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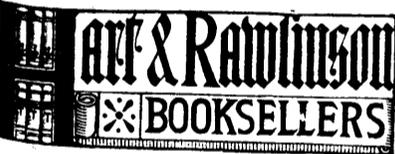
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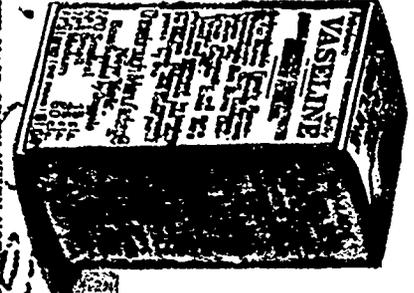
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LEMON PIE.—Prepare a crust for the pie in a deep plate, then stir one tablespoonful of corn starch into a little cold water, add one cup of boiling water, let all come to a boil, then add seven tablespoonfuls of sugar, the well-beaten yolks of four eggs, and the grated rind and the juice of two lemons. While this is baking beat the whites of the four eggs and one heaping tablespoonful of pulverized sugar to a stiff froth; when the pie is baked spread this smoothly over the top, then set it in the oven for two or three minutes; this is long enough to give it the desired golden brown colour.

No water that has stood in open vessels during the night should be used for drinking or cooking. By exposure to the air it has lost its "aeration," and has absorbed many of the dust germs floating in the air. If convenient requires water to be kept in vessels several hours before use, it should be covered. Filtering always adds to the purity of the water. Drinking water should not be taken from the rivers and lakes on low level. Surface water, or water in lakes, pools or rivers which receive the surface wash, should be avoided as much as possible. Do not drink much water at a time. More than two tumblersful should not be taken at a meal. Do not drink much between meals, as excess of water weakens the gastric juice and overworks the kidneys.

HOW LIVES ARE SHORTENED.—Dr. Stephen Smith says the most important of the general conditions which shorten life in our day is excessive expenditure of vital force. This may occur in various ways. In the young, if food is improper or clothing insufficient, renewal does not take place at an age when the expenditure for growth is greatest, and exhaustion rapidly follows. At maturity the passions ripen into activity and have their full play, and if not suitably controlled afford large and exhaustive expenditure of vital power. Among the poor, life force is often exhausted in the struggle for food, and among the rich in the struggle for the luxuries, wealth, position and power. Here, owing to wear and tear from anxiety, loss of sleep and the concomitants, the digestive and assimilation, waste exceeds supply, and exhaustion exceeds repair. To the general causes of waste we would add impure air of dwellings, improperly prepared foods, inebriety, gluttony, social dissipation, and ten thousand nameless sources of constant impairment of the vital functions, without power of suitable renewal, which fill up the measure of man's daily life in modern society. Over nearly all of these conditions man may, if he will, exert most arbitrary control. He can feed and clothe the young, old, and helpless; he can moderate his passions to a healthful play; he can so regulate his habits as to secure a proportionate expenditure and renewal of vital energy; in his food, in his drink, in his home, and at his business he can be well nigh master of everything that affects his well-being. With all this power, why such failure? We answer, ignorance. The people at large do not know, much less realize, the extent to which they may control their own longevity. Even the higher circles of society are ignorant of the nature, whether for good or evil, of the air they breathe, the food they eat, the water they drink, the clothes they wear. Nay more, the medical profession is so devoted to the care of the sick, that it does not study as it ought the methods of preventing sickness.

"Hail beautiful bounteous, plodsome spring"—this is Mark Twain's prize poem—but the one that is the prize poem of the romance, "The Old Blood Purifier" is the prize remedy, the remedy prized by all who have tried it as the best Blood Purifying Tonic and System Regulator in the market. It cures all Blood Impurities from the worst Scrofula to a common Pimple. Sample bottles 10 cents, for sale at all dealers in medicine.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, APRIL 1st, 1881.

No. 13.

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.

ONE church in Lagos, Western Africa, has contributed during the past three years £3,412 for church purposes.

LIVERPOOL has now forty-one cocoa-rooms; a dividend of 10 per cent. on the business of last year has been declared.

FOUR missionaries have sailed from England for the Congo, West Africa, to reinforce the Livingstone (or Congo) Inland Mission. This new expedition took with them a steam launch for the navigation of the lower river, and a seven-roomed house, in sections, to be erected as a depot and mission station at Banana, at the mouth of the Congo.

MR. STANHOPE has introduced into the British Parliament a Bill to remedy the abuses of church patronage. The Bill provides that all exchanges and resignations of benefices, for which a pecuniary consideration is given, must be first approved by the bishop of the diocese, who shall, under his own hand, state all the terms and considerations of the transaction.

A ROYAL Commission to inquire into ritual and jurisdiction in the Church of England is appointed, and the "Rock" has sounded the note of warning. It fears that the Low Church and Evangelical party will not be sufficiently represented on it, but be monopolized by High and Broad. Dean Stanley will have a seat, and so will Canon Liddon. Such a Commission is superfluous, and will result in nothing.

THE "Tablet," the English Roman Catholic organ, while expressing thankfulness for the good work done for Rome by the Ritualists, adds significantly: "But while, as we thus frankly own, our sympathies are with them, we as frankly confess our judgment is against them. It seems to us contrary to common sense to maintain that they have any just cause of complaint if the law is invoked to prevent them from revolutionizing the services of the Protestant Church of this country, as by law established." After stating that there must be some standard of doctrine or worship in every communion, and some constituted authority to test it, it proceeds: "That authority, exercised according to the law which is binding on every subject of the realm, has interpreted the Anglican formularies against the Ritualists. What have they to complain of?"

IT gives us pleasure to learn that Mrs. Mackay, of Windsor, Ont., has intimated her intention of giving another noble gift to our Foreign Missions. It will be remembered that some time ago this lady gave, in two donations, the sum of \$1,700, to erect a permanent building in connection with the Formosa mission, as a memorial of her husband. This sum was applied

towards the erection of the hospital at Tamsui, which was opened last year, and which is now known as "The Mackay Hospital," in memory of its origin. The building, however, cost nearly \$3,000, and we are glad to learn that Mrs. Mackay has written to Rev. Dr. G. L. Mackay, intimating her intention of giving the remaining \$1,300 which were required to complete the hospital. The entire \$3,000 therefore spent in the erection of this hospital, will be due to the large-hearted liberality of this Christian lady. It is not often we have the satisfaction of recording such gifts. We trust Mrs. Mackay's example will stimulate others to devise liberal things.

IN the last number of the "Contemporary Review" Rev. J. H. Hopkins, of Williamsport, Pa., urges upon the English Church to give to "the laity in England the same position which they enjoy in the Church (Episcopal) in America." And with more force than politeness he ridicules those in America, who are striving to assimilate this American Church to the Established Church of England. "We have American stupids (bishops included) who, while abroad among you, talk of the superior advantages" (Heaven save the mark!) of a "union of Church and State;" and some of our dignitaries bring back with them strings and rosettes in their hats, and braided coats, aprons, and leggings, and even call each other 'My Lord' on the sly, in a semi-jocular way, when no dangerous ears are within reach. "We have a natural genius for making church blunders over here, and we have not done with it yet." Dr. Hopkins doubtless knows of what he affirms.

THE Nonconformists of England have had a legal case lately decided in the High Court of Judicature, which has been of special interest to them, and which has been noticed with abundant comment by the great secular journals. Huddersfield Chapel was held by trustees under a trust deed which required that the officiating minister should hold certain doctrines, and as it was in evidence that the present occupant of the pulpit did not hold them, the Vice-Chancellor decreed that he could not use that chapel in which to preach his faith. The particular doctrines which he refused to preach are not all given, but it is said that he did not believe in universal depravity nor in eternal punishment. The judge in the Vice-Chancellor's Court dealt with the case as simply a case of "hard law." He did not pass on the policy of the Church or on the wisdom of the provisions of the trust deed; he interpreted the terms of the contract and applied them. So the chapel property went to the minority, who held the doctrines named in the trust deed, and the preacher and his supporters lost their case.

CONCERNING the copyright of the revised Scriptures the London "Pall Mall Gazette" says: "The Universities of Oxford and Cambridge appear to be looking very sharply after their copyright interest in the Revised New Testament which is about to be published. The 'Record' recently printed a summary of the points of difference between the revised and the authorized versions; and the 'Christian World,' like the majority of the newspapers of the United Kingdom, religious and non-religious, borrowed more or less freely from the 'Record' article, or from articles derived from that source. The solicitors to the Universities pronounce the summary to be an infringement of the copyright of the Universities, and have demanded an apology from the offenders for anticipating the publication of the volume. In a copyright of this peculiar nature such proceedings seem to be a little out of place. From the point of view of pecuniary interest the printing of a summary is in reality so valuable an advertisement that the solicitors to the Universities must have acted in this matter out of excess of professional zeal without consulting their principals."

THE journals which have least sympathy with the total abstinence movement are compelled to take notice of the vigorous advance which is just now taking

place along the lines of the temperance reformation. The New York "Herald" says: "The total abstinence advocates all over the country are just now vigorously at work pressing their pet theories, and, strange to say, they are meeting with a fair degree of success in fields which seemed to be the most unpromising and unproductive. Away down in Texas, for instance, where the opportunities for moral reform and regeneration are almost unlimited, the State constitution has been amended by an immense majority, prohibiting through all time the manufacture or sale of alcohol except for the most innocent purposes; all that is required to give it effect is the passage of a few trifling statutes. Petitions are pouring in upon the wise men of the Indiana Legislature asking them to engage vigorously in the anti-whiskey campaign, and bills on the same subject are falling thick as snow-flakes in the Pennsylvania Assembly. The temperance fever has again broken out in Ohio, while Iowa is moving in the direction of enforcing the prohibitory clause of her constitution, which has been a dead letter for a quarter of a century."

THE Waldensian Church reports that progress has been made in all departments the past year. Matteo Prochet writes of changes in public opinion as follows: "At Pignerol, at the very gates of the Vaudois Valleys, clerical agitation, which has for its centre the pulpit of the Catholic cathedral, has had the effect of bringing hundreds of hearers to the meetings of our evangelist and to the funeral services conducted by him in the cemetery. All honour to the authorities who have done away with the distinction between a Protestant and a Catholic cemetery! The good example which they have given in this matter has greatly contributed to remove the prejudices of the middle class of society. At Susa the gross attacks of the Canon Peinetti have also served to bring us a number of hearers. At Aosta the front of our chapel, decorated with the inscription *Capella Evangelica* and the escutcheon of the Vaudois Church, is set exactly opposite and in contrast to the famous fountain erected in memory of the flight of Calvin. At Ivrea a pastoral diatribe of the bishop, directed expressly against the evangelicals, has called forth on the part of our evangelist a pamphlet, 800 copies of which have been sold. At Favale (Liguria), where itinerant evangelization is pursued with success, many thousands of copies of the most beautiful of our hymns have been bought up, and may be heard sung in stables, houses, schools, in the fields, and even in certain Catholic churches."

DR. SOMMERVILLE, the venerable evangelist and minister at large of the Free Church of Scotland, continues to meet with marked success in Berlin, the great capital of Germany. In addition to meetings in smaller halls, he has recently held five services in the Reichshallen, which we find thus described in the March "Record": "At the first of these meetings 2,000 persons were present; and after the address, which was listened to with the utmost quiet and reverence, 1,400 'Gospels' were given away. At the second meeting the interest had deepened, and 2,500 attended, among whom a large proportion were young men from the Government offices and elsewhere, a fair representation of the Jewish community being also observed. At the third meeting the attendance reached 3,000. The fourth was a children's meeting, largely attended, 2,200 children and 1,000 adults being gathered together. At the fifth 3,500 were present, and as they overcrowded the hall several hundreds failed to obtain admission. The representation of all classes of the community, from the nobility to the poorest citizens, has been a singularly affecting characteristic of these remarkable meetings; and at the fifth and final meeting a spirit of earnestness and solemnity prevailed in a marked degree. The Rev. Dr. Wangemann, whom many will remember at the Presbyterian Council in 1877, gave a hearty farewell address, grasping the hand of Dr. Sommerville, and giving loving expression to the universal feeling of gratitude and respect."

OUR CONTRIBUTORS.

WHY ARE YOU A PRESBYTERIAN?—III.

BY REV. J. LAING, DUNDAS.

We may reply, "I am a Presbyterian, because I believe the doctrine, government and worship of that Church is more fully in accordance with the teachings of Scripture than that professed and practised by any other Church," and first as to doctrine :

1. We find in Scripture that *salvation is of grace*. "The gift of God is eternal life through Jesus Christ our Lord. Not by works of righteousness which we have done, but according to His mercy hath He saved us, by the washing of regeneration and renewing of the Holy Ghost. By grace are ye saved through faith, and this not of yourselves, it is the gift of God. Not of works, lest any man should boast." The system of doctrine which has been constructed in view of the above and innumerable other passages of like import, and which asserts the sovereignty of God in His dispensation of grace has been held in a more or less fully developed form by all reformed Churches. The Cumberland Presbyterian Church of America is perhaps the only Church bearing the name of Presbyterian that does not hold it. The system has been sometimes known as Pauline. Its opponents in some cases have, with transparent candour, admitted that the system is fairly deducible from the Pauline Epistles to the Romans and Ephesians, but has asserted that Paul in this added to, nay, even corrupted, the Gospel as taught by Jesus, and as revealed in the gospel. In post-apostolic times this system of doctrine was known as Augustinian, having been very fully expounded by Augustine in his controversy, during the beginning of the fifth century, with Pelagius and his followers. Since the Reformation it has generally been known as Calvinism, having been fully developed by the Genevan Reformer in his Institutes. It has been more maturely stated since that time by the Synod of Dort and the Assembly of Westminster divines, and is not held by all the Churches represented at the Council of the Presbyterian Alliance. The chief points of the system are : the sovereignty of God ; the total depravity and spiritual inability of the natural man ; the efficacy of saving grace ; the substitutionary and expiatory character of the sacrifice of Christ, the final perseverance of saints, and the never-ending misery of the impenitent. Some difference of opinion regarding minor points, which are rather deductions or inferences from Scripture statements than doctrines, may be found among Presbyterians ; but the general agreement and harmony of sentiment which obtains among all reformed Churches on these points is undeniable.

On these doctrines of grace the Presbyterian Church has been in accord for the most part with the conformist Churches, both Congregational and Baptist, in Britain and America. In no essential point is there a difference, although a professed assent is not required to the same extent as with us. The Church of England and the Protestant Episcopal Church of America are also Calvinistic, so far as their articles can be depended upon as an exposition of the doctrines held by them ; but a large portion both of the clergy and membership have for other reasons shewn persistent hostility to the system.

The holding of this system distinguishes the Presbyterian Church from the Lutheran and Arminian communions. Under the latter name are included all the Methodist Churches. These profess to be unable to reconcile the sovereignty of God with the free agency of man, and to think that the doctrines of fore-ordination and unconditional election necessarily imply that God is the author of sin, and destroy human responsibility. They therefore prefer to regard the atonement as intended to make salvation possible for all men, and assert that sufficient grace is vouchsafed to all, so that the acceptance or rejection of Christ, and consequent salvation, depend wholly on the sinner's choice and not on God's unmerited grace.

Presbyterians, however, find in Scripture such unequivocal statements as, "No man can come unto Me except the Father, who hath sent Me, draw him. I lay down My life for the sheep. Thou hast given Him (the Son) power over all flesh that He should give eternal life to as many as Thou hast given Him. I pray for them ; I pray not for the world, but for them which Thou hast given me ; for they are Thine.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," etc. Finding the doctrines referred to thus clearly stated, we bow with humility to God's Word, and even although we are unable to clear up the mystery or to understand the reasons of God's eternal purpose of grace and unconditional choice we receive that sovereign purpose as God's truth, and adoringly exclaim with Christ Himself, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

2. The doctrine of imputation is intimately connected with the doctrines of grace, and has always distinguished the Presbyterian system. The Scripture teaches that Adam, the first man, was the covenant head for all his posterity, and their representative, so that "they sinned in him and fell with him in his first transgression." "In Adam all died, and death passed upon all men" (even upon infants who have not actually sinned), "for that all have sinned." Thus the guilt of Adam's sin was imputed, and the whole world became guilty before God. All men are thus by nature depraved, indisposed to all good, dead in trespasses and sins, and unable to save themselves. But a new covenant was made—the covenant of grace—according to which God's own Son in our own nature, "the Lord from heaven," is the second Adam or Covenant Head. "As in Adam all died, so in Christ shall all be made alive. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus again there is imputation. The righteousness of Christ is imputed to us and received by faith alone, so that "there is now no condemnation to them who are in Christ Jesus," and righteousness "shall be imputed to us also if we believe on Him that raised up Jesus our Lord from the dead."

ADDRESS

AT THE MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, AT PETERBORO', 17TH MARCH, 1881, BY MRS. DR. BURNS, TORONTO.

