly on profession of faith. The financial condition of the congregation was reported as encouraging, as the year closed with a balance in the hands of the treasurer, although in commercial depression and removals from the city, the year had been one of the most trying. The congregation unanimously resolved to adopt the plan of weekly contributions by envelope, towards the Building Fund, in place of the mode of payment by quarterly subscription. This system has succeeded so well in the ordinary revenue of the congregation, that similar results are confidently expected to follow its adoption in the payments to the Building Fund. The money contributed to the schemes of the Church by the Missionary Association was reported, and allocated. The congregation has raised for all purposes during the year, about \$5,000. On the following Friday the anniversary meeting was held. Tea was served in the Sabbath school rooms, after which the Rev. Mr. Lyle, of Hamilton, gave a most interesting and practical address on "Some Features of the Present Condition of the Church." Mr. Ewart, of Toronto, who was present, also spoke briefly. Excellent music was furnished by the choir, and the quartette club of the Collegiate Institute, who very kindly contributed by their services to the enjoyment of the evening.

THE members and adherents of Knox Church, Lancaster, desirous of giving an open expression of their warm attachment to and respect for their pastor, the Rev. Mr. Calder, assembled in large numbers at the manse, on the evening of Wednesday, the 9th inst., bringing with them a great variety of good things, including a purse of \$60, as a donation. After the varied articles were stored away, the large gathering was called to order, and Mr. Roderick Cameron appointed chairman. A committee of ladies assumed the management of the home office, and prepared refreshments for the visitors. Dr. Falkner being called upon, presented the rev. gentleman, on behalf of the congregation, with their offering—purse included—expressed the great pleasure he had in performing such a pleasant duty, and the hope that they would be accepted as a substantial evidence of the goodwill and respect of the congregation for both himself and his amiable wife. Mr. Calder, who is hardly a year in charge of the congregation, suitably replied. The Rev. Mr. McGillivray, of St. Andrew's Church, Williamstown, who was present, was also presented with a purse of \$63, in grateful remembrance of the many acts of kindness shewn by him as moderator, and otherwise towards the Lancaster congregation during the time its pulpit was vacant. In his reply, which was quite lengthy, he expressed great surprise, believing he had only done his duty, but was particularly happy at seeing such a good feeling exhibited among the members of the Lancaster congregation towards their minister, as well as towards himself; such marked evidences of respect, he said, would not soon be forgotten. After several other speeches by gentlemen present, and the singing of a few choice pieces by the choir, the company brought its proceedings to a close.

THE Presbyterian congregation at Weston, though not of many years' growth, have progressed so far as to

