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# THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 24th, 1882.

No. 12.

## NOTES OF THE WEEK.

THE English Presbyterians are about to get a new hymn-book. It is said that about 200 of the hymns in the present collection will be replaced by others; that about sixty suited to children and youth will be added; and that there will be an edition containing the unmetred Psalter spaced for chanting.

THE famous Mackonochie case in the Church of England is up again. The Lord Chancellor has just delivered a judgment advising the Queen to reverse the judgment of the 5th of June, and remit the case to the court below to decree against Mr. Mackonochie such lawful canonical censure or punishment as to that court should seem best.

It was stated in a public meeting in London, a few days since, that there are now upwards of one hundred ministers in the Church of England who were converted Jews, and that there are several thousand Jews in London at this moment who have embraced Christianity, and who are leading lives according to the profession they have made.

ARCHBISHOP TRENCH, speaking of the present condition of the Irish Church in his latest charge, says: "We can scarcely fail to thank God that in some matters we are not as English Churchmen are: that if all our church arrangements are not to our liking, yet, at any rate, what we dislike is not imposed upon us from without, but is the work of our own hands."

A PETITION, originating at Seaforth, and addressed to the House of Commons, against the running of railway trains on the Lord's day, has been sent to congregations for signature. It is very desirable that it should be as largely signed as possible, and transmitted to the members of the House of Commons representing the respective constituencies without delay.

THE Salvation Army recently held a "demonstration" of reclaimed drunkards in City Hall, Glasgow. The chairman said the Army had 30,000 men and women in the United Kingdom who neither tasted, touched nor handled the cursed drink. Several captains, male and female, delivered addresses, relating their personal experiences, "three volleys," or cheers, being occasionally fired.

A NOVEL tea party recently took place in connection with the Baptist Church at Cloughfold, Lancashire, England. The male members got up the tea, and for once the women only occupied the place of onlookers and recipients. The ladies took the matter as a good joke, and mustered in even greater force than usual, while the rumour of the strange proceedings brought visitors from far and near. The object, to clear off a debt, was happily achieved, and everybody confessed that a better tea had never been served, not even in Lancashire, famous for its "tea fights."

DR. SOMERVILLE'S evangelistic work in Germany grows in strength as time passes. At Heidelberg, Dr. Somerville held special services for the university students; and these meetings were fruitful in strengthening the hands of the evangelical Christians of the city and the university. On his departure from Heidelberg, Dr. Somerville received pressing invitations to return from persons who were sure that much permanent good would be effected by a second visit. The services held at Mayence resulted in the formation of a United Evangelistic Association, which starts out with a good prospect of success.

DR. BEGG, in seconding a motion that the Edinburgh Free Presbytery petition for local option, said some of the modes in which men sought to promote temperance seemed to him useless. He did not think the singing of glees and other amusements carried on at some temperance gatherings had the slightest

effect in reclaiming drunkards. When he saw a number of old fools sitting listening to nigger songs, he thought it would have an opposite tendency. The doctor also expressed the opinion that drunkenness, in its plainer form, should be made a criminal offence. The man who deprived himself of his reason ought to be deprived of his standing as a citizen.

FROM the report read at the first annual meeting of the Hamilton Coffee Tavern Company, held on the 14th inst., it appears that the success of the institution is already almost certain. The stock subscribed amounts to \$1,940, and twenty per cent. has been called in. The business so far has been very satisfactory, the first two months wiping out preliminary expenses; or if the preliminary expenses were spread over a year, as is customary, the profits on the two months amount to \$196. The reading-room seems to be much appreciated. The directors express the hope that the coffee tavern movement will be so encouraged that new houses may be opened in other parts of the city.

THE first part of Inspector Langmuir's Report, dealing with Asylums for the Insane, was very briefly noticed last week. Part II. is occupied with "Prisons, Common Gaols and Reformatories." It opens with the pleasing announcement that "a very large decrease has taken place in the number of prisoners committed to the common gaols . . . as compared with the commitments in the preceding seven years." The number committed in 1881, or rather in the year ending 30th September 1881, was 9,229; the corresponding figures for the previous year were 11,300, and for 1877—in which year the highest number was reached—13,481. Comparing these numbers with the census returns of 1881 and 1871, crime has apparently increased in a somewhat greater ratio than the population, but this increase took place altogether in the first six years of the decade, the last four exhibiting a steady diminution. Of the number committed in 1881, only 5,848 were found guilty, as against 8,630 in the previous year. The religious denominations of those committed are given as follows: Roman Catholics, 3,268; Church of England, 2,993; Presbyterian, 1,200; Methodist, 1,184; other denominations, 584.

ON the oath question, the "Christian Leader" reaches a sensible conclusion as follows:—"Mr. Bradlaugh administering the oath to himself was a spectacle the reverse of edifying. The majority, who forbade him taking the oath in the ordinary manner, and who yet refused to declare the seat vacant which he was not suffered to occupy, is composed of a considerable variety of elements; but it is to be feared that the number who really feel shocked at profaning the name of the Most High is comparatively small. Men sharing the same deplorable opinions as those which Mr. Bradlaugh does not conceal, have taken the oath; and we do not see any reason why it should be passed over in silence in the case of a John Stuart Mill, and so much made of it in the case of a Bradlaugh. The Lords' Committee on the Irish Land Act is to have for its chairman, it is said, a peer who has published an infidel book; but no remarks have been made about the profanity involved in oath-taking by that nobleman. Those who really desire that the name of God shall not be taken in vain will be glad when a representative of the people is allowed to affirm, if he elects to do so, instead of taking an oath that is meaningless to him."

IN a recent "Princeton Review" article, Principal Dawson, of Montreal, thus points out the reasonableness of prayer, and its accordance with the general course of nature:—"A naturalist should be the last man in the world to object to the efficacy of prayer, since prayer itself is one of the most potent of natural forces. The cry of the young raven brings its food from afar without any exertion on its part, for that cry has power to move the emotions and the muscles of the parent bird and to overcome her own selfish appetite. The bleat of the lamb not only brings its

dam to its side, but causes the secretion of milk in her udder. The cry of distress nerves men to all exertions, and to brave all dangers, and to struggle against all or any of the laws of nature that may be causing suffering or death. Nor in the case of prayer are the objects attained at all mechanically commensurate with the activities set in motion. We have all seen how the prayer of a few captives, wrongfully held in durance by some barbarous potentate, may move mighty nations and cause them to pour out millions of their treasure to send men and material of war over land and sea, to sacrifice hundreds of lives, in order that a just and proper prayer may be answered. In such a case we see how the higher law overrides the lower, and may cause even frightful suffering and loss of life, in order that a moral or spiritual end may be gained. Are we to suppose, then, that the only Being in the universe who cannot answer prayer is that One who alone has all power at His command? The weak theology which professes to believe that prayer has merely a subjective benefit is infinitely less scientific than the action of the child who confidently appeals to a Father in heaven."

IN their reports for 1880, the High School Inspectors—the late Mr. Marling, M.A., and Dr. McLellan—plainly pointed out the defects of the Entrance and Intermediate Examinations, and we are not quite sure that these same defects have even yet been completely remedied. On the Entrance Examinations Dr. McLellan reported as follows:—"(1) Has the time come when something more may be fairly demanded at the Entrance Examination? This Examination fixes the point at which the High School course begins; but more, it determines the superior limit for our Public School work. I think it may be pertinently asked whether children are to be obliged to enter the High Schools in order to learn 'simple interest.' (2) Is it wise to have the control of these Examinations so largely in the hands of masters of High Schools? There are evidences of a disposition to lower the standard of examination, to the manifest injury of the Public Schools. This is perhaps due in some measure to the fact next stated. (3) Too large a money grant is made to depend on this Examination. The amount paid per unit of average attendance in the Lower School, proves a temptation to laxity in the examination for entrance into the High Schools. The old and evil tendency to deplete the Public School for the benefit of the High School is decidedly reviving." Regarding the Intermediate Examination he said: "(1) The effect of this Examination has on the whole been highly beneficial. (2) Any evil tendencies that have appeared are not a necessary outcome of the Examination, but are due to causes which may be entirely removed. (3) Amongst the evils referred to is the attempt on the part of many candidates for the teaching profession to prepare in a few months for the Intermediate Examination. This evil is fostered by those who have been accustomed to proclaim their success in the work of 'rapid preparation,' and to raise an outcry about the 'difficulty of the Examination papers,' when their promises largely fail to be verified. (4) But as there is no 'royal road' to learning, so there is no patent process for the instantaneous production of teachers. Time is a necessary element in producing culture. The Intermediate Examination was established on this condition; it represents at least two years' study from the time of passing the Entrance Examination. (5) It would seem necessary, therefore, to take steps to compel candidates for the teacher's profession to devote a reasonable amount of time to preparation for their work, rather than to lower the standard of examination to the needs of illiteracy. (6) Would it not then be well in the Intermediate Examination to make a distinction between those, on the one hand, who are merely examined for promotion to the Upper School with a view to continuing their studies; and those, on the other hand, who are examined with a view (in most cases) to terminate their studies by an examination which is to give them a life-long right to teach in the schools of the country?"



## OUR CONTRIBUTORS.

### STUDENT LIFE IN GERMANY.—I.

BY REV. A. B. BAIRD, B.A., EDMONTON, N.-W. T.

The first thing that inspired in me an ambition to complete my student life by a session in Germany was a series of letters that appeared in THE PRESBYTERIAN some seven or eight years ago, by a student whom I had known in the last year of his Canadian college course while I was in my first, and who described his visit to Deutschland in such vivid and enthusiastic style that I ever after turned a longing eye on Germany's universities. What facilitated the carrying out of my wishes in the short time at my disposal was the German arrangement of sessions, which, besides its intrinsic merit, is very convenient for one who is unwilling to spend more than a year away from home after completing his course in Canada. The summer session—or *semester*, as it is called—begins in April, just a week or two after the close of the session in the Scotch Universities, and it goes on till about the middle of August. This summer session is quite different from that which has lately been established in Edinburgh. In the latter university the professors go off for their holidays, the teaching is left to the tutors, the attendance of students is very small comparatively, and the session does not count in the course. In Germany, on the other hand, the lectures of the summer session are quite on a par with the winter course, and the attendance of students is almost as large.

My Canadian companion and I left Leith by

#### STEAMER FOR HAMBURG

on the evening of the day on which the laureation of graduates had taken place in the University of Edinburgh. Our company included several Scotch students, two of them ladies on their way to spend the summer in Germany, and a Bohemian whom we had known during the winter, and who, poor fellow, seemed to be true to his name, not only in its literal but also in its metaphorical significance. He seemed to spend his time in wandering about from one university to another, never spending two sessions at the same.

On the evening of the second day we landed in Hamburg, and the next morning took rail for

#### LEIPZIG,

and after a long day's ride over a country much flatter than that between Winnipeg and here, we reached our destination, only to find the whole place under possession of the great Easter fair. I found lodgings at once with some friends, my companions found homes elsewhere, and the next few days were devoted to the fair, which three times a year changes the whole appearance of the city, fills every nook and corner with the barrows of transient traders, covers every square and *plats* with booths, and invades even the university quadrangle with bales of sole-leather and cases of great German-looking pipes. I don't think I ever saw a better place for character study, and the charm of it to me was that the characters, or at least their modes of manifestation, were all more or less new. Lectures, however, began, and went steadily on in spite of the bustle outside of the walls, and even Saturday saw no intermission in that workaday world. But we drew the line at the Saturday lectures, and from the first that day used to be devoted to some long walk out into the country, an excursion by rail to some historic spot, or, if these failed, we mingled with the crowd that filled the Thomas-kirche to hear the *mollete* performed by the boys of the Thomas-schule, where Sebastian Bach was once organist. The choir consisted of about thirty boys, and I never heard music like it. The *mollete* are really introductory to a prayer-meeting, but, with characteristic German sympathies, about 2,000 people go to hear the music, and about twenty remain for the prayer meeting. After leaving the church, the afternoon used to be devoted to a stroll in the Rosengarten, a great park which stretches away almost to Halle, twelve miles; or we enjoyed a pull in an old-fashioned row-boat on the Pleisse, which drags its slow length along through the plain that surrounds the city. The physical features of the country about Leipzig are dull enough, but the neighbourhood possesses several points of no mean historical importance. An early visit was paid to the Napoleonstein, the point of vantage from which the mighty conqueror watched the battle of Leipzig. It is marked on the map as a hill, and rises to the height of about

six feet above the plain. Another Saturday, soon after our arrival—the cherry trees along the road were in full bloom, I remember—we went out to see the battlefield of Lützen, about twelve miles distant. We had armed ourselves with Schiller's "History of the Thirty Years' War," and sitting on what Schiller calls the bridge over the canal that crosses the scene of the conflict (the bridge was about ten feet long, and the water perhaps eight inches deep), we laboriously spelled out the positions of the two armies and their movements on that eventful day which ended in the death of Gustavus Adolphus, whose remarkable monument stood not far from us on the spot where he fell.

Leipzig itself is an old-looking city, with a population of 180,000, and a

#### UNIVERSITY

that dates back to 1409. Part of the old building that was in use before the Reformation is still employed for university purposes, and still shows antique monkish frescoes on its thickly-plastered, uneven walls. The university boasts an attendance of 3,400 students, and a teaching staff of 163, being surpassed in these points only by Berlin among the German universities. But what it loses here is more than made up by the fact that Leipzig is the centre of the book trade, and that every publishing house in Germany has a depot here. There are in all more than 300 book stores and nearly 100 printing offices.

In the long list of Theological Professors, there are three who stand a head and shoulders above the others and whom every student goes to hear, no matter what specialty he is prosecuting: these are Delitzsch, Luthardt and Kahnis.

#### FRANZ DELITZSCH

has a romantic history. From being picked up as a foundling and taken in by a Jewish family, he has become one of the highest authorities on Old Testament literature in the theological world. The editor of a revised version of considerable parts of the Old Testament, the translator of the New Testament into Hebrew, the commentator on the Psalms and the Epistle to the Hebrews, is a little white-haired old man with a kindly blue eye, a Jewish but pleasant face, and a voice that is husky in the lower registers and squeaky in the higher. The course of his lectures which I attended was on Introduction to the Old Testament; and although the style of the professor's German is cranky, and more difficult to follow than that of any of the other professors whom I attended, yet I enjoyed his lectures very much. But what gave me the best insight into the character of Prof. Delitzsch was a series of conversations especially designed for the benefit of the English-speaking members of his class. This weekly symposium, which attested so practically the professor's interest in us, was held every Tuesday evening in the Vereinshaus—the German Bible Society rooms. In order to keep these talks from being altogether aimless, the professor announced as his subject a series of conversations on the elements of history underlying the Book of Genesis, but from the first it was understood that the talks were not to be rigidly confined to the main topic. Accordingly, not an evening passed but we had discussions about Robertson Smith's views, and the new criticism in Germany; frequently we wandered much farther, taking in sometimes the English Revised Version, in which the professor took the profoundest interest, and noted regretfully the impossibility of such a revision in Germany, on account of the wide divergence of theological opinions. These evenings had a social aspect too. As we assembled in the room, an officer of the Bible Society used to come in to take our orders; but there must have been some awe about the place, for the orders never amounted to more than a bottle of beer for the professor, and we learned before long to gauge the length of the "talks," not by the clock, but by the time our preceptor took to his beer. He would sit there sipping away and talking in the kindest and wisest style, answering questions and following out suggestions from members of the circle, but as soon as the bottle was empty, we knew that the end was not far off. The professor read English with difficulty, and could scarcely be said to speak it at all. Sometimes he would take his place and begin with a few words of English, over which he had apparently been thinking all the way to the place of meeting; but finding himself stuck before he reached the middle of the second sentence, he would dash off into German, translating here and there any easy word the English of which occurred to him, but ignoring com-

pletely any unusual or technical words on which we needed help. In the first interview I had with him, after labouring for some time in my best German to convince him that Canada was not one of the United States, he asked, as if suddenly remembering something, if there was near my home a place called Huron. I said there was, and he went to his book-case and brought out a theological magazine containing an article on "Protestant Bishops of Hebrew Extraction," from which he read a short sketch of the life and labours of Bishop Hellmuth, of the Episcopal diocese of Huron, and went on to speak with evident pride of the high positions held everywhere by men of Jewish birth.

