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JUST OUT: The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

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

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

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

Mailed free on receipt of twenty-five cents.

C. BLACKETT ROBINSON,
PUBLISHER,
5 JORDAN STREET, TORONTO.

NOTES OF THE WEEK.

In noting the fact that in spite of its famine Ireland consumed over \$50,000,000 in whiskey last year, the "National Baptist" aptly says, "It is not the landlords or the land laws that keep Ireland down, it is whiskey, ignorance, and superstition."

BISHOP COPLESTON'S disastrous policy in Ceylon has brought about the disendowment of the Church Establishment there. Disendowment in that island is actually decreed, and it is now merely a question as to what the details of the measure will prove to be.

THE Pope, in a recent address to the cardinals, referred to the new attacks and the insults heaped upon the Church in nearly all parts of the world. Therefore, an extraordinary jubilee is announced this year throughout Christendom, for the purpose of imploring the Almighty to bestow better times upon the Church.

THE "Aurora," the Pope's organ, announces that two hundred yards outside the gate of San Pancrazio a priest has just discovered a new catacomb, with various galleries, and containing twelve chapels, the greater part of which are adorned with paintings admirably preserved. The new catacomb extends from San Pancrazio to the villa Pamfily-Doria.

MUCH has been done of late towards removing the bad feeling existing in consequence of the manner in which the Falk Laws have been carried out. Of 2418 Catholic priests who were dismissed during M. Falk's ministry, in consequence of having violated those laws, his successor, who is of a more moderate way of thinking, reinstated 1,369 of the number.

THE question of disestablishment in Scotland and in England is coming rapidly to the front. Leading preachers and writers of all shades of politics and religious opinion are at present engaged with it. High Church, Broad Church, Low Church, No Church, as well as the Voluntaries, all have now something to say on this question, which is soon likely to become a burning one.

THERE is to be held a great assembly of the Shinto priests in Japan to discuss the "Jesus doctrine," and to decide how the tide of missionary success can be checked. No better evidence of the growth of missions there could well be adduced, and Christians should pray and expect that any movement these functionaries may make to arrest the progress of the truth will be overruled to its ultimate furtherance.

PAPAL influence has contrived to drive the last Bible colporteur from the Tyrol, Austria. The man

had permission to labour as colporteur, but as the law is interpreted, he must only take subscriptions, and the books must be sent by post from the store. The colporteur was followed by a spy day after day, until evidence was obtained that he had actually committed the crime of selling a copy of the Word of God! Then he was arrested, and fined, his license revoked, and his books confiscated!

BISHOP ELLICOTT is very severe in his judgment of the junior clergy of the English Church. "Instead of striving to become meek, Christian scholars, their ambition, if they read at all, is to be what they call 'liturgiologists'—liturgiologists, however, who could not write down from memory, in properly accented Greek, that blessed prayer which is the model of all liturgical access to Almighty God." He solemnly pleads in the name of Almighty God that the clergy should study more of the Scriptures in their original tongue.

THE Liberal Government of Spain have decided to befriend the Liberal professors. The Minister of Public Works has issued a circular ordering all rectors of universities to abstain from interfering with professors and teachers who respect the laws. The obvious object of the circular is to prepare the return to State universities of eminent Liberal and Democratic professors who, like Castelar, Salmeron, and others, were expelled or forced to resign a few months after the Restoration, because their political and scientific teaching disagreed with Conservative and Ultramontane tenets.

A REMARKABLE circumstance has taken place in Italy. Near Turin there is a village with a population of about two thousand. For some years the clergy have been very unpopular there. Now the people have taken a decided step. On the day of the Epiphany (January 6th) they signed a petition to call a Vaudois minister from Turin. The next Sabbath a young Vaudois pastor, very courageous and very eloquent, was sent to them. He was received with cheers in the public square, and there in the open air he delivered his first sermon, which met the full approval of the crowd surrounding him.

AT the meeting of the Church of Scotland Commission of Assembly lately held in Edinburgh, Dr. Rankin, who was appointed to inquire into the charges affecting the Church mission at Blantyre, South Africa, reported that the substance of the allegations against the missionaries was undue severity in punishment. Cruelty appeared in two cases only out of eleven instanced, and the chiefs are favourable to the mission. The Foreign Mission Committee recommend the recall of Mr. Macdonald and of two other members of the mission. A long discussion took place on the report, and ultimately, on the motion of Dr. Phil, a series of seven resolutions was adopted, recognizing the good accomplished by the mission, but condemning the conduct of which certain agents of the Church had been guilty, and approving the action of the Foreign Mission Committee in respect to the recall of the persons named.

ONE of our United States exchanges has in its last issue the following remarks, which though more applicable to the state of things on the other side are not inappropriate even in this Canada of ours: "Newspapers generally claim to be conservators of morals. There are exceptions. There are some that seem to be supremely devoted to the corruption of public morals. They gloat especially over all failings and falls in Christian life. Better things can be affirmed of the better class of papers, such as are freely admitted to our households, and generally shew a becoming respect for the decencies of life. And yet, even in them, we have sometimes details of obscenities that are simply disgusting. In like manner, when a notorious character comes among us, if excellent in some art, no matter how disreputable in other and more important respects, we have little

else than indiscriminate eulogy. It is notable, too, that such an institution as the theatre has more notice than all our educational, benevolent and religious institutions together, although these are admittedly the mainsprings of all that is good in society. More is said this week of Bernhardt than will be told in a year of the multitude of men and women in our midst working for purity of life, relief from suffering, and all the great moral and religious interests of our community."

THE Commission of Assembly of the Free Church met on the 2nd instant, Edinburgh. Dr. Wilson made a short statement regarding the Sustentation Fund, from which it appeared that in the first eight months of the financial year there had been a substantial increase over the corresponding period of the previous year, but that in the ninth month there had been a falling off in the contributions. The increase on the Fund for the eight months was stated to be between three and four thousand pounds. Mr. Macphail followed with a statement on behalf of the committee charged with looking after the interests of the Church in the working of the Society for the Propagation of Christian Knowledge. He pointed out the necessity of the restriction imposed by a decision of the Court of Session, by which the Society is compelled to employ teachers and agents from the membership of the Established Church alone, being removed, and further, the desirability of the constitution of the Society being extended, so that the other Churches might freely express their opinions in the management of the funds. A motion was adopted in which it was resolved to instruct the committee to watch the progress of events in connection with the Educational Endowments (Scotland) Bill now before Parliament. It was agreed, on the motion of Dr. Begg, to petition Parliament against the proposal to open museums on the Sabbath.

THE Nihilists have at last succeeded in putting an end to the life of Alexander II. It is matter for deep regret even as far as the cause of freedom is concerned, to say nothing of the fact that the whole course of the late Emperor has been in favour of that liberty for the professed advancement of which he has been so cruelly pursued and at last so foully murdered. It is long since the Russian form of government was described as a despotism "tempered by assassination." Like many others, Alexander has suffered for the sins of his predecessors and of the system, rather than for his own. Some are even slow to declare that the friends of the old system rather than of the desired new have been those who have plotted and accomplished his death. In any case it is manifest that days of suffering and trial are still before both the rulers and the ruled of that wide-spread empire. Years and ages of oppression and wrong doing bring with them in due time a terrible retribution. The transition period in Russia will very likely be of considerable length, and it will be all the longer and attended with all the greater suffering if the ruling and privileged classes stand out in opposition to those liberal measures which in one way or other must eventually become law. It is said that the new Czar is reactionary and despotic in his ideas, and that he will try the harsh repressive plan for bringing about peace and quietness. For his own sake we hope that this is not the case. To sit on the safety valve and let on the steam has never been thought a very prudent course of procedure, and for Alexander III. to try to walk in the footsteps rather of his grandfather than of his father would not be very different. His position is in any case a very difficult and a very dangerous one, but if he is wise he will take the side of relaxation rather than of repression as at once most in accordance with justice and most likely to contribute to his own personal safety. We are not sure that in any case which could be mentioned, assassination ever eventually helped the cause of liberty. It certainly has often retarded and discredited it grievously. Oppression, however, often makes even wise men mad, and much more so the large numbers who are anything but wise.

OUR CONTRIBUTORS.

AMUSEMENTS AND PLEASURES.

THE ATTITUDE WHICH CHRISTIAN PEOPLE SHOULD MAINTAIN IN RELATION THERETO.

BY REV. JOHN McHARD, BEAVERTON.

The elements that enter into the being of man are many and varied, possessing as he does, a physical, mental, and moral constitution, and a susceptibility of devout affection towards God. The world in which he is placed is well fitted to gratify his propensities and desires, whether for good or for evil. He will find temptations enticing him to evil, and powerful influences drawing him towards the good. But to what influence he shall voluntarily yield, depends upon the strength of his moral nature, invigorated by Christian principles.

The line of demarcation between that which is wrong and prohibited and that which is right and lawful, is very clearly drawn in the law which ought to regulate and control Christian life and conduct. And when there is even an approximate realization of the true ideal of Christian life there will be little tendency to overstep the boundary line between that which is lawful and that which is prohibited. The craving after many forms of questionable amusements arises, not so much from ignorance of their questionable character, as from the absence of higher delights and spiritual enjoyments. Let me see the person who lives in close fellowship with God, who enjoys much of the life of heaven on earth, whose soul is filled with the comforts of the Holy Ghost, and I am sure the much contested question of amusements will trouble him nothing as far as his own enjoyment is concerned.

But enjoyment in the favour of God does not imply, nor do we advocate, exclusion from all forms of recreation which agreeably entertain the mind. There are many forms of amusements perfectly lawful, and the most devout may engage in them in consistency with an elevated spiritual character. It is not piety towards God, or righteousness and love towards men, that will lead any man to an unqualified denunciation of all forms of recreation, but, too often, a spirit of asceticism, of prejudice, of fanaticism, and sickly, sour sentimentalism. With such spirit an active, vigorous, healthy, practical Christianity has no sympathy.

There may be many forms of recreation which you cannot enjoy, and which you would erase readily from the catalogue of legitimate amusements; your education, your age, your training, your prejudice, the influence with which you are surrounded, your position in society, and many other considerations, may account for this.

There is a certain groove in which you follow, and any deviation from that will be regarded by you, it may be not only with distrust, but as subversive of Christian morality. It is not principle that always rules, but prejudice bearing the name of principle. While we readily see in the chart given by the beneficent Creator, for our instruction and guidance, a broad field for enjoyment and recreation, we cannot close our eyes to the clear statements and principles of prohibition: 'This far thou mayest go and no farther.' There is a mark that must not be passed, a line that must not be gone over.

