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THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 9.—No. 6.
Whole No. 471.

Toronto, Friday, February 11th, 1881.

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MEETINGS OF PRESBYTERY.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.
LINDSAY.—In the First Presbyterian Church, Lindsay, on the 15th March, 1881, at eleven a.m.
WHITBY.—In the First Presbyterian Church, Whitby, on the third Tuesday of April, at eleven a.m.
MAITLAND.—At Brantford, on Tuesday, the 15th of March, at one p.m.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on Tuesday, the 15th of March, at three p.m. Conference on State of Religion.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of March, at ten a.m.
PARIS.—In Knox Church, Woodstock, on the 15th of February, at twelve o'clock noon.
LONDON.—In First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Elders' conference will be called for.
TORONTO.—On the 1st of March, at eleven a.m. Appointment of commissioners to General Assembly at three p.m.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, FEBRUARY 11th, 1881.

No. 6.

JUST OUT: The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

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

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

The present issue is better than any previous one; and every office-bearer, at least, should have a copy.

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NOTES OF THE WEEK.

THE last annual statistics shew that Germany paid for intoxicating drinks 650 million dollars, France 580 millions, Great Britain 750 millions, which, added to the 720 millions of the United States, makes a grand total of \$2,700,000,000.

IN introducing the bill rendering primary instruction compulsory and non-religious before the French Chambers, M. Paul Bert said that, notwithstanding the progress made of late years, one-seventh of the children of France receive no kind of education.

A PROTESTANT defensive union has been formed in Jersey with the object of counteracting the influence of the Jesuits recently established in the island, who are said to be diligently propagating their views by domiciliary visitation and the establishment of schools.

THE "Scotch Sermons" have received a curious welcome from the infidel paper of Boston, thus: "One thing is noteworthy. You don't find these Scotch Presbyterians, when they leave the house of Egyptian bondage, and turn their faces to the promised land of absolute free thought, stopping in their travels, even for a night, at the rickety, old, half-way house of entertainment called 'Unitarianism,' with its leaky roof and broken windows, its rotten and sinking floors, and its rooms cold and cheerless as death, and haunted by the small spirits of dissimulation and Miss Nancyism."

IT would be of little use for a weekly newspaper to chronicle minutely the thick coming incidents of the struggle in Ireland, or to speculate on the issue, for long before its words can be in print, succeeding occurrences may make what is now new and startling, old and stale. The violence of the Home Rulers has apparently given the victory to Gladstone. If so, that statesman has now the opportunity of crowning a noble career by the mightiest of all his achievements—viz., by giving justice and peace to Ireland. Perhaps he may be unsuccessful, but if so, we know of no living man who need make the attempt.

THE French Protestant deputation in behalf of the Basutos were very kindly received by the English Colonial Secretary, Lord Kimberley. The deputation represented that the Basutos accepted the British government, understanding that they would retain their arms, and under a distinct pledge that they should be separately governed. They are now fighting to keep their arms, and to avoid the wholesale confiscation of their lands, with which, the missionaries say, the Colonial Secretary has threatened them; but if their grievances were redressed and an amnesty granted they would yield. Lord Kimberley said he was desirous of peace in South Africa; but there had been so much excitement that a reasonable policy was made most difficult.

THERE is much to be learned from the following paragraph, which we quote from the New York "Evangelist": "I have a friend in the ministry who is always labouring for a revival. On one occasion he found a field of which he complained that he could not do anything in it. There was an Old-school Presbyterian church there of several hundred members that overshadowed everything, and they had never had a revival, and the people did not know anything about one, and he could not get up any interest. I was interested at once in that church, and I have always thought I should like to be its pastor—a church that never had a revival, and manifestly did not need one, that without this had so leavened and pervaded the community that there was nothing for the revivalist to do. And a look at the last annual report shews that this good old church is still holding on its way and increasing in numbers and strength."

PROFESSOR ROBERTSON SMITH'S lectures on "The Elements of Biblical Criticism" are well attended in Glasgow. There are to be twelve in the series, and they are to be heard also in Edinburgh. In his first lecture in Glasgow he said to his hearers that he had undertaken to deliver a course of lectures to them not with any polemical purpose, but in answer to a request for information. He was not there to defend his private opinion upon any disputed question, but to expound, as well as he could, the elements of a well-established department of historical study. Biblical criticism was a branch of historical science, and he hoped to convince them that it was legitimate and necessary. The first business of the Protestant theologian was not to crystalize truths into doctrines, but to follow the manifold inner history which the Bible unfolded, until he realized its meaning. In the Bible, God and man met together and held such converse as was the abiding pattern and rule of all religious experience. In that simple fact lay the key to all the puzzles about the divine and human sides of the Bible, about which so many were exercised. Now, we heard people speak of the human side as if it were something dangerous, that ought to be kept out of sight; but that was un-Protestant and un-Evangelical, and a revival of the mediæval exegesis. The first condition of a sound understanding of Scripture was to give full recognition to the human side; and, indeed, the whole business of scholarly exegesis lay with that side, as all earthly study and research could do for the reader of Scripture was to put him in the position of the man to whose heart God first spoke.

THE Aberdeen Free Presbytery, with which Professor Robertson Smith is connected, has voted by a majority of one to send an overture to the General Assembly censuring the Commission for suspending Prof. Smith. This is the only Presbytery, so far, which has carried such a motion. The overture in question is to the following effect: "Whereas, by the laws and constitution of the Free Church, every office-bearer who is accused of propagating unsound doctrine has a right to be tried by the authorized standards of the Church, before the ordinary courts, and according to the form of process; whereas the Commission of the Assembly of 1880, at an *in hunc effectum* meeting, held in Edinburgh on the 27th of October, instructed Prof. W. R. Smith to abstain from teaching his class for the current session, without trying his opinions by the 'Confession of Faith,' without reference to the Presbytery of which he is a member, and without reference to the form of process; whereas the effect of this action by the Commission is to supersede the ordinary Presbyterian government of the Church by kirk-sessions, Presbyteries, provincial Synods, and General Assemblies, which all office-bearers of the Church are bound to maintain, support, and defend to the utmost of their power; and whereas such course of procedure is further fitted to introduce confusion into the Church and to make the settlement of grave doctrinal questions exceedingly difficult, it is hereby humbly overtured by the Presbytery of Aberdeen to the venerable the General Assembly of the Free Church of Scotland to take the premises into consid-

eration, and to take such steps as in the circumstances are needful." It was carried by the following vote: thirteen ministers and seventeen elders were in its favour; and eighteen ministers and eleven elders against its transmission.

THE annual meeting of the Manitoba College was lately held in Knox Church, Winnipeg. About fifty students were present in their caps and gowns. From the report read it appears that there are fifty-four students at present in attendance, and that of these eight are studying theology. After the different prizes had been distributed, the following motions were severally put to the meeting and carried unanimously: Hon. J. W. Taylor moved, seconded by Rev. Prof. Hart, "That the solution of what has been a great educational difficulty in other lands, viz., the multiplicity of degree-conferring bodies, has been happily obtained for this Province by the establishment in its early history of a University to which all chartered colleges are or may be affiliated; that the harmony and good feeling that have characterized the proceedings of the University Council in the laying down of a curriculum and conducting examinations for the past three years, have been surprisingly noticeable; and that the hearty and loyal manner in which all the existing colleges have attached themselves to the University is full of hope for the future of sound learning and the preservation of a high standard in the distribution of academic distinctions in the North-West." Rev. Dr. Black moved, and Hon. C. P. Brown seconded, "That the existence and continued progress of Manitoba College and its sister colleges have conferred a great benefit on the Province by obviating the necessity to a considerable extent of those desiring a higher education having to go abroad to obtain it; that the community owe a debt of gratitude to the several colleges of the Province for the unwearied efforts of their instructors in inculcating sound views in general knowledge, as well as in the duties of public and private life; that it is for the best interests of the country that as many young men as possible should avail themselves of the facilities so liberally offered; and that the increase in University and theological students in Manitoba College this year, as well as the fact that a continually increasing number is coming from different parts of the Province, are features calling for special remark." After these resolutions had been put and carried, the third resolution was moved by Mr. W. F. Luxton, seconded by Mr. Stewart Mulvey, as follows: "That this meeting trusts that the efforts of the College Board of Management to find a suitable site in as convenient a situation as possible will be forwarded by the liberality of landowners in this city, that a site may be chosen where the convenience of as many as possible will be served, and that a building worthy of the institution and an ornament to the city may be erected at an early date." After the resolution had been carried, Rev. Mr. Robertson moved the following resolution, seconded by Mr. D. Macarthur, "That on account of the public benefits accruing from the existence of this the only College within the city, as well as that neither by the Provincial or City Governments are the citizens called upon to contribute in any way for the support of higher education, a fair obligation rests on our citizens to assist by subscription to the 'Site and Building Fund' of the College, and to give their hearty support in the onerous undertaking of the Board in their efforts to provide this, another of the elements of progress of our rising city." The college property at Point Douglas has been advantageously disposed of, and the college building to be erected during the coming summer for immediate use is to cost from \$15,000 to \$20,000. This is only part of the design, which, when completed, will cost \$50,000. A site of five or six acres beyond the city limits has been offered as a gift, but one more central is thought preferable. We are sorry that our space will not allow us to give the speeches in full. They were all excellent and breathed an admirable spirit. We have no doubt the enterprise will be crowned with complete success.

OUR CONTRIBUTORS.

OFFICE OF THE HOLY SPIRIT IN THE PUBLIC SERVICES OF THE CHURCH.

BEING THE SUBSTANCE OF AN ADDRESS BY REV. H. M. PARSONS, OF KNOX CHURCH, TORONTO, BEFORE THE PRESBYTERY OF TORONTO.

This theme is of such vast and present importance to the advancement of the kingdom of God, that it is worthy of the utmost attention from all who are interested in the mission of the Christian Church. The preceding speaker (Rev. Mr. McIntosh) has well and ably set forth the office of the Holy Spirit on and through the minister as leader and instructor of the people. The gifts thus promised are: (1) wisdom, knowledge, and direction in discerning the mind of the Spirit—both in the Word and in providence; (2) skill in selecting, preparing, and rightly dividing the Word as presented to the people; and (3) the gift of utterance when before the people.

These channels of thought may include all the operations of the Paraclete on the preacher and minister of the Church.

The part of the subject to which, perhaps, there is more need of directing our minds for immediate results in the sanctuary services, is the office of the Holy Spirit in and through the members of Christ who are present in the congregation. We must not omit to emphasize their appointed relation to all results accomplished by the preaching of the Word. Believers are called, "the light of the world," "the salt of the earth," "the witnesses for Christ." This undoubtedly distinguishes the individual standing and obligation of every Christian. But in a collective capacity the Apostle Peter declares (1 Peter ii. 9) that Christians are a "chosen generation," a "royal priesthood," a "peculiar people." I select but one of these offices for special consideration.

Christians are a "royal priesthood." This includes, by the statement, power and intercession. A king has authority in some sense; a priest has intercession and prevailing power in some sense; and that this is the purpose of Christ now is plain from the response of the Church to the salutation given in the opening of the apocalypse, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father." Here we have the office of the Church. It may be well to trace this to its covenant source, so as to impress more clearly the definite business God has laid upon the Church in this age.

In Exodus xix. 5, 6, we have this covenant promise to the Jews: "Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and an holy nation." Often after this God threatened to destroy Israel for their disobedience. By their rebellion and idolatry they had forfeited many a time the great promise of this covenant. But the long-suffering of God continued in abundance until they rejected His Son, their promised King, and Head over all the nations of the earth. Then Jesus said unto them (Matt. xxi. 43), referring to the above quoted promise, "The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof."

The Lord Jesus soon after this retired to His Father's throne in heaven, and sent down the Holy Spirit to gather out this nation, this "kingdom of priests," and this is the sole business of the Holy Spirit working in and through the Church in this age. For this we are commanded to preach the Gospel to every creature. For this the Spirit strives with every sinner. For this He convicts the world of sin, of righteousness, and of judgment. I have drawn these statements from the Scriptures to shew that God has laid upon His Church, and necessarily upon every member of His Church, a responsible official work. We consider this now in the single relation of the public services of the sanctuary.

What gifts does the Spirit confer on the members of Christ for this service?

1. *There is preparation for this official work needed in private.* No one can come into the sanctuary prepared to fill his personal responsible office in the economy of the Spirit without a previous interview and acceptance with God. While this is confessed by all who believe, there is much reason to fear it is neglected by most. In this act of previous consecration and

prayer for the Spirit to fulfil His office of intercession within the believer, there must be prevailing petitions for the minister, and the members, and adherents that may be present, in the expectation of accomplished results for the glory of God, when the congregation is assembled. Thus the mind is led by the Spirit into the appropriate channel for receiving the blessing.

2. *There is need of a fresh and definite search of God's Word for promises* appropriate to the persons who are to be recipients of blessing that day. God acts by system and by law. The soul of a believer must have as definite and clear conceptions of God's way of converting and sanctifying sinners, as of the methods essential to successfully accomplish any earthly work. To this end the believer must feed on the Word of God for sustenance, and for knowledge in regard to reaching and saving others. Neglect here often produces spiritual palsy in God's children.

3. When thus prepared in word and spirit, there is work for every believer in the house of God, while the service of the sanctuary goes on. This is found in a spirit of prayer and personal intercession for others. All parts of the service need this appointed and suggested help for actual results. Thus in praise there is an individual offering which God regards. The true out-going of the heart, must recognize divine gifts and dealings, so as to present personal and real thanksgivings in the offering. In the prayers which are offered audibly by one, each member has a definite part. This is not in merely listening and assenting or approving mentally. Each member can pray mentally the distinct petition of desire to the Lord to hear and answer, or apply to the heart of another. This ejaculatory prayer keeps the soul engaged with Christ, while holding the thought of the leader in prayer. But much more is the official relation of the believer essential to the effects of truth on the heart of others who listen.

This is an office and exercise of personal faith which are so greatly ignored or omitted, as to account in great degree for the very meagre returns of spiritual services on the Lord's day. We should expect, if we read the New Testament aright, that when the truth is preached in faith, and the members of Christ present are praying in faith and in the Holy Spirit, that many in the congregation who are unsaved would receive the truth in Jesus and avow their faith in Him. But what is the fact? Many faithful ministers, every Lord's day, preach His truth in the earnest desire to see sinners convicted and converted—saints edified and sanctified by the truth. They have sought the Holy Spirit for this, they have prepared truth in prayer for this, they have yielded themselves to the Spirit's sway with fullest acquiescence ere venturing into the desk.

But they are greatly disheartened at seeing no adequate return. To be told that the sermon is "excellent," "able," "spiritual," "refreshing," "delightful," "powerful," is not enough. They want to hear the cry of returning sinners. They desire to see the saints growing in life, and all the fruits of holy living. What is the trouble? What hinders promised results? Not the hardened sinners; not apostates nor hypocrites; not Satan himself. All these are nothing in the way of the wonder-working Spirit of God. But the same thing hinders now as when Jesus walked among men. "He did not many mighty works there, because of their unbelief." The unbelief of the members of Christ, in the pews, is one cause why sinners are not converted, and believers not sanctified, every Lord's day in the sanctuary. And this, doubtless, is the result more of ignorance and thoughtlessness than of wilfulness. But when we are under obligation to know and to think—not to know and not to think, are sins. When Aaron and Hur upheld the hands of Moses, the battle favoured Israel; when they slackened, it was adverse. Many a congregation want to change their pastor because in their esteem he is not eloquent or interesting or intellectual—or even because they think he does not preach the truth they think he ought to preach. But change will not remedy their failure. Let all who pray in any congregation, the next Sabbath, come from the closet to the sanctuary, ready as soon as the pastor announces the text to ask God mentally for instant blessing and power; ready to lift up the heart, as some truth is spoken, for its immediate application by the Spirit to some person whom they name to God in their petition; ready to invoke divine help for the preacher if he wanders, or misses his aim; ready to intercede for some one who is rapt

in attention. That service will not end without some result for the glory of God in those—which shall indicate inquiry, conviction, and conversion. When God is willing and present, when the truth is prepared and presented, when dead sinners are under its utterance, when believers—kings and priests of God—are fulfilling their office, then the fire burns, sinners are converted, and Satan routed.