#### PROFESSOR LUTHARDT

is a tall man, of fine presence. His oratorical gifts and his courtly manner fit him admirably for his position as Church leader. He is the champion of the ultra-orthodox party, and has a considerable following of devoted admirers among the theological students. As an author and professor he is best known in connection with the Exegesis of the New Testament. His commentary on the Gospel of John holds a front rank on a subject on which there are several recent works of very high merit; his lectures on the Epistle to the Romans seemed to be highly appreciated, but the course in which I saw most of him was on Theological Ethics. I missed the first two lectures, and I have sometimes wondered since if he called his subject *Theological* rather than *Christian* Ethics—as it is usually called—on account of views of his own about the relationship between Theology and Christianity. His arguments were always clear, and put in the most telling manner, but sometimes I thought his stock a little commonplace.

#### PROFESSOR KAHNIS

lectured on Systematic Theology and on Church History. Professor Flint, of Edinburgh, pronounces his work on the former subject "the best manual of Dogmatics in any language," but I enjoyed most his lectures on the History of the Reformation. He had a life-like way of painting the scenes of Luther's times that kindled enthusiasm and caused them to live in the memory. Some years ago he published the first volume of a History of the Reformation, which was received with great public favour; but some of the views contained in it did not meet with the approval of the Government, and the author, it is said, received a hint that his tenure of office would be more secure if he let the work drop. The second volume has not appeared. Professor Kahnis is a tall, stout man, of about seventy years of age, but his hair is still jetty black, and will not be restrained from tumbling over his forehead. The boyish appearance which this gives him is increased by the cheerful look of his round, smooth face, on which a smile plays very readily.

Besides these three professors, I attended a course by one of the young men,

#### PROFESSOR RYSEL,

on Immortality in the Old Testament. He was thoroughly at home in all manner of classic and oriental lore, and he had a most felicitous style of speaking. Occasionally, too, I paid a visit to the lecture rooms of

#### OTHER PROFESSORS,

especially the celebrated men, such as Curtius of Latin Grammar fame, on Philology, Drobisch on Philosophy, and Roscher on Political Economy. Once only I went to hear old Dr. Holemann lecturing in Latin on the Psalms. I did not understand much of it, but of course I attributed it to his continental style of pronunciation.

The professors in nearly every case deliver two full courses of lectures, often on subjects not at all allied to one another, as has been seen in the subjects chosen for last session by Professors Luthardt and Kahnis. Besides these regular and full courses, each professor usually supplements his work with shorter special courses delivered once or twice in the week, sometimes in the evening. These lectures are usually open to the public, and no fee is charged for admission. In this way we had discussions of such subjects as the History of Missions to the Heathen, the Messianic Element in the Old Testament, and the Catacombs of Rome.

In my next letter I will tell what I saw of the students and of the state of religious thought in Germany.

THE Rev. Kenneth McDonald, of Belmont, was recently presented with a handsome gold watch by the members of his Bible class.

FUEL SUPPLY OF MANITOBA.

BY REV. JOHN SCOTT, WEST LYNN, MAN.

One thing that often comes to mind in Canada with those looking westwards is, "How can settlers in Manitoba and the North-West be kept warm in a climate where the winter begins in November, and keeps on with greater or less severity until the end of March; where there are plains like the ocean, without tree or shrub; where grass grows in summer, to be burned or buried under the snow in winter? To this question it is answered that timber, more or less, is commonly found along the course of the rivers and streams, and that settlements follow the timber. At first, Canadians avoided the treeless prairies, and left them for the Mennonites and others, until they found out that it was easier to bring into cultivation five acres of prairie than one acre of timber or scrub. Having gained experience, they now launch out boldly and take up homesteads—timber or no timber. Woods miles away, but still in sight, are deemed sufficient to warrant a parent in building his house on the open prairie.

Wood is found along the Red River, the Pembina, Assiniboine, Riviere de Salle, the Boyne, the Badger, the Cypress and the Saskatchewan. It exists also along the range of Pembina Mountains, about Rock and Pelican Lakes, and for fifty miles from the point where it begins in Dakota to where it ends in Manitoba, at Turtle Mountain—depth of woods about nine miles—these in our territory. North of Winnipeg is an abundance of poplar. East of it are forests of pine and swamps of cedar, spruce and tamarack. In southern Manitoba the wood is chiefly oak, elm, ash, poplar, maple (*Negundo Acervides*)—not the hard maple of Canada—and in some places birch, spruce and basswood, with willows and cottonwoods. In one place I saw a juniper (*Juniperus prostrata*), indicating cordwood are imported largely from Minnesota and Dakota, U.S. In carrying out the National Policy a tax was put upon firewood, and it was increased upon lumber, so that settlers pay heavy duties; while under the same "Rule" Syndicate lumber and supplies come into Manitoba free of duty. Of 11,360,000 feet of lumber that passed the United States Customs at Pembina in May, June and July, 1881—going into Manitoba—two-thirds, the officer assured me, was Syndicate lumber passing into our Province free of duty. The whole thing seemed to be on the principle of "tax the poor, and let the rich go free." The tax on lumber is oppressive. The tax on firewood brings little into the Government, but it irritates and annoys our loyal and industrious settlers. For fifty miles along the line there is trouble every winter on the firewood question. Mennonites and Canadians suffer alike. Custom-house officers are watching that not a stick of cordwood comes into our Province without paying duty. So much for the tender nursing and parental care of those that live a thousand miles away from the wants and sympathies of the people that they govern. To say the least of it, their tax on lumber and firewood in Manitoba looks like oppression.

For our future supply of fuel we are looking to our lignite and coal beds. With the wood imported from the United States, and what we have of our own scattered over the country, we can rub along for a year or two, even if Emerson or Winnipeg pay \$6 or \$8 a cord for the comforting article. In our own territory there are, it is said, 80,000 square miles of lignite and coal beds, yet we do not reach the border of this vast carboniferous field until we travel 175 miles west of Emerson. There, near the Turtle Mountain land office, a farmer digging a well struck a lignite bed at a depth of about twenty-six feet. He penetrated three feet into it; night came on, and in the morning further progress was stopped by an abundance of water. From Turtle Mountain the beds are known to extend over the vast area already indicated. Further west some of these lignite beds are in a state of combustion. Across the line imagine a burnt bed 200 miles long and thirty broad. These burnings have been noticed on the Souris, Red Deer, and McKenzie Rivers, and as far north as Cape Bathurst on the Arctic Sea. The burnings have been noticed by explorers from 1792 up to our own day. Our western Indians have, it is said, a dread of the "Burning Country"—"the Land of Bad Spirits." Much as they love the smoke of tobacco and kinnikinnick (the bark of the *Cornus sericea*, or silky cornal),

they do not like the smell of the smoke that comes out of the ground. If lignite burns, and has burned for ages below the ground, the inference is that it will burn better above it when exposed to the air. If surveyors use it for their camp fires, settlers can use it in their houses at all seasons of the year.

Our railroads are pushing westwards, and very soon they will tap the coal fields. 80,000 square miles of coal will, I presume, supply all the future wants of our people for the ages that are yet to come. On the Northern Pacific Railroad, the coal of Missouri is laid down at Bismarck for \$4 per ton, and before long it may be just as cheap and abundant in Winnipeg, Portage la Prairie and Emerson.

CHURCH SOIREES.

MR. EDITOR,—I am sorry to see you encouraging "Church soirees," etc., in your issue of February 3rd. I think you cannot be blamed for reporting them, so long as some congregations have them. But, dear sir, do cut the reports as short as you can. We can all imagine the "appreciative audiences," and the "tables groaning with viands," and the charming musical "renderings," etc. Allow me to say, that your apology for them is a very lame one. I think if you would just substitute the words "theatre" or "wine-drinking" for the word "soirees" in the article referred to, you could make out quite as strong a defence of them. The question is, what is the tendency of the whole thing? All earnest Christian denominations, through their organs, have of late years agreed in saying that the tendency has been decidedly injurious. I conclude by very specially requesting you to copy from page 40 of the "Year Book," 1881, published at your own office, what Dr. Patterson said on the subject at the last Pan-Presbyterian Council:

"One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ's cause may be noted: The growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They de-spiritualize the people; merge the high sense of obligation in pleasure seeking; blot out that line of demarcation between the world and Church, which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerates such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a Church by its amusement-producing capacity. In the end, no congregation gains by having them. It is not wise to introduce the world, the flesh and the devil into the Church as allies of its King. *Timeo Danaos et dona ferentes.*"

I COR. XVI. 2.

ROMISH ORDINATION.

MR. EDITOR,—Although I write you on this subject just when Mr. Laing lays down the pen, waiting for more light on the subject, yet I do not flatter myself as having the ability to throw more light on it. One thing is evident to us as Presbyterians, however: it is, that the Reformers of the first Reformation in Scotland did not attach the same importance to ordination itself as some of their successors do now. The most appropriate time for discussing and settling this question was at that Reformation; yet, neither in the life of John Knox, nor in his history, or any other history of the Presbyterian Church in Scotland as far as I have read, was it at any time discussed. For what reason? Either because no occasion arose which called for the discussion, or because it was not considered worthy of discussion. Does history during that period furnish an instance of the re-ordination of an ex-priest? When is the first recorded case of such re-ordination? If this re-ordination is only of recent times, what circumstances, either in the Romish or Presbyterian Church, have arisen to call for it? When Knox was called to minister to the Protestants in St. Andrews, we have no account of his re-ordination. It may be replied there were none to re-ordain him. True, but this objection does not hold good when he was a minister in charge at Geneva, or Frankfort, or Dieppe, in connection with other Reformed Churches. Gordon, bishop of Galloway, became a Protestant minister, and we have no account of his re-ordination.

Yet Knox attached little importance to his Popish ordination. A friend said to him: "Ye renounce and esteem that ordination null or error wicked by which

ye were called Schir John." Does not Popish ordination include the placing of the Scriptures in the hands of the candidate whilst he is told to "preach the Gospel to every creature?" What is the *sine qua non* of ordination? Is it "the laying on of hands?" The early Reformers did not think so. In the First Book of Discipline, iv. 10, they say: "Other ceremony than the public approbation of the people, and declaration of the chief [presiding] minister that the person there presented is appointed to serve the Church, we cannot approve: for albeit the apostles used imposition of hands, yet, seeing the miracle is ceased, the using of the ceremony we judge not necessary." The Second Book of Discipline, iii. 6, defines "ordination" to be "the separation and sanctifying of the person appointed to God and His Church." And the ceremonies connected therewith are "fasting, earnest prayer, and imposition of hands of the eldership." (Does this include the lay as well as clerical elder?) Were an ex-priest to be put in charge of any of our congregations, would it be by induction or ordination? The only difference between them is that "the laying on of hands by the Presbytery" is not required in induction. But it will be a difficult task to prove that all the ministers referred to in the New Testament were ordained "by the laying on of hands."

JOHN BAIN SCOTT.

Leamington, Ont., Feb. 18th, 1882.

"RULES AND FORMS OF PROCEDURE."

MR. EDITOR,—Permit me to call attention to the important little book entitled as above, which should be in the hands of every minister, elder, deacon, and many a member of our Church.

Although the title-page reads thus, "The Constitution and Procedure of the Presbyterian Church in Canada, agreed upon by the General Assembly in 1878," it does not appear to be known as an authority in our Church but by a very few; a fact to be regretted, as a general acquaintance with its provisions would be helpful in guiding all concerned in Church business and Presbyterian organization.

An important omission in this excellent little book is at once observed, and that is—"the Basis of Union." This basis is referred to on the occasion of all ordinations. If the Committee cannot have this corrected in another edition, it would be well to have the matter brought up at next meeting of Assembly.

Another point worthy of attention is the sections relating to Managers and Deacons. As now written, *Managers* will be preferred to the exclusion of *Deacons*, if for no other reason than that the one is annual and the other for life. The term "Managers" is purely secular, and, as far as our Church nomenclature is concerned, a misnomer; while that of "Deacons" is ecclesiastical and scriptural, and should be preferred. I object to the term "Managers" as more fittingly belonging to secular industries, railways and theatres.

Deacons being ecclesiastical and scriptural, and their duties well understood, by all means let our Church retain the Deacon in preference to Manager, and give the latter to secular concerns. There is nothing secular about the Church of God; there are things *spiritual* and things *temporal*.

By way of making Deacons more popular, I see no reason why they should not be a separate body, to be chosen for a term of three years, one-third to retire annually.

The practice in the States is, not to elect these officers for life; and our experience here has been that the temporal affairs of a congregation may be improved by a change in the administration—in fact, the principle of shorter terms might be applied with advantage to the Eldership too.

Respectfully submitted for consideration.

March 14th, 1882.

W. N. H.

THE London "Free Press" of the 2nd inst. says: "The progress made by the King street Presbyterian congregation is very gratifying. Two years ago the debt on the building amounted to \$4,200. This morning a payment of \$1,000 was made, and this, with other amounts paid, reduces the mortgage debt to \$2,400. This pleasing state of affairs has been attained by the united and untiring efforts of the pastor, Rev. J. K. Wright, and the Board of Managers, together with the handsome donations received from Scotland through Rev. Mr. Wright's father. All other branches of church work are alike satisfactory, and good feeling prevails on all sides."

## PASTOR AND PEOPLE.

### EXTRACTS FROM THE "LIFE OF DR. GEDDIE."—II.

#### THREATENED ATTACK ON CHRISTIANS.

An event of a rather exciting nature occurred about six weeks ago. Among the heathen party there were some cases of sickness, supposed to be caused by the Natmasses, on account of indignities done to them by the Christian party. A number of the heathen party resolved to take revenge, by making an attack on our people. A messenger was accordingly sent to them on a Sabbath evening, to inform them that they would be attacked next morning. On the receipt of this alarming intelligence, the leaders of the Christian party met for consultation, and sent one of their number to ask my advice. I told the men that I must see the chief and heathen party before I could give any advice at all. I went immediately to Nohoat, accompanied by my native assistant, a Rarotongan teacher. I asked the chief if the report that I had heard was correct. He told me that it was, and said he was determined to have the lives of two natives next day, whom he named. He said, moreover, that I need not give myself any concern about the affair, as the Mission premises should be considered sacred, and no person connected with the Mission would be interfered with. I told him that the Christian natives and I were *one*, and to make war against them I should regard as war against the Mission. I endeavoured to reason with him, and used all arguments and appeals to divert him from his purpose, but he seemed inexorable. Pointing to his heart he said, "I know that if I am killed I will be burnt in the *great fire* (hell); but I don't care, I will have revenge." Though the chief is a dark-hearted, superstitious and very wicked man, I had always found him manageable except on this occasion. My feelings were more than I can well describe; and I was about to leave him in despair when another argument occurred to my mind, which I thought might have some effect. I said to him, "Nohoat, this is my only word to you now, and mark it well: if you lift a weapon against any Christian native to-morrow, I will leave your land as soon as the *nelgow nalaigheni* arrives, and go to some other division of the island, or to some other land, where the people wish to know the word of God; and as for those who have turned from their dark customs, as many as wish to leave this persecuting land will be taken to some other place where they can worship the true God without molestation." This caused the chief to alter his tone a little. He has often endeavoured to extort promises from me never to leave the island. His motives for wishing me to remain, however, are all selfish. He feels that it adds to his importance to have a missionary in his kingdom, as he calls it; and besides this, he has such faith in the efficacy of my medicines, that he considers his existence contingent on their use. He often tells me that if I should leave the island he would die. After a good deal of conversation, Nohoat agreed, on condition of my not leaving the island, to alter his design from *nethoa* (fighting), to *nehtuo* (scolding); that is, from a war with weapons to a war with tongues. I now asked the chief to give me a pledge that all weapons should be left at home, and that the natives would come to the place of meeting unarmed. He consented that spears should be left behind, but he said they must take their clubs. I wished the clubs to be left behind also, but he would not consent to this. The club is regarded by the natives of this island rather as a weapon of defence than of offence, and the spear is chiefly used in fighting. Before leaving, I told Nohoat that, as a chief, I would rely on his word, and leave him with the assurance that there would not be any fighting about the supposed grievances on the morrow. He gave me his hand, and assured me that he would not deceive me; so I left him. After leaving the chief, I went to the public place of meeting of the heathen party, and found some persons collected there. I told them that I had been to the chief, and the result of my interview with him. After some talk, they said that they were willing to acquiesce in his views.