I can conceive some species of amusements lying very close to the boundary line, some partly on one side, and partly on the other. How can this be? The answer is: Not only is the nature of the recreation to be considered, but, also the circumstances, the society, the object, the motive, the influence, and other considerations. That which stands wholly on the prohibited side of the line, or the part that stands on that side of the line, no circumstance or consideration can make lawful. They are wrong, they are sinful. But what attitude shall or ought we to maintain towards amusements of the former class? It would be an infringement of Christian liberty, and a violation of the law of love, to deny the right of private judgment and Christian discretion in this matter.

We cannot authoritatively say, "You must have nothing to do with these forms of recreation;" but we may counsel that it is wisest and best to keep at a distance from the line. It is the part of the wise to keep as far from danger as possible. If you engage in those exercises or amusements, there is danger (for the temptation is strong) that you will step over the line.

I might be desired to specify those forms of amusement that certain circumstances render legitimate;

those that are purely innocent and those that are absolutely wrong. But this would be almost an endless task, and perhaps I am incompetent to do such a thing. I think it is best that definite tests and principles should be laid down, which shall be applicable to all forms of amusements. However, I may be permitted to specify a few. Some of the amusements, pleasures and entertainments that engage the attention of many, I cannot denounce as absolutely wrong. A social gathering of friends of congenial minds, of congregations or societies, might very innocently pass a few hours in musical and literary exercises (call it concert, or social, or whatever you please), and prove not only a source of enjoyment, but mutual improvement as well. To take the Sabbath school children and others into the open field, and allow them and encourage them to enjoy themselves in playing croquet, ball, and other forms of innocent amusements, would not only be justifiable, but productive of good results.

In regard to the question of the private or domestic dance, my feelings and sympathies lead me to discountenance and discourage it, for its tendency is to create that form of dancing which I unhesitatingly condemn. I give it as a Christian advice, that it is best and safest to refrain from the practice entirely.

To witness or engage in theatrical performances of a purely moral and intellectual character—if we should have such—would never be condemned by the sense of the Christian world. Gymnastic exercises and sports of various kinds are not without their influences for good on the physical constitution.

But turn to the other side of this question of amusements. We have no hesitation or difficulty in condemning as wrong and anti-Christian, all forms of amusements that partake of the nature of gambling. There are many species of gambling, and some have lifted up their sacrilegious arm within the sanctuary of God. This is amusement gone mad. It is simply abominable, and should not be tolerated in a Christian congregation; it is gambling.

All forms of amusements or pleasures where money is involved and betting practised, such as horse-racing, boat-racing, raffling, billiards, card-playing, and all games of chance, are wrong and subversive of morality, equity, love and Christian rectitude.

To patronize or engage in the plays of the theatres of the day (not the ideal theatre to which I referred), cannot be right.

The immoral and often blasphemous plays enacted, the vulgar and uncouth attitude which actors and actresses often assume, the immoral and indecent costume often worn are all repulsive to the sense of Christian refinement, and the whole tone of the theatre is most demoralizing, and stimulates and excites evil passions. We would pronounce unqualified condemnation on this form of amusement. Shun it, for it is the enemy of God and of your highest interests.

The ball-room promiscuous dancing is unquestionably among the forms of amusements prohibited. Among the many sins forbidden in the seventh commandment, according to the Larger Catechism of the Westminster Assembly, is dancing, and also stage plays. This form of amusement brings in its train, undue excitement, late hours, extravagant and perhaps immodest apparel, envy and jealousy and vanity. The society is miscellaneous. The most vile and morally filthy are found within those walls of revelry. A sense of propriety, as well as loyalty to the Divine Master, should lead all who have any regard for Christ to shun the ball-room.

I have thus given a few examples of forms of amusements that are right, and some that are wrong. I did not exhaust the catalogue, for the amusements, in point of number, are legion. But let these examples suffice for the whole.

I have to say in connection with the enumeration I have made, that if any Christian brother or sister should think that some of those amusements placed on the right side of the line should be on the prohibited side, that in deference to their convictions, those who may be of a contrary mind, should refrain from participation in them. The grand principle of self-denial so beautifully and tersely laid down by Paul, should be exercised. Be not the cause of giving offence to any of the members of Christ's body.

This question of amusements should be dealt with in the spirit of Christ. Much injury may be done to the cause of the Redeemer by being punctiliously exacting. Prejudice and a misconception of duty do a great deal of harm by imposing a yoke which renders

religion repulsive and not attractive. If you cannot enjoy entertainments and exercises which may be to many sources of much enjoyment and pleasure, do not condemn or restrain them in their enjoyments, so far as these are of a purely innocent nature. It may seem superfluous to give such a caution. Is this not what everyone will do? It depends on the spectacles you wear. If you wear blue, everything will appear to you blue, and you will be incessantly giving the warning of danger; but if you wear the pure white crystal of practical Christian knowledge and experience, you will see things in their true colour and call them by their right names.

If you should not be able to enjoy yourself in engaging in those forms of pleasure that are innocent, your influence for good will be enhanced by encouraging and directing, so far as you can, those who enjoy their innocent recreations, and not by dissociating yourself from the social life, while that life does not come in contact with the moral filth of the world.

There is a definite, fixed law in God's kingdom, which is designed to regulate the conduct of all, whether he be saint or sinner. It never relaxes its hold on its subjects. The most godless and reckless are bound to "abstain from all appearance of evil," and render a hearty obedience to God's behests. Many seem to think that if they are not professedly Christians, they have a license to do with impunity very much as they please. It is false. It is most sinful for any one, whatever his spiritual condition may be, to engage in sinful amusements; but for a Christian, a member of Christ's body, a Christian worker, the sin would be most heinous and aggravating, and an evident mark of disloyalty to the Master.

What then are the principles that should govern our conduct? "Whatsoever you do, do all to the glory of God." To advance the glory of God, to magnify His name on the earth, is the "chief end of man." This is the first great duty, first in point of importance, in point of obligation, and in point of time. Have the votaries of pleasure and carnal enjoyment this end in view? The question hardly needs an answer. The object of those who give themselves up to amusements, is the gratification of a morbid, carnal craving, which is only stimulated more and more as they engage in their pleasures. All thoughts of God and His glory are unwelcome, and if they thrust themselves in upon the mind, they are soon repelled as intruders.

There is a fascination and power in certain forms of pleasure that almost unconsciously steal the mind away from virtue, from morality, and from God. Can any one who has any regard for an elevated and pure morality, not to say, practical, spiritual Christianity, view this state of things without solemn and serious alarm? The glory of God, in a very important sense, is committed into the hands of His professed people, and whatever should mar or soil that glory is to be shunned as the enemy of God.

Carry with you a sense of God's presence, and this will be a safeguard against those forms of amusement that are sinful. You are forbidden by the law of the kingdom to have anything to do with those pleasures and enjoyments to which you could not invite the Divine Master, and upon which you could not ask His blessing. You cannot consistently be where it would cause you a blush if the Lord of glory were to meet you there.

Whatever is injurious to your physical constitution is wrong, and no one can question that many of the popular amusements of the time have this tendency, by preventing from that rest that nature demands, by exciting the nervous system, by leading to irregular habits, and thus unfitting for active daily duties.

You are under law to God to improve your mental, moral and spiritual nature, and advance the social welfare. These are capable of an onward growth and development, and any exercise or amusement that would be unfavourable to this end must be wrong.

There are many hours of idleness, gossip and levity wasted, by devotion to popular amusements. Life is too precious and too short to be passed away in idleness and levity.

It is not simply the hours that are spent while actually engaged in amusement that are lost. It in many cases, before and after, renders men and women incapable of physical toil or mental exercise, and many a one has from this cause been compelled to leave honourable and lucrative situations.

The sense of modesty, so becoming, soon becomes vitiated by contact with many of the forms of pleasure, and impure, salacious thoughts are suggested to

the mind; the moral powers of perception become blunted, the heart becomes hardened, the conscience seared, the interests of eternity are neglected, the house of God forsaken, and the closet no longer listens to the silent whispers of prayer.

I have no doubt that many a parent, without any deep religious convictions, has earnestly wished that many of the forms of amusements were banished from the land. The extravagance in dress and the questionable society into which their sons and daughters are led, are to them sources of annoyance and anxiety.

Whatever invigorates the body, whatever improves the mind, whatever elevates the tone of morality, whatever benefits the social life, whatever advances your spiritual good, whatever widens and strengthens your influence for good, cannot be wrong. On the other hand, whatever is injurious to the body, whatever enervates the mind, whatever is detrimental to morality, whatever is dangerous to the social life, whatever endangers your spiritual interest, whatever weakens your influence, must be absolutely wrong.

You are bound to exercise your influence for good; it is a talent with which you are entrusted, whatever your sphere in life may be; and in order to have that influence vigorous and powerful, you must maintain no uncertain attitude towards the popular amusements of the day. Be decided and fully persuaded in your mind. And if you are an instructor of the young, your example will, it may be, tell on the youthful mind, when the solemn lessons you impart may fail to impress.

Brethren, and fellow-workers for Christ, let me entreat you as a brother, to carry with you a sense of your responsibilities to God, of the verities of God's Word, of the solemn charge committed to your trust, and let the weight of those thoughts bow you to the ground and lead you to cry, "Who is sufficient for these things?" Brethren and sisters, let your hearts be filled with the spirit of Christ, sit under the droppings of His love, and seek your delights in His fellowship and in close communion with God, and your highest enjoyment in His favour. "In Thy favour is life, and Thy loving kindness is better than life." I leave you with these reflections on amusements, and may the Lord lead us to the joys and pleasures at His right hand. At His right hand are pleasures for evermore.

OUTLINE OF SERMON

PREACHED BY REV. A. BEANER, IN WARDSVILLE, ONT., AND PUBLISHED BY REQUEST.

Text—Psalm xxxix. 3: While I was musing the fire burned. Luke xxiv. 32: Did not our heart burn within us, while He talked with us by the way?

The psalmist was thinking. According to the law of its being, the mind must think; we may not be able to prevent its thoughts, but we may control and direct them.

Thoughts that are burdened with sorrow or that thrill with delight, keep busy even after we would dismiss them. Even when we sleep, sometimes our thoughts are not at rest.

As our characters and our lives are affected by what we think, it is a matter of considerable importance whether the subject of our thoughts be cheerful, or melancholy, pure or corrupt, forgiving or revengeful, light or solid.

Subjects for meditation are furnished by what we see, and hear, and read.