DEAR FRIENDS,—The annual meetings of the Woman's Foreign Missionary Society have now become an institution of our Church. They are unmistakable marks of our own progress, and most favourable vantage ground for taking an enlarged view of the world-wide mission fields, "now whitening to the harvest." I believe that, next to prayer, nothing can be more helpful to the deepening of our mutual interests, and the promoting of our united strength as a Christian society, than these conferences. Such an occasion has brought us happily together now, and we trust that our visit to Peterboro' and your return visit to Toronto will prove a great source of blessing.

This is a precious opportunity for holding friendly intercourse, conferring together, exchanging thoughts, making suggestions, stating difficulties, comparing means and results. In short, we know how much is gained by meeting face to face, for says the wise man (Prov. xxvii. 17), "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." We are not seeking so much to be "sharpened" as to be warmed and encouraged ; as in Parliament, deputies are concerned not only with the particular interests of one district, but with the welfare of the whole country, so with the servants of Christ, they are identified not with one congregation only, but with the whole kingdom of God. One leader, one army, one enemy, one aim. How delightful to breathe in the pure atmosphere of the Gospel ! The Lord has been blessing your Church and our Church, and many Churches. We have come down to enjoy the refreshing influences of such a season. This is one of the favoured places round about the hill of God, which is Zion, the stronghold of missionary power, and the headquarters for missionary enterprise. We come to Zion for strength, and from Zion we get the blessing. The vital energy of a revived Church must find scope in missionary work, and we believe that now if ever you are prepared to give a very cordial response to any appeal to your efforts, to your funds, or to your prayers. You have a sure Bible warrant, "Goye into all the world," and this command is binding on every Christian, whether in a private or official capacity. Let us ever bear in mind that if we are walking worthy of our high vocation, we are consecrated to the services of God. The honoured name *Christian* is

derived from the official name of Christ, *Anointed*; the Lord Christ means *power* as well as office. I must give you the benefit of an extract from the volume of a recent able writer on missions, who says : "Interest in the work of missions, and the understanding of it, depend entirely on a personal faith in the Gospel to overcome the world, on a belief of the promises of Scripture, on a love to the Saviour of sinners, and on gratitude for grace already vouchsafed to ourselves. It is not the world, but true believers who must carry on missions ; and he, who would aid missionaries in their labour of love, and assist in furthering it, must, by an inward life of faith, become one of themselves. If that be omitted, we are without the never-failing spring." When the Sun of Righteousness has arisen with healing in His wings, What is the result ? "They shall go forth," spread out from selfishness, look around, "for the earth is the Lord's ; all souls are His." Some Christians are as flowers, beautiful and fragrant, but slender and weak. Others must be strong and useful, "serving their generation," honouring God and aiding man.

The missionary cause is life-work with some, let it be heart-work with all. When Christians are healthy, and soul-prospering, they seek and enjoy spiritual liberty to do the Lord's work ; as they grow, they increase in knowledge, grace and strength ; their arm becomes nerved for the Lord's service, and their feet are prepared to run the King's errands. When the chains of spiritual bondage or indifference fall off, it is not for the hands to be idle or the feet to be stationary. No ! The angel who was sent to deliver Peter told him to "rise quickly." The apostle's personal safety being now secure, might a little self-indulgence not be excusable ? No ! "Arise quickly." The opportunity may be lost ! It was not with the liberated apostle as with the child prophet who was bid to "lie down again." No ; "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him." With the command, to "arise," go forth and do it quickly, there was by the same voice a salutary check put upon the apostle's wonted impetuosity and rashness ; he might have rushed out unbidden, and then in his own weakness, would he not have failed ? Prepare for work, "gird thyself ;" prepare for going forth, "bind on thy sandals ;" prepare for obedient service, "cast thy garment about thee and follow me." Like his own healed cripple, would he not now walk and leap and praise God ? fulfilling the words of the great prophet, "Ye shall not go out with haste or by flight, for the Lord will go before you, and the God of Israel will be your rereward."

"Just as he touched the martyr's palm
He turns him to his task below."

Missions have been well defined to be "the embodied courage of the Church, the touch-stone of her faith and her unchanging hope, the world-subduing Christianity of deed." "The present," says Professor Christlieb, in his Universal Survey of Missions, "is, thank God, a century of world-wide missions, such as have never been. More than all preceding generations, can we take up the psalm, "All the ends of the earth have seen the salvation of our God." "I have," said the Rev. Mr. Parkhurst, after having made a journey round the world, "nowhere seen a new heathen temple, all old and dilapidated." Is not this cheering news for us, friends ? "The idols shall be abolished." The missionary map of to-day is much larger than that of fifty years ago ; and yet, in proportion to the immense magnitude of the work, how weak our aggressive force ; how small the number of our salvation army ! "But it is not by might, nor by power, but by My Spirit," saith the Lord. A living, earnest, spiritual Church is beyond the chilling influence of indifference and unbelief. The smallest congregation now that has life in it, proves its health and strength by stepping into the arena of missions. A non-missionary Church proves that the hand of death is upon it. What a splendid organization results from a revived Church ! The voluntary consecration of men and women, old and young, to the greatest of all enterprises, that of bringing the world to Christ—Our "common salvation" is not stinted, not bounded by country, by clime, by age, by rank. No ! it is "common salvation," let us think of that Bible language ; yes, it is common ; but let us not forget, dear friends, that it is also *personal* salvation, and as soon as it is personal, shall we not seek to make it common ?

If there has been lukewarmness in the past, if Christian responsibilities have not been realized, now,

that a fresh baptism of the Holy Spirit has been given to your congregations, families, ministers, teachers and schools, let there be a buckling on of the Gospel armour, a gathering up of your strength. "Arise, shine, for the Gentiles are coming to thy light, and even kings, to the brightness of thy rising." The increase of new converts which has taken place within the last two years in India is unparalleled. "How could it be otherwise," says one, "if God be true to His own word and promises?" There is progress everywhere. God seems to be prospering the glorious enterprise of evangelizing heathendom. Are we not warranted to trace the triumphs of the Gospel to the efficacy of united, believing prayer? "Prayer moves the arm that moves the world." God has poured out His Holy Spirit, and when He does so, He means to answer your prayers. Omnipotence itself guarantees the answer. Conferences among the different branches of a missionary association are an excellent way of increasing strength and promoting Christian love. The promise of extension was not given to this congregation or to that congregation, but to one pure Gospel. Let all who are interested in this grand work get acquainted with missionary history and facts. This will give you the theory of missions, and is of great value in aiding you to know their relative importance; but I think we all feel that nothing tends more to quicken and enlarge our efforts, than personal contact with returned missionaries. We have lately been highly favoured in this respect. In various parts of the Province the meetings of our Society were greatly enlivened by the visit and addresses of Mrs. Murray Mitchell, who has devoted so much of her life and her pen to Zenana work in India; and many more of our congregations have been stirred up to a rare degree of missionary zeal by the thrilling and instructive narratives of our own devoted Dr. Mackay, of Formosa, whose addresses not only elicited liberal responses, but produced very deep and solemn impressions. Next to personal intercourse with returned missionaries, is their correspondence.

We all enjoy our regular monthly meetings. Is it not a great privilege and pleasure to come together for one common object? but would not these conferences be comparatively tame, without one or more letters from our distant mission fields, to excite fresh interest, to guide us in prayer, and to draw forth gifts not otherwise thought of? For as the great missionary apostle says (2 Cor. viii. 7.), "As ye abound in everything, in faith, in utterance, in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

The famine in southern India, and later in north-eastern China, when millions perished, opened wide the mission door in both countries. Christians seized the opportunity, and the effect produced by the aid rendered by Christian charity was a glaring contrast to the heartless conduct of rulers and mandarins! Compare the selfishness of heathen ignorance and prejudice with the grandeur of Christian sympathy and love, divinely born and self-forgetting! As a token of gratitude, a large and splendid temple of the gods was, in the north of China, placed at the disposal of the missionaries, and at once turned into a Christian Church!

In cherishing your Society, do enlist the sympathies and call forth the energies of the young. Our Church must have her ministering, missionary children, as well as her missionary sisters and heroines. The young are to be our future teachers, collectors, ministers, and we hope also missionaries or missionaries' wives. Make them now, what they will be hereafter. Spread before them a good missionary map; make them acquainted with all our missionary stations and localities. What an interesting course of history and valuable branch of geography that would be, securing probably as the result, intelligent, systematic, self-denying, cheerful offerings, laid upon God's altar. As far as possible extend your missionary circle to the humblest and youngest of your membership; this blessed influence will make your "vine flourish and your pomegranates bud;" its fragrance will sweeten, as well as invigorate the religious life all around.

The A, B, C of mission work seems so simple, beautifully adapted to the little child who can give the cup of cold water; to the poor widow who can cast in her two mites; to the Samaritan convert, who can carry the Gospel message and bring her countrymen to the Saviour. It ascends the scale to the Sabbath school teacher, to the tract distributor, to the district

visitor, to the faithful pastor, to the fearless pioneer or Gospel herald, to the Heaven-crowned martyr. The message and the motive make the missionary, and woman's part may be beautifully simplified. She may be "the succourer of many" by the gentle ministry of flowers, by the bright and loving smile, by the kind, sympathizing word, by the care of the orphan, the sick, the homeless, the fallen; and how many are needed for such Christian service? Who can estimate the power of little things and the lesser helps to make hearts glad and homes happy?

At our missionary meetings and in our united prayers let us not forget the missionary press. What an important agent that is now in the great work of evangelization! It is indispensable as a counteractive to heathen and sceptical literature so widely spread in India and China. In India alone there are twenty-five missionary presses at work, and the little leaflets from our own press at Indore, wafted on our prayers, will carry the seed, and it may be the first gleam of Gospel light into many a dark and cheerless dwelling, or may even find their way unobtrusively into fortresses of infidelity, and may catch the eye of a learned Brahmin or Chinese philosopher!

"Father, help us in the future,
As we in Thy cause engage;
Bless each message that Thou sendest
By us, through the printed page.

"Own each book and tract and paper
That would lead the lost to Thee;
Bless them in the lonely forest,
Bless them by the sounding sea."

Missionary triumphs will form one of the brightest jewels in Emmanuel's crown. The martyr's memorial church in Erromanga was opened on the 13th June, 1880, and among the attentive and deeply interested congregation were the sons of the murderer of John Williams, the second eldest of whom led in public prayer, and these lads are now as active in the cause of Christ as they had been once in the service of the devil.

"Thus we, with joy beholding,
Can scarce believe it true,
That even our kingly Jesus
Can form such hearts anew.

"From off the fettered captive
The chains of Satan fall,
While angels shout triumphant
That Christ is Lord of all."

UNCHRISTIAN HOSPITALITY.

"Be not forgetful to entertain strangers," is a Christian command, and "given to hospitality" is a Christian grace. But it is not too much to say that a great deal of the entertaining done by professing Christians to-day is essentially non-Christian in its whole spirit and character. It is un-Christian because it is done, not in the spirit of Christian love, which is the essential element in Christian hospitality, but on the self-seeking principles of a selfish world; because it cherishes and ministers to the three lower desires of our nature, which, as the Apostle expressly tells us, are "not of the Father but of the world."

We do not now speak of the special kinds of amusement usual at such entertainments, though a good deal might be said as to their physical and spiritual unhealthiness. But the late hours, the display, the extravagant expenditure of time and money in dress and appointments—are they becoming in those who before the world profess at least that they and their households will serve the Lord? When they who "profess to call themselves Christians" expend hundreds and even thousands of dollars on their entertainments, on flowers and luxuries and dress, for the tens which they give grudgingly into the Lord's treasury, when they give the best part of their time and interest and energy to the attainment of "social success," to outvying each other in the splendour of their entertainments, is it any wonder that unbelievers judging of Christianity by these supposed fruits, ask wherein its followers differ from those who make no profession of religion at all? Indeed, the avowed unbeliever is often more serious, more earnest in philanthropic work, more desirous to save his time and energies for what he deems more important ends, than many of those who say they believe in the strongest of all motives for "living soberly, righteously, godly, in this present world." And so they are indeed living epistles, read of all men—but they read the wrong way!

We do not for a moment imply that social enjoy-

ment is wrong, or an unworthy end. It is one of the needs of man's nature, and cannot be ignored without loss. But costly and extravagant entertainments are really fatal to anything that can worthily be called true social enjoyment. They are given and received on a strict debit and credit system; the aim of the entertainer is to crowd as many into a set of rooms as it will hold, they are, to all except the wealthiest, a burden and an expense, often far greater than the giver has any right to afford; for the competition principle enters into this as well as everything else, and no one likes to be left behind. And so instead of the pleasant, easy, quiet evenings in which used to be attained what Coleridge declared to be the end of social meeting—"a little conversation," real intercourse of mind and heart—we have little beyond the crowded "at home" or "reception" with its display and excitement, its frothy superficial chatter, its thousand influences antagonistic utterly to the higher life of men and women, to anything like "plain living and high thinking." Indeed, simply from a moral point of view, a system so strongly tending to encourage extravagance and "dollar-worship" should be treated as an injury to the best interests of a people. Yet numbers of professing Christians, from sheer thoughtlessness or selfish love of pleasure or policy, encourage such a system of entertaining by their example, or at least by their presence at the entertainments of others, and their admiring comments upon them. Can we imagine the Master present at such a scene, unless to rebuke those whose energies and hearts and means are thus drained off from His Church and His cause? Can we imagine Him countenancing them, who said: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee;" and who knows how many of His poor and lame and blind are suffering for the want of only a few crumbs of the feast? The annual expenditure of professing Christians on entertainments that do harm instead of good, that dissipate time and mind, and strengthen the sway of frivolity and thoughtlessness in those whose best days should be given to Christ, would alone suffice to send the Gospel to the millions sitting in darkness, and perishing, we are told, for lack of light. And yet Christians are to be found apparently enjoying, and even Christian ministers occasionally—happily only occasionally—are to be found countenancing them with their presence! When this happens, is it strange that their influence becomes a stumbling block and a snare to those who are ready to catch at anything which makes them more at ease in their own pursuit of pleasure? It is no wonder that our apostolic Mackay is grieved and disappointed to find in the Christian Church at home a state of things so different from that which he had pictured to himself when toiling for his Master abroad!

It is time that the Church of Christ gave a certain sound on this question. The evil is a growing one in our land, and some of its consequences are notorious in our social centres. There is no fear in our day of religion becoming too "strait-laced." There is much danger of a too accommodating kind of religion, its spiritual standard lowered, its soul of devotion perished, its fond imagination dreaming that it can have at once the love of the world and the love of the Father. "And if the salt have lost its savour, wherewith shall it be salted?" We shall certainly never have a revival of the Church's early faith and love while so many of its members desert the prayer meeting for the gay and crowded "at home." We need a Christian Carlyle, a fearless John the Baptist, to say to the professing Church, "This thing is not lawful for thee." Ministers of our own Church, as a rule, do not countenance with their presence the entertainments we speak of. They know too well the effect of such things in deadening spiritual sensibility, in quenching earnestness, in dwindling away Christian interest and Christian liberality—if such it can be called—down to the paltriest fragments. But they might often do more than merely stand apart. There is need for faithful individual dealing with those who profess to belong to Christ; not harsh and uncharitable condemnation of weak and inconsistent members, but a firm though kind protest in the pulpit and the family visitation against the tolerance of the thorns that are choking the good seed; against the throwing away of lives and energies on the trifles which are not trifles in this, that they strengthen self-indulgence and self-pleasing, develop the lower life at the expense of the higher, hinder the Lord's

work and are unworthy of those who profess to take up their cross and follow Christ. The wounds He feels most are those with which *He is wounded in the house of His friends!* It was the abominations that Ezekiel saw in the temple that sealed the fate of the Jewish Church and nation. It is the worldliness and the frivolity, and the glaring inconsistencies, of professing Christians that weaken the Church before the enemies of the Gospel, and embolden unbelievers to exclaim that Christianity is a failure! A. M. M.

IS IMMERSION SCRIPTURAL?

MR. EDITOR,—Your Baptist contemporary, the "Christian Helper," in its strictures on a pamphlet recently published by myself, in which I claim to have proved the Romish origin of immersion as a mode of baptism, makes the following statements: "We always understood that immersion was everywhere admitted by scholars to be scriptural . . . the whole Christian world has always admitted the scripturalness of the practice of immersion."

Baptist newspapers are crammed full of such statements as the above, and the result is that many good people in that Church have come to regard their fellow-Christians of other denominations as lacking courage or devotedness enough to practise what they believe.

With your permission, Mr. Editor, I will endeavour to help the "Helper" to a more perfect knowledge of the truth. Dr. Owen, certainly one of the greatest and best men the Christian world has ever seen, says: "No one instance can be given in Scripture, in which the word which we render baptize does necessarily signify either to dip or plunge." (See Miller on Baptism, p. 66.) Dr. Miller himself, whose Christian character or scholarship will not be denied, strongly endorses this statement.

Dr. Charles Hodge, the greatest theologian of the nineteenth century, says: "So far, therefore, as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion." (See Lectures, vol. iii. p. 536). Will the "Helper" not acknowledge Owen and Hodge as "scholars," or as a part of the "Christian world?"