have filled and overflowed their old place of worship, and performed the necessary work of building a new one. This having been performed during the last summer and fall, the finished edifice was opened on Sabbath, 13th inst., on which day three services were held, all of them attended by crowded congregations. The first sermon, in the morning, was preached by Principal Caven from the words, "Not forsaking the assembling of ourselves together" (Heb. x. 25). In the afternoon Prof. Gregg spoke in exposition of the text, "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor. v. 10). In the evening Principal Caven again addressed the people in an unfolding of the spiritual beauties of the words—"Behold the Lamb of God" (John i. 29 or 36). The collections at the three services aggregated over one hundred dollars for the building fund. On Monday evening a tea was given in the school-room (the old church), the tables being crowded from five o'clock till after eight. An immense concourse then gathered into the new church, to be entertained, and profited as well, by the singing of the choir of St. James-square Church, Toronto, and addresses by Rev. Messrs. Sanderson, of Weston, and J. M. King and D. J. Macdonnell, of Toronto. The whole evening was evidently enjoyable to all those present, despite the somewhat uncomfortable crowding. The new church is a neat building of red brick, in the Gothic style, with tower, well-lighted, and designed and finished in thorough keeping with its intent. It is one of the finest little churches in the country, and it completely relieves Weston from the reproach formerly cast upon it of being the village of the best hotels and worst churches in the country.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held in Knox Church, Woodstock, on the 15th inst. The call from the congregation of Ridgetown to the Rev. G. G. McKobbie, of Tilsonburg and Culloden, was taken up, and parties were heard. The translation was granted, and the Rev. W. M. Martin was appointed to preach in Tilsonburg and Culloden on the first Sabbath of March, and declare the pulpit vacant. The Rev. John McEwen was appointed Moderator of the Session during the vacancy. A unanimous call from River street Church, Paris, in favour of Rev. James Ballantyne, of Cobourg, was submitted to the Presbytery, and sustained; and the usual steps were taken for prosecuting the same before the Presbytery of Peterborough. The Commissioners are Mr. McMullen, for the Presbytery of Paris, and Dr. Clarke and Mr. Peter Wilson, for the session and congregation of River street Church. Next ordinary meeting of Presbytery is to be held at Chesterfield on the 5th of March, at three o'clock p.m., when a Presbyterial visitation will be held. Delegates to the General Assembly will be appointed at same meeting.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met in Burns' Church, East Zorra, on the 2nd inst., and inducted Mr. Robert Scott, late of Wyebridge, into the pastoral charge of Burns' Church and Brooksdale. In the evening there was a crowded tea-meeting and a hearty welcome to Mr. Scott. Mr. Hislop was appointed Moderator for next six months. The station of Tavistock was placed under the pastoral care of Mr. Stewart of North Easthope, until other arrangements should be made, and the Clerk was instructed to request the Presbytery of Guelph to take charge of New Hamburg. Presbytery again met on the 10th inst., at Shakespeare, and inducted Mr. John McClung, late of Balaklava, into the charge of Shakespeare, St. Andrew's and Hampstead. In the evening occurred the usual tea-meeting and welcome. The declaration of the vacancy at Mitchell was reported, and Mr. Mitchell's name was removed from the roll of Presbytery. The station at Trowbridge made application for preaching, and Messrs. Bell and Wright were appointed to visit the station and report. Mr. Hall, of Nissouri, made application for pulpit assistance on account of serious bodily ailment. Presbytery recorded its sympathy and granted the request. Principal McVicar was nominated Moderator of next General Assembly. Instructions were given in regard to questions on the State of Religion, Sabbath school work, and temperance—reports to be made by the first week of March. Intimation was read of the intention of the Presbytery of Peterboro' to apply for permission to receive Mr. Peter Fleming, of the

Methodist Episcopal Church of the United States, as a minister of the Church.

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Presbytery was held at Carleton Place, within Zion Church, on Tuesday, the 15th inst. There was a good attendance of ministers, but only a few elders. After preliminary business the first matter taken up was the report of a deputation appointed to visit Stafford township to inquire into a difficulty which had arisen in the mission station there respecting the site of a church. The Committee reported through Mr. Robert Bell, in favour of a site which had been already fixed upon, and the report was adopted. At a *pro re nata* meeting of Presbytery held two weeks previously, the Rev. Dr. Bain, of Perth, had given in his resignation of St. Andrew's Church. A commission of Presbytery, consisting of Rev. Messrs. Crombie, Mylne and Wilson, appointed to meet with the congregation and Dr. Bain, reported their action in the matter, from which it appeared that at a congregational meeting held the day before, provision had been made for a retiring allowance to Dr. Bain. The Doctor addressed the court, expressing his concurrence in the arrangements which had been made, and the very great pain which it gave him to part from a congregation and people over whom he had been pastor for thirty five years, but that, inasmuch as it appeared that his resignation would allow of such arrangements being made as it was believed would tend very much to a hopeful re-arrangement and consolidation of the work of our Church in Perth and its neighbourhood, he still adhered to his resignation, and was ready, in the interests of the Church, to make a sacrifice very painful to his feelings. A lengthy resolution was submitted to the Presbytery, expressing its judgment upon the case, and accepting the resignation. Some matters connected with the case, requiring the action of the General Assembly, were referred to it, and the time for declaring the church vacant fixed. Member after member of Presbytery rose spontaneously to express the high esteem and warm affection which they entertained for Dr. Bain, and especially their admiration of his conduct on this trying occasion. The Home Mission report was given in by the Convener, Rev. Robert Campbell, Renfrew, and all arrangements made for the supply of vacancies and stations during the summer. Next a conference was appointed to be held during the first evening sederunt of the next regular meeting upon the State of Religion and Temperance; the Conference to be opened with the reading of a paper upon the first subject by Rev. D. J. McLean, Arnprior, and by Rev. W. D. Ballantyne, Pembroke, upon the last. A very complete report anent the mode of electing commissioners, and the payment of their expenses to the meetings of the General Assembly was presented by Rev. Mr. Campbell, and after full discussion and slight amendment, adopted. The remit of the Assembly anent a sustentation fund was taken up, and without going into it in detail, yet members of the court having all apparently given their attention to the subject, a motion was carried to the effect that it is inexpedient at this time to depart from the present practice of the Church in this matter. Various reports connected with matters of local interest were presented and disposed of. Commissioners were then elected to next General Assembly, resulting as follows: By rotation, Rev. Drs. Bain and Mann, Messrs. Stewart and Blakely; and Rev. Messrs. Crombie, Campbell and McLean by election. The following elders were also elected: Messrs. Bell, Toshack, Carmichael, Wilson, Wallace, Lindsay, and Frank West. Three names were put in nomination for the office of Moderator of the General Assembly, and Prof. McLaren having the majority, his was unanimously made the choice of the Presbytery. The next meeting was appointed to be held at Almonte, on the second Tuesday of April.—J. CROMBIE, M.A., *Pres. Clerk*.