We place in the hands of our pupils, studies that are intellectual levers. No school board would think of introducing novels for text-books into our schools. The low-class novel is neither strengthening nor restful; it gives no food for meditation. Hence, unless the mind be trained to regular, cheerful and pure habits, it will fall into dissipating and ruinous tendencies.

Whatever be our vocation, there is one central subject about whose cheerfulness and purity there can be but one opinion, at least by Christian people, upon which every mind should dwell. It is a perfect regulator for all our mental and moral habits. This subject is

GOD.

1. You may think of His *sacrificing love*—"God so loved the world," etc.—as made known to men on the cross. His *justice, mercy and goodness*. How far reaching are His mercies, reaching even unto His enemies. His wisdom—everything in nature perfectly regulated—day and night, seed time and harvest. His omniscience—from this one mind come the stores

of thought that furnish food for all human and angel minds, and in all this infinite fund of knowledge, nothing but what may stimulate every mind to study, to admire, to love, to worship. How apparent is our own mental weakness and poverty in the presence of Him who "knoweth all things." We may meditate upon His holiness, purity and faithfulness, and find an eternity of profit in every phase of His moral character, His attributes and His works.

II. We may meditate upon His care for His creatures. Although the mighty God who inhabiteth eternity, He exercises the most tender care over the works of His hands. His tenderness extends to the least and the most unworthy; not only over the angels that excel in strength, but over the insect whose organization is so delicate, that it can be traced only by the aid of the microscope; the great seas and the dewdrop, the sturdy forests and the blade of grass. He watches over the life that flows in the vein of the leaf, as well as over the pathway of the planets. He gives the blush to the delicate flower, as well as the glory on His own throne. The wants of all His creatures are plentifully remembered. He heareth the young ravens when they cry. Necessaries and luxuries abound for both man and beast. Furs, furs and feathers are furnished according to the climate or the element. From the arctic to the tropic regions the great merchandise is going on, to scatter over the world food and raiment and luxuries that God has stored up for the need and pleasure of the race.

These are wholesome, generous, cheering thoughts. How tenderly the heart must feel towards its God as it meditates upon these things.

III. Then you have the *atonement*—than which there is no such remedy for evil.

"'Twas great to speak a world from naught,
'Twas greater to redeem."

What mystery here. God can be just, and yet the justifier of him who believeth. Well may the angels desire to look into this plan. What a wonderful revelation of Himself, what a theme for our meditation.

We study the Father in Christ. Through Christ we learn more of God than through any other medium. Through the atonement we can study all that God is to us now, and get the promise of what He is to be to us hereafter.

This plan is perfect. Just what the world needs. We ask for nothing better. We cannot explain its mystery, but we know it meets the case. It is perfectly adapted to our spiritual wants.

You may think of its marvellous influence, of the changes it has wrought, its power to affect the inner and outer life of the believer. In vain we appeal to civil legislation to remove crime; at best, it can suppress in some degree the crime, and punish the criminal; but in this divine scheme for moral reform, we discover a power that will make peaceable and peace-loving neighbours and citizens of cannibals. The violent soul is arrested by it, and becomes a glorious champion for the truth. This is the element that changes the whole social system that it touches, by changing men's hearts.

Think also of its marvellous success, how it has outlived the opposition of the centuries, and is still the beloved angel of mercy for afflicted humanity.

IV. Think also of your attitude before God.

1. He hath made us, and not we ourselves. What a wonderful origin. Made in the image of God, immortal, capable of knowing and worshipping God.

2. By nature, aliens, outcasts, rebels, we have sinned, insulted His goodness, trampled on His law, defied His authority, until from the crown of the head unto the sole of the foot there is no soundness in us. To muse, however, on this wretched condition, is not calculated to make the fire burn. Yet, if men would think more of this they might be the sooner shamed from this evil way, to walk in the light of God.

3. It is the privilege of some of you to think of a better condition of things. Your high calling of God—the honour to which He has lifted you—"sons of God." He has taken you near to Himself, has taken your feet out of the mire, put a new song into your mouth, He has given you many great and precious promises.

V. Such meditation is highly needful.

1. The soul needs to rise into these higher regions of holy exercise, for greater purposes than simply to be happy. But as the mind is strengthened by study, and the eye becomes more accurate by practice, and the muscle stronger, so the soul by religious contem-

plation grows in moral power. Your soul-power changes from grace to grace, and from glory to glory, as it dwells upon the perfections of God and His ways. If knowledge is power, you gain the highest knowledge, and acquire the greatest power, as you meditate on holy things. Your love for God grows stronger, your holiness more intensified, your joy more abundant, your influence more prevailing. By this you are better prepared to stand fast in your liberty, to overcome sin, and recommend the religion of the cross to your fellow-men.

2. In such exercise you have *real happiness*. There is some satisfaction in meditating on God and His ways, there is real pleasure in thinking of your security. "I know in whom I have believed, and He is able to keep that which I have committed unto Him against that day." Who shall lay anything to the charge of God's elect? it is God that justifieth. There is something *real* in this. The fire burns in the heart of God's child when he reminds himself that he is saved by the grace of God.

3. Your hopes grow up into something definite. The Bible is real, Christ is real, He is not a myth to the believer, Christ lives in you the hope of glory. The light in which you walk is not false, you walk with holy meditations as with real companions, and your heart burns within you. There alone you find substantial joys.

4. It makes the future seem all the more real. "It doth not yet appear what we shall be." Our Lord hath prepared a place for you. It is the temple above, where the inhabitants no more say they are sick, they have no storms, no night, no famine, no wars. The angels are there, the glorified are there, many of your friends are there, Christ, the fountain of all blessedness, is there, there the wicked cease from troubling and the weary are at rest. And how true, how real all this is to the believer. These are the meditations that kindle the holy burning in your heart.

Let me invite you to exercise your glorious privilege. Tarry long in this mountain apart, and Christ will open to you the Scripture, wherein is the life of your power and the power of your life.

REMINISCENCES.—II.

BY WM HAMILTON, D.D.

IRISH SCHOOLS AND TEMPERANCE FIFTY YEARS SINCE.

In the early days there were no national schools in Ireland, yet it was easy in most places to obtain a classical education. Students, who had gone through their preparatory course and had attended one or two sessions at college, commenced teaching at their own homes, and many of them ultimately settled down as very efficient teachers. Sometimes letters came from out-of-the-way places to the professors at Belfast, requesting them to send on students as teachers.

About 1820 a school was commenced in this way at a miserable village in County Leitrim. It was very successful, and came under the care of several students in succession. In 1830 the occupant of the school sold his goodwill of it for £100 to two young men, who were assistants in the Royal Belfast Institution. I was one of the purchasers. My department was the classics, in which I had full employment, for there were forty classical pupils, about one half of them intended for the Romish priesthood. After remaining two years I sold out my share of the concern to my partner for £100, the same sum we had paid for the whole of it, and yet the village had not more than a dozen substantial stone houses, the rest of the dwellings being "mud-walled edifices." The school-house itself, though sufficiently large to accommodate a hundred pupils, was built of earth dug out of a hill side.

The well-to-do farmers of the neighbourhood and the few shopkeepers of the village were a jolly, social class of people. There were frequent little parties, and whiskey punch was a universal beverage. It was difficult, therefore, to resist the contagion of intemperance. I soon felt myself to be in danger, and resolved that I would abstain from whiskey altogether. I had not heard of the temperance reformation, but I happened to stumble on its original principle—ABSTINENCE FROM DISTILLED SPIRITS.

Just at that time the Synod of Ulster was awaking from her long and deathlike lethargy, and began to consider her duty to the benighted parts of Ireland. A Deputation was sent to Connaught, consisting of Dr. John Edgar and Dr. Robert Wilson, two noble

men, whose memories are still fondly cherished by Irish Presbyterians. They came to Ballinamore on their tour in search of scattered Presbyterians, and they spent a day or two with us. Dr. Edgar was then full of the subject of temperance. He had been requested at a meeting held in Belfast for the promotion of Sabbath observance, to publish in the newspapers the substance of a speech he had delivered, shewing that intemperance and Sabbath-breaking were intimately connected. While he was thus occupied, Dr. Penny, of Rochester, in the State of New York, called on him, and told him of the great movement in the States on the subject of temperance. Dr. Edgar laid hold of the idea with his usual energy, and soon by his able and zealous advocacy public interest was awakened, and the first temperance society in Europe was formed by Mr. Carr, a minister of the Church of England, at New Ross, in the South of Ireland. It was immediately after this that Dr. Edgar went on his tour of exploration in Connaught, and it was during his short stay with us at Ballinamore that I first heard of this grand movement.

The temperance reformation did not long continue in its restricted and limited character. As long as wine remained on the tables of the rich man, and beer was the common beverage of the mechanic, intemperance continued to do its work of destruction. The true and effectual principle was reached, when a stuttering but zealous speaker, at a meeting in Preston in England, said he did not believe in moderation, he believed in t-t-total abstinence. From this came the teetotal system—the only practical and effectual method of recovery from intemperance. Dr. Edgar, however, never gave in his adhesion to teetotalism. Over-zealous advocates had denounced the drinking of all intoxicating liquors as sinful, as a *sin per se*, and the worthy doctor raised his protest against the heresy. I remember hearing the doctor commence a sermon with the following words: "It is an old and true saying that when the devil has long striven in vain to upset a coach, he mounts the dicky and drives." Dr. Edgar was practically a total abstainer, but he could not accept the teetotal system as it was at first advocated. He maintained that it was both unscriptural and unreasonable. Another *morceau* of the doctor's sermonizing on this subject has been given me from memory by my friend and kinsman, Judge Patterson. "The advocates of teetotalism tell us that 'wine is a mocker and strong drink is raging,' but the same Scriptures inform us that favour is deceitful and beauty is vain. What blessings, according to their reasoning, must enmity and ugliness be!" Experience, however, has proved, Dr. Edgar notwithstanding, that nothing but teetotalism in practice, can succeed in stemming the tide of intemperance. Paul said: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." Still more emphatically he says in another place, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." It is not flesh-eating that causes the weak brother now to offend, but it is the intoxicating cup. If Paul were living to-day I am fully convinced he would be an advocate of total abstinence. Do not the enormous waste of the materials of food, the woful destruction of human life, the loss of domestic comfort, the ruin of innumerable souls, caused by intemperance, call for special self-sacrifice for our neighbour's good? Christian expediency becomes Christian duty. Self-denial for a brother's benefit is Christlike.

