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# THE PRESBYTERIAN

Toronto, Friday, May 28th, 1880.

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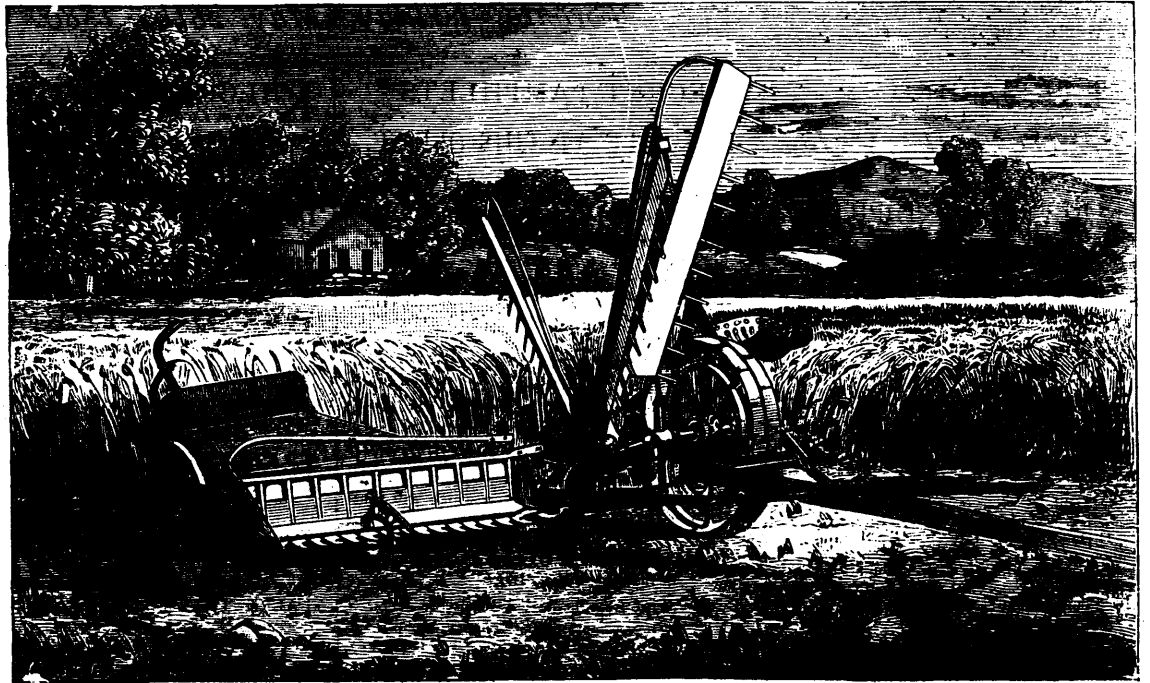
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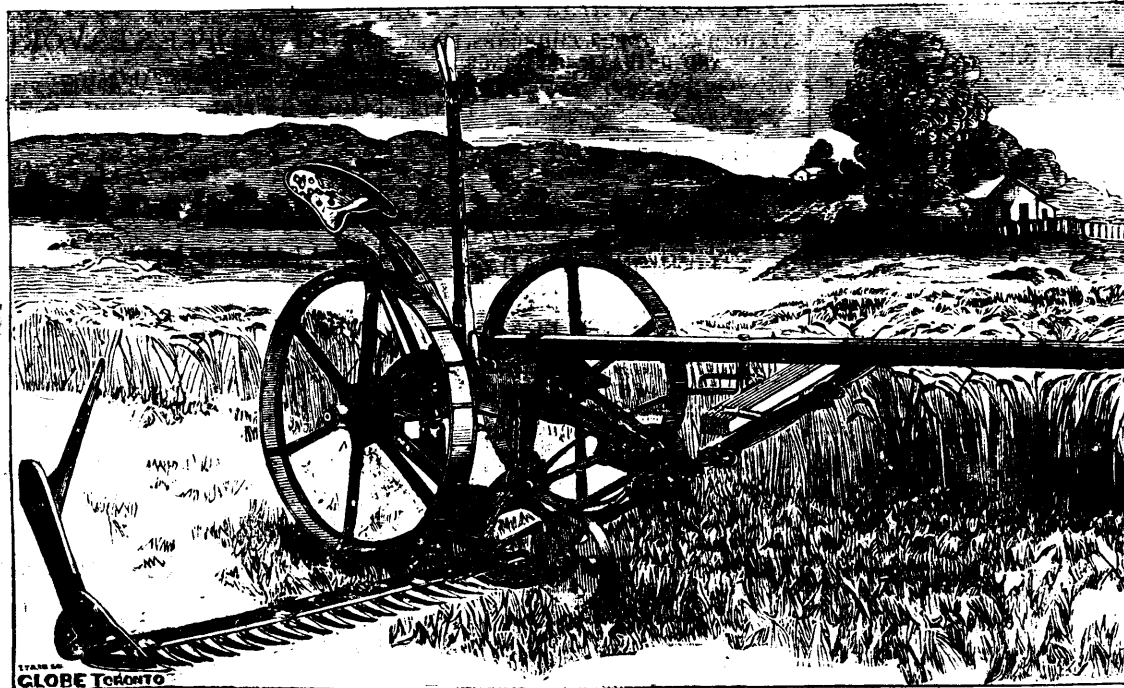
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As anticipated, our new Mower has proved to be a wonderful success, and we also found it to be utterly impossible to supply the demand for it last season, although our works were run night and day, in the vain effort to catch up with the orders. Its great simplicity, strength, durability, ease of draught, ease of handling, its tilting apparatus, enclosed gearing, and above all, its perfect work in the field, draw forth one common remark of praise. No one can help being immensely pleased with it. A close examination of it, especially while at work, cannot fail to convince the intending purchaser that that is just the machine he wants.

We quote some brief extracts from farmers' letters giving valuable testimonies: "Entire satisfaction." "No trouble." "Never was its equal." "No break, no choke, no trouble." "Cuts any kind of grain." "No delay." "Best in the market." "Never failed to do complete work." "No trouble to run it." "Just suits me." "Costs nothing for repairs."

"Would not exchange," etc., etc. Thousands of original letters from farmers can be shown on application at our office, testifying to the excellent qualities of the Massey Mower and Harvester.

*Our Daily Production is 15 Reapers and Mowers, and 40 Horse Rakes. Our Total Production this season will reach nearly Five Thousand (5,000) Mowers, Reapers and Horse Rakes.*

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# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, MAY 28th, 1880.

No. 30.

## NOTES OF THE WEEK.

THE Rev. Dr. William Graham, of Liverpool, has been unanimously appointed by the Synod of the English Presbyterian Church to the Chair of Church History and Pastoral Theology at a salary of \$3,500.

THE Church of Scotland expended during last year, on Foreign Missions, the sum of £20,164 6s. 6d. It has eight different mission centres, of which six are in India, one in China, and one in East Africa. On its Colonial work the same Church expended £9,013, while on its Jewish mission the expenditure was £5,885.

THE Rev. Charles Chiniquy arrived at St. Anne's, Ill., on the 5th inst., after being absent for about twenty-two months, during which time he has visited the principal cities of Australia and New Zealand, preaching and lecturing on temperance and Roman Catholicism. Mr. Chiniquy received a cordial welcome home.

DR. PELLEN has been appointed as Medical Missionary to the Church of Scotland Blantyre mission on the east coast of Africa, and was bid God-speed at a farewell meeting held in Blythswood Church, Glasgow, on the 14th of March, last. The Rev. Dr. Cumming delivered a stirring and appropriate address to the departing missionary.

ACCORDING to official reports, the population of the Sandwich Islands amounted in 1878 to 57,985, showing an increase since the census of 1872 of 1,088. During the last five years the number of immigrants had risen from 5,366 to 10,477, while the number of natives had decreased from 51,531 to 47,508. Of the foreigners in 1878, 833 were English, 1,276 Americans, and 5,916 Chinese.

THE Free Church Mission at Livingstonia, Lake Nyassa, continues to prosper. A grammar and vocabularies of the Chinyanja language which is spoken there have been published, and thus the first steps taken towards the translation of the Bible into the Nyassa and Zambezi dialects. This work has been accomplished by Mr. Alexander Riddell the agriculturist and schoolmaster of the mission.

IT is a sad sign of decay in the religious earnestness of a Church when the requisite supply of ministers from its own membership is not forthcoming. But surely it is equally indicative of something being wrong when, as in the U. P. Church of Scotland, there are more theological students and preachers of the Gospel than the Church can find work for. Is our own Church in Canada not tending in the same direction?

THE English Church Missionary Society finds its receipts for the year very encouraging. The deficits of the last two years have been cancelled and the ordinary expenditures met. The English Baptist Missionary Society also rejoices at the liberality of its patrons. The total receipts last year were \$250,758, an increase for the year of \$21,296. Excluding special funds, the receipts are the largest ever received, except in the Jubilee year. The debt has been reduced to \$3,300.

IN Germany elopements are never heard of, and yet there is no such thing as getting married there without the consent of parents. Certain prescribed forms must be gone through or the marriage is null and void. The proposal being formally made and accepted, then comes the betrothal. This takes place, for the most part privately; shortly after which the father of the bride (as she is then called) gives a dinner or supper to the families and the most intimate friends on both sides, when the fact is declared, and leave given to publish it to the world—which, however, has generally been fortunate enough to anticipate the information. The cards of betrothal are then circulated amongst the friends and acquaintances of each of the lovers.

QUITE a little crisis is imminent in the history of Protestant missions in Spain. Cabrera, formerly a priest, embraced Protestantism in 1861 at Gibraltar, and was, one year later, installed as pastor, under the auspices of the Scotch Presbyterian Society. In 1868 he was called to Seville, and in 1874 to Madrid, to succeed the lamented Carrasco. Last year the Scotch Society reduced its appropriation for the support of Cabrera from \$1,500 to \$900. Feeling aggrieved, Cabrera determined to relieve his church from the patronage of that Society, and turned to the English Episcopal Committee. Last February he published a pamphlet, proposing to the young Spanish churches that they organize on the model of the Episcopal churches of the United States; and in March he met at Seville the four Spanish pastors who depend on the Episcopal Committee, and also Bishop Riley, the American Bishop of the Mexican Episcopal Church, and was by them elected "the first bishop" of Spain. He now proposes to erect in Madrid a beautiful Protestant cathedral, and to organize his diocese under the patronage of the wealthy and powerful Anglican Church.

THE treatment of the late King of the Zulus at Cape Castle appears to be of a character hardly creditable to the Cape Government. Cetewayo has now been for more than seven months a close prisoner, denied all communication with those Englishmen who, in former days, were his friends, and who are still disposed to pay him friendly attention, if they were allowed. All sorts of sightseers, who had no other object to gratify but a morbid curiosity, have, it is stated, been allowed to gaze at Cetewayo, but against all who have been known to be in friendly communication with Bishop Colenso the door has been resolutely closed. Mr. F. W. Chesson, on the part of the Aborigines Protection Society, furnishes the most explicit testimony upon this point. Last month Dr. Robert Colenso, a son of the Bishop of Natal, being at Cape Town, asked the Premier, Mr. Sprigg, for permission to see Cetewayo, but was refused. What can be the meaning of this ungenerous treatment of a fallen foe and of his friends? Can the Bishop's suggestion be true, that Cetewayo was perfectly free of all the hostile intentions towards the English which were attributed to him by Sir Bartle Frere as an excuse for entering into war against him?

THE gambling fever for the season has already set in with great intensity and promises to be as bad as ever if not worse. In spite of the utter discredit into which boat-racing was brought last season in the estimation of every respectable person, by the frauds, lies, and general "crookedness" universally prevalent, we have again an eager attempt made to rehabilitate the performers and the sport, and some people calling themselves respectable join in the effort. Then the walking mania seems not quite dead, though the exhibitions of last year were sufficient to cover it with scorn in the estimation of every person possessed of a shred either of character or common sense. Anything, apparently, in order to have an opportunity for gambling and for thus gaining money without honestly working for it. No doubt, as the season goes on, we shall have advocates of dog fights and cocking mains, and all such other "sports" which are just as reasonable and not a whit less disreputable than those which too many are now excusing and which not a few are even earnestly defending as highly moral, strictly patriotic, and undoubtedly calculated to make Canada's name more honoured and Canada's people more prosperous in every respect. That such things should be is a matter for regret, that members of churches should countenance and encourage them is simply disgraceful.

THE American Bible Society, at its sixty-fourth annual meeting, reported that there are engaged in the Society's work in this country 18 district superintendents, 75 agents, and 4,528 unpaid volunteer distributors. The receipts for the year were \$608,342.28. For the foreign work of the Society, to be expended during the year, the amount of \$119,793 has been ap-

propriated. The New Testament has been translated into Japanese and is already published, and the translators are at work on the Old Testament. Aid has been afforded to the work of translating portions of the Bible into several of the colloquial languages of China. In India work upon the Telugu Scriptures has been resumed. Some portions of the Old Testament in the Zulu language are nearly ready for the press, while the Gospels of Mark and Luke in the Muskokee language are ready for publication. Editions of the Reval. Esthonian and of the Dakota Bible have been printed, also a part of Isaiah in Mpongwe, the Gospel of John in Dikele, and a revised edition of the Psalms in Spanish. There were prepared for distribution at the Bible House 1,134,438 Bibles. Several thousand purchasers were found for them abroad and nearly all of them were distributed. The whole number issued by the Society during sixty-four years amounted to 37,408,208 copies. The gratuitous work for the year amounted to \$338,187.08.

A VERY striking illustration is given of the power of Christian willinghood, in the history of Free St. George's Church, Edinburgh. As most of our readers are aware, this is the church of which Dr. Candlish was the first pastor. It has always been distinguished for its zeal and liberality in every good work. Since 1843 it has raised the large sum of £295,889 11s. 9d., or nearly a million and a half of dollars. Of this amount nearly one-half has gone to the general Sustentation Fund. In its contributions to that fund it has never gone back even for a single year. Amid all the excitement of the Disruption and all the enthusiasm of novelty it contributed in 1843 to this fund what was thought then the very large sum of £2,409 16s. 3d. It has however never given so little during any one year from that time to the present. Its contribution for 1879-80 stands the highest even in its record, viz., £5,294. For "strictly local and congregational purposes" it has reserved of the whole raised only £91,247 12s., and even of that a very large proportion was not exclusively for the benefit of the worshippers in Free St. George's, but went to build and support mission churches in destitute localities in the city. All this tells of a marvellously effective and well directed congregational organization, and shews beyond all cavil that Christianity has within itself in the native influence of its doctrines on the minds of those who believe, everything which is requisite for its efficient support and indefinite extension.

EVERYWHERE there is more or less of a protest being raised against the excessive strain put upon the mental powers of the children at school by the number and character of the tasks assigned them. The somewhat celebrated Miss Jex. Blake, M. D., of Edinburgh, in a recent letter to the London "Times," says: "In dispensary practice I have lately seen several cases of habitual headache and other cerebral affections among children of all ages attending our Board Schools, and have traced their origin to overstrain caused by the ordinary school work, which the ill-nourished physical frames are often quite unfit to bear. I have spoken repeatedly on the subject to the members of school boards, and also to teachers in the schools, and have again and again been assured by them that they were quite alive to the danger, and heartily wished that it was in their power to avert it; but that the constantly advancing requirements of the Education Code left them no option in the matter, and, indeed, that the evil has been steadily increasing, and appears likely still to increase." Miss Blake says further that a majority of the most intelligent teachers could testify that a majority of the children find themselves habitually over-tasked, so that though temporary precocity is secured, the result is sure to be marked and permanent dulness. We are quite sure the same thing can be said of the system in Canada as very generally carried out. Many here will re-echo Miss Blake's hope that the educational authorities will consider "not how much more can be piled on to existing demands" but "how far the present requirements can be relaxed, while yet a really sound general education in the public schools is secured."

## OUR CONTRIBUTORS.

### "GRACE" AND GOOD WORKS.

A SERMON PREACHED BY REV. WM. M'LAREN, PROFESSOR OF SYSTEMATIC THEOLOGY, KNOX COLLEGE, TORONTO, AT THE OPENING OF THE SYNOD OF TORONTO AND KINGSTON, 11TH MAY, 1880.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8.

From an early period there have been advocated in the Christian world two opposing systems of doctrine in reference to the way of salvation. The one, starting from the fact of man's total depravity and hopeless ruin, ascribes salvation in all its parts to the mere grace of God, and regards man as working in the matter only as God works in him to will and to do of his good pleasure. The other, setting out with the denial, or with defective views, of human depravity, regards God as giving men an opportunity of saving themselves, while it depends entirely on their free will whether any or all of them embrace the opportunity given. This second system branches out into many subordinate systems, and its adherents differ widely among themselves as to that wherein an opportunity of salvation consists, but they all concur in maintaining that it is man's will and not God's will on which the salvation of the individual sinner hinges.

The doctrines of grace in which the first view of the way of man's salvation is embodied, have found no more cordial reception than in the Presbyterian Church, and no more worthy expression than in our Westminster Confession of Faith. But this system of truth whether known as Pauline, Augustinian, or Calvinistic, is largely the heritage of all evangelical Christians. It has been well said that "true believers agree more nearly in their inward faith than in their written creeds." And there are many who by their creeds would be ranked with those who regard God as giving men only a chance of saving themselves, who when they utter, in their devotions, the deep convictions of their hearts, ascribe the whole work of man's salvation to sovereign grace. This system of doctrine, which is so closely intertwined with the religious life of God's people of every name, has been constantly exposed to bitter opposition. Almost every kind of charge has, in turn, been hurled against the doctrine and those who embrace it. None, perhaps, has been urged with greater persistency than the supposed immoral tendency of the doctrines of grace. It has been loudly proclaimed that they sap the foundations of morality, destroy man's responsibility for his conduct, take away the motives to virtue, and open the flood-gates of vice. So constantly have these assertions been made that some timid Christians, who see clearly that these doctrines are taught in the Holy Scriptures, are almost afraid to hear them proclaimed from the pulpit.