On my return home, I found the leaders of the Christian party assembled, and waiting for me. Before stating to them the result of my visit, I asked what they had resolved on themselves. Waihit, in the name of the others, said, "Misi, our word is peace;

we know that it is wicked to fight, and we are not afraid to die for the cause of God!" Such a statement, especially from the lips of a man who, but a little more than a year before, was one of our greatest opposers, I felt to be more than an ample recompense for all the trials, anxieties and labours which I have endured since my connection with this Mission. I began to feel for the first time, with some degree of confidence, that a sacred flame had been enkindled in this dark island, which the waters of opposition and persecution were not likely soon to quench. I then told them my conversation with the chief and his party. They were pleased, but seemed dubious of their sincerity. I urged them, when they met their enemies, to exercise Christian forbearance, to display nothing but gentleness and kindness, and when reviled not to revile again. After our Sabbath evening devotions were over, they left my house and again assembled for prayer by themselves. Thus ended the Sabbath day.

Early on the Monday morning, the Christian party began to assemble at their Intiptang, close by the Mission premises. I repeated to them my request that every word and act calculated to irritate should be avoided by them; and directed them to choose one of their number to speak as occasion should require, which was done. About 8 a.m., Nohoat and his party made their appearance. The chief then commenced an harangue at the highest pitch of his voice, and in a very angry tone. He told the Christian party, in a very ostentatious manner, that he had designed to punish them, but that I had come to him and interceded for them, and to that intercession they were indebted for their safety. He next went over a long list of grievances, such as their eating sacred food, destroying altars, polluting sacred ground, etc., and told them that, as the consequence of this, several persons were sick already, and he himself would very likely be sick too. He went on in this strain for nearly two hours, except when interrupted by the representative of the other party to repel false charges, answer accusations, give explanations, etc. The Christian party exercised the utmost moderation and forbearance, whilst their enemies said all they had to say against them. After the chief's speech was finished, the meeting broke up, and the better-disposed of the heathen party joined some of our people in a fishing excursion, while the others left, apparently mortified that the affair had ended so quietly.

#### GOD'S METHOD IN THE CONSCIENCE.

We have said that a prepossession of the conscience by God's truth is God's right as our creator and educator, the teacher of our immortality, and of our eternal responsibility to Himself. It is also the wisdom and safety of the creature, to be prepossessed by God, and to have His truth grow in us and with us as our life, as its inspiring and guiding principle. "Concerning the works of men, by the words of thy lips, I have kept me from the paths of the destroyer." This is the rule of thought, feeling, and active life propounded in that wise and beautiful little gem of George Herbert's poetry, entitled the "The Elixir:"

Teach me, my God and King,  
In all things Thee to see;  
And what I do in any thing,  
To do it as for Thee.

Not rudely, as a beast,  
To run into an action;  
But still to make Thee prepossess,  
And give it Thy perfection.

It is the characteristic of secularism to run, by its very axioms, in the matter of education, as far as possible from God. The secularists are indefatigable to protect the children from religion as an intruder and despot. Christ is required to depart out of their coats, as though the children were a consecrated possession of the god of this world, without the least right of inheritance in the knowledge of another. Sometimes it is as if the terror were on them of being turned by religion into swine.

God's method is that of prepossessing and preventing love. Let Thy tender mercies speedily prevent us. Thou preventest him with the blessings of goodness. This is God's merciful care for our immortal natures, forewarning us whom we should fear; also He has set eternity and the sense of it in their hearts, so fearfully and wonderfully are we made; has sunk the foundations of his everlasting authority in the constitution of the soul, and fastened "preventer

bolts" for protection of the working of the conscience toward Him. So that [if men but choose to avail themselves of these advantages in the work of education, it is God's mortgage on His own property, made over to the teachers of God's truth, for foreclosure on every generation.—Dr. Cheever, in "Faith, Doubt, and Evidence."

#### THE COVENANTERS' OATH.

In the course of the hearing of a divorce suit in London recently, one of the witnesses, Dr. Mitchell, refused to be sworn, and desired to have administered to him the "Scotch Covenanters' Oath." Sir James Hannen confessed that he had never heard of it, but one of the clerks of the Court pointed out that he had in his possession a printed copy, which, after some delay, was produced. The witness, holding up his right hand, then repeated the following words: "I do solemnly swear, according to the custom of my country and the religion I profess, that the evidence I shall give to the court touching the matter in question shall be the truth, the whole truth, and nothing but the truth." His evidence was then taken.

#### A SLEEPING CHURCH.

Mr. D. L. Moody relates the following: There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying "Pretty, pretty!" At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke his first thought was, "Where is my child?" He looked all round, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping, the child had wandered over the precipice.

I thought, as I read that, what a picture of the Church of God! How many fathers and mothers, how many Christian men, are sleeping now, while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell! Father, where is your boy to-night? It may be just out here in some public-house; it may be, reeling through the streets of London; it may be, passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away, while they are slumbering and sleeping? Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves of death that roll through our streets, bearing upon their bosom the noblest young men we have? O, my God, wake up the Church, and let us trim our lights and go forth and work for the kingdom of God!

#### BACKSLIDING.

Some of the principal causes for backsliding are:—  
1. *Ill-will toward any person.* If ill-will is harboured toward any being God has made, you cannot enjoy the presence of God. No matter how wicked that person may be, or how worthless, if you hate that being the Spirit of God cannot dwell with you. You must be a backslider. Sometimes persons who are really injured will let it fester in their minds, and rankle there until it eats out all their piety. You cannot have the spirit of prayer, nor hold communion with God, in such a state.

2. *Having too much worldly business.* If you have so much worldly business as to absorb your thoughts, and take up too much of your time, you will backslide. You ought not to have so much business that you cannot pray. And you need not. God does not require it. If you accumulate so much business that you cannot attend to God, it is evident that you have not right views of business. Men are God's stewards, and He never employs them so that they cannot have time to commune with Him. And if they run themselves into such a press of worldly busi-



ness and cares, it is a sure sign that they have set up to do business for themselves, and not for God, and are now hastening to be rich.

3. *Tale bearing.* Show me the man or woman who loves to hear a secret and tell it, and I will show you one who is already a backslider, and who will grow worse and worse unless he repents. Any person that is always eager to tell the first news, will live and die a backslider, unless there is a reformation in this respect.

4. *A want of strict honesty* is another prevailing cause of backsliding. If you allow yourself to overreach a little in any way, you will backslide. You must not indulge the least degree of dishonesty. Unless you are as honest as if you had but one more day to live, you cannot maintain your ground in religion. If you think you can practise a little dishonesty, and yet continue to enjoy the presence of God, you deceive yourself.—*C. G. Finney.*

#### PATIENCE IN PRAYER.

She was not a Jewess, but a Gentile by birth and by association. She was indeed of a doomed race—the Canaanites—and living in a land against which many a Divine threat had been pronounced. Tyre and Sidon had thriven in trade and flourished in art. Workmen from them had been employed on the temple. But art is often highly and successfully cultivated when religious and even moral feeling is low and degraded. Bad religious influences had gone forth from these Gentile centres, and the threatened woe came at length, as the traveller tells who describes poor and decayed Sidon and utterly ruined Tyre. Everything seems to be against this poor Syrophenician woman, and now, to add to all, her daughter is the victim of strange and mysterious suffering: she is "tormented with a demon."

What can she do? Into the borders of the land has come this wondrous Stranger, whose fame has been sounded through all Galilee for His tender pitifulness and His healing power. She will try to reach His ear and get His help. So she makes her suit with oriental demonstrativeness on the wayside, and at a time when Jesus and the disciples are withdrawing into quiet for rest, and from the malice of the Pharisees.

"O Lord, thou Son of David, my daughter is grievously vexed with a devil." She pleads seemingly in vain. Not a word comes from Him, and her cries provoke the disciples. "She is creating a stir, making a scene; send her away, Master." They would perhaps have had Him sling her what she wanted, to get rid of her, after the fashion of the unjust judge. The Master's charity is slower and truer than theirs. He works within definite lines: "I am not sent but unto the lost sheep of the house of Israel;" and narrow as the policy may have seemed to the Gentiles, it was the best thing for the Gentiles in the end. So He entered, as Mark shows us, into a house.

But the mother's eagerness overcomes obstacles. He cannot be hid; for again, and with prostrate form before Him, the cry goes up, "Lord, help me."

He has been silent; neglect now deepens into insult. He means to humiliate her, it would seem; but it only seems. "It is not meet to take the children's bread and cast it to dogs." Can anything be harder? There is not a good word for "dogs" in the whole Bible. She will surely pass out indignant and despairing.

No. A mother's love makes her patient, and even ingenious. "True, Lord, I come from the Gentiles. I know where we stand as towards the children of Israel; they are the children of the household, we are but as dogs; but the Master lets his dogs eat the crumbs which his children drop." It is but a word, a word founded on His, but it changes the whole scene.

It was meant to change it. Gentile though she be, she has wrestled like Jacob, and prevailed. The tone is altered now. The store of healing power, apparently locked against her, is now thrown open, and she may have the desire of her heart. With a eulogium, like which there is but one other in the Evangelists, she gets all she craves. "Be it unto thee even as thou wilt."

Oh, burdened mother I with that wayward son, or that living grief, a heartless, godless daughter, crying all the days and nights for deliverance, and getting no encouragement, study this heroic Greek. Do matters seem to get darker and darker? Do other disciples even discourage thy cries and efforts? Does God

Himself sometimes seem to say to thee: "I love them that love Me? Even you have not loved Me as you should? You know how you trained this wanderer, and you reap as you have sowed?" He is teaching while He tries you; drawing out your graces while He seems to go away from you. Do not falter or faint. Say rather: "True, Lord, I have sinned, but Thou forgive me iniquity. My son, my daughter is far from Thee, but Thou bringest nigh by the blood." He will not resist the plea. Some day you will see the child, "laid upon the bed" perhaps; worn out and exhausted, but "whole" For He is the same now as then, "the same yesterday, and to-day, and forever."—*Rev. John Hall, D.D.*

#### AT LAST.

When on my day of life the night is falling,  
And, in the winds from unshaded spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown,

Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love divine, O Helper ever present,  
Be Thou my strength and stay!

Be near me when all else is from me drifting,  
Earth, sky, home's pictures, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm, I merit,  
Nur street of shining gold.

Suffice it, if—my good and ill unreckoned,  
And both forgiven through Thy absolving grace—  
I find myself by hands familiar beckoned  
Unto my fitting place:

Some humble door among Thy many mansions,  
Some sheltering shade, where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of Thy peace.

There, from the music round about me stealing,  
I fain would learn the new and holy song,  
And find, at last, beneath Thy trees of healing,  
The life for which I long.

—*John G. Whittier, in March Atlantic.*

#### THE DEVIL'S BAIT.

Man's love for notoriety has ever been one of his most dangerous traits of character. For the sake of "making a stir" in the world men have, in all ages, been found willing to sell body and soul to Satan, to burn temples, assassinate rulers, act the clown in the pulpit, and blaspheme God on the lecture platform. And this weakness is only too well known to the devil. He promises them a month-long advertisement through the press of the whole country, and a season of crowded audiences in their church, if they will but do or say something heretical or outrageous. And every now and then some poor weakling snaps at the bait, gets his name into the papers, and then is forgotten. The last victim seems to be a Chicago minister, of whom no one had heard much before, but who now, for denying in his pulpit the personality of God and the immortality of the soul, is receiving his glorious reward—the mention of his name in every paper in the land. To-morrow he will again be forgotten. "Verily, he hath his reward."—*Moravian.*

THE Madoc Indians have entirely and successfully prohibited the sale of liquor in their Reservation, and the name of every man, woman, and child, of sufficient age to sign, is on the temperance pledge.

THE Rev. J. W. Waugh, of India, says that the missionaries in India had found it a good thing to teach the Gospel by singing it into the people. It was estimated that there were 40,000 Christians now in India. Ten more labourers were needed where one was now engaged.

A NUMBER of Roman Catholics, some thousands, in the Dacca district in India, not far from the great River Padma, the united streams of the Ganges and Brahmaputra, have become dissatisfied with the conduct and teaching of their priests, and wish to receive Biblical instruction.

SOME years ago, when the missionary ladies left the zenana, Ganges water used to be sprinkled on the places where they had sat and walked, to cleanse the defilement caused by their presence; whereas now, not only is this not done, but the pupils laugh at their former fears and sit side by side with their teachers.

#### MISSION NOTES.

THE children of the English Presbyterian Church, during the last twelve months, have raised £1 562 for Home and Foreign Missions.

THE Moravian Brethren will celebrate, in the month of August, the 150th anniversary of the foundation of their missions amongst the heathen. It was in 1732 that the brothers Leopold and Dolby landed at St. Thomas, in the West Indies.

DR MAIR, of Morningside, speaking to 3000 children at a gathering in connection with the United Presbyterian Mission Week in Edinburgh, said he had calculated that there were 150,000,000 heathen children of school age in the world, and that it would take them to the end of April next year to file past the chairman at the rate of two every second.

A CONFERENCE of the Protestant missionaries of Japan is to be held in Osaka, from April 16th to 21st, 1883. There are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 outstations, 8 organized churches, 3408 adult converts, 37 ordained native pastors, 116 unordained native preachers. Last year 18000,000 pages of the New Testament were sold for \$16000.

THE Mission of the Southern American Presbyterian Board in Soochow, China, have been able to purchase a plot of ground for a cemetery, and have received a proclamation from the Governor stating that it is the burial ground of the Protestants, and all men are forbidden to molest them when burying their dead, or to injure the graves. They consider this an important and an aggressive movement for their mission work and influence.

A MISSIONARY in Ahmednagar, India, says that on a visit to Kukane recently he saw at the Government school three Mahar boys, with books and slates, sitting outside the door of the school, listening and looking in, to learn all they could of what the teacher was saying. This, he says, is not an unfrequent sight. He could not but be affected to think how these despised boys were content to be treated like dogs if only they could gather up a few scraps of knowledge. The teacher, a Brahman, was willing, he said, to take the boys inside, and did so at the request of the missionary; but in two or three days they were turned out again, because the people of the village would not permit Mahars to sit with their children.

EIGHT years ago Daniel Molife was a heathen living in Natal. There he heard the Gospel, and it proved the power of God unto his salvation. He continued in Natal two years after his conversion, and then removed to Fourteen Stream, where he found the people all heathens. Daniel Molife became a very Daniel in Babylon. He preached the Gospel to them, taught them to read, got them to build a church, and gathered them one by one into classes as they accepted Christ, keeping some of them "on trial five years before he could admit them as full members." His influence over them has become widespread, from the chief downwards. In this way he laboured for six years, and a Church was formed without the help of a European missionary.

THE "Missionary World" tells us that at a missionary meeting held a few years ago in the island of Jamaica, a negro woman sent up to the platform a paper, requesting that it might be read, to show how even a poor person could contrive to give something to the cause of missions. The substance was as follows: "In 1851 I attended a missionary meeting. Among other things, one of the speakers told us that one reason why people complained that they had no money to give when they were asked, was because they made no provision beforehand, and that if they would only do something—for example, plant a tree, and set it apart for missions—they would never have cause to complain. When I went home I planted five cocoanut trees. One of them I set apart for the cause, and had 'Mission Tree' cut into it; so that in time to come anyone might know that that tree was separated from the others. The mission tree grew faster than the other trees—so much so, that if you were to see it now you would think it had been planted long before the rest. In 1856 it began to bear. It is now the most fruitful tree of all, and every year I get twelve shillings for the cocoanuts, which I give to the cause; and now I have no trouble when the time comes round to find money for my contribution to the Missionary Society."



## THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Proprietor.*  
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TORONTO, FRIDAY, MARCH 24, 1882.

REFERRING to the retirement of Dr. Bevan from his pulpit in New York the "Christian at Work" says:—

One word in conclusion, and in no way reflecting on Dr. Bevan. The "importing" craze in the matter of securing ministerial timber for American churches has about come to an end, and fittingly. There have been conspicuous successes in this direction—as in the case of Drs. Hall and Taylor, and there have been conspicuous failures, and the latter far outnumber the former.

"Importing craze" is good.

In view of the near approach of the time for the closing of our Colleges, we submit that it would be a benefit of no small importance to the public to have the closing lecture of Knox College delivered in one of the city churches, and at such an hour as would render it convenient for business men to attend. This plan is followed in Montreal; it has been adopted, if we mistake not, in Kingston; and it seems to us that the advantages connected with it are sufficient to recommend it as the universal rule.

AFTER five years' service, Dr. Bevan, pastor of the Brick Church, New York, has decided to return to London. One of the reasons that he gives for making the change will seem very amusing to Canadians. He says that ministers in the United States are kept within narrow professional lines, and not allowed a healthy amount of liberty. Most people had the impression that the one country in which a minister may do almost anything is the United States. We have all heard of American ministers acting as lecturers, insurance agents, book agents, lightning rod men, and doing various other things. We believe it might be shown that some of them have done fairly well out of a patent medicine. We know scores of them write for the newspapers. Several dozen are excellent editors. A number have tried to edit papers, but couldn't. In fact there is no country under the sun where ministers have tried so many things. Dr. Bevan must have remained in New York all the time he was in America, and fancied that New York is the United States. But even in New York there must be more than a score of prominent ministers editing papers and doing other work.

PRINCIPAL MCVICAR has a powerful sermon on Psalm cxxii. 6. One of the "heads" is the "Manner of manifesting our love for Jerusalem." Under this head the learned Principal mentions as one method, "Speaking the truth of Jerusalem." Just here the Principal pours some red-hot shot into those people who go around in a sneaking kind of way, lying about the congregations in which they are members and it may be office bearers. That kind of work is far too common. There are in many congregations one or two men—sometimes elders—who never cease to misrepresent the condition of the congregation to which they belong. They misrepresent the attendance, the spiritual condition, the finances, in fact everything. The misrepresentation is none the better because it is often accompanied with a hypocritical whine. It is nearly always accompanied too by a grossly exaggerated account of the "great work" that is going on in some neighbouring congregation. If sessions did their duty, they would promptly deal with any member or office bearer who habitually tells falsehoods about the state of the congregation with which he is connected. Is a lie about one's congregation less a lie than any other?

SOME surprise is felt at the action of Dr. Kennedy, of Dingwall, in opposing so vigorously the movement

in favour of Disestablishment in Scotland. There is not much cause for astonishment. Most men at Dr. Kennedy's age are conservative. His position is not so very far from that taken by the Free Church in '43. The wretched provision made for aged and infirm ministers in most Churches, tends to make some people feel kindly towards endowments, though there is far less reason for that feeling in Scotland than on this side of the Atlantic. Take for example our own Church. What minister, not possessed of private means, can look forward with any feeling but that of horror to retiring on the miserable pittance the Church provides? Many congregations cannot, and some will not, give retiring allowances, so that the only support many an aged or infirm minister can look forward to in sickness or old age is the miserable sum drawn from the fund. We speak advisedly when we say that death is better than old age at \$200 a year. We happen to know that some ministers, once rabid voluntaries, are not quite so rabid when brought face to face with old age and this pittance. Their wives believe in endowments. If the Church would do its duty the convictions of ministers would not be so terribly strained.

THE "Interior" says we are mistaken in thinking that the Episcopal Church of the United States is drawing largely from the Presbyterian. Perhaps so. Our authority is Dr. Hopkins in the "Presbyterian Review," and we may certainly be excused for taking a prominent Presbyterian professor as authority on such a subject. We have read either in the editorial columns or correspondence of the "Interior" that it takes a very nice calculation to show that the Presbyterian Church is growing. That the Episcopal Church is growing rapidly every one knows. The point which the "Interior" makes is that the Episcopalian recruits do not come from the Presbyterian Church. We are glad to know it, but we must say it surprises us greatly that a professor occupying the position of Dr. Hopkins should so boldly affirm that which is not so. The "Interior" passes by our statement about the lack of government in the Church over there. We merely alluded to the matter as a hint to our own Presbyteries and Sessions. We never knew a Church quarrel of any magnitude with which the Presbytery or Session failed to deal rigorously, that did not send some of our best people over to other communions, often to the Episcopalian. No order-loving man respects a Church court that is afraid to enforce its own laws.

### OUR FOREIGN MISSIONS.

IT is now a very considerable time since the Foreign Mission work proper of the Presbyterian Church in Canada began. At the head of the honoured roll of her Foreign Missionaries stands the name of John Geddie, and his appointment to the work dates as far back as the year 1846. It is not for us, in this short notice, to dwell upon the unwearied and successful labours of our pioneer missionaries in the South Seas and elsewhere. They laboured, and their works do follow them. Difficulties and discouragements they had not a few, but depending on promised aid they went forward, and the results were such that men could not choose but marvel. The first generation of our missionaries is fast passing away; and just because of this, and in the changes which time brings round, may be found the chief dangers which threaten the enterprise, not only in our own, but in all the Protestant Churches of Christendom.

Some have said that it takes only three generations to exhaust an idea, or what many would call an enthusiasm. The first generation who become possessed by the missionary idea, for instance, may have comparatively little learning, or wealth, or even organization, but they have consuming earnestness and burning zeal, and through these and the blessing of God mighty results are achieved. Then comes the second generation, with less of what is called enthusiasm. The fervour has sensibly cooled, but there is more organization, better planning, more learning and more cash. The leaders of that time are inclined to look with compassion on the ruder instrumentality and less efficient plans which formerly prevailed. The agents are better educated. The schemes are more comprehensive. The appliances are more complete. Everything, in short, is apparently more efficient and more workmanlike. The feeling apt to be engendered by all this is, that with such appliances success far great-

er than has yet been achieved is inevitable. And no doubt there may be something in all that is alleged. But is there not the danger of there being even too much of man, and too great dependence upon efficient instruments and agents? No one, in looking over the history of modern Missions, can doubt not only of the possibility of this, but of something much more practical and real than a mere possibility. By the time the third generation takes a true hold of the work, has that Mission enterprise not in many cases become a mere tradition received from the fathers to observe? The very suggestion of giving it up would be thought simply shameful. It would never do not to prosecute it with all energy. But somehow, with all the effort and affected zeal, the wheels drag heavily. The consuming fire burns low. The Mission speech is generally a very languid, mechanical affair. The interest in Missionary intelligence is distressingly small. The joy over Missionary success begins to have a hollow ring about it. Of course there must be a Missionary Society in each congregation, and Missionary collectors, and a yearly Missionary meeting and all that; but with all, the interest in the affair needs continual "prodding." There is little spontaneity, little naturalness, little genuine mind in fact for the work. A few dollars a year to keep up appearances, like the boulders on some high hills which seem to say there was once ice there, but there is none any longer, are still there. But the languid interest gradually dies down, and the grandchildren wonder at and perhaps pity the excitement their forefathers yielded to, and the practical efforts they made as well as the unwearied prayers they uttered. The living interest is gone or is fast going, and if there is not another and a mighty re-baptism which will make the old dead, dry traditions once more living realities, what will be the issue in the next generation, or the next, but Missions voted a mistake, and even the formal organizations dropped as out of date, and utterly void of reason or the first appearance of utility. Now, as a matter of fact, the testing, trying time of modern Protestant Missions—our own as well as others—is not far off, if it have not already come; and while that time does not call any one to labour or give less, it does indicate most unmistakably the pressing obligation to pray more, and to feel more powerfully than ever that it is not by organization, however complete—not by agents, however efficient,—not, in short, "by might or by power," but above all and before all, by "the Spirit of the Lord," that this work is to be carried to a speedy and successful issue.

### REV. DR. MACRAE AND THE SCOTT ACT.

WE hasten to lay before our readers the following letter from the Rev. Dr. Macrae, of St. John, N.B. In our article of the 10th inst., called forth by an extract from the Montreal "Witness," sent us by a correspondent, in which extract Dr. Macrae was charged with having been "one of the first speakers against the Act, denouncing it in bitter terms," etc., we expressed and reiterated our opinion that the charge was groundless, and we are now most happy to find that opinion confirmed by Dr. Macrae's unequivocal statement.

MR. EDITOR,—In yours of the 10th instant an extract appears from the Montreal "Witness," referring to me in connection with the vote recently taken in this city on the Canada Temperance Act. The intention of the writer is unmistakable. He would convey the impression that I busied myself as an active opponent of that Act, to the extent of appearing as a speaker at meetings held to thwart its adoption.

The facts are: (1) That I have never been present, and never have spoken at any meeting held here or elsewhere, whether to promote or to oppose that Act; (2) Mr. E. King Dodds, with whose name mine is coupled, I have never seen, nor heard, nor have I, in any way whatever, held communication or interchanged opinions with that gentleman.

D. MACRAE.

St. John, New Brunswick, March 16th, 1882.

### THE TEMPORALITIES FUND.

WE are rejoiced to understand that there is every ground for believing that this vexed question will be satisfactorily settled without involving any of the scandal and loss attendant upon a protracted and embittered lawsuit between professing Christian brethren, over a matter that has all its significance and all its interest only as it bears upon the support and propagation of the Gospel. We have, for our part, never been able to see how it did not necessarily fol-

low, from allowing those who did not go into the Union to retain their yearly dividends from the Fund, that a *pro rata* portion of the principal should also have been handed to them. If it was fair and Christian and brotherly to do the one, we have always been persuaded that it would be difficult to show that it was not equally so to do the other. On the other hand, law or no law, it would be so utterly and preposterously out of all keeping with Christian equity and ordinary honour to have a mere handful—not a baker's dozen at the very outside—put in possession of all those "Funds," that we wonder any, in the circumstances, could have the courage to say they would take advantage of any technicality whatever which would issue in any such result. We are rejoiced, therefore, for the sake of all concerned, that reasonable and righteous counsels seem to be in the ascendant, and that there is every likelihood of such a settlement being arrived at as will permit all parties in the discussion to part with mutual respect, and to prosecute their work of faith and labour of love with no feelings incompatible with their being servants of the same Master and heirs of the same glorious immortality.

MR. DUNCAN McCOLL.

WE are sorry to have to announce the death of Mr. Duncan McColl, of Westminster township, a youthful and very promising licentiate of the Presbyterian Church in Canada. Mr. McColl was well known in many parts of the Church, and greatly respected and beloved. He gave great promise of being an eminently faithful, zealous and successful minister of the Gospel; but the Master, who does all things well, has determined differently, by thus taking him at an early age to Himself.

In the hope that the air of Colorado might brace up his enfeebled health and stay the progress of the insidious disease which threatened him, Mr. McColl went westward some time last summer, and for a while was so much restored as to be able to engage in regular ministerial work. The effort, however, was too great for his failing strength, and he was obliged not only to relinquish his official duties, but to leave the country and return home, as it has turned out, to die. In our shortsightedness, we might be inclined to regard such a death as premature. By-and-by we shall know that it has been very much the reverse. Mr. McColl's dying message to his fellow-students was that "it was all bright—all bright." His own career, though short, has been "all bright" and very beautiful, and the memory of what he was, and what he desired to be and do, will, we doubt not, stimulate not a few to increased ardour and devotedness in the service of that Master whom he served so faithfully and loved so well. In Toronto especially very many will hear of Mr. McColl's removal with unaffected sorrow, as if they had sustained a personal loss in the death of a near and valued relative. His widowed mother and the whole circle of his relations will have the heartfelt sympathy of very many; while these may only now fully realize the greatness of their loss by finding how true it is that "much people" are with them in this their trying hour.

THE LATE DEAN GRASSETT.

DEAN GRASSETT, one of Toronto's oldest and most respected citizens, passed away on Monday morning last, at the advanced age of seventy-four. The dean was born in Gibraltar in 1808, and came to Canada when he was about five years of age. He received the most of his education in England, and returned finally to this country in 1834. In 1835 he came to Toronto, where he has ever since resided. During all these forty-seven years he had exercised the office of the ministry in connection with St. James' Cathedral, and has been respected and beloved not only by the members of his own flock, but by many of other denominations who recognized in him a "good minister of Jesus Christ"—one ready and rejoiced to love all those who loved and served his Master, though they might not in all things be able to follow along with himself. He cultivated more than a "street acquaintance" with many of those whom foolish, arrogant Churchmen usually designate as "Dissenters," and in his fraternization with these there was nothing of patronizing insolence or of pitying condescension. No one could speak of him either as a man of genius or as one of great intellectual power. But any one who was able to maintain a successful pastorate in one

place for nearly fifty years, must have had very considerable ability, and readiness as well. He was gentle, yet firm, and with all his catholicity, enlighteningly attached to his own section of the Church, for whose advancement and consolidation in the Province he laboured much and gave liberally.

He has gone to the grave like a shock of corn fully ripe, and "good men," without distinction of sect, have with respect and affection followed his remains to their last resting place, and made lamentation over him.

MR. GLADSTONE'S VISIT TO SPURGEON'S TABERNACLE.

ONE almost feels sorry for Churchmen of a certain type of more than usual pretentiousness and fatuity. The childish talk one sometimes hears in Canada, and the foolishly absurd writing one is occasionally condemned to read in journals professedly religious, and published not a thousand miles from Toronto, may be sufficiently whimsical and ridiculous. They are, however, comparatively moderate and sane when placed side by side with the churchly nonsense in which too many "apostolic succession" men, both in England and elsewhere, are prone to indulge. One poor unfortunate, we see by a late English paper, has been grievously exercised over the fact that the Premier of England had recently paid a visit to Mr. Spurgeon's Tabernacle, and had afterwards in the vestry drank the sturdy Baptist's health. It was certainly very awful, and no wonder that the righteous soul of the Rector of Handsworth was grieved at the monstrous unspeakability of the whole affair. The poor man, in short, came as near swearing over the matter as could well be expected from one who carried the inexplicable ichor of apostolical succession in his veins. But, worse than all, a gentleman who heard the clerical diatribe must needs write to Mr. Spurgeon himself for an explanation of the unheard-of atrocity; and he got the following reply, couched, as will be seen, in terse and perfectly intelligible Saxon:—"Dear Sir,—The wine drinking is quite imaginary. I am a teetotaler. I neither take wine myself, nor proffer it to others. Mr. Gladstone *did* visit the Tabernacle, and that is about all that is true in the Rector's statement. Had he been drinking anybody's health at the time he made this foolish display?" Perhaps; and perhaps not. We have known people make displays of themselves almost equally foolish and equally insolent when they were as sober as judges and as dull as door nails. That particular Rector, however, we should think, has by this time discovered that it is rather a risky business for some people at any rate to meddle with edged tools.

KNOX COLLEGE BUILDING FUND.

MR. EDITOR,—Will you allow me, through your columns, to draw the attention of those interested in Knox College to the financial condition of its building fund? More especially do I deem this necessary from the fact that some published remarks about a year ago, to the effect that "the debt was fully provided for," have led to considerable misapprehension as to its true condition. It is true that at one time subscriptions were obtained, which would, *if paid at once*, have freed the building from debt; but they were not paid at the time, thereby causing a considerable increase in the burden of interest, and much has been lost through death, removal, and other causes. The result is that \$25,000 will be required to free the building from debt. To secure this, the interest and labour of one alone is not sufficient; for with the best advantages of travel, a house-to-house canvass requires a great expenditure of time and travel, and very much might be done to secure the desired end shortly.