But some men will say, "I can do good by my example. There is no need for any temperance organization." The experience of the present century, however, shews the power which lies in social organization. A Tenant league in Ireland checkmates the British Parliament, and brings legislation to a standstill. Temperance societies have as yet but imperfectly done their work. When the Christian conscience of the masses becomes leavened with the principle of total abstinence from all that can intoxicate, we shall gain results in legislation and social influence in comparison with which all our present efforts will seem poor and vain. If moderate men and licensed victuallers (save the marks!) will exert themselves in their own way to bring liquor-selling and liquor-drinking within bounds, let them go on and prosper in that line, but the long-tried and true friends of temperance have, they think, discovered that there is but one way to reform the drunkard and

to deliver society from the evils of intemperance, and that is by total abstinence on Paul's principle of self-denial.

THE RIGHTS OF THE CHURCH.

MR. EDITOR,—I read your article on "The Church and Churches" with much interest, but could not say that I felt the question much clearer after reading it. This whole question of the Church and Churches has got so hopelessly mixed that it seems almost an impossibility to clear it of the complications which greatly help to give plausibility to the pretensions of a Church which claims to be the only visible Church, carrying an unbroken history and organization from the first century.

There are two or three questions which occur to me to ask after reading your article, and I ask them in all seriousness and earnestness. You say that no branch of the visible Church, Pope nor Presbyter, Council, Assembly, Synod nor Conference, can cut off any faithful man or woman from the Church universal. This, I think, is indisputable. But if so, has any branch of the visible Church, acting in the name of the Lord Jesus Christ, the only Head of the Church, the right to cut off any such faithful man or woman from *itself*? If so, who gave it the right? Certainly not the Lord Jesus Christ, if it be a faithful man or woman who cannot be cut off from His mystical body! and no Christian Church can dare to derive the right from any other source.

Then again, has any branch of Christ's Church, acting in the same holy name, the right to depose from His ministry any man faithful to the great central truths of the everlasting Gospel, because he may not hold with a majority of the Church on some theoretical points, on which it is conceded that Christians may disagree? If so, who gives it the right? Again, it must be replied: Certainly not the Lord Jesus Christ, who introduced no such tests as qualifications for His commission to "feed His sheep." Churches have taken this right into their own hands, and they have sinned grievously in so doing. We can all see this when Roman Catholics have been the offenders. But I believe that the deposing of holy men like Campbell and Scott and Irving from the ministry of the Presbyterian Church, were sins for which that Church has been severely chastened—sins that her best men have long sorrowfully acknowledged.

Then again, who gave a Church the right to impose the acceptance of a long theological and philosophical formula before she permits a man to preach the Gospel in Christ's name? Surely not the Lord Jesus Christ, if the man be one whom He Himself has called to that work. There is not in Scripture a shade of foundation for making the acceptance of such tests a *sine qua non*. Some one will cry, "Then you leave the door open for all kinds of heresies to creep into the Church." I reply in the first place: Such formularies have not kept out heresies. They were first adopted because of heretics, but the remedy has certainly not been a success so far as the whole Christian Church is concerned. It seems to me that there is a better way. I am sure that Paul had conversed long and earnestly with Timothy, had instructed him carefully in sound doctrine, before he appointed him to the office of a bishop and left him in charge at Ephesus. But we can hardly suppose his putting him to any formal tests. Let the minds of young men be steeped as thoroughly as possible in those views of divine truth, which the *consensus* of their Church holds as "sound doctrine," and these, to judge from the Presbyterian preaching of our day, are not absolutely identical with the Westminster Confession. Then let a brief summary be drawn up, and it might be very brief, of the great cardinal truths in regard to which the Church can admit no antagonistic teaching on the part of those to whom she entrusts the feeding of her—no, of Christ's—sheep. Let every minister understand that antagonistic teaching would make it necessary—not to depose him from the ministry, no Church has a right to do that except for sin against his office, but—to loose him from his charge and to make it impossible that, so teaching, he should be inducted into another. Such, I think, would seem to us the right and natural way if conventional usage had not so engraven the test idea into the ecclesiastical mind. It would conserve the purity of teaching without assuming a right Christ has not given.

We need to go back to first principles. We want more living faith and less formality; less ecclesiasticism and more trusting to spiritual influence, and es-

pecially to the influence of the spirit of God. We are dealing with matters on a higher level than acts of Parliament or commercial contracts. Where the Spirit of the Lord is, there is liberty and a living Church; where it is not, the Church which keeps up a semblance of life, supported by formularies, is simply dead, and neither tests nor discipline can quicken it into life.

LAICUS.

THE LEVITICAL LAW.

MR. EDITOR,—Some time ago I directed attention to a certain portion of the Levitical law, bearing upon the question of abstinence from the flesh of certain kinds of animals as food. I observe in your last week's issue, a correspondent alludes to that letter, taking exception to the sentiments therein expressed. Your correspondent says, that upon reading the letter he could not help thinking of "Peter's vision," and I presume he means to advance that as evidence that all animals are now clean and proper for the food of man. Well now, your correspondent in quoting that passage, has only shewn his own shallowness and want of penetration in understanding it, as he could not have quoted a passage more strongly condemning the very thing he wishes to maintain; and if he would read the chapter carefully he would find that it has no reference to what we should eat, but, on the contrary, refers to the reception of all kindreds, peoples and tongues, within the pale of the Christian Church. On the other hand, Peter's reply to the command to arise, slay and eat, proves quite conclusively that he was a strict observer of the Mosaic law. Moreover, it does not follow, because men have acquired an appetite for certain things, that therefore these things are either wholesome or necessary, for we frequently hear men extolling the virtues of almost anything, no matter how repulsive it may be; and notably, the very thing your correspondent cites, namely, the baneful habit of using tobacco. If we believe the Scriptures we must admit that these laws were given in wisdom, and in perfect accord with the moral and physical constitution of our being, and therefore must be both binding and permanent. If these laws were necessary for the guidance of the people in Moses' day, they are equally necessary for every son and daughter of Adam, so long as the moral and physical condition of things is the same. That which was morally good for the Jew is also morally good for the Christian, and that which was necessary for the physical good of the people in the time of Moses is just as necessary for the physical good of the people of the present day. I cannot understand why both lay and clerical observe part of the law and reject or disregard part. If your correspondent or any one else can shew good reason why, let them enlighten the public.

Sutton, March 2nd, 1881.

A SUBSCRIBER.

ST. JOHN'S Presbyterian church, Hamilton, has lately been repainted and redecorated, and is now declared to be one of the prettiest churches in Hamilton. There are three hundred children attending the Sabbath school. All the available seats in the church are occupied. There are no pew rents, all the revenue being derived from the free-will offerings of the people. Evidently the friends there must "arise and build."

A LARGE party of the young people of the Campbellville congregation invaded the manse in Nassagaweya on the evening of Monday, the 7th inst., for the purpose of giving an agreeable surprise to their pastor, the Rev. H. H. McPherson. As soon as all had assembled, Mr. James Menzies, on their behalf, announced that they, together with older members of the congregation, desired to express their gratitude to their pastor for his labours among them, and especially for his efforts to improve the congregational singing, and accordingly procured a gold watch, which they wished him to accept as a token of their esteem and gratitude. Mr. McPherson having received the watch, which was a very handsome one, with his initials on the outside and an appropriate inscription within, replied in a few words, stating his surprise and gratification at being presented with such a very valuable and beautiful gift, and adding that he was specially gratified to believe that the gift was an expression of regard not simply for himself but for the blessed Master, whose servant he was for their sakes. After partaking of refreshments and spending a very pleasant evening, closed with devotional exercises, all left the manse for their respective homes.

PASTOR AND PEOPLE.

THE DEMON'S CURSE—A STATEMENT OF FACT.

Mr. Clayton was the proprietor of the "Eagle," in those bygone days when public houses were called taverns or inns instead of hotels, and when a tavern without a bar was seldom found. He served his many customers himself, and with rare conscientiousness often withheld "another glass" from those who lacked self-control. It was his pride to serve moderate drinkers in a gentlemanly manner, but no drunkard should ever disgrace his house. Not a total abstainer himself, he yet had sufficient self-control to let it alone before its effects were perceptibly seen or felt.

His young wife possessed many of the qualifications that win for a landlady public favour. Her house was always in order, her table well supplied, and while she was ever ready to welcome guests in a way that made them feel at home, each one saw that she felt a special interest in his welfare. That was probably not far from the truth, for her kind, motherly heart had room even for a stranger.

But after a while a shadow seemed to hover over the hitherto pleasant resort. Mrs. Clayton's health was failing. Quite often she was obliged to keep her room for a day or so; people were not really satisfied with the careless attentions of hired help. They missed her pleasant face and kindly ways as much perhaps as anything, but none would complain, for her countenance told too plainly of suffering. They said the care of a public-house was too much in addition to that of her young and increasing family.

Mr. Clayton evidently thought so too, for contrary to his own tastes and the wishes of friends, he sold the Eagle property, and bought a farm in a retired, lonely section of the country. Here they lived a very quiet life. Mrs. Clayton's health was restored, yet she was never again her former self. There was ever a look of sadness in her dark eyes, an indefinable something about her that reminded one of unseen trouble, of sorrow hidden, closely guarded, yet making itself felt.

And there was a hidden trouble, a skeleton from which all, except her husband, would have started back aghast, amazed. A brandy sling, taken to alleviate temporary pain, had roused the demon, appetite, whose presence had hitherto been entirely unsuspected, and Mrs. Clayton had found herself unable to resist, while temptation was constantly before her. She had resolved, promised, prayed, in a wild, faithless, despairing sort of way, but human strength of purpose was nothing compared with the demon's power, and she failed to lay hold with saving faith upon the Infinite One who is mighty to save even from sin. The appetite had grown stronger and stronger still, she more helpless, more powerless to resist. Her days of illness were simply the result of indulging more freely than usual. The remorse succeeding each terrible fall really preyed upon her strength more than any other cause.

When Mr. Clayton proposed selling out, she grasped the idea of change as eagerly as the drowning might a rope thrown from the shore. At the new home her husband became her keeper, watching her closely, guarding every avenue by which she might obtain that which was ruining her, for at times appetite mastered reason, and she would have sacrificed her very soul to gratify the all-absorbing passion.

The struggle was a long and terrible one, ending not until, like the demoniac of old, she sat at the Master's feet, clothed and in her right mind. A few years of peace and comparative happiness followed, and then came the fulfilment of anticipated trouble.

Sin repented of is forgiven, but in many cases its consequences rest upon some innocent heir, just as diseases or peculiar phases of character are handed down from one generation to another. It was so in this case.