Does the "Helper" not know that the Westminster Assembly, in 1643, were unanimous in favour of sprinkling as the scriptural mode of baptism, and that only by one vote was "dipping" saved from being no baptism at all (see Pittman and Lightfoot's works, vol. xiii. p. 300). But they were not "scholars" or a part of the "Christian world!"

Good old Matthew Henry, one of the most evangelical and far-seeing commentators since the days of the apostles, utterly repudiates the "burial theory" invented by Rome and adopted by the Baptist Church as a basis for immersion (see Com. on Rom. vi. 4). So also did Melancthon, the best Greek scholar of the sixteenth century.

Dr. Dale, who has in four large volumes gone over the whole field of the baptismal controversy with a thoroughness never before even attempted, says: "There is no dipping into water for baptism in the Word of God. In fact there is not a particle of evidence for any such command" (see "Christic Baptism," pp. 22-24). His views have been endorsed by more than forty presidents of the first colleges in the United States. And yet the "Christian Helper" (?) will tell its readers that all "scholars" and indeed the "whole Christian world" admits immersion to be "scriptural," and that only some un-Christian ignoramus in Woodstock ever doubted it.

Would the "Helper" be surprised to learn that some of the best Baptist scholars in the world have virtually admitted the "unscripturalness" of dipping. Dr. Kendrick, of Rochester, N.Y., says, "*It is not a dipping that our Lord instituted.* He did not command to put people into the water and take them out again, but to put them under the water" (see "Baptist Quarterly" for April, 1869).

Dr. Conant, who is chairman of the Baptist Bible Revision Committee, and acknowledged to be the best Baptist scholar in America, says: "The idea of immersion is not included in the meaning of the Greek word" (see "Baptizein," p. 88).

The fact is, that the first distinct mention we have of "dipping" into water as a mode of baptism is by Tertullian, who lived in the beginning of the third century, and he does not claim this mode as "Scriptural" but as founded on "unwritten tradition." And these ancient immersions, even the "Helper" will

dare not deny, were all associated with many other Romish superstitions, and were all administered to men, women and children, *in puris naturalibus*, naked as Adam and Eve before the fall (see "Dale's Christic Baptism," p. 24). No instance of Baptism as now practised by Baptists, Campbellites, Mormons, etc., occurs in history prior to September 12th, 1633.

In view of these facts and the Christian scholars quoted above, I call upon the editor of the "Helper" to withdraw his statement or stand convicted of willfully teaching what is not in accordance with fact or history. W. A. MCKAY.

Woodstock, March 21st, 1881.

PRESBYTERY OF HAMILTON.—This court met on March 15th, in Hamilton. Twenty-six ministers and fifteen elders were present. Thirteen session records were submitted for review. The call from East Seneca, etc., was set aside, as Mr. Mann declined it. Mr. Laidlaw reported having declared the vacancy at Jarvis, on the 6th inst. A minute was adopted expressing the high esteem in which Mr. McGuire was held by his brethren, their regret at his removal, and their sympathy with the bereaved congregations. It was pleasing to learn that the congregations had shewn their loving regard for their late pastor, by presenting him with a handsome purse on his leaving. The book with the formula for inscription was laid upon the table by the Clerk. A committee was appointed to consider the connecting of Kilbride with Strabane. Anent the remit *re* a Sustentation Fund, it was moved by Dr. McDonald, seconded by Mr. Laing, and agreed, "That this Presbytery recommends that as a first step towards ascertaining the feasibility of establishing a general Sustentation Fund, the Home Mission work proper, and the supplementing of weak congregations, have separate funds." The commissioners to the General Assembly were appointed, viz., by rotation, Messrs. Fraser, Bruce, Pullar, Ratcliff, Dr. James; by election, Goldsmith, Laing, Lyle, Robertson, Burson, ministers; and Dr. McDonald, R. McQueen, R. Lawrie, W. Gillespie, J. Hutchison, J. Charlton, M.P., G. Rutherford, J. Waldie, A. Wilson, A. J. McKenzie, elders; Rev. Dr. Black, of Kildonan, was nominated as Moderator of Assembly by a majority of one vote, in preference to Principal McVicar. A committee was appointed to confer with delegates from the Nelson and Waterdown congregations regarding a claim of the former against the manse property of the latter. Mr. Fletcher obtained leave of absence for three months, to visit Europe, etc. Reports on the temperance circular, on the Sabbath school conference, on the returns anent the State of Religion and Sabbath schools, were given in and disposed of. Messrs. W. Cruickshank of Grimsby, elder, and Mr. R. H. Simpson of Thorold, teacher, were recognized as catechists. It was agreed to apply for a grant of \$3 for Kilbride. Mr. Ratcliff was appointed to serve on the Synod's Committee on Bills.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Court was held at Kingston, on the 15th of March. Most of the members were present. Six students of Queen's College made application to be taken on trials for license. They came, and underwent a satisfactory examination. The Presbyterians of Mill Haven, etc., petitioned for Mr. Kellock as ordained missionary, and offered \$400 for his support. They are to be organized, and application is to be made on their behalf for a grant of \$200. The following obituary minute in relation to the Rev. Henry Gordon was adopted: "Whereas it pleased Almighty God on the 13th day of last December to remove from earth to that rest which remains to His people His much esteemed and honoured servant, the late Rev. Henry Gordon, at so ripe an old age as that to which few are spared, this Presbytery, of which he was so long a distinguished member, would place on record their high estimate of his humble and sincere piety, his untiring zeal and abundant labours as a minister of the glorious Gospel of the Lord Jesus Christ, and of his ever gentlemanly and brotherly deportment as a member of the Presbytery. During thirty-two years, from 1837 to the 18th of April, 1869, he was the devoted pastor of the same congregation at Gananoque. When released from the charge by reason of the infirmities of age, he continued there to reside, and to manifest the deepest interest in the welfare of the congregation of which he had been so long the respected pastor. And now that he has "come to his

grave in full age like a shock of corn in his season," here and throughout the western portion of the Church he will be long remembered as a zealous, laborious and faithful minister of Jesus Christ, and a humble, sincere, and heavenly minded Christian. They would also most respectfully tender to his surviving widow their sincere sympathy in her bereavement, and commend her by earnest prayer to the care of the God of all grace and comfort, who has promised to be 'a husband to the widow.'" A tabulated report was given in by Mr. Gracey on the State of Religion, and an interesting conference held on that subject. A committee was appointed to arrange for a similar exercise at the next meeting. The Committee on the Sustentation scheme recommended a deliverance, which was adopted. It is to this effect: that the proposed scheme would not be suitable in the present circumstances of the Church, and that the Supplementary scheme should be continued. The following ministers were appointed commissioners to the General Assembly: Messrs. Craig, Cormack, Kelso, and Cumberland, by rotation; and Mr. Mitchell, Mr. McCuaig, and Principal Grant, by election. The following elders were also appointed: Messrs. Coverdale, Guthrie, Gillies, Beatty, Mackenzie, Hobart and Davidson. The resignation by Mr. Turnbull of his pastoral charge, tendered at a previous meeting, was, after lengthened consideration, accepted, to take effect on the Monday after the last Sabbath of May. The matter affecting the Rev. Joshua Fraser took up a good deal of the time of the court. There were three motions—one to suspend Mr. Fraser for a year, and then on certain conditions restore him; one to carry out the original sentence of deposition; and a third to suspend *sine die*. This last was voted down. The first was carried by a majority of one over the second. From this decision Messrs. McCuaig, Chambers and Kelso, dissented, Mr. McCuaig assigning reasons. A committee was appointed to ascertain the liabilities of the Presbytery, and to levy a rate on the several congregations, so as to secure the amount needed. Dr. Smith presented the Home Mission report. Its several recommendations were considered, and all except one adopted. An application made by Mr. Archibald Lees, to be restored to the ministerial office, was ordered to be transmitted to the Assembly for favourable consideration. A resolution was adopted, expressing thankfulness to the Queen's College Missionary Association for their efficient help within the bounds during the winter. The circular on Temperance was taken up, but no definite answers were given to the queries submitted. Permission is to be asked of the Assembly to withdraw the overture anent the employment of students. The report of the Woman's Foreign Missionary Society of the Presbytery of Kingston was presented. The Society was thanked for their efforts in the cause of Foreign Missions, and members were urged to establish auxiliaries. Thirty-six students of Queen's College were recommended for employment in the Home Mission field during the ensuing summer, *i.e.*, twenty-four in Arts and twelve in Divinity. Dr. Black, of Kildonan, Manitoba, was nominated Moderator of Assembly.—J. S. CHAMBERS, Pres. Clerk.

THE first Christian church ever built by the Chinese for themselves and by themselves was in Honolulu in 1879, when \$5,500 were collected for the purpose. The chief subscriber, a Chinese merchant and rice planter, who gave \$500, came to the island twenty years before as a coolie in a slave ship.

ANNUAL REPORT OF KNOX COLLEGE MISSIONARY SOCIETY, FOR 1880-81.

This Society, composed of all studying in Toronto with a view to the ministry in the Presbyterian Church in Canada, was formed originally with the intention of evangelizing the French Canadian Roman Catholics, but has now for its object the carrying of the Gospel to parts of the country which are otherwise unprovided for by our Church.

To secure this end, fields are selected and supplied with missionaries for the summer months, until they are strong enough to take their place among the regular mission stations under the care of the Presbytery within whose bounds they are situated, thus leaving the Society free to occupy new fields in less favoured localities.

From its pioneer character it will be seen that the Society must depend largely upon the contributions of its friends outside the fields supplied, for the means required to carry on its work. Hitherto this source of revenue has proved sufficient, and the Society trusts that in the future it will enjoy a measure of liberality corresponding to that of the past.

The following particulars regarding the work during the year which has just closed deserve special notice:—

PARRY SOUND AND MUSKOKA.

In 1871, the Society commenced work in the districts lying to the east of the Georgian Bay, by sending a missionary to Parry Sound. The work was continued and extended each successive year, as the district was opened up by settlers, till now there are ten missionaries in this region. Five of these are supported by the Students' Society.

PARRY SOUND.

Originally established by our missionaries, this field has been, for some years past, under the care of the Presbytery of the bounds; but, owing to the removal of a number of families, caused by the depression in the lumber trade, it became weakened financially, and application for supply was made to the Society; accordingly, a missionary was sent to labour there during the summer.

NIPISING.

This field, which lies in the north-east part of the district, was occupied and extended. Service was held fortnightly at four stations, two of which, Powassan and Nipissing, have been regularly organized. At Commanda Creek a new union church has been erected. Occasional service was held at Calendar, a promising village which is situated on the south-east bay of Lake Nipissing. The superior quality of the land in the whole of this field, and prospective railway facilities, will doubtless attract many additional settlers, so that the congregations within a few years will be able, with little assistance, to support ordinances among themselves.

STRONG.

The work commenced here during the previous year was continued. Mecumoma, Eagle Lake, Strong, and Stony Lake received supply once a fortnight; each was organized during the summer, and steps were taken to secure suitable places for worship. A union Sabbath school was organized at Strong, and occasional services were conducted at two other points.

KATRINE AND EMSDALE.

In this field there are six stations, five of which enjoyed Sabbath services more or less frequently, while a fortnightly meeting was held at the sixth on a week-day evening. The sacrament of the Lord's supper was dispensed at three of the places, at one of which there was a weekly meeting for prayer. A church has been erected at Emsdale which, though not completed, is in a state fit for summer use, and is almost clear of debt.

HAYSVILLE.

formerly under the care of the Barrie Presbytery, was entrusted to the Society, and from it received a missionary in 1879. The results of the first summer's work were such as to lead to its continuance, and now the number of settlers throughout the district has so increased that it has been deemed expedient to divide the field for the coming year. During the past summer six were added to the membership of the church. At Hamilton's, one of its four stations, a Sabbath school was established; and at Uffington, another station, two elders were elected and ordained. An effort is being made to erect a church at the latter place, for which a considerable sum has already been collected.

WAUBAUSHENE.

To this field, as in past years, a missionary was sent. Depending almost exclusively upon the lumber trade, the population is somewhat fluctuating. For this reason there is little hope of establishing a permanent congregation at any of the places, yet, during the past summer, the results of the missionary's labours were of a very encouraging nature. At the request of the people, supply was granted to them weekly, during the Christmas vacation, and fortnightly, by students from the College, during the session.

As in former years, the Rev. A. Findlay, of Bracebridge, took a deep interest in the Society's work in Muskoka, dispensing the sacraments at the various stations, and organizing new congregations.

ALGOMA DISTRICT.

MANITOULIN.

The Society has been prosecuting its labours on this island for the past nine years. At first only one missionary was sent, but settlement took place so rapidly that a second was soon required, and now, in addition to the labours of the Rev. H. McKay, it enjoys the services of three missionaries, two of whom are employed by the Society. Churches have been erected at Manitowaning, Gore Bay, and a union church at Bassingthwaite's settlement. Congregations have been also organized at other important points.

THE MICHAEL'S BAY FIELD.

situated on the south side of the island, includes six stations, at each of which service was held every two weeks. Besides these, other points received occasional visits. Nine new members were added to the church during the past year; and steps were taken toward the erection of a place of worship at Providence Bay. The prospects on this part of the island are very encouraging.

THE LITTLE CURRENT FIELD.

is situated on the north side, and embraces the three townships of Holland, Sheguindah and Bidwell. At seven points in these townships Sabbath services were regularly conducted, and a weekly prayer meeting was held at one of them.

ST. JOSEPH'S ISLAND.

situated near the head of Lake Huron, is twenty-two miles long by twelve wide. The immigration during the last four years has been so great that now its population amounts to upwards of 2,000. There are four stations on the island, at each of which services were conducted on alternate Sabbaths with such results as to encourage the Society to continue the work.

BRUCE MINES.

situated on the north shore of Lake Huron, about forty miles south-east of Sault Ste. Marie, is a new and important field. It comprises four stations, viz.:—Bruce Mines, McCrae's

Settlement, Day's Settlement, and Rock Lake. At the last mentioned place a church was erected and opened for divine service early in the summer, and, through the liberality of Mr. Day, one to be used by all denominations was also provided in the settlement which bears his name. The missionary who laboured in this district reports very favourably of its future prospects, and, upon his recommendation, the Society proposes to extend the work by sending an additional missionary, who will make Thessalon, a place to the south-east, the centre of his labours.

MANITOBA.

Seven years ago, the Society was so impressed with the importance of Manitoba as a field for missionary labour, that it sent out two of the graduating class to engage in the work. In the following year, also, it had a labourer in the North-West, but since then, for various reasons, notwithstanding its deep interest in the country, it felt constrained to leave its evangelisation to other agencies. Towards the close of last session, however, the reports of the rapidity with which the new territories were being settled, and a consequent need for missionaries, awakened a new interest, and the Society's increased revenue rendered it possible to manifest this interest by sending a missionary.

The field chosen was

ROCK LAKE DISTRICT.

which lies in the south-western corner of the Province of Manitoba. For mission purposes, its boundaries are rather indefinite, but within it there is ample scope for the labours of two missionaries. Two years before the Society's missionary entered the field, the first settler erected his dwelling, then forty miles from the nearest settlement. A year from that date, most of the land had passed into the hands of actual settlers, and a considerable number of houses were scattered over the prairie. During that summer a Methodist minister was appointed for the district, and in the fall the Rev. J. Borthwick was sent by the Presbytery of Manitoba. Six months from that date the field was given into the care of the Students' Society.

The largest Presbyterian settlement in the district is the Parsley colony, in some part of which service was held almost every Sabbath during the summer. In the fall, Prof. Bryce organized the station and dispensed the communion to thirty-one members. A prayer meeting was held, and a union Sabbath school conducted with gratifying results. At several other smaller places services were held occasionally, and two of them were organized as mission stations. Although unable to contribute largely to the funds of the Society, it is gratifying to know that the district has subscribed upwards of \$300 for the support of a minister; hence it passes out of the Society's care in a position to become a regularly settled, although supplemented, congregation.

Mention need only be made of the mission work done in and around the city during College session. Brockton and Davenport have been regularly supplied with Sabbath service. Assistance has been rendered in connection with the mission work at the Gaol, Central Prison, and the Home for Incurables.

SUMMARY.

Fields, 11; Missionaries, 11; Preaching Stations, 59; Communicants, 426; Bible Classes, 7; Sabbath Schools, 25; Prayer Meetings, 9; Revenue from Society's Fields, \$873 88; from other sources, \$958 71; Total Revenue, \$1,817 59.

The number of missionaries for 1881 is 12.