The Master has taught us that "a tree is known by its fruit." And, could it be shewn that the doctrines of grace bear such fruits, it would be hard indeed to convince thoughtful Christians that they are of God, but if on the other hand, it can be shewn that instead of being hostile to morality, they are a most effective means of promoting it, then we need not hesitate to apply the maxim that "a corrupt tree cannot bring forth good fruit."

If we examine this verse in its relation to the context, we shall find that it casts much light on the practical bearing of the doctrines of grace upon morality. The apostle, you will observe, speaks of certain things which he will have Titus and the ministers of the Word affirm constantly, *in order that*—for this is the real force of the original here—"they which have believed in God might be careful to maintain good works."

In dwelling on this text, we may notice two points: (I.) What the apostle would have ministers teach constantly. (II.) The practical influence which such teaching is fitted and designed to exert: "In order that they," etc.

I. What the apostle would have ministers teach constantly.

There can be no reasonable doubt that the entire circle of revealed truth should find its place in the ministrations of the sanctuary. Paul's own example is sufficient evidence of this. He could say to his Ephesian converts, "I have not shunned to declare unto you all the counsel of God." But while no truth may be concealed, all have not equal importance. In the human body, every member serves some useful

end, but all are not as essential to life and health as the heart or the brain. So, while every revealed truth should receive its due place in our ministrations, there are some so central to the entire system, and so essential to spiritual life, that they should pervade and colour our entire teaching. To such truths the apostle manifestly refers in our text.

What then are these vital truths which Paul characterizes as a faithful saying, and which he will have ministers affirm constantly? Evidently those things of which he has just been speaking. Turn then, and read carefully from the third verse of this chapter to the end of the seventh, and we are much mistaken, if you do not discover that the much vilified doctrines of grace which, we are told, sap the foundations of morality and open the flood-gates of vice, are the things which Paul would have ministers affirm constantly, in order that they which have believed in God might be careful to maintain good works.

This system of doctrine starts with the recognition of man's total depravity, and then ascribes salvation in all its parts to the grace of God. Man's state, as guilty and polluted, demands the accomplishment for his salvation of a two-fold work,—a work of merit by which his guilt is removed and he is reinstated in the Divine favour, and a work of gracious power by which he is quickened spiritually and renewed in heart and life. The ascription of this two-fold work to the grace of God, along with the assertion of man's depravity, includes all that is fundamental to that system of doctrine which our standards, following the Word of God, teach in reference to the way of salvation. It may be summed up in three statements: (1) Men are by nature totally depraved, the slaves of sin; (2) those who are saved are renewed and sanctified by the grace of God, and not by any self-determining power in the will, and (3) sinners are justified freely by grace.

If we are asked where we can find a compendious statement which brings out all these points, I know of none more apposite than the verses which immediately precede our text.

There we find:

1. An impressive statement of man's natural depravity. It is not presented in the set phrases of the schools, but it is expressed in language which brings home the fact to our hearts: "For we ourselves also were sometimes foolish, disobedient, deceived, serving [literally slaves to] divers lusts and pleasures, living in malice and envy, hateful and hating, one another" (vers. 3). What could be added to this description of our natural bondage to sin? Can anyone doubt that such beings are justly exposed to the Divine displeasure, and that, if left to themselves, they will go on in sin as certainly as a river flows towards the ocean? It is this condition of fallen man, as depraved and ruined, which calls for salvation by grace. This makes the intervention of grace a necessity. And this constitutes the dark back-ground on which the bright colours of sovereign grace are displayed.

In these verses we are taught:

2. That the renewal of the human heart is due to the special grace of God and not to the will of man.

We do not affirm that we are taught either here or elsewhere that men are renewed either apart from their will, or against their will. What we mean is that in effecting the great vital change, God's will precedes man's will, and He makes us willing in the day of his power.

It cannot be disputed that the entire work of renewal through which a fallen man must pass to fit him for the presence of God, is here included in "the washing of regeneration and the renewing of the Holy Ghost." And from its initial stage to its completion, you will observe that it is here ascribed, not to the will of man, but to the power of the Holy Ghost.

Some indeed have held that the renewing of the Holy Ghost is nothing more than the influence which inspired truth exerts—an influence which is not special, but common to all who have the Holy Scriptures. But it is obvious that if this is what is meant, (1) the language in which it is expressed has been most unfortunately chosen. For according to the view in question, the Spirit was not shed on those who believe, but only those who were inspired to write the sacred Books. (2) It is manifest also that the apostle regards the Spirit as so given to believers that their justification is inseparably linked with it. But surely no one can imagine that all who have a Bible and read it are justified, and made heirs according to the hope of eternal life." It is evident the

apostle speaks of the Spirit as being given in such a special and efficacious manner as secures the renewal and justification of those to whom He is given. (3) Indeed if the Spirit is given only in the Word, and the renovation of our hearts turns on the self-determination of our wills, it is quite incorrect to say that God saved us, "according to his mercy." For in that case the rule of the Divine procedure, in dispensing salvation, is not sovereign mercy, but human volitions. The entire passage would require to be remodelled to make it square with the notion that the Spirit is given only in the Word, and that man's will is the self-determining cause of his personal salvation. It would require to read, "According to our self-determined choice He saved us by the washing of regeneration and the renewing of the Holy Ghost, given to us in an inspired Bible."

In these verses we are taught:

3. That sinners are justified freely by grace.

Were we justified on account of our good deeds, it would be of works, not of grace. But the apostle is careful to shew that our own worthiness does not enter into the ground of our justification. Grace reigns in our justification. Paul's words are quite definite: "Not by works of righteousness which we had done, but according to his mercy He saved us." And again, "That being justified by his grace, we should be made heirs according to the hope of eternal life." That we owe our justification entirely to the mere grace of God is a fact which lies clearly on the surface of these words. And it is one which the apostle everywhere insists upon as of vital importance: "Being justified freely by his grace, through the redemption which is in Christ Jesus."

Such then are the doctrines which the Apostle will have ministers affirm constantly. They are the very central articles of the doctrines of grace which imply the whole system. For all the other doctrines of that system are implied in and bound up with these radical affirmations. Ever God's eternal electing purpose which some who do not understand the subject may regard as something higher and more terrible than what is here laid down, is only God's eternal purpose to do what the apostle would have affirmed constantly that He does. His unchanging purpose to renew and justify sinners through Jesus Christ is election. And surely no one need shrink from believing that God always intended to do what He does. It might also be shewn that by the same grace which constrained sinners to embrace Christ and enter on the new life, they are enabled to *persevere* unto the end, being "kept by the power of God through faith unto salvation." The whole system is bound up with the elemental facts here recognized, ruin by the fall, regeneration by the Spirit, and a gratuitous justification through Jesus Christ.

II. The practical influence which such teaching is fitted and designed to exert: "In order that they," etc.

It is quite possible that such teaching in many ways exerts an influence in favour of good works which we cannot fully explain. It should be sufficient for us that an inspired apostle has instructed us to affirm these things constantly in order that "they which have believed in God might be careful to maintain good works." But without pretending to point out all the ways in which the doctrines of grace touch the springs of activity for good within us, we may mention some things which make it evident that these truths must be proclaimed where good works are to flourish.

1. In the knowledge of these truths is life.

Good works, in the Bible sense, are the manifestation of spiritual life. The unrenewed man may perform dead works, but he is impotent to do what is morally and spiritually good. We must make the tree good, if we would have the fruit good. It is only those who have experienced the washing of regeneration and the renewing of the Holy Ghost who put forth that spiritual activity which the Scriptures call good works.

How then do we become consciously partakers of the new life? It is, doubtless, by the quickening grace of the Holy Spirit who is shed on us abundantly through Jesus Christ our Lord, but not apart from the instrumentality of the truth, do we ever consciously realize the great change. "Of his will begat He us with the word of truth" (James i. 18). And while God may employ almost any part of his Word for this purpose, He always does bring home to the hearts of those

whom He saves, their lost and helpless state as sinners, their entire dependence on the Spirit for life, and the fulness and sufficiency of Christ's finished work as the ground of acceptance before God. It is when we embrace these great central verities which Paul would have affirmed constantly, and they fill our hearts with a sense of their reality, that we enter consciously on the new life and become capable of doing good works. The record of the history of a sinner's conversion is the history of the way in which these truths have been brought home to his heart. These are the great verities which God ordinarily employs in giving spiritual life to those dead in sins. And it has always been in connection with their clear and earnest proclamation that great and permanent revivals of religion have occurred. These things, therefore, we must affirm constantly in order that there may be living souls which can serve God, not with dead works, but with the holy deeds of a new obedience.

## 2. They supply the strongest motives to good works.

The doctrines of grace exhibit our entire salvation as due to the unmerited favour of God. He begins in us the good work, and performs it unto the day of Christ Jesus. The Christian feels secure because he is kept by the power of God through faith unto salvation.

Those who cry out against the doctrines of grace as subversive of morality, usually seem to imagine that the Christian goes about his duty as the slave about his appointed task, with the lash of the taskmaster ready to descend upon him when his efforts are relaxed. Remove the dread of punishment, or the hope of some servile reward, and all work will cease. But we have not so learned Christ. We know how false and base this conception is.

We admit that in God's dealings with his own, the dread of the wrath to come often serves an important end. It rouses the slumbering believer out of his carnal security, but when he is aroused other and higher motives constrain him to holy obedience. It is the love of Christ which constrains him, and not the dread of wrath which drives him. And the more he perceives he owes to the grace which is in Christ Jesus, the stronger is the constraint which he feels. Love is the characteristic motive of new obedience. And when we see that much has been forgiven us, and much done for us, we will love much. And surely this view of salvation should give us a peculiarly impressive sense of the love of a Triune Jehovah. Utterly lost in our sins, our salvation comes entirely from God. We trace the whole plan of salvation up to the self-moved love of God. He had pity on us in our ruined state, and devised a way of escape worthy of God and adapted to man. He "so loved the world that He gave his only begotten Son that whosoever believeth on Him," etc. Surely the Father's unspeakable gift may well kindle our love in return.

Then we see the Son of God assume our nature and our liabilities, and suffer in our room and stead. He not only lives a matchless life among us, leaving us an example that we should walk in his steps, but by his sacrificial work He lays the foundation for a righteous reconciliation to God of all who believe on his name. And now risen and ascended, his heart is filled with the same purpose of love to his redeemed, whether He pleads for them within the veil, or from the throne wields the sceptre of universal government.

Then we mark how the mission of the Holy Spirit is linked with the completion of Christ's work on earth. We see Him sent to convince the world of sin, of righteousness and of judgment. He touches the springs of thought and feeling in the careless, awakens them to a new life, and leads them to put their trust in Christ as a Saviour. Then throughout the believer's entire earthly career He is with him as his teacher, his comforter and his strength, working in him to will and to do what is pleasing to God.

When we know that salvation in its plan, its purchase and its application is all due to the unmerited favour of God, we have surely ample reason why we should love Him who first loved us.

The Christian is stimulated to obedience by the *hope of reward* to do good works. He knows that it is not by works of righteousness that he is saved, but he has learned from the Word that it is a law of the divine procedure that the rewards of heaven shall be in a measure proportioned to the holiness and usefulness of the saint on earth. Those that sow sparingly reap sparingly, and those that sow bountifully reap bountifully. Good works done here in faith and love

render more glorious the crown which the redeemed shall wear in the future life. But apart from the grace of God which for Christ's sake blots out the imperfections of our best works, all hope of reward lacks a foundation.

The doctrines of grace deepen our sense of obligation to obey. We do not refer to the fact that they represent the law as unchangeable, and shew that while grace has reached the guilty, no demand of law has been abated. We do not refer to the odiousness of sin as displayed in the cross of Christ. Nor do we refer merely to the fact that redemption has clearly enhanced the obligations under which we were placed by creation to love and obey our Creator. All these things are highly important in their bearing upon our sense of obligation to obey, but we have in our thoughts rather the general impression which the doctrines of grace make upon our minds, in leading us to entertain high views of the sovereignty, resources, majesty and unsearchableness of God. They represent God as very great, sitting on the throne of the universe, and doing according to his will in the armies of heaven and among the inhabitants of the earth.

The whole tendency of the opposite system of teaching is to degrade God in our eyes, and to bring Him down so nearly to a footing of equality with ourselves that we feel at liberty to call Him to account for his dealings, and demand that all his ways and works shall be made plain to our understandings. When we are thus constantly calling the Almighty to our bar and sitting in judgment upon Him, it is impossible that we can feel either the true spirit of worshippers, or have any due sense of obligation to obey his will.

But the doctrines of grace give us a very different conception of God. He is a great God whom we cannot by searching find out unto perfection, but whom we know to be righteous in all his ways and holy in all his works. His sway is absolute, and his kingdom ruleth over all; yet He is not an Almighty fate which rules everything blindly by a physical necessity. He is a person, endowed with infinite wisdom and power, and clothed with all moral excellencies. The plan of his government which his wisdom devised and his efficiency carries out, and which has for its central object the redemption achieved on Calvary, is larger than human reason can take in. It unites the past with the present and the present with the future. It reaches to the confines of creation, and embraces all orders of creatures, and governs each according to its nature. Within the range of his control come the planet which rolls through immensity and the atom which dances on a sunbeam, the destiny of empires and the falling of a sparrow, the angel that adores before the throne and the demon that rages round the sides of the pit. And all the movements or acts of the myriads of beings which people his vast empire, He makes in some way subsidiary to his purpose of redeeming love, and He binds them all together in the unity of his all-comprehending plan. Before such a great God we feel instinctively we can bow down and worship. And when his majesty and sovereignty are truly seen, his authority cannot be unfelt. We instinctively feel that such a God demands the homage of our hearts and lives.

## 3. They secure us conscious liberty to do good works.

While guilt lies on the conscience and we have no assurance of the Divine favour, we have no inward freedom to engage in God's service. There are those who through fear of death are all their lifetime subject to bondage, and there are many who never feel any heart for the service of God, because they know that God is angry with the wicked every day. How then can we get deliverance from these harassing fears? There is but one royal road to peace and joy. We must probe the seat of the disease and apply the remedy. Having discovered the plague of our hearts, we must go in the simplicity of faith to Christ for that vital power which can quicken our hearts, and that meritorious work which can reinstate us in the Divine favour. Then as we look at the cross, the burden will roll from our shoulders into the open sepulchre and disappear, and we shall emerge consciously into the light and liberty of the children of God, and be able to serve God without fear, in holiness and righteousness, all the days of our life. We never give ourselves, if I may so speak, fair play in the matter of doing good works, until the Spirit bears witness with our spirits that we are the children of God. Then the mental and moral machinery moves smoothly, and we feel that where the Spirit of the Lord is there is liberty.

4. A survey of the history of the Church of Christ abundantly vindicates the connection which the apostle declares to subsist between the constant preaching of the doctrines of grace and the practice of morality. In Geneva, in Holland, in Scotland, in England and in America, where these doctrines have been preached, morality has flourished. It has indeed often been made a reproach that those who embrace these doctrines are somewhat stern and severe in their moral requirements, but no one who does not draw his facts from imagination, can pretend that those who embrace them fall behind any other class of the community in good works. Of the many millions who constitute the noble army of the martyrs, nearly all have affirmed these doctrines constantly. To them we owe our civil and religious liberties on both sides of the Atlantic. Even authors most hostile to the doctrines of grace have been compelled to recognize the fact that not only have good works accompanied the proclamation of the truths, but a rich harvest of temporal blessings has sprung from them.

Fathers and brethren, there are two practical thoughts with which we may close. We may learn from this text not to be afraid to proclaim from the pulpit what God has taught in his Holy Word. We shall ever find that the foolishness of God is wiser than men. But we should learn also to preach with a practical aim. When we are constantly affirming from Sabbath to Sabbath the doctrines of grace, we should seek to bring them to bear practically on the hearts and lives of our hearers. In our discussions of doctrine we are never to overlook morality. Our doctrine should lead to good works, and the good works which we preach should be rooted in the doctrine which we teach. There are those who try to separate morality even from the idea of a personal God. When trees which have no roots grow and bear fruit this morality may flourish. There are also those among us who reject an inspired Bible, cast away everything supernatural in the Scriptures, scout all the distinctive doctrines of the Bible and especially the doctrines of grace, and then talk of "a moral interregnum" as almost already upon us. And truly if such teaching were universal "the moral interregnum" would not be far away. But happily for the Church and for the world, the doctrines of grace which so many of our literary and scientific men dislike, are still believed and preached, and morality is not yet effete. And if there is any lesson which these mutterings about "a moral interregnum" should impress upon our minds, it is that we should see to it that we are making full proof of the apostolic method of making men moral, and that we are affirming constantly the doctrines of grace, in order that they which have believed in God might be careful to maintain good works.

## ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—As "Erigena" has done me the honour, after two months' silence, of replying to my letter, I hope you will kindly permit me to make a rejoinder. He says "that the true Church was to a great extent within the Church of Rome previous to the Reformation." I suppose he means from this, that the ordination received by the Reformers may have been valid, though the ordination of Rome is not so now. As he does not say so we are still left in ignorance as to whether he believes the Reformers got any valid ordination or not. But, supposing that "Erigena" means that the ordination of Rome was then valid, on the ground that the true Church was to a great extent within her pale, i.e., that there were many good people in her, it becomes him to shew why it should not be valid now, seeing that he admits that, "God has to-day His people in that Church in spite of her damnable doctrines and practices." If some good people in her, prior to the Reformation, could give her the right to ordain, why may not some good people in her now give her the same right? If, however, she had no right in the time to which we have referred, then, the Reformers received neither ordination nor baptism, and such ordination as they transmitted is very little better, if any, than that of Rome to-day. Now, the true Church was only partially in the Church of Rome at the time Luther was ordained; for there were the followers of Wickliffe and Huss, the Waldenses, and many of God's people in the Greek Church, all outside of the pale of Rome. The true Church was only partially in Rome even then, and the true Church, according to "Erigena," is partially in Rome still. If the partial element could

make her a Church of Christ in the one case, and thereby qualified to ordain, it certainly can in the other. If, however, she was not a Church of Christ when Luther and Knox were ordained, they got no ordination, and our ordination as a form can therefore be of little or no importance. Why, then, all this ado in the Presbyteries and in the General Assembly for nothing?

When "Erigena" agrees with "Protestant" that the Church of Rome is more thoroughly anti-Christian than at the Reformation, both are certainly astray, so far as the question of morals is concerned. Speaking of the Church at the time of the Reformation, D'Aubigne says: "The evil at this period wore a character and universality that it has not borne subsequently. And above all the mystery of iniquity desolated the holy places as it has not been permitted to do since the days of the Reformation" (History of the Reformation, page 18).

Those dogmas which have been added to the creed of the Church of Rome, since Reformation times, have been generally held by Rome ever since that epoch, though not formulated as now. No dogma that has lately been added can exceed in blasphemy the doctrines of transubstantiation, absolution, and plenary indulgences. It is no new thing for Rome to steal the prerogative of God. She did it long prior to the Reformation. On the whole, the Reformation has had a stimulating and elevating effect even on Rome; so that while in spirit she remains the same, her outward life as exhibited to the world has vastly improved. Protestantism has shamed her into better conduct.

"Erigena" holds that the Church of Rome has not been a Church of Christ since the Reformation, and yet in the same breath he maintains that "it shewed a large amount of both charity and carefulness to have accepted all along the baptism and ordination of the Romish Church." I cannot go so far in sympathy for Romish error as this. I hold there was neither charity nor carefulness in accepting the ordination and baptism of Rome, if she had no claim to be a Christian Church. There was no charity in condoning error, there was no carefulness in putting antichrist on the same footing with the Church of Christ. If, on the other hand, we shewed charity in accepting all along her ordination and baptism, then we should still continue to exercise it in the same direction, for charity is one of those things that "never faileth." Let "Erigena" again take either horn of the dilemma he pleases.

My argument, as given in my past letter, is that the official acts of a minister or church are held as valid without reference to moral character; so long as such minister or church continues to profess Christ and is not legally excommunicated. I instanced the case of Judas, whose official acts as an apostle were recognized by Christ, and therefore it would be wide of the mark to give in detail, on the invitation of "Erigena," anything Judas did outside of the apostleship.

The Church of Rome claims still to be a Church of Christ—in fact so strong is her claim that she desires to monopolize the whole ground—she believes in the Trinity, therefore she holds a very different position from "any organization which teaches a fragment of truth and has some good persons in it," though "Erigena" holds that such organization would have as good a claim to be called a Church of Christ as she has. Mohammedism and the different systems of heathenism individually teach many fragments of truth, and there are good persons in each and all of them, yet not one of these systems believes in the Trinity, nor do any of them profess to be the Church of Christ, as Rome does; so "Erigena's" adroit inference does not follow. What "Erigena" needs to do is to shew that Rome has been cut off by the Church Catholic, but he will find it pretty hard to do that, in face of his own admission, that other branches of the Church have all along admitted her claim to be a Church of Christ, by accepting her baptism and ordination. Granted that the Church of Rome has very erroneous ideas as to the nature of a sacrament, does that invalidate the form of ordination, so far as that form is scriptural? Suppose a detective is ordered at head-quarters to arrest two noted criminals, and mistaking the orders, he arrests one of the criminals and an innocent man, allowing the other criminal to escape, because believing him innocent, is the arrest of the one criminal thereby invalidated? So, though Rome has exceeded her duty in some cases, and sadly failed in it in others, does that invalidate that part of it in which she agrees in form with the original commands. If so, then the Romish doctrine of intention must be right after all. It is a question whether the above detective might not merit dismissal, but it could only be after a fair trial and by the proper authorities. So Rome can only be dismissed after a fair trial, and

by the proper authorities—the Church Catholic, which tribunal has yet to be convened.

In conclusion, I see "Erigena" has got into an "ecclesiastical corner," after all, about that Romish priest, that enters the Church of England priesthood without re-ordination, and is accepted into our ministry again without re-ordination, while his more straightforward brother-priest who comes to us direct from Rome will not, according to "Erigena's" terms, be accepted unless he submits to re-ordination. "Erigena," in courtesy to the Church of England it appears, would not re-ordain the Church of England priest, though, coming from Antichrist through Episcopalianism, he had got neither ordination nor baptism. If this ordination question be a mere matter of courtesy to this or that Church, and not a matter of principle, then let us be courteous to, and consistent with, our own past record and do as we have always done; or if we hold that ordination be not valid unless complete in every respect, then I maintain we must consistently ignore all ordination (as well as all baptism that springs therefrom) except that which is Presbyterian; for it alone is complete according to Scripture. In this case we will not only shut out Rome, but every other branch of the Church visible that does not confer ordination according to the Scripture form, viz., "with the laying on of the hands of the Presbytery." WHY?

#### CALVINISM AND INFANT DAMNATION.

MR. EDITOR,—As an editor (especially an editor of a Presbyterian journal) is supposed to know everything, would you kindly inform me, in your next issue, in what Calvinistic work I would find the following utterance: "There are infants in hell not a span long."

My reason for troubling you about the matter, is, that in a friendly discussion the other day, with an intelligent Methodist clergyman, he asserted that the doctrine of infant damnation was taught by the old Calvinists in the most unmistakable terms. I told him that I had often heard the same thing asserted before by enemies of Calvinism, but had never been able, as yet, to discover such teaching in any book of Calvinistic theology, and that I would like to know if he had really ever, in his reading, met with it. His answer was that he had, and that the book in which the "horrible doctrine" is taught, in the very language above quoted, was in his library. I then asked him to give me the name of the author, but he said *he had forgotten it!* My own opinion is that he never saw the utterance in any Calvinistic work, and that it is a mere inference of his own from some book or sermon he had read or heard. I may be mistaken, though, and if I am, I would like you to set me right.

I recollect long ago reading a public discussion between Dr. Rice, an American divine, and Alexander Campbell, the founder of the Campbellite sect, in which the latter brought forward the charge against the Presbyterian Church of holding the doctrine of infant damnation. Dr. Rice replied: "I am truly glad that the gentleman has made the charge against us; because it is believed by many who are unacquainted with our views. He says our Confession of Faith teaches this doctrine. This is not correct. It is true that it speaks of 'elect infants,'—'elect infants dying in infancy are regenerated and saved by Christ, through the Spirit.' Are all infants, dying in infancy, elect? All Presbyterians who express an opinion on the subject so believe. The expression 'elect infants,' the gentleman seems to think, implies non-elect infants; but I call upon him to produce one respectable Presbyterian author who has expressed the opinion that infants dying in infancy are lost. Mr. Campbell boasts of his familiarity with the doctrines of our Church. He, then, is the very man to make good this oft-repeated charge. I call for the proof." Mr. Campbell like the Methodist friend, above referred to, could not produce the authority, he too *had forgotten the author's name.* Perhaps Mr. Editor you are in the same position; if so it can't be helped, and I will just have to apply to some other editor for the desired information. A CALVINIST OF THE OLD SCHOOL.

[We are not aware of the particular author from whom the now somewhat notorious "span-long" phrase was professedly at first quoted. So many have repeated the words at random that we are afraid it would puzzle the most of them to verify the quotation. Sure we are at any rate that the words will not be found in any official document of any Calvinistic Church or in any authoritative utterance whatever, and in any case, when the particular reference is given, we should like to verify it for ourselves; for we have found, again and again, passages attributed to certain divines, to Calvin for instance, which could not be discovered at the places mentioned in any edition of their writings upon which we could lay our hands. The imaginations of some individuals are, on certain occasions and under a certain stimulus, so fertile.—EDIT. OF C. P.]

## PASTOR AND PEOPLE.

### MAKING CHURCH ATTRACTIVE.

The problem of making church attractive for all is by no means the simple thing it is thought to be in some quarters, or the inquiry would not be so frequently met with, "How is it that we are not keeping our hold on the young,—that while our youth have grown up into men and women we have few boys and girls to take their places?" Whenever a church has this question to ask it may rest assured there are some matters in that church which need changing,—a condition of affairs susceptible of decided improvement. The difficulties in this matter of making churches attractive are twofold: first there is the wide divergence in matters of taste and feeling which prevails in all organized bodies; and there is the unwillingness of many to give way in matters of individual preference involving no surrender of principle at all. And right here lies a principal source of church troubles: good Christian people, not given to accurate thinking, mistake a question of taste for a matter of principle. Take the simple question of flowers in the church, for example. We all know that the young people like to see them in the church, on the pulpit platform or the communion table, and they would love in these May days to use the lily and the rose, or the anemone, arbutus, hepatica, and columbine, to beautify God's house. But there is good Deacon Quirk and Elder Sniffen, both of whom declare they are opposed to flowers in church "on principle," as if there was any ethical principle involved in the matter at all: the truth is, they have simply mistaken a matter of taste for a question of principle; they fondly imagine they are standing up for the right when they are perseveringly, however sincerely, asserting the supremacy of their own individual preference. But the opposition is effective: no one wants trouble, and so no flowers are allowed. The young folks see fresh roses and flowers in other churches in which there is as large a measure, if not more, of spirituality and that dreadful thing known by the name of "church order," as in their church; they see all this, and who shall judge of that cerebral process by which the young, as they see so much to invite them to other churches, are eventually led to decide, when they assume life's responsibilities for themselves, to take up their lot with the cheery church? And there are other matters than flowers: there are church sociables in the chapel, with tableaux, and other entertainments for the young; there is good music, solo, quartette, chorus; there is an occasional change in the order of service, sometimes a response or an extra hymn sung by the choir; sometimes the minister varies the service a little by the responsive reading of a psalm by pastor and people.

Now we are far from asserting that any or all of these are sufficient to give a church prosperity. Far from it. On the other hand, neither is it possible to build up a church, and secure the attendance of the young, without doing something to interest them and to make them feel that to a large extent the church is theirs. Yes, to a large extent!—for, a few years, and the venerable elder and the efficient deacon, session, trustee, consistory, will all be gathered home, and these young people whom you have been able to keep in your church are they who in turn will choose a pastor when the voice of him who now preaches to you is stilled forever, and the organ pipes no longer speak to the pressure of fingers that now draw from them weird harmonies.

This whole history of the rise and fall of individual churches is largely the history of interesting the young; and a church which does not succeed in doing that, is in a decline, no matter how high its steeple, or how eloquent may be its preacher, or skilful its organist. And this leads us right here to say that it is to be feared there is too much endeavour put forth in the direction of running a church by individual prejudices—by such a method you can run a church indeed, but only in one direction—you can run it into the ground. What a hubbub is witnessed in some churches when a minister shall think to add interest on some special occasion by varying the service a little, or when a choir shall sing an anthem which shall not fall pleasantly on some ears!—why, we once knew of a prominent church member in a western city to conspicuously rise from his seat in church, and deliberately walk out in the beginning of the service, and all because some flower-loving young folks put flowers on

the pulpit on the occasion of their pastor's anniversary; while on another occasion, because a solo was sung, a lively "pillar of the church" got up and walked out. The wonder was that the roof didn't fall in—but it didn't.

Of course there are limits to innovations; but it is well to remember that there is no progress without innovation. Innovation is only a polysyllabic synonym for change, and change in ecclesiastical as well as secular affairs is the spice of life which gives it much of its flavour. But the question naturally arises, shall we have change in our churches? Not for its own sake, nor where it is not called for, certainly not; but for the sake of a pleasing variety desired by young and old;—why not? We demand variety in all that we do, and see, and hear, in our pleasures and occupations; and we should tire of nature were her phenomena ever the same. We do not here plead for ceaseless change and variety; but only for an elasticity and a freedom which shall secure whatever of variety may be desired, which shall welcome all accessories, whether flowers, or decorations, or variety in the service, or a festival, or whatever may make the church in all its appointments a cheery, cheerful, attractive church, fitted to emphasize and commend the joyousness of a joyous and yet solemn Christianity. Such a church will not have to puzzle over the problem where its young people have gone, for it will find them within its own doors.—*Christian at Work.*

#### PRAYER MEETINGS—MARRIED OR MENDED.

The prayer meeting may fairly claim to be regarded as second only to the pulpit in the spiritual life and growth of a Christian church. Some would give it the first place; for, while many churches have managed to keep alive without a pastor, none have ever been able to live long without a public service of prayer. If prayer is the vital breath of the Christian, it is equally the vital breath of a church.

In many congregations the pulpit service on the Sabbath is far in advance of the devotional services during the week. The one depends upon the mental and spiritual sagacity of a single man; the other depends upon the spiritual condition of many people. It commonly requires the presence of several sensible people to make a good prayer meeting; but it is in the power of one or two weak-headed and troublesome people to mar it most wretchedly. Certain persons of this sort will come into a meeting as moths fly into a candle. They stick there like the moths; but, instead of being scorched to death, they nearly extinguish the meeting. Now, it is the imperative duty of the pastor or the conductor of the meeting to deal with such brethren most frankly. If self-conceit makes the brother so troublesome, then that self-conceit should be kindly rebuked. If he offend ignorantly, then his ignorance should be kindly corrected. The man who has not enough sense or conscience to take a hint gratefully will never be of any value to a devotional meeting. Some good people mar a meeting without intending it. For example, one fluent brother gets to monopolizing the time by the inordinate frequency or the inordinate length of his utterances. I once had an excellent church member who spoke regularly at every prayer service (and it requires a very full man to do that profitably). I frankly told him that he was crowding others out of their rights; and also suggested that he might better address the Almighty in petition sometimes, instead of always addressing his neighbours in exhortation. He accepted the hint kindly and reformed. Some good speakers would be listened to more eagerly if they relieved their talks with more frequent "flashes of silence."

A prayer meeting is sometimes marred by aimlessness, both in the addresses to the Lord and to each other. Brother A talks about faith, and brother B about the pestilence at Memphis, and brother C about—no one can exactly tell what; and the prayers go off about as fairly at random as the squibs which the boys fire on the Fourth of July. One method of correcting this aimless diffuseness and of compacting the service is to select and announce beforehand some profitable topic for discussion. This may be even selected by the leader and announced on the previous Sabbath. Then everybody has some definite object to aim at in his remarks. Then the whole service hangs together like a fleece of wool, and there is spiritual instruction afforded, as well as a kindling of devotional feeling by a study of God's truths. If a

company of Christians will carefully discuss such a practical topic as "Obeying the Conscience," or such a passage as the twenty-third Psalm, or the parable of the wheat and the tares, they cannot but be instructed and strengthened. Food for devotion will be furnished and both the praying and the speaking will be directed "at a mark." Of course, this arrangement need not hoop a meeting as with iron, or forbid any one from presenting some special request or some matter of immediate interest that lies near his heart. The moment that any system of management kills the freedom of the family gathering at the mercy seat, then the system should be abated. A cast iron rigidity may be as fatal to the meeting as aimless verbiage. If the Spirit of God is present with great power, there is no danger from either quarter. Therefore the most effectual cure for an invalid prayer meeting is to open the lips and the hearts in fervent supplication for the incoming of the Holy Spirit.

There may be cases in which a meeting is seriously disturbed by the unwelcome utterances of persons whose character is more than doubtful, and who desire to gain a cheap reputation for piety by taking part in prayer and exhortations. Such transgressors should be frankly informed that they had better remain silent until they are ready to open their lips in honest confession. Mr. Moody pitifully says that "a man who pays fifty cents on the dollar when he could pay one hundred cents on the dollar had better keep still." To confess flagrant wrong-doing in a social meeting is no easy thing; but I once heard a man do it in a way that not only thrilled the assembly, but brought a rich blessing on his own soul and reinstated him in the position which he had lost. Sincere confession to God or to our fellowmen fills a prayer room with an odour as sweet as that of the broken alabaster box in the house of Simon, the leper. But there is a species of wordy and windy parading of one's own "awful guiltiness" which only nauseates the auditors and cannot impose upon God. It is a terrible thing to tell lies in the name of the Lord. Whatever else be the faults of our prayer services, let them be delivered from pious fraud and solemn falsehood.