During those terribly dark years three baby boys and two little girls had been intrusted to Mrs. Clayton's care. Harry, the eldest, grew to manhood, possessing many fine traits of character. Generous, warm-hearted, intellectual, he was as general a favourite as his mother had been in her younger days. He became a Christian, married, and settled down to farm life, with no visible shadow resting upon the fair prospect of future usefulness and pleasure. When the

civil war broke out he responded to the call for help in a loved country's time of need. One, two, three years in camp, hospital, and field, then home again to contend with another foe, the same enemy his mother had so long ago encountered; an enemy which had been roused by stimulants used to bring a chilled, wounded soldier back to consciousness, and nerve him for a surgical operation.

It was pitiful to witness the poor fellow's efforts to free himself. Sometimes for months he would bravely resist temptation, and strong hopes would be cherished concerning him, then the demon would drag him down again to the lowest depths of degradation and folly. And so the years have gone, each one telling the same sad story of broken promises, tears and prayers, sinning and repenting, over and over, oh, so many times.

Frank, the second boy, lives in one of our large cities, has prospered according to the world's judgment, but his wife shrinks away from him at times, and the children hide when they see that papa has one of his terrible head-aches. Poor little ones, they will learn the sad truth only too soon.

Upon Jimmie the fond hopes of father and mother were centred. Boyhood was full of promise, only there was a strong inclination to seek amusement away from home, especially evenings, and the companions he found lounging about stores and saloons at the neighbouring village were no help to him. Before manhood was reached the demon had him bound, and the sorrowing parents found that it was beyond their power to rescue or reclaim him. A few more years and both were at rest, hurried away from earth by sorrow and remorse.

Among Jimmie's companions was Archie Gray, a handsome, manly fellow, just the one to win a young girl's heart, and he did win Mary Clayton's, but so long as he indulged in the use of what was ruining her brothers she firmly refused to become his wife.

While matters were thus at a standstill a temperance society was organized at the village, and Archie and Jimmie were the first to take the pledge. From a distant State came the glad tidings that Harry, too, had joined the grand army of total abstainers.

A whole year Mary waited before giving herself to Archie, for she wanted to be sure that his reformation was thorough. Then he pleaded so earnestly that she ventured to trust him, went to a new home, was very happy for a few short months, and then her bright hopes were rudely blasted, her faith in man shattered, and many a time since then she has feared to stay alone with the man who had promised to love and protect her.

Nellie, the younger sister, comes to her at times, heartsick, full of trouble, for Jimmie, too, has broken his pledge, but so stern, so brave in spite of it all, that Archie fears her, and Mary feels safe under her protection. Poor Nellie says, "The Clayton family are cursed." She will trust no man for fear of his becoming a drunkard, so she goes on her way alone, keeping under lock and key, as it were, a heart too warm and impulsive to submit passively.

And now there comes a gleam of hope to the sorrowing ones; another determined effort is being made to rescue the fallen: and we hope, pray, and trust that Archie Gray and the Clayton boys may be reclaimed, saved this time, washed in the blood of the Lamb.

But, mothers, shall this sad story be unheeded?

You may not be tempted as Mrs. Clayton was, you might not fall as she did if you were, but there are others who are tempted who do fall. For their sakes will you not by word and deed cast your influence on the safe side?

And you who arrayed yourselves in open warfare against the demon, will you not fight a little more resolutely for the sake of suffering wives, mothers, and little ones, scattered all over this fair land of ours?

Will you not deal lovingly with the erring, because you know that in many cases they are bowing beneath the weight of an inherited curse? Will you not point them to the One who alone has power to cleanse from all sin?

Temperance societies are doing a noble work. The pledge is somewhat of a safeguard, but only in the strength of the "Mighty to save" is absolute safety. He says, "Come, I will love you freely. I will strengthen, yea, I will uphold thee with the right hand of My righteousness."—*Christian Weekly*.

THE MEANING OF THE WORD ARYAN.

We have to inquire into the meaning of the word Aryan; and this is not a difficult matter, or one about which there is much question. In Sanscrit the word *arya*, with a short initial *a*, is applied to cultivators of the soil, and it would seem to be connected etymologically with the Latin *arare* and the archaic English *ear*, "to plough." As men who had risen to an agricultural stage of civilization, the Aryans might, no doubt, fairly contrast themselves with their nomadic Turanian neighbours who—as Huns, Tartars, and Turks—have at different times disturbed the Indo-European world. But for the real source of the word, as applied to the race, we must look further. This word *arya*, "a cultivator of the soil," came naturally enough in Sanscrit to mean a householder or landowner, and hence it is not strange that we find it recurring, with a long initial *a*, as an adjective, meaning "noble" or "of good family." As a national appellation, whether in Sanscrit or Zend, this initial *a* is always long, and there can be no doubt that the Aryans gave themselves this title as being the noble, aristocratic, or ruling race, in contradistinction to the aboriginal races which they brought into servitude. In this sense of noble, the word frequently occurs in the composition of Persian proper names, such as Ariobarzanes, Ariaramnes, and Ariarathes; just as in old English we have the equivalent word *ethel*, or noble, in such names as Ethelwolf and Ethelred. As an ethnic name, therefore, the word Aryan seems to have a degree of patriotic or clanish self-satisfaction about it. But we shall find, I think, that such a shade of meaning has been more than justified by history; for we have now reached a point where we may profitably enlarge the scope of our discussion, and shew how the term Aryan is properly applicable, not merely over an Indo-Persian, but over an Indo-European area, comprehending the most dominant races known to history—the Greeks and Romans, Slavs and Teutons, with the highly composite English, whose language and civilization are now spreading themselves with unexampled rapidity over all the hitherto unoccupied regions of the earth, which the Vendidad did not care or did not know how to specify.—*February Atlantic*.

PIETY AND MORALITY.

Piety and honesty are not complements of each other. There are many men who are devotedly, even fanatically, pious, who are great rascals. It is usual to say that such an one is a hypocrite—but he is not necessarily so. He may be perfectly sincere in his devotions, even in accordance with the forms of true religion, and yet be almost totally deficient in the sense of moral obligation. The great law of Christianity requires absorbing love of God, that is, piety; and the love of our neighbour equal to the love of self, that is morality. One may be a moral man, and yet not be a Christian; and equally it is true that he may be a pious man and yet not be a Christian. The Christian loves God and loves his neighbour. To God he renders reverence and gratitude, and to man he renders justice and benevolence. The finger of scorn is pointed at some pious men who wrong their neighbours, and Christians are told—"There is a specimen of your piety." "But," we reply, "he is not a specimen of our morality." He is not a sound Christian—he is a religious cripple, paralyzed on one side. If you want to deal honestly by us, take one of the vast majority of our church-membership—men who reverence God and help their neighbours—and judge of Christianity by them, by men and women who are in sound, healthy Christian condition. Don't bring out a religious paralytic, and point to him as a specimen Christian. To do so is to lie.—*Interior*.

THE centenary of the missionary, Henry Martyn, was celebrated at Truro, his native town, Feb. 17th.

IF worst should come to worst, the Crown Prince of Germany could support himself and family by his skill as a turner, his oldest son has also a good trade. It is a good rule of that royal family that every prince should learn some useful trade.

A CHRISTIAN village has been founded in the heart of the slave district near Lake Nyassa, Central Africa. Eight new English missionaries joined Bishop Steere in that country last year, seven of them being Oxford and Cambridge graduates.

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"THE RIGHTS OF THE CHURCH."

WE have very great respect for our correspondent "Laicus," but yet we must say that the communication on the "Rights of the Church," which will be found in another column, does not call for, indeed, does not admit of, any very special or very lengthened answer. Argument, in it, there is none. It is simply made up of assertions, and ends in begging the whole question at issue, while, at the same time, conceding all that any Church can reasonably demand. We are asked if any Church has a right to "cast out" any "faithful" man or woman. We should hope that no Church will ever attempt to cast out "of that which is invisible" any one whom it believes to be "faithful." With its own individual section of the Church it may be different. It may be wrong in its conviction that certain persons are "unfaithful," and may by-and-by suffer for its mistake, but what can it do? What can "Laicus" suggest that it should do, but act upon its clear convictions of truth and duty. "Laicus" would have a "brief summary" embodying what are thought to be the "cardinal truths in regard to which the Church can admit no antagonistic teachings," and would justify the Church in "loosing the individual from his charge," and in "preventing him getting another one," who might repudiate some of this summary. Will our correspondent say in what respect all this differs "in principle" from the "test idea" so strongly denounced, and from the "casting out" so strongly condemned? Will "Laicus" affirm that there can be no "faithful" one, "faithful," we mean, in the eye of the Master, though not recognized even by the most spiritual and devout of His servants, who might not be able to adopt every item of the "brief summary," which to "Laicus" would be the very *summum bonum* of simplicity and truth? It is, in short, with "Laicus," as it must be with every intelligent person, a question of degree, not of principle, at all, till we come to the delightfully simple and suggestive "test" of the "Bystander," that every one should promise *not to tell lies* when he speaks of anything in the heavens above, or on the earth beneath, or in the waters under the earth, though even then there would be a "test" of a certain sort. The Church and the churchmen that are wise and true and spiritual and Christ-like, will be very chary about sitting in judgment on the Christian character of individuals, or about pronouncing *anathema* upon them, their doings and their opinions. Even in putting such out of their fellowship, they do not necessarily and in all cases declare these excised ones to be "children of the devil and enemies of all righteousness." They simply declare that their views of divine truth and duty are so divergent from those of this particular Church organization, that they can no longer walk together, as those who are agreed, so that therefore it would be better, for individual comfort and for the advancement of the cause of Christ or "humanity," as the case may be, that they should separate, and that each party, according to its light, should try to do all the good possible in the circumstances. Does "Laicus" object to this? Would "Laicus," at a certain stage, not insist upon this? If so, where is the difference in principle between what we insist upon, and what "Laicus" would not only allow, but stoutly contend for as indispensable? The length and complicatedness of creeds have really nothing to do with the question at issue. All these are matters of detail, to be settled by individuals fixing upon the separate points to which they object, and by overtures, arguments, motions and modifications, trying to get the objectionable features eliminated, and the "test," not abolished, but made what it is thought it ought to be. It may be very wrong, for instance, to believe in the inspiration of the Scriptures, the divinity of Christ, the atoning efficacy of His death, or the