4. Connected with the office of kings and priests in intercession, is the after work of observing those impressed, and rendering help. It was the practice of Shephard Church, in Cambridge, New England, more than a century since, for the members to be on the outlook, as they were praying for their pastor, Thomas Shephard, while preaching, for those who appeared to be affected and impressed under the truth. As soon as the congregation were dismissed they instantly sought in a friendly way those whom they had observed, and endeavoured, often with immediate success, to point them to Christ. This state of constant watchfulness was attended by constant conversion to God every Lord's day. The spiritual state of the members was also so quickened that they were ready to every good work.

Not only are the gifts of the Spirit held in abundance for believers to appropriate and exercise in this way; but they may come also on the unsaved to reach and bless them. When we who preach are stirred and filled with the Spirit of God in preparation, then the promise of God is seen fulfilled in the impression of the thoughtless and unconcerned. In the church referred to above the pastor, who was an excellent preacher, took great pains in his preparation for the pulpit. One of his sayings reported is, "God will curse that man's labour who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the Sabbath."

With all preparation of heart and head and body God says to us, "according to your faith be it unto you," and sinners will be impressed. And when the members of Christ accept their high privilege as mediators, for those who are listless and careless and far from God, then to them He says, "according to your faith be it unto you," and sinners will be immediately convicted to the glory of God. And when thus the Spirit of God has the free heart of God's people, in the power of the Holy One, sinners turn from their evil ways and are converted to God.

Thus upon the unsaved the gifts of the Spirit may come in the sanctuary every Lord's day through the faith of the preacher to impress; through the faith of members to convict; through the faith of their own hearts on Christ to convert and lead them in the way of holiness and peace.

PHILALETHES AND TRUTH.

MR. EDITOR,—I do not suppose it is of the slightest use to remind "Philaethes" that the expression "however widely he may diverge from her standards," was never used, either by myself or by Principal Grant, though he pertinaciously insists on attributing it to both. He knows perfectly well that he deliberately misquotes me, and the omission of the inverted commas this time does not save his honesty. Nor is it of any use to remind him that Principal Grant said nothing whatever to imply in the faintest degree that a divergent from the standards should "not be disciplined by the Church," but quite the contrary; as "Philaethes" can easily find out by applying to the proper source. Though, if he was himself present at the Council, he ought to have known this as well as I.

But "Philaethes" need not remain in his present painful suspense a moment longer than he wishes. The authorized report of the proceedings of the Council is now to be had by him, or any one else interested in the matter, for the sum of one dollar, including of course, a full report of the discussion in question in which Principal Grant says so explicitly just what he means, that it would be difficult even for "Philaethes" to profess any further doubt on the subject. If he will not take this very obvious and common-sense way of finding out what he is so anxious to know he need not attempt to sign himself "Philaethes" again. It was hardly worth while for the Council to issue a carefully corrected verbatim report of the whole proceedings and discussions if individual speakers are still to be called upon by anonymous writers

to repeat over again what is so explicitly stated in a book so easily accessible to anyone who wants it. And, by the way, would it not have been just as well for "Philaethes" to have waited a little for this authorized report before rushing into your columns with a quite irrelevant argument?

Let me take this opportunity of saying for the satisfaction of "Philaethes" and myself—being "A Lover of Truth"—that I find in reading the report of the discussion, that I was mistaken in one particular, viz., in saying that the sentence originally quoted was not reported *verbatim*, though I was quite correct in stating that, *taken by itself*, it did not fairly represent the position of the speaker. It was this fact that led me to believe that the sentence was the reporter's attempt to condense, whereas he had taken the scarcely less fallacious method of giving some *verbatim* sentences disjoined from their context. I willingly correct this mistake, though it is of little consequence, inasmuch as "Philaethes" will find that my statement of Principal Grant's real position is *almost verbally* correct, and that, *on his own showing*, is very different from what he supposed it to be, though even his originally quoted sentence would not bear up the wonderful superstructure he reared upon it.

In closing my share of the correspondence, let me draw your correspondent's attention to a very practical illustration of the principle so ably vindicated by Principal Grant, and assailed by him in hardly the most temperate language. His letter in your last issue is preceded by one from a much respected minister of our Church, defending the lawfulness of marriage with a deceased wife's sister. No one will attempt to say that this is not a point of great practical importance, or that the teachings of our Church *as a Church*, is not quite distinct upon it. Yet of late we have had letters from more than one respected office-bearer who evidently do not think that they should forthwith rush out of the Church because they "diverge" on this point "from her standards," but prefer to remain in it and try to "convert their brethren." This, of course, they have a perfect right to do on the principle contended for by Principal Grant, and I am glad to say, that I have not seen in the letters of those who oppose them the slightest reflection upon them for so doing. But "Philaethes" should have a care lest the epithets in the use of which he is so liberal might be supposed to have a more *practical* application to others than to the gentleman he has kindly honoured with so much of his attention. A LOVER OF TRUTH.

January 31, 1881.

BOARDERS AND CHURCH-GOING.

MR. EDITOR,—Having read the admirable paper, in your last issue, of the Rev. Mr. King, "On the present state of Religion among us," etc., I have to add, in his own words, there are "painful qualifications" to be made.

I do not believe the reverend gentleman intended to cast a slur on the five or six thousand boarders who are among the population of this city, but his summary conclusion and dismissal of them calls for a brotherly reprimand. As a unit of the class referred to, I beg to state a few important facts worthy of his and others' consideration.

Boarders, as a rule, are not politically, commercially, or financially an important class, but if they are numerically strong, and are worthy of being noticed in a report like the Rev. Mr. King's, it ought to be done feelingly and with truth. No class residing here deserve more sympathy from a Christian community than they do. Nearly all of them are away from their own homes, from dire necessity, and their employment here is in most cases precarious. Employees here, in ordinary circumstances, are as smartly discharged from their situations as they were engaged, and in consequence the best intentioned have no guarantee of permanency beyond their employers' business keeping steadily at work. The throng and the slack do not go together with the employee here, as is generously allowed by some elsewhere. This fluctuation, taking on and paying off, tosses the boarder about, and is a serious barrier to his joining any congregation for any length of time, and puts it altogether out of the question to be expected of him. The result is, he goes sometimes to one church and sometimes to another, obeying at least one Scriptural injunction, to "walk about Zion and tell the towers thereof." I can testify that there is an amount of Christian character exhibited by many boarders in this city, wielding its own influence over

the other boarders, repressing profane language, debating and refuting infidelity, and bearing testimony to the faith that is in Jesus, although it may not be put down to the credit of any particular church of which they are not members. Again, in the case of very many, I have known the labours of the week, and excessive hours, bring round Sabbath as a positive day of rest. How much of this charge lies at the door of Christian employers in their commercial competition with one another, exacting over work and time of their employees, is too well known to require more than mention. In all my experience in boarding houses it is strange I never heard of any direct missionary work among them, and I am perfectly sure a call from a Christian minister, where there are many boarders, would not be repulsed. As it is, all we have to be thankful for is the stereotyped phrase, "Strangers are welcome," but in not a few cases the spirit exhibited has very much belied the words. I heard a worthy minister of this city state out of his pulpit, that since he had entered it that night, he had counted six strangers turn and go away, because no one appeared to welcome them or offer them a seat. He expressed himself surprised at the deacons of the church leaving all this duty to their poor sexton, for a church capable of holding seven or eight hundred people.

For the sake of the class I have presumed to represent, I trust you will give publication to these lines. Toronto, Jan. 31, 1881. A SUBSCRIBER.

FRENCH-CANADIAN EVANGELIZATION.

The Board of French Canadian Evangelization desire to present the following brief statement of their work to the friends of the cause. There are about a million and a-quarter of French-speaking people in the Dominion of Canada, a very large majority of whom are still connected with the Church of Rome. The object of the Board is to give a pure Gospel to this class of our countrymen. Three different agencies are employed:

1st, Colportage.—The Board employ eleven colporteurs in the most densely settled French districts. These self-denying labourers go from house to house distributing copies of the Word of God and other religious literature. During the past six months 5,000 copies of the Bible, in whole or in part, have been thus distributed, together with upwards of 12,000 religious tracts. Deeply conscious of the need of strengthening this department of their work, and recognizing the vast importance of securing thoroughly trained and experienced men for it, the Board have recently resolved to incur the financial responsibility of engaging the six best colporteurs of the French Canadian Missionary Society, believing that the Lord will, in some way, provide the means necessary for their maintenance and support. These self-denying labourers began work in connection with the Board on the first of December. The salary of each colporteur is \$420 per annum. To any congregation or private individual contributing this amount, the Board will gladly forward, each month, copies of the journals and reports of one of the colporteurs, and thus deepen the interest of the congregation or individual in this very important department of Christian work.

2nd, Mission Schools.—During the year thirteen mission schools have been supported, in whole or in part, by the Board. There have been employed eighteen teachers, with an attendance of upwards of 450 pupils—the children of Roman Catholics or of recent converts from Rome. The central schools are at Pointe-aux-Trembles, where there are at present 101 pupils, sixty-two of whom are in the boys' school, and thirty-nine in the girls'. In addition to the elements of a good education in both French and English, special attention is given to religious training, and the pupils, residing, as they all do, in the mission buildings, enjoy the advantages of a Christian home, under the watchful nurture of earnest, devoted teachers. The cost to the Board of each pupil averages \$50 per session. To every person or Sabbath school contributing this amount, a particular pupil is assigned, concerning whose progress reports are sent from time to time. These schools have been greatly blessed of God in the past, and have turned out about 2,000 pupils, many of whom occupy positions of trust and influence as merchants, teachers, physicians, lawyers and ministers of the Gospel.

3rd, Preaching Stations.—In addition to the colporteurs and teachers, many of whom conduct religious services, the Board employed during the year

twenty-seven missionaries, of whom twenty are ordained ministers. Sixteen of these missionaries regularly conduct services in both English and French. About 5,000 people attend their services, and many conversions to Christ were reported during the year. One of the missionaries, an ex-priest from Italy, labours among the Italians in the city of Montreal.

The Board support a French Theological Professor in the Montreal Presbyterian College, for the training of French-speaking students for the ministry. At present thirteen such students are preparing for the work of the Board. One of these is an ex-priest, and another, an ex-ecclesiastic of Rome. To meet the salaries of missionaries, colporteurs and teachers, and carry on efficiently the work of the Board, the sum of \$32,500 is required for the current year ending May, 1881,—fully fifty per cent. more than the income of last year.

The increase in the expenditure is chiefly owing to three causes: *First*, the appointment by the General Assembly of a French Theological Professor for the more efficient training of French-speaking missionaries; *second*, the purchase, by the Assembly in June last, of the mission schools at Pointe-aux-Trembles, the maintenance of which costs \$5,000 annually, in addition to the sum of \$5,500 required this year for the purchase of the property; and *third*, the addition to the staff of the Board of six colporteurs of the French Canadian Missionary Society which ceased operations in November. This addition alone adds about \$2,500 per annum to the expenditure.

It will thus be seen that the Board are committed to this largely increased outlay, and that there cannot be any material reduction in the expenditure without a retrograde movement which would be most disastrous to the work. Never before have the appliances for conducting operations been more adequate and efficient, and never before have the prospects been more encouraging.

To enable them efficiently to prosecute the work which God has so manifestly blessed during the past few years, the Board very earnestly appeal to all congregations and Sabbath schools for contributions proportionate to the growing wants and importance of the scheme.

In previous years the Board have been under great obligation to many private friends for personal contributions, some of whom have even collected from friends in their neighbourhood on behalf of the work. At no former period were the Board more in need of the coöperation and pecuniary help of such friends, and they now earnestly appeal to all interested in the evangelization of the French-speaking people of the Dominion to come to their help and render unnecessary the contraction of the work in its present most hopeful stage. With returning business prosperity will not many consecrate a portion of the first fruits of "better times" to the cause of French Canadian Evangelization?

All contributions should be forwarded to the treasurer, addressed Rev. R. H. Warden, 260 St. James street, Montreal, Canada. D. H. McVICAR, LL.D.,

Chairman.

ROBT. H. WARDEN,

Secretary-Treasurer.

January 31, 1881.

QUEEN'S COLLEGE, KINGSTON—UNIVERSITY SERMON.

In continuation of the series of afternoon sermons which Principal Grant has arranged to be delivered in the Hall of the new College, the preacher last Sabbath was the Rev. D. J. Macdonnell, of Toronto, who preached an eloquent and edifying discourse to a large audience, which was composed of the various denominations of the city, who appreciate the efforts of Dr. Grant in bringing such a variety of talent to the city. The preachers are not confined to the Presbyterian Church, as on a late occasion the Rev. W. S. Rainsford of the Cathedral, Toronto, occupied the rostrum.

At three o'clock the Rev. Mr. Macdonnell, dressed in his gown, bands and hood, accompanied by the Principal and six professors, who were also dressed in their academic costumes, ascended the platform. The preacher commenced by requesting the audience to sing, "All hail the power of Jesus' name," and, after reading the customary Scripture lessons, proceeded with his discourse, illustrating and expounding the nature and spirit of religious worship as taught in the Epistle of James.

Mr. Macdonnell also preached in St. Andrew's Church in the evening to a large congregation, when a special collection was taken up in aid of the Sabbath school.

PASTOR AND PEOPLE.

THE GREAT APOSTLE.

There is one Bible character that I never get tired of reading about. It would take a thousand modern Christians to make one Paul. People say this is an age of progress and wisdom. But I wish we had a man like Paul to-day. He alone would shake this whole city. He says: "Five times I was beaten with stripes." The Roman scourge was a cruel instrument of torture. It drew blood at every blow and cut to the bone. If a man gets a single blow now, how he whines about it! what a martyr it makes him! But Paul did not whine or complain. He cried, as they plied the scourge: "This one thing I do: I press toward the mark for the prize of my high calling. These light afflictions work out for me a far more exceeding and an eternal weight of glory. I am not going to stop working for Christ on account of five scourgings."

Again he writes: "Thrice was I beaten with rods." Suppose I say to him: "Paul, you are too radical. If you were a little more conservative they wouldn't abuse you so. Don't preach so much about Jesus Christ, give them a little geology and botany." "No," he replies, "I can do only one thing. I press toward the mark for my prize. I am not going to risk losing my crown." Oh, the devil found his match when he got hold of Paul! He let none of these things move him. He counted not his life dear unto him if he might finish his course and win his crown. They stoned him and left him as dead. Suppose I go to him as consciousness returns, and say, "Hadh't you better go down into Arabia a while, and keep quiet until this excitement passes away?" "No," he replies, "I can't do that. One thing I do. I press toward the mark. I shan't stop for a few stones." He had a call to go to Macedonia. It was not to a large church, with the offer of a large salary. He accepted the call, and in a few days he found himself in prison. Did he say: "Oh! I made a mistake in accepting that call." No! He sang hymns in the prison. He praised God. He was on his way to a crown, and what if the way led through a dungeon. He sang. The prison doors flew open. The gaoler rushed in with the cry of a penitent sinner, and God gave Paul a convert in the gaol that night. Oh, he wasn't going to be a crownless Christian, or to wear a crown without any stars in it. Alexander with an army shook the world; but the little tent-maker made it tremble without any army, by his earnestness. See him as he goes to Corinth. He is put out of the synagogue. He preaches in the streets. He is paid off in stripes. Surely, that was a hard field. But he didn't complain. I like Paul. He fires my soul. When I am tempted to discouragement, I think of him. Now, at Rome, the end comes. Nero is going to have his head. But that is all Nero can get, for God already has his heart. Just before his martyrdom, he writes to Timothy: "I have fought a good fight. I have finished my course . . . and henceforth there is laid up for me a crown." Wasn't it a good fight? But see the Roman soldiers. They have the tent-maker bound. They take him two miles out of the city. They are about to behead him. "Now, Paul, ain't you sorry that you were so radical? Wouldn't you do differently if you had your life to live over again?" "No," he cries. "If I had a thousand lives, I'd give them all for Jesus, and now I'm going to be with Him forever." I see him bend his head. I see the sword descend. And, now, behold a chariot! He leaps into it. He goes up, up, up. The bells of heaven are ringing. Its gates swing open. I see him sweeping through them. I hear a voice that says: "Well done, good and faithful servant, enter into the joy of thy Lord?" Oh, let us be up and about our Master's work! The eyes of some are growing dim. Don't you want to do a little more for Christ before you die? Shall we not concentrate what is left of our lives upon one thing and do it! Let us be in earnest. A man is not fit to serve God until the world calls him mad.—*Moody.*

THE OLD PATHS.

