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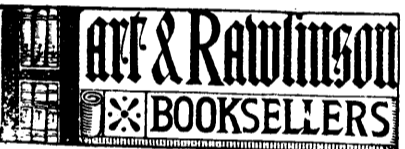
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The N. Y. "Independent," in noticing the volume for 1879, says: "It is one of the best ecclesiastical Annuals published in THE WORLD."

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NOTES OF THE WEEK.

THE King of Congo, Africa, has joined the Baptist Church. He is the only crowned head in the denomination.

THE British and Foreign Bible Society have circulated 784,000 copies of the Hebrew Bible, in whole or part, among the Jews.

THE Waldensian Church in Italy has had an increase of 17,807 during the past year in occasional hearers at public worship.

THE Buddhist priests in Japan have taken the Bible in their course of study so that they can the better oppose the missionaries.

IN one district in Japan 71 Buddhist temples have been diverted to secular uses since 1873, and over 700 in the whole empire since 1874.

OF the present House of Commons, which legislates for the Church of England, it is said that 150 members are in favour of the disestablishment of the Church.

MICHAEL DAVITT has been committed to prison in London. He has an unexpired term of imprisonment of three years and a half to serve out. This arrest has caused great excitement in Ireland.

AT the Free Church College, Edinburgh, there are at present among the enrolled students one from Bohemia, one from Moravia, four from Hungary, one from Alsace, one from Constantinople and one from Italy.

CONSUL GARDNER, of Chafoo, China, in a survey of twenty years just past, is struck by the vast strides which Christianity has lately made, and compares the condition of China to that of the later Roman empire, when faith in the older religions had almost entirely died out. "The spread of Christianity is inevitable."

THE Calcutta "Star of the East" says that there are one hundred and fifty students in the Baptist Theological Seminary at Ramapatam, who are in training for the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

WE have been favoured with a copy of the report for 1880 of the Inspector of Asylums, Prisons, etc., for the Province of Ontario. As usual this report shews an immense amount of work done, and done in a very complete and painstaking manner. The institutions under Mr. Langmuir's supervision may be classed under the following heads: 1st, Asylums for the Insane; 2nd, Prisons, Common Gaols, etc.; 3rd, Institutions for Deaf and Dumb and Blind; and 4th,

Hospitals and Charitable Institutions. We have neither time nor space to notice the facts connected with these various establishments. We hope to be able to go over each of the departments somewhat in detail. In the meantime we can only repeat what we have said once and again before, that everything indicates that the management of the different classes put under the care of the country is upon the whole of a very careful and painstaking character.

GREAT sympathy is felt in England for the sad state of the Nestorians in Persia. Having escaped the terrible ravages of the Kurdish invaders, they are now threatened by the Persian troops and Moham-medans, who are incensed at the favour shewn them by the Kurds and charge a secret alliance between them. The property of the Nestorians has already been plundered to a large extent by the Persian soldiery. Crushing taxes are also being levied upon them. This, following in the wake of two years' famine and the devastation produced by the Kurds, has caused intense privations to the surviving Christians of the district. British aid and British influence with the Shah are, therefore, freely promised.

THE "Jewish Messenger" takes the legal view of church lotteries: "The profits of charity fairs will be curtailed by the action of the police in prohibiting raffling in any form; but cool reasoning will conclude that the authorities are right, and that, if fairs cannot be conducted except on a demoralizing basis, they had better be discontinued entirely. Fair 'subscriptions' or 'chances' are a species of lottery and gambling, and it is no credit to religious congregations of any sect that they have been so widely encouraged. It is hard to understand why the dice are to be condemned in the one place and favoured in the other; why smiling ladies and girls should be allowed to sell lottery tickets at a fair, and men and boys engaged in a like practice in their shops should be sent to gaol."

THE great change in medical opinion as to the use of alcohol is evident from the following recent deliverance of the London "Lancet," as to its use in the hospitals: "The most rigid teetotaler may well be satisfied with the growing tendency in physicians to use alcohol strictly, and to be satisfied only by distinct proof of its utility; and the most generous believer in the medicinal virtues of alcohol must know that the public and individual patients are taking a keener interest in this question, than they ever did before, and are making very shrewd personal experiments on the subject. We have not concealed our conviction that good health is most consistent with very little alcohol or with none; that he who uses alcohol free or frequently, or by itself and apart from food, is surely laying up disease and degeneration for himself, and probably for his descendants."

THE Pope, it is reported by the London "Standard," has lately been engaged in the preparation of his political last will and testament, including notes and provisions respecting the holding of the next conclave. The correspondent says he is informed "on high authority that it is the Holy Father's purpose that the Cardinals should proceed to the election of a new Pontiff by methods differing in some respects from those hitherto practised. His Holiness has caused to be placed before him all the Bulls of his predecessors relating to this matter, with a view of making such modifications in them as may seem desirable. My informant adds that the Pope has been moved to add this care to the many others which impose upon him an amount of labour he is ill able to bear, by the persuasion that his life will not last much longer—an opinion, I am grieved to say, which is shared by all those about him."

THE jargon of some of the scientific men of the present is not unfairly ridiculed by a cotemporary in the following fashion: "Language was given to men to conceal thought," is a *bon mot* attributed to Talleyrand, Voltaire and others. One realizes that it is not an altogether unfounded witticism when one reads

the writings of certain modern 'philosophers.' What could be more incomprehensible to an ordinary reader than Mr. Spencer's definition of evolution, 'Evolution is a change from an indefinite, incoherent homogeneity to a definite, co-herent heterogeneity, through continuous differentiations and integrations?'—a definition at which Professor Tait pokes fun by translating it thus: 'Evolution is a change from a nohowish, untalkaboutable all-alikeness to a somehowish and in general talkaboutable not-all-alikeness, by continuous something-elseifications and stick-togetherations.' But after all, this definition of Mr. Spencer's fades when compared to Mr. Kirkman's formula for Universal Change: 'Change is a perichoretical synechy of pamparallagmatic and horroteroporeumatical differentiations and integrations!' No mud was ever clearer than that."

THOMAS CARLYLE, at the advanced age of eighty-five, sank quietly to his rest last Saturday, and has been buried in the churchyard of Ecclefechan "amid kindred dust." It was thought that he would have been laid beside his wife, in Haddington burying ground, but it seems that such is not the case. Dean Stanley wished him to lie in Westminster Abbey, but this on the part of the relatives was declined. Of course, "sketches" of the "Cynic of Chelsea" of every variety of merit and the reverse have been the order of the day; and hero-worship has had full scope, sometimes in very eloquent words, sometimes in inflated and ill considered rant. Everyone has thought himself called upon to give the world the benefit of his opinion on the surpassing excellences of the deceased, and, as usual with not a few, the most noticeable defects in Carlyle's character and work have been elevated to the place of his chiefest virtues. We have had all over again about his enthusiasm for earnestness, his hatred of shams, his worship of force, his scorn for never so many things, and his love for all that was "beautiful and true," etc. We yield to none in our admiration of much that this great man both said and did, but to speak of him as some are doing who ought to know better is sheer nonsense and something worse. With not a few he is being elevated to the highest rank of saintship, and is even claimed by some as a devout and humble follower of Jesus of Nazareth. We suspect none would have been more astonished at such talk than the old man himself. That he had a wholesome and growing contempt for the shallow, pretentious materialism of the day is very evident. That he had also a large measure of inherent reverence in his nature may go without saying. But that he had any regard for Jesus of Nazareth, except as one of His "divine men" and "heroes," will not be easily shewn from anything he has either said or written. That he was often and conspicuously in the wrong in the discussion of some of the great questions of the day is beyond all reasonable controversy. It would have been strange had it been otherwise, and what then is the use of people denying what the man himself, we should hope, would have been the readiest to acknowledge? That he helped many amid the troubles and throes of spiritual perplexities and agonized soul difficulty, we more than doubt. The Gospel according to *Sartor* is not of the most elevated or encouraging description, and that Carlyle ever found anything higher or anything better does not appear. It may be thought by some all very well, and all very manly, to say "what is the use of hanging down your head like a bulrush? If you are going to perdition, go with head erect and manly bearing." But if that is all it is but poor encouragement and cold comfort, and at any rate it is anything rather than Christian. While we say this we cannot but add that none could possibly rejoice more than we should if evidence could be given that, after all his perplexities and soul trouble, Thomas Carlyle realized at last his own interjected remark on the spiritual agonies of one of his chief heroes, "Courage, courage, the depth of thy darkness is the gauge of thy nobility; the lower thou sinkest the higher thou shalt rise," and that at last he "entered the kingdom" "even as a little child,"

OUR CONTRIBUTORS.

SERMON.

PREACHED IN ST. ANDREW'S CHURCH, THREE RIVERS, ON DECEMBER 12TH, 1880., BY REV. CALVIN E. AMARON, M.A.

Matthew v. 14 to 16.

We meet this evening, Christian friends, for further instruction. I take it for granted that it is from a desire to know more of God and heaven, that we left our homes to repair to this house of prayer. Let us individually ask the Father to open our hearts to the influences of His gracious Spirit, that we may receive with meekness and obedience the precepts of His law. I am not speaking to the unconverted this evening, else my language would of necessity be different, that they might understand me; neither do I address myself to young believers, to whom I gave encouragement in my last discourse. I speak to you who claim to have long known the Lord, and who by your profession, oft times repeated, have affirmed that God is the chief object of your affection, and duty to Him your first and all-absorbing concern. As your pastor, I have a perfect right to look to you for help; it is my privilege to ask you to become my auxiliaries in carrying on the work of true religion, in fostering true spiritual life in this church and in God's vineyard. You need to understand your responsibilities, and having understood them, to shoulder them manfully. Now, let us see what Jesus Christ expects of those who are His avowed disciples. He calls them "the salt of the earth." The comparison is pregnant, it is full of meaning. The fisherman would be doing a very thankless and futile work when he draws his net full of fishes, both great and small, had he no salt to preserve his source of revenue, that he may send it to market and realize his profit. Salt is indispensable. But "if the salt lose its savour, wherewith shall it be salted?" What use can be made of it? It is good for nothing but to be cast out and to be trodden under foot of men. Now, brethren, ye are the salt of this church, and its moral and spiritual preservation depends largely on you. The youth cannot preserve their way from earth's pollution free without you. The tide of sin, of worldliness, of sham and empty religion, of gross inconsistency and rank infidelity, will rush into the church like a torrent, unless you stand between them and the church as strong and immovable gates. Christ looks to you and expects that you should preserve His Church from corruption. Take care, now, and act your part. Not only are you the salt of this church, but you are also its light; as such you must shine. A candle is not lit to be thrust under a bushel; it is on a candlestick it should be placed, that it may give light unto all that are in the house. Being called by Christ to be the light of the world, and accepting that attribute, what is expected of you? That your light should so shine before men that they may see your good works and glorify your Father which is in heaven. Alas! how dimly our light shines at times. If you did not know that in such and such a family there are two or three lights burning, their reflection would hardly be sufficient to attest their existence. The lamp has become begrimed with the smoke of worldliness, frivolity, selfishness and vanity; the wick has not been trimmed for so long a time that the light it gives through the smoky chimney is but a yellowish, flickering, and uncertain one, better suited to mislead and deceive than to guide aright.

Christian brethren, do you not know that thousands of ships have set sail on the ocean of life? Do you not know that this ocean is beset with shoals, quicksands and icebergs? Do you not see everywhere floating on the foaming billows, the debris of the hundreds that have already made shipwreck? The moral wrecks we could count by scores in our very city. Now, remember this, you have been asked by Jesus Christ, who knows the dangerous places, to accept great responsibilities. You have accepted them, and only last Sabbath you renewed your engagement. You are the guardians of the various lighthouses erected by the wise and good Pilot on the rocks and quicksands of indifference, carelessness, irreligion, intemperance, worldliness, fashion, folly, and sin of every shape. You are in duty bound to keep those lamps trimmed and filled with oil, and you yourselves are those lamps, for you are "the light of the world." How many shipwrecks have been caused by your negligence? How many a ship has been dashed

against the cliffs above mentioned, because the light was so dim and faint that it could not be seen until the ship struck the rock. I hear the cries of the drowning as their heads rise for the last time above the surges—mothers, fathers, husbands, wives, brothers, sisters, and friends—down to the bottom of the sea of moral ruin they go, because we, who are the light of the world, have shone so dimly that the danger could not be seen. Friends, this is no poetry, this is no flight of an overheated imagination, no rhetorical effort; it is fact, stubborn fact. If you will follow me for a little while I will endeavour to point out some of the means whereby we can help men and guide them to heaven.

I. *Avoid a life of sin.* I need hardly say that we, as Christians, are bound to avoid the sins of the world. If our life is in every respect similar to that of other men, if we commit the same sins as the unconverted and non-professors do, how much better are we than they? How much better, did I ask? Had I said how much worse, you could have more easily answered. We are worse, because having a name to live we are dead. We wear a cloak by means of which we cover our iniquities; but as we sometimes are forced to set aside this cloak, our nakedness appears, our inward corruption is disclosed, and we do more harm to God's Church and to the world that see us, than scores of infidels could with all their writings. I need not insist upon this point. If we had in our midst, as members of the Church of Christ, drunkards, liars, deceivers, dishonest men, blasphemers, the Church would be constrained to discipline them, and after warning, or it may be temporary suspension, she would be obliged to excommunicate them fully if they did not amend their life according to God's holy law. We all readily understand this and acquiesce in it. It is impossible for us to bear the name of Christians and break in such a flagrant manner the commands of God.

II. *Rebuke sin.* But God is not satisfied with us even if we keep from such sins as those just mentioned. He asks something more. We may become partakers in other men's sins, by allowing them to pass unrebuked when committed in our presence. I need not go on to shew how a Christian becomes guilty of the sins of his worldly friends when, through moral cowardice, he seems to assent to what is said and done against the laws of God. Suppose a minister of the Gospel happens to meet with a company of sceptics or godless men. He hears the name of God blasphemed, he hears profane and obscene language, religion is made little of, and God's people are ridiculed. Do you think that that minister is free from blame if he hears all this without a single manifestation of disapprobation? Do you imagine God will count him guiltless who allows His name to be thus disrespected and trampled under foot? No! That man is guilty; he should be a light in that dark place, and the greater the darkness the brighter should he shine. I would not tell him how he should condemn such a course of action on the part of this godless company; his own judgment should guide him. But those men should be made to understand that such conduct meets with a Christian's entire disapprobation, and in his sight, and especially in God's, is absolutely wrong and deserving of punishment. No dissenting voice, so far, I fancy. You all agree with me, do you not? Very well. But now let us extend this and apply the rule to all who, by profession, are disciples of Jesus Christ. You come in contact daily with men and women of the world; some are barefaced enough to tell you how clever they have been in playing some contemptible little trick, whereby they have defrauded one of their fellows—and how they laugh! Others will tell you of a long premeditated vengeance about to be poured out on some poor victim. You may suppose scores of cases of like nature. Do you consider yourselves free from all blame, if you allow such sins to pass unrebuked? If so, you are wrong. It is your duty, plainly and unmistakably, to shew in some way or other your disapproval. Your light should shine before these men. And be convinced of this: those sinful men expect as much from you. They know what profession you make; they know that their course of conduct is not in keeping with the principles you profess; in their innermost heart they know they are doing wrong, and should meet with your disapproval. They will not tell you, of course, but at the same time there can be no doubt that "the apparent approval of one true and earnest Christian, even the very humblest in worldly

rank, will have more influence to comfort the wicked man, to keep his mind easy and his conscience asleep than the loudest declarations of his own wicked associates, that he is a fine fellow and has done nothing wrong." I know the objection that will be raised here. I will be told that "the usages of society are such that we can't insult men and become unfriendly with them, and make enemies of them for the sake of carrying out the principle of action you are enforcing." I know that a great many Christians are condemned because they are brave enough to let the world know they have principles that are dearer to them than the usages of society, because they are based on the eternal laws of God. I agree with you when you say that we must not insult men. There is nothing to be gained by so doing. To condemn falsehood you need not tell a man he is a liar, although that is true. To condemn drunkenness you need not tell a man he is a drunkard. There is a quiet way of condemning sin—an unobtrusive way of shewing one's utter disapproval, which makes the sinner feel very uneasy and uncomfortable. Take that course if you like, so long as you do not allow sin to pass unrebuked. But have no sympathy with those weak Christians who through fear of giving offence to the world, allow the name of Jesus to suffer shame. I don't believe in the principle that "in Rome we must do as the Romans do." It may be good in worldly matters, but not in things spiritual. God has not a set of laws and principles for my parlour or drawing-room, and another for that of another Christian man. What is wrong and worthy of condemnation in this respect in my home is not better in yours. In reference to Christ's religion, the same laws prevail in Christian homes the world over; in Rome, in London, in the Queen's palace, in Paris, in New York, in Montreal, and in Three Rivers; among the high and among the low, among the rich and among the poor. God helps us to be true to His law, in all places and in all circumstances. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This should be our motto, and never should we lose sight of it.