First, then, I would earnestly appeal to ministers to inquire if any in his congregation are in arrears, and briefly but persuasively urge from the pulpit that subscriptions to the Building Fund should be met, and if no treasurer has been appointed, or if he has been removed or has died, see that another be appointed to receive and forward the money. Second, I would appeal to treasurers to collect and remit as soon as possible all arrears. An earnest effort would meet with encouragement. Third, I would appeal to subscribers yet in arrears. The College Board has dealt with remarkable gentleness. Surely this should be met now, when prosperity has in a measure returned, with a prompt and honourable recognition of obligation.

tion. Let me say here that many might learn with profit the motto, "*Bis dat qui cito dat*." And lastly, I would appeal to all who have not yet subscribed and may not be reached, and to all who have given but could give again. We want \$25,000 for the building, and \$10,000 for the debt on ordinary revenue. We have families in the constituency, we give, at \$2 per family, the entire indebtedness; and I am sure it only needs a little thought, a little interest and prompt action to secure the amount before the Assembly meets.

But every family does not get the paper. What then? Let everyone tell his neighbour to look at the paper, and I shall gladly acknowledge every remittance. WM. BURNS.

MONTREAL PRESBYTERIAN COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last meeting of the Students' Missionary Society of the Presbyterian College, Montreal, was held on the 13th inst. The annual report of the Executive Committee shows the financial condition of the Society to be favourable. During the college session the Society supplied Richby, Massawippi and Coaticook gratuitously, and conducted Gaelic services in the city.

The following are the missionaries appointed, and their fields of labour, for the coming summer: Massawippi, D MacKay; Chaudière, A. Currie; Cypress River District, Manitoba, W. Fraser.

D. CURRIE, Cor. Sec.

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on the 7th inst. Rev. W. Cochrane, D.D., was nominated Moderator of the next General Assembly. There was read a circular letter from the Presbytery of Toronto, stating that they would apply to the next General Assembly for leave to receive as a minister of this Church the Rev. W. H. Jamieson, M.A., formerly a minister of the Canada Methodist Church. At the request of the Rev. H. McKay, the calls addressed to him from Manitoulin Island were allowed to lie on the table. The following commissioners were appointed to the General Assembly, viz.: Messrs. Straith, Eadie, Blain and John Ferguson, M.A., B.D., ministers; and Messrs. J. G. Forbes and Matthew Lindsay, of St. John, elders. The appointment of the other two elders was postponed until the next meeting of Presbytery. Mr. Forbes having tendered the resignation of his pastoral charge of Kinloss and Bervie, it was resolved to allow the resignation to lie on the table, and notify the congregations to appear for their interests at an adjourned meeting of Presbytery to be held in Knox Church, Paisley, on the 18th of April next, at two o'clock p.m. The report of the Committee on the State of Religion was read, when it was resolved to receive the report, thank the convener (Mr. Scott), and instruct the Finance Committee to get 1,000 copies of it printed, to be distributed among the congregations of the Presbytery. Mr. Forbes read the report on Sabbath School Work which was received, and ordered to be forwarded to the convener of the Synod's Committee on Sabbath school work. Rev. W. Gallagher tendered his resignation of the pastoral charge of Sault Ste. Marie, etc. The Clerk was instructed to inform the Convener of the Home Mission Committee of Mr. Gallagher's action.—A. G. FORBES, Pres. Clerk.

ACKNOWLEDGMENT.—The Muskoka Relief Committee re Bush Fires acknowledge with thanks \$6.75 from Mariposa Sabbath School, in connection with Woodville Presbyterian congregation, through Mr. Robinson, for Muskoka sufferers.

ACKNOWLEDGMENT.—Rev. James Stevenight acknowledges with thanks the receipt of \$180 for Prince Albert Church, N.-W. T., per Rev. D. J. Macdonnell, B.D., viz.: St. Andrew's Church, Toronto, \$81; St. Andrew's Church, London, \$79; Melville Church, Fergus, \$20. The whole cost of the building has been \$2,300. Present indebtedness between \$600 and \$700.

THE ladies of Knox Church, Ingersoll (Rev. R. N. Grant's), have formed a Woman's Home Missionary Association, for the purpose of aiding the Home Mission Committee in supplying necessitous districts with Gospel ordinances. They intend supporting a student missionary during the summer months of the present year in the North-West. It is to be hoped that the ladies in other congregations will follow this good example.

THE REV. DR. DONALD FRASER ON DIS-  
ESTABLISHMENT

The following letter from Dr. Donald Fraser, of London, England, to a friend who had asked for his opinion on the Disestablishment question, appears in the "Northern Chronicle" and other Scotch papers. It will interest many of our readers who are watching the course of the discussion:—

MY DEAR SIR,—I am reluctant to enter on the topic you place before me, because I am now out of the current of Scottish ecclesiastical life, and do not pay minute attention to your controversies. It is my happiness to be connected with a Church which aims at reconciling Presbyterian differences, not embittering or prolonging them. As an English Presbyterian, I have no strictures to pass on any of the three Churches in Scotland by which our congregations are reinforced; but as you wish to know my opinion as a Scotchman, and as one who endeavoured to serve the Free Church for eleven years, I will frankly say that, in my view, the crusade for Disestablishment is unworthy of the Free Church of Scotland, and is likely to hurt its highest interests.

The whole problem of the better arrangement of Scottish Presbytery is one which requires large consideration, generous treatment, and a grand burial of prejudices. To approach it in a peevish sectarian spirit, counting communicants, and squabbling over statistics, is not the way to make a happy end. Let it be assured that the present divisions need not be, and ought not to be, perpetual. The basis of a better adjustment is surely to be found in a candid and serious recognition of the essential oneness of Scottish Presbytery. Usage makes it possible to think of the Church of Scotland, the Free Church, and the United Presbyterian Church as three separate Churches, each having the Lord Jesus Christ for its Head, though each has a controversy with the others. But is it not dawning on a good many minds that all this is a mistake? Christian communities occupying the same ground, having the same creed and polity, are really not separate Churches, but compartments of one and the same Church. Their separation may do some good in stimulating vigilance and enterprise; but it also does much harm by provoking jealousy, wasting resources, and playing into the hands of those who are adversaries to the Presbyterian Church.

All Episcopalians are not adversaries. I know excellent clergymen and members of the Church of England who, far from glorying over the Presbyterian dissensions in the north, grieve over them, because they are anxious about evangelical and Protestant truth, and are persuaded that such truth would find a strong fortress in a united and powerful Church of the Presbyterian order. Others, however, are certainly unfriendly; and I have often noticed what a point they make of the broken condition of Scottish Presbytery. They are very careful to speak of the Church of Scotland as "The Kirk," and the Free Church as the "Free Kirk," and have quite a stock of stories—apocryphal or otherwise—in circulation about the unchristian feeling which still prevails between these "Kirks." Certain it is that to such unfriendly onlookers as these a reconciliation of the Kirks would deal a heavy blow and sore discouragement.

I am quite aware that the plea for continued separation is that of "distinctive principles." But what grieves me is to see that Church antipathies have been nursed so long and obstinately that there is no willingness to hail any approximation to common ground, but rather a disposition to strain distinctions to the utmost. I do not refer to the United Presbyterian Church so much as to the Free, which has been for a much shorter time than the former separated from the Church of Scotland. Has the Free Church so soon become irreconcilable? Has it come to be proud of separation? Has it acquired the temper of a sect?

It vexes me sorely to write these words, because I love and value the Free Church, and I do not think that those who have followed its leaders in recent years are at all aware how much the prestige of that Church has been lowered by the language that was used and the course that was taken when the Anti-Patronage Act was under the consideration of Parliament. That the measure in question was, to a large extent at all events, an adoption of Free Church principles, was obvious to every one; yet the Free Church deputation to London tried to defeat it, and, failing to induce any influential Presbyterian member to lead the opposition, took as their champion the hon. member for Montrose, who is an Independent and a Voluntary. They raised a cry that the Church of Scotland was influenced by nothing higher than a desire to popularise itself, though it was not clearly explained why it was so wicked a thing in that Church, and not wicked in others, to desire popular confidence and support. The only result was to spread an impression that the Free Church was rather nervous about its own position, and betrayed a small and shabby spirit. At a crucial moment it might have played a noble and memorable part; but it was misled, and got nothing out of the occasion but discredit.

The present agitation for Disestablishment seems to mean unhappy exhibition of the same sectarian temper; and I have a strong impression that it is a movement of ecclesiastical policy far more than of popular desire. I am, of course, aware that there has long been a Voluntary party in Scotland, disapproving of any union of Church and State, and working in harmony with the English Liberation Society for the overthrow of Church Establishments. I can pay due respect to their conscientious and consistent action. But I cannot even feel respect for the movement which has been initiated within the Free Church.

Much seems to be made of the fact, or alleged fact, that the Church of Scotland is outnumbered by the Free and United Presbyterian Churches taken together. It is represented as an injustice to the latter and to other Dissenters (I remember a time when Free Churchmen were not so willing to be flung into the heap of miscellaneous Dissent), that the former should any longer retain the position and advantage of an Establishment. But what has given such

sudden urgency to this consideration? If the numerical superiority now claimed be a fact, it is no new fact. It was as good for this kind of argument twenty years ago as it is now. Why was it not made use of then? Is it because the traditions of the Disruption period were even then too strong? Even at that era of hot excitement, the great men who led the Free Church movement shrank from the attempt to pull down ancient institutions, and desired nothing better than to see an Establishment in which the principles which they held dear should be secured. How singular it is that so long as the Church of Scotland made no approximation to those principles, its position was not called in question; but so soon as it moved towards them, the attitude of patience was changed for one of impatience on the part of the Free Church, and it was discovered that the more the Church of Scotland is improved, the less it should be tolerated. Well, good Christians in private life approximate in their principles and practice, they turn towards each other, and, if they have been at variance, are so no longer; but when the Church of Scotland obtained for the people the choice of their ministers, and secured by statute a recognition of the independent jurisdiction of Church courts in the settlement of such ministers, lo! the Free Church took fresh umbrage, imputed unworthy motives, and now begins to beat the drum for Disestablishment. How can men be kept from regarding such conduct as petty and peevish?

"But was it not petty and unfair," I may be asked, "on the part of the Church of Scotland to adopt, so far as it did, the very principles which it disowned in 1843, and that, too, merely from a desire to outvie the Free Church in popularity?" My answer is, that I do not admire this constant imputation of motives; and that I know no reason why a Church, which in its long history has often changed its policy on matters of administration, should not, after due consideration, do so again and again.

Sometimes I have seen complaint made against the State. It has been urged that if the State now sanctions Free Church principles, it ought to replace and compensate Free Church ministers. Is there any serious meaning in this? Does any sane person hold that if Parliament should alter the law of entail, it would be bound to compensate all persons who, thirty or forty years ago, suffered loss because the law was not altered then? Nay, even if a claim in the present instance were admitted, who are they that possess it? Only the few remaining Disruption ministers. And so, because there cannot be general replacement, forsooth, there must be universal displacement; parish ministers of the present day, who had no more to do with the Disruption than the great majority of the present Free Church ministers had, must suffer; and the Church of Scotland, because it has dared to popularise itself in a perfectly constitutional way, must be pulled down.

A strange notion seems to float in the minds of certain Free Churchmen that a sort of public *amende* is due to them. They cannot be satisfied unless the Courts of Law recall and reverse judgments passed long ago in extinct suits, and Parliament or Government confesses that a former Parliament or former Government was much to blame for compelling conscientious men to leave the Church of Scotland. What unpractical folly is this? Not so are the errors and wrongs of the past repaired. The tide of affairs rolls on, and cannot be rolled back. Things are done, wisely or unwisely, by those who are in power at the period; and they are done. A later generation sees things otherwise, and makes better arrangements, if it can; but there always are consequences of former mistakes which cannot be helped, and must be endured. Better to think of the present and future, and try to make them brighter than the past.

It is proclaimed by some prominent Free Churchmen that what they ultimately aim at is a general Presbyterian union in Scotland—a truly national Church; but that in order to bring this about, the Church of Scotland must be disestablished and disendowed. Out of regard for those who have spoken in this sense, I have tried to take their view, but cannot. They tell us that there can be no union with a "State Church." Now, there is some propriety in calling the Church of England the State Church; but that epithet as applied to the Church of Scotland seems to me a mere piece of imported controversial slang. They tell us that "State pay" must be abolished; yet surely every one is aware that the Church of Scotland derives its stipends not from any State subvention, but from funds which have been devoted to sacred uses from time immemorial. The proposal to deprive the Church of these, in order to reduce school-rates, looks like the device of some political manager for catching voters by their pockets, though, doubtless, to some minds it may appear a most enlightened and patriotic suggestion.

The line of battle is drawn up, and a heavy fire is opened; and we are told that this is the way, the only way, to peace. What! Do men really fancy that the hard controversy which they are now pushing, and the ringing blow of Disestablishment which they hope to inflict, pave the way for a happier understanding and an all-embracing union? To me this seems the sure way to breed ill-will, and to excite a sense of wrong which fifty years of sweet palaver afterwards will not be able to soothe. Better, in my opinion, to attack no one, to pull down nothing, but conserve all that has been devoted to God's service in Scotland, whether ancient endowments or the contributions of modern liberality, and try to draw Churches of the same faith and order into closer relations with each other in a way and spirit not unworthy of neighbours and fellow-Christians.

As I have no idea of continuing in this controversy, let me be as explicit as possible.

I am against the demolition of historical institutions, especially when they are improving. I am against the abandonment of the system of a national Church which was dear to Knox, Henderson, Carstairs, and Chalmers, in order to parcel out the people among competing sects.

I do not hesitate to add that I am especially indisposed to see a Presbyterian Establishment pulled down. If you lived in England, some reasons for this would occur to you that you may not think of in Scotland. You would perceive that it is peculiarly imprudent in Presbyterians themselves to remove the check which the existence of the

northern Establishment gives to the proud assumption of English and Scottish Episcopacy.

The way to bring about a comprehensive Presbyterian union is, in my judgment, the very opposite of that which is at present recommended to the Free Church. Drop the swords of controversy; cease from plotting against each other. Instead of pointing the eager finger at one another's defects or mishaps, try, for a change, the way of charity. How long, how short a time it might take to draw the sons of the old Church of Scotland into one by the road of charity, no man may tell; but I am sure that the result so much desired would come far more quickly, as well as more pleasantly, than through the violent methods which are now proposed.

Of course, this is at once stigmatised as fanciful and Quixotic by men who are resolved on their own solution of the ecclesiastical problem, and will not fairly face any other proposal. But I venture to say—you, at least, will believe that I do not say it unadvisedly—that if only there were an honest disposition to be reconciled, an arrangement could be drawn up in a few hours, and any measure necessary to give it full effect could be carried through Parliament in a few weeks, which would give to Scotland a homogeneous Presbyterian Church, without any disestablishment or endowment. Some cry out, "We can never submit to State control." We would answer—There is no control by the State in spirituals; and if further security for this were desired, it would be given. Others think it impossible for non-endowed Churches to amalgamate with one that is endowed. But this is absurd. Both classes of congregations are found together in the Church of Scotland, and far more largely in the Church of England. Some have endowments while others depend entirely on the voluntary system. There is no reason why this arrangement should not be tried on a large scale in Scotland. If any hold that hereditary endowments are so wicked that it would be wrong to combine with a Church which held them, I should observe that no such scruple has prevented general Presbyterian unions in Canada and Victoria. In those colonies Free Churchmen and United Presbyterians did not demand that the endowments of the Church of Scotland should be abandoned or secularised as a preliminary to union. Why should they do so in the mother country?

What a blessing a comprehensive union should be to our dear old land! What a burial of strife and jealousy! What a lifting of men's minds out of narrow antipathies! What an opportunity to economise resources, and turn them to the best advantage! What a concentration of evangelical life and power! What an answer to those who taunt us with our disputations and separating propensities! Yet the word goes forth for more contention; and few seem to care for the benediction on "the peace-makers."