Brevity should be rigorously enforced in the prayer meeting, except in those rare cases where an individual is speaking so evidently under the Divine Wisdom that it would be a sin to apply the gag-law. Five minutes is commonly long enough for an address and three minutes for a prayer. The model for our petitions which our Lord has taught us does not consume half a minute; and even that wonderful intercessory prayer which He offered for His followers on the night of His betrayal, occupied just twenty-six sentences. We ministers too often transgress in monopolizing time at our people's devotional meetings. It is their meeting. We have ample opportunity for Bible exposition on the Sabbath. If the social meeting has broken down under the weight of long, heavy preachments, it is time it were mended. An energetic leader can do this by a prompt tap of a bell or a kind word of monition. When the service takes too continuously the form of exhortations, he may prudently suggest that "some brother (or sister, in Christ should offer prayer." The face of a prayer meeting should always be kept toward the throne. *Theodore L. Cuyler, D.D.*

#### PAUL NEVER DISENCHANTED.

But there are no complaints, no murmurs—there is nothing querulous or depressed in those words of St. Paul. If the Pastoral Epistles, and above all this one, were not genuine, they must have been written by one who not only possessed the most perfect literary skill, but who had also entered with consummate insight into the character and heart of Paul—of Paul—but not of ordinary men, even of ordinary great men. The characteristic of waning life is disenchantment, a sense of inexorable weariness, a sense of inevitable disappointment. We trace it in Elijah and John the Baptist; we trace it in Marcus Aurelius; we trace it in Francis of Assisi; we trace it in Roger Bacon; we trace it in Luther. All in vain! We have lived, humanly speaking, to little or no purpose. "We are not better than our fathers." "Art thou He that should come, or do we look for another?" I shall die, and people will say, "We are glad to get rid of this schoolmaster." "My order is more than I can manage." "Men are not worth the trouble I have taken for them." "We must take men as we find them, and cannot change their nature." To some such effect

have all these great men, and many others, spoken. They have been utterly disillusioned; they have been inclined rather to check the zeal, to curb the enthusiasm, to darken with the shadows of experience the radiant hopes of their younger followers. If in any man such a sense of disappointment—such a conviction that life is too hard for us, and that we cannot shake off the crushing weight of its destinies—could have ever been excusable, it would have been so in St. Paul. What visible success had he achieved? The founding of a few churches of which the majority were already cold to him; in which he saw his effort being slowly undermined by heretical teachers; which were being subjected to the fiery ordeal of terrible persecutions. To the faith of Christ he saw that the world was utterly hostile. It was arraying against the cross all its intellect and all its power. The Christ returned not; and what could His doves do among serpents, His sheep among wolves? The very name "Christian" had now come to be regarded as synonymous with criminal; and Jew and Pagan—like "water with fire in ruin reconciled," amid some great storm—were united in common hostility to the truths he preached. And what had he personally gained? Wealth? He is absolutely dependent on the chance gifts of others. Power? At his worst need there had not been one friend to stand by his side. Love? He had learnt by bitter experience how few there were who were not ashamed to own him in his misery. And now after all—after all that he had suffered, after all that he had done—what was his condition? He was a lonely prisoner, awaiting a malefactor's end. What was the sum total of earthly goods that the long disease, and the long labour of his life, had brought him in? An old cloak and some books. And yet in what spirit does he write to Timothy? Does he complain of his hardships? Does he regret his life? Does he damp the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight? Not so. His last letter is far more of a *psalm* than a *miserere*. For himself the battle is over, the race is run, the treasure safely guarded. The day's work in the Master's vineyard is well nigh over now. When it is finished, when he has entered the Master's presence, then and there—not here or now—shall he receive the crown of righteousness and the unspeakable reward. And so his letter to Timothy is all joy and encouragement even in the midst of natural sadness. It is the young man's heart, not the old man's that has failed. It is Timotheus, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit which God gave was one not of fear but of power, and of love, and of a sound mind. "Bear then, afflictions with me. Be strong in the grace of Jesus Christ. Fan up the flame in those whitening embers of zeal and courage. Be a good soldier, a true athlete, a diligent toiler. Do you think of my chains and of my hardships? They are nothing, not worth a word or a thought. Be brave. Be not ashamed. We are weak and may be defeated; but nevertheless God's foundation stone stands sure with the double legend upon it—one of comfort, one of exhortation. Be thou strong and faithful, my son Timothy, even unto death." So does he hand to the dear but timid racer the torch of truth which in his own grasp, through the long torch-race of his life, no cowardice had hidden, no carelessness had dimmed, no storm had quenched. "Glorious Apostle! would that every leader's voice could burst, as he falls, into such a trumpet sound, thrilling the young hearts that pant in the good fight, and must never despair of final victory." Yes, even so:

"Hopes have precarious life;  
They are oft blighted, withered, snapped sheer off  
In vigorous youth, and turned to rottenness;  
But faithfulness can feed on suffering,  
And knows no disappointment."

—*Farrar's St. Paul.*

THE movement against expensive funerals seems to be rapidly gaining ground in the States. The clergymen of St. Louis, of various denominations, we observe, have lately adopted resolutions on the subject, in which they express their regret that bereaved families should be subjected to unnecessary expense by the prevailing funeral customs. Mere condemnatory resolutions, however, will do little good unless some effectively practical steps be taken. In Canada there is as much need for some movement of the kind as elsewhere. No one, however, seems inclined to make a beginning.



## THE CANADA PRESBYTERIAN.

SE. QUERANUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor  
OFFICE—NO. 6 JORDAN ST., TORONTO.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 28, 1880.

## GRACE AND GOOD WORKS.

WE call special attention to the able and timely discourse by Professor McLaren, which will be found in another part of our present issue. There are times when it is peculiarly necessary that the grand, ancient, revealed truth "should keep state" and that formal answers should be given to objections which, however weak in themselves, and however often already replied to, are still made to do service, to the injury of the ignorant and ill-informed and to the confirmation in hurtful misapprehension of those who may fancy that because their favourite hobbies are not answered, they are, therefore, unanswerable. We believe that we are in the midst of such times at present. Calvinism or Augustinianism, or call it what one pleases, it is understood to be what it is—of the very essence of Evangelicalism has often had varied and absurd accusations brought against it. These have, with indefinite frequency been so answered that no room has really been left for anything like an effective reply. But such answers are conveniently ignored and the same charges are accordingly, every now and then, repeated with as great confidence as if they had never previously been heard of and never already successfully exposed. It is accordingly indispensable that they should be again met and again disposed of, and Prof. McLaren does a good work in his vigorous effort in this direction.

## HOME MISSION FUND.

WE have not ascertained all the particulars, but this we are glad to be assured of, that more than the \$46,000 needed by the Home Mission Committee in the Western Section of the Church has actually been received by the Treasurer, so that all the demands upon that Fund will be fully met. It remains for the Church to shew that this is not a mere spasmodic effort, but that the same rate of contribution can be maintained and improved upon without in any way interfering with the successful prosecution of the other schemes of the Church. Even the most sanguine scarcely anticipated that the full sum of \$46,000 would be raised; now there is an actual surplus. In other departments the exhibit, we hear, is not so encouraging.

## CLERICAL HOLIDAYS AND CHURCH BUSINESS.

EVERYONE engaged in active life needs a holiday—something to break in upon the necessary monotony of ordinary though important work. We don't know any who need this more than hard working, not very well paid ministers. But in order to be a holiday at all, it must be a holiday indeed, with responsibilities for the time being completely laid aside and work thrown to the winds. It can never for a moment, for instance, be imagined that attending a Conference or an Assembly is of the nature of a holiday. Instead of this being the case, if it is set about at all as it ought to be, it is as hard and exhausting work as any one can possibly engage in. Those who are sent to such meetings are sent upon the business of the Church, are selected for that very purpose, and

are not true to themselves or to those who sent them if they do not attend to that business with all diligence. Indeed it is, if possible, now more obligatory on members of Assembly to give honest conscientious attention to that official work at the yearly meeting of the highest judicature of the Church, than it was when all the ministers and representative elders met in Synod, for they are now formally deputed for this purpose, and if they cannot discharge the duty they ought not to come under the obligation. How people can think of bringing their wives to such meetings, unless they have private friends, is more than we can understand. It is no holiday time for the members of Assembly, and if they attend to the work of the Church they cannot have much leisure for doing the agreeable to their better halves. While how these poor unfortunates can enjoy themselves in a strange city and in strange homes, where perhaps they have not one friend, perhaps not even an acquaintance, seems quite incomprehensible. It is always, to be sure, lawful to lead about a wife-sister, but the expediency of such a proceeding is sometimes quite a different story. When it is business let it be business in earnest, when it is holiday making let it be holiday making out and out.

## "CLERICAL SCANDALS."

IT is a matter for great thankfulness that in this as well as in a good many other countries, "Clerical Scandals" are rare, and that the few which do occur are treated with an amount of astonishment and severity which far more imply a healthy tone and a high standard of public morality, than anything like Pharisaic censoriousness or unconcealed satisfaction at the discovery that "professors" are sometimes no better than their neighbours, if not in not a few instances a great deal worse. It may sometimes be made a matter for complaint that the standard by which ordinary professors of Christianity are judged is unreasonably high and that office bearers in the Church are still more severely dealt with and still more harshly condemned. But after all it would be a matter for regret if things were in any respect different from what they are, unless by the standard being still further raised and the condemnation meted out to the guilty rendered still more severe and unmistakable. It is well that those who profess to follow Christ should be expected to do more than others, that men should reckon upon their walking by a higher rule and minding better things. It is a tribute of respect paid to the godliness professed, even though it may sometimes involve heavy and unmistakable condemnation of the people professing it. For the same reason, preachers of the Gospel and office bearers in the Church have no reason to complain if conduct which passes in others without condemnation or even remark, brings down upon their heads hostile criticism, bitter reproach, and unsparing condemnation. Why should they think it strange that they are taken at their word? They wish to be in the world as Christ was. Their ambition is to plant their feet wherever they recognize the footprints of the blessed Master. They glory in the avowal that their daily aim and daily prayer is to be the living epistles of Christ, known and read of all men. It is their own standard, their own adopted ideal. Why should they think it strange if onlookers acquiesce in the avowal and apply this chosen gauge to their outward lives? It may be that malignity or envy may sometimes raise the hue and cry; that superior excellence may stir up all that is worst in base and corrupt natures; and that fabrications of facts may be put into requisition in order to darken what is bright, and bespatter with filth what is pure and holy. This not only may take place sometimes, but it often does. Yet, after all allowance which truth could justify has been made for this, the fact remains that the distance between the ideal and the actual Christian life is generally so great that onlookers cannot help taking notice of the fact, and cannot but express their surprise and displeasure at the extent of the discrepancy. The only remedy accordingly lies, not so much in outcry against the accusers, as in more earnest and persevering endeavour to supply what is wanting and to rectify what is wrong. To lower the standard would be to inflict great, perhaps irretrievable, moral injury upon not merely a neighbourhood but a nation. "They speak against me," said a good man on one occasion, "do they? I shall endeavour by God's grace so to live that no one will believe them." Besides, in ordinary cases it will be found that when

such things occur, there is an amount of obliquity of character and eccentricity of conduct so marked and unquestionable as fully to account for the accusations if not actually to excuse some of their harshness. We do not forget that the best of men have had their names sometimes cast out as evil, and have had imputed to them courses of conduct as far as possible from the actual facts. Yet it is true all the same that a man is in this way never eventually put down except by himself, and that in ordinary cases where there is smoke there is more or less of fire. Some people are, apparently, always in trouble. Others find the voice of scandal entirely hushed in their presence, and have scarcely once had malignity fashioning stories to their disadvantage. Is this because the former are so great and useful while the latter are so small and their efforts for good so feeble? We doubt it. The dead flies may be doing all the mischief; the inconsistent conduct raising most of the storm. It would be quite easy to give marked instances of what we allege. The perverse whim, the unguarded word, the foolish and eccentric act, have too often destroyed, are too often destroying, a great amount of good. Men try to shift the burden, and to make others bear the blame. If they would only turn from their foolish ways and repent of their more than foolish words, they would be nearer the right spirit and more certain of speedy deliverance and rest from many of their troubles. Is it complained that it is hard, especially for those "who minister," to get back to their old positions in the estimation and confidence of their fellows, after they have "slipped," even though they have repented and received the forgiveness of Heaven? It is difficult, indeed, but the truly penitent will be the first to recognize the necessity and the usefulness of such difficulty and be the readiest, if necessary, to walk softly and silently, not only for many days, but for all their lives. The severe and high standard by which clergymen and women are judged, we repeat, may sometimes have a seeming harshness about it which some may be ready to denounce as merciless. It is a wholesome severity all the same, and, though sometimes abused, is never so much so as when it is greatly relaxed, or, as it has sometimes been in seasons of great religious and moral declension, set aside altogether and denounced as prudish, Pharisaical and "blue." When the standard of intellectual acquirement necessary to academic distinction is raised and rigidly enforced, men glory in the fact and take credit for the "plucking" which follows. Why should it be thought strange when a similar course is followed in the region of morals, and still more in the case of those who claim to be the servants and spokesmen of the Most High?

## GROCERS' LICENSES.

IN our last week's report of the proceedings of the Synod of Toronto and Kingston, we inadvertently left out the last clause of the fifth resolution on Temperance as adopted by that reverend court. The resolution actually passed, reads as follows:

"That the Church should urge the Legislature to enact that all places where intoxicating liquors are sold should be closed on public holidays, and, as far as possible, to withdraw licenses from grocers."

We have italicized the omitted words, the more effectually to draw the attention of our readers to them and to enlist united influence in their support. The whole recommendation, it will be observed, implies a step in advance, and indicates the healthy progress of opinion on the subject in question. Time was, and not so long gone by, when such a proposal, even in a Church court, would have been regarded and denounced as absurd and tyrannical, and when the chances were against its being favourably entertained or adopted by either Presbytery or Synod. It would then have been said that holidays were by way of emittance the very seasons when such places ought to be open if they were allowed at all. The people, it would have been urged, were then abroad intent on holiday-making and general enjoyment. They needed refreshment and rest. What were they to do if the means of securing the one or the other were not available? Holidays with closed taverns, it would have been argued, would not be worthy the name. Better not have them at all, than make them mere delusions and snares. It is different now. Other means of rest and refreshment are provided in ever increasing abundance, and the miserable sight of crowds of holiday-makers returning home intoxicated, with the usual allowance of quarrelling and blows, has

been far too common and far too disgusting any longer to reconcile the most respectable portion of the community to open taverns on holidays as even useful, far less indispensable. At the same time it is very evident that this synodical resolution points unmistakably to prohibition pure and simple as its natural, necessary, and ultimate conclusion, for if open taverns for the sale of intoxicating liquors are not only not needed on the Sabbath, on holidays, and, after a certain hour, on the Saturday evenings, but are, as they have been declared to be, nuisances of the first magnitude at such times, it would be difficult to shew that they can be necessary or even convenient and beneficial on other days and at any hour whatever. We have no doubt the members of the Toronto Synod are quite prepared to acquiesce in this, and quite resolved to work for its being made an "accomplished fact" at the earliest possible date.

The objection taken to grocers being any longer allowed to deal in intoxicating liquors is also exceedingly reasonable and significant. It is notorious that women frequently get such liquors in these stores and have them entered in their pass-books as "groceries," and that too generally grocers make it a practice to allow their customers to have "free drinks" in their back shops or cellars and are thus the means of leading many into intemperate habits who would never, at first at any rate, have gone to taverns for such indulgences. In many respects in short the groceries in which intoxicating liquors are sold are more dangerous places than even taverns, and if they could be universally stopped the beneficial result would be both general and most encouraging. We are glad to notice that an ever increasing number of the most respectable grocers throughout the country are shaking themselves free of this dangerous and growingly disreputable business. Many more, we have reason to believe, would only be too glad to do so were they not afraid of losing the patronage of those who still reckon intoxicating liquors among their household necessities, and who it is therefore feared would only buy their sugar and tea at establishments where they can also be supplied with wine and whiskey. It is surely only right and proper on the one hand for those who believe that the traffic in these liquors is dangerous both to buyers and sellers, to deal exclusively with those who, it may be, to their present pecuniary loss, have separated themselves entirely from the liquor business, and have thus voluntarily anticipated the official action which the members of the Synod of Toronto and Kingston so cordially and untedly recommend. We have much greater confidence in the steadily growing and strengthening influence of public opinion against the manufacture, sale, and use of intoxicating liquors than in any mere catch vote of the Legislature either in the way of limitation or suppression. It is in any case simply as the former gathers strength that the latter can be successfully or safely called into operation, and therefore such resolutions as those to which we refer are at once signs of the times and encouragements to further effort in the same direction.

THE English Baptist Missionary Society has published its eighty-eighth annual report. It is chiefly devoted to the most important missions of the society—those in India. It marks the rapid growth of European infidelity and rank atheism among the educated natives, and also the fact that the Mohammedans are carrying on a remarkable crusading work. It says: "One other striking feature is the aggressive action of the Mohammedans. The religion of the false prophet has been a vast power in India, political and religious, for more than eight hundred years past, and millions of the peoples of India have embraced its tenets. To-day its political power has almost gone, but its powerful religious influence remains scarcely diminished. Its aggressive and proselytizing spirit has been marvellously aroused, and its followers are now, in many parts, engaged in a remarkable crusade on its behalf."

**TURKISH RELIEF.** Previously acknowledged, \$103; Elora P.O., \$1; Whitby, collected by Thomas Dow and Alex. Ogston, as follows: Thomas Dow, \$5; Wm. McCabe, Toronto, \$5; Alex. Ogston, \$4.10; S. B. Smith, \$1; C. F. Stewart, \$1; Mrs. Jas. Hamilton, \$1; Mrs. McMartin, \$1; Rev. John Abraham, \$1; D. Ormiston, \$1; Ross Johnston, \$1; R. W. Harrower, \$1; Ross Bros., \$1; R. H. Jameson, \$1; J. S. Robertson, \$1; Mrs. J. S. Robertson, \$1; Farewell & Rutledge, \$1; G. H. Robinson, \$1; Mrs. Wm.