sure and certain hope of a blessed resurrection, etc. Many people say that it is, and protest that it is very strait-laced to insist upon such things as indispensable to fellowship and church co-operation. Would "Laicus" adopt such a protest, or on the other hand, insist that these were among the "fundamentals"? If the latter, is that not setting up a "test"? And, is doing so not quite possible and quite proper, without harshly, and with offensive Pharisaism, "judging" and denouncing as "unfaithful," "ungodly," "unholy" and "profane," all who in agonized seriousness may not be able to swallow the whole of that "test" in the sense in which "Laicus" understands it? There are plenty of Episcopalians, Baptists, Methodists, Congregationalists, etc., whom "Laicus" and every sensible spiritually-minded Presbyterian recognize as "faithful and true," but it does not follow that they should be admitted to the fellowship of the Presbyterian Church, with full permission to air all their hobbies and give vent to all their antipathies, without "let or hindrance." The time may come for that, but all are agreed that it has not come yet, and that it would not be for "edification" that such an amalgamation should be tried, till very important "modifications" have taken place "all round." How the *consensus* of the Church as to what is held to be "sound doctrine," is to be ascertained, except from what the Church itself deliberately declares, we acknowledge to be a something we cannot make out, and in what respects the "Presbyterian preaching of our day" differs from what is taught in the "Westminster Confession of Faith," is also a something which to us appears at once, mysterious and inexplicable. Nay, if such is the fact, "transparent honesty" in some quarters must be grievously at fault. It is not yet six years since the last union in the Presbyterian Church of Canada took place. Honestly, earnestly, prayerfully, and intelligently, every clause of that Confession was, previous to that union, gone over, and with certain formally stated exceptions, adopted by every individual who went into that union, as his own. Those who have since been admitted to the ministry of that Church, have made the "same confession and profession." Was all this done honestly, or as a mere farce? If the former, then why should not the "Presbyterian preaching of our day" be in accordance with the only authoritative *consensus* of "sound doctrine," which the Canadian Church has ever given forth, and which every individual minister of that Church has, within the last six years, deliberately and formally, with all freedom, with all intelligence, and, it is to be presumed, with all honesty, adopted as his own? If there is another "consensus" in which it is desirable that the "minds of young men" should be "steeped," and if "Laicus" knows of any "other" in which with some of the candidates for the Presbyterian ministry such a "steeping" process is going on, no time should be lost in letting all know what that new "consensus of doctrine" is, and how all minds can be most effectually "steeped" in it, for the interests of truth, honour, honesty and Christ, are evidently to a very great degree involved in the issue.

THE SOUTH AFRICAN BOERS.

WE are astonished at the amount of sympathy and support which the Transvaal Boers are receiving not only in their present struggle with the English, but in reference to the whole course which they and their fathers have pursued for the last two hundred years. They are represented, and by those who profess to know, to have been all along the most mild mannered and devoutly Christian men that could possibly be imagined; the great upholders of civil and religious liberty—the worthy descendants of Huguenots and "Sea Beggars;" and the devout and resolute compeers of those who sought "a far" for "freedom to worship God." Anything more unlike the actual facts than this could not well be imagined. What the Dutch were when they first settled in South Africa we shall not say. It is very likely they were sturdy, stolid and freedom-loving enough. They came in meekly enough, and humbly sued for grants of land from the people they found there, perhaps even professed to purchase with all honesty what they occupied. But it was not long before the course of oppression, violence, and wrong, which in one shape or another has been continued to this day, was entered upon, and the robbery of the weak, with the enslavement of the ignorant and barbarous, were proceeded

with, in a manner and to an extent which will make the history of South Africa, when it comes to be honestly written, one of the most saddening and disgraceful which can be found, not even excepting that of the treatment of the North American Indians by the United States, during what has not inappropriately been some time ago called "A century of shame."

During the Dutch rule in South Africa the enslavement of the native races was fully established, the lands of these appropriated, their cattle seized, their villages burned, their women outraged, the bitterest colour prejudice cherished, and the capricious rule of the strong, as far as these inferior races were concerned, recognized as a law at once of nature and of God. When the English took possession of the Cape as a matter of policy and according to the ordinary usages and rights of war, during the life-and-death Napoleonic struggle, they naturally fell heirs to the feuds which the ages of Dutch oppression had engendered, and it is not surprising that the English settlers were easily inoculated with the prevailing spirit, and took to the oppressing, spoiling and enslaving of the natives, as if "to the manner born." The Hottentots had by this time been utterly crushed, despoiled and enslaved, as well as some other feeble races, and the devouring land fever had carried the Boers forward in their course of land and cattle stealing till they were faced by the warlike and proud Kaffirs. How the same course was pursued with these everyone knows. The Colonists rather liked such collisions, for they had the British power to back them, and a war with the natives brought British gold into the country along with British soldiers, and made trade brisk, as well as secured, when peace came to be established, a large slice of new territory, in which these believers in number one could extend their farming operations, have more slaves, and make more money by possessing more numerous herds and flocks. Then came the struggle against slavery in Britain and so far in South Africa. Who were the bitterest opponents of the very name of freedom and emancipation to the oppressed in South Africa? Who persecuted such men as the late Dr. Philip with the keenest hatred for their anti-slavery notions? Who clung to the idea that they suffered the most grievous wrong when their bond thralls were emancipated in 1834? The Dutch Boers of those days who have worthy successors in their sons and grandsons of to-day. Not even in the Southern States in slavery's palmy days was the colour hatred stronger than it was in South Africa. And so far it is the same still. Why did those Boers wish to "trek" across the boundary of the colony in '34 and '36? Simply that they might oppress with greater freedom, and enslave the natives without being called to account. That they were energetic, patient, brave and persevering, may be granted, but they have always acted and are now acting on the principle that the natives, whether Kaffirs, Bechuanas, or Zulus, have no possible right which white men are bound to respect, if their caprice or their supposed self-interest leads them to set these at naught. That they have plundered and slaughtered the natives, whose country they seized by the law of the strongest, will not be denied by anyone in the slightest acquainted with their history. The old "commando" has always been kept up and put in requisition whenever it was thought necessary. And what was the "commando"? A Boer got a cow or a calf stolen. What then? Search for it? Not at all. He sent round to all his neighbours to meet at a certain place and day for a raid—armed, and with so many days' provisions. Then came the old border foray. Villages were burned; natives, who resisted, shot; cattle gathered in, as well as women and children; and then in due time the spoils were divided among the raiders. It may be said that these women and children were not put up to auction; neither were the cattle. They were simply counted out on a certain agreed-upon plan among the conquerors. This was called proper revenge, the gospel of vigour, for the loss of the cow! Did they teach their bond thralls anything of religious truth? The readers of Moffatt's Missionary Enterprises will remember with what a roar of indignation and contempt the Dutch Boer cried out when the missionary proposed to have his slaves in to family worship—"Preach to Hottentots! Go to the mountains and preach to the baboons! Call in my dogs and preach to them!" And so it has gone on ever since. Who have been the greatest enemies to the missionaries that were sent by the London and

other missionary societies to the Bechuanas of the Orange Sovereignty, the Transvaal and elsewhere? These same meek mannered Boers, who are said to be possessed of all the virtues. By the treaty with the English, when the independence of the Transvaal was recognized (and, be it remarked, this was done only in one of those "anti-humanitarian" fits that sometimes come over the British), the Boers were bound to have no slavery within their borders in any form whatever, and the British on the other hand bound themselves to allow no one to sell powder or firearms to the natives. Indeed, if this last arrangement had not been made, the Boers of the Transvaal would long ere this have ceased to exist. Did these Boers observe that treaty? Why, the ink with which it was written was scarcely dry when they were at their old pranks of commandos with all which that implies. They killed the fathers, and then they—enslaved? Oh, dear no; they only—"apprenticed" the children and the women! Against these proceedings the London Society missionaries, somewhere about 1852 or 1853, protested, in a memorial to the Boer Government—as mildly, almost abjectly, written, as it is possible to conceive—with what result? These men, among whom was the Rev. Walter Inglis, now of Ayr, in this Province, were tried for high treason and would have been sentenced to be hanged, but as they were British subjects they were simply "banished the country," their houses being confiscated without remuneration, and themselves marched to the frontier under a strong burgher guard without being allowed once to speak to the natives or to take one fixture from the homes they had built with their own money. From that day to this not an English missionary to the natives has been allowed within the borders of the Transvaal, and no minister of religion of any kind except the German and the Dutch Reformed, who labour exclusively among the Boers, and let the natives grow up as, of course, according to good Boer doctrine, they ought, on a par with, and as ignorant as, their dogs.

Not only so, they have hated and suspected the missionaries to the natives of other quarters, with a bitter, undying hatred, and for the same reason. Their deeds have been evil, and they have feared the light on that account, and the testimony of dispassionate witnesses who would expose their villainy. Just let us take at random an extract from "Evangelical Christendom" of date Oct. 1st, 1859, which happens to lie before us. In its notes on South Africa giving the current news of the month, we find the following which we give in full as a specimen brick:

"We regret that the information from Southern Africa is not of so cheering a character. The venerable Moffatt, who may well be regarded as the apostle of the interior tribes, has been subjected to annoyance, and no small amount of persecution, from the Boers of the Transvaal Republic. Our readers are of course aware that some of the discontented Boers in the colony were allowed, some time ago, to form themselves into an independent settlement, continuing in amity with the authorities of the colony. A treaty was formed between the two parties, one of the stipulations of which was that no Englishman should supply the native tribes with gunpowder. The Boers accuse Mr. Moffatt, whose presence in their neighbourhood, there is reason to believe, is a check on their oppression of the natives, with a violation of this treaty, by a surreptitious sale, to the natives, of gunpowder. We need hardly say that there is not one word of truth in the accusation; but it served as a pretext for them to endeavour to remove Mr. Moffatt—by violence, if no other course would do—from their neighbourhood. We rejoice to say that Sir George Grey, the Governor at the Cape, on being appealed to, at once interfered for his protection, and the malevolent designs of the Boers have, for the present, at least, been wholly frustrated."

The short and the long of it is, these Boers are very poor subjects on which to expend a great amount of school-boy declamation, or maudlin sympathy and imbecility about "free men battling for their hills," and so forth. God forbid that we should apologize for or defend all that the British have done and are doing in South Africa. Their record in that land has been like that of their predecessors, too much one of spoliation and bloodshed, to which, however, they have been chiefly urged on by these very Dutchmen or their relatives, and the assimilated English settlers. But in this poor suffering world there are plenty upon whom the superfluous tears and ecstasies of the excitable and sympathetic may much more deservedly be expended than upon these Boers of the Transvaal, or the whole of their South African kith and kin.

The truth will come out gradually but surely in spite of all the endeavours of the oppressors to cover up their tracks and to get stilted, heartless litterateurs—instinctively as these too often are in love with "a

gospel of vigour," and great believers in what they cant about, "the survival of the fittest"—to make the worse look like the better cause. All this outcry about liberty and "modern William Wallaces" and "William Tells," with the usual accompaniments of very painful, though thought to be very fine, writing, will only bring the other side of the question into more prominent relief, and by and by make increasing numbers sympathize with the mournful aspiration of the old noble Kaffir Chief, Macomo. "Oh, that I could write a book, that I might tell the wrongs of my country!"