I am not disposed to say much on the political bearing of this new crusade. It is an ominous thing for the spiritual life of the Free Church that it should be so much occupied with political calculations. So far as my individual sympathies go, as you are aware, I support the Liberal Government. The policy of the last Administration in Turkey, India, and Africa made me more a Liberal than ever. It is therefore with me an additional reason for disliking the present agitation in Scotland, that it is charged with serious peril to the Liberal party. It can bring to that party no accessions, for all the Voluntaries in Great Britain are with the party already, and the pressing forward of Disestablishment can only have the effect of annoying and alienating Liberals who belong to the Established Churches, and all those who for various reasons think that sectarian disintegration has gone far enough, and do not desire to give it any fresh facilities.

As I have been led on to state my views at such length, you may make any use of this letter that you may think proper. Believe me, yours faithfully,

D. FRASER.  
London, 9th February, 1882.

FARMING IN SWITZERLAND.

I have wondered if there are such awkward ways of doing things outside of Egypt as are practised here. The farming implements would be laughable if they were not monstrous. Tubal-Cain certainly made better-formed scythes than are used here. The axes are simply long sharp wedges with a hole near the top, and a short, straight stick in the hole for a handle. Hay-forks are big and awkward and twice as heavy as our stable forks. Grain is often threshed with the old-fashioned flail than otherwise. The ploughs are the climax of agricultural monstrosities. They are great cumbersome things, made almost wholly of wood, with the beam mounted on two wooden wheels big enough for coal-carts. My friend used just such a plough yesterday on our farm. I half deny ownership now, when I think of it. It was pulled by six cows. Two men were driving the cows, and two men were holding the plough up. I followed and looked on. They were half a day ploughing half an acre. I am glad the whole concern, ploughmen, cow-drivers, and all, were hired, and not a part proper of the farm. I sat on a stone wall for half an hour and reflected whether it were possible Americans could not make small special farming profitable, with their soil and complete implements for farming, in the face of the fact that these people not only make a living, but save money, on a poor soil, and with the old-fashioned tools of Egypt to work it. I am certain the whole secret lies in economy—in the saving of a hundred little things that shall outbalance even the waste of these awkward implements and these slow methods. There will not a blade of grass be seen among the vines here, or a weed on the farm; there will not be a twig of wood left to rot, or a potato undug. A gentleman's private garden could not be cleaner or better kept than is the whole farm in Switzerland, and cultivation, such as is bestowed only on hot-houses in America, is common here to every farm. Not one foot of ground is left uncared for. *Harper's Magazine.*

MORMON missionaries at Bern are labouring to proselyte the German Swiss.



CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXXII.—AN OLD MAN'S PARDON.

To forgive his father—that was a strange inversion of the attitude of Felix's mind in regard to his father's memory. He had been taught to think of him with reverence, and admiration, and deep filial love. As Felicita looked back on the long line of her distinguished ancestry with an exaltation of feeling which, if it was pride, was a legitimate pride, so had Felix looked back upon the line of good men from whom his own being had sprung. He had felt himself pledged to a Christian life by the eminently Christian lives of his forefathers.

Now, suddenly, with no warning, he was called upon to forgive his father for a crime which had made him amenable to the penal laws of his country—a mean, treacherous, cowardly crime. Like Judas, he had borne the bag, and his fellow-pilgrims had trusted him with their money; and, like Judas, he had been a thief. Felix could not understand how a Christian man could be tempted by money. To attempt to serve Mammon as well as God seemed utterly contemptible and incredible to him.

His heart was very heavy as he rode slowly down the lanes and along the highway to Riversborough, which his father had so often traversed before him. When he had come this way in the freshness and stillness of the early morning there had been more hope in his soul than he had been aware of, that Phebe would be able to remove this load from him; but now he knew for a certainty that his father had left to him a heritage of dishonour. She had told him all the circumstances known to her, and he was going to learn more from Mr. Clifford.

He entered his old home with more bitterness of spirit than he had ever felt before in his young life. Here, of all places in the world, clustered memories of his father—memories which he had fondly cherished and graven as deeply as he could upon his mind. He could almost hear the joyous tones of his father's voice, and see the summer gladness of his face, as he remembered them. How was it possible that with such a burden load of shame he could have been so happy?

Mr. Clifford, though a very old man, was still in full and clear possession of his faculties, and had not yet given up an occasional attention to the business of the bank. He was nearly eighty years of age, and his hair was white, and the cold, stern blue eyes were watery and sunken in their sockets. Some years ago, when Samuel Nixey had given up his last hope of winning Phebe, and had married a farmer's daughter, his mother, Mrs. Nixey, had come to the Old Bank as housekeeper to Mr. Clifford, and looked well after his welfare. Felix found him sitting in the wainscoted parlour, a withered, bent old man, seldom leaving the warm hearth, but keen in sight and memory, living over again in his solitude the many years that had passed over him from his childhood until now. He welcomed Felix with delight, holding his hands, and looking earnestly into his face, with the half-childlike affection of the age.

"I've not seen you since you became a parson," he said, with a sigh; "ah, my lad, you ought to have come to me. You don't get half as much as my cashier, and not a tenth part of what I give my manager. But there! that's your mother's fault, who would never let you touch business. She would never hear of your taking your father's place."

"How could she?" said Felix, indignantly. "Do you think my mother would let me come into the house my father had disgraced and almost ruined?"

"So you've plucked that bitter apple at last!" he answered, in a tone of regret. "I thought it was possible you might never have to taste it. Felix, my boy, your mother paid every farthing of the money your father had misappropriated, with interest and compound interest; even to me, who begged and entreated to bear the loss. Your mother is a noble woman."

A blessed ray of comfort shot across the gloom in Felix's heart, and lit up his dejected face with a momentary smile; and Mr. Clifford stretched out his thin old hand again, and clasped his feebly.

"Ah, my boy!" he said, "and your father was not a bad man. I know how you are sitting in judgment upon him, as young people do, who do not know what it is to be sorely tempted. I judged him, and my son before him, as harshly as man could do. Remember, we judge hardest where we love the most; there's selfishness in it. Our children, our fathers, must be better than other folk's children and fathers. Don't begin to reckon up your sins before you are thirty, and don't pass sentence till you're fifty. Judges ought to be old men."

Felix sat down near to the old man, whose chair was in the oriel window, on which the sun was shining warmly. There below him lay the garden where he had played as a child, with the river flowing swiftly past it, and the boathouse in the corner, from which his father and he had so often started for a pleasant hour or two on the rapid current. But he could never think of his father again without sorrow and shame.

"It hurts us most as it comes nearest to us," said old Mr. Clifford; "the crime of a Frenchman does not make our blood boil as the crime of an Englishman; our neighbour's sin is not half as black as our kinsman's sin. But when we have to look it in the face in a son, in a father, then we see the exceeding stultification of it. Why, Felix, you knew that men defrauded one another; that even men professing godliness were sometimes dishonest."

"I knew it," he answered, "but I never felt it before." "And I never felt it till I saw it in my son," continued the old man, sadly; "but there are other sins besides dishonesty, of a deeper dye, perhaps, in the sight of our Creator. If Roland Seston had met with a more merciful man than I am he might have been saved."

For a minute or two his white head was bowed down,

and his wrinkled eyelids were closed, whilst Felix sat beside him as sorrowful as himself.

"I could not be merciful," he burst out with a sudden fierceness in his face and tone, "I could not spare him, because I had not spared my own son. I had let one life go down into darkness, refusing to stretch out so much as a little finger in help, though he was as dear to me as my own life; and God required me yet again to see a life perish because of my hardness of heart. I think sometimes if Roland had come and cast himself on my mercy, I should have pardoned him; but again I think my heart was too hard then to know what mercy was. But those two, Felix, my son Robert, who died of starvation in the streets of Paris, and your father, who perished on a winter's night in Switzerland, they are my daily companions. They sit down beside me here, and by the fireside, and at my solitary meals; and they watch beside me in the night. They will never leave me till I see them again, and confess my sin to them."

"It was not you alone whom my father wronged," said Felix; "there were others besides you who might have prosecuted him."

"Yes, but they were ignorant, simple men," replied Mr. Clifford, "they need never have known of his crime. All their money could have been replaced without their knowledge; it was of me Roland was afraid. If the time could come over again—and I go over and over it in my own mind all in vain—I would act altogether differently. I would make him feel to the utmost the sin and peril of his course; but I would keep his secret. Even Felicita should know nothing. It was partly my fault, too. If I had fulfilled my duty, and looked after my affairs instead of dreaming my time away in Italy, your father, as the junior partner, could not have fallen into this snare. When a crime is committed, the criminal is not the only one to be blamed. Consciously or unconsciously those about him have been helping by their own carelessness and indolence, by cowardice, by indifference to right and wrong. By a thousand subtle influences we help our brother to disobey God; and when he is found out we stand aloof and raise an outcry against him. God has made every one of us his brother's keeper."

"Then you too have forgiven him," said Felix, with a glowing sense of comfort in his heart.

"Forgive him? ay!" he answered, "as he sits by me at the fireside, invisible to all but me, I say to him again and again in words inaudible to all but him:

"Even as I hope for pardon in that day,  
When the Great Judge of heaven in scarlet sits,  
So be thou pardoned."

The tremulous, weak old voice paused, and the withered hands lay feebly on his knees as he looked out on the summer sky, seeing nothing of its brightness, for the thoughts and memories that were flocking to his brain. Felix's younger eyes caught every familiar object on which the sun was shining, and knitted them up for ever with the memory of that hour.

"God help me!" he cried, "I forgive my father too; but I have lost him. I never knew the real man."

(To be continued.)

EMBER FLASHES.

After the holidays—what? we say as we settle down to quiet and comfort. The fire of our "great expectations" burns low: only a few flashes now and then from among the embers tell of the vital spark within. The children's toys are already broken; the paint has been worn off the doll, and Charles' wonderful gun-carriage is minus a wheel. But, what matter! They have had their day. To the housekeeper it is a trying time—for where has she more worlds to conquer? Turkey and mince-pies, with an added glory of plum-pudding, have demoralized the family, and she meditates how to bring them down to the level of a good bread pudding and a small roast. But this the cook-books do not teach, and it can only be learned by personal application. And here I would enter a plea for fruit; for there is no season of the year when it so materially affects the health of a family as during the latter months of winter. Give up half the pies and puddings, tired Christmas-worn housekeeper, and purchase a supply of juicy oranges, toothsome figs and raisins, which, with the plentiful and necessary apple, can be made up easily into healthful and appetizing desserts. I hope the day is not far distant when every farmer will lay in his stock of grapes, as well as other winter supplies, and thereby add to the health, and lessen the doctor's bills of his family. But my rambling pen must say "good-night."

"Cover the embers, and put out the light—  
Toil comes with the morning, and rest with the night."

A MURDEROUS SEA FLOWER.

One of the exquisite wonders of the sea is called the opcelet, and is about as large as the German aster, looking, indeed, very much like one. Imagine a very large double aster with ever so many long petals of light green, glossy as satin, and each one tipped with rose colour. These lovely petals do not lie quietly in their places like those of the aster in your garden, but wave about in the water; while the opcelet generally clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat anything grosser than dew or sunshine? But these beautiful waving arms, as you call them, have another use besides looking pretty. They have to provide food for a large open mouth, which is hidden deep down among them—so well hidden that one can scarcely find it. Well do they perform their duty, for the instant that foolish little fishlet touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms unclose and wave again in the water, looking as innocent and harmless as though they had never touched a fish.—*Amos.*

BRITISH AND FOREIGN ITEMS.

ABOUT a hundred persons in Hartford, Ct., have their homes connected by telephone with the pulpit of the South Church.

BEER dealers are getting insatiable. In London they are salting the beverage, so as to increase the thirst of the drinkers.

DR. FRED DELITZSCH, Professor of Theology at Leipzig, is certain that the Garden of Eden was located between Bagdad and Babylon.

NAVIGATION on the Hudson River opened last week, the passenger steamboats to Albany beginning their trips, the earliest start on record.

CARDINAL MANNING, when advised by his physicians to take wine for his "often infirmities," stuck to his strong temperance principles and refused.

PRUDENT sea-bathers will give due heed to the fact that the force of the breakers on the Atlantic coast is estimated at three tons to the square foot.

DR. CAMERON has obtained leave to bring in a bill to amend the law relating to traffic in excisable liquors in passenger vessels plying between Scottish ports.

THE Baptists number 2,336,022 in the United States, an increase of about 40,000 in the year. They have 1,755 associations, 26,373 churches, and 16,514 ministers.

THE Iowa Legislature passed a bill submitting to the people a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage.

THE Second Presbyterian Church of Louisville, Ky., subscribed \$3,000 to found the "Stuart Robinson Mission," in China, in connection with the Southern Presbyterian Board.

THE King of Ashantee is not so black as he has been painted. The story that he caused 200 girls to be sacrificed is declared by competent authority to be a sheer fabrication.

THE Methodist Church in the United States had one minister to every 190 members in its first decade; in its fifth decade it had one to every 184 members; it has now one to 147.

REV. R. LOVETT, M.A., of Rochdale, has been appointed book-editor of the London Religious Tract Society in place of the Rev. S. G. Green, who succeeds the late Dr. Manning as secretary.

THE Church of England Ritualists will observe March 19th, the anniversary of the imprisonment of the Rev. S. F. Green in Lancaster gaol, as a day of intercession for his release.

THE Aberdeen United Presbyterian Presbytery, at its last meeting, denounced the custom of drinking at ordinations, baptisms and funerals, and recommended the formation of Bands of Hope in connection with the congregations.

CANON WILBERFORCE, preaching to an immense congregation in York Minster on temperance, implored his hearers to take up the cross of total abstinence. He was very plain spoken, and declared that he had not travelled 400 miles to mince his words on this topic.

A YOUNG Zulu, aiding Rev. Mr. Pixley, missionary of the American Board, in carrying a translation of the Bible through the press, united with the Congregational Church in Auburndale, Mass., March 5th. His grandmother was the first native convert of the mission.

THE fearful suffering and destruction of property by the floods of the rivers in the South-west continue. It is stated that over 60,000 people along the Mississippi River are in actual destitution, their homes and property having been swept away; over 80,000 square miles have been inundated.

THE Woman's University at St. Petersburg has a physical laboratory, with 150 students; a chemical laboratory, with 60 students; and a physiological laboratory, with 100 students. A special mathematical faculty was lately opened. The advantages offered equal those of the male university.

SINCE 1866, when its first missionaries went out, the China Inland Mission has sent over 100 missionaries to the interior of China, established 70 stations and out-stations, and received over 1,000 Chinese into the Church. More than \$500,000 have been given to sustain and carry on their work.

At Haslingden, in Lancashire, as the result of a fortnight's work conducted by Mr. Edward Murphy, 6,000 out of a population of 12,000 have taken the pledge, so that at the present time two out of every three of the population are pledged abstainers. No fewer than twenty publicans have expressed their anxiety to retire from the traffic.

It has been supposed that no living thing could pass over Niagara Falls without destruction of life; but a large Newfoundland dog went over the American Fall recently, and had life enough to climb up the ice-bridge below the Falls. When it broke up he was carried into the whirlpool rapids, where he was drowned, being unable to swim ashore.

NEXT June will be opened in Paris an extensive exhibition of plans and models for school buildings of all kinds, from the primary school of the village to the lycées of the towns. New schools have increased rapidly of late in France. In the last half of January there were public grants of \$500,000 and loans of \$125,000 for the construction of new buildings.

REV. NEWMAN HALL, lecturing in the Free Assembly Hall, Edinburgh, under the auspices of the University, New College, and U.P. College temperance societies, said that hitherto he had advocated only moral suasion, but he had lately become converted to the opinion that Government should legislate for the closing of public-houses on Sunday, and for the granting of local option.

At Cumaock, Ayrshire, a census shows that while the total church attendance was 1,418, the people who entered the public-houses on Saturday evening, between six and eleven o'clock, numbered 1,925. The figures, it is explained, represent only those who entered the front-doors of the public-houses; and it is said that some of the houses do as much business at the back door as at the front.