WE regret to learn that Dr. Cochrane has received a letter from the Colonial Committee of the Free Church of Scotland, intimating their inability to send the usual annual contribution to the Home Mission Fund of our Church. We hope our congregations will more than make up this amount—some fifteen hundred dollars—on which the Committee have been depending to meet the claims of the year.

PRINCE BISMARCK expresses alarm at the prevalence of drunkenness among the Germans. Their drinking habits have become, he says, a "national scandal."



## OUR YOUNG FOLKS.

### GOD SEES ME.

God sees me every day,  
When I work and when I play,  
When I read and when I talk,  
When I run and when I walk,  
When I eat and when I drink,  
When I only sit and think,  
When I laugh and when I cry,  
God is ever watching nigh.

When I'm quiet, when I'm rude,  
When I'm naughty, when I'm good,  
When I'm happy, when I'm sad,  
When I'm sorry, when I'm glad,  
When I pluck the scented rose,  
Which in the next garden grows,  
When I crush the tiny fly,  
God is watching from the sky

When the sun gives heat and light,  
When the stars are twinkling bright,  
When the moon shines on my bed,  
God still watches o'er my head;  
Night or day, at church or fair,  
God is ever, ever near,  
Kindly guiding, lest I stray,  
Pointing to the happy way.

### JACK WHITE.

THE streets were icy, and the snow was beginning to fall. It was cold, too, and as poor Jack White stood looking in at the window of the toy shop, he thought his feet would freeze. Still, there he stood, looking in eagerly at a little girl warmly dressed in plaid and furs. Her grandpa was buying a doll for her—a beautiful great doll, with long hair and elegant dress.

As Jack stood there, his thoughts wandered back to another little girl—one not at all well dressed, but none the less dear to him for that. She, he knew, was lame and sick at home, and oh—what a treasure would that great open-eyed doll be to her!

"Just about as big," said Jack to himself; and he looked longingly, first at the little girl, and then at the doll which she held in her hand.

"Oh! if I were only rich," thought Jack, "don't I know what would be the first thing I would buy?"

But wishing was in vain, and Jack's feet were very cold. So he took his eyes away regretfully from the little girl and the doll, and was just about to start on a quick run down the icy street to try and make himself warm.

The shop door opened just then, and the little girl and her grandpa came out. She was holding to his arm with one hand, while with the other she held tightly to the doll which had so much excited Jack's envy. As she came out from the store with a merry little bound, she caught sight of Jack as he stood by the lighted window just ready to run off.

"O grandpa!" said Jenny, with a gay little laugh, "see, Jack White's out of gaol;" and she pointed directly at the boy, and laughed again.

"Out of gaol," thought Jack, and he was very angry; for he did not know that Jenny saw his shirt sleeve peeping through the elbow of his jacket, and that was what she called "Jack White out of gaol." Jenny had never seen the boy before. She did not know his name, and had no thought of hurting his feelings. So she tripped along very happily, while Jack, who hardly knew why he did so,

followed slowly, keeping himself carefully out of sight.