III. *Avoid making of sinful men your friends.* I help us in performing the duty I have just spoken of at some length, we should not make of sinful men our friends. I do not wish you to misunderstand me when I say this. I need not repeat here what I have said so frequently, in reference to our dealings with the unconverted. You know my views. We must necessarily meet with men of the world, do business with them, and so on. But it is one thing to have such persons as acquaintances, another thing to have them as friends with whom we live on terms of perfect intimacy. If the Christian man courts the company of the man of sin, if he spends one of his evenings the Sabbath, with God's people, and the six others in the company of godless men; if their conversation please him, have they not reason to ask what difference there is between the Christian and the unbeliever. They will reason thus: "My conversation pleasing to this Christian, he seems to relish it. He makes of me a bosom friend. He can't believe I am going to hell surely, else he would not care to associate with one who is fit for that abode. My conviction is that half these Christians are hypocrites, and don't believe in what they profess."

Christians, our responsibilities are great, let us take care how we act. Christ needs our co-operation, and if we are not careful we destroy His cause instead of building it up. When we are forced to mingle with the world, let us be helpful. We can give a word of warning, we can give a word of judicious advice that may result in the salvation of a soul. We do not realize the truth that men are going to hell by the score but if God is, and if His truth is what it claims to be—and we do not doubt it—Satan is adding each day victims to his kingdom of sorrow.

One word also in reference to our influence over the young believer. Has he not a claim on us? When discouraged by the difficulties which beset him on his journey to heaven, should he not find in us friendly and willing to encourage. In this sense again we are the light of the world. If the young Christian cannot look to us for guidance, counsel and help where will he turn his eyes? You, old travellers, who have almost reached the end of the journey, come to our help. We know so little yet of the road; we are so easily cast down. You can anticipate our difficulties, for you have met them and overcome them. Fear not to advise, to warn and exhort. We will listen

and if in our blindness we refuse to take your Christian counsels now, later on we will thank you for giving them.

I often, in my imagination, picture to myself an ideal church, fully equipped for the Master's work—a church that shall understand fully the laws and precepts of God. I sigh and pray for the coming of that day, when the minister of God will not be constrained to warn the unconverted to flee from the wrath to come, because there will be no such persons to warn; when his heart will not be anxious and perplexed in seeing the dangers to which souls are exposed on the one hand, and the indifference of these souls on the other, together with his inability to lead them to the ark of safety. I sigh for the day when we shall be an army of ransomed, marching under our great general with no foes to conquer. I don't expect to see that day on earth, but I am glad to look beyond to the bright home of God. I know that there, already, thousands and thousands are found. For them all mysteries are solved, all sorrows are forgotten. They are with God; they serve Him untrammelled by earth's ties. Their mind is satisfied; their heart is filled. I would like to be there and swell their number. But, brethren, God needs us a little while here. We are the "salt of the earth," "the light of the world." Let us do our part well. May all who come in contact with us feel it and derive good. Let us keep our lamps burning, well trimmed and full of oil, that we may give light to others and not be in the dark when at midnight the bridegroom shall come. Let us work faithfully, serve gladly, fear no hardship, grudge no labour, and especially when all is done and borne for God. Can we not say:

"Labour is sweet, for Thou hast toiled;
And care is light, for Thou hast cared;
Let not our works with self be soiled,
Nor in unsimple ways ensnared."

We look forward to the reward; but we should toil, chiefly because He who had not where to lay His head, spared no toil for us to save us and make us happy. God bless you all, Christian disciples. May this week be of much comfort. May your Father soften your difficulties and make life's burdens lighter. Lean on Him when weary and discouraged. You will find His arm strong and firm; and when you have given to the world your light, feeble and pale as it may have been, you shall shine as bright stars in the firmament of your God. Amen.

NORMAL CLASSES FOR SABBATH SCHOOL TEACHERS.

BY REV. JAMES MIDDLEMISS, ELORA.

[Paper read at the Sabbath School Conference of the Presbytery of Guelph, January 19th, 1881.]

That we may come to a correct judgment on this subject, to which attention has of late been earnestly directed, we must have a correct and definite understanding of the place which the Sabbath school teacher occupies in relation to the religious instruction of the young. The necessity of this appears from the simple fact that assertions are being repeatedly made which imply serious misapprehension on this point. These assertions imply that the work of the Sabbath school teacher is that of a *profession* or *vocation*, in the current sense of these terms. This is very far from correct; so much so, that a *professional* training, as ordinarily understood, is, I am persuaded, out of the question, as a thing quite impracticable, if not simply utopian. The Sabbath school teacher's work, as such, is not his *vocation*, in the following of which he has the natural right to receive from those who get his work the equivalent of a decent maintenance. His work is not his vocation as is the work of a minister of the Gospel, or of a physician, or of a lawyer, or of an artisan. Any training, therefore, that may be helpful to him, is not to be put in the same category with the training that may be requisite in the case of any of these. He is to be trained, not as we would train a minister, or a lawyer, or a physician, or a tradesman, but as we might train an elder in the Presbyterian Church or a class leader in the Methodist Church, or as we might train a local magistrate, in so far as they could be made willing to accept the training. As all church members may be supposed to have a capacity to rule or take a lead in the church—of course a *very latent* capacity in most cases, and as all citizens may be presumed to have a capacity to administer law—a capacity also *very latent* in most cases; so, but much more so, all Christians are to be supposed capable of being or becoming religious

teachers, and Christians whose capacity to teach *continues permanently latent* are under the apostle's reproof (at least a part of it), "When, for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." And as the elder or the class leader is supposed to be chosen to his office in the church, and the local magistrate is supposed to be appointed, because their respective capacities for their work are thought to have emerged from the region of latency, so the Sabbath school teacher is presumed to be called to his work because he is thought to be something more than a religious teacher in *embryo*. And, further, just as it might be very serviceable to the church if elders could have some training in connection with their work as overseers, and very serviceable to the community if our local magistrates could have some training in the administration of law, so it cannot be doubted that much may be done by proper training to increase the efficiency of our Sabbath school teachers. But as, on the other hand, it would be impracticable to establish any system of training for elders or magistrates, on the principle of making their attendance on a course of instruction imperative, so we must, I apprehend, discountenance any idea that looks in the direction of making a course of training imperative in the case of the Sabbath school teacher.

I would not have dwelt so long upon this point were it not that the assertion is being repeated, without qualification, that there is the *same* reason why our Sabbath school teachers should have a regular course of training as there is for the regular training of other teachers. It is forgotten that the place of the Sabbath school teacher, in relation to the religious instruction of the young, is not identical with the place of the *secular* teacher in relation to instruction in those branches of knowledge which it is his vocation to teach. Without considering the essential difference in the two cases, arising out of the universal importance and necessity of religious knowledge in relation to men's highest interests, and the corresponding obligation resting on Christians in general to possess such a competency to give religious instruction as they are not under obligation to possess in relation to other branches of knowledge, I shall only say, and I think it is not saying more than is warrantable, that while it would be impracticable to establish a regular system of training for Sabbath school teachers such as we have for our secular teachers, it would, even if not impracticable, be highly undesirable, as certain to be productive of very serious evils. If the idea should become generally prevalent that Sabbath school teachers and other teachers are under equal need of a systematic training, and the idea come to be generally acted on, *two* evils will inevitably follow: The services of many who have the most important of all the qualifications requisite in a Sabbath school teacher, but who may not be in circumstances to take the required course of training, will be lost to the Church; and parents' sense of responsibility will be diminished, and their neglect of the religious instruction of their children, which is one of the most crying evils of our time, will be indefinitely increased.

Assuming the above to be a correct view of the state of the case, the question arises, what training is practicable as well as desirable for our Sabbath school teachers? If a *professional* training is not to be thought of, what can be done, apart from such a training, to make them more efficient instructors? To this, before coming to particulars, it must be answered, in a general way, that much will depend on circumstances. Not a little may be done for our teachers in all circumstances, if there is a real desire on their part for improvement; though, of course, a great deal more may be done in some cases than in others. Teachers may do a great deal for themselves; much may be done for them by others; they may be very helpful to each other. Care being taken that our Sabbath school teachers are selected for their work, as possessing a measure of intelligent piety and good sense, let all available means be employed for their improvement and the increase of their efficiency, as circumstances may warrant or permit.

To be more particular, I would say,

1. That every Sabbath school teacher can do a very great deal for himself, by being conscientiously diligent in his preparation to instruct his pupils in the lessons of the day. Having, at a former conference, read a paper on this subject, urging its importance, and giving hints in relation to the teacher's study of the lessons, preparatory to his appearing before his

class, I shall not enlarge upon it here. I shall only say, quoting from that paper, that, "as a general rule, a teacher who is uniformly quite at home in the lessons of the day, by due preparatory application of mind to them, will have far more success in awakening interest and securing attention than one who, with greatly superior gifts, comes to his work with little or no preparation;" and that one who has any aptitude at all for teaching, will, "by persevering in the practice of thorough preparation, become able to conduct his class with only such occasional and momentary reference to his book as shall not interfere with his constant attention to his scholars, without hesitating, or losing time, or making mistakes, and with such freedom and liveliness as cannot fail to secure a good measure of attention and interest on the part of the pupils."

2. If our teachers, besides being *conscientious in their own private preparation*, meet regularly for mutual improvement, they can hardly fail to promote their own efficiency as teachers, and to improve in many ways the condition of the schools under their care. Having considered this subject, also, on the occasion referred to, I shall not now dwell upon it.

3. Our annual conference and other similar meetings should be of great service in promoting interest in Sabbath school work and in the improvement of teachers. It is to be regretted that, after all that is done to accommodate delegates, so few attend these meetings. Whatever may yet be done in the way of rendering them more generally attractive, I believe that, such as they are, there are many teachers who, if they only could see their need of improvement, might derive great benefit by attending them. At the same time the benefit to be derived from them is necessarily partial, owing to the fact that only a delegation from each school can in general be expected to attend them. Their utility would, I believe, be greatly increased, if we sent down to our Sabbath schools a more or less full printed summary of our proceedings, with the view of its suggesting matter for conference at the teachers' meetings of the several schools.

4. All the means of improvement that have been adverted to are generally available; and where advantage is taken of them, which we are warranted to think will be done by all teachers of the right stamp, they will prove, I am persuaded, amply sufficient for all practical purposes. I am not, however, in saying this, to be understood as objecting to *more*, when more can be done *in the same line* as already indicated. I mean I do not object to anything that is not of the nature of an attempt to introduce a system of *professional* training. I object to nothing that may be further helpful to teachers who may be in a position to take advantage of it. Nor have I any doubt that much may be done to improve our teachers in the way to which a good deal of attention has of late been directed. Where arrangements can be made, by which those who have had larger experience and been more successful than others in Sabbath school work may be brought into contact with our teachers in the way of illustrating and exemplifying the means of their success, no small amount of good might follow. But, of course, it is *practical* men that are wanted—not mere theorists or fluent speakers, who will suggest novelties and speculate upon the possible or likely results of their introduction, but men who have had good success as hard workers, and who can tell others how they obtained their success. Such men are to be found—men at whose feet it would be no small privilege to sit, listening to their counsels and witnessing their exemplification of their methods of instruction. By all means, therefore, let our teachers have the benefit of their experience. Some expenditure of money would, no doubt, be required, probably not very much; but any such expenditure would be far more than repaid. In cities and larger towns it should be a comparatively easy matter to induce a considerable number of teachers to place themselves for a time under a man of well accredited capabilities, or under two or three who might unite their efforts to make us more efficient and successful in our endeavours to interest our young people about the Saviour. But even in smaller towns and villages, such as Fergus and Elora, it is surely not impracticable to arrange for a course which, if not too long, might be generally attended by the teachers. Let us have the right men for the work, and their labour will not be without good results. We may be sure, however, that it will be in relation to this means of improvement, as

it is for the most part in relation to others. Those who need it least will be the most ready to take advantage of it, while the *compoundly ignorant*—those who have little or no sense of their deficiencies—will stand aloof, or perhaps find fault. But that is no reason why we should not be at some trouble and expense, with the view of benefiting those who are sensible of their deficiencies and open to improvement. And besides the immediate advantage to teachers who are now open to improvement, it cannot reasonably be doubted that contact with men of large experience is fitted to awaken in others a consciousness of deficiency and a desire for improvement, which other means have failed to awaken.

RULING ELDERS.

MR. EDITOR,—I know you hate long letters, and I am not going to bore you with any such great long screed as I see some of your contributors delight to send you. If you read all of those epistles, Mr. Editor, before they are printed, I pity you. But to come to my own matter. We were busily engaged one evening last week, that is my friend and I were, in reading a very interesting and instructive little book that has lately come out, and which is called the "Diary of a Minister's Wife." We read, it I say, with great interest and no small amusement, having a good deal of hearty laughter over some of the truthful descriptions there given. After finishing the story we both came to the conclusion that the minister in very many cases has certainly a *hard row to hoe*, and so has the minister's wife—much harder indeed, we thought, than there is any occasion for. For instance, now, I thought it absurd that a minister should be expected to do all the visiting needed in a large congregation, or even in a small one for that matter of it, looking after all his flock both in health and disease, keeping track of every ache and pain, of every fresh arrival in every family, of the season's crop, and the state of trade for ten years back, and especially when he is supposed to be seconded by a body of "ruling elders." "What you say is quite true," replied my friend, "and for my part I should be glad to know what the ruling elders are good for. You never see them, never hear of them. You are supposed to belong to some elder's district, but he never looks near you." Now Mr. Editor, can you enlighten us on anything touching the duty of a ruling elder, and whether or not it is his part to relieve the minister of a great deal of unnecessary trouble and worry. Should an elder do anything more than come round with communion cards three or four times a year, and help to dispense the elements, or should he not?
AN INQUIRER.

THE MARRIAGE QUESTION.

MR. EDITOR,—I have been interested in the letters which have appeared in your columns from time to time about the question of marriage with a deceased wife's sister, and though my head has been somewhat turned by the vast amount of learning exhibited, and the keenness displayed in the discussion, yet with a very little more light on the subject I feel pretty certain that I shall be brought to see things as they should be seen, to feel convinced that any such marriage is clearly forbidden by the entire decalogue, and to rest assured of the heinous moral guilt of anyone who shall venture to form any such alliance as the one in question. But, Mr. Editor, I am a simple man, and should like some further information on one or two other points before coming finally to a decision on the one. Now sir, in the 11th chapter of Leviticus and the 8th verse, I read concerning the hare and the swine these words, "Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean unto you." In the 17th chapter of the same book and the 14th verse, are these words, "Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." Also in the 19th chapter of Leviticus and the 9th and 10th verses, there is a strong injunction to the religious landowners of the day to remember the widow and orphan, and leave the corners of their fields unreaped. Now, Mr. Editor, these are all plain commands of God, as much as the command is on which so great stress is laid in this marriage question, and have no greater doubtfulness of interpretation about them, if any at all, which cannot be said for that famous verse. On what principle then are we

to accept the one and reject the other? Do "Beta," and others who think with him, eat no pork, refrain from blood, and leave the corners of their fields un-reaped? If not, why not?
MU.