How to find rest for the soul in this restless age is a question of first importance to every heart that has not already come into the sweet secret.

To live in a fast age and obtain and retain what is

most desirable, to "prove all things and hold fast that which is good," is no easy task. Perhaps we were not put here to seek for ourselves easy tasks. And when the Prophet bids us to seek for the good way among the old paths, it would seem as though he were only complicating matters. For not *all* of the old paths are good. Some are as bad as any of the new ones. A road is not certainly good because the ruts in it are deep and wide. We are not safe in taking any old way, because it is much trodden. Wrong ways have been as much trodden in the past as in the present. Error is old and wrinkled. Some of the current falsehoods are heavy with age. Even among the old paths we have to make a choice. For not every old cart road in the woods will take one to the beautiful city.

Yet, there is a *good way* in which one may safely walk. We are told to look for it among the old paths. And we shall very likely discover that much of the pure gold of truth has been in long use for the paving stones of the old paths. That conservatism is wise which holds fast to whatever is proving itself good.

The soul can find rest only by abiding in the good. And the soul needs rest. It is not pleasant to be always hanging on tenter-hooks; we may rest in the truth already discovered. But rest does not imply that no further exertion is to be made. The glory of the truth discovered inspires to fresh explorations. And that is an unwise conservatism which forbids the quest for truth as yet unrevealed.

"ENTERED INTO REST."

"So He bringeth them unto the haven where they would be."—Psalm cvii. 30.

Safe at the feet of Jesus,
Telling life's long, sad tale;
Safe at the feet of Jesus,
Where love can never fail,

Safe at the feet of Jesus,
Wondering o'er perils past;
Safe at the feet of Jesus,
Where all her care was cast.

Safe at the feet of Jesus,
Kissing the wound-scars there,
Learning at last the meaning
Of an unanswered prayer;

Why all the rending trials?
Why all the cruel strife?
Why all the flowers withered
That graced her path in life?

Why the drear separations
Of friends once loved, once true?
Why scenes are ever changing
Looking so coldly new?

Why all the misunderstandings
Embittered life's short day?
Why stones, and thorns, and briars,
Marked out "the narrow way?"

So, resting in His sunshine,
Who loved her through the shade;
We lay her in the shadow
Of the cross, the sunshine made.

THE PRESBYTERIAN CHURCH.

It is one of the honours of the Presbyterian Church that it has not been under the necessity of seceding from the great Apostacy. It stood, by a desperate and forlorn struggle, in the valleys of Piedmont and of Scotland, successfully against the usurpation. If there is any Church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other chasm, from John the Baptist, our great sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church. It has fought all the great battles of time, and is still holding its way. It has occupied, we may proudly and thankfully say, the forefront of the war of time, for the great fundamental doctrines of the faith. It has held them against statesmen and kings, against philosophers and fanatics, and against the sword that persecuted unto death. Its names are escutcheoned with the many of whom the world was not worthy. Its record, its sublime succession, is on high. And yet it has never been a Church of dogmatic bigotry. It has never given its sympathy to absolutism. It shakes hands with all Christians, and counts their institutions valid, if not scriptural. It has always accounted substantive doctrine and principle more valuable than ritual, and has, therefore, always been patient of the fanaticism that wastes itself on modes. It has none of the *esprit de corps* of

the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives without stint its material to make other communions, but never compasses sea and land to make one proselyte. It blocks out the truth from the quarry and throws with generous hand the pabulum of thought to every people. Popular manipulators appropriate and adapt it to their uses. Still it abides by its quarry work, its grand mission to feed the world with truth, rejoicing and continuing to rejoice that "nevertheless every way Christ is preached." This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularize the two great fundamentals of Presbyterianism, the elder and the family, and take the field as well as abide by the foundry? Nay, the Presbyterian Church of this country owes it to Christ and to herself more perfectly to unfurl her banners, and, instead of a popular literature, to uphold to the world the sturdy religion of Knox and of Murray, of Coligny, of Augustine and Paul. Let us honour the faith which it is our honour to possess.—*London Weekly Review.*

DANGEROUS COMPANIONS.

When a young man has made up his mind to walk on the edge of a precipice for the sake of seeking prospects, he always finds plenty of company. There are abundance of people with strong heads, who, having walked these paths until they are quite certain of their foothold, are ready to go out with new beginners. If they accidentally lose their heads and fall over, whose fault is that? Not theirs, of course. They never fall. They look where they step, and their heads do not turn. It is not the drunkards and thieves who are dangerous companions to the green boys just in from the country. Oh, dear, no! It is your respectable young men that have learned to slip discreetly in all sorts of forbidden fountains, and nibble here and there carefully of the forbidden fruit. They are held up as patterns. They drink, but are never drunk. They have exactly the knack of seeing and knowing all that is to be known in the ways of wickedness, and yet keeping every step with the righteous. Some of them are church members and Sabbath school teachers; some are regular shrewd business men. They are never going to hurt themselves, they tell you, but they believe in a certain freedom. They could never see the sense of temperance pledges. For their part they don't need them, and if there is anything they abominate it is your radical straight-laced people, who keep always in the dusty turnpike for fear of the precipice.

THE CHURCH PAPER.

"I can't be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much-respected minister of the Church some four hundred and fifty miles from Cincinnati.

As we cannot send an agent to every town and village in our field, as this brother's field particularly is small and difficult of access, we must give up all hope of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the religious press is one with the work of the ministry, and that wherever good papers are largely circulated the results are manifestly good. Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons, and more inclined to heed Gospel exhortations. "The religious paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God as it appears in doctrine, conviction, and providences. This is all lost in the family that takes no Church paper, and the result is too apparent."

The same writer speaks of the value of Church papers, especially in families where there are growing children. Without the family paper "they grow up out of the spirit of the Church. They have learned nothing of its grand history. They have imbibed

nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought-throbs along the circulation of their soul-life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder in their declining years, why their children have all left the Church. The writer answers: "They never had a Church paper, and know no more of the Church in which they were born, in its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds are found among those who read the Church papers."

This is, we believe, literally true. The people who are most liberal in proportion to their means in contributions to mission work and to the pastor's salary, are those who read the weekly religious paper. They are in sympathy with the work of the Church; and not only so, they are the efficient workers. Their reading makes them valuable in the prayer meeting and Sabbath school.

If our brother will make the experiment by vigorously canvassing his field for our paper, we are sure he will find this to be true.—*Herald and Presbyterian.*

QUESTIONS FOR DELINQUENTS.

1. The building in which the church worships of which you are a member cost a large sum of money before it was fitted to accommodate a congregation. When would that church edifice have been built if the other members of the church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expenses just where you left them?

2. In order to maintain public worship, and secure the observance of the ordinances of the Gospel, the church elected a pastor, and pledged themselves to support him. If all the members of the church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the pastor have received?

3. In carrying on the public worship of God, certain incidental expenses must necessarily be incurred, such as lighting, warming and cleaning, sometimes repairing. If all the members had acted as you have done in these respects, how would the church have been lighted, warmed, cleaned, and repaired?

4. To keep up a high degree of spirituality, and promote brotherly love, the church of which you are a member appointed a weekly prayer meeting. If all the members had attended as you have attended, how long would that prayer meeting have been kept up?

5. The denomination of Christians to which you belong, including the church of which you are a member, is engaged in an active struggle with the powers of darkness at home and in foreign lands; and to wage this war with any reasonable prospect of success, prayer must be offered, money contributed, men raised up and sent into the field of conflict. If all professing Christians were to pray for and contribute to this object as you pray for and contribute to it, if the world is to be converted by human agency, when would it be converted?—*Baltimore Presbyterian.*

A JUST TRIBUTE TO CALVIN.

The Baroness Bunsen, who shared largely the views of her distinguished husband, writing to her son in 1865, says:

"I admire Calvin, as to his views of the saving power of truth as far as it yet lives in Protestant Christianity. His error, in reckoning the persecution of heretics to be a Christian duty, was that of his age. Probably, when he lived, there was not a living man who allowed liberty of conscience, except William of Orange, who protected the Anabaptists against the Aldegonde and all the enlightened and unenlightened of his brethren in the faith. But the merit of Calvin is his own; and he has been the creative instrument of the strength of England, of Scotland, and of the United States of America, not to speak of the Protestants of France, who have been scattered abroad to sow good seed in every country into which they fled. In Germany too, as much of Protestant faith as is yet living and acting comes from the Reformed, not from the Lutherans, who in their renewed exaggerations

are sliding on the greatly inclined plane towards Rome. How little," she adds, "do the French consider what 'the glories of France' are! In Calvin and their Protestant martyrs consists their moral and intrinsic greatness; and it occurs to no one to assert, or even to perceive this!"

THANKSGIVING.

O Holy Father! just and true
Are all Thy works and words and ways;
And unto Thee alone are due
Thanksgiving and eternal praise.

As children of Thy gracious care,
We veil the eye, we bend the knee;
With broken words of praise and prayer,
Father and God, we come to Thee.

The labourer sits beneath his vine;
The soul is glad, the hand is free.
Thanksgiving! for the work is Thine!
Praise! for the blessing is of Thee!

—Whittier.

QUESTIONS FOR CHRISTIANS.

Look into the New Testament and answer these questions: In our very best estate, do we ever come up to the apostolic standard of piety? Is the consecration of any of us to the Lord's work equal to that shewn by the primitive disciples? As to our personal standing with Christ, can ministers and people say, as we find all through the New Testament, with the early disciples, "We know we have passed from death unto life." "We know whom we have believed?" If we could thus affirm our own regeneration with primitive confidence, with absolute certainty, should we not be qualified to labour with vastly greater efficiency for the Master? Another step—who among us can say, as the early disciples did of themselves, that we have the Holy Spirit constantly "dwelling" in us; that we are "filled with the Spirit?" Did you ever notice, reader, how often this phraseology is used in the Acts and the Epistles? Do you take in its full meaning? Have you an experience of it? Again, how often is another phrase used, beginning at the Pentecost and going to the end of the canon, "Baptized with the Holy Ghost?" This was not an endowment for the apostles and early disciples alone, but a qualification for all evangelical workers through the whole of this "dispensation of the Spirit." Who among us possesses this? Who understands its full meaning as an experience? These phrases to "know" Christ, the "indwelling of the Spirit," "the baptism of the Holy Ghost," state simply a conscious experience in those to whom they may be justly applied. But how many can say they have this as a matter of conscious knowledge? If they have it not, do they lack an essential qualification for successful evangelical work? If they possessed it, would not their power for service for Christ be enhanced ten thousandfold? Having the Holy Spirit "dwelling" in us, being "filled with the Spirit," being "baptized with the Spirit," are presented everywhere in the New Testament as qualifications for ministerial work. Now is not the point at which to begin, in order to remove the prevalent spiritual death, just this, to seek and obtain these spiritual qualifications, and, in order to this, to remove every hindrance to the full power of the "baptism of the Spirit" upon our souls?—*The Interior.*

"LIVES OF GREAT MEN ALL REMIND US."

John Knox, before the light of the Reformation broke, travelled among several honest families in the west of Scotland who were converts to the Protestant religion. Particularly he often visited Steward Lord Ochiltree's family, preaching the Gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool and candlestick for the prophet, and one night she said to him: "Mr. Knox, I think that you are at a loss by want of a wife?" To which he said, "Madam, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I'll make inquiry to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and a credit to the Church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. Then the lady addressed her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about

nineteen years of age, who very faintly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection, I'll soon get you an answer." Next night at supper the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it Madam?" She answered "My young daughter, sitting by your side at the table." Then, addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She answered, "Yes, sir; only I fear you will not be willing to take me." He said, "My bird, if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet you must do it, and go where I go and lodge where I lodge." "Sir," she said, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill, she got up to the top of it before him and took the wallet on her arm, and sitting down said, "Now, good man, am not I as good as my word?"—*Christian Intelligencer.*

MAKE FRIENDS.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth was but burned into our consciences, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationship? Would it not make us far more tender than we sometimes are? Would it not often put a rein on our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies, that now so often embitter the fountain of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels year after year, which a manly word any day would compose? Would we pass old friends and neighbours on the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be chary of the kind words, or commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give.

RIDICULE.

Few things are so hard to bear as ridicule, and it is then hardest of all to bear when your heart is distressed about spiritual concerns, and you feel such a restraint upon you as prevents you from replying with some smart repartee, as otherwise you could and would do. The thought of having this continually to face becomes to some sensitive spirits positively terrible. But if they look at the matter all round they will speedily see that their terrors are immensely exaggerated. It only needs that they meet their assailants with firm, unyielding fortitude, and very soon their assaults will cease. When Ruth determined so nobly to accompany her mother-in-law, it is written of Naomi that "when she saw she was steadfastly minded she left off speaking to her." Now, so it will be with those who attack you for your allegiance to Christ. So soon as they understand that you have determined unalterably to be His, they will let you alone. Nay, they will begin to treat you with respect.—*W. M. Taylor, D.D.*

SOME good-natured but thoughtless church members seem to think that their pastor's time is of no value. Hence they intrude themselves upon him in hours he holds sacred to study, and torture him with their useless gossip. Speaking of one such lady who had levied a heavy tax on his precious hours, Dr. Chalmers said to a friend, "It would have been nothing if she had been saying anything to the purpose, but it was a mere gurgle of syllables." Such good people need to be taught that time is the solid gold from which their pastor beats out those ideas which give force and value to his preaching; and that they should never force him to listen to that empty talk which Chalmers fully described as a "mere gurgle of syllables."

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SEVERAL communications and reports unavoidably crowded out.

CREEDS AND THEIR BINDING CHARACTER.