Gordon, \$1; Mrs. R. S. Campbell, \$1; Wm. Masson, \$1; James Mitchell, \$1; Miss Borrowman, 50c.; Stephen Grose, \$1; Simon Fraser, 50c.; Mrs. D. Mathieson, 50c.; Miss McKay, 50c.; Mrs. Hay, 50c.; George Yule, 50c.; R. S. Cormack, 50c.; Alex. Robb, 50c.; C. Nourse, 50c.; Alex. Jeffrey, 50c.; Mr. W. Jeffrey, 50c.; Mrs. Lambie, 75c.; W. H. Billings, 50c.; Mrs. Cron, 50c.; Miss Donaldson, 50c.; Michael Murray, 50c.; Miss Borrowman, \$1; other friends, \$2.50; total Whitby, \$44.75. in all, \$148.75.

THE Rev. C. H. Spurgeon, speaking at the annual meeting of the Baptist Missionary Society, held at the Holborn Town Hall, London, asked the question, "What is to become of our country if we do not seek the conversion of the heathen?" He could not think of any justification for conquest but the spread of the Gospel; and he failed to see what right we had in India, a country which we had acquired by gunpowder, unless we used our power for the spread of Christianity. He did not know why we should have been allowed to acquire that great empire unless it was for that purpose, and a gigantic responsibility would rest upon us if we did not carry it out. Referring to the opium traffic, the reverend gentleman said he considered it a crime. Some pleaded a necessity of revenue; but, he considered, if the question was judged on moral grounds, without any reference to profits, it would be considered a most "infernal" traffic. Perhaps now, however, something would be done to put an end to it.

WITH respect to Dr. Schliemann's discoveries at Mycenae, the Russian *savant*, M. Stephani, has expressed opinions which have attracted considerable attention in Germany. The learned academician by no means disputes the great antiquity of many of the individual objects unearthed by Dr. Schliemann, but he holds that the remains include objects belonging to very different eras of history. He contends that the date of the tombs must be determined by the latest products of art or industry which have been discovered in them. The seal ring is especially important in this respect, as, according to his view, it is executed entirely in the style of the new Persian art. He is of opinion that the tombs originated with the barbarians who invaded Greece in the third century B.C., and made the citadel of Agamemnon one of the chief centres of their dominion. Here he believes they buried their chiefs, and decorated the tombs partly with such ancient relics of an earlier date as had fallen into their hands and partly with ornamental objects produced in their own times.

#### SYNOD OF MONTREAL AND OTTAWA.

This Synod met at Quebec and in St. Andrew's Church there, on Tuesday, the eleventh day of May, 1880, at half-past seven o'clock in the evening. The retiring Moderator, the Rev. John Crombie, A.M., preached an appropriate sermon on Psalm lxxii. 16, 17, expatiating on the kingdom of Christ, its beginning, its progress, its extent, and its duration. The Rev. William B. Clark, of Quebec, was chosen as next Moderator. Although not very numerous, yet the representation of members present was very good. There were six sederunts, and a considerable amount of business was done. The records of the six Presbyteries within the bounds were reviewed and attested. Three protests and appeals from Presbyteries were disposed of, action was taken on two petitions, and leave was granted to the Presbytery of Montreal to take ten students upon public probationary trials for license, viz. Messrs. J. A. Anderson, B.A., M. D. M. Blakely, B.A., J. K. Baillie, T. A. Bouchard, A. H. McFarlane, T. F. McLaren, C. McLean, T. A. Nelson, P. R. Ross, and William Shearer. Two overtures from the Presbytery of Ottawa to the General Assembly, touching the preparation of students for theology, and the examination of students in theology, were transmitted with approval.

At the evening sederunt on Wednesday the State of Religion and Sabbath school work within the bounds of the Synod were considered. The reports of the standing committees on these important subjects were given in and found to be encouraging. In the conferences which followed these reports respectively, a goodly number of members spoke. The feeling awakened was earnest, healthful and robust.

About six o'clock on Thursday evening, the Moderator declared the Synod adjourned to meet at Ottawa and in Knox Church there, on the second Tuesday of May, 1881, at half-past seven p.m., and closed the present very useful and pleasant meeting by pronouncing the benediction.—JAMES WATSON, Clerk.

## BOOKS AND MAGAZINES.

THE NATIONAL SUNDAY SCHOOL TEACHER. (Chicago: Adams, Blackmer & Lyon Publishing Co.)—Sabbath school workers find this magazine a useful help. The June number is a fair sample.

SCRIBNER'S MONTHLY. (New York: Scribner & Co.)—Prominent among the many attractions of "Scribner" for June, is Principal Grant's third paper on "The Dominion of Canada," dealing with its political and social history.

HISTORY OF THE CITY OF NEW YORK. (New York and Chicago: A. S. Barnes & Co.)—In part vii. of the second volume, the narrative has fairly entered upon the Republican period, and the election of Washington as President is described.

INGERSOLL AND MOSES. By Professor S. J. Curtiss, D.D. (Chicago: Jansen, McLurg & Co.)—The popularity of this book, which we have already noticed, has led to the issue of this cheap dollar edition. The writer is Dr. Curtiss, not Carter as, by a typographical error, we formerly made it.

Fossil Men and Their Modern Representatives. By J. W. Dawson, LL.D., Principal of McGill College. (Montreal, 1880: Dawson Brothers.)—This book the author describes as "an attempt to illustrate the characters and condition of pre-historic men in Europe by those of the American races." With the unearthed remains of the primitive Indian village of Hochelaga, and the account given by Carlier of its inhabitants, as connecting links, the parallel presented is most striking, and the effect is to bring the so-called stone age much nearer to our own time than it has generally been placed by European archaeologists.

THE CATHOLIC PRESBYTERIAN (London: J. Nisbet & Co.; Toronto: J. Bain & Son) in "Notes of the Day" refers to the plan adopted by the Presbytery of New York for the pastoral visitation of its congregations, and remarks—"In large and conspicuous Presbyteries this and other methods of quiet work in detail are very liable to be neglected. Presbyteries in large towns, having a reporters' table as part of their furniture, are liable to become great nuisances. It is otherwise, doubtless, in New York; but we know of some Presbyteries, where, instead of doing what Presbyteries are intended to do—looking after the welfare of congregations, and building up in detail the kingdom of God, they become public meetings and debating societies where ambitious men make speeches to air their crochets, narrow men find fault with their more active brethren, men that have failed in their congregations try to make themselves conspicuous by public appearances, and a spirit is generated and expressed that tends to vulgarize Presbyterianism and lower Christianity itself. It would be a great improvement if the attention of large Presbyteries were more turned in detail to the state of their congregations. Many a minister and many a congregation might be found greatly in need of friendly counsel and fatherly encouragement. The visit might prove a new point of departure for both ministers and people, who had lost heart and were ready to sink. In other cases real laziness would have to be rebuked. If only men could be persuaded to believe it, the case of many a thin, feeble congregation and languid ministry is preventable. But in our system, as it is commonly administered, there is a want of due supervision. We sometimes see ministers emptying churches, and we seem unable to do anything but look on and lament. There is a want of elasticity in our system, as it usually goes on, in repairing mistakes. Unsuitable appointments are made, they are deemed beyond remedy, and the congregation or parish has to sustain a grievous incubus for a whole generation. We do not say that Presbyterianial visitation can remedy all this, but it is certainly a step in the right direction, and we cordially wish that it were universally practised." Among the papers this month are—"Early English Presbyterian History," "Albert Barnes," "The Early British Church," "The Limitations of Reason in dealing with Revelation," "Early Struggles in the Bohemian Church," "Heroes of Reformation, II.," "The Vicar of Dollar," and "The General Presbyterian Council in relation to Foreign Missions," and among the writers the late Dr. Lorimer, Dr. E. D. Morris, Rev. D. MacColl, Dr. W. T. Beatty, Pastor V. Dusek, and Rev. B. Helm.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

BY REV. H. P. ROSE, AUTHOR OF "FROM JUST TO HARVEST."

## CHAPTER LI.—Continued.

"Mr. Haldane," said Amy, in a low, agitated voice, "have you embodied your faith in that story to Bertha?"

"Yes, Miss Amy."

"Why do you think"—and she hesitated. "How do you know," she began again, "that any such Being as Jesus exists, and comes to any one's help?"

"Granting that the story I have told you is true, how did His disciples know that He came to their help? Did not the hushed winds prove it? Did not the quieted waves prove it? Did not His presence with them assure them of it? By equal proof I know that He can and will come to the aid of those who look to Him for aid. I have passed through darker nights and wilder storms than ever lowered over the sea of Galilee, and I know by simple, practical, happy experience, that Jesus Christ, through His all-pervading Spirit, has come to me in my utter extremity again and again, and that I have the same as felt His rescuing hand. Not that my trials and temptations have been greater than those of many others, but I have been weaker than others, and I have often been conscious of His sustaining power when otherwise I should have sunk beneath my burden. This is not a theory, Miss Amy, nor the infatuation of a few ignorant people. It is the down right experience of multitudes in every walk of life, and, on merely scientific grounds, is worth as much as any other experience. This story of Jesus gains the sympathy of little Bertha; it also commands the reverent belief of the most gifted and cultured minds in the world."

"Oh, that I could believe all this; but there is so much mystery, so much that is dark." Then she glanced at her mother, who had turned away her face and seemed to be sleeping, and she asked, "If Christ is so strong to help and save, why is He not strong to prevent evil? Why is there a cry of agony going up from the stricken city? Why must father die, who was everything to us? Why must mother suffer so? Why am I so shadowed by an awful fear? Life means so much to me. I love it," she continued in low but passionate tones. "I love the song of birds, the breath of flowers, the sunlight, and every beautiful thing. I love sensation. I am not one who finds a tame and tranquil pleasure in the things I love or the friends I love. My joys thrill every nerve and fibre of my being. I cling to them, I cannot give them up. A few days ago life was as full of rich promise to me as our tropical spring. It is still, though I shall never cease to feel the pain of this great sorrow; and yet this horrible pit of death, corruption, and nothingness yawns at my very feet. Mr. Haldane," she said in a still lower and more shuddering tone, "I have a terrible presentiment that I shall perish with this loathsome disease. I may seem to you, who are so quiet and brave, very weak and cowardly; but I shrink from death with a dread which you cannot understand and which no language can express. It is repugnant to every instinct of my being, and I can only think of it with unutterable loathing. If I were old and feeble, if I had tasted all the joys of life, I might submit, but not now. I feel, with father, that it is fiendish cruelty to give one such an intense love of life and then wrench it away; and passionately as I love life, there is one far more dear. There is that in your nature which has so won my confidence that I can reveal to you my whole heart. Mr. Haldane, I love one who is, like you, manly and noble, and dearly as I prize life, I think I could give it away in glo torture for his sake, if required. How often my heart has thrilled to see his eyes kindle with his foolish admiration, the infatuation of love which makes its object beautiful, at least to the lover! And now to think that he does not know what I suffer or fear, to think that I may never see him again, to think that when he returns I may be a hideous mass of corruption that he cannot even approach. Out upon the phrases 'beneficent nature,' and 'natural law.' Laws which permit such things are most unnatural, and to endow one with such a love of life, such boundless capabilities of enjoying life, and then at the supreme moment, when the loss will be most bitterly felt, to snatch it away, looks to me more like the work of devilish ingenuity than of a 'beneficent nature.' I feel, with father, it is fiendish cruelty."

Haldane bowed his head among Bertha's curls to hide the tears that would come at this desperate cry of distress; but Amy's eyes were hard and dry, and had the agonized look which might have been their expression had she been enduring physical torture.

"Miss Amy," he said brokenly, after a moment, "you forget that your father said, 'If this life is all, it is fiendishly cruel to tear us from that which we have learned to love so dearly,' and I agree with him. But this life is not all; the belief that human life ends at death is revolting to reason, conscience, and every sense of justice. If this were true, the basest villain could escape all the consequences of his evil in a moment, and you, who are so innocent, so exquisite in your spiritual organization, so brave and noble, that you can face this awful fear in your devotion to those you love—you by ceasing to breathe merely would sink to precisely the same level and be no different to the lifeless clay of the villain. Such monstrous injustice is impossible; it outrages every instinct of justice, every particle of reason that I have."

"Miss Amy, don't you see that you are like the disciples in the boat out in the midst of the sea? The night is dark above you, the storm is wild around you, the waves are dashing over you, the little boat is frail, and there are such cold, dark depths beneath it. But we can't help these things. We can't explain the awful mystery of evil and suffering; sooner or later every human life becomes enveloped in darkness, storm, and danger. That wave-tossed boat in the midst of the sea is an emblem of the commonest human experience. On the wide sea of life

numberless little barks are at this moment at the point of foundering. Few are so richly freighted as yours, but the same unknown depths are beneath each. But, Miss Amy, I pray you remember the whole of this suggestive Bible story. Those imperilled disciples were watched by a loving, powerful Friend. He came to their aid, making the very waves that threatened to engulf the pathway of His rescuing love. He saved those old-time friends. They are living to-day, they will live for ever. I can't explain the dark and terrible things of which this world is full; I cannot explain the awful mystery of evil in any of its forms. I know the pestilence is all around us; I know it seems to threaten your precious, beautiful life. I recognize the fact, as I also remember the fact of the darkness and storm around the little boat. But I also know with absolute certainty that there is One who can come to your rescue, whose province it is to give life, deathless life, life more rich and full of thrilling happiness than you have ever dreamed of, even with your vivid imagination."

"How—how can you know this? What proof can you give me?" she asked; and no poor creature, whose life was indeed at stake, ever bent forward more eagerly to catch the sentence of life or death than did Amy Poland the coming answer.

"I know it," he replied, more calmly, "on the strongest possible grounds of evidence—my own experience, the experience of Mrs. Arnot, who is sincerity itself, and the experience of multitudes of others. Believers in Jesus Christ have been verifying His promises in every age, and in every possible emergency and condition of life, and if their testimony is refused, human consciousness is no longer a basis of knowledge. No one ever had a better friend than Mrs. Arnot has been to me; she has been the means of saving me from disgrace, shame, and everything that was base, and I love her with a gratitude that is beyond words, and yet am not so conscious of her practical help and friendship as that of the Divine Man who has been my patient, unwavering friend in my long, hard struggle."

The hard, dry despair of Amy had given way to gentler feelings under his words, which found expression in low, piteous sobbing.

"Oh, when will He come to me?" she asked, "for I cannot doubt after such words."

"When you most need Him, Miss Amy. It is your privilege to ask His comforting and sustaining presence now; but He will come when He sees that you most need Him."

"If ever poor creatures needed such a friend as you have described, we need Him now," faltered Mrs. Poland, turning her face toward them; and then they knew that she had heard all.

Amy sprang to her embrace, exclaiming, "Mother, is it possible that we can find such a friend in our extremity?"

"Amy, I am bewildered, I am overwhelmed." Haldane carried little Bertha to her crib, and covered her with an afghan. Then coming to the lady's side he took her hand and said gently, and yet with that quiet firmness which does much to produce conviction, "Mrs. Poland, before leaving your husband to his quiet sleep, we will read words which Jesus Christ once spoke to a despairing, grief-stricken woman. Take them now as if spoken to you. Jesus said unto her, 'I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.' As your husband said to you, you will all surely meet again."

Then he lifted her hand to his lips in a caress that was full of sympathy and respect, and silently left the room.

## CHAPTER LII.—A MAN VERSUS A CONNOISSEUR.

Amy's sad presentment was almost verified. She was very ill, and for hours of painful uncertainty Haldane watched over her and administered the remedies which Dr. Orton left; and, indeed, the doctor himself was never absent very long, for his heart was bound up in the girl. At last, after a wavering poise, the scale turned in favour of life, and she began to slowly revive.

Poor Mrs. Poland was so weak that she could not raise her head or hand, but, with her wistful, pathetic eyes, followed every motion, for she insisted on having Amy in the same room with herself. Aunt Saba, the old negress, to whom Mr. Poland had given her freedom, continued a faithful assistant. Bound to her mistress by the stronger chain of gratitude and affection, she served with fidelity in every way possible to her; and she and her husband were so old and humble that death seemingly had forgotten them.

Before Amy was stricken down with the fever, the look of unutterable dread and anxiety that was so painful to witness passed away, and gave place to an expression of quiet serenity.

"I need no further argument," she had said to Haldane; "Christ has come across the waves of my trouble. I am as sure of it as I am sure that you came to my aid. I do not know whether mother or Bertha or I will survive, but I believe that God's love is as great as His power, and that in some way and at some time all will come out for the best. I have written to my friend abroad and to auntie Arnot all about it, and now I am simply waiting. Oh, Mr. Haldane, I am so happy to tell you," she had added, "that I think mother is accepting the same faith, slowly and in accordance with her nature, but surely, nevertheless. I am like father, quick and intense in my feelings. I feel that which is false or that which is true, rather than reason it out as mother does."

Aunt Saba and her husband managed to take care of Bertha, and to keep her mind occupied; but before Amy's convalescence had proceeded very far, the little girl was suddenly prostrated by a most violent attack of the disease, and she withered before the hot fever like a fragile flower in a simoom. Haldane went hastily for Dr. Orton, but he gave scarcely a hope from the first.

During the night following the day on which she had been stricken down a strange event occurred.\* The sultry

\*It is stated on high medical authority that "all patients

heat had been followed by a tropical thunderstorm, which had gathered in the darkness, and often gave to the midnight a momentary and brighter glare than that of the previous noon. The child would start as the flashes grew more intense, for they seemed to distress her very much.