THE CHRISTIAN'S PEACE.

"Peace I leave with you, My peace I give unto you."—
John xiv. 27.

How deep is the peace of the ocean caves,
Down many a fathom beneath the waves,
Where unheard is even the tempest's hum,
And the boldest diver can never come,
Where pearls are born, and where corals spread,
And strewn are the bones of the sailors dead,
And the long-lost gold of the rich galleons,
That foundered rent in the wild monsoons,
Lies on the sand in unbroken night,
And so will lie till the judgment light!

How deep is the peace of the midnight sky,
When the moon in loveliness walks on high,
And the stars, like barges whose crews are asleep,
Float through the tranquil ethereal deep,
Steered by the Pilot who never sleeps—
What vigil mysterious there He keeps!
And far below in the thunder's blare—
The tumults of cities arrive not there,
Nor bell, nor wheel, nor the musket's rattle,
Nor trump that musters the host to battle,
No sound disturbeth the hush of night,
Nor will till the dawn of the judgment light!

Open the Testament, full of glory
Surpassing far the Arabian's story;
Such is the peace that the Master wills,
And such the peace that the servant fills—
Peace as real, sublime, and deep,
As of ocean's cavern, or night's blue sweep!
'Tis peace with God, for the Lamb has bled;
'Tis peace of heart, by the Spirit shed;
'Tis Christ's own peace, for, through union sweet
With Him, it flows from the mercy seat.
This peace within, in the midst of foes,
How Stephen's face like an angel's glows—
He's not afraid of the storm without,
The crashing stone and the murderous shout!

Including more than creation's gold,
Ne'er can this legacy's worth be told!
Whoso the glorious boon has crowned,
O'er every ill will be victor found.
Come sickness, poverty, scorn, or shame,
He'll suffer gladly for Jesu's name.
Lo! Peter sleeps on the eve of doom,
And Paul sings loud in the dungeon's gloom,
And Bunyan biddeth, in Bedford jail,
Immortal visions of splendour hail!
Yea, strong in the peace that no worldling knows;
The noble army of martyrs goes
Onward in every age and clime,
On their faces the light of a better time,
From Rome's dark catacombs, Spanish dens,
Up the Swiss Alps, and down Scottish glens,
By bloody scaffolds, through flood and fire,
Into the realm that the good desire—
Into the city where sorrows cease,
The radiant home of the God of peace!

Cobourg.

JAMES BALLANTINE.

BIBLE WINES.

MR. EDITOR,—My brother, Mr. Laing, takes exception to my views on Bible wines. Nothing can be farther from my desire than controversy, and especially with a brother so able, and one with whom it has been my privilege generally to agree. I have been impelled to study this subject, to speak and write on it, by witnessing the awful misery that the drinking usages are continually bringing on someone in whom I am interested, and therefore my heart yearns to do what it can to check this greatest evil of the age. I am only anxious to find the truth in this matter, and I would plead with my brethren to join with me in trying to stop this fearful traffic in the bodies and souls of men. If I make mistakes I am willing to be put right, for I have no other object in view than that which I know my good brother Laing has equally at heart. I admit the weight which should be attached to the document he gives as to the *present* use of fermented wines in Syria; but yet I think he does not fairly meet my argument and facts as to the different kinds of wines, in ancient times, and the wine used at the passover. Can any candid Christian believe that the wine by which Noah was dishonoured and Lot defiled, which caused prophets to err and priests to stumble, which is "a mocker," and causes "wounds without cause," is the same as that which the divine Word says, "makes glad the heart of man," which the divine mercy mingles, and which the Jews were enjoined to drink before the Lord as an act of worship; that it is the same thing that is a symbol of the mercies of salvation and of the outpouring of the wrath of God; that is an em-

blem of the pleasures of piety and of the pleasures of sin? Would God call a thing "a mocker" and the press that mocker to men's lips? Such a supposition is an insult to Jehovah and a mockery of human reason. Would God exclude men from heaven for a vice without being opposed to that vice and every temptation to it? General denials that unfermented grape juice is not called wine in Scripture are of no use whatever in the face of facts I have already given from the best authorities as to the use of the term with reference to the grapes themselves, and the fresh expressed juice of the grape. The facts I have given cannot be denied, and my brother does not attempt to do it. As to the practice of the modern Jews in Russia, I had that from the son of a Rabbi. Gavazzi's opinion does not set aside the far higher evidence we have given of several eminent scholars. As to the statement of Dr. Fowler, I am surprised that my brother would condescend to notice it, for it has nothing to do with my line of argument. I am only seeking to ascertain and set forth the truth in order to an important end which we have all at heart, and I make no such irreverent statements. Nor should my line of argument be charged with it. Instead of irrelevant statements, let my brother help us all to understand this subject better in the light of Scripture and fact, and I will be greatly delighted. But even if the vice I have set forth on the wines of Scripture be untenable, the positions of numbers 6 and 7 are amply sufficient for all that the friends of temperance and prohibition have in view. Since the vice of drunkenness is far more extensive and ruinous than in our Lord's day, I believe that if our Lord and His apostles were now on earth they would do all they could to stop the traffic and to get all Christians to have nothing to do with it. I certainly do not denounce earnest Christians who do not agree with the views I have set forth on Bible wines. On the contrary, I welcome every brother as a co-worker in the cause of God and make whatever his theoretic views, who is willing to cooperate in earnest efforts to stay this fearful tide of evil which is destroying so much happiness and hindering so greatly the cause of God. ROBERT WALLACE.

REVIVAL IN PETERBORO'.

MR. EDITOR,—I write you a few lines to tell you readers about a very interesting work of grace which is in progress in Peterboro', in connection with the labours of E. Payson Hammond. It began two weeks ago. Each evening the largest churches have been crowded, and hundreds have manifested deep anxiety about eternal things. My own church last evening was too small for the crowds who attempted to find entrance. It was difficult even at a late hour to induce the people to leave the church, so great was their anxiety for their personal salvation. Yet there has been no undue excitement. The effect has been produced by the simple preaching of the Word and dependence upon the Spirit. One of the most interesting features is the work among the young. Several of the ministers have testified that nearly all the young men in their Bible classes are rejoicing, having found the Saviour. A prayer meeting was lately started by the young men of the union school, and each day the attendance has largely increased. At the meeting yesterday, when there were from fifty to fifty, some young men for the first time in public poured out their hearts in prayer. As far as we can judge there is also a very great quickening on the part of the members of the different churches. Many who were at first much opposed to the methods employed in the meetings are now cooperating heartily in the work. All denominations are sharing in the blessing.
E. F. TORRANCE.

Peterboro', Feb. 5th, 1881.

ST. LOUIS, with a population of 353,000, has of ninety-seven Evangelical churches, with 50,579 sittings and 17,989 members.

THE London "Tablet," the organ of Rome in England, says: "We consider Ritualism to be, indirectly, the most powerful propaganda for the Church (i.e. Rome) which England has yet seen."

GEORGE ELIOT has this neat hit at the destructive "The art of spoiling is within the reach of the dulcify; the coarsest clown, with a hammer in hand, might chip the nose off every statue and in the Vatican, and stand grinning at the effect of work."

PASTOR AND PEOPLE.

SWEET FRUIT FROM A THORNY TREE.

I, who have of late been a prisoner of the Lord in the sick chamber, would witness my confession as He enables me.

Pain teaches us our nothingness. Health permits us to swell in self-esteem, and gather much which is unreal; sickness makes our feebleness conspicuous, and at the same time breaks up many of our shams. We need solid grace when we are thrown into the furnace of affliction; gilt and tinsel shrivel up in the fire. The patience in which we somewhat prided ourselves, where is it when sharp pangs succeed each other like poisoned arrows setting the blood on flame? The joyful faith which could do all things, and bear all sufferings, is it always at hand when the time of trial has arrived? The peace which stood aloft on the mountain's summit and serenely smiled on storms beneath, does it hold its ground quite so easily as we thought it would, when at our ease we prophesied our behaviour in the day of battle? We are most of us by far too great. A soap-bubble has a scant measure of material in it for its size, and most of us are after the same order: it is greatly for our good to be reduced to our true dimensions. To be nothing, and to feel less than nothing is most sweet, for then we cower down under the great wings of God as the little chick beneath the brooding hen, and in utter helplessness we find our strength and solace. Nothing goes but that which ought to go; the flower falls, but the seed ripens; the froth is blown away, but the wines on the lees are perfected. When naught remains but the clinging of a weeping child who grasps his Father's hand, naught but the smiting on the breast of the publican who cries, "God be merciful to me a sinner," naught but the last resolve, "Though He slay me, yet will I trust Him," no real loss has been sustained, say rather, a great gain has come to the humbled heart.

Heavy sickness and crushing pain shut out from us a thousand minor cares. We cannot now be cumbered with much serving, for others must take our place, and play the Martha in our stead; and it is well if then we are enabled to take Mary's place as nearly as possible and lie at Jesus' feet if we cannot sit there. Thus is the soul shut in with God as within a wall of fire, and all her thought must be of Him, and of His promise and His help; grateful if but such thoughts will come, and forced, if they come not, just to lie as one dead at the feet of the great Lord and look up and hope. It is well to have the windows shut which look towards earth and its cares, that we may be driven to that fairer prospect which lies on the other side of Jordan.

Sickness has caused many workers to become more intense when they have again been favoured to return to their place. The time, apparently wasted, may turn out to be a real economy of life, if the worker for years to come shall be more earnest, more careful, more prayerful, more dependent upon God, more passionately set upon doing his Lord's business thoroughly. They say that pearls are bred in the oyster by disease; may our graces be such pearls. Falling leaves enrich the soil about the forest tree; would God that our weeping autumns would yield us fairer springs and larger growths.

Pain, if sanctified, creates tenderness towards others. Alone it may harden and shut up the man within himself. Grief has been full of the mother of mercy, and the pangs of sickness have been the birth-throes of compassion. If our hearts learn sympathy they have been in a good school, though the master may have used the rod most heavily, and taught us by many a smart. The keys of men's hearts hang up in the narrow chamber of suffering, and he who has not been there can scarcely know the art of opening the recesses of the soul. Happy is the man who has been afflicted if the Holy Spirit shall thereby make him a son of consolation to the mourners in Zion.

Pain has a tendency to make us grateful when health returns. As birds sing most after their winter's silence, when the warm spring has newly returned, so should we be most praiseful when our gloomy hours are changed for cheerful restoration. Blessed be the Lord, who healeth all our diseases. Jehovah Rophi is a name much treasured by those who know the Lord that healeth them. Gratitude is a choice spice for heaven's altar. It burns well in

the censer, and sends up a fragrant cloud, acceptable to the great High Priest. Sickness thus yields large tribute to the King's revenue, and if it be so we may cheerfully endure it. Bow down, frail body and faint heart, if in the morning ye can yield what ye had never produced if ye had stood erect in manly vigour. Bruise, Lord, the spice, which else had kept its sweetness slumbering and useless.

This is not a hymn, but yet it has heaven's poetry within it, even this agonizing cry, "Nevertheless, not as I will, but as Thou wilt;" and it is a delicious result of trial if in this hearty utterance we learn to imitate our Lord, and to have fellowship with his sufferings.—C. H. Spurgeon, in *Sword and Trowel*.

THE TWO SUNSETS.

No bird-song floated down the hill,
The tangled bank below was still,

No rustle from the birchen stem,
No ripple from the water's hem.

The dusk of twilight round us grew,
We felt the falling of the dew;

For, from us, ere the day was done,
The wooded hills shut out the sun.

But on the river's farther side,
We saw the hill-tops glorified:

A tender glow, exceeding fair,
A beam of day without its glare.

With us the damp, the chill, the gloom:
With them the sunset's rosy bloom;

While the lake through willowy vistas seen,
The river rolled in shade between

From out the darkness, where we trod,
We gazed upon those hills of God,

Whose light seemed not of moon or sun;
We spake not, but our thought was one.

We paused, as if from that bright shore
Beckoned our lean ones gone before,

And stilled our beating hearts to hear
The voices lost to mortal ear!

Sudden our pathway turned from night;
The hills swung open to the light;

Through their green gates the sunshine shewed;
A long, faint splendour downward flowed.

Down glade, and glen, and bank it rolled:
It bridged the shaded stream with gold.

And, borne on piers of mist, allied
The shadowy with the sunlit side!

"So," prayed we, "when our feet draw near
The river, dark with mortal fear,

And the night cometh, chill with dew,
O Father! let Thy light break through!"

So let the hills of doubt divide,
So bridge with faith the sunless tide!

So let the eyes that fail on earth
On Thy eternal hills look forth;

And, in Thy beckoning angels, know
The dear ones whom we loved below!"

John G. Whittier.

THE SOCIAL PRAYER MEETING.

The importance of the weekly meeting for prayer is no longer a matter of dispute in any of our churches. Experience has shewn its immense value. It is not only the thermometer which indicates the spiritual temperature of the church, but if rightly used, it is also a most important instrument in securing and maintaining a proper degree of spiritual warmth. The only question is, How shall the prayer meeting be conducted so as to make it most useful to the church? This is the problem with many a pastor which he has laboured for years to solve, but in vain. In many cases the weekly meeting for prayer is sparsely attended; its services formal and monotonous, and the few who come confess that they do so from a sense of duty and not from any realized profit or delight. Others again confess that they have had only a partial success in this service and are almost driven to envy those who can tell of crowded, lively and enjoyable services.

In looking for helps in this direction it is well to consider first of all the hindrances to success, for

often the only help we need is to know and correct mistakes.

There are certain things that tend to kill prayer meetings. Long and formal prayers, and long and windy exhortations, that are born of little thought and feeling, must be avoided. The meeting must not be too long. One hour is sufficient. Let it be begun promptly and ended at the exact time. If the leader comes unprepared, reads long hymns and long portions of Scripture to fill up the time and conceal his lack of preparation, the meeting will soon drag.

It is a great mistake also to make this social meeting a copy of the Sabbath day service. The latter is the public formal worship of God, while the former has special reference to the social life of the church. Bad preaching is uninteresting and unprofitable anywhere. If the minister wishes to make this work-day meeting a preaching service, let him come thoroughly prepared for it. But if it is designed for prayer, and for developing the gifts of the brethren, and for mutual edification, let him aim specially at this end.

Some have made this service a social gathering for the study of the Scriptures, and with much profit and interest to all. Others make it a conference concerning the needs and labours of the church, accompanied with much fervent prayer. The latter has, in general, been the most successful method. It has many advantages, and among them this. It interests all by giving each one something to do. But it requires much care and discretion for its proper conduct. The subject of conferences should be announced beforehand and parties seen privately who will take some appropriate part in the services. Those who cannot speak or pray in public, can answer questions or carry invitations to others, or present requests for prayer. All should sing, and the singing should be of the very best that can be provided. The meeting must be social in its character. It is the family meeting of the church, and each should give his brother a cordial greeting.

Much depends also upon the spirit in which the members come to these services. Those who come prayerfully and expecting a blessing, will not fail to find delight and profit. But when they assemble without thought or desire, carried thither by the currents of habit; when they sit dull, stupid and tired, as if it was the duty of the leader to entertain and stir them up or thaw them out by his red hot earnestness, what wonder that the prayer meeting becomes uninteresting? The divine rule is, "edify one another in love." Build each other up in love, and when love works and all work in love, there will be interest, profit and enjoyment.

THE WORK THAT LASTS.

Chalmers lives to-day in the Free Kirk of Scotland. Franke is still giving homes to orphans; and Howard's hand is still purifying prisons. John Bunyan helps me towards heaven every day, William Cowper sings in our prayer meeting continually, "There is a fountain filled with blood." Charles Hodge preaches every Sabbath in scores of American pulpits. Their works do follow them. Such work will outlast the Pyramids. Not merely the noble deeds of these conspicuous saints and benefactors will endure; but every faithful word and every godly act of every honest Christian, even the humblest and obscurest, will link itself with Almighty strength, and "abide for ever." Brethren and sisters in Christ, this is the sum and substance of true religion, it is just the doing of God's will. Not my will or yours, but the will of Him who created and redeemed us. While we are doing this every day, we are building up the solid piers on which our eternal hopes shall rest. No strain of temptation, or over-loaded trains of cares can ever break them down. Death will not disturb them. God Himself writes on them, "He that doeth My will abideth for ever."—Dr. Cuyler.