WE cannot allow a single issue to pass without reproducing a communication which lately appeared in the "Globe," and which will be found in another column. Nor are we prepared to reprint that communication with its enclosure without one word of note or comment. Hitherto we have said not a single word on the subject of which it treats, nor have we indicated in the faintest degree our estimate either of the discussion itself or of the occasion to which it owes its rise. The matter involved is a sufficiently important one, and the utterances referred to, if at all as reported, are of the very gravest significance to the well being of the Church, and to the maintenance of complete confidence among its members. In these circumstances we thought and think still that we were perfectly justified in admitting to our columns the first and subsequent letters of "Philaletes," who, though anonymous to the public, was not and is not anonymous to us, but known as a high-minded and sensitively honourable minister of the Presbyterian Church in Canada—one who was present at the Conference in Philadelphia, and who would not knowingly misrepresent the utterances of any human being, far less those of one so justly and so generally esteemed as Principal Grant. No doubt we understand, on very excellent authority, that for this supposedly grave offence on our part—an offence, it seems, amounting almost to a crime—arrangements are being made to overturn the Assembly to the effect that that venerable Court shall, at its first meeting, declare the PRESBYTERIAN to be in no sense and to no extent the "organ" of the Presbyterian Church in Canada, but that, on the contrary, the Assembly in the strongest manner repudiates any responsibility for any of said PRESBYTERIAN'S utterances or acts. Every one can easily understand what this means. There is not a minister or member of the Presbyterian Church in the Dominion who is not, if of any intelligence, and with the most limited range of information, already aware that the PRESBYTERIAN is not, never has been, and never has claimed to be, the "organ" of the Church in any sense or to any extent, except so far as it may happen to embody the general sentiments, and to indicate more or less clearly and accurately the work in which that Church is engaged, and the motives and aims by which it is animated. Everyone knows that neither Assembly, Synod, nor Presbytery, can by any possibility be compromised by any utterances of the PRESBYTERIAN, inasmuch as these have notoriously no official authority, and can exercise no influence except as they are in accordance with intrinsic reasonableness and accuracy. This being the case, the proposed or meditated overture can have no possible object, but to put the PRESBYTERIAN "under the ban," and, we suppose, Boycott or bulldoze its editor. As such we accept it, and cheerfully await further developments. Let us say once for all that the PRESBYTERIAN is neither a great nor a powerful institution, nor has its editor ever claimed to occupy any but a very humble position, or ever proposed to do anything but very humble work, as God might enable him, for the advancement of a cause which he humbly hopes he loves with his whole soul. But comparatively insignificant as the PRESBYTERIAN, and still more its present editor, may be, both will indefinitely prefer "to step down and out," rather than to utter the slightest *peccavimus* for having allowed a Presbyterian minister to express his doubts and fears in reference to what he regarded as at least the ambiguous public utterances of a public and influential office-bearer of the Church.

So much for the merely personal matter, and now we have some remarks to add in reference to the for the first time authorized and, we presume, authoritative version of the words about which this whole discussion has arisen. We have not taken part in this either in one way or another, for the simple reason that we were not present in Philadelphia, and could therefore speak neither with authority nor intelligence on the subject, though, we must add, the reports published in the newspapers at the time suggested at least an ambiguity of phrase as painful as it was embarrassing, and rendered a caveat such as "Philaletes" uttered, not altogether unnecessary.

And now when the accurate and authorized report of the speech in question is given to the world, is that ambiguity removed? We humbly, but very decidedly, think that it is not. In one aspect, and that the one in which we hope and believe Principal Grant holds them, the statements made are such as would be endorsed and adopted by every self-respecting person who desires to maintain a conscience void of offence toward God and toward man. No one knows better than does Principal Grant that, in spite of all the hysterical shrieks of such men as the late George Gillfillan, who, as has been well remarked, fancied that in the world of letters as well as of theology he was a great painter because he used a big brush, and of all the whimsically arrogant, dictatorial insolence of such other men as Professor John Stuart Blackie, creeds and confessions do not necessarily imply anything like fettered thought or unprogressive investigation. A creed of any kind is not a thing for truth-seekers, but for those who say that they have been so far truth-finders, and is adopted as a means of establishing mutual confidence among individuals, and of rendering cooperation in a common cause both possible and productive of good results. It is the basis on which all such cooperation rests. Of course if the creed is only negative, so far so well. The members who have adopted it can just go so much further without breaking the bond. But even in that case a limit will be reached, and mutual explanations and concessions will be necessary, else cooperation becomes impossible and separation follows as a matter of course. So with all creeds of every shade of orthodoxy and the reverse. Those who adopt them are not bound to hold by them for ever and a day, however much their opinions may change, and their views, as they think, become broader and more advanced. Liberty! Of course they have liberty to their hearts' content, but they have only the liberty which is open to the upright and the honourable. For mutual help, comfort and cooperation they made a bargain with certain other men. They said, "You and we have certain opinions, aims and aspirations in common. Let us make them a bond of union and a guarantee of mutual confidence, so that, on this understanding, we, scattered all over a country, or over the world, may fight the battles of the Lord or any other battle which has to be fought, or may do Christ's work, or any other work we may agree upon." Does that bargain bind them against all change? Not at all. *It only secures that before any change be acted upon it shall be made known to all the contracting parties, and their consent be secured or the copartnership be broken up.* This is how men of business and men of honour the world over always act in their secular and united enterprises. Their articles of agreement *pro tanto* form their creed. What should we think of any partner in Yokohama or Calcutta, or London, saying, "I am not to be bound by these conditions. They are absurd, tyrannical and 'narrow'; I shall set them aside as antiquated and old fogyish, and act as if they had no existence. If my partners in Toronto by-and-by discover my 'new departure' and don't approve of it, they can put me out, but in the meantime I shan't inform them of the change, nor ask for their consent before I act upon it. Let them find it out." We need scarcely answer such a question, for every instinct of honour and uprightness would rise up in condemnation of the course supposed; and there would be no weakling so weak as to cry out about "tyranny" when such a man was proceeded against for breach of articles or when he was even put out of the firm altogether. Had he no legitimate means of getting those articles modified or altogether changed? Of course he had, but only by laying the whole case before his partners, and either getting their consent to the desired modification, or himself walking out of the concern and setting up for himself. Is it different when the common

enterprise is of a religious character and the contracting parties all unite in forming what they call a Church? No. The "creed," whatever may be its character, and however many or few the propositions it may contain, is the basis of agreement, the "articles of copartnership," without which, and without agreement to which, the society would never have been formed. Does that "creed" interfere with progress? "ramp thought" or circumscribe liberty? Necessarily or naturally not in the least. It holds a man only by his personal conviction. It restricts him only by his own sense of honour, and it retards his progress and development only if he himself, be time-serving and substantially dishonest. This has always been the "theory" of creeds, so far as we know, since ever creeds were. If the practice has been different, the "creeds" were not to blame. "Go out of the Church?" Not necessarily, but if the change of opinion is perfectly settled then tell the partners, honestly and openly, the whole matter. If they acquiesce—good and well. If not, there is no alternative but "part in peace," for if one has changed while the others have not, the common bond is broken. Now this is just what we hope Principal Grant holds and would act upon. But it is just here that the ambiguity of his language comes in.

He says "No true minister of Christ should secede from the Church so long as he is true to the One to whom he made his ordination vows—the Head of the Church." Necessarily this phrase "so long as he is true," etc., must be understood as meaning so long as *he thinks* that he is true; for who is to decide in the premises whether he is true or not but his own conscience? He certainly ought not to "secede" if he can stay in with honour. But how can he stay in with honour without telling his partners of the change and asking them to endorse it? "If," says Dr. Grant, "he is preaching what he believes to be true why charge him with dishonour?" Therein lies the ambiguity and thence arises the danger of misapprehension. Preach! Why is any man licensed and ordained to preach or teach in the Presbyterian Church of Canada? Because he solemnly declares that he holds that system of doctrine contained in the "Confession of Faith" to be founded on and agreeable to the Word of God, and that as such he will teach, expound and defend it to the very utmost of his ability. On this understanding, and on this alone (whether it be founded on truth or not does not matter), he goes to Muskoka, Manitoba, China, India—nay, to the very ends of the earth, and has his ministerial standing recognized and his temporal maintenance provided for. Common honesty, we reaffirm, and mutual confidence between man and man take it for granted that he will "preach" nothing else till he tell those who commissioned him of any change of views and get their consent. "Preach what they believe to be true?" There is more than that. Why do Presbyterian Canadians rejoicingly support their home and foreign missionaries? Because they believe them to be honest and honourable men, and as such that they will never break the bargain without telling them. These missionaries could "preach" "another gospel," which no doubt they might "believe to be true," and preach it for years before ever the home Church knew anything about it. A man in Muskoka or Manitoba might preach in Presbyterian pulpits Arminianism, Arianism, Socinianism, and even bald infidelity—just as men have before this done in Britain, Ireland, and elsewhere, again and again—and might believe that that which he preached was true, and this for years, before any Presbytery knew anything about it. Why are we sure that he does not? Simply, "Honour bright." He feels, and so does the Church, that he could not do it without telling those who sent him to proclaim something very different, though he may now regard that something as false. Why are we sure that our professors teach as they promised and as the Church calculated on when they were installed? Continued Presbyterian investigation and espionage would be absurd and offensive, and so all rest satisfied and confident because they believe those professors are all men of honour, as well as men of God, and would therefore tell if they thought they had found a more excellent yet different way. All preachers, we regret to add, have not always been so honest; all professors not so sensitively honourable. But most emphatically we do not believe that Principal Grant would justify the one or point to the example of the other as worthy of being followed.

Many a man in the Presbyterian Church has changed his views on particular points and has coas-

to his Presbytery or Synod and said so. This is all we should hope that Principal Grant means or claims, for this involves all the liberty an honest man could want, and carries with it all the "progress" any honourable one could desire. But if this is all, the statement carries with it no novelty. It is what every honest and honourable man has held and acted upon since ever creeds were, and it is what every such man will hold and act upon, so long as a bargain is a bargain, and a promise is regarded as sacred, whether in the marketplace, the counting-house, or the church. If Principal Grant means more than this, though we do not believe that he does, then there is need for inquiry, and many more than "Philothes" will anxiously wish to "know the reason why."

THE BIBLE IN EUROPE.

A SOMEWHAT remarkable meeting was lately held in the building of the British and Foreign Bible Society, London, England. The special object was to hear reports from the Society's general agents on the continent of Europe, regarding the fruits and prospects of the work of Bible distribution in the different countries of that continent.

These reports were generally of a very encouraging character. M. Gustave Monod, of Paris, stated that during the last seventy years 7,000,000 copies of the Scriptures had been circulated in France, and that the fruits of the distribution were in the highest degree satisfactory. He said:

"When you travel through France, if you hear of a small Protestant church where you least expected to find one, far as it is from all Protestant action, nine times out of ten you will find, on inquiry, that several years back some Roman Catholics of that village assembled one day and determined that they would call a Protestant pastor to explain the Scriptures to them. But how came it that they had the Scriptures which the Roman Church keeps so carefully hidden from the people? A colporteur had been passing, it may be many years before; a single Bible had he sold in the whole village, and away he went quite sad and distressed, thinking he had been wasting much time and strength for nothing. But the Lord was watching over the precious seed; His Word was read first by one, then by another, then by several together, until their eyes were opened; they perceived the difference between the Gospel and the teachings they were accustomed to receive in their churches, and they called a pastor. A small congregation was formed, and a prospering evangelical church, which owes its very existence, under God's blessing, to the Bible alone, circulated by the colporteur of this Society. This has not happened once, but numberless times, and when we now hear of the great facility experienced in France by pastors and by evangelists to gather large congregations, wherever they make known their intentions of preaching the gospel, is this happy state of things not due, if not exclusively, at least for the greater part, to the persevering efforts of this Society, which has been sowing the good seed in all parts of France? And who shall tell the thousands of thousands whom we do not know, and who never will bear the name of Protestants, but who, by the reading of the Bible, which they never would have known but for our colporteurs, have found the Saviour?"

Equally encouraging was the report from Belgium. It is to be borne in mind that in that country the era of a free press, the right of association and of teaching and worship dates only from 1830, and that at that time there was scarcely a Protestant to take advantage of the liberty then secured. It was only in 1835 that the Bible Society began its work there. Since that time, 600,000 copies of the Scriptures have been circulated, and thirty or forty pastors and evangelists placed over young churches, and it was stated that now there are hundreds of Protestants where formerly there was not one. One church near Charlevoix, it seems, numbers 1,200 members; another nearly as many, and in many other districts Protestantism is growing rapidly. The Roman Catholic clergy have tried to stop the circulation of the Bible, but in vain. In Germany and Switzerland, it was said that 11,000,000 copies of the Holy Scriptures had been circulated, and the spiritual change produced is represented as very remarkable. The agent, Rev. Mr. Davies, said:

"Twenty-five years ago, when I was a student at the University of Berlin, one of its most distinguished and aged pastors told me that when he came to the city there were not more than three ministers who believed in the divinity of Christ or preached Paul's doctrine of justification by faith; and now, he said, the difficulty would be to find three who did not at least profess to. Another clergyman, who has also now gone to his final home, told me that when he first wished to establish a missionary prayer-meeting in the city, there was not a church or a school-house in the whole city which would be placed at his disposal. The only place they could meet in was a carpenter's shop, which was once a month cleared out for the occasion. Now, I do not believe there is a single church in all Berlin which would be refused for the preaching of a missionary sermon. Twenty-five years ago, when I was there, a student fresh from my

English ideas, I could not dissociate the idea of a vital church from a flourishing Sabbath school; but when I talked to my friends there, in orthodox Lutheran circles, about the Sabbath schools, this very idea was to them a horror, because they had an aversion to anything like lay interference in clerical teaching. When I talked to Rationalistic ministers, their objections were equally strong, but of a perfectly different kind. And now, in the city of Berlin itself, there are nearly 50 schools, with 700 teachers and 12,000 Sunday scholars. Six years ago there was nothing in Berlin like a city missionary, in the sense in which we use the term here. There were three persons called city missionaries, but they were simply almoners of the bounty of the rich. There is now a flourishing city institution, with twenty-five city missionaries and three ordained superintendents. By your activity you have compelled the Pope to give the Bible to the people. It has become impossible to keep the Bible out of the Catholic homes, and the Pope himself has sanctioned a translation of the Scriptures—the whole Bible. He sanctioned a translation with notes, but the Diocesan Bishops have sanctioned the Bible without notes; so that, in addition to what we are doing now, this Bible is being circulated, and I venture to say that more than a million copies of the Holy Scriptures have been circulated among the Roman Catholics of Germany."

It is different in Austria. Though the days of the Concordat are past even in that dark priest-ridden country, yet the liberty enjoyed is of a very meagre, unsatisfactory character. As we have told our readers once and again, the liberty of worship is not enjoyed in that empire to any great extent by any who do not belong to the Roman Catholic Church; and every kind of obstacle is placed in the way of the circulation of the Scriptures. In Bosnia, when under Mohammedan rule, the Scriptures could be circulated, but not now since professedly Christian Austria has come into power. In other parts of that empire also the amount of liberty formerly enjoyed for worship and the circulation of the Scriptures has been of late greatly circumscribed. In fact there is less religious liberty in Austria at the present moment than in any other country in Europe, not excepting even Spain on the one hand, and, alas, that it should be said, Protestant Sweden on the other. "It moves," however, ay and mightily, and we don't at all wonder at the efforts made by temporal and spiritual despots to hamper, and if possible stop, the circulation of this wondrous volume, for as it has free course, is circulated, read, received, and obeyed, tyranny of all kinds, some way or other, begins to totter to its fall.

THE final public meeting of Knox College Metaphysical and Literary Society was held on Friday last in Convocation Hall. As on former occasions, the attendance was large. The College Glee Club, under the able leadership of Mr. Collins, added very much to the interest and enjoyment of the evening. "Robert of Sicily" was read by Mr. A. B. Meldrum in a pleasing and impressive manner. Mr. J. A. Hamilton read a racy and instructive essay on the "Use and Abuse of Newspapers." The subject for debate, "Would the co-education of the sexes in our universities and colleges be expedient," was argued on the affirmative by Messrs. A. B. Dobson and J. Gibson. They maintained that on economical, intellectual, moral, and social considerations the system of co-education should be adopted. On the negative side, Messrs. M. McGregor and D. Bickell argued that, as woman by nature had a noble sphere of her own to fill, she should receive a special education to fit her for it, and on the ground of health and social influence it would not be expedient to change our present system. The chairman, Rev. Prof. McLaren, after reviewing the arguments, decided in favour of the negative. A vote of thanks was tendered to the chairman and to the audience by the Society, after which Rev. Mr. Milligan pronounced the benediction.