The next moment she saw her mamma across the street, and loosing her hold of grandpa's hand, ran to meet her, but, slipping upon the ice, she fell almost under the feet of Dr. Gray's fast horse. Jenny gave a little scream, and quick as thought Jack darted out and caught her up, just in time to prevent the horse from running over her. The doctor stopped his carriage to ask whether the little girl had been hurt, but Jack had brought her safely to the sidewalk.

Mrs. Williams was very pale when she came across, for she could scarcely believe that Jenny was not hurt at all.

"No, no, mamma! It didn't hurt me, not a bit," she said. "But I was frightened. Wasn't he a kind boy to help me, mamma?"

"Yes, yes," said grandpa. "Where is the boy?" But Jack had turned the corner, and was nowhere to be seen.

"Here's the little rascal!" said a man, catching hold of Jack's collar. He had seen him run and Mr. Williams look around as if to find him. "Here's the rascal, sir. I caught him as he was just turning the corner. What mischief has he been doing now?"

"Mischief, sir!" said Mr. Williams. "I thank you for bringing him back, for he has saved our little girl's life. Here, my boy, what should you like better than anything else in the world? Speak out now, and you shall have it if I can get it for you."

Jack did not answer. His hands wandered nervously up and down his ragged jacket, and his face began to get uncomfortably hot.

"Come," said Mr. Williams kindly, "What would you like better than anything else?"

"Better than anything else, sir?" said Jack. "Why, it's a doll, sir, thank ye."

"A doll, my boy! Surely you can't wish to play with it," responded Mr. Williams.

"O no, sir," answered Jack; "but it's for sister Hetty, sir. She's lame and sick, and oh, if she could only have a doll! Yes, sir; I'd like that better than anything, sir."

"What's your name, my boy?" asked Mr. Williams. "Jack White, sir. But I didn't come out of gaol, sir. It made me mad when she said so, sir," and he pointed his thumb at Jenny. "But I tell you true, I never was in it, sir. She's just about as big as Hetty, an' that's what made me forget I was 'mad when I thought she'd get run over, sir."

"Did you think Jenny meant that, Jack? She did not know your name," said Mr. Williams. Then he explained the saying to Jack, and, taking him into the toy shop, bought him the most beautiful doll he could find, and also a nice box-sled to take little Hetty out to ride.

"And now you must have a new suit, Jack," he said; "and Hetty will need a warm cloak and hood."

So Jack went home with his sled full of packages, and his poor, little lame sister's eyes sparkled with joy when she saw the doll and heard Jack's story of how he had earned it.

No soul was ever lost because its fresh beginnings broke down, but thousands of souls have been lost because they would not make fresh beginnings.

### AFRAID TO SWEAR ALONE.

THE wicked practice of swearing, which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly, and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night, and swear the same oaths you have uttered when you are alone with God."

"Agreed!" said the man, "an easy way to make ten dollars."

"Well, come to-morrow and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still as death. Then came the gentleman's words to his mind. "All alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place crying "God be merciful to me, a sinner."

### BE SOMETHING.

A YOUNG girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to do, but don't you think He gives us something to *be*, just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says:

"Be kindly affectionate one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Become little children."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceits."

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that He commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

### A BIBLE DEFINITION.

A FRIEND of ours, who was one day hearing his little six-year-old Alice say her definitions, asked her the meaning of "earthquake" and "volcano."

"I know, father. God tells us in the Bible what they are." "Does He? Why, where, Allie?" "In the 104th Psalm, thirty-second verse." Now turn to that passage, and see if this little student of the Bible didn't make a good answer.

Words of the Wise.

A GOOD Christian is not a grave to bury God's mercies, but a temple to sing His praises.

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

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

THESE six—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are forever unhappy.

If there is anything in the world which was not instituted by Jesus is the papacy, that is to say, the idea that the Church is a monarchy.—Kegan.

"My will, not thine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a Paradise and made Gethsemane the gate of heaven.—De Pratsense.

JACOB'S heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes.

It is the mission of Christianity to disciple, teach or educate all nations. To go into the world and instruct all men was the final injunction of the Saviour. The degradation of ages disappears before the simple process of Christian teaching.

THE way out of any difficulty is not to worry, nor lose faith in God or man. Keep good-natured, and push on in the line of conscientious duty. Soon the feet will touch hard bottom; and the opposite shore is not far away or hard to reach.

WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress, to such a mind, is but as the rattling of hail upon the tiles to him who is sitting within the house at a sumptuous banquet.—Lighton.