A BILL for enabling the authorities of Knox College to confer the degrees of B.D. and D.D. is at present before the Local Legislature, and will in due course become law without, it is understood, the slightest appearance of opposition.

COUNT MAFFEI, Secretary-General of the Italian ministry of foreign affairs, has completely satisfied the Austrian ambassador at Rome in regard to the movements of the Italia Irredenta Party, which has been said to be contemplating an invasion of Austria.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, FEBRUARY 18, 1881.

EDITORIALS with several communications and reports crowded out.

CONGREGATIONAL NEWS NOT NECESSARILY OF NO GENERAL INTEREST.

WE are always glad to receive hints from friends and well-wishers as to the best plans for conducting a religious paper, and concerning the surest means for making it generally useful and popular. It is not possible to adopt all of these or to act upon them, for frequently they are so much opposed to each other that the adoption of one necessarily involves the rejection of two or three suggested with equal urgency and recommended with quite as much confidence as likely to issue in the PRESBYTERIAN becoming a "great success."

Some are quite sure that a large infusion of current secular news would be a vast improvement, though they do not seem to bear in mind that our space is limited, that secular papers, both daily and weekly, are abundant, that a meagre abstract of stale intelligence is in these days not very attractive, and that the sandwiching of the secular and sacred in the way suggested might not be so satisfactory as they suppose. We have no idea that the secular and religious in a man's life ought to be separated by a hard and fast line. On the contrary, all the former ought to be interpenetrated and moulded by the latter, so that there may be, and are cases when matters strictly secular have to be discussed in every variety of way by both individuals and journals that claim to be, and are, strictly religious. But as a general thing we are persuaded that the PRESBYTERIAN will serve a better purpose, and will edify a larger number of individuals rather by following, in this respect, the course which it has hitherto pursued, than by striving to give a résumé of the week's news, and by discussing all the current and "burning" questions of local or general politics.

We are entreated by others to spare them the infliction of socials, presentations and congregational statistics, as if these were "barren as the ribbed sea sand," and not in the slightest degree interesting to the great body of our readers. On the other hand we are assured with equal confidence that if more of such items were given more general satisfaction would be secured and expressed. Frankly, we cannot give up the "socials," still less are we inclined to part with the presentations, and least of all, can we believe that congregational statistics are either uninteresting or unprofitable. As Presbyterians we are all one. What concerns and interests one congregation ought to concern and interest all, and we are persuaded that this is increasingly the case. It is quite possible that at some socials things may be said and done which are not for edification. If so, it is a matter for deep regret, for it cannot fail to have an injurious influence upon the spiritual interests of those who so offend. But after all we are persuaded that such instances are exceptional, and will, we trust, be increasingly so. We are not sure, indeed, that tea-meetings are the best or most profitable means for raising money for the Lord's work. Yet surely there is nothing necessarily objectionable in them even in this respect. All depends upon how they are managed. While as to their helpfulness in promoting sociality and kindly feeling among the members of congregations there can be no doubt whatever. The direction is plain that all things should be done to edification, and we see no more difficulty in this edification being so far secured by such social meetings than by the Sabbath services. To turn these meetings into mere occasions for fun, and very poor fun at that, is simply detestable. But there is no need for this being done. Christians, both young and old, can surely enjoy themselves to their

hearts' content without having recourse to either buffoonery or mere fooling, especially in the house of God.

There is, let individuals protest as they please, nothing which gives us more pleasure than to record the expressions of kindly regard and hearty appreciation which congregations or individuals make to their ministers in the shape of presents, on the one understanding, that these are not mere paltry salves to conscience in order to conceal or atone for inadequate or irregularly paid stipends. The stipend, fairly, regularly and fully paid—that is the first thing. But after that, many an earnest, anxious pastor will have his heart lightened and his energies restrung by the spontaneous, kindly, unexpected gift—and its mere money value is of comparatively minor importance—which may indicate genuine "fruit" produced to the glory of His grace, and the modest record of which among brethren ought certainly to do no harm. Rather the reverse, for it lets all be sharers in each other's joy. We cannot manage to give the addresses. If we did we should often have room for nothing else. But we cannot think that there are many of our readers we are sure there ought not to be one who, when useful men are thus honoured and encouraged, are so childish as to refuse to "joy and rejoice with them."

Nor can we, above all, give up the yearly statement of individual congregational work. Instead of that we should like to have more of it, condensed of course to the very last degree possible. True, all such records of churches built and paid for, of ministers made comfortable in decent and convenient manses, of an ever-rising standard of Christian liberality, and of joyous, generous work both in holding fast and holding forth the Word of life, may not necessarily imply a higher tone of religious feeling, a deeper spirituality, or a more living personal interest "in the things connected with life and salvation," for all these efforts, it may be said, may take their rise from lower and meaner motives than these. Yet while this is possible it is not at all so likely. On the contrary the natural conclusion to be drawn from the view of such an increase of energy and effort is that the Spirit of God is working with growing power in these communities and individuals, so that the most becoming and satisfactory attitude in which others can receive such intelligence is to "glorify God in them," and be the more stimulated in humble, prayerful gladness to "go and do likewise." We have no wish to encourage an ostentatious spirit either in ministers or congregations. But sometimes, as everyone knows, the record of steady, earnest zeal and liberality "provokes" (in the right sense of that word) "many," as well as causes "great searchings of hearts" among not a few others. There are none in the Presbyterian Church in Canada who can yet speak of having come up to their ability, far less of having gone beyond it; while, let it never be forgotten, the grand, wondrous "inasmuch as" which shall, some of these days, greet every one of Christ's genuine disciples, will only come as involving something almost like rebuke, and as bringing with it a feeling akin even to mortification in the estimation of those who have most faithfully borne, and wrought, and given, "for His sake" who has for them "done it all."

TORONTO has had a visit from Dr. Talmage, and has been so far enlightened by the Brooklyn divine on the question whether or not "Christianity has been a failure." There was a great crowd, much laughter, a plentiful allowance of commonplace, great denunciation of clerical dulness, a vigorous grappling with the misdeeds of the liver, funny illustrations of professional jealousy, with delicious onslaughts upon brother-clergymen, whose sermons, it seems, "could not be made heavier by a load of bricks," and whose strongest efforts would never cause a "sensation, even the slightest," etc. In short for those who like such a thing, the Dr.'s lecture was just the thing they would like. He tells a story very well, keeps himself becomingly serious, and plays the clerical mountebank with a good deal of success. Of course South's retort is always ready, "What would you have done or said had it pleased Providence to make you witty?" and we frankly acknowledge that there is no saying what might have been the result of such a strange change of affairs. Still we persist in thinking, with all the terrors of a brickbat in the shape of a charge of inefable dulness and semi-idiotcy being thrown at our head, that the Talmage exhibition is anything but

edifying. We prefer Mark Twain indefinitely, both on the score of wit and instruction.

THE troubles in South Africa seem always to become more and more formidable. By last accounts the British had been defeated by the Boers, and the communications with the beleaguered host had been cut off. After all, we must bear in mind that these Boers are no such heroes in the cause of liberty as they are sometimes represented to be. They or their fathers went from the Cape Colony because they were indignant at being deprived of their slaves by the general Emancipation Act of 1834. From that day to this they have sought to make slaves of the natives in whose territories they have taken up their abode; have violated again and again the conditions on which Britain recognized their independence; have been the greatest opponents of all mission work among the natives; and have shown a spirit of greedy, grasping, oppressive selfishness, which ill comports with the air of suffering innocence and patriotism which they are fain at times to assume. Into the rights and the wrongs of the late resumption by the British of authority over these Boers and their territory, or rather the territory which they have seized from the natives, we do not at present enter. But it will, we believe, eventually be found to have been a great mistake on the part of Britain to have ever recognized the independence either of the Transvaal or the Orange sovereignty, though possibly after having made the recognition it may be as great a mistake to have recalled it.

THE Chicago "Interior" says: "A valuable little work for Presbyterian ministers and others especially interested in the Church, is the PRESBYTERIAN YEAR BOOK for the Dominion of Canada, edited by Rev. James Cameron, of Chatsworth, Ont. In addition to general statistics of ministers, churches, contributions, etc., of the Churches of Canada and Newfoundland, it contains general statistics of Presbyterianism throughout the world. It also contains a good summary of the facts brought out in the proceedings of the Evangelical Alliance. It is packed full of information. It opens with a calendar with blanks for memoranda." Mailed from this office to any address on receipt of twenty-five cents.

WE are requested to say that any tune which will suit the second version of the 136th Psalm will suit the verses of the Rev. A. B. Mackay given in our issue of 7th January.

THE Guelph "Mercury" says: "The PRESBYTERIAN YEAR BOOK for the Dominion of Canada and Newfoundland has been issued by the publisher, C. Blackett Robinson, Toronto. It furnishes a great deal of valuable information concerning the Church it is intended to serve, containing, as it does, besides a complete list of the churches, ministers and colleges, a special feature in the condensed proceedings of the General Council of the Presbyterian Alliance." Mailed free to any address on receipt of twenty-five cents, by the publisher, 5 Jordan street, Toronto.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for the Schemes of the Church, viz William Cunningham, Huntingdon, for Foreign Missions, \$5; Member of Chalmers' Church, Elora, for Home Mission, \$150, Foreign Missions, \$50; George Barron, Elora, for French Evangelization, \$5; Friend, Montreal, for Waldensian Pastors' Fund, \$5; Latona, for Waldensian Pastors' Fund, \$5; Friend or Widow's Mite, Aird, for Waldensian Pastors' Fund, \$5; John McPhee, Cornwall, for Waldensian Pastors' Fund, \$5; M. G., for Dr. Mackay's Mission, \$2.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in St. Paul's Church, Sydenham, on the 18th ult., at half-past one p.m., and in Knox Church, St. Vincent, the same day at seven p.m. The minutes of the last meeting were read and sustained. The Rev. A. T. Colter was appointed Moderator for next six months. A Presbyterial visitation was held in each congregation. The affairs of both congregations were found to be in a satisfactory condition, and the interest felt by the congregations in their affairs was manifested by the large attendance at the meetings. Messrs. Rodger, McLennan, Cameron and Somerville were appointed a committee to draw up a deliverance on the result of the visitation, said deliverance to be

submitted to the Presbytery for its approval. Mr. Currie gave notice of the following motion: "That the deliverances of Presbytery to the several congregations forming a pastoral charge be drawn up by one committee, and that all deliverances be henceforth more elaborate, and be submitted for the approval of the Presbytery at the first regular meeting after the visitation, before being read to the congregations." Mr. Dewar's motion was held over. The Assembly's Committee's questions on Temperance were considered. It was then moved by Mr. Somerville, seconded by Mr. Rodgers, "That Messrs. Cameron, Mordy and Scott be a committee on temperance, and that the questions from the Assembly's Committee be relegated to them to get information and tabulate returns, and report at the next regular meeting."—Agreed. A circular letter from Peterborough Presbytery was read anent receiving a minister from the United States Methodist Church. Instructions were given to Mr. Rodgers, the Convener of the Committee on the State of Religion, to have his report submitted at the March meeting, and all ministers within the bounds are requested to note this instruction and send their returns to the Convener in time. The Presbytery nominated Dr. Black, of Kildonan, as Moderator of the next General Assembly. Mr. Currie was instructed to receive suggestions from members of Presbytery anent the visitation questions and report at March meeting.—JOHN SOMERVILLE, M.A., Pres. Clerk.

PRESBYTERY OF PETERBORO'.—This Presbytery met at Peterboro' on the 31st January. Eleven ministers and nine elders were present. Mr. R. J. Beattie was chosen Moderator. Mr. Bennett gave notice of motion for next ordinary meeting: "That the temporary absence of a brother be not allowed to exclude him from the Moderator's chair when he would be appointed thereto if he were present." The station at Oakhills asked for reunion with Perrytown and Knoxville. Messrs. Cameron and Ewing, ministers, and J. Kerr, elder, were appointed a committee to confer with all the parties interested and to report at next meeting. The congregation of Perrytown was authorized to sell the old church building and apply the proceeds to the liquidation of the debt on the new church. Mr. McFarlane tendered the resignation of his charge at Bobcaygeon and Dunsford, on the ground of ill health. The usual steps were taken in the case. The churches at Bethesda and Alnwick were reported as having been declared vacant. Upon motion of Mr. Bell, a list of questions was adopted to be used in Presbyterial visitation, the list to be printed for distribution among the congregations. The report of the Presbytery's Home Mission Committee was considered at great length. By order of Presbytery each of the members had been furnished with a printed copy of the report. Mr. Fleming, the missionary in the Harvey and Chandos fields, being present was invited to address the Court. The address shewed great diligence on the part of the missionary, and great interest on the part of the people in the mission work. Mr. Renwick, from the Harvey field, was present to ask for aid in the erection of a church. The case was recommended to the consideration of the more wealthy congregations within the bounds. The following minute was adopted in reference to Mr. McWilliam, lately removed from the bounds: "In connection with the translation of Mr. McWilliam, the Presbytery desires to express its deep sense of the loss which it has sustained by the removal of a member who has proved himself so wise in counsel, so diligent in pastoral work, so able and eloquent in preaching, and so distinguished in scholarship. The Presbytery follows him with cordial regards and sincere prayers to his new field of labour, trusting that an abundant entrance will be given him to the homes and hearts of the people of his charge. The Presbytery would also record its sympathy with the congregation of Bethesda and Alnwick thus deprived of a minister who has endeared himself to them by seventeen years' of faithful and loving service, and unites in asking the Chief Shepherd to send them speedily another pastor who shall comfort their hearts and establish the work of the hands of his servant among them." Mr. F. R. Beattie was authorized to Moderate in a call at Bethesda and Alnwick when requested. Mr. Beattie presented the overture, of which he had given notice at last meeting, anent the examination of students between the period of graduation and induction. The overture was adopted and ordered to be transmitted to the Assembly. Upon motion of Mr. R. J. Beattie it was agreed to hold the ordinary meetings of

Presbytery on the Monday evenings at half-past seven o'clock instead of Tuesday evenings as hitherto. Mr. White laid on the table the resignation of his charge of Warsaw and Dummer on the ground of the inability of the people to meet their pecuniary engagements. Mr. White had notified the people of his purpose. Delegates from the congregations were heard. The Presbytery, under the circumstances, agreed to sustain Mr. White's conduct in citing the people, and to accept of the resignation. Mr. Torrance was appointed Moderator of session. Presbytery adjourned to meet again in same place on the 31st January. The meeting was held according to adjournment. There were seventeen ministers and eight elders present. The resignation of Mr. McFarlane was considered. Delegates were heard, Mr. McFarlane was also heard on his own behalf. Presbytery agreed that the resignation lie on the table until next meeting of Presbytery; that Mr. McFarlane be granted leave of absence for a time, and that members of Presbytery be requested to give partial supply to the stations at Bobcaygeon and Dunsford until the matter be finally disposed of. Presbytery agreed unanimously to approve of the general principle of a sustentation fund as sent down by the Assembly. Arrangement was made for the holding of a Conference on the State of Religion as requested by the General Assembly. A committee was appointed to draw up a report on the State of Religion within the bounds for presentation at next meeting. The remit on the subject of Temperance was deferred until next ordinary meeting. Mr. Stevenson, the ordained missionary at Minden, gave a report of his work and asked for help to pay off a debt on the Minden manse. A collection in the congregation was recommended for the purpose. Mr. F. R. Beattie gave notice of motion at next meeting to overture the Assembly on the question of evangelistic work. The Home Mission Committee were empowered to employ Mr. R. B. Arthur, a student, if they see fit.—W. BENNETT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Feb. 27. } CHRIST HEALING THE SICK. } Luke v. 11-26.