THE FOLLOWING SUMS HAVE BEEN CONTRIBUTED BY FRIENDS OF THE SOCIETY OUTSIDE ITS FIELDS:

Table listing contributions from various congregations and individuals, including Salem Congregation, Elderslie, Fergus, Knox Church, Toronto, Leaskdale, Harrington, Hillsburgh, Mount Albert, Ballantrae, Eden Mills, Ratho and Innerkip, Sandhill, Beverly, Scotch Block, Ancaster, Barton, Chatham, Tilbury East, West King, Strabane, Primrose, Woodville, Sabbath School, Bracebridge, St. Thomas, Campbellville, Brucefield Union Church, Brucefield, Rev. J. Ross' Congregation, Douglas, Second Church, Hamilton, Brantford, Arthur, St. Catharines, Blackheath and Seneca, Caledon East, Bolton, Erskine Sabbath School, Hamilton, Friend, Albany, Knox Church Sabbath School, Hamilton, Central Church Sabbath School, Hamilton, Guelph, College Street Sabbath School, Toronto, Haynes' Avenue, St. Catharines, Smaller sums, Students, Toronto.

Total.....\$958 71

Sums received last spring, but too late for insertion in the last Annual Report:

Table listing contributions from Wick and Greenbank, Friend, Albany, Brockton Sabbath School, College Street Church, Toronto, Parkdale, College Street Sabbath School, Toronto, Michael's Bay, Smaller sums.

STATISTICAL TABLE.

The following abbreviations are used: W, Weekly; F, Fortnightly; O, Occasionally; S.S., Sabbath School; B.C., Bible Class; P.M., Prayer Meeting; U.S.S., Union Sabbath School.

Large table with columns: FIELDS AND STATIONS, Frequency of Ser. (W, F, O), Average Attendance, Other Meetings, Average Attendance, Members, Contributions. Rows include PARRY SOUND, NIPISING, STRONG, KATRINE AND EMSDALE, HAYSVILLE, WAUBAUSHENE, M. MICHAEL'S BAY, LITTLE CURRENT, ST. JOSEPH'S ISLAND, BRUCE MINES, MANITOBA.

The society records with pleasure its thanks due to Mrs. Lyons, of Michael's Bay; Messrs. Richards and Fisher, of St. Joseph's Island; Mr. Finlayson, of Bruce Mines; Mr. Shaughnessy, of Eagle Lake; Mr. Smith, of Stony Lake; Mr. Peter Christie, of Sturgeon Bay; and the Georgian Bay Lumbering Co., of Waubausene, for boarding its missionaries in their respective fields free of charge; and to other friends, who have assisted in the work by their contributions.

In concluding this report, our prayer would be to Him whose glory we seek to advance, that He would even yet more abundantly bless our efforts in the future than in the past in the conversion of souls and the upbuilding of His kingdom.

JOSEPH BUILDER, Recording Secretary. JAMES FARQUHARSON, President. Knox College, March, 1881.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—NO. 8 JORDAN ST., TORONTO



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 1, 1881.

"SWEETNESS AND LIGHT."

WE clipped out for insertion in last week's PRESBYTERIAN a very foolish, and intended to be a very condemnatory, article which appeared in the "Mail" newspaper of the 19th ult. At the last moment it was crowded out, and now it is *post horum*. In any case perhaps it was not worth while to have reprinted it except as a curiosity. The idea of answering would have been too absurd. For some time past the writer of the article referred to has been giving his views on religion in general and on all other cognate subjects in particular, at least we suppose that such has been the case, for to us they have been in the last degree unintelligible, and we have never yet met with any one who could say that he had the slightest idea of what they meant or what they inculcated. It was quite different when the writer took to scolding. As usual with all those apostles of "sweetness and light" and cultivators of the supposedly æsthetic and nebulous, the Tartar then soon made his appearance without much scraping being necessary. We hope his effusion did him good. In the meantime might we whisper, that all that sort of thing is neither argument nor good sense, and that, besides, to use a phrase of the quasi "refined" world, it is shockingly "bad form!"

CO-OPERATION AMONG THE FRIENDS OF TEMPERANCE.

AN interesting meeting was held in this city a fortnight ago to see if any plan could be devised by which abstaining and non-abstaining friends of temperance could co-operate with each other in practical efforts for the abatement of drunkenness in the community. A very considerable number attended, and the utmost harmony prevailed. Dr. Daniel Wilson, of the University, presided, and a series of resolutions were proposed and carried, indicating the line in which the desiderated co-operation could, it was thought, be practically and successfully carried out. It was contended, and with great reasonableness, for instance, that it was not sufficient to have the taverns closed unless there were something better and more attractive substituted in the shape of coffee houses, or taverns where refreshments could at all times be had, and where friends might meet for social intercourse without being exposed to the temptation of intoxicating drinks. To a large extent taverns have become very much like club houses where individuals meet to discuss the news of the day, and where many find it pleasanter to spend their evenings than in bare, ill-furnished, and somewhat cheerless boarding-houses. In many cases individuals are drawn to such places, not from love of drinking, but simply for the sake of company, though by and by they are led gradually into intemperate habits, from the drink being there and from its being indispensable that they should both treat and be treated. It was accordingly resolved that every effort should be made to establish coffee taverns after the model of those which have been so successfully put into operation in London and other cities in England, and that everything should be done both by precept and example to discourage treating and every other course which popularized the use of intoxicating liquors except in the most moderate quantities.

We hope the enterprise thus inaugurated will be as successful as its most sanguine promoters could possibly desire. Total abstainers are, no doubt, sometimes represented as extreme in their views and intolerant and harsh in their judgments; but we are quite sure that they will always be rejoiced to say God speed to any who are anxiously and earnestly desirous to abate the evils of intemperance in our

land, though these may not see matters exactly as they see seem, and may not be ready to go all the length which they think necessary to success. In an early stage of temperance agitation, as everyone knows, the plan of moderately using wine and beer and eschewing other intoxicating liquors, was tried, but not with encouraging success. Should the result be different now, none will rejoice more than total abstainers, though it would not be reasonable to expect them to give up a plan which they have tested and found to be efficient for that in which they have not the same measure of confidence. So far as both parties are agreed, we see no reason why they should not work together on the one distinct understanding that the action of each is not thereby limited or compromised, but that on the contrary those who believe in total abstinence shall advocate its principles and advance its interests in every legitimate way, while those who cannot go so far shall also work according to the light they have received on the whole subject.

It was very pleasant and satisfactory to learn that all who spoke at the meeting in question, were themselves personally abstainers, though not prepared to urge the same course upon all others. A very large proportion of earnest conscientious workers in the cause of temperance, have at first taken this plan of trying to get everyone to drink "moderately" and of only slightly intoxicating beverages. But these have generally, under the guidance of sad and disappointing experience, felt themselves constrained to go a step further, and to adopt both the principles and practice of total abstainers. We do not say that the same thing will take place in the present instance, though we are firmly persuaded at any rate that earnest and honest workers will eventually be guided aright, and that when they discover that the anticipated good is not to be secured in the way they had reckoned on, they will be quite ready to acknowledge the fact and to adopt a more thorough and effective plan of operation. We cannot help expressing our special satisfaction at the announcement made at the meeting we speak of, by the chairman, Dr. Wilson, to the effect that, personally, he had entirely given up the use of wine and of all other intoxicants, not because he felt that there had been anything sinful in his previous conduct in that respect, but simply because he was persuaded that in this way, as President of University College, he could by his personal example exercise a more powerful influence for good upon the young men put under his care, than would otherwise be possible. A very large number of fathers and mothers throughout Canada will hear this announcement with great satisfaction. We were blamed very foolishly and very unreasonably for referring in condemnatory terms to the proceedings at some of the University dinners and other social gatherings. We knew of what we spoke, and did not put the matter half so severely as we could have done, with perfect propriety and truthfulness, as some of those who were readiest to condemn knew right well. With Dr. Wilson, however, occupying the position he now so worthily fills, and animated by the feelings and principles he has so often and so honestly avowed, the fashion in these matters will, we have no doubt, be so far changed, and gross excesses will no longer be hid under the euphemistic phrase of "good fellowship," or of anything else equally deceptive. We cannot deny ourselves the additional satisfaction of giving prominence to another fact brought out at the meeting of which we speak, viz., that the Rev. Messrs. Rainsford and Macdonnell are also personally total abstainers, though not as yet prepared to recommend that all in this respect should follow their example. If the united meeting has effected nothing more than to bring into prominence the fact that these three influential gentlemen, who have been commonly regarded as the leaders of those who desire to fight drunkenness on the old temperance platform, are themselves in their own personal practice, total abstainers—as we understood it—it has not been held in vain.

A CORRESPONDENT sends us an extract from the Montreal "Star," giving an account of "Professor Blaikie of Scotland" favouring Sunday amusements, such as cricket, lawn tennis, cards, croquet, etc., etc., and asks if this is the Free Church Professor of that name. We have simply to assure him that it is *not*, but the other Edinburgh Professor with a name spelled in a slightly different manner, and in every way a very different person. The Professor no doubt referred to,

is John Stewart Blackie, who, because he happens to be a good Greek scholar and "an advanced thinker," fancies that he has a right to speak with authority on all imaginable subjects, and that he has a special call to contend against "orthodoxy," in all its forms and phases. This gentleman generally bears himself with the air of a man who carries a ground plan of the universe, physical, mental, moral and religious, in his waistcoat pocket, and who feels that after he has spoken, the whole generation of mankind, especially that part of it which has any tendency to "bigotry" and "Calvinistic narrowness," "had better be careful," not to say silent. He can, in his own estimation, out-talk even Talkative of the Pilgrim's Progress, and can enlighten the whole world in a marvellous fashion on things natural and things supernatural, things common and things uncommon, things heavenly and things earthly, things human and things divine. Our correspondent may be fully satisfied that "Professor W. G. Blaikie, D. D.," is all right, though his name gets often sadly mixed up with his more mercurial, erratic and omniscient neighbour, who spells his last name with a *c*.

HOME MISSION COMMITTEE.

The usual half-yearly meeting of this Committee was convened on Tuesday afternoon last, at two o'clock, Rev. Dr. Cochrane, Convener, in the chair. There was a full attendance of all the members. The Convener reported that since last meeting the Presbyterian Church of Ireland and the Free Church of Scotland had sent grants to the fund, the former of £100, and the latter of £150. Reports were read from the Rev. Mr. Herald, of Prince Arthur's Landing, and the Rev. Mr. Gallagher, of Sault Ste. Marie. Mr. Herald was reappointed for another year to Prince Arthur's Landing, the Committee to give \$350, and the stations the same amount. \$50 was granted to Mr. Herald additional for the current half year. Reports were read from Rev. Mr. Jamieson, of British Columbia, and Rev. James Sieveright, of Prince Albert. A vote of thanks was given by the Committee to Rev. Mr. Pitblado for his valuable services to the Committee in the North-West during the fall of 1880, and the return of the \$150 voted him by the Committee to the Home Mission Fund. Claims were passed for the current half year (including March 31st), amounting to \$8,737 75. The Committee had under consideration a new set of rules for the appointment of missionaries to Manitoba, which were approved and ordered to be transmitted to the Assembly for its final judgment. In reference to the state of the funds the following motion was passed: "The Committee having passed the claims for the last half-year, find that it will take fully \$35,000, the amount previously stated, to meet the expenditure of the year. They learn from the Treasurer that \$22,820 have been contributed to the fund up to date, and that therefore \$12,000 must be remitted in order to enable the Committee to equalize the income and the expenditure. From the number of congregations which have not reported, the Committee are hopeful that the amount will be reached before the close of the financial year. The Committee, however, urge Presbyteries to use the utmost diligence in securing a contribution from every congregation and mission station to this important fund.

THE LATE MAJOR ROBERT CHAMBERS, OF EAST OXFORD.

After a lingering illness of several months, the subject of this notice passed quietly away on Monday evening, 28th of February. As his life has, in a great measure, run parallel with the history of the Presbyterian Church in Western Ontario, some notice of it appears suitable. The funeral took place on Thursday, March 3rd, the services being conducted by Rev. George Bell, LL.D., of Walkerton, at the special request of the family; Rev. Mr. McMullen of Woodstock, and Rev. Mr. McEwen of Ingersoll taking part.

Mr. Chambers was born at Moyauk, county of Tyrone, Ireland, in 1811. The family emigrated to New Jersey in 1817, and in 1820 came to the little town of York, now the city of Toronto, and immediately took up land and settled in the township of Toronto. Strongly attached to the Presbyterian Church, they, like many other early settlers, had little opportunity for some time of enjoying the privilege of public worship. The late Rev. Andrew Bell came to Streetsville, in 1826, and commenced his ministerial work there and in the country around, including an

occasional tour two hundred miles westward. "A church in the house" of Mr. Chambers, Sr., was soon organized, he being elected an elder. Mr. Chambers died in 1831. The subject of this sketch coming to manhood soon after Mr. Bell's settlement, became an intimate and valued friend of his minister, and for half a century continued an earnest and devoted member of the Church. In 1833 Mr. Bell demitted the Streetsville part of his charge and moved over to the eastern part of the township.

Mr. Chambers was married in 1845, to Catharine Lucas Nesbitt, daughter of the late Dr. Nesbitt; and in 1846 he removed to North Norwich, about ten miles from Woodstock, whither he went to attend worship. The church at North Norwich was built in 1865, and dedicated by the late Rev. Dr. George, of Stratford. Mr. Chambers was chosen an elder in 1869, an office which, from his earnest Christian character, as well as his intelligence and good business habits, he was well fitted to fill.

Mrs. Chambers died at Kingston in 1877. She had from a very early age been a devoted Christian, and through her influence the family was a very exemplary one. As was expressed by the late Rev. Professor Mackerras, "Mrs. Chambers was indeed a lovely character; so meek, so kind, so unassuming; uniformly equable in her temper, and gentle in her demeanour. Few exemplified so beautifully the qualities of charity, as portrayed by the apostle. Like the dew, she saturated all the members of her household with the genial and life giving influences of heaven." She devoted, in the most solemn and earnest manner, all her children to the service of God, the sons being all dedicated to the work of the ministry. Two of these sons are now missionaries in the employment of the American Board in Erzeroum, Turkey; one is a minister at Sherburne, New York; and the youngest, whose health gave way at College, has returned to the homestead at present. Should not the example here set deeply impress the families of our Church at large?

Mr. Chambers served his country at the time of the rebellion in 1837-8; was an officer in the First Provisional Battalion under Colonel Baldwin, and continued until recently to take an active interest in militia affairs. At the time of the Fenian raid he went to Ottawa and offered to raise a volunteer troop of horse, but this the Government thought unnecessary. He was gazetted Major of the Regimental Division of South Oxford in February, 1869. He had represented North Norwich in the County Council.

During a long life he had been a faithful member of the Presbyterian Church; and in Toronto, Norwich and elsewhere, had done much to promote its welfare; and now, respected by all, and mourned by a large circle of friends, he has passed to the better inheritance of God's people.

THE annual meeting of St. Andrew's Church, Ottawa, was held on the 7th ult., and the various reports presented gave a very satisfactory view of the year's operations. Divine service had been well attended, the Sabbath schools vigorously maintained, and the contributions to the general work of the Church were, so far, encouraging, considering the large amount required to meet the interest on the church debt. The communion roll contains 369 names, being fourteen less than in last annual report, from a thorough purgation since last year having taken place. The total number of pupils attending the different schools was 349, with an average of those actually present of 234. The contributions for the ordinary congregational work amounted to \$6,128.64, being \$439.35 above that of the previous year. The arrearages on pew rents seem heavy, being as much as \$1,499.82, counting those of previous years, and as much as \$902 on those of 1880 alone. The contributions to the schemes of the Church amounted to \$3,001.59, of which \$600 went to Home Missions, and \$225 to Foreign. In this, as in many other instances, we notice that a very large proportion of the members give nothing to the schemes of the Church. Some give very liberally in not a few cases, as much as \$200 each; but that is no reason why others, who may be just as able, should give a comparative pittance, and in too many instances nothing at all. By another year, we hope the lists of contributions which we have to read in so many printed reports, will be more in accordance with the numbers on the communion roll, and the sums opposite each more in accordance with the importance attached to the work thus to be forwarded.

BOOKS AND MAGAZINES.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—Good as usual. Those who begin will continue taking it.

EASTER CHIMES. (New York: Anson D. Randolph & Co.; Toronto: Hart & Rawlinson.) A collection of verse, appropriate to the season; beautifully printed, with red border line.

ATLANTIC MONTHLY for April. (Boston: Houghton, Mifflin & Co.) A very full and satisfactory supply is provided for its readers by the "Atlantic" for April.

ST NICHOLAS (New York: Scribner & Co.) continues to improve as the months pass away. The April number is full of excellent reading, and the illustrations are superb. \$3 per year.

PRESBYTERIAN COLLEGE JOURNAL for March.—We are somewhat late in noticing the March number of this journal. It is carefully and ably edited by Mr. J. Harvey McVicar, and contains a large amount of interesting matter, given in a fresh and attractive manner.

THE EASTER HERITAGE. (New York: Anson D. Randolph & Co.; Toronto: Hart & Rawlinson.)—A new Easter token, composed of sixteen pages of choice selections in verse, made up in the form of an anchor, and bound in highly illuminated covers, tied with ribbon. It will doubtless prove a favourite gift.

DISRUPTION WORTHIES. By Rev. J. A. Wylie, LL.D. (Toronto: Virtue & Co.)—This is a reissue, in parts, of a well known and very attractive work, which gives descriptive sketches as well as photographs of all the leading men of the Free Church of Scotland. It is beautifully got up and ought to command a large sale.