## MINISTERS AND CHURCHES.

DR. COLLIER has been nominated to the Moderatorship of Assembly by the Presbyteries of Stratford, Bruce and Saugeen, and Dr. Proudfoot by that of London.

ON the evening of the 17th ult., Rev. Mr. McIntyre, the Presbyterian missionary at Brockton, was visited by some fifty members of his congregation and presented with a purse containing \$20.

ON Wednesday evening, the 8th inst., Rev. Hugh Taylor, of Morrisburg and Iroquois, received from the latter congregation a letter containing \$43, as a mark of the high value they place on his efforts in connection with the weekly prayer meeting.—COM.

REV. MR. ROSS, Boyne River, was lately the recipient of a well-filled purse from his friends on the Boyne River. Mrs. Ross was also the recipient of a like compliment. This is the second occasion on which Mr. Ross and his wife have been so honoured.—COM.

A NUMBER of the Sabbath school class of Mr. Robert Davidson, of St. Andrew's Church, Scarborough, assembled at his residence on the evening of the 28th February, and presented him with an address, and a beautiful silver pitcher and goblet, as a token of their respect and appreciation of his services in their behalf.

THE contributions of Fort Massey Church, Halifax (Dr. Burns, pastor), for the past year, amounted to \$8,022, of which \$2,651 was for the schemes of the Church, being at the rate for the former of \$100, and for the latter of \$33 a family. We doubt if this can be exceeded, if equalled, by any other congregation in the Church.—COM.

AT a musical and literary entertainment held in the Presbyterian Church at Carp, on the 7th inst., addresses were given by Revs. Thomas Bennett (pastor of the congregation), J. J. Leach, D. M. Gordon and F. W. Farries. These addresses were evidently much appreciated by the large audience, as was also the musical part of the programme.

AT a prayer meeting lately held in Metis, Que., the pastor, on behalf of members and adherents of the congregation, presented to Mr. P. F. Leggat, who has for many years acted as Church Treasurer, a copy of Dr. Dulles' "Ride through Palestine," as an expression of their sense of the faithfulness with which he has discharged the duties of that office.

A UNANIMOUS call from the congregation of Georgetown, Que., to the Rev. J. A. F. McBain, of Chatham, N.B., has been sustained by the Presbytery of Montreal, and will be dealt with by the Presbytery of Miramichi, at a meeting to be held at Chatham on the 30th inst., at which meeting Mr. McBain's present congregation are cited to appear for their interests.

THE Presbyterian church at Culloden has been renovated, or rather rebuilt. The re-opening took place on the 26th ult., when appropriate sermons were preached by Rev. Messrs. J. McEwen and R. N. Grant of Ingersoll, and T. W. Jackson of Brownsville. The collections, added to the proceeds of a tea-meeting held on the following Monday evening, amounted to \$125.

ON the 9th of February last, the congregation of West Williams and East Adelaide presented their pastor, the Rev. John Lees, with the sum of seventy-six dollars in money, and more than thirty dollars worth of other things as good as cash. This speaks well for the kindness and liberality of the congregation, and all the more as Mr. Lees has been settled among them only a few weeks.—COM.

AT a conversazione held in the school-room of St. Paul's Church, Hamilton, on the evening of the 14th inst., in celebration of the fourth anniversary of the Rev. R. J. Laidlaw's induction to the pastorate, the chairman, Mr. Matthew Leggat, presented Mr. Laidlaw with a cheque for \$600 as an expression of the feeling of the congregation toward him as their minister. On the same occasion the ladies presented Mr. Laidlaw with a pulpit gown.

THE report of Session read at the recent annual meeting of the congregation of Knox Church, Stratford, exhibits a membership of 476, being a net increase of 16 within the year. The gain in the number of families is relatively somewhat greater—there being now 257 families in connection with the congrega-

tion as compared with 240 a year ago. From the report of the managing Board and Treasurer's financial statement it appears that the total revenue from all sources for the year 1881 was \$6,058.68, being an increase of \$862.19 over that of 1880. The mission statement shows a most gratifying increase in the receipts, the total being \$983.99, as against \$370.18 for the year 1880. This does not include \$250 given in 1881 by the Sabbath school, making a total of \$1,233.99 to the Mission schemes. The Sabbath school report indicates marked progress, the attendance and contributions being greatly in advance of any preceding year.

THE last of a series of parlour socials, under the auspices of the "Helping Hand" Mission Band of Cooke's Church, in this city, was given at the residence of Mr. Alison, Murray street, Toronto, on Monday evening, the 6th inst. As on all similar occasions this winter, the attendance was large and the results satisfactory. Mr. Alison's new and ample residence was filled by a numerous company, representing not only Cooke's Church, but most of the churches in the vicinity. A select programme of vocal and instrumental music, with readings, etc., was rendered in good style. Prof. Bohner presided at the piano; the Misses Tinning, Miss Hurst, Miss Brydon, and Mr. Sheriff, sang some popular songs; while Miss Bain and Miss Ashby furnished the readings. Pleasant social intercourse relieved the exercises at intervals. The kindness of Mr. and Mrs. Alison made every person feel at home; and altogether a very pleasant evening was spent. The Band is in excellent working order now, all things considered. The result of their efforts this winter is very gratifying, considerably over \$100 having been collected at the various meetings.—COM.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 14th inst. Session records were examined and attested. Messrs. McDonald and Carnochan were appointed members of the Synod's Committee of Bills and Overtures. The Presbytery's Committee on Temperance submitted a report, which was adopted and ordered to be transmitted to the Convener of the Synod's Committee on Temperance without delay. It was unanimously agreed to petition the Dominion Parliament against Sabbath desecration, as practised by railway companies in the running of trains, etc., on the Lord's Day. The following were elected Commissioners to the Assembly—viz., Dr. Ure, Messrs. Barr, Thomson, Peterson, and Fletcher, ministers; and Messrs. McCurdy, Miller, Wilson, Scott, elders. A petition respecting the Temporalities Fund was ordered to be signed by the Moderator and Clerk, and forwarded to Ottawa forthwith. A motion was carried approving of a "Sustentation Fund" on a fair and proper basis, in preference to a "Supplemental Scheme." A report on the State of Religion was read and adopted, as also a Conference held on the aforesaid subject. The next meeting of Presbytery is to be held in Seaford on the second Tuesday in May, at half-past ten a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 7th and 8th inst. Rev. J. M. Cameron was appointed Moderator for the next twelve months. On motion of Dr. Gregg, seconded by Rev. J. M. King, it was agreed to appoint a committee for drafting and forwarding a petition asking the Dominion Parliament to amend the Act respecting the Temporalities Fund of the Presbyterian Church of Scotland, etc. A draft minute anent the late Rev. Dr. Robb, formerly minister of Cooke's Church, Toronto, was read and adopted, and a copy thereof was ordered to be transmitted to Mrs. Robb. A call to the Rev. C. A. Tanner from St. Andrew's Church, Scarborough, and St. John's Church, Markham, was reported and sustained; and a telegram was received from Mr. Tanner accepting of the same. His induction was appointed to take place in St. Andrew's Church on the 23rd inst., at eleven o'clock a.m., the Moderator to preside, Rev. D. J. Macdonnell to preach, Rev. J. Carmichael of King to deliver the charge, and Rev. R. P. Mackay to address the congregation. An extract minute was read from the Presbytery of Peterborough anent a call from Cobourg to Rev. R. P. Mackay. Reasons for translation and answers thereto were severally read. Commissioners from both sides were also heard. The call was then put into Mr. Mackay's hands, and he was asked to express his mind thereanent, when he stated in substance that he felt inclined on the

whole to remain in Scarborough, but would go to Cobourg if the Presbytery determined so. On motion of Rev. W. Meikle, seconded by Rev. James Pringle, the Presbytery, after some discussion, resolved to retain him in his present sphere. The following were appointed Commissioners to the next General Assembly, viz.: by rotation—Rev. Messrs. J. Carmichael of Markham, J. M. Cameron, R. Pettigrew, D. Mackintosh, J. Bain, A. Dobson; by ballot—Revs. Dr. Caven, P. M. McLeod, J. M. King, Professor McLaren, D. J. Macdonnell, Dr. Fraser, Dr. Reid, and of elders, Mr. T. W. Taylor, Hon. J. McMurrich, Mr. W. B. McMurrich, Mr. J. MacLennan, Q. C., Mr. Mortimer Clark, Hon. A. Morris, Messrs. W. Alexander, W. Mitchell, W. Rennie, J. Milne, J. Stirling, Alex. Gordon, and Peter Crann. The Presbytery agreed to nominate Rev. J. M. King as Moderator of the Assembly. Dr. Reid reported as to the organizing of a new congregation at Deer Park. The report was adopted, and an interim session was appointed, with Dr. Caven as Moderator. It was also resolved to apply for a grant of \$75 to said congregation. A report was read anent a more effective supervision of the congregations within the bounds, recommending that the Presbytery be divided into seven or eight districts for the purpose of visitation—say, within three or four years—and that questions to each minister and the office-bearers be prepared by a committee. The report was adopted, and a committee was appointed for said purpose. An interesting report was read by Rev. R. D. Fraser, convener of committee on the State of Religion. This report was also adopted, and, agreeably to recommendation, a conference on the subject was appointed to be held at Brampton on the 22nd of May next, in the afternoon and evening, arrangements therefor to be left in the hands of the aforesaid committee. Authority was given to Rev. A. McFaul to moderate in a call from Shelburne and Primrose. On motion made, it was agreed to apply for a grant of \$200 to Horning's Mills and Honeywood, and Rev. J. R. Gilchrist was empowered to moderate in a call from said congregations. A memorial was read from certain members of the Church who meet for worship at present in Temperance Hall, Toronto, asking to be organized as a regular congregation, on certain principles set forth by them in an accompanying deed of constitution, and indicating their purpose of providing a place of worship on Carleton street. Messrs. James Bain and John Bradshaw were heard in support of the foregoing. It was moved by Rev. D. J. Macdonnell, seconded by Rev. E. D. McLaren, to refer back the petition to the memorialists, that they may reconsider certain specified paragraphs in their deed of constitution, and give intimation in the meantime to neighbouring Sessions. In amendment, it was moved by Dr. Reid, seconded by Rev. J. Smith, that, without expressing approval of the deed of constitution, the Presbytery grant the prayer of the memorialists; but before organizing them as a congregation on Carleton street, direct intimation to be made to neighbouring Sessions, that they may be heard for their interests at next meeting of Presbytery. On a vote being taken, the amendment carried over the motion, and the Moderator declared accordingly. An overture from Rev. P. McLeod and others, anent the Sustentation and Supplementing Schemes, with a view to have the mind of congregations thereanent, was ordered to be transmitted to the General Assembly. An appeal from Cooke's Church Session, Toronto; another from the Session of Brampton, and a petition from the latter Session, were severally brought up and set aside. Various other matters were also disposed of, the Presbytery sitting altogether sixteen hours. It was finally agreed that the meeting at St. Andrew's Church, Scarborough, on the 23rd inst., shall commence at ten o'clock a.m. for any ordinary business, the induction services (as already stated) commencing at eleven o'clock a.m.—R. MONTEATH, *Pres. Clerk*.

### GOSPEL WORK.

#### AT HOME AND ABROAD.

It is pleasing to know that while great blessings are being enjoyed in Glasgow and other parts of the old country, there are not wanting some instances of awakening and revival amongst ourselves. A brother in Western Ontario writes:—

"OUR SPECIAL SERVICES have resulted in much good to all of us. Those [who

were brought to Christ, and made profession of faith in Him, *really rejoice in believing*. It is good to hear them tell of their great happiness in knowing that they are God's children. . . . I have the utmost confidence in all of them that they are God's children, and that He is keeping them, and will keep them, till the day of Christ.

"My elders and myself have, I think, really done more in the way of personal dealing with unsaved ones, in telling them of the love of Jesus, since our meetings, than in a long time before. They have had the effect of quickening God's people, and I trust of awakening many who were dead in sins. Those days were truly a season of the outpouring of God's Spirit on this congregation."

We would gladly receive and publish similar notices in this department of THE PRESBYTERIAN.

The following notes, from "The Christian," of

THE WORK IN GLASGOW,

deserves and will repay careful study:—

Mr. Moody would do a great work if he simply went round the various evangelistic centres in our land and made an annual inspection of the noon prayer-meetings. The tendency of them all is to degenerate into preaching meetings. Glasgow has been no exception to this rule, and for some days after the arrival of the evangelists the unsuitability of the old lines was so manifest that Mr. Moody is doing his best for reform. The thing in arrear, in Scotland at any rate, is not light, but life, and the prayer-meeting should be consistently regarded by all workers as the heart of evangelistic movements, and not the head.

Mr. Moody recognizes with great distinctness that the Holy Spirit is the centre of all evangelistic operations.

On Friday, in the course of his sermon, he insisted on the distinction between the

INDWELLING OF THE SPIRIT

in the believer and in the Church. He said, "What Christians want is the Spirit in its fulness. If the Spirit of God is upon us, it must flow out like tapping an arsenic well. After the resurrection Jesus breathed upon the disciples and said, 'Receive ye the Holy Ghost.' But at Pentecost the Church was baptized for service. The Gospel we preach is a supernatural Gospel, and it needs a supernatural power to prove it. If a man tries to preach without that, he fails. It is not intellectual power we preach by. I asked a minister in America how his work was getting on, 'Oh,' he said, 'splendidly. Everything's prospering. We're paying all expenses,' etc., etc. 'But how about conversions?' 'Well,' the minister replied, 'it's some years since we had any of that.' The Church is paralyzed for want of the baptism of the Holy Ghost."

Many of you are anxious for your friends, said Mr. Moody, and we want to have prayer for ourselves. We become cold before we are aware of it. I want your prayers for a special anointing. I have looked for a blessing myself, but if you have any regard for me, do plead for the Spirit's power. I have no doubt about the results. God wants the work to go on; but we must get into the dust. The greatest blessing I know of is the spirit of power for service. There is a good deal to turn out before we can have Christ in us as He desires to be. May He show us what is in the way of our getting the full baptism of the Spirit. If any of you desire this baptism, it will do you good to say so.

Ministers, elders, and several well-known workers then rose up, and one by one, in subdued and audible tones, and not a few deeply moved, requested the prayers of the believers present. One mother, in a voice not much above a whisper, asked that she might be kept faithful in her testimony before her household, and that they might all be the Lord's. Mr. Moody made this quietly uttered request known to all, and it was evident that it was the inward desire of many, as he added: "Our lives must be right with God before we can talk to our households with consistency and power."

Your correspondent would fain shrink from details with regard to meetings of such a hallowed character, but if the fact of this burning desire on the part of so many for a holier life may be used of God to lead your readers to their knees for the like blessing, for once the end will justify the means. "I really think these meetings are the best of all." So said our evangelist, and the feeling is shared by all who attend them.

Rev. D. Lowe was asked to say a few words. He said: Met for prayer, not much time may be spent in speaking to one another. But a few words may be useful. We all feel that the power of the meetings is increasing. It was so in Newcastle. I remember one meeting, when Mr. Moody occupied my pulpit, I stood there with him, and had the best opportunity of judging, and his paragraphs, which I can compare to nothing less than grape-shot, fell upon the audience till it seemed like a spiritual battle field, where souls one after another were subdued by the God of Truth. By degrees, wherever our workers went, they had only to open their lips, and gracious results followed.

Mr. Moody said: I wanted Mr. Lowe to tell us of the work of grace at that time in his own soul, but he does not like to speak of himself, so he has told of the work of God in Newcastle; but I venture to say I was a witness of a great change in him, and, as he then expressed himself, as the result of fuller consecration he could not preach but good immediately followed. I remember also one time when at some of my meetings I noticed some women in the audience whose heads were bowed down. I knew they were Christians, and asked them why they did not look up when I was speaking? They said they were praying for me. I said, pray for the people. These godly women said, we will pray for you. By-and-by I began to feel a hungering and thirsting after nearness to God such as I had not before known. It was almost like a new life. I longed for the special anointing of the Spirit, and that God would remove everything, no matter how dear it was to me, out of the way of my usefulness. I say it to the glory of Divine grace, I have been a different man ever since. Sermons I preached before without power were then made powerful in the hands of the Holy Ghost. It is not new sermons we want, but new power with the old truth.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 7, 1882. } THE MISSION OF THE TWELVE. { Mark vi. 7-13.