GOLDEN TEXT.—"The power of the Lord was present to heal them."

HOME READINGS.

- M. Luke iv. 33-44. Miracles of Healing.
- Tu. Luke v. 1-11. The Draught of Fishes.
- W. Luke v. 12-17. The Leper Healed.
- Th. Lev. xiv. 1-32. The Law of the Leper.
- F. Luke v. 18-26. The Paralytic Healed.
- S. Mark ii. 1-13. Power to Forgive Sins.
- Sab. Ps. ciii. 1-22. "Who Healeth all thy Diseases."

HELPS TO STUDY.

In our last lesson we found Jesus proclaiming the Gospel to the people among whom He had been brought up, at Nazareth. There especially, although not there alone, it is true of Him that "He came unto His own and His own received Him not." Instead of doing so "they thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." He struggled not, He smote them not with judgment; with the ease and calmness of divine power He passed "through the midst of them" and "went His way." After this it appears that He lived for some time at Capernaum where He wrought many miracles, including the healing of Peter's mother-in-law. The people of this place seem to have regarded Him somewhat more favourably than did the people of Nazareth, for, when He was leaving, they followed Him and expressed their desire that He should not depart from them; but He told them that He "must preach the kingdom of God to other cities also," and entered on a tour through the villages and towns of Galilee, preaching and working miracles. It was while on this tour that the miracle of healing the leper, referred to in the beginning of our present lesson, was performed. The cure of the paralytic appears to have happened after the Saviour's return to Capernaum. As is generally the case, the Golden Text strikes the keynote of the teachings of the lesson, it being kept in view that the "power" spoken of extends to the moral and spiritual as well as to the physical, and that the leper and the paralytic are aptly typical of the sinner—the one of his pollution and loathsomeness, the other of his helplessness. The following division will probably be found convenient: (1) Power to Cleanse, (2) Power to Heal, (3) Power to Forgive. I. POWER TO CLEANSE.—VERS. 12-14. The student of the Old Testament is aware of the prevalence among the Jews of the loathsome and ordinarily incurable disease called leprosy, as well as of the fear and abhorrence with which they regarded it. Dr. Isaac H. Hall, in treating of the "orientalism" of the lesson, describes the character of this disease, and draws attention to a meaning which he

finds in the Saviour's manner of effecting its cure in the case before us. He says: "A man 'full of leprosy' is as revolting a sight as one can see. Leprosy, among the ancient Jews, was considered as the supreme penalty of sin, will tongue, or of overweening pride, or of setting up one's self above his superiors. Its touch was like that of a serpent, or of certain worms, of which it was said that if one had such a worm in his hand he could not be clean though he washed and remained in the water all day. Its touch not only contracted uncleanness, but it was touching one under the plague, or stroke, of God. All the old writers not Jewish, though they might be full of Jewish lore, dwell upon the perfect type in all its aspects which leprosy presents of sin. Thus the fact that Jesus 'put forth his hand, and touched' the leper, has a typical significance which far exceeds any apprehension which the disciples or other spectators could at that time have been able to possess. His touch was that which cleanseth from sin, and from defilement of body, and which removed the stroke of God—even that inflicted for blasphemy. If the minuteness of the Evangelist in recording this particular was unwitting, or no more than keeping alive the remembrance of the wonderful daring and condescension of our Lord, it is yet plain that the Holy Spirit meant much more."

"If Thou wilt Thou canst make me clean." This poor leper seems to have been convinced of Christ's power to cleanse, but to have doubted His willingness to do so; and, in the case of bodily disease it is quite right to submit it to God whether He is willing or not to deliver us from it; but the sinner need be under no apprehension as to God's willingness to cleanse him from sin, for He hates sin and loves the sinner."

"I will, be thou clean." Mark says He was "moved with compassion;" and will He not also pity the sinner who comes to Him to be cleansed from a still more loathsome pollution than that of leprosy? Even in the case before us, how pleasant it would be to think that the Saviour's "be thou clean" reached not only to the leper's body but to his soul—perhaps it did. To show that God is able and willing to cleanse and save, see Gen. xviii. 14; Matt. viii. 8; Heb. vii. 25; Psalm l. 15; Act. 15; Ezek. xxxvi. 25.

Shew thyself to the priest. See Lev. xiii. 2; Luke xvii. 14; Lev. xiv. 4-7.

II. POWER TO HEAL.—VERS. 15-17. In most kinds of bodily ailment there are two things that require to be done, (1) the disease must be driven away—this may be regarded as a cleansing process; (2) the patient must be healed—that is restored to health and strength. There is something analogous to this in the moral and spiritual condition of the sinner. But the comparison falls short; and although the two diseases specified in the text were combined in one individual, it would still fall short; for the sinner is more polluted than the leper and more helpless than the paralytic. In the Gospel there is provision not only for cleansing but for the imparting and fostering of spiritual life, strength and activity. From verse 17, it would appear that Luke regarded the Pharisees and doctors of the law as being in need of healing quite as much as paralytics and lepers were, for it is to them that he applies the words of our Golden Text: The power of the Lord was present to heal them. "To heal whom?" asks the "S. S. Times," and then answers: "Why, all the Pharisees and doctors of the law, from every part of Galilee, Judea and Jerusalem. What a gathering! What an opportunity! Were they healed? Not at all; and for the best of reasons—they did not come to be healed. They were there, Jesus was there, and the power of God was there, and there to heal them; but they came not to be healed, but to criticize, to find fault, and to condemn; and this unbelief built a wall between them and the Lord. But one was healed. Behold him!"

III. POWER TO FORGIVE.—VERS. 18-26. The faith of the sick man's friends in the power and willingness of Christ to heal him, and their perseverance in the effort to bring him in spite of all obstacles, are alike exemplary. Professor Hall supplies the following explanation regarding the construction of eastern houses: "To understand how the sick man could be brought up on the house-top and let down through the tiling is easy for one to understand who has seen Eastern houses. Inside, the house is composed of one large covered court, with rooms opening off from it on three sides. The court is the place where a large company assembles. The roof is usually made of mud and mortar, rarely tiles, and then mostly in foreigners' houses, supported by beams. Such a roof has to be kept water-tight during the rainy season by rolling it with a heavy stone roller when the rain comes. The roof is accessible by stairs from the outside; and, in some cases, when the house is built on a slope, it can be stepped upon from the ground with little or no climbing. Once on the roof, it is easy to break up the mud and mortar; nor would the damage be a very serious one to the house. The couch on which the man would be let down would hardly be called more than an extra-thick quilt in this country. It can easily be rolled up and carried under the arm."

Man, thy sins are forgiven thee. The confidence and diligence of the paralytic's friends were well rewarded. Probably the blessing bestowed in these words included or implied the healing of his bodily disease. Whether it did or not is a comparatively small matter. The pardon of sin is much more valuable than deliverance from any temporal evil. But the Jews regarded disease as a punishment for some special sin. And the words of the Saviour may be regarded as an assertion of His divine nature, and a challenge to the Pharisees and doctors of the law to witness His works in proof of that assertion.

Who is this which speaketh blasphemies? Some one spoke blasphemy. Here was one and the same Person asserting that He could forgive sin, and that He could instantly bestow health and strength on a man afflicted with palsy; and proving the latter assertion by actually performing the miracle. Had Christ not been God it would have been blasphemy on His part to claim the power of forgiving sin, for it is quite true that God only can forgive sin; but seeing that He was God, then the blasphemy was on the part of those who denied His divinity.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROE.

BOOK SECOND.—CHAPTER V.—A FLASH OF MEMORY.—
Continued.

In spite of a restraint that she tried to disguise, she broke out into a low laugh at this reminiscence, and said, "After that revelation of ignorance you will never trust me again."

"I will trust you in regard to everything except kitchen vegetables," I replied, more in earnest than in jest.

"A most important exception," she responded, her old troubled look coming back. "But you are talking far too much. Your face is slightly flushed. I fear you are growing feverish. I will call Mrs. Yocomb now."

"Please do not. I never felt better in my life. You are doing me good every moment, and it's so desperately stupid lying helplessly here."

"Well, I suppose I must humour you a few moments longer," she laughed. "People, when ill, are so arbitrary. By the way, your editorial friends must think a great deal of you, or else you are valuable to them, for your chief writes to Mr. Yocomb every day about you; so do some others; and they've sent enough fruit and delicacies to be the death of an ostrich."

"I'm glad to hear that; it rather increases one's faith in human nature. I didn't know whether they or any one would care much if I died."

"Mr. Morton!" she said reproachfully.

"Oh, I remember my promise to you. If, like a cat, I had lost my ninth life, I would live after your words. Indeed I imagine that you were the only reason that I did live. It was your will that saved me, for I hadn't enough sense or spirit left to do more than flicker out."

"Do you think so?" she asked eagerly, and a rich glow of pleasure overspread her face.

"I do indeed. You have had a subtle power over me from the first, which I cannot resist, and don't wish to."

"I must go now," she said hastily.

"Please wait," I entreated. "I've a message for Mrs. Yocomb."

She stood irresolutely near the door.

"I wish you to tell her—why is it getting dark so suddenly?"

"I fear we're going to have a shower," and she glanced apprehensively toward the window.

"When have I seen that look on your face before?" I asked quickly.

"You had a message for Mrs. Yocomb?"

"Yes. I wish you would make her realize a little of my unbounded gratitude, which every day increases. In fact, I can't understand the kindness of this family, it is so hearty, so genuine. Why, I was an entire stranger the other day. Then Adah and—pardon me—you also used expressions which puzzle me very much. I can't understand how I became ill so suddenly. I was feeling superbly that Sunday evening, and then everything became a blank. Mrs. Yocomb, from a fear of disquieting me, won't say much about it. The impression that a storm or something occurred that I can't recall, haunts me. You are one that couldn't deceive if you tried."

"You needn't think I've anything to tell when Mrs. Yocomb hasn't," she answered with a gay laugh.

"Miss Warren," I said gravely, "that laugh isn't natural. I never heard you laugh so before. Something *did* happen."

A flash of lightning gleamed across the window, and the maiden gave an involuntary and apprehensive start.

Almost as instantaneously the events I had forgotten passed through my mind. In strong and momentary excitement I rose on my elbow, and looked for their confirmation in her troubled face.

"Oh, forget—forget it all!" she exclaimed, in a low, distressed voice, and she came and stood before me with clasped hands.

"Would to God I had died!" I said despairingly, and I sank back faint and crushed. "I had no right to speak—to think of you as I did. Good-bye."

"Mr. Morton—"

"Please leave me now. I'm too weak to be a man, and I would not lose your esteem."

"But will you get well—you promised me that."

"Well!" I said, in a low, bitter tone. "When can I ever be well? Good-bye."

"Mr. Morton, would you blight my life?" she asked, almost indignantly. "Am I to blame for this?"

"Nor am I to blame. It was inevitable. Curses on a world in which one can err so fatally."

"Can you not be a brave, generous man? If this should go against you—if you will not get well—you promised me to live."

"I will exist; but can one whose heart is stone, and hope dead, *live*? I'll do my best. No, you are not to blame—not in the least. Take the whole comfort of that truth. Nor was I either. That Sunday *was* the day of my fate, since for me to see you was to love you by every instinct and law of my being. But I trust, as you said, you will find me too honourable to seek that which belongs to another."

"Mr. Morton," she said, in tones of deep distress, you "you saved this home; you saved Mrs. Yocomb's life; you—you saved mine. Will you embitter it?"

"Would to God I had died!" I groaned. "All would then have been well. I had fulfilled my mission."

She wrung her hands as she stood beside me. "I can't—oh, I can't endure this!" she murmured, and there was anguish in her voice.

I rallied sufficiently to take her hand as I said,

"Emily Warren, I understand your crystal truth too well not to know that there is no hope for me. I'll bear my hard fate as well as I can; but you must not expect too much. And remember this: I shall be like a planet hereafter. The little happiness I have will be but a pale reflection of

yours. If you are unhappy, I shall be so inevitably. Not a shadow of blame rests on you—the first fair woman was not truer than you—I'll do my best—I'll get up again—soon, I trust, now. If you ever need a friend—but you would not so wrong me as to go to another—I won't be weak and lackadaisical. Don't make any change; let this episode in your life be between ourselves only. Good-bye."

"Oh, you look so ill—so changed—what can I say?"

Helpless tears rushed into her eyes. "You saved my life," she breathed softly; but as she turned hastily to depart she met our hostess.

"Oh, Mrs. Yocomb," she sobbed, "he knows all."

"Thee surely could not have told him—"

"Indeed I did not—it came to him like a flash."

"Mrs. Yocomb, by all that's sacred, Miss Warren is not to blame for anything—only myself. Please keep my secret; it shall not trouble any one; and I turned my face to the wall.

"Richard Morton."

"Dear Mrs. Yocomb, give me time. I'm too sorely wounded to speak to anyone."

"A man should try to do what is right under all circumstances," she said firmly, "and it is your just and sacred duty to get well. It is time for your medicine."

I turned and said desperately, "Give me stimulants—give me anything that will make me strong, so that I may keep my word; for if ever a man was mortally weak in body and soul, I am."

"I'll do my best for thee," she said gently, "for I feel for thee and with thee, as if thee were my own son. But I wish thee to remember now and always that the only true strength comes from heaven."

CHAPTER VI.—WEAKNESS.

Soul and body are too nearly related for one to suffer without the other's sympathy. Mrs. Yocomb mercifully shielded me that evening, merely saying that I had seen enough company for one day. My sleep that night resulted from opiates instead of nature's impulses, and so was unrefreshing, and the doctor was surprised to find a change for the worse the following morning. For two or three days the scale wavered, and I scarcely held what I had gained.

Mrs. Yocomb rarely left me, and I believe that I owe my life not only to her excellent nursing, but even more to her strong moral support—her gentle but unspoken sympathy. I knew she understood me, and that her mercy was infinite for my almost mortal weakness; for now that the inexplicable buoyancy which that chief of earthly hopes imparts was gone, I sank into an abyss of despondency from which I feared I could never escape. Her wisdom and intuitive delicacy led her to select Reuben as her chief assistant. I found his presence very restful; for, so far from suspecting, he could not understand a wound often more real and painful than any received on battle-fields. I now could not have endured Adah's intent and curious scrutiny, and yet I deeply appreciated her kindness, for she kept my table laden with delicate fruits and flowers.

The dainty little vase was replenished daily also with clusters of roses—roses only—and I soon recognized rare and perfect buds that at this late season only a florist could supply. The pleasure they gave was almost counterbalanced by the pain. Their exquisite colour and fragrance suggested a character whose perfection daily made my disappointment more intolerable. At last Mrs. Yocomb said,

"Richard Morton, is thee doing thy best to get well? Thee's incurring a grave responsibility if thee is not. Emily Warren is quite alone in the world, and she came to me as to a mother when thee was taken ill, and told me of thy unfortunate attachment. As thee said, she is not to blame, and yet such is her kindly and sensitive nature that she suffers quite as much as if she were wholly to blame. Her life almost depends on thine. She is growing pale and ill. She eats next to nothing, and I fear she sleeps but little. She is just waiting in miserable suspense to see if thee will keep thy word and live. I believe thee *can* live, and grow strong and good and noble, if thee will."

"Oh, Mrs. Yocomb, how you must despise me! If you but knew how I loathe myself!"

"No, I'm sorry for thee from the depths of my heart. If thee's doing thy best, I've not a word to say; but thee should know the truth. As Emily said, thee has the power either to embitter her life or to add very much to its happiness."

"Well," I said, "if I have not the strength to overcome this unmanly, contemptible weakness, I ought to die, and the sooner the better. If I'm worth life, I shall live."

If ever a weak, nerveless body yielded to an imperious will, mine did. From that hour, as far as possible, I gave my whole thought to recovery, and was as solicitous as I before had been apathetic. No captain could have been more so in regard to his ship, which he fears may not outlive a storm.

I appealed to Dr. Bites to rack his brains in the preparation of the most effective tonics; I took my food with scrupulous regularity; and in the effort to oxygenize my thin pale blood, drew long respirations of the pure summer air. Mrs. Yocomb daily smiled a warmer and more hearty encouragement.