THE LEISURE HOUR; THE SUNDAY AT HOME; THE BOY'S OWN PAPER; THE GIRL'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—These publications are maintaining, and even if possible improving upon, their first record. We are glad to learn that their circulation in Canada goes on increasing. It is a good sign. We hope that they will speedily drive out the immoral and illiterate trash that comes in so abundantly from the other side.

A BOOK OF RHYMES AND TUNES. (Boston: Oliver, Ditson & Co.; Toronto: Hart & Rawlinson.)—In his preface the author says: "In order to aid mothers, I have written new and simple accompaniments to one-third of these songs, simplified most of the remainder, have transferred many into lower keys to suit children's voices, and have also chosen old melodies and given them a new setting of appropriate words." In all this he has succeeded most admirably, and the result is a little music book, which is sure to prove a great treasure to every youngster fortunate enough to be presented with a copy.

THE INTERNATIONAL REVIEW for April. (New York: A. S. Barnes & Co.)—The present number of the "International" is a very good one, though we have seen some which would be more attractive to what is usually called the "average general reader." These are some articles: "The Iliad of India, II.," "Improvements in Prison Discipline," "The First American Bishop," "Francis Lieber," "The Last Trial of Russian Nihilists," "Statutes Regulating the Practice of Medicine," and "Schurz's Administration of the Interior Department."

A TREASURY OF ENGLISH SONNETS. Edited by David M. Main. (New York: R. Worthington, 1881.)—In this octavo volume of 470 pages Mr. Main presents the lovers of poetry with "a comprehensive collection of the best original sonnets known to the editor, written by native English poets not living." The sonnets, 463 in number, and written by 117 different authors, occupy 234 pages, the remainder of the book being devoted to very copious notes, which embody not only Mr. Main's own explanations and criticisms but those of many of the foremost English writers living and dead. To students of this particular department of literature the notes will undoubtedly prove of special value, while even the casual reader will profit by them; and all will appreciate the industry and judgment which enabled the editor, although restricted to one particular form of verse, to get together so much good poetry.

FROM DEATH UNTO LIFE. By Rev. W. Haslam. (New York: D. Appleton & Co.; Toronto: Welling & Williamson.)—This is a narrative by a Church

of England minister of his own spiritual history; of his officiating for many years as a clergyman before he was converted; of the circumstances of his conversion; and of his subsequent labours, with many illustrations of their results. We should not be inclined to endorse many things written in this volume or all of the courses of action followed. Still it is the record of an honest, earnest soul, seeking to make known to his fellows that wondrously great and attractive Gospel which had brought so much peace to itself, and such a record will always be so far interesting. In his closing words he tells how he was kept, and by what considerations he has been animated. He says, and surely with truth: "When we are saved we are debtors to God, to devote ourselves to His service and for His glory; besides this, we are debtors to men, to make known to them the grace which we have received; and we, as faithful stewards of God, should be ever ready and not ashamed to preach the Gospel, for 'It is the power of God unto salvation to every one that believeth.'"

PRESBYTERY OF PARIS.—This Presbytery met at Chesterfield, on the 8th and 9th ult. A visitation of the congregation was held, a deliverance adopted, and Mr. Macleod, of Paris, was appointed to read the same from the pulpit the following Sabbath. The following were appointed delegates to the General Assembly, viz: Messrs. Thomson, Munro, McKay, Dr. Cochrane, Mr. McMullen, ministers; and Messrs. Montgomery, Marshall, Wood, Ross, and Russell, elders. The report on Sabbath school work was given in by Mr. McLeod, Convener. It was adopted, and ordered to be forwarded to the Synod. It was remitted to the Committee on Sabbath School Work to take into consideration the preparation of a hymn book for use in our Sabbath schools at a cheap rate. Mr. Hume read a letter received by him through the post office, signed by five elders of his congregation, urging the necessity of his confining his labours to St. George, and discontinuing service at Branchton. A committee consisting of Messrs. McLeod, Cochrane, McEwen, and Robertson, ministers, and Mr. Marshall, elder, were appointed to meet with the parties, and report to next meeting. The report on the State of Religion was given in by Mr. McKay, and was adopted. The circular on Temperance was remitted to Messrs. McKay and McMullen to draft a report for the Presbytery, and submit same at meeting in Brantford in April. Principal McVicar was nominated for Moderator of Assembly.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 15th March. There was a good attendance of ministers and elders. Rev. Wm. King was appointed Moderator for the next twelve months. The circular on Temperance issued by a Committee of the General Assembly was taken up, and the subject of Temperance gone thoroughly into. Mr. Cairns, catechist, was reappointed to Buxton, and Mr. Brown, catechist, was appointed to do pioneer work in the townships of West Tilbury and Romney. It was agreed to recommend that a supplement of \$100 per annum be granted to Tilbury West and Comber. On inquiry it was found that missionary meetings had been held or missionary sermons had been preached in nearly all the congregations and mission stations within the bounds, and those congregations and mission stations that had not yet discharged this duty were enjoined to do so as soon as possible. The following were appointed delegates to the General Assembly: Revs. J. Gray, J. Becket, D. McKeracher, by rotation; and A. McColl and W. Walker by election; Messrs. A. Bartlett, Wm. Wooster, K. Urquhart, J. R. Gemmill and F. B. Stewart, elders, by election. It was moved by Mr. Battisby, seconded by Mr. McColl, and unanimously agreed to, that Principal McVicar be nominated as Moderator of the next General Assembly. Mr. Waddell submitted the report on Sabbath Schools. He was thanked, and the report was carefully considered by the Presbytery. After consideration, the following motion by Mr. Becket, seconded by Mr. Bartlett, was carried: "That without committing the Presbytery to one scheme or another, the Presbytery recommend the General Assembly to send the matter down to kirk sessions to consider and report at the following Assembly." A motion in favour of a Presbyterial visitation of the congregations within the bound, was passed, and a committee was appointed to prepare rules to be observed and questions to be asked at such visitations.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. R. P. KOB

CHAPTER XII.—Continued.

"Now suppose, for the sake of argument, that gratitude, respect, friendliness, a sense of being unprotected and alone in the world, have led to her engagement with the wealthy, middle aged banker, and that through it all her woman's heart was never awakened, such a thing at least is possible. If this were true, she would be no more to blame than I, and we might become the happy victims of circumstances I'm not worthy of her, and never shall be, but I can't help that either. After all, it seems to me that that which should fulfil my hope is not a ledger balance of good qualities, but the magnetic sympathy of two natures that supplement each other, and were designed for each other in heaven's match-making. Even now my best hope is based on the truth that she attracts me so irresistibly, and though a much smaller body morally, I should have some corresponding attraction for her. If her woman's heart has become mine, what can she give him? Her very truth may become my most powerful ally. If she still loves him, I will go away and stay away; if it be in accordance with my trembling hope, I have the higher right, and I will assert it to the utmost extent of my power. Shall the happiness of two lives be sacrificed to his unflinching prosperity? Could it ever be right for him to lead her body to the altar, and leave her heart with me? Could she, who is truth itself, go there and perjure herself before God and man? No! a thousand times no! It has become a simple question of whom she loves, and I'll find out if Shakespeare's words are true. If she has love for me, let her bury it never so deeply, my love will be the divining rod that will inevitably discover it."

Having reached this conclusion, I at last slept, in the small hours of the night.

I thought I detected something like apprehension in her eyes when I met her in the morning. Was she conscious of a secret that might reveal itself in spite of her? But she was cheerful and decided in her manner, and seemed bent on assuring Mr. Hearn that she was well again, and all that he could desire.

Were I in mortal peril I could not have been more vigilantly on my guard. Not for the world would I permit her to know what was passing in my mind—at least not yet—and as far as possible I resumed my old manner. I even simulated more dejection than I felt, to counterbalance the flash of hope that I feared she had recognized on the previous evening.

I knew that all her woman's strength, that all her woman's pride and exalted sense of honour would bind her to him, who was serenely secure in his trust. My one hope was that her woman's heart was my ally, that it would prove the strongest; that it would so assert itself that truth and honour would at last range themselves on its side. Little did the simple, frank old Quaker realize the passionate alternations of hope and fear that I brought to his breakfast-table that bright Sunday.

All that my guarded scrutiny could gather was that Miss Warren was a little too devoted and thoughtful of her urbane lover, and that her cheerfulness lacked somewhat in spontaneity.

It was agreed at the breakfast-table that we should all go to meeting.

"Mrs. Yocomb," I said, finding her alone for a moment, "won't you be moved this morning? I need one of your sermons more than any heathen in Africa. Whatever your faith is, I believe in it, for I've seen its fruits."

"If a message is given to me I will not be silent; if not, it would be presumptuous to speak. But my prayer is that the Spirit whom we worship may speak to thee, and that thou wilt listen. Unless He speaks, my poor words would be of no avail."

"You are a mystery to me, Mrs. Yocomb, with your genial homely farm life here, and your mystical spiritual heights at the meeting-house. You seem to go from the kitchen by easy and natural transition to regions beyond the stars, and to pass without hesitancy from the companionship of us poor mortals into a presence that is to me supremely awful."

"Thou doesn't understand, Richard. The little faith I have I take with me to the kitchen, and I'm not afraid of my Father in heaven because He is so great and I'm so little. Is Zillah afraid of her father?"

"I suppose you are right, and I admit that I don't understand, and I don't see how I could reason it out."

"God's children," she replied, "as all children, come to believe many blessed truths without the aid of reason. It was not reason that taught me my mother's love, and yet, now that I have children, it seems very reasonable. I think I learned most from what she said to me and did for me. If ever children were assured of love by their Heavenly Father, we have been; if it is possible for a human soul to be touched by loving, unselfish devotion, let him read the story of Christ."

"But, Mrs. Yocomb, I'm not one of the children."

"Yes, thee is. The trouble with thee is that thee's ashamed, or at least that thee won't acknowledge the relation, and be true to it."

"Dear Mrs. Yocomb," I cried in dismay, "I must either renounce heathenism or get away from your influence," and I left precipitately.

But in truth I was too far gone in human idolatry to think long upon her words; they lodged in my memory, however, and I trust will never lose their influence.

CHAPTER XIII.—THE OLD MEETING-HOUSE AGAIN.

Reuben and I, with Dapple, skimmed along the country roads, and my hope and spirits kindled, though I scarcely knew why. We were early at the meeting-house, and, to my joy, I gained my old seat, in which I had woven my June

day-dream around the fair unknown Quakeress whose face was now that of a loved sister. What ages, seemingly, had elapsed since that fateful day! What infinite advances in life's experiences I had made since I last sat there. How near I had come to the experiences of another life! The fact made me grave and thoughtful. And yet, if my fear and not my hope were realized, what a burden was imposed upon me with the life that disease had spared! Had I even Mrs. Yocomb's faith, I knew it would be a weight under which I would often stagger and faint.

Before very long the great family rockaway unloaded its precious freight at the horse-block, and Adah and Miss Warren entered, followed by the little girls. In secret wonder I saw Adah pause before the same long, straight-backed bench or pew, and Miss Warren take the place where I had first seen my "embodiment of June." Mrs. Yocomb went quietly to her place on the high seat.

"The spell continues to work, but with an important change," I thought.

In a few moments Mr. Yocomb marshalled in Mr. Hearn, and placed him in the end of the pew next to Miss Warren on the men's side, so that they might have the satisfaction of sitting together, as if at church. He then looked around for me; but I shook my head, and would not go up higher.

Soon all the simple, plainly apparelled folk who would attend that day were in their places, and the old deep hush that I so well remembered settled down upon us. The sweet low monotone of the summer wind was playing still among the maples. I do believe that it was the same old hum-drum that darted in, still unable to overcome its irate wonder at a people who could be so quiet and serene. The sunlight flickered in here and there, and shadowy leaves moved noiselessly up and down the whitewashed wall. Only the occasional song of a bird was wanting to reproduce the former hour, but at this later season the birds seem content with calls and chirpings, and in the July heat they were almost as silent as we were.

But how weak and fanciful my June day-dream now seemed. Then woman's influence on my life was but a romantic sentiment. I had then conjured up a pretty vista full of serene, quiet domestic joys, which were to be a solace merely of my real life of toil and ambition. I had thought myself launched on a shining tide that would bear me smoothly to a quiet home anchorage; but almost the first word that Emily Warren spoke broke the spell of my complacent, indolent dream, and I awoke to the presence of an earnest, large-souled woman, who was my peer, and in many respects my superior; whom, so far from being a mere household pet, could be counsellor and friend, and a daily inspiration. Instead of shrinking from the world with which I must grapple, she already looked out upon its tangled and cruel problems with clear, intelligent, courageous eyes; single-handed she had coped with it and won from it a place and respect. And yet, with all her strength and fearlessness, she had kept her woman's heart gentle and tender. Oh, who could have better proof of this than I, who had seen her face bending over the little unconscious Zillah, and who had heard her low sob when she feared I might be dying.

The two maidens sat side by side, and I was not good enough to think of anything better or purer than they. Adah, with her face composed to its meeting-house quiet, but softened and made more beautiful by passing shades of thought; still it seemed almost as young and childlike as that of Zillah. Miss Warren's profile was less round and full, but it was more finely chiselled, and was luminous with mind. The slightly higher forehead, the more delicately arched eyebrow, the deeper setting of her dark, changing eyes, that were placed wide apart beneath the overhanging brow, the short, thin, tremulous upper lip, were all indications of the quick, informing spirit which made her face like a transparency through which her thoughts could often be guessed before spoken; and since they were good, noble, genial thoughts, they enhanced her beauty. And yet it had occurred to me more than once that if Miss Warren were a depraved woman she could give to evil a deadly fascination.

"Are her thoughts wandering like mine?" I mused. With kindling hope I saw her face grow sad, and I even imagined that her pallor increased. For a long time she looked quietly and fixedly before her, as did Adah, and then she stole a shy, hesitating glance at Mr. Hearn by her side; but the banker seemingly had found the silent meeting a trifle dull, for his eyes were heavy, and all life and animation had faded out of his full white face. Was it my imagination, or did she slightly shrink from him? In an almost instantaneous flash she turned a little more and glanced at me, and I was caught in the act of almost breathless scrutiny. A sudden red flamed in her cheeks, but not a friend of them all was more motionless than she at once became.

My conscience smote me. Though I watched for her happiness as truly as my own, the old meeting-house should have been a sanctuary even from the eyes of love. I new from the expression of her face that she had not liked it; nor did I blame her.

I was glad to have the silence of the meeting broken; for a venerable man rose slowly from the high seat and reverently enunciated the words,

"The Lord of Hosts is with us; the God of Jacob is our refuge."

"He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire."

"Be still, and know that I am God."

"The quiet, reverent bowing of the heart to His will is often the most acceptable worship that we can offer," he began, and if he had stopped there the effect would have been perfect; but he began to talk and to ramble. With a sense of deep disappointment I dreaded lest the hour should pass and that Mrs. Yocomb would not speak; but as the old gentleman sat down, that rapt look was on her face that I remembered seeing on the night of the storm. She rose, took off her deep Quaker bonnet, and laid it quietly on the seat beside her; but one saw that she was not thinking of it or of anything except the truth which filled her mind.

Clasping her hands before her she looked steadfastly toward heaven for a few moments, and then, in a low, sweet, penetrating monotone, repeated the words,

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

She paused a moment, and I gazed in wonder at her serene, uplifted face. She had spoken with such an utter absence of self-consciousness or regard for externals as to give the strong impression that the words had come again from heaven through her lips, and were endowed with a new life and richer meaning; and now she seemed waiting for whatever else might be given to her.

Could that inspired woman, who now looked as if she might have stood unblashed on the Mount of Transfiguration, be my genial, uniring nurse, and the cheery matron of the farm-house, whose deft hands had made the sweet, light bread we had eaten this morning? I had long loved her; but now, as I realized as never before the grand compass of her womanly nature, I began to reverence her. A swift glance at Miss Warren revealed that the text had awakened an interest so deep as to suggest a great and present need, for the maiden was leaning slightly toward the speaker and waiting with parted lips.

"As I sat here," Mrs. Yocomb began, looking down upon us with a grave, gentle aspect, "these words came to me as if spoken in my soul, and I am constrained to repeat them unto you. I'm impressed with the truth that peace is the chief need of the world—the chief need of every human heart. Beyond success, beyond prosperity, beyond happiness, is the need of peace—the deep, assured rest of the soul that is akin to the eternal calmness of Him who spake these words."