It is well known that "George Eliot" was the most distinguished literary exponent of the Agnostic party in England. At her funeral that party mustered in full force and took entire charge of the services. It might have been presumed that in accordance with their avowed principles, they would at any rate have said nothing, but would have buried their distinguished associate in profound silence. They say they know nothing about what is after death. To them, a personal God, life to come, etc., are unknowable at any rate, if not incredible, while the miracles of Christ, it is understood, are in their view scarcely worth serious examination, and cannot be accepted by any moderately intelligent person. In such circumstances in the presence of the forsaken tabernacle of that "George Eliot" who for aught they professed to know to the contrary, might have been merely the result of a curious organization of matter, and by that time as

absolutely extinct as if she had never been, what might naturally have been expected as utterances (if any) from those who stood round her open grave? Not so, only the following by Dr. Sadleir, which it is said, "accorded well with the feelings of all present."

"My fellow mourners, not with earthly affections only, but also with heavenly hopes, let us now fulfil this duty which is laid upon us. . . . As the noblest lives are the truest, so are the loftiest faiths. It would be strange that she should have created immortal things, and yet be no more than mortal herself. It would be strange if names and influences were immortal, and not the souls which gave them immortality. No. The love and grief at parting are prophetic, and clinging memories are an abiding pledge of a better life to come. So, then, we may take home the words of Christ, 'Let not your heart be troubled. Ye believe in God; believe also in Me. In My Father's house are many mansions.' Great and dear friend, we bid thee farewell; but only for a little while, till death shall come again and unite forever those whom he has separated for a time."

As little could it have been expected that the Lord's Prayer should have been repeated, and the petition offered that "when our hour of departure comes we may rest in Thee, and have part in the great gathering of Thy faithful servants and children in Thy everlasting kingdom;" or that all should have been closed with the benediction: "Now may He who hath given us everlasting consolation and good hopes through grace, comfort our hearts and stablish us in every good word and work." Perhaps the members of that company of mourners might say that these words were not used in a Christian sense. They were not at any rate used in an Agnostic sense, if they had any sense at all. How many weary ones at such times of special trying and testing have to adopt the old oft-repeated words, "O Lord, our souls are lonely and restless till they find their rest in Thee."

STUDENTS' MISS. SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The regular monthly meeting of the above Society took place on Friday, January 21st, 1881, the President in the chair. After devotional exercises, Mr. John C. Campbell was elected a member of the Society.

Mr. Jas. Robertson presented the report of the Missionary News Committee. The report referred at some length to British Columbia, dwelling on its extent as a field for missionary labour, and shewing that notwithstanding its size and population our Church has hitherto neglected it. An interesting account was given of the favourable attitude that France now holds towards the Gospel, and the special attention of the French-speaking students was called to this fact, urging them to go while the harvest was ripe and reclaim from the superstitions of popery and the false philosophy of infidelity the land of their fathers. Intelligence calculated to inspire a missionary spirit among the members of the Society was given concerning Turkey, Africa and the islands of the sea.

Communications were then read from Dr. Carrol and Dr. John Hall, giving their consent to lecture for the Society on the 10th of February and 1st of March respectively. It was also the pleasing duty of the Lecture Committee to announce that the Rev. Prof. Campbell and Rev. Messrs. Wells and Black have consented to lecture in aid of the Society.

A communication was read from Rev. D. McRae, of Manitoba, asking for a missionary to labour in a very destitute field near Archibald, Manitoba. It was decided that the Society take the matter up at its next regular meeting.

After the discussion of other points the meeting was brought to a close by Mr. Townsend engaging in prayer.

W. H. GEDDES, Rec. Sec.

Presbyterian College, Jan. 22nd, 1881.

THE Rev. R. H. Warden, 260 St. James street, Montreal, desires to acknowledge with thanks the following special contributions: For the Montreal College, ordinary fund, Mr. R. Anderson, Montreal, \$250. For French Evangelization, "W," \$50; A Friend from Carrick, \$100; "E. R. O. L.," \$100; A Friend, Burns Post office, \$20; One half bequest, James Laird, New Glasgow, P.E.I., \$100; Mrs. J. James Smibert, London Township, \$5; Mrs. John Thom, Toronto, \$20. For ex-priests: Hector Murray, Montreal, \$5; Rev. J. M. Goodwillie, \$6. For Pointe-aux-Trembles schools: A Friend, Montreal, \$50; "Cash," Montreal, \$25; J. H. Hird, St. Andrews, \$50; An old friend, Watford, \$10; John Macphree, Cornwall, \$5. For Pointe-aux-Trembles building fund: Mr. A. D. Ferrier, Fergus, \$50.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. R. P. ROE.

BOOK SECOND.—CHAPTER IV.—IN THE DARK.—Continued.

She had been smoothing my pillow and bathing my face with cologne, thus creating a general sense of comfort and refreshment. Now she lifted my head on her strong, plump arm, and brushed my hair. Tears came into my eyes as I said brokenly,

"I can remember my mother doing this for me when I was ill once and a little fellow. I've taken care of myself ever since. You can have no idea how grateful your manner is to one who has no one to care for him specially."

"The'll always have some one to care for thee now; but thee mustn't say anything more;" and I saw strong sympathy in her moist eyes.

"Yes," I breathed softly, "I should have died in New York."

"And 'hee said an imp from the printing-house could take care of thee," she replied, with a low laugh.

"Did I say that? I must have been out of my head."

"The'll see that all was ordered for the best, and be content when thee gets strong. People are often better every way after a good fit of sickness. I believe the good Physician will give His healing touch to thy soul as well as thy body. Ah, here is Zillah. Come in, little girl. Richard wishes to see thee."

Bearing a bowl in both hands, she entered hesitatingly.

"Why, Zillah, you waiting on me too! It's all like a fairy tale, and I'm transformed into a great prince, and am waited on right royally. I'm going to drink that broth to your health, as if you were a great lady. It will do me more good than all the drugs of all the doctors, just because you are such a good little fairy, and have bewitched it."

The child dimpled all over with pleasure as she came and stood by my side.

"Oh, I'm so glad thee's getting well!" she cried.

"Thee, talks queer, but not so queer as thee did before. Thee—"

A warning gesture from her mother checked her, and she looked a little frightened.

"That will do, Zillah. After Richard has taken this I'm not going to let him talk for a long time."

"Do you want to make me well, Zillah?" I asked, smiling into her troubled and sympathetic face.

She nodded eagerly and most emphatically.

"Then climb on a chair and give me a kiss."

After a quick, questioning look at her mother, she complied, laughing.

"Ah, that puts life into me," I said. "You can tell them all that you did me more good than the doctor. I'll go with you to see the robins soon."

"I've got something else for thee down-stairs," she whispered, "something that Emily Warren gathered for thee," and she was gone in a flash.

A moment later she stood in the doorway, announced in advantage by the perfume of an exquisite cluster of rose-buds arranged in a dainty vase entwined and half hidden with myrtle.

"Put the vase on the table by Richard, and then thee mustn't come any more."

"These surely are from the Garden of Eden," I exclaimed.

"These and your kiss, Zillah, will make me well. Tell Miss Warren that I am going to thank her myself. Good-bye now," and she flitted out of the room, bright with the unalloyed happiness of a child.

"Dear me," said Mrs. Yocomb, "thee must indeed get strong fast, for I do have such a time keeping the young people out of thy room. Reuben asks a dozen times a day if he can see thee, and father's nearly as bad. No more shall see thee to-day, I promise thee. Now thee must rest till to-morrow."

I was well content, for the roses brought a presence very near. In their fragrance, their beauty, their dewy freshness, their superiority to other flowers, they seemed the emblem of the maiden who had made harmony in the garden when nature was at her best. The scene, as we had stood there together, grew so vivid that I saw her again almost in reality, her face glowing with the undisguised, irrepressible pleasure that had been caused by my unexpected tribute to the absolute truthfulness of her character. Again I heard her piquant laugh; then her sweet, vibratory voice as she sang hymns that awakened other than religious emotions, I fear. By an odd freak of fancy the flowers seemed an embodied strain from Chopin's nocturne that she had played, and the different shades of colour the rising and falling of the melody.

"What do they mean?" I murmured to myself. "At any rate, I see no York and Lancaster buds among them."

"Is thee so very fond of roses that thee gazes so long and intently at them?" Mrs. Yocomb quietly asked.

I started, and I had still sufficient blood to crimson my pallid face.

Turning away I said, "They recalled a scene in the garden where they grew. It seemed to me that Miss Warren had grown there too, she was so like them; and that this impression should have been made by a lady bred in the city struck me as rather strange."

"Thy impression was correct—she's genuine," Mrs. Yocomb replied gravely, and her eyes rested on me in a questioning and sympathetic way that I understood better as I thought it over afterward.

"Yes," I said, "she made just that impression on me from the first. We met as strangers, and in a few hours, without the slightest effort on her part, she won my absolute trust. This at first greatly surprised me, for I regret to say that my calling has made me distrustful. I soon learned, however, that this was just the impression that she should make on any one capable of understanding her."

A deep sigh was my companion's only answer.

"Mrs. Yocomb," I continued earnestly, "was I taken ill

while you were speaking? I have a vague, tormenting impression that something occurred which I cannot recall. The last that I can remember was your speaking to us; and then—and then—wasn't there a storm?"

"There may have been. We've had several showers of late. Thee had been overdoing, Richard, and thee felt the effects of the fever in thy system before thee or any of us knew what was the matter. Thy mind soon wandered; but thee was never violent; thee made us no trouble—only our anxiety. Now I hope I've satisfied thee."

"How wondrously kind you're all been to such a stranger! But Miss Adah made reference to something that I can't understand."

Mrs. Yocomb looked perplexed and annoyed. "I'll ask Adah," she said gravely. "It's time thee took this medicine and slept."

The draught she gave me was more quieting than her words had been, for I remembered nothing more distinctly until I awoke in the brightness of another day.

CHAPTER V.—A FLASH OF MEMORY.

I found my spirits attuned to the clear sunshine of the new day, and congratulated myself that convalescence promised to be so speedy. Again I had the sense that it was my body only that was weak and exhausted by disease, for my mind seemed singularly elastic, and I felt as if the weight of years and toil had dropped away, and I was entering on a new and higher plane of existence. An unwonted hopefulness, too, gave buoyancy to my waking thoughts.

My first conscious act was to look for my flowers. They had been removed to a distant table, and in their place was a larger bouquet, that, for some reason, suggested Adah. "It's very pretty," I thought, "but it lacks the dainty, refined quality of the other. There's too much of it. One is a bouquet; the other suggests the bushes on which the buds grew, and their garden home."

From the sounds I heard, I knew the family was at breakfast, and before very long a musical laugh that thrilled every nerve with delight rang up the stairway, and I laughed in sympathy without knowing why.

"Happy will the home be in which that laugh makes music," I murmured. "Heaven grant it may be mine. Can it be presumption to hope this, when she shewed so much solicitude at my illness? She was crying when my recovery was doubtful, and she entreated me to live. Reuben's words suggested that she was depressed while I was in danger, and buoyant after the crisis had passed. That she feels as I do I cannot yet hope. But what the mischief does she and Adah mean by saying that they owe me so much? It's I owe them everything for their care during my illness. How long have I been ill? There seems to be something that I can't recall; and now I think of it, Mrs. Yocomb's account last night was very indefinite."

My further musings were interrupted by the entrance of Mrs. Yocomb with a steaming bowl that smelt very savory.

"Mrs. Yocomb," I cried, "you're always welcome; and that bowl is, too, for I'm hungry as a cub."

"Glad to hear it," said Mr. Yocomb's hearty voice from the doorway. "I'll kill for you a young gobbler that Emily Warren thinks is like the apple of my eye, if you will promise to eat him."

"No, indeed," I answered, reaching out my hand. "He is already devoted to Miss Warren's thanksgiving dinner. May he continue to gobble until that auspicious day."

"What! do you remember that?" and Mr. Yocomb cast a quick look of surprise at his wife.

"Yes, I remember everything up to a certain point, and then all comes to a full stop. I wish you would bridge over the gap for me."

"Richard," interposed Mrs. Yocomb quickly, "it wouldn't do thee any good to have father tell thee what thee said when out of thy mind from fever. I can tell thee, however, that thee said nothing of which thee need be ashamed."

"Well, I can't account for it. I must have been taken very suddenly. One thing is clear: you are the kindest people I ever heard of. You ought to be put in a museum."

"Why, friend Morton, is it queer that we didn't turn thee out of doors or give thee in charge of the poormaster?"

"I certainly am the most fortunate man in the world," I said, laughing. "I had broken myself down and was about to become very ill, and I started off in the dark and never stopped till I reached the shelter of Mrs. Yocomb's wing. If I should tell my experience in New York there'd be an exodus to the country among newspaper men."

"Thee mustn't do it," protested Mr. Yocomb, assuming a look of dismay. "Thee knows I'm down on editors; I make thee an exception."

"I should thank you had; but they would not expect to be treated one-hundredth part so well as you have treated me."

"Well, bring thy friends, editors or otherwise. Thy friends will be welcome."

"I fear I'll be selfish; I feel as if I had made too rich a discovery to shew it to others."

"Now, father, thee's had thy turn, and must go right out and let Richard take his breakfast and his medicine. I'm bent on making Dr. Bates say I'm the best nurse in town, and between such a lively patient and such a lively family I have a hard time of it."

"Well; thee knows I always mind, mother," said the old gentleman, putting on a rueful look. "I do it, thee knows, to set the children an example. Good-bye now; mother will make thee as hearty as I am if thee'll mind her."

"Oh, I'm well enough to see everybody to-day," I said with emphasis, and I imagined that Mrs. Yocomb gave as definite a meaning to my indefinite term as I did.

"No one can stay long yet; but if thee continues to improve so nicely, we can move thee down-stairs part of the day before very long."

"At that prospect I'll mind as well as Mr. Yocomb himself," I cried gladly. "Mr. Yocomb, they are spoiling me. I feel like a great petted boy, and behave like one. I fear; but having never been ill, I don't know how to behave."

"Thee's doing very well for a beginner. Keep on—keep on," and his genial visage vanished from the doorway.

After I had my breakfast, Zillah flitted in and out with her mother two or three times.

"Mother says I can look at thee, but I mustn't talk;" and she wouldn't.

Then Adah, with her wide-brimmed hat hanging on her arm, brought me a dainty little basket of wild strawberries.

"I promised to gather them for thee," she said, placing them on my table.

"You did? I had forgotten that," I replied. "I fear my memory is playing me sad tricks. You have just gathered them, I think?"

"What makes thee think so?"

"Because their colour has got into your cheeks."

"I hope the'll like them—the strawberries, I mean."

I laughed heartily as I answered, "I like both. I don't see how either could be improved upon."

"I think thee likes a city pallor best," she replied, shaking her head.

I imagine that a faint tinge of the strawberry came into my face, for she gave me a quick glance and turned away.

"Adah," said Mrs. Yocomb, entering, "thee can take thy sewing and sit here by the door for a while. Call me if Richard wants anything. The doctor will be here soon."

"Would thee like to have me stay?" she asked timidly.

"Indeed I would. Mrs. Yocomb, can I eat these strawberries? I've devoured them in my eyes already?"

"Yes, if the doctor says so, and thee'll promise not to talk much."

I made no promise, for I was bent on talking, as convalescents usually are, I believe, and Adah forgot her sewing, and her blue eyes rested on me with an intentness that at last grew a little embarrassing. She said comparatively little, and her words had much of their old directness and simplicity; but the former flippancy and colouring of small vanity was absent. Her simple morning costume was scrupulously neat, and quite as becoming as the Sunday muslin which I had so admired, and she had fastened at her breast-pin a rose that reminded me of the one I had given her on that wretched Sunday afternoon when she unconsciously and speedily dispelled the bright dream that I had woven around her.