Under the impetus of a resolute purpose the wheels of life began to move steadily and at last rapidly toward the goal of health. I soon was able to sit up part of the day.

As I rallied, I could not help recognizing the richer colouring that came into the life of the farm-house, and the fact touched me deeply.

"What is my suffering compared with the happiness of this home?" I thought. "It would have been brutally selfish to have died."

I now had my letters brought to me. My paper—my first love—was daily read, and my old interest in its welfare kindled slowly.

"Work," I said, "is the best of antidotes. It shall be my remedy. Men are respected only as they stand on their feet and work, and I shall win her respect to the utmost."

Reuben and Adah read to me. The presence of the former, like that of his father and mother, was very restful;

but Adah began to puzzle me. At first I ascribed her manner to an extravagant sense of gratitude, and the romantic interest which a young girl might naturally take in one who had passed with her through peril, and who seemingly had been dangerously ill in consequence; but I was compelled at last to see that her regard was not open, frank, and friendly, but shy, absorbing and jealous. It gave her unmingled satisfaction that I did not ask for Miss Warren, and she rarely spoke of her. When she did she watched me keenly, as if seeking to read my thoughts. Reuben, on the contrary, spoke freely of her; but, from some restraint placed upon him, by his mother probably, did not ask her to relieve him in his care of me again.

After I began to sit up Miss Warren would not infrequently come to my door, when others were present, and smilingly express her gladness that I was improving daily. Indeed there would often be quite gay repartee between us, and I think even Adah was so blinded by our manner that her suspicions were allayed. It evidently puzzled her, and Reuben also, that I had apparently lost my interest in one who had such great attractions for me at first. But Adah was not one to seek long and deeply for subtle and hidden causes of action. She had a quick eye, however, for what was apparent, and scanned surfaces narrowly. I fear I perplexed her as sorely as she did me.

In spite of every effort to remain blind to the truth, I began to fear that she was inclined to give me a regard which I had not sought, and which would embarrass me beyond measure.

That a man can exult over a passion in a woman which he cannot requite is marvellous. That he can look curiously, critically, and complacently on this most sacred mystery of a woman's soul, that he can care no more for her delicate inebriate than would a grim idol, is proof that his heart is akin to the stony idol in material, and his nature like that of the gross, cruel divinity represented. The vanity that can feed on such food has a more depraved appetite than the South Sea Islander, who is content with human flesh merely. It would seem that there are those who can smile to see a woman waste the richest treasures of her spiritual life which were designed to last and sustain through the long journey of life—ay, and even boast of her immeasurable loss, of which they, wittingly or unwittingly, have been the cause.

The oddest part of it all is that women can love such men instead of regarding them as spider-like monsters that, were the doctrine of transmigration true, would become spiders again as soon as compelled to drop their human disguise.

But women usually idolize the men they love into something very different from what they are. Heaven knows that I was not a saint; but I am glad that it caused me pain, and pain only, as I saw Adah shyly and almost unconsciously bending on me glances laden with a priceless gift, which, nevertheless, I could not receive.

Her nature was too simple and direct for disguises, and when she attempted them they were often so apparent as to be comically pathetic. And yet she did attempt them. There was nothing bold or unmaidenly in her manner, and as I look back upon those days I thank God that I was never so graceless and brutal as to shew and feel anything like contempt for her gentle, childlike preference. Very possibly also my own unfortunate experience made me more considerate, and it was my policy to treat her with the same frank, undisguised affection that I manifested toward Zillah, with, of course, the differences required by their different ages.

Adah was no longer repulsive to me. The events of that memorable night of storm and danger, and the experiences that followed, had apparently awakened her better nature, which, although having a narrow compass, was gentle and womanly. Her old stony nature was gone. My undisguised preference for Miss Warren after I had actually made her acquaintance, and my persistent blindness to everything verging toward sentiment, had perhaps done something toward dispelling her belief that beauty and dress were irresistible. Thus she may have been led honestly to compare herself with Emily Warren, who was not only richly endowed but highly cultivated; at any rate her small vanity had vanished also, and she was in contrast as self-distrustful and hesitating in manner as she formerly had been abrupt and self-asserting. Moreover she had either lost her interest in her neighbour's petty affairs, or else had been made to feel that a tendency to gossip was not a captivating trait, and we heard no more about what this one said or that one wore on her return from meeting. While her regard was undoubtedly sincere, I felt and hoped that it was merely a sentiment attendant on her waking and tall, spiritual life, rather than an abiding and deep attachment; and I believed that it would soon be replaced by other interests after my departure. For my own sake as well as hers I had decided to leave the farm-house as speedily as possible, but I soon began to entertain the theory that I could dispel her dreams better by remaining a little longer, and by proving that she held the same place in my thoughts as Zillah, and could possess no other. There would then be no vain imaginings after I had gone.

I rather wanted to stay until I had fully recovered my health, for I was beginning to take pride in my self-mastery. If I could regain my footing, and stand erect in such quiet, manly strength as to change Miss Warren's sympathy into respect only, I felt that I would achieve a victory that would be a source of satisfaction for the rest of life. That I could do this I honestly doubted, for seemingly she had enthralled my whole being, and her power over me was well nigh irresistible.

I knew that she understood Adah even better than I did, and it seemed her wish to afford the girl every opportunity, for she never came to ask how I was when Adah was present; and the latter was honest enough to tell me that it was Miss Warren who had suggested some of the simple yet interesting stories with which my long hours of convalescence were beguiled; but in her latent jealousy she could not help adding,

"Since Emily Warren selected thee, thee cannot help liking them."

"I certainly ought to like them doubly," I had quietly

replied, looking directly into her eyes, "since I am indebted for them to two friends instead of one."

"There's a great difference in friends," she said significantly.

"Yes, indeed," I replied, smiling as frankly as if I had been talking to Zillah; "and your mother is the best friend I have or ever expect to have."

Adah had sighed deeply, and had gone on with her reading in a girlish, plaintive voice that was quite different from her ordinary tones.

Unconsciously she had imbibed the idea—probably from what she often heard at meeting—that anything read or spoken consecutively must be in a tone different from that used in ordinary conversation, and she often lifted up her voice into an odd, plaintive lute monotone, that was peculiar, but not at all disagreeable. It would not have been natural in another, but was perfectly so to her, and harmonized with her unique character. The long words even in the simple stories were often formidable obstacles, and she would look up apprehensively, and colour for fear I might be laughing at her; but I took pains to gaze quietly through the window in serene unconsciousness. She also stumbled because her thoughts evidently were often far away from her book, but at my cordial thanks when finishing the story her face would glow with pleasure. And yet she missed something in my thanks, or else saw, in the quiet manner with which I turned to my letters or paper, that which was unsatisfactory, and she would sigh as she left the room. Her gentle, patient efforts to please me, which oddly combined maidenly shyness and childlike simplicity, often touched the depths of my heart, and the thought came more than once, "If this is more than a girlish fancy, and time proves that I am essential to her happiness—which is extremely doubtful—perhaps I can give her enough affection to content a nature like hers."

But one glimpse of Emily Warren would banish this thought, for it seemed as if my very soul were already wedded to her. "The thought of another is impossible," I would mutter. "She was my fate."

Four or five of the days during which I had been sufficiently strong to sit up had passed away, and I was able to give more of my time to my mail and paper, and thus to seem preoccupied when Adah came to read. I found Zillah also a useful though unconscious ally, and I lured her into my room by innumerable stories. Reuben and Mr. Yocomb were now very busy in their harvest, and I saw them chiefly in the evening, but they were too tired to stay long. Time often hung wofully heavy on my hands, and I longed to be out of doors again; but Mrs. Yocomb was prudently inexorable. I am sure that she restrained Adah a great deal, for she grew less and less demonstrative in manner, and I was left more to myself.

(To be continued.)

SHORT RULES FOR HOME USE.

- Put self last.
- When others are suffering drop a word of sympathy.
- Tell of your own faults rather than those of others.
- A place for everything, and everything in its place.
- Hide your own little troubles, but watch to help others in theirs.
- Take hold of the knob and shut every door behind you without slamming it.
- Never interrupt any conversation, but wait patiently your turn to speak.
- Look for beauty in everything, and take a cheerful view of every event.
- Carefully clean the mud and snow from your boots before entering the house.

BOB ACRES ON LAZY PEOPLE.

There are some people who love to work as fondly as a cat loves to lick mustard; such people have generally their hands quite full in attending to their neighbours' affairs. I suppose it would take a mathematician to tell how much humming goes to the making of a jar of honey, but much clatter and little work is the rule with those drones in the human hive. It is certainly difficult to find a man who is too indolent to attend to his neighbour's affairs, but it is easy to find a man who is too lazy to mind his own. A lazy farmer is generally a great proficient in the art of sky-farming; his cultivation is shallow, and he does not waste much muscle in deepening the soil. His system is not so much the four or five course rotation as the hand-to-mouth system. He would rather drive a goose to market to sell than stay at home and save his hay crop; for though he is no worker, yet his shoes are made of running leather. In fact, you never find him going without an errand of some kind or other, even if it should be to buy a ha'porth of yard-wide pack thread. It is true, the lazy man is frequently a harmless sort of individual, and though a bad bread-winner, he is to be preferred to the envious or malicious man who, like Goodyer's pig, is never well but when he is doing mischief. The morning hour has gold in its mouth; then let us be up and stirring betimes, for idleness is the key to beggary. There is no man more mercilessly pilloried for public scorn in Solomon's proverbs than the sluggard. Want is travelling to meet him like an armed man, and when the twain embrace each other it will be with the iron grip of poverty. There are different kinds of laziness both natural and acquired; for instance, some people do their work in a make-believe way that is neither real nor thorough. They are serving an apprenticeship to laziness, and will, no doubt, acquire an admirable degree of proficiency as they advance in the art of going backwards. Then there is the loafer, who loves idleness for its own dear sake. He has reached the sublime of the condition, and is as lazy as Ludlam's dog that laid his head against the wall when he was going to bark. When I use the word "loafer" I do not mean alone the fellow who lounges at the corner of the street, for many a man may be a loafer on a farm or on an income of £500 a year. Sir John Falstaff used only a ha'porth of bread to a vast quantity of sack, and in like manner we have many advocates for a

limited amount of work and a great deal of play, as if the world had reached its holiday afternoon, and we had entered on a dispensation of idleness, music, and banners. Some of us will, however, have to put on a grimace when the piper comes to be paid. Let us, then, have plenty of solid bread, and sack in limited quantities—a good deal of honest work and play in moderation, for all work and no play makes Jack a dull boy."

THE SHADOW OF THE ROCK.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great Rock in a weary land."—Is. xxxii. 2.

In the shadow of the Rock
Let me rest,
When I feel the tempest's shock
Thrill my breast;
All in vain the storm shall sweep,
While I hide,
And my tranquil station keep
By Thy side.

On the parched and desert way
Where I tread,
With the scorching noon-tide ray
O'er my head,
Let me find the welcome shade,
Cool and still;
And my weary steps be stayed
While I will.

I in peace will rest me there
Till I see
That the skies again are fair
Over me;
That the burning heats are past,
And the day
Bids the traveller at last
Go his way.

Then my pilgrim staff I'll take,
And once more
I'll my onward journey make,
As before;
And with joyous heart and strong
I will raise
Unto Thee, O Rock, a song
Glad with praise!

PRAYER is the pulse of the renewed soul; the constancy of its beat is the test and measure of the spiritual life.

OUR life is like Alpine countries, where winter is found by the side of summer, and where it is but a step from a garden to a glacier.

THE will of God is the light by which we ought to be guided. Nothing grievous can ever happen to us so long as we follow it. When we walk without light in the night of our evil will, we cannot avoid either stumbling or going astray. Let Thy will, O Lord, be always the lamp which may enlighten my steps, and the light which may direct me in Thy ways.—*Quemal*.

GIRLS, if they intend to become useful members of society, and make good wives for "honest men and true," ought to be perfectly acquainted with all kinds of domestic work. They should know how things are done. "Knowledge is power," and such power renders a woman very independent in this age of inferior servants. She may perhaps never be required to use her knowledge in a practical way by performing household work, but it is well to possess the knowledge.

IF God does not forsake the work of His hands let us not forsake the work of our hands. Are you labouring for Him? Whether your efforts are directed to the sick or the young, the poor or the family-circle, cleave to it. Frequently we allow difficulties to destroy our zeal, and our courage gives way before strenuous opposition. "Be not weary in well doing." Resemble the sun-flower which follows the sun on cloudy as well as bright days. "In due season ye shall reap if ye faint not."—*Star in the East*.

A GOOD mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man." No sounder, no truer words were ever spoken. A great many may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is very often achieved by the humblest; and an obscure life well spent is better than a wicked renown.

COLLECTORS of statistics in regard to intemperance say that in the year 1879 there was paid out for intoxicating drinks in the four great nations of the world \$2,700,000,000. The greatness of the sum is confusing. It suggests not only a vast waste of means, but an amount of misery that is incapable of being expressed in figures or language. It suggests, also, that if there are forces of evil in Christian communities that are described in statistics so appalling, the Church has a work to do—a work of resistance and overthrow—that must tax its utmost energies.

THE celebrated author and philosopher, Thomas Carlyle, whose death is announced, has several relatives in Canada; among them are a sister, Mrs. Henning, a widow lady in Hamilton, Ont.; a family of nephews and nieces in Barford, Ont., the children of his brother Alexander, who settled there; a family of nephews and nieces in Brant township, the children of his brother John. One of these nieces is the mother of Mr. Ellis, of Barber & Ellis, of this city. Dr. Carlyle, of the Normal School, is a nephew. Alex. Carlyle, B.A., son of the late Alex. Carlyle of Barford, married the niece who was present at the deathbed.

BRITISH AND FOREIGN ITEMS.

THE cost to England of the Afghan war has been figured out at eighty-seven and a half million dollars—nearly three times as much as at first expected. 50,000 men were in the field for the greater part of two years.

EIGHTEEN years ago the first Protestant church established in Brazil was formed in Rio Janeiro. Now there are several churches, with about one thousand members. The whole country is open to Gospel work among twelve million people.

THE London correspondent of "Harper's Bazar" says: "The Queen and Mr. Gladstone never now meet if the latter can avoid it. Her Majesty makes no secret of preferring Lord Beaconsfield to him, and there is no love lost on either side."

M. REVEILLAUD states that in the province of Ain, France, in 1870, there was but one Protestant church, one minister, and a single school of thirty-six pupils. Ten years later there are fourteen churches, four ministers, and five evangelists, eight schools with 400 pupils and a Sabbath school with 380.

A MOST suggestive fact shown by the census statistics of the United States is the growth of the cotton industry in the South. In 1879 the Southern mills had 11,000 looms and 417,000 spindles. They now have more than 15,000 and 714,000 spindles. In 1870 the consumption of cotton amounted to 45,000,000 pounds. In 1880 it had swollen to nearly 102,000,000 pounds.

THERE is an African chief named Matola, living in the Rovuma Valley, East Central Africa, who speaks six languages. Perhaps the most remarkable thing about him is that he is a total abstainer. He became such from principle, and has for many years never touched the native beer or any other intoxicating liquor. By his aid a church has been built, to which he summons his people every Sabbath, acting as interpreter when there is occasion.

THE Supreme Court of Madrid has recently confirmed the sentence to two months' imprisonment of a man who refused to take off his hat on meeting a religious procession, and the same sentence on a minister who had addressed some peasants in a threshing yard and distributed tracts among them. No wonder that King Alfonso, in opening the Cortes last week, informed them that the relations of Spain with the Vatican are "most cordial."

THE Creek Town congregation in connection with the mission of the Scottish United Presbyterian Church in Calabar, Africa, has just sent to market palm oil valued at \$1,800, to help pay for the church building it occupies. They have in all paid \$4,475. It is also stated that King Eyo has ordered that children must not run about the streets any more, but must go to school. In consequence, the school attendance has increased from 90 to 200.