As Haldane was lifting her to give her a drink, he said:

"Perhaps Bertie will see papa very soon."

Hearing the word "papa," the child forgot her pain for a moment, and smiled. At that instant there was a blinding flash of lightning, and the appalling thunder-peal followed without any interval.

Both Mrs. Poland and Amy gave a faint and involuntary cry of alarm, but Haldane's eyes were fixed on the little smiling face that he held so near to his own. The smile did not fade. The old, perplexed expression of pain did not come back, and after a moment he said quietly and very gently:

"Bertie is with her father;" and he lifted her up and carried her to her mother, and then to Amy, that they might see the beautiful and smiling expression of the child's face.

But their eyes were so blinded by tears, that they could scarcely see the face from which all trace of suffering had been banished almost as truly as from the innocent spirit.

Having laid her back in the crib and arranged the little form as if sleeping, he carried the crib, with aunt Saba's help to the room where Mr. Poland had died. Then he told the old negress to return and remain with her mistress, and that he would watch over the body till morning.

That quiet watch by the pure little child, with a trace of Heaven's own beauty on her face, was to Haldane like the watch of the shepherds on the hillside near Bethlehem. At times, in the deep hush that followed the storm, he was almost sure that he heard, faint and far away, angelic minstrelsy and song.

Haldane's peculiarly healthful and vigorous constitution had thus far resisted the infection, but after returning from the sad duty of laying little Bertha's remains by those of her father, he felt the peculiar languor which is so often the precursor of the chill and subsequent fever. Although he had scarcely hoped to escape an attack, he had never before realized how disastrous it would be to the very ones he had come to serve. Who was there to take care of him? Mrs. Poland was almost helpless from nervous prostration. Amy required absolute quiet to prevent the more fatal relapse, which is almost certain to follow exertion made too early in convalescence. He knew that if he were in the house she would make the attempt to do something for him, and he also knew it would be at the risk of her life. Old Aunt Saba was worn out in her attendance on Bertha, Amy, and Mrs. Poland. Her husband, and a stranger who had been at last secured to assist him, were required in the household duties.

He took his decision promptly, for he felt that he had but brief time in which to act. Going to Mrs. Poland's room, he said to her and Amy:

"I am glad to find you both so brave, and doing as well as you are on this sad, sad day. I do not think you will take the disease, Mrs. Poland; and you, Miss Amy, only need perfect quiet in order to get well. Please remember, as a great favour to me, how vitally important is the tranquility of mind and body that I am ever preaching to you, and don't do that which fatigues you in the slightest degree, till conscious of your old strength. And now I am going away for a little while. This is a time when every man should be at his post of duty. I am needed elsewhere, for I know of a case that requires immediate attention. Please do not remonstrate," he said, as they began to urge that he should take some rest; "my mission here has ended for the present, and my duty is elsewhere. We won't say good-bye, for I shall not be far away;" and although he was almost faint from weakness, his bearing was so decided and strong, and he appeared so bent on departure, that they felt that it would hardly be in good taste to say anything more.

"We are almost beginning to feel that Mr. Haldane belongs to us," said Amy to her mother afterward, "and forget that he may be prompted by as strong a sense of duty to others."

As Haldane was leaving the house, Dr. Orton drove to the door. Before he could alight the young man climbed into his buggy with almost desperate haste.

"Drive toward the city," he said, so decisively that the doctor obeyed.

"What's the matter, Haldane? Speak man; you look sick."

"Take me to the city hospital. I am sick."

"I shall take you right back to Mrs. Poland's," said the doctor, pulling up.

Haldane laid his hands on the reins, and then explained his fears and the motive for his action.

"God bless you, old fellow; but you are right. Any effort now would cost Amy her life, and she would make it if you were there. But you are not going to the hospital."

Dr. Orton's intimate acquaintance with the city enabled him to place Haldane in a comfortable room near his own house, where he could give constant supervision to his case. He also procured a good nurse, whose sole duty was to take care of the young man. To the anxious questioning of Mrs. Poland and Amy, from time to time, the doctor maintained the fiction, saying that Haldane was watching a very important case under his care, "and you know his way," added the old gentleman, rubbing his hands, as if he were enjoying something internally, "he won't leave a case till I say it's safe, even to visit you, of whom he speaks every chance he gets;" and thus the two ladies, in their feeble state, were saved all anxiety.

They at length learned of the merciful ruse that had been played upon them by the appearance of their friend at their door in Dr. Orton's buggy. As the old physician helped

suffer more during thunder-showers," and an instance is given of a physician who was suffering from this fever, and who was killed as instantly, by a vivid flash and loud report, as if he had been struck by the lightning.

his patient, who was still rather weak, up the steps, he said with his hearty laugh:

"Haldane has watched over that case, that he and I told you of, long enough. We now turn the case over to you, Miss Amy. But all he requires is good living, and I'll trust to you for that. He's a trump, if he is a Yankee. But that him, I thought he'd spoil the joke by dying, at one time."

The sentiments that people like Mrs. Poland and her daughter, Mrs. Arnot and Laura, would naturally entertain towards one who had served them as Haldane had done, and at such risk to himself, can be better imagined than portrayed. They looked and felt infinitely more than they were ever permitted to say, for any expression of obligation was evidently painful to him.

He speedily gained his old vigour, and, before the autumn frosts put an end to the epidemic, was able to render Dr. Orton much valuable assistance.

Amy became more truly his sister than ever his own had been to him. Her quick intuition soon discovered his secret—even the changing expression of his eyes at the mention of Laura's name would have revealed it to her—but he would not let her speak on the subject. "She belongs to another," he said, "and although to me she is the most beautiful and attractive woman in the world, it must be my life-long effort not to think of her."

His parting from Mrs. Poland and Amy tested his self-control severely. In accordance with her impulsive nature, Amy put her arms about his neck as she said, brokenly:

"You were indeed God's messenger to us, and you brought us life. As father said, we shall all meet again."

On his return Mrs. Arnot's greeting was that of a mother; but there were traces of constraint in Laura's manner. When she first met him she took his hand in a strong warm pressure, and said, with tears in her eyes:

"Mr. Haldane, I thank you for your kindness to Amy and auntie as sincerely as if it had all been rendered to me alone."

But after this first expression of natural feeling, Haldane was almost tempted to believe that she shunned meeting his eyes, avoided speaking to him, and even tried to escape from his society, by taking Mr. Beaumont's arm and strolling off to some other apartment, when he was calling on Mrs. Arnot. And yet if this were true, he was also made to feel that it resulted from no lack of friendliness or esteem on her part.

"She fears that my old-time passion may revive, and she would teach me to put a watch at the entrance of its sepulchre," he at length concluded. "She little thinks that my love, so far from being dead, is a chained giant that costs me hourly vigilance to hold in life-long imprisonment."

But Laura understood him much better than he did her. Her manner was the result of a straightforward effort to be honest. Of her own free will, and without even the slightest effort on the part of her uncle and aunt to incline her toward the wealthy and distinguished Mr. Beaumont, she had accepted all his attentions, and accepted of the man himself. In the world's estimation she would not have the slightest ground to find fault with him, for, from the first, both in conduct and manner, he had been irreproachable.

When the telegram which announced Mr. Poland's death was received, he tried to comfort her by words that were so peculiarly elegant and sombre, that in spite of Laura's wishes to think otherwise, they struck her like an elegiac address that had been carefully pre-arranged and studied; and when the tidings of poor little Bertha's death came, it would occur to Laura that Mr. Beaumont had thought his first little address so perfect that he could do no better than repeat it, as one might use an appropriate burial service on all occasions. He meant to be kind and considerate. He was "ready to do anything in his power," as he often said. But what was in his power? As telegrams and letters came, telling of death, of desperate illness, and uncertain life, of death again, of manly help, of woman-like self-sacrifice in the same man, her heart began to beat in quick, short, passionate throbs. But it would seem that nothing could ever disturb the even rhythm of Beaumont's pulse. He tried to show his sympathy by turning his mind to all that was mournful and sombre in art and literature. One day he brought to her from New York what he declared to be the finest arrangement of dirge music for the piano extant, and she quite surprised him by declaring with sudden passion that she could and would not play a note of it.

In her deep sorrow and deeper anxiety, in her strange and miserable unrest, which had its hidden root in a cause not yet understood, she turned to him again and again for sympathy, and he gave her abundant opportunity to seek it, for Laura was the most beautiful object he had ever seen; and, therefore, to feast his eye and gratify his ear, he spent much of his time with her—so much, indeed, that she often grew drearily weary of him. But no matter when or how often she would look into his face for quick, heartfelt appreciation, she saw with instinctive certainty that, more than lover, more than friend, and eventually more than husband, he was, and ever would be a connoisseur. When she smiled, he was admiring her; when she wept, he was also admiring her. Whatever she did or said was constantly being looked at and studied from an æsthetic standpoint by this man, whose fastidious taste she had thus far satisfied. More than once she had found herself asking, "Suppose I should lose my beauty, what would he do?" and the instinctive answer of her heart was, "He would honourably try to keep all his pledges, but would look the other way."

Before she was aware of it, she had begun to compare her affianced with Haldane, and she found that the one was like a goblet of sweet, rich wine, that was already nearly exhausted and cloying to her taste; the other was like a mountain spring, whose waters are pure, ever new, unfailing, prodigally abundant, inspiring yet slacking thirst.

But she soon saw whither such comparisons were leading her, and recognized her danger and her duty. She had pledged her faith to another, and he had given her no good reason to break that faith. Laura had a conscience, and she as resolutely set to work to shut out Haldane from her heart, as he, poor man, had tried to exclude her image, and

from very much the same cause. But the heart is a wayward organ, and is often at sword's-point with both will and conscience, and frequently, in spite of all she could do, it would array Haldane on the one side and Beaumont on the other, and so it would eventually come to be, the man who loved her *versus* the connoisseur who admired her, but whose absorbing passion for himself left no other place for any other strong affection.

(To be continued.)

#### A LITTLE ETYMOLOGY.

The "Nineteenth Century" gives its readers the following interesting scrap in relation to the derivation of monetary terms:

The derivation of the words relating to money and commerce are interesting and instructive. "Pecuniary" takes us back to the time when value was reckoned by so many heads of cattle. The word "money" is from *moneta*, because in Rome coins were first regularly struck in the temple of *Juno Moneta*, which again was derived from *monere*, to warn, because it was built on the spot where *Manlius* heard the Gauls approaching to the attack of the city. "Coin" is probably from the Latin *concus*, a die or a stamp. Many coins are merely so called from their weight, as for instance our pound, the French *livre*, Italian *lira*; others from the metal, as the "aureus;" the "rupee" from the Sanskrit "rupya;" silver; others from the design, as the angels, the testoon, from *teste* or *lete*, a head; others from the head of the state, as the sovereign, crown; others from the proper name of the monarch, such as a *daric*, from *Darius*, the *Phillip*, *Louis d'or*, or the *Napoleon*. The *dollar* or *thaler* is from the *Joachimstaler*, or money of the *Joachimas Valley*, in *Bohemia*, where these coins were first struck in the sixteenth century. *Guineas* were called after the country from which the gold is obtained, and the "franc" is an abbreviation of the inscription *Francorum Rex*. The "sou" is from the Latin *solidus*. The word *shilling* is derived from a root signifying to divide; and in several cases the name indicates the fraction of some larger coin, as the *denarius*, half-penny, *fathring*, cent and mill. The pound was originally not a coin, but a weight, and comes from the Latin *pondus*. Our pound was originally a pound of silver, which was divided into 240 pennies. The origin of the word penny is unknown. Some have derived it from *pendo*, to weigh; but this does not seem very satisfactory. Our word "sterling" is said to go back to the time of the conquest, but the derivation has been much disputed. Some have supposed that it was first attributed to coins struck at *Stirling*, but for this there is not the slightest evidence; others, that the name was derived from coins having a star on the obverse, but no coins which could give rise to such a name are known. The most probable suggestion is that it has reference to the *Easterling* or *North German merchants*.

#### EASTERN BEDS.

In India and other Eastern lands, the beds of the poorer classes are nothing more than quilts wadded with cotton, so large as to enable the sleeper to wrap part of his bed around him, while he lies on the rest. A pillow is sometimes used, made of fine cane matting stretched over a light frame-work of bamboo, hollow, and open at the end. In southern India a strip of mat, six or seven feet long, is often all the bed that is desired. In Syria it is often only a strip of carpet, which can be easily rolled up; the end portion is left unrolled, to form a pillow.

Such beds can be easily washed and dried again, and can be rolled up like a bundle of flannel and carried away by their owners under their arms.

The fashion and form of these beds will enable us to understand these two texts of Scripture: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. xxviii. 20). "Rise, take up thy bed, and walk" (John v. 8). There were, however, "beds of ivory" (Amos vi. 4) and beds, or *bedsteads*, "of gold and silver" (Ezth. i. 6).

#### GIRLS.

##### THE IMPERATIVE MOOD.

Mrs. L. H. Tuthill, a lady who wrote several charming books for young women, once said, in speaking of good manners that "human nature resented the imperative mood."

Think of this, girls. If you ask a child to wait on you, say "Please." Be polite to servants and inferiors. Be courteous even to the cat. Why push her roughly aside, or invite her claws?

If kindness, good-nature, and gentleness ruled in every home, what sunlight would home enjoy! A great deal depends upon the girls—the sisters, the daughters.

##### HELPLESS HANDS.

"I would like to have a new dress, but it is so hard to get a good dressmaker," sighed Priscilla the other day. Why not be your own dressmaker?

"We have to eat baker's cake," said Marianne. "Mamma says she has no time to make it for such a family."

Why not make the cake yourself? Mother's daughter should relieve her of such cares.

O! girls, whatever else you do, don't go through life with helpless hands. Hands should be instruments to serve our needs, not useless ornaments to hang rings upon.

##### SAVE THE ODD MINUTES.

Save the odd minutes. Use them in study, in bits of pretty sewing, in *something*. The waiting moments, the long tides in street cars, the times of attendance on the person who is late at breakfast, may all be turned to good advantage by our girls, if they are economists.

TWENTY-ONE boys in the Lutheran mission at Guntour, India, have sent a donation of three *ruppes* or \$1.50, towards building a Lutheran Mission Church in Brooklyn, N. Y.

#### THE U. P. SYNOD, SCOTLAND.

The Synod of the United Presbyterian Church, Scotland, met on the 3rd inst., in the new Synod Hall, Edinburgh. The sermon was preached by the Rev. Dr. George Jeffrey, the retiring Moderator, from the words, "Pray for the peace of Jerusalem." After sermon, Dr. Jeffrey in a short address opened formally, the new Synod Buildings. The Synod was then constituted with prayer, and proceeded to the election of Moderator. The Rev. Dr. Calderwood, of Edinburgh University, was chosen unanimously. This was a "new departure." Hitherto only ministers in charge of congregations had been chosen. The Doctor, however, is simply an elder of the Church, and sits in Synod exclusively as such. In his opening address, Dr. Calderwood expressed the hope that he would soon see others in that chair who had never been ministers at all, but simply ruling elders. The resolution came to by the Accommodation Committee to charge for admission to the meetings of Synod was set aside and the old plan of free entrance to all continued.

From the statistical report read it appears that the membership had rather fallen off during the year, and that the income, both missionary and congregational, had also felt the pressure of hard times. The total church income for 1879 was £336,738, or an average to each congregation of £612. The total income for the past ten years was £3,571,046, and the grand total since 1843, raised by a Church which now is made up of 174,134 members, was £8,535,966, or more than FORTY-TWO MILLIONS OF DOLLARS.

The average annual stipend of the ministers for 1879 was £261 16s. 11d. or more than \$1,300, an increase of £54 17s. since 1870, and of £63 since 1868. The average contribution per member for the past year, for stipend, was \$4.12½, the highest ever reached, and about 60 cents above what it was ten years ago.

The supply of preachers promises to be superabundant at no distant day. Last session there were 94 students in attendance at the Hall, and at Glasgow University alone there are at present 142 students pursuing their Arts course with a view to the ministry in the U. P. Church. In the home Church there is no room for so many workers, and Drs. Cairns and Ker made earnest appeals to the Synod to devise some plan for extensively employing the students, during the summer, in evangelistic work. The proposal did not meet with a hearty response. A deputation to visit the South African Mission Stations was appointed with instructions to see if those missions could not be wrought in connection with those of the Free Church.

On the evening of the 4th there was a very strong demonstration in favour of the disestablishment of the Church of Scotland. The chief speech on the occasion was made by Principal Cairns and the chief amusement seems to have been given by a Mr. or Dr. Kennedy, who is represented as having entered the Church last year on a Canadian recommendation. The following newspaper description of Dr. Kennedy's effort, may be graphic but it certainly is not flattering:—

"It was somewhat difficult to learn—from the rambling address of the speaker, with which the audience, after it had time to note his calibre, became somewhat impatient—what purpose it was intended that the speech should be directed. It was a style of oratory new to the House, and presented a resemblance to a well-cooked sheep's head, in respect that it furnished some 'fine confused feeding.' Like those Cabulense fanatics who were accustomed to run amuck through the bazaar of the city, resolved to cause a sensation or perish, Mr. Kennedy attacked everything and everybody; Dr. Cairns, who had the presumption to talk of a general Presbyterian union, and had failed to bring about a union with the Free Church; Dr. Hutton, on account of his failure to teach Mr. Dick Peddie and Mr. Middleton the perfect way of talking Disestablishment on all possible occasions; the Free Church, on account of its perpetuation of the evils of clerical patronage, seat rents, American degrees, and collections; and the construction of Dr. Cairns' sentences. He proclaimed himself a Voluntary to the extent of refusing even such endowments as are derived from payment for seats, and attacked United Presbyterians generally for not attempting to bring about a union with the Established Church without Disestablishment. At one point the speaker was called to order unsuccessfully by Bailie Hunter, of Innellan, on the general ground of incoherence, and at another by the Moderator because of personalities. But the speech, though tiresomely prolonged, excited more merriment than anger. Dr. Kennedy was followed and cruelly mauled—run through and through and battered to pieces—by Mr. Oliver, and then the resolution moved by Dr. Cairns was approved with the exception of a solitary No."