"For some reason she has changed very much," I thought, "and I'm glad it's for the better."

Zillah came in, and leaned on her lap as she asked her a question or two. "Surely the little girl would not have done that the first day I met her," I mused; then added aloud,

"You are greatly changed, Miss Adah. What has happened to you?"

She blushed vividly at my abrupt question, and did not answer for a moment. Then she began hesitatingly,

"From what mother says, it's time I changed a little."

"I think Zillah likes you now as she does Miss Warren."

"No, she likes Emily Warren best—so does everybody."

"You are mistaken. Zillah could not have looked at Miss Warren differently from the way in which she just looked at you. You have no idea what a pretty picture you two then made."

"I did not think about it."

"I imagine you don't think about yourself as much as you did. Perhaps that's the change I'm conscious of."

"I don't think about myself at all any more," and she bent low over her work.

Dr. Bates now entered with Mrs. Yocomb, and Adah slipped quietly away.

After strong professions of satisfaction at my rapid convalescence, and giving a medicine that speedily produced drowsiness, he too departed.

I roused up slightly from time to time as the day declined, and finding Reuben quietly busy at his carving, dozed again in a delicious, dreamy restfulness. In one of these half-waking moments I heard a low voice ask,

"Reuben, may I come in?"

Sleep departed instantly, and I felt that I must be stone dead before I could be unmoved by those tones, now as familiar as if heard all my life.

"Yes, please come," I exclaimed; "and you have been long in coming."

Reuben sprang up with alacrity as he said, "I'm glad thee's come, Er. Would thee mind staying with Richard for a little while? I want to take Dapple out before night. If I don't he gets fractious."

"I will take your place for a time, and will call Mrs. Yocomb if Mr. Morton needs anything."

"I assure you I won't need anything as long as you'll stay," I began, as soon as we were alone. "I want to thank you for the rose-buds. They were taken away this morning; but I had them brought back and placed here where I could touch them. They seemed to bring back that June evening in the old garden so vividly that I've lived the scene over and over again."

She looked perplexed, and coloured slightly, but said smilingly, "Mrs. Yocomb will think I'm a poor nurse if I let you talk too much."

"Then talk to me. I promise to listen as long as you will talk."

"Well, mention an agreeable subject."

"Yourself. What have you been doing in the ages that have elapsed since I came to life. It seems as if I had been dead, and I can't recall a thing that happened in that nether world. I only hope I didn't make a fool of myself."

"I'm sorry to say you were too ill to do anything very bad. Mr. Morton, you can't realize how glad we all are that you are getting well so fast."

"I hope I can't realize how glad you are, and yet I would like to think that you are very glad. Do you know what has done me the most good to-day?"

"How should I know?" she asked, looking away, with something like trouble in her face.

"I heard you laugh this morning while you were at breakfast, and it filled all the old house with music. It seemed to become a part of the sunshine that was shimmering on

the elm-leaves that swayed to and fro before the window, and then the robins took it up in the garden. By the way, have you seen the robin's nest that Zillah shewed us?"

"Yes," she replied, "but it's empty, and the queer little things that Zillah said were all 'mouth and swallow' are now pert young robins, rollicking around the garden all day long. They remind me of Reuben and Dapple. I love such fresh young life, unshadowed by care or experience."

"I believe you; and your sympathy with such life will always keep you young at heart. I can't imagine you growing old; indeed, truth is never old and feeble."

"You are very fanciful, Mr. Morton," she said, with a trace of perplexity again on her face.

"I have heard that that was a characteristic of sick people," I laughed.

"Yes; we have to humour them like children," she added, smoothing her brow as if this was an excuse for letting me express more admiration than she relished.

"Well," I admitted, "I've never been ill and made much of before, since I was a little fellow, and my mother spoiled me, and I've no idea how to behave. Even if I did, it would seem impossible to be conventional in this house. Am I not the most singularly fortunate man that ever existed? Like a fool I had broken myself down, and was destined to be ill. I started off as aimlessly as an arrow shot into the air, and here I am, enjoying your society and Mrs. Yocomb's care."

"It is indeed strange," she replied musingly, as if half speaking to herself; "so strange that I cannot understand it. Life is a queer tangle at best. That is, it seems so to us sometimes."

"I assure you I am glad to have it tangled for me in this style," I said laughing. "My only dread is getting out of the snarl. Indeed, I'm sorely tempted to play sick indefinitely."

"In that case we shall all leave you here to yourself."

"I think you have done that already."

"What would your paper do without you?" she asked, with her brow slightly knitted and the colour deepening in her cheeks.

"Recalling what you said, I'm tempted to think it is doing better without me."

"You imagine I said a great deal more than I did."

"No, I remember everything that happened until I was taken ill. It's strange I was taken so suddenly. I can see you playing Chopin's nocturne as distinctly as I see you now. Do you know that I had the fancy that the cluster of roses you sent me was that nocturne embodied, and that the 'shar' of colour were the variations in the melody?"

"You are indeed very fanciful. I hope you will grow more rational as you get well."

"I remember you thought me slightly insane in the garden."

"Yes; and you promised that you would see things just as they are after leaving it."

"I can't help seeing things just as they seem to me. Perhaps I do see them just as they are."

"Oh, no! To a matter-of-fact person like myself, you are clearly very fanciful. If you don't improve in this respect, you'll have to take a course in mathematics before returning to your work or you will mislead your readers."

"No, I'm going to take a course of weeding in the garden, and you were to invite me into the arbour as soon as I had done enough to earn my salt."

"I fear you will pull up the vegetables."

"You can at least shew me which are the potatoes."

(To be continued.)

EAT SLOWER.

A respectable, elderly lady patient went to London to consult the very highest authority about her dyspepsia and its accompanying ailments. She waited very patiently for her turn, entered the awful presence, told her pitiful story, put out her furred and creased tongue.

The doctor listened, and said: "Um! ah! yes, just so!" Then he looked profoundly, awfully wise.

"Now, doctor, what shall I do? I have tried everything, and nothing does me any good. Can you do anything to help me?"

"Yes, madam; you must eat slower."

She waited for her prescription, but the doctor did not write; and was evidently expecting her to go. He thought she might be hard of hearing, and spoke louder, "Eat slower."

By an involuntary but slight movement of his right hand she saw there was nothing to do but pay the fee. The two guineas dropped, and she sadly left his presence.

Two guineas for two words! But they are richly worth the money. "Eat slower" is very wise and very important counsel. There is a time for everything—and as eating is one of the most important things of our mortal life, the time we take to do it rightly is of very great importance.

BRITAIN AND THE FUTURE OF PALESTINE.

Under any circumstances, it is impossible that the region which comprises within its limits the luxuriant pasture lands of Jaulan, the magnificent forest-clad mountains of Gilead, the rich arable plains of Moab, and the fervid sub-tropical valley of the Jordan, can remain much longer neglected. Whether we regard it from an archaeological, a commercial, or a political point of view, this territory possesses an interest and importance unrivalled by any tract of country of similar extent in Asiatic Turkey. It remains for England to decide whether she will undertake the task of exploring its ruined cities, of developing its vast agricultural resources, by means of the repatriation of that race which first entered into its possession 3,000 years ago, and of securing the great political advantages which must accrue from such a policy. —"The Land of Gilead," by Laurence Oliphant.

The latest we have read of Mr. Stanley is that he is living at Vivi, in a village built with lumber from Europe, and had constructed a road three leagues east of his village.

WORDS OF PRAISE.

Don't be afraid to praise your friends if they deserve it. Most people like honeyed words, but there are those who crave appreciation. They have no satisfaction in hearing that any of their purchases are rich and beautiful; that a specimen of their handiwork is handsome and stylish; that their words are eloquent, their writings are finished and forceful, and their actions notable and brilliant; that everybody likes them, and that they are the best and brightest in all the community. Praise of this kind gives them no comfort, and perhaps is distasteful to them. But they are glad to be assured by one who is evidently sincere and discerning that they have shewn good taste in what they have selected or designed; that their words are wise and timely; and that they are seen to mean what they say; that they evince a refined sentiment and lofty purpose in all that they attempted or did; that, indeed, they have an ideal worth having, and which they are persevering, striving to reach. If you want to please the commoner sort of people, speak words of praise as freely as you can with truth. If you want to help and gratify the noble-minded few, you must be appreciative of their character and their holiest strivings, and speak accordingly. They care less for praise than appreciation. —Anon.

THE MASTER'S CALL.

They tell me a solemn story, but it is not sad to me, For in its sweet unfolding my Saviour's love I see. They say at any moment the Lord of life may come To lift me up from this cloud-land, into the light of home.

They say I may have no warning, I may not even hear The rustling of His garments as He softly draweth near; Suddenly,—in a moment,—upon my ear may fall The summons to leave our homestead, to answer the Master's call.

Perhaps He will come in the noontide of some bright and sunny day, When, with dear ones all around me, my life seems bright and gay; Pleasant must be the pathway, easy the shining road, Up from the dimmer sunlight into the light of God.

Perhaps He will come in the stillness of the mild and quiet night, When the earth is calmly sleeping 'neath the moonbeams' silvery light, When the stars are softly shining o'er slumbering land and sea,— Perhaps in that holy stillness, the Master will come for me.

I think I would rather hear it, that voice so low and sweet, Calling me cut from the shadows, my blessed Lord to meet, Up through the glowing splendours of a starry, earthly night, To see the "King in His beauty" in a land of purer light.

The end of learning is to know God, and out of that knowledge, to love Him and imitate Him as we may the nearest by possessing our souls of true virtue. —Bilton.

PEOPLE who do not "get on" in the world often fail to realize how much waste is involved in habits of needless expense that seem very trivial. Lord Derby recently gave to English workmen an impressive lesson on this subject. They would, of course, all like to be land owners. Estimating the value of an acre of fertile land at sixty pounds, the price of a square yard of land would be about three-pence. "I wonder," said Lord Derby, "how many workmen consider that when they order three-penny worth of beer or spirits they are swallowing down a square yard of good agricultural land!" As land is much cheaper in this country, it requires a waste even less than six cents to do away with a yard of it. A succession of such little improvidences soon swallow a small farm which might afford the owner a comfortable and independent living. The principle applies not only to drink, but to tobacco and finery, and every form of needless or foolish expenditure.

It is now six years since the Free Church of Scotland set about establishing the Livingstonia mission settlement in Eastern Africa, as a memorial of Dr. Livingstone. A sum of £21,000 has been expended, and not only has the Gospel been preached to the natives on the shores of Lake Nyassa, but an effectual check has been put on the slave trade. Formerly, as many as 19,000 slaves were annually carried off from this region.

The death is announced in the 82nd year of his age of Count D'Albanic—Charles Edward Stuart—which took place on board a steamer coming from Bordeaux on Christmas Eve. His father, James Stuart, Count D'Albanic, is believed by many persons to have been the legitimate son of Prince Charles Edward Stuart, the "Young Pretender," as he was called, by the Princess Louise Clementine Sobieski of Stolberg. The Count James, who had married Catharine Bruce, had two sons—first, John Sobieski Stolberg Stuart; and second, Charles Edward Stewart, born June 4th, 1799; and a daughter, Katharine Matilda Mary Stuart, who married the Count Ferdinand Lancaster. The second son, whose death is announced above, married, in 1822, Anne, widow of Colonel Gardner, daughter of the Hon. J. Beresford; second son of Marcus Beresford, Earl of Tyrone, and brother of the first Marquis of Waterford. The late Count, who had seen much of the world, and wrote and spoke fluently some seven or eight languages, had lived in much seclusion in South Belgravia, London, for the last twenty years. Of dignified mien and carriage, he usually appeared in public in an andress dark military coat of a foreign type, with his numerous orders on his breast, having personally when a mere youth received that of the Legion of Honour from the hands of the great Napoleon, on the field of Waterloo, for meritorious services.

BRITISH AND FOREIGN ITEMS.

POPE LEO will be seventy-one years old in March. He has recovered from his illness, and is now in good health.

THE amount distributed from the Peabody Fund to the States of the South from 1868 to 1878, inclusive, has been \$1,061,700, of which the sum of \$77,250 was disbursed in 1878.

A LONDON paper states that Dr. George Matheson, of In-nellan, who is to be the Baird Lecturer for 1881, has broken off from the party represented by Principal Caird and the "Scotch Sermons."

JOHN BOYD BAXTER, LL D., has intimated his intention to contribute \$625,000 towards founding a college in Dundee, Scotland. The idea, he says, has been the dream of his life.

THE Marquis of Bath says: "If the Bulgarian nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence of a small and devoted company of American missionaries."

IN Oliver Cromwell's time £38,000 were raised for the Waldensians, who were for so many generations persecuted to the death. Of this sum £16,000 were left in the hands of the English Government, who to-day pay £257 annually to the Waldensian Church.

THE London "Missionary News" says that the Congregation de Propaganda Fide of the Roman Catholic Church has set apart half a million lire for the erection, at Malta, of two colleges for the education of youth who wish to devote themselves to mission work in Africa.

THE real property of the unrecognized Roman Catholic Orders who have been lately turned out of France increased enormously in the last thirty years. From forty millions it had risen to four hundred million francs, besides which they hold bonds, stocks, etc., to an unknown amount.

A PLEASANT evidence of increasing toleration is reported from Servia. Prince Milan has a right of nominating a certain number of members to the Skuptschina, and in the exercise of this right he has named a Jew and a Mohammedan to represent the minorities with which they are identified.

TEN years ago evangelical ministers were imprisoned for preaching the Gospel in France. Now, all France is open to the pure Gospel. In some of the communes mayors reside at religious meetings and introduce the preachers. This is true, both in the cities and the provinces. And the people shew an eagerness to listen. Verily, the changes in France are wonderful.

THE "Foreign Missionary Record" says in its "Concert of Prayer," that when Cary went to India (1793), a body of ministers resolved on holding a meeting on the first Monday night of each month for united prayer for the success of every attempt by all denominations of Christians for the spread of the Gospel, and a paper was drawn up inviting similar meetings, and addresses to independent associations of ministers in England and Wales, and that this paved the way for the formation of the London Missionary Society in 1795.

A BOY now in the Kansas Penitentiary is said to have sacrificed himself to save his father. According to a statement in the New York "Tribune" of December 29th, it has been discovered that in a trial for the murder of a man named Farris, five years ago, the prisoner, who was only sixteen years of age, and who pleaded guilty to the charge, did so falsely. His father was the real perpetrator of the crime, and the son voluntarily accused himself to shield him from punishment. He has been in prison five years, and has kept his secret until the death of his father removed the motive for self-sacrifice. Now, evidence is brought to light which proves the father's guilt beyond a doubt. The case is altogether a most extraordinary one in criminal annals, and is one of those rare instances of which the Apostle speaks in Rome v. 7.

A CORRESPONDENT of the Augsburg "Allgemeine Zeitung," writing from Rome about Christmas and New Year's scenes in that city, speaks of the disappearance of some of the picturesque features of street life since the Pope has retired to the Vatican, and says: "In the streets waves the Italian tri-color. The pizzas are enlivened by officers in national, not French or Papal uniforms. People speak of the king, not of the Pope; of Italy, not of Piedmont. The Leo-city is abandoned, the Piazza Colonna has become the place of cheerful traffic. Good lighting of the streets, new city ordinances, diligent continuation of the excavations, care for the safety and cleanliness of the population, freedom of the press, and diligent study of the newspapers—these are the bright acquisitions of recent times. . . . The people of Rome speak of the Pope as of a man who lives far away, or who lived long ago, and the visitors to the Eternal City have accustomed themselves to live in Rome and not to see the Pope."