THE iron hand of Bismarck has again made itself felt in Germany, in a further reduction of constitutional liberty. The chancellor's bill to establish biennial budgets and quadrennial parliaments has just been passed by the Federal Council. The ostensible purpose is to reduce the expense and bother of so many sessions of parliament. The real purpose is to concentrate the government in the hands of the emperor. This last step follows naturally the restriction of the right of speech in parliament, and tends to the abolition of the Federal Council entirely, unless the German people assert their constitutional rights by revolution.

At the recent meeting of the Presbyterian General Assembly of New South Wales the Moderator, the Rev. Henry Macready, called attention to the fact that, though the Church was comparatively small, it extended over a territory larger than the largest country of Europe and which had a population of nearly 800,000. Most of the ministers came from the different branches of the great Presbyterian family in the British Isles, and yet all were united under the same scriptural form of government, without any compromise or difficulty. All their churches were free, and never had been in bondage to any man. As Presbyterian Christians, they were specially one with all the members of the great Presbyterian community throughout Christendom. The Sustentation Fund Committee reported, and was authorized to raise £5,000 at once for initial expenses of the fund for working capital and for the expenses and outfit of ministers from the British Isles for the colonial field. Mr. Robert Morton was appointed honorary agent in London, to super-vice the sending out of ministers.

THE news from the west Coast of Africa, is of a most serious character. The King of Ashantee, the renowned Coffee, who gave the famous umbrella to Sir Garnet Wolseley, is again up in arms and threatening war against Great Britain. The Hon. Herbert Ussher has appealed for aid to the Governor of Cape Coast Colony. Coffee, however, is one of those warlike monarchs who maintain a standing army, and before the aid solicited arrives, he may do a good deal of mischief. It would also seem from one of our despatches, that the Cape Coast authorities are not in a very flourishing state as to ammunition, as orders have been given by the Home Government that such necessities for defence or attack should be sent to them from Madeira. Twice already England has had unpleasant dealings with the Ashantees. In the first instance, 1827, the war waged with them by Sir C. MacCarthy proved most disastrous and on the last occasion, although the haughty King was quelled by the able tactics of General Wolseley, the expense incurred made a heavy bill—about \$3,000,000 we believe. The Fantees were once the most powerful nation on the Gold Coast, but in 1806, some of the rebel chiefs having fled from Coomassie into their territory, they refused to give them up and the King of Ashantee pursued them and took possession of the Fantee capital. Since then the Fantees have occupied a position of inferiority to the Ashantees. It was in a quarrel between the two races that the last Ashantee war had its origin. It must be said that of late England has not had much comfort with her African possessions.

MINISTERS AND CHURCHES.

MR. JAMES HAMILTON has presented to the Presbyterians at Whitechurch a handsome communion service and baptismal bowl. This is not Mr. Hamilton's first or only present to the congregation.

WE are glad to see that the Rev. Dr. Mackay visits Hamilton during the ensuing week. He is to conduct three services on Sabbath first, one on the following Monday evening, and another on the Tuesday evening. We have no doubt about the reception which the Dr. will receive on these occasions. It would be very strange if the meetings in Hamilton should be different from what they have been in other places. If there should be any difference we expect it will be in their being even larger and more enthusiastic, and the collections being still more liberal.

The annual meeting of Zion Church, Brantford, was held recently, Dr. Cochrane in the chair. Reports were read by Mr. McLean on behalf of the session, shewing an increase in the membership during the year of seventy-three, with deaths and dismissions of the same number, leaving the members on the roll at 618. Mr. Grant read the financial statement, shewing the amount raised to be \$5,500. Reports of a satisfactory character on behalf of the Sabbath schools and missionary association were read by Mr. Wm. Geddes and Mr. J. H. McLean. The attendance upon divine worship and Sabbath schools was shewn to be in the highest degree encouraging.

A SOCIAL entertainment of a very interesting character was held in St. Andrew's (Presbyterian) Hall, Pickering, on the evening of Thursday, the 3rd inst. Notwithstanding the severity of the weather, the hall was well filled by an appreciative audience. A lecture was then delivered by the pastor, Rev. J. J. Cameron, on "Memories of the Centennial," being a description of a trip to the famous Centennial of 1876, and other places of interest. A very attractive part of the programme was an address and presentation of a purse of money, by the congregation, to Miss Jeannie Gregg, as an expression of their hearty appreciation of her services as organist, to which she made a suitable reply. The meeting was enlivened throughout by choice selections of music from the choir. The proceeds are to be devoted to the replenishing of the Sabbath school library.

THE annual meeting of the congregation of Fort Massey Presbyterian Church, Halifax, was held on Wednesday, the 19th ult., the Hon. Wm. Ross, retiring chairman of the Board of Managers, in the chair. The secretary, Mr. J. C. Mackintosh, presented a most satisfactory report, shewing a remarkable measure of liberality. In addition to meeting current expenses the congregation paid off during the year the floating debt, amounting to more than \$3,300, the last \$100 being made up at the meeting. The contributions to missionary and benevolent objects have also been very commendable. It speaks volumes for a congregation of some ninety families to raise in such times as these, the pressure of which it has felt in common with others, considerably over eight thousand dollars in a single year for church purposes alone. The meeting was marked by the utmost cordiality. Before it commenced, the pastor, Dr. Burns, was (privately) made the recipient of a generous gift, accompanied by warm expressions of regard.

REV. J. W. MITCHELL, M.A., of Knox Church, Mitchell, having resigned his pastoral charge, a large number of the members of the congregation and other friends met in the school room on Wednesday evening, the 9th inst., and after the close of the prayer meeting presented him with a valuable gold watch, accompanied with an affectionate address. In reply Rev. Mr. Mitchell reviewed briefly his labours among them. He referred feelingly to the many acts of kindness and words of cheer and comfort which he had received from members of the congregation, and concluded by quoting the last verse of the 15th chapter of 1st Corinthians. On Friday evening, the week before last, a large number of the members assembled at the manse, taking the occupants completely by surprise, the object being to present Miss Mitchell with a purse of gold, as a slight token of respect, and in acknowledgment of her active services for the past ten years in both Sabbath school and church work. Her brother, Rev. Mr. Mitchell, delivered an appropriate reply, thanking the donors of the unexpected

gift on behalf of his sister. Others followed with short complimentary addresses, after which refreshments were partaken of, and a few hours most agreeably spent.

WE regret to learn that the Rev. James Hume, of Kennebec, died there on the 28th of January, after a pastorate in Kennebec of sixteen years. The deceased brother was born in Ireland, and after finishing his collegiate course at Belfast, laboured for ten years as a missionary in Gifford (County Town). He came to Canada in 1855, and has ever since laboured in different parts of the country with much diligence and acceptability, and was very much respected by all who knew him. By his will, Mr. Hume, among other bequests, leaves £900 to benevolent and religious purposes in Canada, in, we understand, the following manner, viz: To Presbyterian College, Montreal, £300; Knox College, Toronto, £300, Queen's College, £200; Library at Kennebec Road, £30, Tracts to be distributed there, £5; Aged Ministers' Fund, £25; Widows' and Orphans' Fund, £10, and the rest to private individuals. We are not told whether the pound is sterling or provincial, but we presume the latter, in which case the sum thus left will amount to \$3600. Besides this sum Mr. Hume leaves \$5,920 to relatives and benevolent purposes in Ireland.

ON the evening of Monday, the 7th., the annual meeting of Chalmers' Church, Woodstock, was held. The meeting was far the largest of the kind ever held in the church, there being a large number of ladies and young people present. Rev. Mr. McKay, the pastor, opened with religious services, after which he gave a brief review of the year's work. Forty-nine persons were received into the fellowship of the church. He thanked the session, the board of trustees, the Sabbath school, the woman's association, the missionary collectors and the tract distributors for their diligence and hearty co-operation, and hoped that God would bless them and prosper their work more and more. Mr. McKay then requested the meeting to appoint one of themselves chairman. Mr. Jonathan Martin was unanimously voted into the chair. Mr. J. White was appointed secretary. The financial statement was then read. From this it appears that the total amount raised for congregational purposes during the year was \$4,12. If this be added to the amount raised for religious and benevolent purposes there was contributed by the congregation during the year the sum of \$4,700. The receipts from all the ordinary sources had increased so that the total receipts of the congregation from ordinary sources were \$240 more than in any previous year, leaving a balance on hand of \$322 98. During the year the debt has been reduced by \$1,575, leaving the liabilities of the congregation at present \$2,625, to meet which there are assets, considered good, amounting to \$2,275.

THE first social meeting in connection with the Archibald and Newhaven (Manitoba) group of mission stations was held in the house of Mr. John Davidson, Newhaven, on the evening of December 30th. After tea had been served, the evening was very pleasantly spent in conversation, addresses, readings, recitations, and music. Before breaking up, Mr. Samuel Forest, one of the elders, in a neat and kind address, on behalf of the ladies of the mission presented the Rev. D. McRae, the missionary in charge for the past eighteen months, with a purse containing \$35, the donors expressing the wish that this sum should be used in the purchase of fur garments, the better to enable the missionary to endure the extreme cold of a Manitoba winter. Two weeks afterwards a second meeting of a similar kind took place at the house of Mr. John McGregor, Archibald, with whom Mr. McRae boards. Although the evening was extremely cold, the meeting was the largest ever held in the Archibald settlement. After tea two hours were very pleasantly spent in conversation, addresses, readings etc., with excellent music by a choir—a display of local talent that no one thought the settlement possessed—many of the people meeting on these occasions for the first time and forming their first acquaintance. At an early stage of the meeting Mr. McRae was informed by the chairman, Mr. D. D. Campbell, that he would find stored in Mr. McGregor's granary, forty-five bags—more than 100 bushels—of oats for the use of his horse. These valuable gifts were feelingly acknowledged by Mr. McRae, who stated that they were entirely unexpected. Archibald is one of the newest, but one of the most promising mission districts in the Presbytery

of Manitoba, the settlement only beginning two and a-half years ago. These incidents serve to shew the people's appreciation of the missionary's services, and their willingness to contribute to his support to the full extent of their ability.

THE opening services in the newly erected Presbyterian church at Innerkip took place on Sabbath, the 30th ult., and were attended by very large and deeply interested congregations. Both services were conducted by the Rev. Prof. McLaren, of Knox College, Toronto. His text in the morning was Haggai ii. 16-19; and in the evening Matt. vii. 19-21. Both sermons were listened to with great satisfaction and delight by the large audience which completely filled the new building. The new church is a handsome brick structure of Gothic style, 60 x 38 feet, with basement full size. Lecture room, infant class room and vestry are in the basement. The auditorium of the church proper is undoubtedly one of the best in the county. From floor to ceiling, which is concave, is twenty-seven feet in height, with neat and tasteful Gothic stained windows on the side walls and end. There is no pulpit, but merely a platform and desk, and the seats are neat and substantial. The wood-work throughout is chestnut. Four handsome chandeliers, with side lamps, light the church. The chief entrance is from the front, but there are entrances from the basement in rear. The seating capacity of the church is 350. The total cost of the building is \$4,660—the congregation finding the stone and sand and hauling the brick, thus reducing the cost very materially. A tea meeting was held on the following Monday evening, and was in all respect a success. The ladies of the congregation took charge of the tables, which were set in the basement, and the arrangements throughout were satisfactory and creditable to all concerned. The church was crowded, many finding it difficult to secure seats. The Rev. W. A. McKay, Woodstock, Moderator of session, presided with much acceptance, and on the platform were the Rev. W. T. McMullen, of Knox Church, Woodstock, Rev. A. Tolmie, of Southampton, and Rev. Mr. Aull, of Palmerston. The choir of the church, led by Mr. J. Hill and assisted by Prof. Tanney (who has given much time and effective aid to the Innerkip choir recently) and Miss McLeod, of Woodstock, provided excellent music for the occasion. A festival for the children was held on Tuesday evening, and was addressed by the Rev. Messrs. Aull, Tolmie and others, an extremely pleasant time having been spent by all. The proceeds amounted to \$30, making a total of \$396.

FROM the fiftieth annual report of St. Andrew's Church, Toronto, we learn that the past year has been one of marked progress in every department of congregational work. The income for the year from all sources has reached the large sum of \$25,684, and when the various details of that income are given the whole will be found to be still more gratifying and full of encouragement. From the report of the managers it appears that the total ordinary revenue of the congregation for the year, from collections and pew rents, was \$21,766.12, of which the largest item, by collections, amounted to \$14,011.63. The revenue from pew rents has varied little for the last four years, from the simple fact that all the pews, during the period, have been rented, so that the difference in any year is simply from the amount of pew rents unpaid. It may be interesting to note that in 1871 the average collection per Sabbath amounted to \$30.32, and in 1880 to \$269.46. There has never been a year during the interval in which there has not been an advance on the preceding one, but that of last year has been specially marked, rising from an average of \$165.67 in 1879, to \$269.46 in 1880. The process of debt liquidation is equally satisfactory. When the new church was opened in 1876 there was a debt resting on it of \$82,550. At the close of 1880 the debt, both floating and funded, amounted only to \$49,666.66. It may be said that even as it now stands, the debt is formidable, but a congregation which has in less than five years reduced it so greatly will not find much difficulty in disposing of what remains. While so much was done for congregational purposes, the sum of \$2,007.69 was raised for the various schemes of the Church and for other extra-congregational objects. We cannot specify all the items; sufficient to say that \$650 were devoted to Home Missions; \$450.77 to Foreign; \$120 to College Fund, etc. The number of families connected with the congregation is 296; of

single individuals not in families, 166; and of communicants on the roll, 627. The net increase for the year, after deducting all who had received certificates, or had died or had had their names removed, was 36. We observe that by a resolution adopted at the congregational meeting an effort is to be made during the present year to pay off the remainder of the floating debt, which amounts to \$8,000. The average contribution per communicant, for all purposes, amounted to \$38.22.

On Sabbath, the 6th inst., appropriate anniversary services were conducted in Cooke's church, Toronto, by the pastor, Rev. J. Kirkpatrick. The subject of discourse selected was Psalm cxvii. 6: "He that goeth forth and weepeth, bearing precious seed," etc. The following arrangement of thought suggested by the text was presented: 1st, *The character of the Gospel*—"precious seed." It is such in view of its author, its contents, its aims and influence, and the sacrifices made in every age for its truth. 2nd, *The manner in which the Gospel should be preached.* The Church goes forth, weeping. We are to seek out the destitute and the lost, and carry the Gospel message to them. The missionary spirit of the Church in our day is a beautiful illustration of the way in which the Master's commission is to be obeyed and the Gospel carried to the ends of the earth. Men are to be urged to come to Christ. The ministry may well weep under a sense of the responsible nature of the work, and in view of the rejection of the claims of the Gospel on the part of many. 3rd, *The results of faithful preaching.* These are sure. God's word shall not return unto Him void, but it shall accomplish that which He pleases, and prosper in the thing whereto He has sent it. Every faithful servant of Christ shall at last enjoy the reward of seeing the fruits of his labour and prayer. It will be his privilege to say; "Here am I and the people God has given me," and to hear the "well done, good and faithful servant; enter into the joy of thy Lord." In closing, he reviewed the work of the year, and spoke of the progress made by the congregation. Fifty-two new members were added to the roll, thirty of these by certificate and the remainder on profession. Eighteen children were baptized and one adult. There were twelve dismissals and nine deaths, leaving a total membership of 397, which will be considerably reduced by a thorough revision of the roll, as many of these are only nominally connected with the Church. On Tuesday evening, 8th inst., a very successful social was held. After tea the pastor took the chair, and delivered a short address. He dwelt principally upon the financial condition of the congregation. Nearly \$4,000 had been collected during the year to meet the current expenses, and this amount will be increased by contributions to charitable, benevolent, and missionary purposes, to \$5,000 or over. All this furnishes ground of encouragement and a fresh incentive to faithful effort. He expressed the hope that the recent troubles through which the Church had passed would be productive of good, and that a purer atmosphere and brighter sunshine would follow the subsiding storm. Short addresses of a congratulatory character were afterwards delivered by Prof. Gregg and Prof. McLaren, also Revs. D. J. McDonnell, J. Hay, J. Hogg, J. Burton, and Dr. Hamilton, and the music circle under the leadership of Mr. McMichael, rendered at intervals a select programme of sacred music. All the meetings were largely attended by the members of the congregation and their friends, and the exercises on Sabbath and on the week evening were of a cheering character.