To exercise spiritual power is to develop and strengthen it. To disuse it is to repress and extinguish it. Your spiritual faculties being uneducated, you are disqualified from apprehending truth by means of power if you have atrophied by disuse.—Elizabeth Stuart Phelps.

ALL the glory and beauty of Christ are manifested within, and there He delights to dwell; His visits there are frequent, His condescension amazing, His conversation sweet, His comforts refreshing; and the peace that He bringeth with Him all understanding.—Thomas à Kempis.

CAPTAIN HEDLEY VICARS, smitten under a sense of sin, came to his table one morning broken-hearted and crying out, "O, wretched man that I am!" As he said the words he chanced to glance at his Bible, which lay open before him. Suddenly his eyes rested on that Scripture: "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Then," said he, "it can cleanse me from mine," and instantly believing, he was filled with joy and peace.

If you sincerely loved the will of God, and only this, we should change our earth into a heaven. We should thank God for everything—for evil as well as good from His hand. O my God, what do I see in the course of the stars, in the revolutions of the seasons, in the events of life, but the accomplishment of Thy will! May it also be accomplished in me, and may I love it. May it sweeten and endear all that to me. May I annihilate my own to make Thy will reign in me. For it is Thine will, and mine to obey.—Fenelon.

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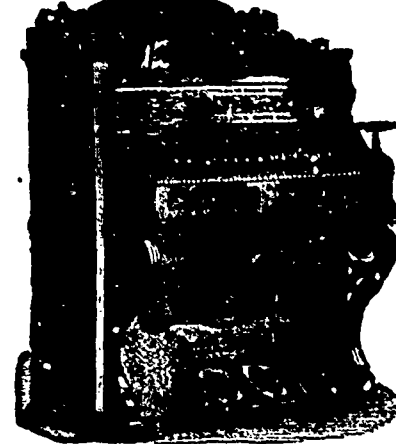
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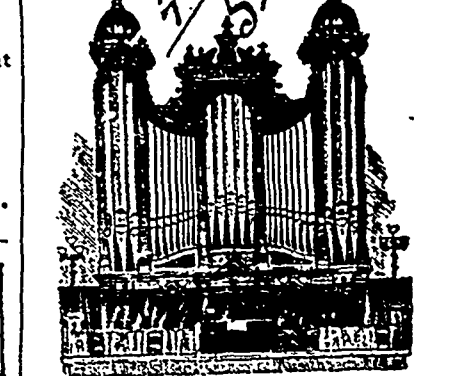
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MEETINGS OF PRESBYTERY

KINGSTON - In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.

CHATHAM - In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.

LINDSAY - At Lindsay, on the last Tuesday of February, at ten a.m.

WHITBY - In St. Andrew's Church, Whitby, on the third Tuesday of April, at eleven a.m.

MAITLAND - At Wingham, on Tuesday the 15th of March, at one p.m.

BROCKVILLE - In the First Presbyterian Church, Brockville, on Tuesday, 8th of March, at three p.m.

GUELPH - In First Presbyterian Church, Guelph, on the third Tuesday of March, at ten a.m.

LONDON - In First Presbyterian Church, London, on the third Tuesday of March, at two p.m.

TORONTO - On the 1st of March, at eleven a.m. Appointment of commissioners to General Assembly at three p.m.

HARRIS - At Harris, on the last Tuesday of March.

GLENORA - At Alexandria, on the 15th March.

HURON - In First Presbyterian Church, Seaford, on the second Tuesday of March, at eleven a.m.

HAMILTON - In Central Church, Hamilton, on the third Tuesday of March (15th), at ten a.m.

PETERBORO - In St. Andrew's Church, Peterboro', on the third Monday of March, at half-past seven p.m.

MANITOBA - At Winnipeg, on the first Wednesday of March.

OWEN SOUND - In Division Street Church, Owen Sound, on March 15th, at half-past one p.m.

STRATFORD - In Knox Church, Stratford, on the 15th March, at ten a.m.

BRUCE - At Paisley, on the second Tuesday of March, at two p.m.

QUEBEC - In Mount College, Quebec, on the 20th of April, at ten a.m.

SAUGEN - In Knox Church, Mount Forest, on Tuesday 15th March, at eleven a.m.

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