MISSIONARY prospects in Uganda, Central Africa, do not appear to be very promising. Dr. Emin-Bey writes to the "Mittheilungen" that Mtesa held a great council on December 23rd, 1879, at which it was resolved to prohibit the English and French missionaries from teaching, and to punish with death any native of the country who listened to them. The Mohammedan religion was condemned at the same time, and ancient customs are to be adhered to. The assembled chiefs were of opinion that they required no religious teachers in Uganda, but guns, powder, and percussion caps. On June 1st one of the English missionaries wrote to Dr. Emin that their task appeared to be hopeless, and the King refused to listen to anything they had to say. Mtesa had relapsed into his savagery, and sacrificed two hundred human beings on the grave of his ancestors. From another source we learn that King Mtesa, having been cured of some disorder by Father Lourdel, exhibited greater kindness to the Roman Catholic missionaries than before, and that they were able to baptize several adults in April last.

MINISTERS AND CHURCHES.

THE Rev. R. H. Hoskins, of Inverness, Que., has received a unanimous call to Oscoda, Mich.

THE congregation of Russell have presented their pastor, Rev. A. M. McClelland, with a beautiful racoon coat. Mrs. McClelland was also the recipient of a purse.

THE Rev. P. Ross, one of last year's graduates of Montreal College, has accepted a call to Cote des Neiges, and will be inducted on Thursday, 20th February, at six p.m.

AT the last meeting of the Presbytery of Manitoba in December, the report of which never reached us, the Rev. Dr. Black was unanimously nominated as moderator of the General Assembly.

THE Rev. Dr. McNish, of Cornwall, is at present delivering a course of lectures in the Montreal Presbyterian College on the Gaelic language and literature, which are spoken of most favourably by the Montreal press.

NORWOOD Presbyterian congregation may justly claim the title of a working church. Eighty-four of its members are engaged as elders, managers, Sabbath school teachers, missionary collectors, or tract distributors. They have raised \$231.95 for the schemes of the Church last year.

AFTER a series of five Presbyterial meetings, by the Revs. A. B. Mackay, Fleck and Scrimger, twenty-two were added to the membership of the little church, Chateauguy (Basin), Quebec, on Jan. 30th, 1881. "The wind bloweth where it listeth," and just as truly, "My word shall not return unto Me void."

THE missionary meeting in Zion Church, Brantford, was held last Thursday evening. The chair was occupied by the pastor, Rev. Dr. Cochrane, who in the absence of Rev. Mr. Tompson, of Sarnia, unable to be present, dealt with Home Missions, of the Committee on which he has been Convener for many years. Rev. Mr. Fraser, of St. Thomas, gave a very pleasing and instructive address on the subject of Foreign Missions.

FROM the yearly statistics of the Presbyterian Sabbath School Association, Montreal, it appears that for 1880 there were in 17 schools connected with the Association, 322 teachers, 2,908 scholars on the roll, and 1,922 of an average attendance; and that for missionary purposes the collections made in the course of the year amounted to \$2,145.05. This shewed an increase over the previous year of 5 teachers, 100 scholars on the roll, and 20 of average attendance, while the collections were larger by \$100.

THE Presbytery of Stratford met in Burns' Church, East Zorra, on Wednesday, the 2nd inst., for the induction of Rev. Robert Scott into the charge of the congregations of Burns' Church and Brooksdale. Rev. T. Macpherson, Moderator of Presbytery and session, presided, Rev. P. Wright preached, Rev. R. Hamilton addressed the minister, and Rev. A. Stewart the people. A soiree was held in the evening at which several ministers gave interesting addresses.

THE annual business meeting of Knox Church, Thedford, was held on the 28th ult., Rev. H. Currie presiding. Owing to the loss in membership of this congregation by emigration and death it was feared that there would be a deficit in the funds this year. We are happy to state that this is not the case. Owing to the liberality of the members, and the able financing of Mr. E. Roy, secretary-treasurer, there is a surplus of \$14. Mr. Roy is re-elected. The other officers elected are: For the mission schemes of the Church, John Taylor, secretary-treasurer; librarian, Thomas Lithgow; assistant, Arch. Thompson; management committee, R. Lithgow, H. Whyte, J. McIntyre, Jas. Randle, Wm. Nimmo, E. Roy.

ST. ANDREW'S CHURCH, Chatham, was opened last Sabbath under very favourable auspices. The Rev. Principal McVicar, of Montreal, preached morning and evening, and the Rev. Dr. Cochrane, of Brantford, in the afternoon. The subjects chosen were appropriate, and very eloquent and edifying discourses were delivered by both the above-named gentlemen. The large building was full at all the services, and much interest manifested. Collections, over \$200. Dr. Cochrane delivered, to the delight of all his hearers, his lecture on "George Whitfield, the prince of preachers." The style of the new church is amphitheatre inside, seats neatly cushioned, and two steam

pipes under each seat for heating, which gives entire satisfaction. The acoustic properties are excellent, both for speaking and hearing. Every particle of work has been done in the most solid and substantial manner. The work cost about \$18,000, and is provided for by good subscriptions.

THE annual missionary meeting of Brampton Presbyterian church was held on Monday, 31st ult., the senior pastor, Rev. James Pringle, presiding. From a statement read by the Rev. Mr. McLaren, it appeared that the large sum of \$340 had been contributed during the past year by the congregation to the various mission schemes of the Church, an increase of \$98 over the previous year. Rev. Mr. McWilliam, of Streetsville, then addressed the meeting on Foreign Missions, shewing the large measure of success that had been achieved in the past, notwithstanding the comparatively small support given, and the great necessity of redoubled effort and increased liberality in sustaining this most important branch of the Church's work. The subject of Home Missions was next taken up by the Rev. Mr. Fraser, of Claude, who gave some excellent reasons why it should be liberally supported, and shewed the wise and prudent manner in which the money was dispensed to the weak congregations and outlying stations comprised in the Mission, which tended to cultivate a spirit of self-support and independence amongst them.

THE annual social of the Sabbath school teachers of Erskine Church, Toronto, was held on the 3rd of February. There was a very fair attendance. After tea the audience gathered in the lecture room, where an interesting programme was carried out. Mr. John A. Paterson, secretary and treasurer of the Sabbath school, read his report, shewing that \$248.96 had been received in the Sabbath school during the year. The total amount collected in the church during the year was \$6,000. Mr. Wm. Adamson, superintendent of the school, reported an increase as compared with the previous year. He presented prizes to a number of the children who had attended during every Sabbath in the year. An incident of the evening was the presentation by the teachers of a silver tea urn and an Address to Mr. Adamson, who retires from the superintendency after eleven years' service. A suitable reply was made. Mr. J. A. Paterson, who has filled the position of secretary-treasurer for the past fourteen years, takes the position of superintendent. There was a programme of music and readings. Solos were given by Miss Jeannie Constable and Mr. Malcolm, and readings by Miss Manly and Mr. Cameron. The evening was spent very pleasantly. Rev. John Smith, the pastor, occupied the chair.

THE Presbyterian congregation of Knox Church, Oro, held their annual soiree, in the church, on the 18th day of January. The attendance was large, considering the condition of the roads and the coldness of the day. The committee of management put forth every effort to make the entertainment a success. The Rev. H. Sinclair, pastor, occupied the chair, and after making appropriate remarks, stated that the programme placed in his hands was not only extensive but interesting. Able, instructive, and humorous addresses were then delivered by several clergymen and others. The Essa Church choir, under the leadership of Mr. R. Anderson, was in attendance, and in the intervals rendered in good style suitable music. After spending a very enjoyable afternoon the entertainment was brought to a close by singing the doxology, and Rev. Mr. Fairbairn pronouncing the benediction. A social which was held on the Tuesday evening following was a grand success; the attendance was larger than usual on such occasions. A programme, consisting of addresses and recitations, was carried out. Proceeds of both meetings amounted to \$48.

ON Sabbath, January the 2nd, the new brick church, erected last summer, by the Thornbury and Clarksbury congregations, was dedicated to the worship of God. Rev. Prof. Gregg, D.D., of Knox College, Toronto, conducted the morning and evening services. In the morning he preached to a large and appreciative audience, from Rev. i. 4-5. In the evening the church was literally packed, every available spot was occupied, and many were compelled, for want of even standing room, to go away. It is estimated that fully 600 people listened to the doctor's clear, eloquent, and effective discourse on the ever living theme of justification by faith. His text was, Rom. iii. 28: "Therefore we conclude that a

man is justified by faith, without the deeds of the law." The people enjoyed a rich feast, and went away, feeling that it was good to be there. The pastor, the Rev. A. T. Colter, conducted the afternoon service, at which there was also a full house. He preached from Heb. iii. 6: "But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." On Monday evening, the 3rd, a very successful soiree was held. The audience room was filled, where practical addresses were delivered by Mr. McKinley, of Knox College; Rev. Messrs. Elliot, of the Canada Methodist Church; Brown, of the Church of England; McLaren and Stevenson, brethren of the Owen Sound Presbytery. On Sabbath, January the 9th, the opening exercises were continued, Rev. J. Leiper, of Barrie, conducting the morning and evening services, at which large and deeply interested audiences attended. In the morning the Rev. gentleman preached an earnest and practical discourse from Phil. iii. 13, and in the evening an eloquent and comforting sermon from Isaiah xxvi. 4. The amount realized from both collections and service was about \$170. The building is of Gothic architecture; it is built of red brick, with white brick cornices. The main body of the building is 36x60 feet, with a porch in front, and a vestry in the rear. It has a stone basement the full size of the building. The floor has an incline of about 18 inches. The furnace in the basement costing \$150, works well, heating the whole church perfectly. The aisles are matted, and the platform and vestry are richly carpeted. The entire cost of the church is about \$3,600, of which the greater part is provided. May the great Master Builder continue to abide in His house, and may He "count, when He writeth up the people, that this and that man was born in her," which is the crowning glory of the Church.—COM.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, January 25th, at eleven a.m. There were present during the earlier proceedings twenty ministers and six elders. The resignation of Severn Bridge and Washago, part of the pastoral charge of Mr. A. Dawson, tendered at previous session was taken up, and after considerable discussion accepted. This decision confines the charge of Mr. Dawson to Gravenhurst—an arrangement which seemed to the Presbytery absolutely necessary. Mr. Dawson's charge of the above named congregations since his induction in September, 1878, has been peculiarly onerous. The distance between Gravenhurst and Washago is fourteen miles, which it was necessary for him to traverse to and from twice every Sabbath. The necessities, or at least the demands, of the congregations were such as to require four services per Sabbath from him. Such arrangements could not be lasting, and their termination has been brought about by the injury of health and strength which Mr. Dawson has sustained. Meanwhile Gravenhurst congregation has increased, and in order to secure Mr. Dawson's continuance as pastor, has increased the stipend from \$200 to \$500, which with an anticipated grant from the Home Mission Committee will enable him to pursue his ministry among an attached people, and to exercise oversight of stations in the vicinity. This arrangement will lessen the demands of Presbytery upon the Home Mission Fund, for the supplement required for Gravenhurst will be less than has been granted hitherto to the united congregations, and it is not intended to apply for grants to Severn Bridge and Washago. They will be able, in the belief of the Presbytery, with other stations to be united to them, to pay for supply. Mr. Dawson was requested to give supply, such as he may be able to secure, to the demitted portion of his charge until May 1st, when the resignation takes effect. The Presbytery proceeded to deal with another resignation, that namely of Mr. Robert Scott, since 1875 ordained missionary in the Wyebridge, Midland and Penetanguishene mission district. Mr. Scott has accepted a call from the Stratford Presbytery. Commissioners from five congregations lately under his care appeared, though not cited, to testify to their respect for him and to indicate their wishes as to future supply. Their promises for the support of an able and energetic missionary were liberal. In accepting Mr. Scott's resignation the Presbytery resolved to express esteem for him in the following terms: "They desire to speak in the highest terms of the faithful, zealous, and self-denying manner in which he

has laboured in the large mission field entrusted to his care during the past six years. They part from their co-Presbyter with much sorrow, and express the apprehension that they will find it difficult to supply the mission largely under his charge with a missionary so well qualified for the work, or whose devotion to the cause, consistent life, and fervent piety will give equal weight and power to the ministrations of the Word and ordinances. Further, they cordially wish Mr. Scott a large measure of success and happiness in his new field of labour, and earnestly commend him to the Great Head of the Church." An arrangement come to between the congregation of East Nottawasaga and the pastor for putting the stipend upon a better footing, was accepted by Presbytery as the best possible under the circumstances. Mr. D. McDonald, minister, and Messrs. A. McDonald and Angus Hayman, elders, were appointed assessors with the session of West Nottawasaga for purposes named. The Presbytery resolved to hold a visitation of the congregations of First Tecumseth and Adjala, to meet within First Tecumseth Church on Tuesday, 8th of February, and within the church in Adjala on Wednesday, 9th of February, at ten o'clock a.m. on both days. It was also resolved that Second Tecumseth congregation be invited to meet with the Presbytery at either meeting should this congregation desire to do so. A communication from Guelph Presbytery was received, offering the services of Mr. Henry Knox, who has been engaged in evangelistic labours, for supply within the bounds, and without charge save for travelling expenses. The Presbytery agreed to accept the offer, and to thank the Guelph Presbytery for their consideration and kindness. Mr. Knox was appointed to labour in the Emsdale and Huntsville groups of stations in Muskoka. An interesting report of missionary work in the Minesing group of stations for the past year was submitted by Mr. E. N. B. Millard. The Presbytery resolved on sending down to sessions, with instructions to report, the General Assembly's circular on Temperance. Dr. Cochrane was nominated for Moderatorship of next General Assembly. Remits of Assembly were left over till next regular meeting on the last Tuesday of March, and the clerk was instructed to notify members to prepare for remaining two days for disposal of all the business at this meeting.—ROBERT MOODIE, *Pres. Clerk.*

HERESY HUNTING AND REV. PRINCIPAL GRANT, D.D.

(To the Editor of the Globe.)

SIR,—I observe that attacks are being made against the attitude of Principal Grant at the late Presbyterian Council in Philadelphia by anonymous correspondents of THE CANADA PRESBYTERIAN. The Principal takes no notice of such insinuations. But as the latest letter concludes, from this silence, that the Principal is guilty of countenancing such a thing as ministers remaining in the Church after they have ceased being in harmony with the Confession, and as the writer openly asserts that Dr. Grant is dishonestly occupying his present position, I think it is simple justice to reproduce the words of the reverend accused which form the ground of such attacks, and allow your readers to judge as to their meaning. I am, yours truly,

FAIR PLAY.

ADDRESS BY REV. PRINCIPAL GRANT.