PRESBYTERY OF HAMILTON.—This Presbytery met at Jarvis on the 1st of February, when Rev. Thomas McGuire accepted the call addressed to him from the congregation of Emerson, Manitoba. The congregations of Jarvis and Walpole were unanimous and earnest in their desire to retain Mr. McGuire as their pastor, but the importance of Emerson as the gateway to the Canadian North-West, and the larger sphere of influence thus presented to him and eloquently insisted upon by Dr. Cochrane and Mr. Laidlaw as representing the Presbytery of Manitoba, weighed so much in Mr. McGuire's opinion that he said he thought it his duty to accept the call. The Presbytery accordingly granted the translation. Mr. McGuire has made no little sacrifice in leaving his attached flock in Jarvis and Walpole and voluntarily undergoing the discomforts which the change must entail, and we congratulate the North-West on having got an energetic and faithful minister, possessed of much

zeal as a missionary, and highly esteemed and beloved by all his brethren. We hope that the success which will follow this step will justify Mr. McGuire's acceptance. The congregation has promised \$500 stipend and \$150 for house rent, and the Home Mission Committee will, doubtless, see that this small sum is adequately supplemented. The call to Mr. Mann, from Blackheath, East Seneca and Caistor, was not disposed of as Mr. Mann asked for a month to consider it. Mr. Bruce was appointed Moderator of Presbytery in place of Mr. McGuire translated.—J. LAING, *Pres. Clerk.*

PRESBYTERY OF HURON.—This Presbytery met in Clinton, on Tuesday, 18th January. Mr. Danby was appointed Moderator for the ensuing six months. A committee was appointed to draft a suitable minute respecting Mr. Sieveright's resignation. Mr. Stewart gave a report on Home Missions. No report being given by the Committee on the State of Religion, the Clerk was instructed to write to the Convener, who was absent, informing him that a report would be expected at next meeting. The Financial Committee brought in a recommendation to the effect that the expenses of commissioners to the Assembly be paid by the congregations from whom said commissioners are elected, that the Clerk be instructed to issue a circular notifying all the congregations within the bounds of this decision, and that each year a special circular be sent to the congregations from whom commissioners are elected, calling attention to the fact of such elections and requesting that the expenses of such commissioners be paid before they leave for the Assembly. The above recommendation was adopted. Professor McLaren was nominated as the next Moderator of the General Assembly. A motion in the direction of inaugurating Presbyterial visitations was defeated. The remit on Sustentation was sent down to sessions and congregations for consideration, to be reported on at next meeting. The circular on Temperance was sent down to sessions to answer the queries submitted therein, and send such answers to a committee who is instructed to draft a deliverance on the aforesaid answers and report at next meeting. On the day following (Wednesday), a Presbyterial Sabbath School Convention was held, at which important subjects in connection with Sabbath school work were introduced by parties appointed to open such subjects, and discussed by the Convention. The Convention proved a great success.—A McLEAN, *Pres. Clerk.*

THE PRESBYTERY OF GLENGARRY.—This court met at Corawall on the 18th ult. There was a full attendance—only one clerical member absent. The Rev. Mr. Keane tabled a Presbyterial certificate from the Presbytery of Halifax, and he was received as an ordained missionary, and his name ordered to be sent to the Committee on Distribution of Probationers. The following motion of which previous notice had been given was moved by Rev. J. S. Burnet, seconded by Rev. Mr. Ferguson, "That the minutes of each sederunt be read and submitted at the opening of each subsequent diet, in case there is more than one diet, and also that they be read and submitted at the close of the final diet." The yeas and nays having been taken—the motion was negatived. The committee appointed at last meeting to consider a claim of Mr. Patterson for services rendered, reported favourably to Mr. Patterson, but, on motion of Mr. Burnet, seconded by Mr. F. McLennan, the claim was disallowed. A committee, consisting of Dr. McNish, Messrs. Binnie, Burnet, D. B. McLennan, Q.C., and A. C. McDonald, was appointed to correspond with certain parties in Lochiel in reference to expenses incurred in connection with the recovery of church property there, and the clerk was instructed to produce the minute bearing on this matter. The Rev. A. McGillivray read a valuable and exhaustive report on behalf of the deputation appointed to visit the various congregations. The Rev. J. Fraser, seconded by Dr. Lamont, moved the adoption of the report as follows: "That the report of the deputation appointed to visit the various congregations be adopted, the thanks of the Presbytery be offered to the deputation for their diligence and for their elaborate report, and that the Presbytery now proceed to the consideration of certain matters therein; further, that the committee be requested to prepare a copy for publication, with a view to its distribution among our congregations, and that member be enjoined to devote one Sabbath to the discussion of the

more important matters embraced in thereport." It was agreed to hold a Conference on the State of Religion at next meeting at Alexandria. The Assembly's remit on a sustentation fund was sent down to sessions and congregations before being considered by the Presbytery. The Rev. Principal McVicar was nominated Moderator of next Assembly. A Presbyterial visitation of the congregation of Lochiel was appointed for Tuesday, 8th Feb., and the Presbytery having appointed its next ordinary meeting at Alexandria on the 15th March, adjourned to meet at Lochiel on the day named.—HUGH LAMONT, *Pres. Clerk.*

PRESBYTERY OF QUEBEC.—This Court met in Richmond, on the 8th inst. The Presbytery being informed of the sudden death of Mr. Hume, missionary at Kennebec Road, Dr. Mathews and Mr. McDonald were instructed to prepare a minute expressive of the feelings of the Court in losing one of its oldest members. It was agreed to request the Home Mission Committee to increase the grant to Kennebec Road to \$6 per Sabbath, and that an ordained missionary be secured for that station, whose duty will be to take an oversight of destitute localities in that section of the Presbytery, and give them supply as he may be able. Reports of Presbyterial visitations to most of the congregations and mission stations of the Presbytery were given. In most cases these reports were highly satisfactory. It was agreed to recommend the Home Mission Committee to make the case of St. Sylvester and Lower Leeds, and that of Danville, special ones, and grant to the former \$270 per annum so as to secure their union as a separate charge, and to the latter \$300 per annum. It was reported that Mr. Chas. Campbell, probationer, had been appointed to this Presbytery for four Sabbaths, but had not come, nor had he written, to give reasons for not fulfilling his appointments. The Clerk was instructed to communicate these facts to the Committee on Distribution. Mr. Dewey and Mr. J. R. McLeod were appointed to take steps towards securing a deed of the property of the congregation of Windsor Mills. It was agreed to take steps with the view of uniting the stations of Marsboro' and Chaudiere into a pastoral charge, and permission to moderate in a call, as soon as they are in a condition to do so, was granted. The resignation of Mr. Geo. McKay of the congregation of Leeds was presented to the Court. It was agreed to allow it to lie on the table until the next meeting. A letter from Mr. Fenwick, of Metus, was read, stating that a lot upon which to build a church for the accommodation of summer visitors at Little Metis had been given to the Presbyterian Church, and desiring the Presbytery to declare that it has a connection with the matter and to recommend a certain course of action. It was agreed that as the Presbytery had no official information regarding the matter, no action could be taken. Application was made and granted on behalf of Mr. J. S. Pritchard and Mr. Jas. Ferguson to be taken under the care of the Presbytery as students entering upon the study of theology. Messrs. Amaron, J. R. McLec and Tully were appointed as the Presbytery's Home Mission Committee—Mr. Tully, Convener. Session records from the congregations of Richmond, Sherbrooke, Hampden and Lingwick were examined and found to be carefully kept. Leave to moderate in a call was granted to the congregation of Melbourne, provided that of Windsor Mills be agreeable. Dr. Mathews gave notice that a future meeting he would move that the Home Mission Committee be recommended to withdraw the grant made to these congregations. That Committee was recommended to grant \$50 per annum to Marsboro' and Chaudiere, and \$3 per Sabbath to Riviere du Loup for the next twelve months. The remit from the Assembly anent a Sustentation Fund was taken up, and after a discussion of the subject the Presbytery agreed to the general principle of a Sustentation Fund. Mr. McDonald gave notice of a motion to the effect that at each regular meeting the Presbytery devote one session to a conference on the practical work of the ministry. The following delegates to the Assembly were appointed:—By rotation: F. M. Dewey, A. F. Tully, Geo. McKay; by ballot: Dr. Mathews and Dr. Cook. The elders appointed are: Prof. Weir, E. McMaster, G. B. Houlston, Mr. Peebles, and Rev. J. E. Tanner. Principal McVicar was nominated as Moderator of the next General Assembly. Messrs. Amaron and Dewey were appointed to select subjects for discussion at the Conference on the State of Religion.—F. M. DEWEY, *Pres. Clerk.*

OUR YOUNG FOLKS.

DARLING'S QUESTION.

"Where does the Old Year go, mamma,
When it has passed away?
It was a good Old Year,
I wish that it could stay.

"It gave us spring and summer,
The winter and the fall;
It brought us baby sister,
And that was best of all.

"Where does the Old Year go, mamma?
I cannot understand."
"My love, it goes to join the years
Safe folded in God's hand."

"From where will come the New Year
When the good Old Year is dead?
Now all my birds and all my flowers
With the Old Year have fled.

"I do not think that I shall love
This New Year at all."
"Yes, dear, it, too, will bring the spring,
The summer and the fall."

"Where will it come from, mamma?
I do not understand."

"It comes from where all coming years
Are hidden in God's hand."

WHICH IS YOUR LOT?

Some children roam the fields and hills,
And others work in noisy mills,
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah! if it is, its glowing sun
The poorer life should shine upon.
Make glad one little heart to-day,
And help one burdened heart to play.

THE CHILDREN'S QUESTIONS.

CORA and Jim were talking earnestly about something; no one could tell just what.

"Are you sure, Cora?" Jim asked.

"Yes, I am sure," said Cora, decidedly.

"But how are you sure, Cora?"

"Why, just as sure as I am alive," replied Cora. But even this did not satisfy Jim.

"What are you so puzzled over?" asked Cousin Ray.

"Cora says there isn't a spot anywhere where we can hide from God. Mind, Cousin Ray, we are not talking about a spot in this world, but anwhere. Now, it seems to me if we could just get far away, off from the world, you know, there might be a place where one could be quite alone."

"Alone, without God, Jim? What does David say in that beautiful psalm?"

Jim was not sure he could say the psalm.

"Do you mean the one where David speaks of going up to heaven, and flying to the uttermost parts of the earth?" he asked.

"Yes," said Cousin Ray. "If you like, I will repeat two or three verses, it is so beautiful: 'If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to thee.' It is the 139th Psalm, children. I advise you to take it for your evening chapter."

"I am so glad it is that way," said Cora.

"It would be dreadful to be in a place where God is not!"

"Yes, when one has done wrong, one feels like running away to hide," said Jim, thoughtfully.

"That only makes the wrong worse," replied Cousin Ray. "Do you not know a better way?"

"Yes," said Jim. "I suppose we should go to our heavenly Father and confess our sins; He will forgive us for Jesus' sake."

"But even if we do not think of God's eye when we sin, we are quite sure to hear a voice telling of our wrong deeds."

"A voice?" repeated Cora.

"Yes, the voice of conscience; and conscience seems to tell other folks, too; at least it seems to us as though many people knew just the naughty things we have done. In old times there lived a man named Bessus. He was rich, and among other things owned a large number of birds. They sang in every corner of his grounds. But the music almost set Bessus crazy. He endured it as long as possible, and then killed every bird.

"What harm had the birds done?" asked one.

"Ah!" exclaimed Bessus, "they were telling me all the time that I had killed my father. I could not go to a corner of the grounds that I did not hear the same story."

"True enough, Bessus had killed his father. His conscience troubled him so much, and he was so full of terror lest some one should suspect him, that he imagined the birds knew his secret, and were telling it to the world. No, dear children, we cannot escape from God nor from conscience."

This is a blessed thought to those who really want to walk in the way of God's commandments; they feel glad that God sees down into the very depths of their hearts, and knows just how much they wish to please Him, and how sorry they are when they do wrong. They know, too, that He is ready to forgive, and to help them to begin all over again.

Be glad, then, in the truth, "Thou, God, seest me."

WHAT ONE LITTLE GIRL DID.

WHEN Mr. Whitefield was preaching in New England a lady became a Christian, and her spirit was much drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a while God saved the child. In a transport of holy joy she then exclaimed:

"O, mother, if all the world knew this: I wish I could tell everybody. Pray, mother, let me run to some of the neighbours and tell them that they may be happy and love my Saviour."

"Ah, my child," said the mother, "that would be useless, for I suppose that, were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion."

"O, mother!" replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over and found him at work in his shop. She began by telling him that he must die, and that he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins, and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighbourhood was awakened, and within a few months more than fifty persons found Jesus and rejoiced in His love.

JESUS.

Let us sing to Jesus,
Let us bless His name;
For to seek and save us,
To our world He came.

Let us pray to Jesus,
He will hear our cry,
And will send to help us,
From His throne on high.

Let us all love Jesus,
For He loved us so
That He died to save us,
From our sin and woe.

Let us trust in Jesus,
He alone can save,
And He waits to give us
Life beyond the grave.

Let us follow Jesus,
In the path He trod;
This will upward lead us,
To the throne of God.

There we shall see Jesus
Sitting on His throne,
He will smile upon us,
Calling us His own.

FIVE REASONS WHY CHILDREN SHOULD BE CHRISTIANS.

FIRST.—Because children are sinners, and may be lost.

Second.—Because very many dear children have found the Saviour and are happy in His love.

Third.—Because our Lord Himself tells us that there are little ones who believe in Him.

Fourth.—Because those who spend their youthful days in learning in Christ's school will become the wisest Christians.

Fifth.—Because they can learn how to be useful all through their lives.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. xxv. 11.

Boys, remember, you grow old every day, and if you have bad habits, they grow old too, and the older both get, the harder you are to separate.

"I WANT the spirit that will look temptation in the face and say 'Begone!'" said a boy to his sister. "And one thing more: you want God's spectacles to know temptation when he comes," answered his sister; "for he don't always shew 'his colours.'"

If children only knew the loving care and unwearied labour bestowed upon them in early life by their mothers, we think they surely would never allow a cross or unkind word to escape their lips, nor would they fail to yield a ready obedience to their mother's wishes. Be to your mother what she is to you—a comfort, a joy and a blessing. Say to yourself, "I will do what my mother desires me to do; I will be what she desires me to be."

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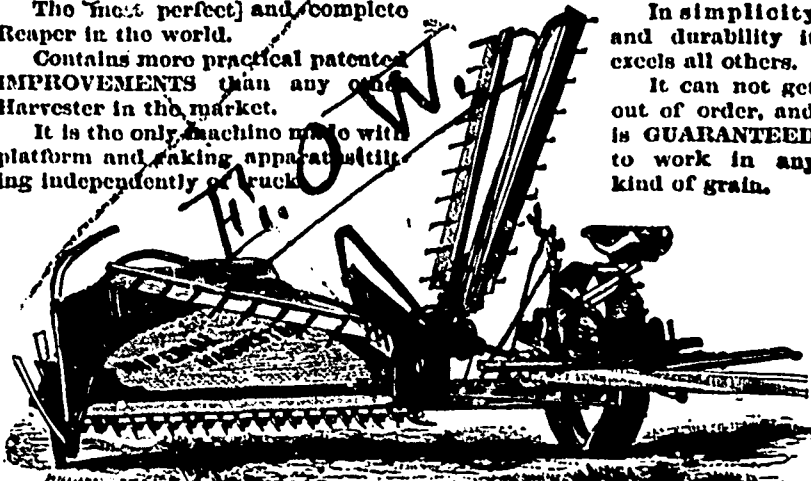
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