The missionary meeting was held, as usual, on the Wednesday evening of the Synod week. The spacious hall was filled on the occasion to overflowing, fully 2,500 persons being present. From the report read it appeared that while the congregational contributions to missions had fallen off by £7,100 the increase from personal donations and legacies had not only made up the deficiency but secured an excess of income in the whole of £1,100. The present mission staff of the U. P. Church consists of 49 ordained European missionaries, 6 European medical missionaries, 4 European male teachers, 10 European female teachers, 10 ordained native missionaries, 75 native catechists, 157 schoolmasters, 22 native female teachers, and 14 other agents—in all, 343 educated labourers at 63 principal and 145 subordinate stations, with 9,239 communicants, 1,905 inquirers, 176 week-day schools, and 6966 pupils.

Principal Cairns, Professor Wm. Graham of London, Rev. E. Barnard of France, Dr. Muir, of Edinburgh, and Rev. J. Ross of North China, delivered addresses.

The case of the Rev. Fergus Ferguson came up before the Synod on Thursday, the 6th, through an appeal taken against the refusal of the Glasgow Presbytery to reopen the discussion of Mr. Ferguson's orthodoxy. The finding of the Presbytery was so far confirmed, though no opinion was passed on the documents presented in favour of the appeal, as these were not specially before the court.

## MINISTERS AND CHURCHES.

THE report of the united congregations of Chalmers Church, Keady, Zion Church, Peabody, and Desboro' for the year 1879, is an exceedingly encouraging one. At the beginning of the present pastorate, three years ago, the united membership of all the three was eighty-three. It now, making allowance for all removals, stands at 172, or more than double. During the same period a comfortable brick manse has been built and is being gradually freed from debt, two of the churches have been completed, and the third is so far advanced as to allow the congregation to worship in it. There is no debt on any of the churches. In Keady the stipend seems to be somewhat in arrear, but how far is not said. The different contributions to the schemes of the Church are not large; but they may be expected to increase as the congregations gather strength, and complete all their building operations.

**PRESBYTERY OF LONDON.**—This Presbytery met in London, on the 18th inst. The attendance was large and the business chiefly of a local character. A call from Lobo and North Caradoc congregations to the Rev. John Johnston was presented and accepted by Mr. Johnston. His trial discourses are to be heard at the Presbytery meeting on the 3rd Tuesday of July. Rev. D. B. Whimster asked and received leave of absence for three months on account of sickness. Rev. Mr. McEachern also applied for three months' leave which was also granted. Rev. A. Henderson, of Hyde Park and Komoka tendered his resignation of the united charge. The Home Mission grants and arrangements were discussed at considerable length.

**PRESBYTERY OF KINGSTON.**—This Presbytery met by permission of Synod in St. James' Square Church, Toronto, on the 13th inst. There was read a letter from the Rev. Joshua Fraser intimating his intention not to prosecute his protest, etc., before the Synod. Mr. Turnbull and Professor Mowat resigned their commissions as members of the General Assembly and Messrs. Maclean and Chambers were appointed in their stead. The Rev. James Cormack, B.A., was appointed to labour in Clark's Mills, etc., until the 1st of May next. Rev. H. Gracey and Dr. Boulton were appointed to support certain overtures from the Presbytery to come before the Assembly. It was agreed to comply with the request of the Peterboro' Presbytery to re-transfer Blairton to their bounds. There was read a communication from the Rev. David Wishart, asking for leave of absence for four months on the ground of ill-health. The leave craved was granted, and sympathy expressed with him in his affliction. Further, the convener of the Presbytery's Home Mission Committee was requested to render Mr. Wishart all aid in his power in the matter of supplying his pulpit. The clerk gave notice that he intended to resign his official position at the next quarterly meeting.—THOMAS S. CHAMBERS, *Pres. Clerk*.

**PRESBYTERY OF HAMILTON.**—This court met at Hamilton on the 18th inst. Sixteen ministers and nine elders were present. Mr. Thos. McGuire was appointed Moderator for the next six months. Mr. Bruce reported that he had brought under notice of the Home Mission Committee the instruction of last Assembly regarding the deduction of twenty-five per cent. made from the grants in April 1879, but that nothing had been done by the Committee in the matter. It was resolved to defer further action meanwhile. He also reported that grants of \$150 each had been made to Dunnville, Port Dalhousie, and Port Colborne. A committee was appointed to superintend the studies of Mr. J. H. Simpson for this year. The remittant the Act for the admission of ministers from other Churches was approved *simpliciter*. The report to be made to the Assembly anent the special appeal in aid of the Home Mission fund is that the injunctions of the General Assembly had been attended to by almost every session with the pleasing result that the Presbytery's contributions, as a whole, appear to have been increased by one hundred per cent. over those of last year. Dr. James, Rev. James Gordon, M.A., and Mr. R. Millar, were appointed Commissioners in place of Messrs. Goldsmith, Fletcher, and A. J. McKenzie who found that they could not conveniently attend the Assembly. The Clerk reported that the call from Burlington had been accepted by Mr. Abraham. Mr. Abraham's trial discourses were heard, and he was duly examined, when the trials were

sustained and the ordination was appointed to take place at Burlington on Tuesday, June 1st prox., at two p.m. Mr. Frazer to preside, Mr. Munro to preach, Mr. Laidlaw to address the minister, and Mr. Goldsmith the people. Mr. James Craigie was examined and delivered his trial discourses. These having been sustained he was licensed to preach the Gospel. It was agreed to dispose of the petitions for severing the connection between Kilbride and Nelson and uniting the latter with Burlington at the meeting of Presbytery at Burlington on June 1st. Mr. Lyle gave notice that at next stated meeting he would call attention to the holding of evangelistic services within the bounds.—JOHN LAING, *Pres. Clerk*.

**PRESBYTERY OF OWEN SOUND.**—Presbytery met in Knox Church on the 4th day of May; all the ministers present except Mr. Stevenson. Mr. Cameron presented the report of the committee appointed to inquire into the relation of the Presbytery to the National Bible Society of Scotland. The report was received, and Mr. Cameron requested to continue the matter until satisfactorily concluded. Mr. McDiarmid reported that he had initiated steps to organize Crawford station, but the business was not yet settled. The Clerk was instructed to report that all the ministers had implemented the instructions of the General Assembly in reading the Moderator's letter on Home Missions and taking up collections. A circular was read from Paris Presbytery setting forth a scheme for payment of expenses of members attending the courts of the Church. The Presbytery endorsed the general principles of the scheme without committing itself to details. Mr. Arch. McGoun was appointed a delegate to Assembly in place of Mr. Thos. Ormiston, who was unable to attend. Mr. Somerville was appointed in place of Mr. E. B. Rogers, also unable to attend. Mr. Mordy read the report of the committee on Sabbath schools, which was received, and Mr. Mordy instructed to send an abstract of it to the convener of the Synod's Committee on Sabbath Schools. Messrs. Mordy, Cameron, and Somerville were appointed to prepare a scheme of Presbyterian Sabbath school examination and report at next meeting. Presbytery agreed to report to Assembly on remits sent down: 1. That retired ministers have their names retained on the Roll of Presbytery subject to the restrictions laid down by Assembly. 2. Approve of the principle of the Presbyterian University of Canada for conferring degrees in theology. The Presbytery would, at the same time, humbly recommend the General Assembly to take such steps as will bring Queen's University under the jurisdiction of the United Church, in such a way as that all the colleges may be affiliated therewith upon equal terms. 3. In reference to re-ordination of Romish priests joining the Presbyterian Church, the Presbytery "resolved that it is unscriptural and unwise for this Church to recognize the ordination of the Romish Church, and that therefore priests coming from that Church be re-ordained before they be allowed to exercise the ministerial office. 4. The interim act for the reception of ministers from other Churches was adopted. The Clerk was instructed to correspond with congregations in arrears of stipend with view of having such arrears paid—Mr. Colter to correspond with those congregations who have failed to make contributions to the schemes of the Church.

**PRESBYTERY OF GUELPH.**—This Presbytery met on Tuesday, the 18th inst., in Guelph, the Rev. Mr. Ball, Moderator. A large amount of business was transacted, chiefly of a local character. A very full report was read by Mr. J. C. Smith from the committee to St. Andrew's Church, Galt. The substance of it was that that congregation had resolved to ask the sanction of the Presbytery to amalgamate with the Union Church on the two following conditions. 1. That the property now belonging to St. Andrew's Church, shall, when legally conveyed, be held as exempting the former from all pecuniary obligations in connection with the building and equipment of the new church edifice about to be erected, and to supersede the present structure known as "Union Church." 2. That the present name or designation of both congregations be dropped and that another name be chosen by the amalgamating bodies. To this proposal for union, on these conditions Union Church had agreed, and the session of that congregation had empowered their Moderator and representative elder to carry up their resolution and lay it before the Presbytery. After reading all the papers and hearing all parties on the matter, it was unanimously agreed that the report of

the committee be received, and that they be thanked for their diligence, and that the request for amalgamation be granted, the name of the church to be "The Central Presbyterian Church, Galt." A committee consisting of Mr. Torrance, Mr. Smith and Mr. C. Davidson was appointed to look after the church property of St. Andrew's Church, and if necessary to consult the General Assembly's Committee on this subject. The Presbytery then proceeded, in terms of their resolution at last meeting, to hold a conference on the State of Religion. The matter was introduced by a paper read by Mr. Torrance on the question "What can be done to promote greater cordiality of Christian intercourse in and among our congregations." A very interesting discussion was engaged in, and a very pleasant conference held, closing with a vote of thanks to Mr. Torrance for the paper he had prepared. The Presbytery next took up the report of the committee that had been appointed to consider the remit of the Assembly on the validity of Romish ordination. The report was read by Mr. Middlemiss, Convener, and was to the effect that the Presbytery is not prepared to assent to the principle that a priest of the Church of Rome cannot, as such, be a true minister of the New Testament, and that reordination is, in every case necessary to put him in that position, but that, if a priest leaving the Church of Rome, and desiring to become a minister of our Church, has doubts as to his warrant to preach the Gospel and to administer the sacraments, in virtue of his Romish ordination, there is no reason why his mind should not be relieved by being set apart to the work of the ministry in the Presbyterian Church, in the same way as our probationers are. Mr. Middlemiss moved, and Mr. J. C. Smith seconded the adoption of the report. A very long amendment, which want of space forbids us to give in full, was moved by Mr. Smellie, and seconded by Mr. Dickson, to the effect that we do not acknowledge Popish ordination at all, and consequently do not regard it as valid. The motion and amendment having been put to the house, twenty voted for the latter and ten for the former. From this decision Mr. Middlemiss, Mr. Torrance and Mr. J. C. Smith dissented. Reports were received from Committees appointed to examine Session Records, which had been produced. Mr. Smellie submitted a notice of motion regarding the mode of appointing Commissioners to the General Assembly. Leave was granted to Union Church, Galt, to change the site of their place of worship, as they had resolved on the erection of a new building in a more favourable position. Messrs. Mullan and Cameron had leave of absence from their congregations granted for three months each. A report was read from the committee appointed to consider the circular sent down by the Synod's Committee on Temperance. A very favourable opinion was expressed of the report, and a desire stated that it should be given some permanent form, although brethren expressed themselves somewhat adverse to one of its recommendations, and it was agreed to recommit it in the hope that a report may be brought in, in which all can agree. The Presbytery then took up the intimation of Mr. David Smyth, laid upon their table in November last, that it was his intention to resign the pastoral oversight of the First Church, Eramosa, within six months. A resolution was read from the session and one from the congregation, asking the Presbytery not to take action on that intimation. Mr. Smyth, and Mr. Dow the representative elder, were heard, from whose statements it appeared that the attendance on public worship was as good as when Mr. Smyth entered on his pastorate, that there was a considerable accession to the membership at the last communion, and that the books of the treasurer shewed that there would be an income for stipend of about \$700. After deliberation, it was agreed that the request of the session and congregation be granted, and that the Presbytery express their gratification that the difficulties which at one time seemed to necessitate the resignation of Mr. Smyth are apparently removed. A letter was read from Mr. Harry Knox, asking to be employed in the work of Christ. After full consideration it was agreed that a Committee, consisting of the ministers and representative elders in Guelph (Mr. Torrance, Convener), be appointed to meet and confer with Mr. Knox, and that he be requested to appear before the Presbytery at their next meeting.

PEOPLE do not lack strength, they lack will.—Hugo.

**THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.**

This Reverend Court met in Madison, Wis., on Thursday, the 20th inst. The Moderator last year was the Rev. Dr. Jessup, Beirut, on whom according to use and wont would have devolved the duty of preaching the opening sermon, but, as he could not be present, Dr. Eels, the Moderator of 1877, preached, and presided in the election of a new Moderator. The Rev. Dr. W. M. Paxton, of New York, was elected Moderator by acclamation, took his seat, and addressed the Assembly. The order of business was then arranged. In the evening the Lord's Supper was dispensed to a very large assemblage of the delegates and their friends.

On the 21st the Assembly was chiefly occupied with routine business. In the evening a popular meeting was held in support of Sabbath school work.

**OFFENCES.**

"It must needs be that offences come," and certainly there is no lack of offence constantly occurring in our churches, often widespread and sorrowful in its results. There are offences arising from the business dealings of members with each other, in which one party will feel, sometimes rightly no doubt, that he has not been well used, debts contracted which fail to be met, engagements which are not kept, and all the little and great misunderstandings which will occur in mercantile transactions, these are a fruitful source of offence. Then they will arise not unfrequently from ill-guarded tongues, scandal, gossip, the source of so much trouble in all communities, sacred and secular. At times there will be a suspicion of pride, either of station or of purse, and the poor member, who is not seldom the most proud, will be offended. Last, but unhappily far from least, are the offences that arise in the church itself, in its life and workings. It really appears sometimes, as if the adversary, unable to prevent the formation of Christian churches, took this method of weakening and destroying their influence. Differences about pastors, about officers, music, order of service, admission of members, and the thousand and one things that enter into church life, are ever, in some churches, producing trouble after trouble. We could lay our finger on more than one church where a portion of the members are like highly charged electric machines; you have only to touch them and you get a shock, or to bring two of them into contact and—sparks fly out. And while it is bad enough that business differences should be brought into the church, it is, we think, worse, as in a case we lately met, where church differences were carried into the world, and persistent attempts made to injure a brother in his worldly calling because thereof. Now all this is utterly unchristian, it is as opposed to the spirit of the Master as light to darkness, and those who allow themselves to be so moved should remember, "If any man have not the spirit of Christ, he is none of His." That spirit is the spirit of 1 Cor. 13, the spirit that "hopeth all things" "believeth all things," (not evil, as we fear some read this, but good), "endureth all things," the charity that never faileth.

The result of such a state of feeling in a church it would not be difficult to predict, even if we had never observed it. A company of believers is for mutual edification, building up, for mutual comfort, sympathy and strength; what of this can there be when bitterness is in the heart? It is for carrying on the work of Christ, but "how can two" work "together unless they be agreed." In fact it is not too much to say that the harbouring of the spirit we have indicated totally destroys all the usefulness of a church, both for itself and for those who are without, in fact, if such a spirit prevails it ceases to be a church; for all practical uses it is dead.

Of course we do not mean to say that such a picture as we have drawn is a representation of churches generally; we are sure that it is otherwise. We rejoice to know of many where there is harmony, right through the membership, where there is hearty co-operation in all church work, and where you will not find a brother or sister who cannot meet any other with the utmost cordiality. It is not, of course, for such as these that we write.

While it will rarely happen that in offences all the fault is on one side, yet there is generally one, with whom it originates, or who is the chief offender in the matter. What then is the duty of the one who re-

ceives the offence? Of course any pastor will say, just what we say, we do not pretend to offer anything new, we refer to the law of Christ as laid down explicitly by Him in Matthew xviii. 15-17. This is the unchangeable course for the servant of Christ; if he follows any other he disobeys the Master, if he returns offence for offence, coldness for coldness, bitterness for bitterness, he is not only violating in this matter the spirit, but the explicit directions of his Lord. There is absolutely no other way of dealing with offences, in conformity to the will of Christ; and if this were carried out honestly, sincerely and constantly, offences, or at any rate the persistence in them, would soon cease.

A final word. This may meet the eye of one who is estranged from his brother; let him remember another teaching of his Lord, and carry out the lessons of Matt. v. 21-24. This done, if he cannot restore harmony he will at any rate have delivered his own soul.—*Canadian Independent.*

THE Bible, diamond-like, casts its lustre in every direction. Torch-like, the more it is skaken, the more it shines. Herb-like, the more it is pressed, the sweeter its fragrance.

THE French Jesuits have offered \$800,000 for the buildings and land in Cairo, Egypt, reserved by Ismail Pasha for a military academy, and have also been bargaining for the palace occupied by the late Mustaphe Pasha at Alexandria.