THE HOME MISSION FUND.

MR. EDITOR,—In view of the meeting of the Home Mission Committee on Tuesday next, the 29th inst., will you allow me once more to urge on my brethren the necessity of having their contributions forwarded by that date. The outlook is far from encouraging—only \$22,000 so far in the treasury, while to meet our engagements between \$35,000 and \$40,000 is required.

The minutes of the Manitoba Presbytery, published in last week's paper, shew the clamant demands for additional missionaries in the North-West; but unless the Committee are put in possession of the means, they cannot send a single additional labourer.

Brantford, March 21st, 1881. WM. COCHRANE.

AWAKENING IN BOWMANVILLE.

MR. EDITOR,—Your readers will be pleased to hear that a shower of blessing is descending upon St. Paul's Church, Bowmanville. Hoping and seeking for this, Rev. Mr. Little and his elders began special services three weeks ago, and, with other aid than was found within their own Presbytery, a movement of growing power has been the result. Many of the members of the Church are earnestly co-operating in the morning prayer meeting, and the inquiry meetings, which have been recently introduced and found of great value. God's Spirit very manifestly rests upon the meetings. His people are greatly refreshed. One lady, and she is only a sample of many, says, "I am enjoying a continual feast. My soul is filled, and overflows, with the love of God." Anxious souls of all ages are to be met with, and many are entertaining a new found hope in Christ. The work among

THE YOUNG

is the most interesting and delightful feature of all. A growing band of happy children of Jesus are nightly seen in the meetings, often rejoicing over additions to their numbers for whom they have prayed and laboured. The boys, of their own accord, began a meeting for prayer and personal effort among their companions, and now, joined with their sisters, they are meeting in each other's homes, to the great joy of their parents and Sabbath school teachers and friends, who have faithfully laboured for their spiritual welfare, and are now receiving their reward. It is ever thus; and those who know what kind of influences have prevailed in many of the homes of this place will not be surprised to hear of the results now reached, and will entertain good hope of their permanence.

WALTER M. ROGER.

March 20th, 1881.

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

One of the most interesting and enthusiastic meetings of this Society was held in lecture room No. 3, on Friday evening, March 18th. After devotional exercises, the minutes of the last regular meeting were read, received and adopted.

The course of lectures now being delivered in aid of the Society has proved so successful—thanks to our Presbyterian friends in Montreal—that it was the treasurer's pleasing duty to state that the Society was now out of debt.

An interesting account of foreign mission work, carried on in various parts of the world, was read by a member of the News Committee.

Further communications from Manitoba were read, asking the Society to take up Cypress River district during the coming summer. This district lies about 100 miles south-west of Winnipeg. From the letters read it was apparent to all that the wants of this field are very urgent. Although there is a large number of settlers already in the district, as yet no one has been sent to give them the privileges of the Gospel which they so earnestly desire. Another

communication was read, asking the Society to send a missionary to Riviere du Loup. After due deliberation the meeting decided to send Mr. D. McKay to Cypress River district, Manitoba, Mr. R. Gamble to Massawippi, Coaticoucke and Richby, Quebec, Mr. H. K. Shearer to Riviere du Loup, Quebec.

On motion to adjourn, the meeting closed with prayer.

W. H. GEDDES, Rec.-Sec.

WE call attention to the advertisement in another column of the photograph of the Raikes statue. Those who would like such a memorial of the father of Sabbath schools will find that the photo in question is a good one.

IN reference to the notice of Mr. Pitblado's donation to the Home Mission Fund, which appeared in our issue of March 4th, it is right to say that \$50 of that sum were remitted from Halifax before the middle of January, and \$100 on the first day of February. He has since sent \$75 to the Fund, part of the proceeds of his lectures on the North-West Territories.

WE notice with regret the death of Major Chambers, of East Oxford, an elder of the Presbyterian Church, and the respected father of two of the missionaries stationed at Erzurum, Eastern Turkey. Mr. Chambers was very much esteemed by all who knew him, as an honourable man, a kind, steadfast friend, a good citizen, and a devout Christian. His funeral sermon was preached by the Rev. Dr. Bell, of Walkerton, who was long his pastor, and from intimate personal knowledge could well testify to the excellences of his departed friend.

WE find the following in a late issue of the Brockville "Recorder": "Rev. D. McGillivray, in closing his services as pastor of St. John's Church here, preached last Sabbath morning from Deut. iv. 32, a remarkably clear and forcible discourse, reviewing the labours and the result of his pastorate of nearly fourteen years. The sermon shewed deep and careful thought, and was listened to throughout with marked attention and interest by the large and intelligent congregation present. In the evening the sermon was from 1 Tim. vi. 12. The church was crowded to overflowing, many being present from other congregations. The discourse displayed to fine advantage the preacher's usual vigour of thought and impressive style of delivery. He became pastor here immediately on leaving college, and during the period of his labours here there have been large expenditures in improving the church edifice and a large increase in the church's membership. He leaves Brockville not only with the respect and affection of his own people, but with the confidence and esteem of the community at large. He has accepted a unanimous call from St. James' Church, London, Ont., one of the chief cities of the Dominion, whither he goes with the good feeling and best wishes of all for his future prosperity."

PRESBYTERY OF GUELPH.—A meeting of this Presbytery was held on the 15th inst., in the First Presbyterian Church, Guelph. A conference was held on the State of Religion in terms of a previous appointment. Dr. Wardrope read a paper on the "Work of the Eldership," and some time was spent in conference on the same. It was agreed that in the absence of parties expected to introduce the second subject agreed on to be discussed in the conference, it be omitted, and that the Presbytery proceed to the other business on the docket, which was all duly disposed of. A majority and a minority report were submitted from the committee that had been appointed to consider the circular sent down on Temperance, and the Clerk was instructed to forward both to the General Assembly's Committee, from whom the circular had proceeded. A detailed statement from the agent of the Church was submitted, shewing what congregations had contributed, and the amount in each case, to the schemes of the Church up to the 12th instant. On motion it was agreed that the statement on each scheme be committed to the member of the Presbytery to whom such scheme had been entrusted, with a request to attend to the same and report to next meeting. Commissioners were appointed to the General Assembly. A communication was read from the Presbytery of Stratford, asking the Presbytery to reserve the oversight of New Hamburg, as they had no longer a congregation or mission station in connection with which they could work it. Mr. Torrance was appointed to view the place and make all inquiry as to the state and prospects of their Church there, and report at a future meeting.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. H. P. ROE.

CHAPTER XI.—POOR ACTING.—(Continued.)

In my desperate struggle with myself, I tried not even to see Miss Warren, for every glance appeared to rivet my chains, and yet I gained the impression that she was a little restless and *distracted*. She seemed much at her piano, not so much for Mr. Hearn's sake as her own, and sometimes I was so impressed by the strong, passionate music that she evoked that I was compelled to hasten beyond its reach. It meant too much to me. Oh, the strange idolatry of an absorbing affection! All that she said or did had for me an indescribable charm that both tortured and delighted. Still every hour increased my conviction that my only safety was in flight.

My faithful ally, Reuben, still took me on long morning drives, and in the afternoon, with my nail and paper, I sought secluded nooks in a somewhat distant grove, which I reached by the shady lane, of which I had caught a glimpse with Miss Warren on the first evening of my arrival. But Friday afternoon was too hot for the walk thither. The banker had wilted and retired to his room. Adah and the children were out under a tree. The girl looked up wistfully and invitingly as I came out.

"I wish I were an artist, Miss Adah," I cried. "You three make a lovely picture."

Remembering an arbour at the farther end of the garden, I turned my steps thither, passing rapidly by the spot where I had seen my Eve who was not mine.

I had entered the arbour before I saw it was occupied, and was surprised by the vivid blush with which Miss Warren greeted me.

"Pardon me," I said, "I did not know you were here," and I was about to depart, with the best attempt at a smile that I could muster.

She sprang up and asked, a little indignantly, "Am I infected with a pestilence, that you so avoid me, Mr. Morton?"

"Oh, no," I replied, with a short, grim laugh; "if it were only a pestilence I fear I disturbed your nap; but you know I'm a horn blunderer."

"You said we should be friends," she began hesitatingly. "Do you doubt it?" I asked gravely. "Do you doubt that I would not hesitate at any sacrifice?"

"I don't want sacrifices. I wish to see you happy, and your manner natural."

"I'm sure I've been cheerful during the past week."

"No, you have only seemed cheerful; and often I've seen you look as grim, hard, and stern as if you were on the eve of mortal combat."

"You observe closely, Miss Warren."

"Why should I not observe closely? Do you think me inhuman? Can I forget what I owe you, and that you nearly died?"

"Well," I said dejectedly, "what can I do? It seems that I have played the hypocrite all the week in vain. I will do whatever you ask."

"I was in hopes that as you grew well and strong you would throw off this folly. Have you not enough manhood to overcome it?"

"No, Miss Warren," I said bluntly, "I have not. What little manhood I had led to this very thing."

"Such—such—"

"Enthralment, you may call it."

"No, I will not; it's a degrading word. I would not have a slave if I could."

"Since I can't help it, I don't see how you can. I may have been a poor actor, but I know I've not been obtrusive."

"You have not indeed," she replied a little bitterly; "but you have no cause for such feelings. They seem to me unnatural, and the result of a morbid mind."

"Yes, you have thought me very ill balanced from the first; but I'm constrained to use such poor wits as I possess. In the abstract it strikes me as not irrational to recognize embodied truth and loveliness, and I do not think the less of myself because I reached such recognition in hours rather than in months. I saw your very self in this old garden, and every subsequent day has confirmed that impression. But there's no use in wasting words in explanation—I don't try to explain it to myself. But the fact is clear enough. By some necessity of my nature, it is just as it is. I can no more help it than I can help breathing. It was inevitable. My only chance was never meeting you, and yet I can scarcely wish that even now. Perhaps you think I've not tried, since I learned I ought to banish your image, but I have struggled as if I were engaged in a mortal combat, as you suggested. But it's of no use. I can't deceive you any more than I can myself. Now you know the whole truth, and it seems that there is no escaping it in our experience. I do not expect anything. I ask nothing save that you accept the happiness which is your perfect right; for not a shadow of blame rests on you. If you were not happy I should be only tenfold more wretched. But I've no right to speak to you in this way. I see I've caused you much pain; I've no right even to look at you, feeling as I do. I would have gone before, were it not for hurting Mrs. Yocomb's feelings. I shall return to New York next Monday; for—"

"Return to New York?" she repeated, with a sudden and deep breath; and she became very pale. After a second she added hastily, "You are not strong enough yet; we are the ones to go."