"The world at large is full of turmoil and trouble. The sounds of its wretched disquietude reach me even in this quiet place and at this quiet hour. I seem to hear the fierce uproar of battle; for while we are turning our thoughts up to the God of peace, misguided men are dealing death blows to their fellow men. I hear the cries of rage, I hear the groans of the dying. But sadder than these bloody fields of open strife are the dark places of cruelty. I hear the clank of the prisoner's chain, and the crack of the slave-driver's whip. I see desperate and despairing faces revealing tortured souls to whom the light of each day brings more bitter wrongs, viler indignities, until they are ready to curse God for the burden of life. Sadder still, I hear the dark whisperings of those who would destroy the innocent and cast down the simple. I hear the satanic laugh of such as are false to sacred trusts and holy obligations, who ruthlessly as swine are rending hearts that have given all the pearls they had. From that sacred place, home, come to me hot words of strife, drunken, brutal blows, and the wailing of helpless women and children. Saddest of all earthly sounds, I hear the wild revelry of those who are not the victims of evil in others, but who, while madly seeking happiness, are blotting out all hope of happiness, and who are committing that crime of crimes, the destruction of their own immortal souls. Did I say the last was the saddest of earthly sounds? There comes to me another, at which my heart sinks; it is the sound of proud, arrogant voices, 'so are explaining that faith is a delusion, that prayer is wasted breath, that the God of the Bible is a dream of old-time mystics, and that Christ died in vain. I hear the moan of Mary at the sepulchre repeated from thousands of hearts. 'They have taken away my Lord.' O God, forgive those who would blot out the dearest hope which has ever sustained humanity. Can there be peace in a world wherein we can never escape these sad, terrible, discordant sounds? The words that I have repeated were spoken in just such a world when the din of evil was at its worst, and to those who must soon suffer all the wrong that the world could inflict."

After a brief pause of silent waiting she continued:

"But is the turmoil of the world a far-away sound, like the sullen roar of angry waves beating on a shore that rises high and enduring, securing us safety and rest? Beyond the deep disquietude of the world at large is the deeper unrest of the human heart. No life can be so secluded and sheltered but that anxieties, doubts, fears, and foreboding will come with all their disturbing power. Often sorrows more bitter than death are hidden by smiling faces, and in our quiet country homes there are men and women carrying burdens that are crushing out hope and life: mothers breaking their hearts over wayward sons and daughters; wives desperate because the men who wooed them as blushing maidens have forgotten their vows, and have become swinish pots; men disheartened because the sweet-faced girls that they thought would give them a home have become vile slatterns, busybodies, shrill-tongued shrews, who banish the very thought of peace and rest, who waste their substance and eat out their hearts with care. Oh, the clouds of earth are not those which sweep across the sun, but those which rise out of unhappy hearts and evil lives. These are the clouds that gather over too many in a leaden pall, and it seems as if no light could ever break through them. There are hearts to whom life seems to promise one long, hopeless struggle to endure an incurable pain. Can there be peace for such unhappy ones? To just such human hearts were the words spoken, 'Peace I leave with you, my peace I give unto you.'"

Then came one of those little pauses that were quite as impressive as the preceding words. Although my interest was almost breathless, I involuntarily looked toward one whom I now associated with every thought.

"O God!" I exclaimed mentally, "can that be the aspect of a maiden happy in her love and hope?" Her face had become almost white, and across the pallor of her cheeks tear followed tear, as from a fall and bitter fountain.

"Never, in all this evil world," the speaker resumed, "was there such cruel, bitter mockery as these words would be if they were not true—if He who spake them had no right to speak them. And what right would He have to speak them if He were merely a man among men—a part of the world which never has and never can give peace to the troubled soul? How do we know these words are true? How do we know He had a right to speak them? Thank God! I know, because He has kept His word to me. Thank God! Millions know, because He has proved His power to them. The scourged, persecuted, crucified disciples found that He was with them always, even unto the

end. Oh, my friends, it is this living, loving, spiritual presence that uplifts and sustains the sinking heart when the whole great world could only stand helplessly by. 'Not as the world giveth, give I unto you.' Yes, thank Thee, Lord, 'not as the world.' In spite of the world and the worst it can do, in spite of our evil and the worst it can do, in spite of our sorrows, our fears, our pains and losses, our bitter disappointments, Thou canst give peace; Thou hast given peace. No storm can harm the soul that rests on the Rock of Ages, and by-and-by he will say to the storm, 'Peace, be still, and the light of heaven will come. Then there shall be no more night. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.'

The light and gladness of that blessed future seemed to have come into her sweet, womanly face. I looked out of the window to hide tears of which I was fool enough to be ashamed.

When she spoke again her voice was low and pitiful, and her face full of the divinest sympathy. "Dear friends," she said, "it was not merely peace that He promised, but His peace. 'My peace I give unto you.' Remember, it was the man of sorrows who spoke; remember that He was acquainted with grief; remember that years of toil and hardship were behind Him, and that Gethsemane and Calvary were before Him; remember that one would betray Him, and that all would desert Him. When He spoke, the storm of the world's evil was breaking upon Him more cruelly and remorselessly than it ever has on any tempted soul. He suffered more because more able to suffer. But beneath all was the sacred calm of one who is right, and who means to do right to the end, cost what it may. The peace that He promises is not immunity from pain or loss, or the gratification of the heart's earthly desires. His natural and earthly desires were not gratified; often ours cannot be. His peace came from self-denial for the good of others, from the consciousness that he was doing His Father's will, and from the assurance that good would come out of the seeming evil. Suffer He must, because He was human, and in a world of suffering; but He chose to suffer that He might know that He understands us, and sympathises with us when we suffer. To each and to all He can say, I was tempted in all points like unto thee. When we wander He goes out after us; when we fall He lifts us up; when we faint He takes us in His arms and carries us on His bosom. O great heart of love! thy patience never tires, never wearies. Thou canst make good to us every earthly loss; Thy touch can heal every wound of the soul. Even though life be one long martyrdom, yet through Thy presence it may be a blessed life, full of peace.

"Because our Lord was a man of sorrows, was He in love with sorrows? or does He love to see storms gathering around His people? No. It was not with His sorrows, but with our sorrows, that He was afflicted. He so loved the world that He could not be glad when we were sad. It is said that there is no record that Jesus ever smiled; but those little children whom He took in His arms and blessed know that He smiled. I doubt whether He ever saw a flower but that, no matter how weary from the hot day's long journey, He smiled back upon it. The flowers are but His smiles, and the world is full of them. Still He is naturally and very justly associated with sorrow; for when on earth He sought out those in trouble, and the distressed and the suffering soon learned to fly to Him. What was the result? Were the shadows deepened? Was the suffering prolonged? Let the sisters of Bethany answer you; let the widow of Nain answer you. Let the great host of the lame, blind, diseased, and leprous answer. Look into the gentle, serene eyes of Mary Magdalene, once so desperate and clouded by evil, and then know whether He brings sorrow or joy to the world. Just as the sun follows the night that it may bring the day, so the Sun of Righteousness seeks out all that is dark in our lives that He may shine it away. Gladness, then, should be the rule of our lives. Nothing to Him is so pleasing as gladness, if it comes from the heart of pilgrims truly homeward bound; but if sorrow comes, oh, turn not to the world, for the best thing in it can give no peace, no rest. Simply do right, and leave the results with Him who said, even under the shadow of His cross, 'My peace I give unto you.' Accept this message, dear friends, and 'Let not your hearts be troubled, and neither let them be afraid.'" And she sat down quietly and closed her eyes.

There was here and there a low sob from the women, and the eyes of some of the most rugged-featured men were moist. The hush that followed was broken by deep and frequent sighs. Mr. Yocomb sat with his face lifted heavenward, and I knew it was serene and thankful. The eyes of Reuben, who was beside me, rested on his mother in simple, loving devotion. As yet she was his religion. Adah was looking a little wonderingly but sympathetically at Miss Warren, whose bowed head and fallen veil could not hide her deep emotion. The banker, too, looked at her even more wonderingly. At last the most venerable man on the high seat gave his hand to another white-haired friend beside him, and the congregation began slowly and quietly to disperse.

"Come, Reuben," I said, in a whisper, "let us get away, quick."

He looked at me in surprise, but in a few moments the old meeting-house was hidden behind us among the trees. Dapple's feet scarcely touched the ground; but I sat silent, absorbed, and almost overwhelmed.

"Didn't—didn't thee like what mother said?" Reuben asked, after a while, a little hurt.

I felt at once that he understood my silence, and I put my arm around his neck as I said, "Reuben, love and honour your mother the longest day you live. She is one among a million. 'Liked!' It mattered little whether I liked it or not; she made it seem God's own truth."

"And to think, Richard, that if it hadn't been for thee—" "Hush, Reuben. To think rather that she waited on me for days and nights together. Well, I could turn Catholic and worship one saint."

"I'm glad she's only mother," said the boy, with a low laugh; "and Richard, she likes me to have a good time as

much as I do myself. She always made me mind, but she's been jolly good to me. Oh, I love her; don't thee worry about that."

"Well, whatever happens," I said, with a deep breath, "I thank God for the day that brought me to her home."

"So do I," said the boy; "so do we all; but confound Emily Warren's grandfather! I don't take to him. He thinks we're wonderfully simple folks, just about good enough to board him and that black-eyed witch of his. I do kind of like her a little bit, she's so saucy like sometimes. One day she commenced ordering me around, and I stood and stared at the little miss in a way that she won't forget."

"She'll learn to coax by and by, and then you'll do anything for her, Reuben."

"P'raps," he said, with a half smile on his ruddy face.

(To be continued.)

A SENSIBLE WAY OF RAISING CHILDREN.

A venerable lady now living in New York, who had ten children, all reared in cities, and raised nine of them, all living at the present moment, having reached the adult age, never allowed any of them as children to eat anything between meals except dry bread, although she was wealthy and could just as easily have pampered every whim. Her constant reply was, when any of them demurred, "My dear, you are not hungry if you cannot eat dry bread." Now it is very certain that her children did not inherit remarkably robust constitutions, and under ordinary pampering of mothers, it is fair to suppose that many of them would have died or become puny men and women. When a child knows by experience that he can have nothing but bread between meals, he will not ask for it unless he really needs it, and then he will not take enough to destroy his keener appetite for the good things at the table, while if he is allowed fruits and pastry, as so many children are, he will seldom come to his meals with a true relish for food, and taking it without that relish it fails to be rapidly assimilated, if indeed it does not enfeeble or derange the digestive functions.

MISS HAVERGAL'S HAPPY DEATH.

Frances Ridley Havergal was an Englishwoman of marked scholarship, whose memoir has been recently published. She was a faithful follower of Jesus, and an earnest and diligent worker in His vineyard. She died in Him. Thus is her death described:

"In sweet submission she said, 'God's will is delicious; He makes no mistakes.' When informed that she was seriously ill, she said, 'I thought so; but if I'm going, it is too good to be true.'

"Bidding one of the doctors good-bye, she asked, 'Do you really think I am going?' 'Yes. To-day, probably.' And she replied, 'Beautiful; too good to be true,' and, looking up with a smile, continued, 'Splendid to be so near the gates of heaven.' At length the moment of departure arrived. There was a rush of convulsive sickness, then nestling down into the pillows, she folded her hands upon her breast, 'There, now, it is all over! Blessed rest!' Her countenance now became radiant with the glory breaking upon her soul, and for some minutes it seemed to those who watched her, that she had met and was conversing with the King in His glory. She tried to sing, but after one sweet, high note, 'He—', her voice failed, and she was gone—satisfied, glorified with the Lord."

So she took

The one grand step, beyond the stars of God,
Into the splendour, shadowless and broad.
Into the everlasting joy and light;
The Zenith of the earthly life was come.

KEEP AHEAD.

One of the great secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which is lost. One who begins with putting aside some part of the earnings, however small, and keeps it up for a number of years, is likely to become rich before he dies. One who inherits property, and goes on, year by year, spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine tenths of the defalcations which have disgraced the age. Bankers and business men in general do not often help themselves to other people's money until their own funds begin to fall off, and their expenditure exceed their receipts. A man who is in debt walks in the midst of perils. It cannot but impair a man's self-respect to know that he is living at the expense of others. It is also very desirable that we should keep somewhat ahead in our work. This may not be possible in all cases; as, for instance, when a man's work is assigned to certain fixed hours, like that of the operatives in a mill. But there are certain classes of people who can choose their time for the work which they are called to do, and amongst them, there are some who invariably put off the task assigned them as long as possible, and then come to its performance hurried, perplexed, anxious, confused in such a state of mind as certainly unfits them for doing their best work. Get ahead, and keep ahead, and your success is tolerably sure.—*Amos*.

THERE is this special value in a life like Jacob's, that it shows how much God's grace can make of the very poorest material. The mean Jacob became the mighty Israel, a prince with God.

A PRESBYTERIAN clergyman writing from the west of Ireland, says: "I am happy to say the country is much quieter since the Coercion Act was introduced into Parliament. A number of our local agitators have started for America; and the people who were 'boycotted' are now regaining their customers."

BRITISH AND FOREIGN ITEMS.

THE spot where the Czar fell has been surrounded by cypress trees, sacred pictures, and 100 lamps, which will be kept burning.

AN absolute prohibition liquor bill has been passed by the Texas Senate, and it is said there is a fair prospect of its passage in the House.

THE "News" understands that General Wood's main object in the negotiations with the Boers was to obtain an adequate guarantee for the just treatment of the natives.

A ROME despatch says: "The publication of the pastoral letter of Archbishop McCabe, of Dublin, in the 'Aurora,' is regarded here as an expression of the Pope's displeasure with Bishop Croke's reply to the pastoral."

THE Massachusetts Bureau of Statistics has just made public some liquor statistics, which show that in 224 cities and towns no licenses are granted, and that in 116 cities and towns 5,397 licenses are in force, 2,478 of which are issued in Boston, giving a rum shop for every 150 people.

THERE is a reform club at Rochdale, Mass., which holds public meetings to promote total abstinence from strong drink. Bibles and Gospel hymn books are used on these occasions. Fourteen members of the club are Roman Catholics, and the pastor of their church has ordered them to withdraw, which several declined to do.

BERLIN advices state that the negotiations with the Vatican have resulted so far in the concession of several points to the latter. Regarding the bishoprics of Treves, Paderborn, Osnabruck, and Fulda, which are vacant by death, the present episcopal administrators have been informed by the Government that they are absolved from taking the oath, and will be allowed full control of the diocesan funds. The law stopping State grants for the salaries of the bishops and clergy will be repealed.

EMILE FRANCOIS married a quadroon woman in Texas, where intermarriage between whites and those possessing any negro blood is a penal offence. He was convicted and sent to prison for five years. The convict received much sympathy, for his wife was nearly white, and his love for her was quite sincere. The case was carried to the Texas Court of Appeals, which now declares the law under which Francois was convicted to be in conflict with the Fourteenth Amendment, and therefore inoperative. Two years of the imprisonment, however, have already been served.

THE British navy, as is well known, has felt the beneficial influence of the temperance movement in Britain, and Jack's happiness and wealth have in consequence been greatly promoted. Admirals, and captains, and sailors are to be found among the temperance band on board ship, and testimony comes from all hands that all are better off without grog. The First Lord of the Admiralty, Lord Northbrook, has informed a temperance deputation that the Government intended to stop the rum ration to naval officers and to boys up to the age of twenty. To induce the men to give up their ration, it was intended to issue, besides the tea and sugar, a ration of soluble chocolate in the middle of the night-watch.

THE following memorial, addressed to the Archbishop of Canterbury, has been signed by 2,000 noblemen and gentlemen, and handed in to his Grace: "We, the undersigned, lay members of the Church of England, beg leave hereby most respectfully to express to your Grace our firm attachment to the doctrines and ceremonial established in the Church of England at the Reformation and set forth in the Book of Common Prayer. We desire to represent to your Grace that whilst we are most anxious to maintain such reasonable latitude of opinion and practice as is not inconsistent with the teaching of the Formularies, Articles, and Homilies of the Church of England, taken in their plain grammatical sense, or with a faithful adherence to the Rubrics of the Book of Common Prayer, as interpreted by the custom of three hundred years, we, nevertheless feel ourselves constrained to enter our solemn and emphatic protest against the toleration, within the Church of England, of any doctrines or practices which favour the restoration of the Romish Mass, or any colourable imitation thereof—any re-introduction of the Confessional—or any assumption of sacerdotal pretensions on the part of the clergy, in the ministration of the Word and Sacraments."

HERE is Bismarck's confession of faith, extracted from a late number of the "North American Review": "Were I no longer a Christian, I would not remain an hour in the King's service. If I did not obey God, if I did not count upon Him, I should certainly pay no homage to earthly masters. I should have to live, of course; I should be in a good enough position, and should have no need of them. Why should I fret and toil unceasingly in this world, and expose myself to perplexities and ill-usage, if I did not feel that I must do my duty? I have a firm, unshaken faith in a life after death—therefore I am a royalist, otherwise I should be a Republican. If I did not believe in a divine order which has destined the German nation for something good and great, I would forthwith go out of the diplomatic business, or I would never have entered it. To what original to attribute the sense of duty I know not, except to God. Orders and titles have no charms for me. The firm stand that for ten years I have taken against all possible absurdities of the Court, I owe purely to my decided faith. Take from me this faith, and you take from me my country. If I were not a Christian and a firm believer, if I had not the miraculous basis of religion, you would never have had such a Chancellor. Give me a successor on this basis, and I retire at once. Take away from me my relation to God, and I am the man to pack up to-morrow and be off to Varzin to grow my oats. I have then no King, and why? If it were not God's command why should I submit to these Hohenzollerns? They are a Swabian family, no better than my own, and I should have no interest in them." (Read 1 John v. 4, 5.)