WE are indebted to Dr. Cuyler for the following touching story. A friend gave me, lately, the experience of a skilful professional man, in about the following words. "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl, two children were born to us, and my domestic happiness was complete. But I was invited often to social parties where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so that my family were pinched for daily bread. One beautiful Sabbath my wife went to church, and left me on a lounge sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years old tumbling on the carpet. His older brother said to him: 'Now get up and fall again. That's the way papa does. Let's play we are drunk.' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in agony and remorse. I walked off miles into the country—thinking over my abominable sin and the example I was setting before my children. I solemnly resolved that with God's help I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys 'playing drunk, as papa does.'"

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XXIII.**

June 6, 1880. } **THE CRUCIFIXION.** } Matt. xxvii. 35-50.

**GOLDEN TEXT.**—"Who His own Self bare our sins in His own body on the tree."—1 Pet. ii. 24.

**HOME STUDIES.**

- M. John xvii. 1-26.....Chrst's Intercessory Prayer.
- T. Luke xxii. 39-46.....Gethsemane.
- W. Matt. xxvi. 47-75.....Jesus before Caiaphas.
- Th. Matt. xiv. 66-72.....Peter's Denial.
- F. Matt. xxvii. 1-30.....Jesus before Pilate.
- S. Luke xxiii. 1-26.....Jesus Condemned.
- Sab. Matt. xxvii. 31-50.....Jesus Crucified.

**HELPS TO STUDY.**

Jesus, having been betrayed and made prisoner at Gethsemane, as described in our last lesson, was led away first to Annas, who, in the estimation of the Jews, was the rightful high priest, being the hereditary representative of Aaron, though deprived of his office by the Romans; then to Caiaphas, the high priest *de facto*, appointed to that position by Roman authority.

Unjustly condemned and ill-treated by the Jewish Sanhedrim, Christ was handed over to the civil power, and Pilate, the Roman Governor, though he could "find no fault in Him," yielded at length to the clamour of His accusers and delivered Him up to be crucified.

The scene of the crucifixion was outside of the walls of Jerusalem. The spot, now unknown, was called in the Hebrew tongue *Golgotha*, "a skull." Instead of this name,

Luke, following his usual course in such cases, used its Greek equivalent *Kranion*. For this again early Christian writers substituted the Latin word *Calvaria*, also meaning "a skull." And to this Latin word our own translators gave an English termination, making it "Calvary."

Such a division as the following will bring the most prominent points of the lesson under notice. (1) *The Scriptures Fulfilled*, (2) *The Taunts of the Populace*, (3) *The Mockery of the Chief Priests, Scribes and Elders*, (4) *Numbered with Transgressors*, (5) *Darkness and Desolation*, (6) *Death and Victory*.

**I. THE SCRIPTURES FULFILLED.—Ver 35.** The word crucified in this verse refers, not to the whole process by which the Saviour was put to death, but to the acts of nailing His hands and feet to the cross while it lay on the ground, and afterwards raising it to the perpendicular, in which position it was secured by its lower end being placed in a socket or in a hole in the ground.

Parted his garments, casting lots. Gambling at the foot of the cross! What about church raffles and lotteries?

That it might be fulfilled. This expression is repeatedly used in the Gospels; and on that account some infidel writers have accused Christ and His followers of doing certain things which they knew had been predicted, for the very purpose of identifying an impostor with the promised Messiah. Were the Roman soldiers, who parted Christ's garments among them "that the Scriptures might be fulfilled," also acquainted with the Old Testament prophecies, and were they anxious that these prophecies should be fulfilled in the person of Him whom they were crucifying? The truth is that this phrase indicates neither the object of the actors in the events, nor that of Divine Providence in causing or permitting them to happen, but simply calls attention to the fact that in their occurrence certain scriptures were fulfilled.

**II. THE TAUNTS OF THE POPULACE.—Vers. 39, 40.** For a time the powers of evil seem to triumph; the Saviour hangs bleeding on the accursed tree; and ungrateful humanity fills up the bitter cup of His sufferings with insult.

They that passed by reviled Him. Literally, "blasphemed," heaped vile epithets upon Him. Had they not good reason? Had not His standard of morality condemned theirs? Had He not called them sinners? Had He not attempted to take their self-righteousness away from them? Had He not lowered them in the estimation of their neighbours? And had He not done what He could to lower them even in their own conceit? "Away with Him!" We will have no saint among us to expose the wickedness of our lives by comparison with his life. Our hypocrisy will once more pass for holiness when the genuine article is removed.

**III. THE MOCKERY OF THE CHIEF PRIESTS, SCRIBES AND ELDERS.—Vers. 41-43.** We need not think that the revilers of Christ were all of the lowest class of evil-doers. Humanity was pretty fairly represented around the cross, and the attitude of the natural man towards holiness truthfully illustrated. Apart from the influence of Christianity, there is no reason to believe that Christ would have been differently treated if He had appeared in any other part of the world, or in any other age of the world's history.

He saved others, Himself He cannot save. These words carry in them a truth which was very far from the thoughts of those who uttered them. O, blind priests, what did all the blood shed under your ceremonial dispensation mean? O, ignorant scribes, know ye not that "One must die for the people?" O, elders that need to be instructed like babes, if He should save Himself how then could He save others?

**IV. "NUMBERED WITH TRANSGRESSORS."—Vers. 38, 44.** This heading is from Isaiah liii. 12, and Mark regards it as a prophecy the fulfilment of which he finds in the fact that two thieves (rather robbers or brigands) were crucified with Christ. All the evangelists mention this fact, but Luke alone tells us that one of these criminals experienced the saving efficacy of the great atonement then and there being made, and received the assurance of his salvation from the Saviour's own lips.

**V. DARKNESS AND DESOLATION.—Vers. 45-49.** An eclipse of the sun can only happen at new moon; the pass-over was always held at full moon; Christ was crucified at the time of the passover; so the darkness here mentioned could not have been caused by an eclipse. Tertullian, one of the Christian Fathers, appeals to the accounts of this darkness to be found in his day in the Roman archives; and Phlegon, a Roman astronomer who wrote A.D. 140, mentions it as an actual occurrence.

From the sixth hour. According to the Jewish mode of reckoning time, the "sixth hour" corresponded with our twelve o'clock, noon, and the ninth, of course, with our 3 o'clock p.m. The apparent discrepancy between John and the other evangelists in this respect is removed by the supposition that, writing at a later period, he adopted the Roman mode of reckoning, which like our own takes its departure, not from sunrise but from midnight.

Eli, Eli, lama sabachthani? This cry, *My God, My God, why hast Thou forsaken Me?* is from the Chaldee paraphrase of the twenty-second Psalm, which psalm the Jews had always applied to the Messiah. "As He stood," says a well-known writer, "in the sinner's place, He saw and felt the Father's wrath, not toward Himself as a personal transgressor, but toward Himself as the sinner's substitute. He still cried *My God*, and retained his filial confidence."

**VI. DEATH AND VICTORY.—Ver. 50.** The former cry was a cry of distress and bitter anguish of soul, the heart and the flesh fainting and failing; but now comes a very different cry, it is the shout of the victor in the moment of his triumph.

Jesus, when He had again cried with a loud voice, yielded up the ghost. The Saviour's dying words were those recorded by Luke, "Father into Thy hands I commend My spirit," and those preserved by John, "It is finished!" The cup which had been given Him was drained to the dregs; the atonement for sin was complete; and these words of the dying Saviour now furnish the only soul-satisfying answer to the awakened sinner's anxious inquiries after a righteousness that will justify him before God.

## OUR YOUNG FOLKS.

### OUR BRIGHT HOME ABOVE.

We are going, we are going,  
To a home beyond the skies,  
Where the fields are robed in beauty,  
And the sunlight never dies;  
Where the fount of joy is flowing,  
In the valley green and fair,  
We shall dwell in love together,  
There will be no parting there.

Chorus.—We are going, etc.

We are going, we are going,  
And the music we have heard,  
Like the echo of the woodland,  
Or the carol of a bird,  
With the rosy light of morning  
On the calm and fragrant air,  
Still it murmurs, softly murmurs,  
There will be no parting there.

We are going, we are going,  
When the day of life is o'er,  
To that pure and happy region,  
Where our friends have gone before.  
They are singing with the angels  
In that land so bright and fair;  
We shall dwell with them forever,  
There will be no parting there.

### IN DEBT.

**B**BROWNING M—— is not at all *brown*, but very fair, with blue eyes, and the most flaxen of tresses. Neither is he one of the imaginary beings sometimes so called, but a real live boy, eight years old, with all a boy's fondness for fun and frolic.

One evening his father noticed a very sober look on his son's face, usually so careless and merry.

"What is the matter, my son?" he asked as the boy hung around him with a wistful, persevering air, which said as plainly as words could, "I want something, but don't like to ask for it."

But in reply to his father's question he said:

"I want twenty-five cents, papa."

"Twenty-five cents!" repeated Mr. M——; "and what will you do with it?"

"Why, you see, papa, I borrowed a quarter of a dollar of Fred when I bought my dominoes, and I want to pay him back," said Brownie, in voice that trembled with tears.

Fred is Brownie's elder brother, who has lately begun keeping an account book, of which he is not a little proud. Looking up from the book he was reading he exclaimed:—"I'll tell you papa, why Brown is so anxious all at once to pay me. I showed him his name in my book to-day, where I have him down for twenty-five cents, borrowed money."

"Ah!" said the father, "is that it?"

"Yes," answered Brownie, "he has me on his book. I don't want to be on *anybody's* book, so please give me the money."

"Well, my son, I hope you will always have such a hatred of debt as to make you always unwilling to have your name in a creditor's book," was the reply of the father, as he put a shining silver quarter into the little boy's hand. Brownie, with a bright, happy face, passed the coin over to his brother, and then bounded lightly away to his play.

But that night, as he was preparing for his sleep, the mother, who had overheard the whole, said, "So you do not like being in debt, do you?"

"No, mother; it made me feel dreadfully to think my name was in a book as a debtor, and I couldn't take pleasure in anything till it was

paid, for something seemed to keep saying, 'You are in debt, in debt.' And papa said he hoped I would always feel so about it."

"I hope so too, Brownie, but are you sure you are now out of debt?"

"Why yes, mother, I didn't owe anyone but Fred, and now that I have paid him I feel as light as a feather," in proof of which assertion Brownie capered up and down the room in a very lively manner. His mother waited until he became quiet and then said:

"Brownie, who gives you every day food to eat and clothes to wear? Who gives you health and strength, and cares for you day and night?"

"It is God, mother," answered the boy, reverently.

"And who gave His Son to die for us, and His Word to guide us in the way of salvation? Do you not owe your Heavenly Father something for all these precious blessings, and others too many to be counted?"

"But I thought these were gifts, mother, and that God asked nothing in return for all He does for us, and that we *never could* pay Him for all His benefits to us, never."

"True, my son; yet there is one thing which He requires us to give in payment for His great sacrifice."

"What is that, mother?"

Mrs. M—— turned over the leaves of the Bible which lay beside her, and then placed her finger on a passage which Brownie read aloud, "*My son, give Me thy heart.*"

The boy was silent for a few moments, and then said, "But what does that mean, mother, and how can we do it?"

"It means, my son, that our best and warmest love must be given to God; and that we must play, work, and study, sing and pray, as He has told us to do, because we love Him so much that it is our delight to please our kind Father in Heaven who does so much for us."

"But how can we ever feel so?" asked Brownie, in a doubtful tone.

"Faith in the Lord Jesus Christ, and love to God are His gifts, which all may have for the asking. He only can give us hearts that love to do His will. When we give to Him the love of our hearts, the work of our lives, all we have and are, to be used in His service, then, and not till then, are we out of debt."

"Well, then all persons who are not Christians are in debt, are they not, mother?"

"Yes, my dear boy, *all* who have not given God what He requires in the verse you read. Many persons who, like you, cannot rest under a debt to a fellow creature, and who think themselves honest and honourable, because they are unwilling to remain for a moment under obligations to others, are yet content to take and use God's gifts without giving what He asks for them. More than that, they claim heaven as a reward for their honesty toward their fellow-men. But God's Spirit causes the conscience to whisper, 'In debt, in debt.' No rest is given till the debt is paid, by surrendering the heart and life to Him, giving up our wicked feelings and desires, and having the mind that was in Christ Jesus."

He that has Christ for his leader and captain, may follow Him with confidence, courage and comfort.

### "MY SPARE MOMENTS."

**A** POOR country lad came one morning to the door of the head master of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr.——," said he.

"You want a breakfast, most likely," said the servant; "and I can give you that without troubling him."

"Thank you," said the boy; "I've no objection to a bit of bread, but I should like to see Mr.——, if he can see me."

"Some old clothes maybe you want," remarked the servant, again eyeing the boy's patched clothes.

"I think he has none to spare," and without at all minding the boy's request she went about her work.

"Can I see Mr.——?" again asked the boy, after eating his bread and butter.

"Well he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl in a peevish tone. Opening the library door, she said, "Here's somebody, sir, who is very anxious to see you, and so I let him in."

I do not know how the boy introduced himself, or how he opened his business, but I know that after talking a while, the Principal put aside the paper he was studying and took up a Latin book and began to examine the newcomer. The examination lasted some time. Every question which the Principal asked, the boy answered as readily as could be.

"Well!" exclaimed the Principal, "You certainly do well!" looking at the boy from head to foot, over his spectacles.

"Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

Here he was, poor and hard-working, with but few opportunities for schooling, and yet almost fitted for college, by simply improving his spare moments! Truly, are not spare moments the "gold dust of time?" How precious they should be! and yet how apt we are to waste them!

What account can you give of your spare moments? What can you shew for them? Look and see. This boy can tell you how much, how very much can be laid up by wisely improving them; and there are many, many other boys I am afraid, in the gaol, in the house of correction, in the fore-castle of a whale-ship, in the gambling-house or the tavern, who, if you could ask them when they began their sinful courses, might answer, "In my spare moments." "In my spare moments I gambled for marbles." "In my spare moments I began to smoke and drink." "It was in my spare moments that I first began to steal chestnuts from the old woman's stand." "It was in my spare moments that I got acquainted with wicked associates." Take care of your spare moments!

"FAITHFUL are the wounds of a friend; but the kisses of an enemy are deceitful."—*Prov.*

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Grenville Canal, Ottawa River.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Works, Grenville Canal," will be received at this Office until the arrival of the Eastern and Western Mails on Thursday, the 3rd day of June next, for the construction of two Lift Locks and other works at Greece's Point, or lower entrance of the Grenville Canal.

A map of the locality, together with plans and specification of the works to be done, can be seen at this Office and at the resident Engineer's Office, Grenville, on and after Thursday, the 20th May, instant, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract within eight days after the date of the notification. The sum sent in with the Tender will be considered a part of the deposit.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By order,  
F. BRAUN,  
Secretary.

Dept. of Railways and Canals,  
Ottawa, 13th May, 1880.



WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the 3rd day of June next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY, the 20th day of MAY next, where forms of tenders can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signature, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rate and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,  
F. BRAUN,  
Secretary.

DEPT. OF RAILWAYS & CANALS,  
Ottawa, 29th March, 1880.



LACHINE CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the 3rd day of JUNE next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order,  
F. BRAUN,  
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DEPT. OF RAILWAYS & CANALS,  
Ottawa, 29th March, 1880.



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Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after MONDAY, the 3rd day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,  
F. BRAUN,  
Secretary.

DEPT. OF RAILWAYS & CANALS,  
OTTAWA, 29th March, 1880.



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Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order,  
F. BRAUN,  
Secretary.

DEPT. OF RAILWAYS & CANALS,  
Ottawa, 7th February, 1880.

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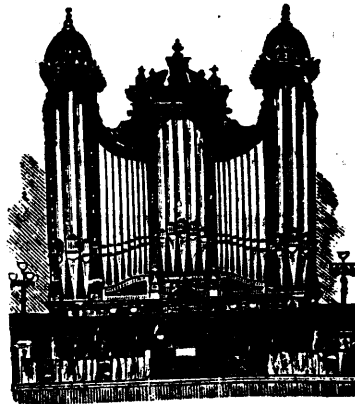
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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on Tuesday, May 25th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
KINGSTON.—At Belleville, on the first Tuesday of July.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.
WHITEBY.—At Bowmanville, on the third Tuesday of July.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HAMILTON.—At Burlington, on 1st of June.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.
PETERBORO.—At Millbrook, on Tuesday, 6th July, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of July, at eleven a.m.

Births, Marriages, and Deaths.

BIRTH. At the manse, Melrose, on the 4th inst., the wife of the Rev. J. Turnbull, of a son.

THE GENERAL ASSEMBLY.

TRAVELLING ARRANGEMENTS. Arrangements have been made with the leading Lines of Railway and with Steamboat Companies for reduced rates. Certificates entitling members to this privilege were mailed on the 25th of May to all Commissioners whose addresses have been furnished. Should any not have received them, they should at once notify Rev. R. H. Warden, 266 St. James street, Montreal.

ACCOMMODATION.

The Committee have provided accommodation in Montreal for all members who desired it in response to the circular issued. Those who may not have received cards containing the name and address of the party with whom they are to stay in Montreal, should at once correspond with Mr. Warden.

N.B.—Members who have had accommodation provided for them, and who are unable to attend the meeting, are earnestly requested to notify Mr. Warden to this effect.

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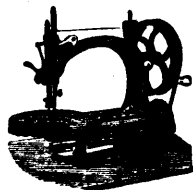
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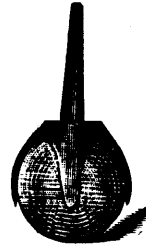
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