GOLDEN TEXT.—He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.—Matt. 10. 40.

TIME.—In the autumn of A.D. 28, extending probably into the early winter.

PLACE.—Vers. 1-6—Nazareth and surrounding villages; vers. 7-13—likely in Upper Galilee.

PARALLEL.—With vers. 1-6; Matt. 13: 54-58; vs. 7-13; Matt. 10: the whole chapter; Luke 9: 1-6.

HINTS TO TEACHERS.

Dangers.—Ver. 3 will be a dangerous by-path, unless it be guarded against in speculation and imaginings as to Christ's brothers and sisters. A word or two on this subject will be found in "Notes and Comments." Don't let it engross too much time. So ver. 8, unless you get a thorough understanding of it, may lead you into profitless talk and unwise teaching.

Notes and Comments.—Ver. 1. "From thence"—Capernaum—giving it up from this time forth as his regular abode. "own country,"—Nazareth—not a long journey, about twenty-five miles; rejected once before there, he might yet expect that the mighty works of which they had heard would dispose them to receive Him; "disciples"—twelve, no doubt.

Ver. 2. "Sabbath day"—first after his arrival; "began to teach," as Jewish custom would allow Him to do; "were astonished." The wisdom and power of this great Rabbi were soon seen. "From whence."—He, not of the Scribes, who has lived for thirty years in their midst, a simple mechanic. "Mighty works." This must allude to the reports that had reached them (see ver. 5). "By His hands." They were right in referring the power to the indwelling wisdom.

Ver. 3. "The carpenter." All Jews, even Rabbis, learned some handicraft (so Paul). Luke says, "the carpenter's son"—evident that he had worked at His reputed father's trade in Nazareth. Building—His spiritual work (Zech. 6: 12). The natural inference from this verse is, that Joseph was dead. "Brothers—sisters"—whether step, actual, or cousins, we do not know. Many Protestant writers believe these, the children of Joseph and Mary, own brothers of Jesus.

Ver. 4. He quotes a Jewish proverb and applies it to Himself (John 1: 11) in a higher sense. So it has ever been. Can we, who have not their prejudices to overcome, cast stones at these unbelieving Nazarenes?

Ver. 5. "No mighty work." Why? No faith. Miracles were at once the reward and teachings of faith. Unbelief practically limits Divine power. "Save a few"—a few drops upon the parched land, when they might have had showers of blessing.

Ver. 6. "Marvelled." Wisdom has its wonders as well as ignorance. Here at the want of faith, where it ought to have been abundant; once at its strength, where it could

not have been expected (Matt. 8: 10) "Went round" left Nazareth, never, so far as we know, to return, but kept on teaching in the surrounding villages.

Ver. 7. "Called," "having called," two and two—six pairs. For the arrangement see Matt. 10: 2-4. "Lower over"—the mightiest proof of the divinity of their commission.

Ver. 8. "Take nothing." The general idea through this verse is the dependence of faith "A staff only." Luke says (9: 3) "neither staves." Probably the harmonizing idea is, that if they had a staff they might take it, otherwise they were not to provide one. It was a walking-stick. "Scrip" a wallet or knapsack. "No money in their purse," lit girdle. Money and small articles required for use on a journey are often kept in the folds of the girdle.

Ver. 9. To go just as they were, not carrying any extra garments (see Matt. 10: 10; Luke 10: 4) "Coats," the tunic worn under the mantle.

Ver. 10. As their stay would be short, they were not to waste their time by going from house to house, especially as such a course would be an offence to a hospitable people. Matt. 10: 12 adds that they were to salute the house; Luke 10: 5—they were to say "Peace be to this house," meaning those who dwell in it.

Ver. 11. "Whosoever shall not"—Rev. "Whosoever place;" "shake off—dust," a symbolical practice: the Jews, as taught by the Scribes, did so when entering their own country from Gentile land. So Paul and Barnabas at Antioch—Acts 13: 51. They rejected those who rejected them—Prov. 1: 24, 28. "More tolerable"—the guilt greater of rejecting Christ than that of the corrupt cities of the plain. Remember and teach that there is a "day of judgment."

Ver. 12. "Men should repent." So had preached John, and so Jesus—not a mere sorrow for sin, but, as we find, a complete change from sin to righteousness—from Satan to God.

Ver. 13. "Cast out many devils"—wonderful power committed to them. "Anointed"—not medicinally, but as the vehicle of healing power; also, likely, as a symbol of the giving of the Spirit.

Topical Analysis.—(1) Christ rejected in His own country, vers. 1-6; (2) The sending forth of the Twelve, vers. 7-11; (3) The work of the first missionaries, vers. 12, 13.

What and How to Teach.—On the first topic we shall have to note the blinding effects of prejudice, and to point out how much evil it has done in the world. Here it prevented these Nazarenes from listening to the teachings of Christ—from accepting His message and Himself as their long-expected Messiah, and shut them out of the glories of His kingdom. It left many of their sick folk, who otherwise would have felt the power of His healing, to languish and die, and sent Him forth from them, never, as we think, to return. John 1: 46-49 will show that while a good man may have prejudices, he will abandon them in the face of the truth; while from chapter 7: 41, 42, 52, we see its blinding effects among the people at Jerusalem, and in the highest court of the nation. Show that prejudice against Christ and His Gospel still exists and works—that religion is thought by some to be weak, unmanly—that its professors are all classed as hypocrites—pretenders, because of the inconsistency of a few. So again, if it is not associated with wealth and power, some men will have none of it. But as the Jesus rejected by the prejudiced Nazarenes is the most potent power in the world's history, so His religion, scorned by the worldly, despised by the mammon-worshipper, and trodden under foot by the votary of pleasure, is to be the one mighty test by which the hereafter of all shall be decided. Happy if those you teach can receive with meekness the word of God.

On the second topic, show how they were to go forth in faith, unencumbered by the things of life—to take only what was absolutely needful, and to place themselves in the Divine hands for the rest; what they had to do: to preach repentance—the great work of Christ's servants to-day—that they were to be the heralds of Jesus, that upon those who rejected them would come a terrible doom, because in rejecting them they rejected Him who sent them—the Christ of God. So now, those who turn away from the message of Christ's disciples are shutting themselves out from hope and salvation.

On the third topic, we can teach how these men, fulfilling the commands of Christ, accomplished mighty works, even healing the sick and casting out devils. Perhaps they went forth on their mission fearing and trembling; but when they came back they could gather to Jesus with gladness of hearts, and tell Him "all things, both what they had done, and what they had taught"—ver. 30. And the true servant of God, worker for Jesus, going forth to his duty trusting in the Master alone, shall rejoice to find that by the power of the Spirit he is able to "cast out devils"—the devils of worldliness, intemperance, covetousness, and many vices which hold in thralldom the souls and bodies of men. So practise, and so teach.

Incidental Lessons.—To guard against foolish and hurtful prejudices.

That some to-day, like the Nazarenes, do, because of this, reject the Gospel of Jesus.

That even Jesus was rejected. Shall His servants wonder if they are likewise?

That the rejected of Nazareth is the Lord of the Universe, the King of kings and Lord of lords.

That labour has been honoured, for Christ laboured.

To pray that God will send forth many labourers; and to say, "Here am I, send me."

That truly to work for Jesus, we must first be His disciples.

Main Lessons.—To beware how we reject Jesus: our eternal future is at stake—Matt. 21: 44; Acts 4: 12. 1 Cor. 1: 18; 2 Cor. 2: 15, 16.

The disciples of Jesus must still preach Him, whether men will receive their message or not—Ezek. 2: 4, 5, 7; Rom. 1: 15, 16; 1 Cor. 9: 16.



## OUR YOUNG FOLKS.

### ANGELS HEARKENING.

Psalm cxlii. 20.

Why are the Lord's holy angels so strong,—  
Wings never weary, though journeys be long?—  
Ah, my child! couldst thou but see the white throng,  
They are hearkening, hearkening!

Why are the Lord's holy angels so swift  
Up their bright ladder our loads to uplift,  
O'er earth and sea to bear blessing and gift?—  
They are hearkening, hearkening!

Why are the Lord's holy angels so sure  
Aye where to go?—Ah! their eyes are so pure,  
How can they smile, and earth's darkness endure?  
They are hearkening, hearkening!

So, my child, wouldst thou for God's work be strong?  
Swift at His bidding, be way short or long?  
Sure-eyed and pure-eyed, 'mid darkness and wrong?  
Oh! wouldst thou join in the angels' sweet song?  
Than be hearkening, ever hearkening!

### THE GOOD ARAB.

The Arabs have a good many stories which are not true, but which are valuable because they illustrate important and useful lessons, and this is one of that kind.

A rich Arab was once travelling through a wilderness, when he was attacked by a band of robbers. They ordered him to give up everything he had, and threatened, with their drawn swords in their hands, to kill him in a moment, if he hesitated. He ordered his servants to give up all they had. They did so. Then he handed over to the robbers three bags of gold which were hid away under the cloth of his saddle. He gave them, too, a small cabinet of precious stones, which was carefully stowed away with his other baggage. He also delivered up his silver-hilted sword, with its ivory sheath, and his splendid turban, made of blue silk, with red tassels and sparkling with diamonds and other jewels.

When he had done this, he said to the robbers: "Now, masters, I have given you all I have. You are welcome to them. Take them, and let me go."

"Nay," said the captain, "I can't let you go yet. I see a silken cord hung round your neck. We must see what is at the end of it before we part."

The Arab calmly pulled this cord from his bosom. At the end of it was a small phial, or glass bottle, that seemed to be filled with water. Taking it in his hand, he said.—

"I have given you freely everything else I had; but I cannot give you this. If I should give it to you, it would be of no value to you, for you know not how to use it. But it is worth all the world to me. I never can part with it while I live."

"Tell us," said one of the robbers, "why you give up your gold and jewels, and set so much value on this little phial?"

"This little phial," said the good Arab, "is the most valuable thing in the world to me. When all my worldly goods are taken away from me, and nothing is left but the sandy shore and the barren wilderness, I have only to put this little phial to my eye and look through it, and immediately I see wonderful things. The barren waste changes into a fertile field. Wells of clear, cool water are bubbling up, refreshing streams are flowing

through the beautiful plains, tall palm trees are spreading out their refreshing shade, and flowers in all their loveliness are blooming around me."

"Let me look at this wonderful phial," said the chief of the robbers, stepping up to the Arab. He handed it to the robber, who put it to his eyes and looked through it very earnestly, but it made no change in anything. The desert was desert, and the rocks were rocks still. Not a tree, or flower, or single beautiful thing appeared to him. He handed it back, and said, "Why, I can't see anything through your phial."

"That's just what I told you," said the Arab. "This phial was given to me by a prophet of God. It is the phial of hope. But no one can see the bright and beautiful things which it shows, till they learn to know and love and serve God. Once I could see nothing more through this phial than you do now, but God has taught me how to use it; and now, whenever I look through it, everything is bright and beautiful. It always gives me comfort, and makes me happy. So I carry it round my neck. It is the greatest blessing that I have, and I would rather part with everything else I have in the world than part with this."

Then the story says that the robbers gave back to the good Arab all the things they had taken away from him, and he went on his way feeling very happy. And this story affords a good illustration of the blessed hope which Jesus gives to those who love Him. This hope is just the same to us as if there were a door into heaven set open before us. We can look through that door whenever we are in trouble, and see all the blessed things that the Bible tells us of, and which God is preparing for His people.

### BREAD BETTER THAN PEARLS.

I shall first tell you a story, and then teach you a lesson from it. The story I shall translate from a German book, and the lesson I shall teach, as well as I can myself.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travellers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travellers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had

been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls, and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend oneself in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kingdom of God, and His righteousness," and keep other things in a lower place. The chief thing for each of us is to get in Christ the life of our souls for ever, and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited if he gain the whole world, and lose his own soul?"

He who is rich, when he comes to die, but is still without Christ for his soul, is like the Arab in the desert, with his bagful of pearls, but perishing for want of bread.

### A RUMSELLER'S STORY.

A man named Stacy, the owner of a splendid drinking-saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he went to them and gave them his experience as a rumseller. We repeat some of his recollections for our larger audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy his dinner. I can recall twenty customers worth from one hundred thousand to five hundred thousand dollars, who are now without money, place or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."

CHRISTIANS are often employed in digging wells to find comfort, and the deeper they go the darker they get, the Fountain of life, salvation and comfort is above.

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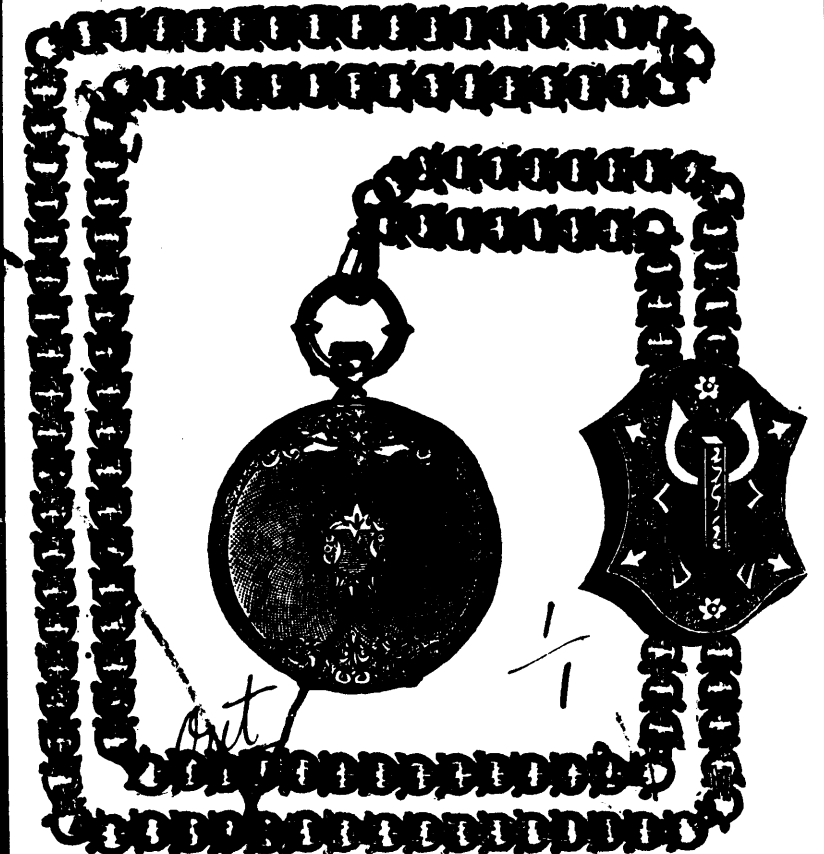
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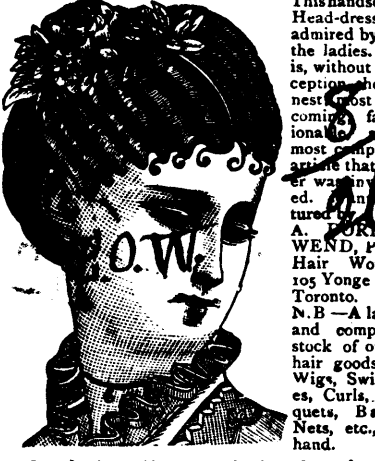
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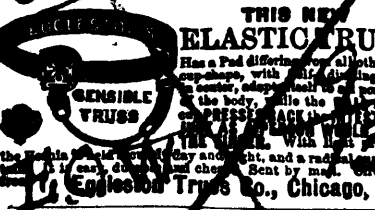
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