MINISTERS AND CHURCHES.

THE Rev. J. Ballentine's translation from Cobourg to River street Church, Paris, has been granted by the Presbytery of Peterborough.

WE are sorry to learn that the Rev. Thos. Lowry, on account of his continued bad health, is about to resign the pastorate of the First Presbyterian Church at Brantford.

COOKE'S CHURCH, Toronto, was crowded last Sabbath afternoon, when the Rev. J. Kirkpatrick preached the annual sermon to the Irish Protestants. The collection was for the poor.

THE Rev. John Turnbull, the esteemed minister of Melrose and Lonsdale, in the Presbytery of Kingston, for nineteen years, has resigned his charge, and purposes spending the summer in his native land.

THE Presbytery of Bruce met on the 8th and 9th ult. A considerable amount of business was transacted, but as the report only reached us as we are going to press this week we have not room for the particulars.

THE Rev. J. Campbell, of Knox Church, Harriston, has again been called by the Presbyterian congregation of Pembina, Dakota, U. S. There is a strong probability that he will accept the call, as this is the second time he has been asked to take charge of that congregation.

THE mission band of "Hopeful Gleaners" connected with St. James' Square Church, Toronto, held a very successful reunion on Thursday, the 24th ult. There was during the evening a sale of the articles which had been made during the winter by the members of the band, as well as a selection of vocal and instrumental music of a very superior description. The sum realized was upwards of \$170, almost all of which will be available for the schemes of the Church.

THE interior of St. Peter's church, Madoc, is to be finished and ready for dedication by the 1st of June next. The building committee have nearly the amount required covered by subscriptions, so that little, if any, debt will remain. The church contains a handsome lecture-room, Dorcas and infant class rooms, and pastor's study. It will have cost, when finished, over \$18,000, and is one of the finest, perhaps the finest, church edifice in any village in this Province.

A SOIREE was held in the Presbyterian Church, Clifford, on the 9th of March. Refreshments were served in the McDonald Hall, after which the people retired to the church, which was crowded to its utmost capacity. The chair was occupied by the Rev. S. Young. Very interesting and instructive addresses were delivered by Rev. A. C. Stewart of Belmore, and Rev. Messrs. Campbell and Blaikie of Harriston. An excellent choir was in attendance, and gave some very appropriate selections.

ON the 24th ult., the Rev. R. J. Beattie, of Mill street Presbyterian Church, Port Hope, was very agreeably surprised at the close of the prayer meeting, by a very affectionate address being presented to him, accompanied with a purse of \$130. Mr. Beattie had been kept entirely in the dark in reference to such a presentation being to take place, but in a few well-chosen sentences, expressed his thanks to the congregation for the very unexpected manifestation of their regard. The whole proceeding was of the most gratifying character to all concerned.

THE Rev. Thomas McGuire, late of Jarvis, was inducted into the charge of Emerson by the Presbytery of Manitoba, on the 24th of March. Mr. Scott preached and presided, and Mr. Douglas addressed the minister, and Mr. Robertson the congregation. There was a large congregation, and Mr. McGuire was cordially received by the people. In the evening there was a social gathering, at which addresses were made by members of Presbytery and local ministers. Mr. McGuire enters on his work under very favourable circumstances and with excellent prospects.

THE law suit over the will of the late Dr. Barrie was on the 23rd ult. decided by Vice-Chancellor Blake in favour of the defendant, the Rev. Mr. Torrance. The Guelph "Mercury" says: "The Judge held that the testator was of good testamentary capacity at the time of making the will. He decreed the costs on both sides to be paid out of the property not passed thereby, which we take to mean that the costs will be paid out of the mortgages, which fall to the

legal heirs. This does not affect the validity of the will respecting the bequests made to the late Dr. Barrie's housekeeper and to the Presbyterian Church. The Court thus decrees that the will is valid in all respects except the mortgages, which go to Dr. Barrie's relatives, and out of which the costs will be paid."

THE new and beautiful church of the First Presbyterian congregation of St. Mary's, was formally opened on Sabbath, the 20th ult. The total cost of the building, which is the finest church edifice in St. Mary's, is about \$15,000, two-thirds of which has already been provided for. The dedicatory services were conducted by the Rev. Principal McVicar, of Montreal, and the Rev. P. Wright, of Stratford, and were highly appreciated by large and attentive audiences. The collections at these services amounted to \$250. The social meeting on the Monday evening was a great success. The addresses of the different speakers were all good, but that of the Rev. Principal was universally regarded as specially excellent. The proceeds of the tea meeting amounted to \$199, which with the Sabbath collections brought up the whole to \$450.

A DEBT of \$800 has weighed like an incubus upon the manse property of the Thorold Presbyterian church for about a dozen years. Recently the congregation resolved to free themselves of this dead-weight, and a few weeks ago they carried this resolution to a successful issue. A soiree was then held in commemoration of the event, and a pleasant and profitable time was spent thereat. The choir of the congregation, under the able leadership of Mr. Heughan, the precentor, furnished an excellent programme of vocal and instrumental music. Short addresses, congratulating the congregation on their emancipation from all encumbrances of debts, mortgages, and such like, were delivered by the Revs. Acheson, of Sarnford; McEwan, of Welland; Parker, of Thorold; Riggsby, of Fonhill; and Mr. Simpson, teacher, of Thorold. Proceeds of soiree about \$100.

THE Oshawa Presbyterian church held its annual missionary meeting on the 23rd March. The reports shewed that the congregation and Sabbath school had contributed during the year the sum of \$506 for the schemes of the Church—including Presbytery Fund—a most encouraging advance on any previous year's contributions in the history of the congregation. This sum was apportioned as follows: To Home Missions, \$142; to Foreign Missions (including the contribution of the Woman's Foreign Missionary Society, and a collection of \$52 on the occasion of Dr. McKay's visit), \$148; to Colleges, ordinary fund, \$50; Manitoba College, \$10; to the work among the French Canadians, \$97; to Aged and Infirm Ministers' Fund, \$16; to Widows' and Orphans' Fund, \$8; to Assembly Fund, \$10; to Presbytery Fund, \$25. Although the contributions of the auxiliary of the Woman's Foreign Missionary Society amount to but \$46, this is double its contributions for either of the two years preceding. On the whole, the congregation has great reason to "thank God and take courage."

ANNIVERSARY services conducted by Rev. Dr. Eddy, of Detroit, were held in St. Paul's Church, Hamilton, on the 20th ult. The audiences at both services were very large and interested, as might easily have been expected from Dr. Eddy's widespread reputation as an able and eloquent preacher of the Gospel. On the succeeding evening a very largely attended social meeting was held in the same place, and was greatly enjoyed by all present. It is only three years since the present pastor, the Rev. R. J. Laidlaw, was settled in St. Paul's, and during that time the prosperity of the congregation has, in every respect, been very gratifying. From a statement made at the Monday evening meeting we gather the following encouraging facts: Number of rented sittings, 556; net increase during the past year, 59. Actual number of communicants, 375; number added during the past year, 89; net increase, 48; number added during the past three years, 225. Amount received for pew rents in 1880, \$2,067.60; increase over previous year, \$364.17. Amount received from Sabbath collections, \$2,371.99; increase over previous year, \$620.39; total increase in revenue in 1880, \$984.56. Ordinary benevolent contributions during 1880, \$564.56; increase over 1879, \$269.6; amount contributed by the congregation alone for all purposes during the past three years, \$29,000; increase in the attendance of the Sabbath school during the past

year, over 50 per cent. Surely in all this there is much reason for pastor and people to "thank God and take courage."

ON the 22nd February a large number of Mr. Cameron's congregation, Lucknow, presented Mr. Peter McKenzie, 3rd concession of Kinloss, with an address expressive of their high sense of his services as precentor of the Kinloss part of the congregation, and with a well bound copy of Jamieson, Brown and Fausset's Commentary, and Mrs. McKenzie with a fine silver cake basket. At the same time Mr. John McWilliams, leader of the psalmody of Knox Church, Lucknow, was presented with a similar address and a large family Bible. On the 21st March Mr. John McBain, of Lucknow, was presented by his Bible class with Jamieson, Brown and Fausset's Commentary, and a writing desk, as a token of their appreciation of his services as their teacher. Immediately after, Mr. Matheson, superintendent of the Sabbath school, was made the recipient of a similar commentary, and Mrs. Mathieson of a set of tea knives, by the teachers of the school. While still standing, Mr. Cameron, the pastor, was taken with the greatest surprise when Mr. Martin stepped forward and, in the name of the congregation, presented him with a most beautiful French marble sixteen-day clock, of Gothic style, with globe and silver plate, bearing the following inscription: "Presented to the Rev. D. Cameron, by his congregation, Lucknow, March 21, 1881." Mrs. Cameron was taken with no less surprise when Mr. Martin presented her with an elegantly designed silver cake basket.

THE Woodstock "Sentinel-Review" has in its last issue the following sensible and timely remarks: "Large and enthusiastic audiences greet Rev. Dr. McKay wherever he goes. In Guelph, Toronto, St. Catharines and Hamilton, no church was large enough to hold the crowds that were eager to see and hear the greatest missionary of our day. His simple but touching narrative, his earnest manner, and his powerful appeals, backed up as they are by a life of singular devotedness, are producing a profound impression not only in the Presbyterian Church, but throughout all the Evangelical Churches in the land. Christian liberality is being manifested as seldom before. We observe that Mr. J. W. Bickle, of Hamilton, has presented the missionary with a valuable set of medical instruments, while the Messrs. Wanzer have presented a sewing machine to every native preacher in Northern Formosa, being twenty in all. They have also engaged to give a machine to every new congregation started by Mr. McKay in Formosa. Such liberality to a noble cause deserves commendation. Will "Glorious old Oxford" not come to the front on this occasion? In some congregations liberal collections and subscriptions have already been raised, but much still remains to be done. Many of our wealthiest men have as yet given little or nothing. There is plenty of money in this county, and we trust that no principles of selfishness or worldliness will prevent its flowing freely towards the grandest and most successful missionary work in which the Presbyterian Church has ever engaged."

THE missionary meeting in Chalmers' Church, Woodstock, on Tuesday evening, was well attended, the body of the church being comfortably filled. The Rev. P. Wright, of Stratford, gave an able address, in which he reviewed the various fields of mission work occupied by the Presbyterian Church. Mr. Wright is a strong man, mentally as well as physically, and speaks with a great deal of power. Rev. Mr. McKay read the report of the contributions of the congregation towards missions during the year. The following is a summary: Total amount raised by congregation and Sabbath school, \$825.10. This was apportioned as follows: To Dr. McKay's training school, \$294; Home Missions, \$175.60; Foreign Missions, \$115.62; Colleges, \$80; French Evangelization, including pupil at Pointe-aux-Trembles, \$107.04; Aged and Infirm Ministers' Fund, \$15.60; Widows' and Orphans' Fund, \$10.84; Donation to congregation at Mount Pleasant, \$10; Assembly Fund, \$12.30. A small portion of the amount subscribed for Dr. McKay's Training School has not yet been paid, and a considerable amount is expected to be yet subscribed for this object. On the whole the contributions this year are not very far from double those of any former year. The following will shew the progress of this congregation in liberality during four years: There was contributed for missions in 1878, \$154; in 1879, \$261;

in 1880, \$467; and in 1881, \$825. A vote of thanks was given to the treasurer, Mr. D. McDonald, and to the collectors. The present collectors were reappointed, with power to add to their number. The following were appointed office-bearers of the Missionary Association: president, Mrs. T. Oliver; vice-president, Mrs. T. Mair; treasurer, Mrs. A. Watson, sen.; secretary, Miss M. White.

PRESBYTERY OF MONTREAL.—This Presbytery held a special meeting to consider the Assembly's remit on a General Sustentation Fund. It was moved by Rev. R. H. Warden, seconded by Rev. R. Campbell, and resolved, "That the Presbytery adopt generally the scheme in detail as submitted in the remit, and recommend the General Assembly to give its sanction to the principle, and again remit the scheme in its details to the sessions and congregations of the Church, with instructions to the Committee on Sustentation to take all suitable steps to bring the scheme clearly and forcibly before the whole Church."—JAMES PATTERSON, *Pres. Clerk.*

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Mount Forest, on the 15th ult. Mr. McLeod was appointed to moderate in a call at Osprey as soon as the people are prepared. Mr. Campbell read a very full report of the Home Mission field, which was received and carefully considered. Mr. Brown was appointed to prepare a report on Sabbath School Work. Mr. Straith read the minutes of the Sabbath School Convention under the auspices of the Presbytery, which were received and approved of. The Rev. Dr. Black, of Kildonan, was nominated as Moderator of the next General Assembly. The following were appointed commissioners to the General Assembly: Ministers—Messrs. Baikie and Eakin by rotation, and Messrs. Fraser and Young by ballot; elders—Messrs. Neil, Scott, Murdock and Kean.—S. YOUNG, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Court held its regular quarterly meeting in Knox Church, Stratford, on the 15th and 16th ult. Minutes anent the resignations of Messrs. Mann and Mitchell and the translation of Mr. McLeod were adopted, expressive of Presbytery's esteem for these gentlemen, and it was agreed that henceforth in all ordinary cases of resignation or translation of ministers it is inadvisable to require the preparation of any special minutes. Two cases of no general importance from Granton took up a large portion of the time of the Presbytery. When these had been disposed of the Court proceeded to the election of commissioners to the General Assembly: The following elders were elected by ballot, viz.: Messrs. Duncan Stewart, Thos. Macpherson, Alex. McTavish, Duncan Forbes, and Geo. McKenzie. The following ministers were appointed by rotation, viz.: Messrs. Boyd, Hamilton and Hislop. Mr. Fotheringham's name was passed over at his own request, and Mr. Hall's on account of present sickness, with the understanding that, on recovery, he shall have his turn by rotation; and the following were elected by ballot, viz.: Messrs. Kay, Stewart and Wright. Messrs. Wright and Duncan Stewart were appointed on the Committee on Bills and Overtures at Assembly, Messrs. Bell and Forbes at Synod. Appointments were made to supply the pulpit of Mr. Hall, of Nissouri, for nine Sabbaths, beginning on the 27th ult. An able and interesting report on Temperance was submitted by Rev. Mr. Wright, and ordered to be transmitted to Assembly's Committee. Messrs. Boyd and Stewart respectively were instructed to transmit to Synod's Committee their reports on the State of Religion and on Sabbath School Work. On motion of Mr. Fotheringham, duly seconded, it was unanimously agreed that Presbytery, as on former occasions, approve the general principle of the scheme for the sustentation of the ministry, and recommend that, with a view to enlisting the intelligent interest in, and approval and support of, the scheme by the congregations, they be fully informed on the subject by all proper means, and thereafter an expression of their mind be obtained.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 22nd of March. The business for the Assembly's Home Mission Committee engaged the members for some time. The grants to be sought for supplement, etc., for past half-year amounted to \$798. It was agreed to employ an ordained missionary in the Midland, Wyebidge and Penetanguishene group, at a salary of \$700, and to procure a student

missionary to assist him in summer. Changes in grouping the mission stations in Muskoka were adopted on recommendation of Mr. Findlay. The following resolution was unanimously passed: "The session of Barrie having sought leave of absence for three months for their pastor, the Rev. J. Leiper, for the purpose of visiting his native country on account of domestic affliction, the Presbytery grant the request, and in doing so desire to give expression to their cordial sympathy with their brother, and especially with Mrs. Leiper, on account of recent bereavement, and to their hope that they may be sustained by the gracious hand of their heavenly Father. They pray that their brother and his family may have a prosperous journey, and that he will return at the close of his term of absence invigorated by the voyage, to resume his able ministrations in the pulpit as well as his valuable aid and counsel in the work of the Church." Commissioners to the General Assembly were elected as follows: Messrs. Moodie, Dawson, Fairbairn and Sinclair, by rotation; and Dr. W. Fraser and Mr. Gray, by ballot. The first named requested to resign the commission in favour of Mr. Rodgers, whose name was accordingly substituted. The remits were taken up. The principle of the Sustentation Fund was approved, and the Committee of Assembly requested to introduce the scheme as soon as possible. A committee was appointed, Mr. Gray convener, to prepare a plan for meeting expenses of commissioners to General Assembly; and meanwhile congregations were directed to make collections for that purpose, and remit to treasurer of Presbytery before 1st of June. It being stated that Mr. Findlay had under consideration the expediency of taking a trip to Scotland, partly on account of his health, the Presbytery granted him three months' leave of absence, should he decide on going, and to request the sanction by the Assembly's Home Mission Committee to his absence.—ROBT. MOODIE, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

April 10, } THE GOOD SAMARITAN. } Luke x.
1881. } } 25-37.

GOLDEN TEXT.—"Thou shalt love thy neighbour as thyself."—Lev. xix. 18.