I do not rise to defend Professor Flint. That gentleman is perfectly able to defend himself. In making this reference to him I wish to say that, from first to last in the reading of his paper, I did not detect any sneer. The two leading principles which he seemed to lay down are principles to which, I think, the great body of this Alliance must adhere. I refer now, of course, to the latter part of his paper wherein he said that the Church which sought to meet questions of scholarship or speculation by the exercise of discipline, instead of by a wider scholarship and a more fearless thought, was the real friend of Agnosticism. I agree with him in that. By such a course you at once make people suspect that the Church is afraid to meet disputants on the platform of free discussion; and they at once draw their own conclusions. His second position was, that if we took the ground that the Westminster Confession was final and unalterable we erred. I say we do err if we take that position; for in doing so we place it on the same platform with the Bible—we become idolaters, nothing more nor less;

and the Spirit of the living God will desert the Church that takes that position. The idea was set forth in one of the papers this morning, and I think grandly set forth, that creeds are not made, but grow. I accept that; and in accepting it I would ask one question, and would like to have an answer to it. How can there be growth if the condition of liberty be not allowed? Can there be any growth if you do not allow the condition of liberty? You cannot answer that question in any other than one way, and that is in the negative. But we are told that brethren may go outside of the Church. I answer that we do not endorse secession. No true minister of Christ should secede from the Church so long as he is true to the One to whom he made his ordination vows—the Head of the Church. If he is preaching what he believes to be truth, why charge him with dishonesty? Has the Church no power of discipline? Let the Church exercise its power of discipline and cast off the brother if he is unfaithful; for the point is, that he does not think himself unfaithful because he speaks the language of his own age, and not the language of two or three centuries ago. It is because he loves his Church and wishes to teach all the truth to the Church, and God has called him to do so. If he is cast off where is he to go? He believes that he is more in agreement with his own Church than with any other. Is he to make another sect? We have too many sects already. No; it is his duty to speak all the truth that the Spirit of God teaches to his heart, and if he is wrong let the Church say so; and let no one taunt a brother with dishonesty when he is acting honestly. We talk of ordination vows. A brother is under law primarily to Christ, and secondarily to the Church. Because he is under law to Christ let him speak all that Christ teaches him. He owes a duty to the Church; and let him give to the Church all the truth that he is capable of giving until the Church says to him, "We cannot tolerate you." Let me illustrate by meaning by way of analogy. You of the United States have from time to time made amendments to your national constitution. Now, if you were to propose as a fundamental requirement, that no amendment shall be made to the constitution of the United States unless the citizen proposing it shall have left the United States, gone to and lived in Canada or Great Britain, do you think that any such amendments would ever be ratified by you? No; you have more faith in liberty, you have more faith in truth; you have more faith in one another than to suggest any such condition. You say: Let every man speak openly, honestly, and faithfully; if we agree with him we will ratify his proposition; if not, we will reject it. Is the Church, which is founded on the rock Jesus Christ, more afraid of liberty than the State, which is founded on the kingship of freemen? [From "Second General Council of the Presbyterian Alliance."]

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VIII.

Feb. 20, } THE PREACHING OF JESUS. } Luke iv. 18-21.

GOLDEN TEXT.—"He hath anointed Me to preach the Gospel to the poor."—Luke iv. 18.

HOME READINGS.

- M. John i. 35-51. . . . Jesus gains Disciples.
- Tu. John ii. 1-25. . . . Marriage at Cana—Cleansing the Temple.
- W. John iii. 1-22. . . . Nicodemus—John the Baptist.
- Th. John iv. 1-42. . . . Woman of Samaria.
- F. John iv. 43-54. . . . The Nobleman's Son.
- S. Luke iv. 14-31. . . . At Nazareth and Capernaum.
- Sab. Isa. lxi. 1-11. . . . The Office of Christ.

HELPS TO STUDY.

The principal events intervening between our last lesson and the present one are: the baptism of Jesus (Luke iii. 21, 22); the temptation (Luke iv. 1-13); the calling of the first disciples (John i. 33-51); the first miracle (John ii. 1-12); the first passover (John ii. 13-22); the meeting with Nicodemus (John iii. 1-21); the conversation with the woman of Samaria (John iv. 1-42); the healing of the nobleman's son (John iv. 43-54). These were some of the circumstances which attracted public attention to the Saviour, and on account of which "there went out a fame of Him through all the region round about," as stated in the opening sentence of our present lesson.

It would be extremely difficult to make a better division of the lesson than that furnished by Rev. F. N. Peloubet, which is as follows: (1) *The Gospel at Home*, (2) *The Gospel at Church*, (3) *The Gospel in the Scriptures*, (4) *The Gospel for*

the Poor, (5) *The Gospel for the Sorrowing*, (6) *The Gospel of Light and Liberty*.

I. THE GOSPEL AT HOME.—vers. 14, 16. "Suppose," says the "S. S. Times," "that a young man belonging to the town or village in which you lived had gone out to preach in the country around, and that soon there began to come rumours that he was a great prophet, that he was raising the dead, healing the sick, and doing other wonderful works; if you then heard that he was about to return to his native town, would you not be filled with expectation of what he would do for it and for his fellow-townsmen? That must have been how the people of Nazareth felt about Jesus. They were expecting help from Him. Jesus came to help them, but in a different way from what they expected."

II. THE GOSPEL AT CHURCH.—vers. 15, 16. At home and abroad we find the Saviour giving due attention to the observances of the old dispensation though these were soon to be superseded. The worship of the Jewish Church was right in its own time and place; and the new dispensation was not ushered in till the veil of the temple was rent in twain at the time of the crucifixion. The example of Christ in this respect teaches us that even although a person should be fully convinced that he knows more than the preacher, still it is that person's duty to attend public worship. "Some men," says Dr. Trumbull, "go to church only when there is to be a special sermon, or unusually good singing, or an anniversary exercise, or a funeral; or when they feel like going. This is not having a custom of church attendance. This not being like Jesus. He who has a habit of church going has a love of church-going which no occasional visitor at God's house can have, or understand. Love of a good thing grows with the habit of doing that thing. The way to get a child to love church-going is to get him into the habit of church-going from an early age. The way to continue in the love of church-going is to continue in the habit of church-going. There has never been any better way than that which is set before us in our Saviour's example on this point."

III. THE GOSPEL IN THE SCRIPTURES.—ver. 17. The passage read by the Saviour is a free rendering of Isaiah lxi. 1, 2, and is one of the many predictions of Christ and His kingdom uttered by that prophet. The Jews had always applied the words to their expected Messiah.

IV. THE GOSPEL FOR THE POOR.—ver. 18. On this verse the "National S. S. Teacher" says: "The poor ever have felt that the Gospel specially was for them. The majority of the converts come from the poor, and not from the rich—the proportion of their numbers being duly considered. While he was on earth, the Saviour especially addressed Himself to the poor. Though he did not withdraw Himself from the rich, he did not court intercourse with them. He was the companion of those who had but little of this world's goods. He Himself was born in poverty, and continued to walk near the very verge of want all His life. He had not where to lay His head. 'For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might become rich.' And that, no doubt, is one of the main reasons why the Gospel appeals so powerfully to the poor. Certainly He would have been far removed from them had He dressed sumptuously, and fared luxuriously."

V. THE GOSPEL FOR THE SORROWING.—ver. 18. Christ gave relief from bodily and mental afflictions of various kinds (Matt. iv. 23, 24; vi. 25-33; John xv. 15; Matt. v. 12; I Cor. iv. 17, 18; James i. 2, 5), but His great mission was to make atonement for sin by the sacrifice of His life; it was only by doing so that He could procure pardon for the sinner, bring peace to the troubled conscience, and "bind up the broken-hearted." "There is no balm for wounded hearts," says the magazine last quoted, "like that which is obtained by communion with Christ. He is the heart-healer. He comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." A little farther on in the chapter from which He was reading to the Nazarenes, the mission of Christ still further was set forth as being, "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And, in accordance with that mission, very tenderly he gives the invitation: "Come unto Me all ye that labour, and are heavy laden, and I will give you rest."

VI. THE GOSPEL OF LIGHT AND LIBERTY.—vers. 18-21. All men are by nature blind captives, in a moral sense; as if they had not eyes to see the right and the wrong; as if they were bound hand and foot from doing any good for themselves or for others. Christ came to enlighten and to release; to enable us to see the path of duty, and give us liberty and power to pursue it. There is another bondage from which He sets us free. We are by nature prisoners in the hands of divine justice, like debtors who have nothing wherewith to make payment, but from this bondage also the Gospel provides freedom, for "Jesus paid it all."

The various memorials presented to the Cambridge (England) University in favour of conferring the B.A. degree upon women have been signed by or represent 10,000 persons.

At the annual meeting, recently, of the Scotch Society for the Evangelization of Italy it was stated that the effort to raise \$60,000 for the support of Waldensian pastors has produced so far about \$45,000.

A TABLE of general religious statistics for England and Wales states that there are 170 different denominations, which have 45,000 places of worship, with upwards of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy in the Church of England. The communicants number about 3,000,000, and the average Sabbath attendance at church is 10,000,000.

OUR YOUNG FOLKS.

LITTLE TEMPLES.

"Ye are the temples of God."

Jesus, can a child like me
Thine own living temple be?

Yes, Thy Spirit day by day
In my heart will deign to stay.

Then that heart must ever be
A fit dwelling place for Thee.

Naughty tempers, thoughts of sin,
These things must not enter in.

But a temple is a place
Built for constant prayer and praise,

And the teaching of Thy Word:
Am I such a temple, Lord?

Yes, if all I do and say,
In my work and in my play,

Shall be gentle, true, and right,
Pleasing in Thy holy sight.

Help me, Lord, for I am weak;
Make me hear when Thou dost speak.

Cleanse my heart from every sin,
Make me beautiful within.

May Thy presence from above
Fill my heart with holy love.

Then shall those about me see
That the Saviour dwells in me.

PATTY'S SWARM.

ONE day Patty ran into the house with her yellow hair a-tumble and her blue eyes sparkling with excitement. "Mother, O mother!" she cried, her little brown hands fluttering like the wings of a bird, "the bees are swarming."

"Sure?" asked her mother, doubtfully. For, you see, Patty was the least bit in the world like the boy in the fable who cried, "Wolf! wolf!" when there was no wolf. Not that she meant to be, but so many bees would fly about making such a buzzing in the warm spring sunshine that Patty was often quite certain that they were swarming, when they hadn't any idea of it. And that is why Patty's mother asked in that doubtful way, "Sure?"

"Yes'm," said Patty, meekly.

Her mother stepped to the door. True enough, there was a roar like that of a very small waterfall in the air, and over the beehives floated a little black cloud.

"I do believe they are," said she. "But they're not all out yet, I guess, and will not begin to light for some little time. Run down to Mr. Jessop's, Patty, and tell your father—no, I'll go," with a smile, remembering that Patty had gone for her father once before, when the bees were not swarming, after all.

"May I go out and watch 'em, mother?" asked Patty, dancing heel and toe on the white kitchen floor.

"Yes; put on Aunt Nabby's shaker, and don't go too near."

So Patty got into Nabby's big shaker bonnet, which was so much too large that you could not see her little round face, unless feeling quite sure it was there, you stooped and peeped in; and the brown calico cape almost reached the hem of her short skirts.

Then Patty went into the garden and sat down on a box by the cucumber bed.

She watched the dancing black swarm until her eyes grew heavy. The sun shone

brightly, the west wind blow about her, warm and soft and fragrant. The buzzing of many bees grew louder and louder, until it seemed to swallow up every other sound. Then the big shaker began to droop, and that was all Patty knew, until—

"Patty! Patty, child! Don't stir for your life!"

This was what called Patty out of Dreamland, her father's voice, deep and hoarse.

At first she wondered where she was. There was a roar, like distant thunder, in her ears.

"Don't move, Patty, dear. Don't lift your head!" That was her mother. The words sounded to Patty a great way off, and there was a tremble in them, and a sob at the last. What could it mean?

Patty was frightened, but she was a brave little girl, and had always been taught to obey. So she sat very still, with scarcely the quiver of an eyelid, and presently she felt the big shaker gently lifted from her head.

"All right!" said her father,

And Patty looked up with a little cry to see the shaker—Aunt Nabby's shaker, truly, but bigger than ever with that great cluster of moving, buzzing bees hanging to it—disappear within an empty hive.

Then Patty laughed. "Did they light on my head?" she cried, jumping up. "What fun!"

But the mother took the little girl in her arms and carried her into the house and cried over her. Mothers are such queer people.

"That shall be Patty's hive," said her father, coming in later; adding, with a twinkle in his eye, "I've heard of a bee in one's bonnet, but I never saw so many bees on a bonnet before."

"Nor I," said Patty, laughing still. "They shall make me some honey to pay for that."

WHAT IS THE TONGUE FOR?

"SINCE God made the tongue—and He never makes anything in vain—we may be sure He made it for some purpose. What is it then?" asked a teacher one day of her class.

"He made it that we may pray with it," answered one boy. "To sing and talk with," said another.

"Yes; and I will tell you what He did not make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish, indecent or impatient, words with it. Now, boys, think every time you use your tongues if you are using them in the way God means you to. Do good with your tongues, and not evil. It is one of the most useful members in the whole body, although it is so small. Please God with it every day."

THE SILENT PRAYER.

HORACE was an orphan. His mother was a Christian woman, and died praying God to take care of her dear boy, and bring him to meet her in heaven. His father died soon after, and he was left all alone in the world. A kind woman heard of the little orphan and took him to her own home.

The first night he was there, when bed-

time came, she heard him say his little texts and repeat the Lord's prayer. Then she went to turn down the bed clothes, in his nice crib, but when she looked round for the child he wasn't there. He had slipped away into a corner to kneel down and pray in silence. When he rose from his knees his new mamma asked him why he did this. The tears came into his eyes, and he said softly, "I wanted to pray the prayer my mother taught me."

No one was surprised after that to learn that Horace was a good boy. He remembered and obeyed his mother's instructions.

PROVE IT BY MOTHER.

WHILE driving along the street one day last winter in my sleigh, a little boy six or seven years old asked me the usual question, "Please may I ride?"

I answered him "Yes, if you are a good boy."

He climbed into the sleigh, and when I again asked "Are you a good boy?" he looked up pleasantly and said "Yes, sir."

"Can you prove it?"

"Yes, sir."

"By whom?"

"Why, by my mother," said he promptly.

I thought to myself, here is a lesson for boys and girls. When children feel and know that mother not only loves, but has confidence in him or her, and can prove their obedience, truthfulness and honesty by mother, they are pretty safe. That boy will be a joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theatre or the gambling-house. Children who have praying mothers, and mothers who have children they can trust, are blessed indeed. Boys and girls, can you "prove by mother" that you are good? Try to deserve the confidence of your parents and every one else.

PRAY for patience; every day will bring something that will call for its exercise.

KINDNESS is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

LEARN thoroughly what you learn, be it ever so little, and you may speak of it with confidence. A few clearly defined facts and ideas are worth a whole library of uncertain knowledge.

GET your doctrine from the Bible. Get your example from Christ. A day will not pass after you have closed with Christ's promise, ere He will meet you with a counsel. Embrace both.

IN Brazil monkeys are caught by filling gourds with Brazil-nuts. The monkeys put in their little paws, but get them so full of nuts that they cannot pull their paws out of the gourd. They do not know enough to open their paws and let the nuts go, and so are easily caught. In like manner, rich people put their hands in their pockets, clasping the dollars so tightly that they cannot—at least do not—get their hands out, and so they are caught. Who is the catcher? Any Sabbath school scholar can answer that question.

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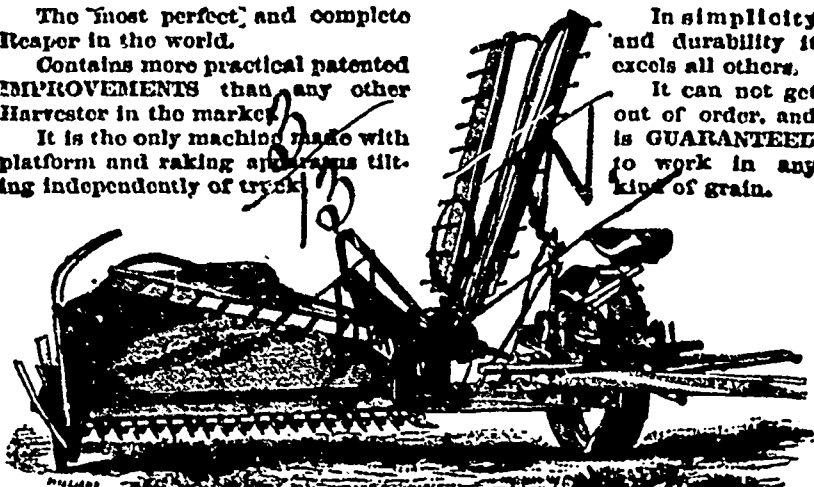
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