HOME READINGS.

M. Luke xvii. 11-19. . . . Ten Lepers Cleansed.
Tu. John vii. 11-53. . . . At the Feast of Tabernacles.
W. John viii. 12-32. . . . The Light of the World.
Th. John viii. 33-59. . . . Unbelieving Jews Reproved.
F. Luke x. 25-37. . . . The Good Samaritan.
S. Gal. iii. 16-29. . . . Use of the Law.
Sab. Lev. xix. 1-18. . . . Laws Concerning our Neighbour.

HELPS TO STUDY.

The time and place of the interview between Christ and the "lawyer" to whom He related the parable of the good Samaritan, cannot be determined. None of the other evangelists mention the incident, and all that can be gathered from the context in Luke, is that it occurred in the course of the six months' progress from Galilee to Jerusalem, preceding the Saviour's trial and crucifixion.

The lesson may be divided as follows: (1) *A Self-Righteous Inquirer*, (2) *To the Law and to the Testimony*, (3) *The Covenant of Works*, (4) *The Terms Evaded*, (5) *The Religion of Self*, (6) *The Religion of Love*.

I. A SELF-RIGHTEOUS INQUIRER.—Ver. 25. This man's question, *What shall I do to inherit eternal life?* is quite different from that of the conscience-stricken sinner, "What must I do to be saved?" This lawyer does not see that he needs to be saved. He thinks he has done pretty well. He has a thorough knowledge of the law (moral and ecclesiastical as well as civil), or thinks he has; and, with the help of this knowledge and a good deal of sophistry, he can shew that he has always obeyed the law, to the very letter. He cannot see that divine justice has anything against him. At the same time there lurks in his mind a suspicion that there is something wanting, and that he has not yet done anything that can merit such a rich reward as eternal life; this prize, he thinks, is to be won by some work of supererogation.

II. "TO THE LAW AND TO THE TESTIMONY."—Ver. 26. Christ sends His querist to the law, because he is not ready for the Gospel. No one ever received the Gospel savingly without first knowing something more of the demands of God's law than this man, apparently knew. All that can be done with a self-righteous person is to keep sending him back to the law—that same law which he thinks he knows so well and has kept so strictly—until he sees that he has not yet begun to render the kind of obedience required, and that all his fancied righteousness is no better than "filthy rags."

III. THE COVENANT OF WORKS.—Ver. 27, 28. Although this lawyer did not know the moral law in its length and breadth, and height and depth, he had the letter of it at his finger ends, and in answer to the question, *What is*

written in the law? he at once quoted from the Old Testament what our Shorter Catechism correctly calls "the sum of the ten commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind, and thy neighbour as thyself. If the ten commandments be examined one by one, it will be found that to break any of the first four is inconsistent with the first clause of this summary, and, in like manner, that none of the remaining six can be tampered with without running counter to the other clause.

This do and thou shalt live, said the Saviour to him in reply. Did He mean to re-establish the covenant of works? No, that covenant was broken in Eden, and has never been re-enacted; but the moral law, which constituted man's part of the terms of that covenant, remains untouched as to its obligation, and enters into the covenant of grace as a rule of life, though not as a means of salvation. What, then, did He mean? He meant to drive the man to confession and repentance; and it is still so. He uses the law as a lash to bring sinners to the Gospel, or rather to shew men that they are sinners, and that they require such a salvation as the Gospel provides; and when they have accepted that salvation as a free gift at His hands, He leads them back to that same old law, not now to them a slave-driver's code, but a pleasing rule of conduct, heartily assented to by their renewed nature. Were there no Gospel, no atonement to remove the burden of sin, no Holy Spirit to quicken and renew, then the advice, "This do and thou shalt live," would be the most terrible irony, for the poor man could not do it.

IV. THE TERMS EVADED.—Ver. 29. There is here an attempt to take refuge under the indefiniteness of the word neighbour as ordinarily used. In the passage quoted the meaning evidently is any one who can in any way be affected, beneficially or injuriously, by our conduct; if he is near enough for us to do him any good or any harm, then he is our neighbour.

V. THE RELIGION OF SELF.—Vers. 31, 32. In order to explain to the lawyer the meaning of the word neighbour, and in order to get him and us to understand the true spirit of the moral law interpreted in the light of the Gospel, Jesus tells a story.

A certain man went down from Jerusalem to Jericho. A recent traveller says: "This Jericho road is a wonder of smoothness for a Palestine road. For its goodness we are indebted to the piety of a Christian lady who paid to have it put in order for the benefit of pilgrims from Jerusalem to the Jordan bathing places. It ascends by an easy grade to the Holy City, and affords many a charming backward view of the Jordan plain, so that the rise of over four thousand feet is overcome with little fatigue to the rider. But it passes through a wild, rocky region, well fitted to be the scene of that parable of the man who went down from Jerusalem to Jericho and fell among thieves," told by our Lord, in answer to the lawyer's question, "Who is my neighbour?" Many a great rock and dark ravine is there, where robbers would find a fitting place in which to lurk for victims. Indeed, it has long had a bad name, and many an unfortunate traveller here has needed the aid of a "Good Samaritan," when the good Samaritan was not here with beast and oil and wine to comfort the robbed and wounded man."

There came down a certain priest that way. "Of course we know," says the "Westminster Teacher," "this priest could be none other than a Jew. As soon as he came in sight of the wounded and half-dead man, he passed by on the other side. Doubtless it was in part the instinct of self-preservation; for this descending road from the heights of Jerusalem to Jericho, in the valley of the Jordan, had a bad name—a part of it so bad as to be called 'the bloody way.' The priest probably thought 'This is a dangerous place. Here is a man in trouble. Whether dying or dead I know not. But I must hurry by, or I too may be dead.' But clearly this priest was a self-righteous formalist. He could minister at the altar, but he could not minister to a soul in need. He was a worshipper of the letter. The letter of the law said: 'If thou seest an enemy's ox or ass in trouble thou must help,' (Ex. xxiii. 4, 5). Now if this man had only been an ass probably this stickler for the letter would have helped at the risk of his life. He was a tither of mint, anise and cummin; but he utterly omitted one of the weightier matters of the law—*mercy*. Matt. xxiii. 23."

Also a Levite—another Jew. Both he and the priest knew the letter of the law well. They would be regarded by the lawyer and the rest of the Saviour's audience as enlightened persons. But they paid no attention to the spirit of the law, and their selfish hearts did not prompt them to reduce it to practice. The priest acted on the first impulse. He had no neighbours, or at least none that he would recognize as such if they should happen to fall among thieves and get wounded. We will allow the Levite the benefit of supposing that he had a few neighbours, and that he went across the road for the purpose of seeing whether the wounded man might not be one of them; but it seems his circle of neighbourhood was too small; and his cold-blooded desertion of the distressed way-farer seems even more reprehensible than the hasty action of his predecessor.

VI. THE RELIGION OF LOVE.—Vers. 32-37. It is the feeling of compassion that distinguishes the Samaritan from those that went before him, and then the prompt action arising from that feeling. It is like Christ Himself; and it is like those who follow Him most closely. The Christian religion is the religion of love. From this source all its activities spring. "What shall I do to inherit eternal life?" or as the modern followers of the Jewish lawyer would put it, How much morality is necessary to secure eternal happiness? Well, no one ever secured eternal happiness until he stopped asking that question, and got rid of the mercenary, bargaining, slavish spirit that prompted it. When a person is brought to know that he is a sinner, and that he cannot of himself take one step toward securing eternal happiness; when he finds the Lord Jesus Christ as his Saviour, and accepts eternal happiness at His hands as a free gift; when he is enlightened and strengthened by the Holy Spirit, and has his heart filled with love to God and man—then he will reach heights of morality to which the task-master's whip could never drive him.

OUR YOUNG FOLKS.

THINKING OF MOTHER.

My mother's care, her tender eye,
Watched o'er my helpless infancy;
And when within my dimpling face
She thought that she some smile could trace,
For all her trouble care and pain,
She felt herself repaid again.

She taught my infant lips to raise
Their lisping voice in prayer and praise;
And then she'd set me on her knee,
And tell that Jesus died for me;
And very fond I ought to be
Of Him who was so kind to me.

And how shall ever I repay
Her kindness both by night and day?
In every way I'll try to do
Whatever's right, and good, and true,
And by obedience try to prove
She has not thrown away her love.

LITTLE LIGHTS.

Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night:
In the world is darkness,
So we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
First of all, for Him,
Well He sees and knows it,
If your light is dim:
He looks down from heaven,
To see us shine,
You in your small corner,
And I in mine.

LITTLE SINS.

CHARLIE was spending the winter with his married sister. Every one thought him a good boy; indeed, he himself was quite sure he could do nothing wrong. One day, as he was passing the pantry, he saw a box of raisins. They were the largest raisins he had ever seen. He stepped in slyly and took bunch after bunch, and then slipped away, feeling like a thief and yet thinking, "It's only a little thing." This he did day after day till there was quite a hole in the box of raisins. Still no one seemed to notice it.

One day a visitor told the following story at the dinner table.

Walking through a fine park two years before, he had seen a large sycamore tree. A wood-worm about three inches long was forcing its way under the bark of the trunk. "Ah!" said the gentleman who was with him, "in time that worm will kill the tree."

"A hard thing to believe," said his friend.

"By and by you will see," replied the other.

Soon the worm was found to have got quite a distance under the bark. The next summer the leaves dropped off earlier than usual. Something serious seemed the matter. When the next summer came—just two years from the time the worm began work—the tree was dead. The hole made by the worm could be seen in the very heart of the trunk.

"You were right," said the gentleman, "the tree was ruined by that worm, only three inches long."

If a worm could do such harm, what may not what people call little sins do to a man or woman, a boy or girl?

Charlie felt the blood rush into his face. He was sure every one must know about the raisins, and that the story was told on purpose. He did

not dare look up from his plate. After dinner they all went into the parlour, but as no one took especial notice of him, Charlie concluded he must be mistaken. Still he began to feel now as never before that God knew all about it.

The next time he was tempted to take from a basket what was not his, he remembered what the worm did to the tree. "That is just what sin is doing to my soul," he thought. He drew back in fear and ran away as fast as possible, nor could he rest until he told his sister the whole story. Then he went, with a lowly, penitent heart, to his heavenly Father, asking that all sin might be forgiven, and that, for the sake of the Lord Jesus Christ, a new spirit might be put within him.

LITTLE THINGS.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a tiny little thing?

Then let me try each day and hour
To act upon this plan;
What little good is in my power
To do it while I can.
If to be useful thus I try,
I may do better by and by.

GOOD ADVICE.

Dare to be honest, good, and sincere;
Dare to please God, and you never need fear.

Dare to be brave in the cause of the right,
Dare with the enemy ever to fight.

Dare to be loving and patient each day,
Dare speak the truth whatever you say.

Dare to be gentle and orderly, too,
Dare shun the evil whatever you do.

THE ECHO-BOY.

A LITTLE boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us." "How do you mean, Johnny?" said his mother. "Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you shew yourself?' He said, 'Shew yourself!' And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back, and said, 'If you don't come out I will punch your head;' and he said, 'I will punch your head!'"

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him, he would have said back to you." And the mother said, "Now, Johnny, when you grow and get to be a man, whatever you will say to others, they will, by and by, say back to you;" and his mother took him to that old text in the Scripture, "With what measure ye mete it shall be measured to you again."

THE LITTLE SNOWDROPS.

"OH, that I could do more good in the world!" moaned a little snowdrop. It was in a pot with a number of other snowdrops, and when they heard what this tiny one said, they all shook their heads, and said that they wished the same.

Did I say all? No, one snowdrop, who was actually a day older than the rest, and cons-

quently one day wiser, smiled when she heard their wish, and said, "All in good time, my friends; all in good time. I heard our mistress say to-day that she would send us up to the Hall soon, to see if the lady would buy us for her garden."

The little snowdrop's curiosity was aroused, and they all eagerly inquired if the old snowdrop knew more; but that was all she knew. So they put their little white heads together in consultation, and longed greatly for the time to come when they would be taken from Mrs. Hudson's humble cottage to the great Hall, where the squire lived with his wife and little daughter.

Before a week had passed, the snowdrops came into the possession of the squire's daughter, Alice. She took great care of them, and was greatly pleased with the dear little white blossoms, so pure and lovely.

THE BIRD WHO WOULD NOT BE FOOLED.

WHERE do you think a bird once built its nest? On the edge of a quarry of slate; so near that when the rock was blasted, pieces of the flying and falling slate frightened and incumbered the poor bird very much. It was a thrush. Yet she did not change her quarters. But being a pretty observing bird, she noticed that at the ringing of a bell the men started and ran. "Ah," thought the bird, "I'll run too." So the next time the train was fired, and the bell rang to warn the men away, the thrush flew from her nest and lighted among them; indeed, close under their feet. The explosion over, she returned to her nest, and they to their work.

This she did whenever they blasted. Of course, it highly diverted the men, and visitors were told of her sensible and discerning conduct. They were anxious to see the thrush. The slate could not be blasted to gratify visitors, but the bell could be easily rung, and it was. The bird heard it, and down she flew. After a few times she saw herself hoaxed, and when the bell rang again she peeped over her nest to see if the men left. If they did not, she sat still and cocked her head as much as to say, "No, gentlemen, I am not to be fooled again. Life in my nest is too serious to be trifled away for your amusement. No more make-believes to me. I see through you."

The thrush family is large. Blackbirds belong to it. But this, I suppose, was the stone thrush, which loves to build among the rocks. It lays from three to five bluish-green eggs, and is a lively little creature. Its song is very sweet, and it pours forth its notes day and night, as if it could do little else but praise God for making it.

WHAT CAN RUB IT OUT?

"MY son," said his mother to a flaxen-haired boy, who was trying to rub out some pencil marks he had made on paper, "My son, do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper, and shake your shoulders, or pout your lips, and, my boy, you can never rub it out."

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother looked earnestly at him, but said nothing more. At length he came softly to her side, threw his arms around her neck, and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy Word, "The blood of Jesus Christ, His Son, cleanseth from all sin."

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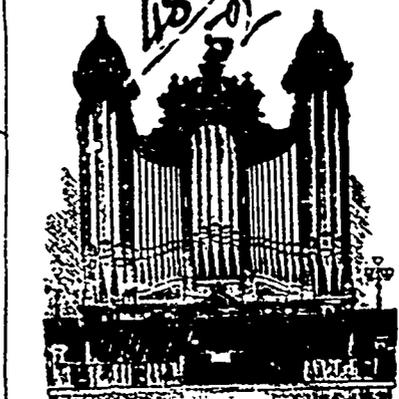
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MEETINGS OF PRESBYTERY.

- LANARK AND RENFREW.—At Almonte, on the second Tuesday of April.
WHITBY.—In St. Andrew's Church, Whitby, on the third Tuesday of April, at eleven a.m.
QUEBEC.—In McRin College, Quebec, on the 20th of April, at ten a.m.
LAWSON.—At Woodville, on the last Tuesday of May, at eleven a.m.
TORONTO.—In Knox Church lecture room, Toronto, on the first Tuesday of April, at eleven a.m.
EXETER.—At Exeter on the second Tuesday of May, at ten a.m.
CONFERENCE on State of Religion.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of May, at two p.m.
Elders' commissions to be sent at once to Clerk for making up roll for Synod.
GUELPH.—Adjourned meeting at Guelph, on the 15th of April at ten a.m. Next regular meeting at the same place, on the third Tuesday of May, at ten a.m.
PARIS.—At Embou, on May 17 h, at three p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham on the 5th of July at eleven a.m.
KINGSTON.—In John street Church, Belleville, on Tuesday, July 19th, at half past seven p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 5th of April, at eleven a.m.
OWEN SOUND.—In Division street Church, Owen Sound, on April 26th, at half past one p.m.
SALMON.—At Harrison, on the 5th of April, at ten a.m.
BARRIE.—At Barne, on the last Tuesday of May, at eleven a.m.

Births, Marriages, and Deaths.

MARRIED. On January 24th 1881 near Gaboon, West Africa, by Rev Wm Walker, assisted by Rev. C. De Heer, the Rev. Arthur Wodehouse M.A. (formerly of Toronto), to Janet Buchanan Cameron (late of Auburn N.Y.) all missionaries of the Presbyterian Church of the United States.
DIED. At Whitby, on Sunday, 27th ult., Clara S. Wade, wife of John Shier, P.L.S., and Clerk of the County of Ontario in her 69th year.
At Knox Church manse, Elora, on Tuesday, March 22 d, of congestion of the lungs, John Foster, youngest son of Rev. S. W. Fisher, aged one year and two days.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. Paul's Church, Bowmanville,

Tuesday, the Third day of May, 1881, at a half past seven o'clock p.m., and will be opened with a sermon by the Rev R. Torrance, of Guelph. Clerks of Presbyteries are requested to forward papers to the undersigned at least eight days before the meeting.

JOHN GRAY, Synod Clerk, The Manse, Orillia, 28th March, 1881.

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be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloraux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

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