"Miss Warren," I said, almost sternly, "it's a little that I ask of you or that you can give. I may not have deceived you, but I have the others. Mrs. Yocomb knows; but she is as merciful as my own mother would have been. I'm not ashamed of my love—I'm proud of it; but it's too sacred a thing, and—well, if you can't understand me I can't explain. All I ask is that you seem indifferent to my course

beyond ordinary friendliness. There! God bless you for your patient kindness; I will not trespass on it longer. You have the best and kindest heart of any woman in the world. Why don't you exult a little over your conquest? It's complete enough to satisfy the most insatiable coquette. Don't look so sad. I'll be your merry-hearted friend yet before I'm eighty."

But my faint attempt at lightness was a speedy failure, for my strong passion broke out irresistibly.

"O God!" I exclaimed, "how beautiful you are to me! When shall I forget the look in your kind, true eyes? But I'm disgracing myself again. I've no right to speak to you. I wish I could never see you again till my heart had become stone and my will like steel;" and I turned and walked swiftly away until, from sheer exhaustion, I threw myself under a tree and buried my face in my hands, for I hated the warm, sunny light, when my life was so cheerless and dark.

I lay almost as if I were dead for hours, and the evening was growing dusky when I arose and wearily returned to the farmhouse. They were all on the veranda except Miss Warren, who was at her piano again. Mrs. Yocomb met me with much solicitude.

"Reuben was just starting out to look for thee," she said.

"I took a longer ramble than I realized," I replied, with a laugh. "I think I lost myself a little. I don't deserve any supper, and only want a cup of tea." Miss Warren played very softly for a moment, and I knew she was listening to my lame excuses.

"It doesn't matter what thee wants; I know what thee needs. Thee isn't out of my hands altogether yet; come right into the dining-room."

"I should think you would be slow to revolt against such a benign government," remarked Mr. Hearn most graciously, and the thought occurred to me that he was not displeased to have me out of the way so long.

"Yes, indeed," chimed in Mr. Yocomb; "we're always all the better for minding mother. Thee'll find that out, Richard, after thee's been here a few weeks longer."

"Mr. Yocomb, you're loyalty itself. If women ever get their rights, our paper will nominate Mrs. Yocomb for President."

"I've all the rights I want now, Richard, and I've the right to scold thee for not taking better care of thyself."

"I'll submit to anything from you. You are wiser than the advanced female agitators, for you know you've all the power now, and that we men are always at your mercy."

"Well, now that thee talks of mercy, I won't scold thee, but give thee thy supper at once."

"Thee always knew, Richard, how to get around mother," laughed the genial old man, whose life ever seemed as mellow and ripe as a juicy fall pippin.

Adah followed her mother in to assist her, and I saw that Miss Warren had turned toward us.

"Why, Richard Morton!" exclaimed Mrs. Yocomb, as I entered the lighted dining-room. "Thee looks as pale and haggard as a ghost. Thee must have got lost indeed and gone far beyond thy strength."

"Can—can I do anything to assist you, Mrs. Yocomb," asked a timid voice from the doorway.

I was glad that Adah was in the kitchen for the moment, for I lost at once my ghostly pallor. "Yes," said Mrs. Yocomb heartily, "come in and make this man eat, and scold him soundly for going so far away as to get lost when he's scarcely able to walk at all. I've kind of promised I wouldn't scold him, and somebody must."

"I'd scold like Xantippe if I thought it would do any good," she said, with a faint smile; but her eyes were full of reproach. For a moment Mrs. Yocomb disappeared behind the door of her china closet, and Miss Warren added, in a low, hurried whisper to me, "You promised me to get well; you are not keeping your word."

"That cuts worse than anything Xantippe could have said."

"I don't want to cut, but to cure."

"Then become the opposite of what you are; that would cure me."

"With such a motive I'm tempted to try," she said, with a half-reckless laugh, for Adah was entering with some delicate toast.

"Miss Adah," I cried, "I owe you a supper at the Brunswick for this, and I'll pay my debt the first chance you'll give me."

"If thee talks of paying, I'll not go with thee," she said, a little coldly; and she seemingly did not like the presence of Miss Warren nor the tell-tale colour in my cheeks.

"That's a deserved rebuke, Miss Adah. I know well enough that I can never repay all your kindness, and so I won't try. But you'll go with me because I want you to, and because I will be proud of your company. I shall be the envy of all the gentlemen present."

"They'd think me very rustic," she said, smiling.

"Quite as much so as a moss-rose. But you'll see. I will be besieged the next few days by my acquaintances for an introduction, and my account of you will make them wild. I shall be, however, a very dragon of a big brother, and won't let one of them come near you who is not a saint—that is, as far as I am a judge of the article."

"Thee may keep them all away if thee pleases," she replied, blushing and laughing. "I should be afraid of thy fine city friends."

"I'm afraid of a good many of them myself," I replied; "but some are genuine, and you shall have a good time, never fear."

"I'll leave you to arrange the details of your brilliant campaign," said Miss Warren, smiling.

"But thee hasn't scolded Richard," said Mrs. Yocomb, who was seemingly busy about the room.

"My words would have no weight. He knows he ought to be ashamed of himself," she answered from the doorway.

"I am, heartily," I said, looking into her eyes a moment.

"Since he's penitent, Mrs. Yocomb, I don't see that anything more can be done," she replied smilingly.

"I don't think much of penitence unless it's followed by

reformation," said my sensible hostess. "We'll see how he behaves the next few weeks."

"Mr. Morton, I hope you will let Mrs. Yocomb see a daily change for the better for a long time to come. She deserves it at your hands," and there was almost entreaty in the young girl's voice.

"She ought to know better than to ask it," I thought, but my only answer was a heavy frown, and I turned abruptly away from her appealing glance.

"I think Emily Warren acts very queer," said Adah, after the young lady had gone; "she's at her piano half the time, and I know from her eyes that she's been crying this afternoon. If ever a girl was engaged to a good, kind man, who would give her everything, she is. I don't see—"

"Adah," interrupted her mother, "I hoped thee was overcoming that trait. It's not a pleasing one. If people give us their confidence, very well; if not, we should be blind."

The girl blushed vividly, and looked deprecatingly at me.

"You meant nothing ill-natured, Miss Adah," I said gently; "it isn't in you. Come, now, and let me tell you and your mother what a good time I'm planning for you in New York," and we soon made the old dining-room ring with our laughter. Mr. Yocomb, Reuben, and the children soon joined us, and the lovers were left alone on the shadowy porch. From the gracious manner of Mr. Hearn the following morning, I think he rather thanked me for drawing off the embarrassing third parties.

CHAPTER XII.—THE HOPE OF A HIDDEN TREASURE.

The next day I lured Reuben off on a fishing excursion to a mountain lake, and so congratulated myself on escaping ordeals to which I found myself wholly unequal. We did not reach the farmhouse till quite late in the evening, and found that Mr. Hearn and Miss Warren were out enjoying a moonlight ride. As on the previous evening, all the family gathered around Reuben and me as we sat down to our late supper, the little girls arranging with delight the sylvan spoil that I had brought them. They were all so genial and kind that I grieved to think that I had but one more evening with them, and I thought of my cheerless quarters in New York with an inward shiver.

Before very long Mr. Hearn entered with Miss Warren, and the banker was in fine spirits.

"The moonlit landscapes were divine," he said. "Never have I seen them surpassed—not even in Europe."

It was evident that his complacency was not easily disturbed, for I thought at a more sympathetic lover would have noted that his companion was not so enthusiastic as himself. Indeed Miss Warren seemed to bring in with her the cold pale moonlight. Her finely-chiselled oval face looked white and thin as if she were chilled, and I noticed that she shivered as she entered.

"Come," cried Mr. Yocomb in his hearty way; "Emily, thee and Mr. Hearn have had thy fill of moonlight, dew, and such like unsubstantial stuff. I'm going to give you both a generous slice of cold roast-beef. That's what makes good red blood; and Emily, thee looks as if thee needed a little more. Then I want to see if we cannot provoke thee to one of thy old-time laughs. Seems to me we've missed it a little of late. Thy laugh beats all thy music at the piano."

"Yes, Emily," said Mr. Hearn a little discontentedly. "I think you you are growing rather quiet and *distracted* of late. When have I heard one of your genuine, mirthful laughs?"

With a sudden wonder my mind took up his question. When had I heard her laugh, whose contagious joyousness was so infectious that I, too, had laughed without knowing why? I now remembered that it was before he came; it was that morning when my memory, more kind than my fate, still refused to reveal the disappointment that now was crushing my very soul; it was when all in the farmhouse were so glad at my assured recovery. Reuben had said that she was like a lark that day—that she equalled Dapple in her glad life. I could recall no such day since, though her lover was present, and her happiness assured. Even he was beginning to note that the light of his countenance did not illumine her face—that she was "quiet and *distracted*."

Man-like, I had to think it all out, but I thought swiftly. The echo of his words had scarcely died away before the light of a great hope flashed into my face as my whole heart put the question,

"Can it be only sympathy?"

She met my eager glance shrinkingly. I felt almost as if my life depended on the answer that she might consciously or unconsciously give. Why did she fall into painful and even piteous conclusion?

But her maidenly pride and strong character at once asserted themselves, for she arose quietly, saying, "I do not feel well this evening," and she left the room.

Mr. Hearn followed precipitately, and was profuse in his commiseration.

"I shall be well in the morning," she said, with such clear, confident emphasis that it occurred to me that the assurance was not meant for his ears only; then, in spite of his entreaties, she went to her room.

I wanted no more supper, and made a poor pretence of keeping Reuben company, and I thought his boy's appetite never would be satisfied. My mind was in such a tumult of hope and fear that I had to strive with my whole strength for self-mastery, so as to excite no surmises. Mrs. Yocomb gave me a few inquiring glances, thinking, perhaps, that I was shewing more solicitude about Miss Warren than was wise; but in fact they were all so simple-hearted, so accustomed to express all they thought and felt, that they were not inclined to search for hidden and subtle motives. Even feigning more bungling than mine would have kept my secret from them. Adah seemed relieved at Miss Warren's departure. Mr. Hearn lighted a cigar and sat down on the piazza; as soon as possible I pleaded fatigue and retired to my room, for I was eager to be alone that I might, unwatched, look with fearful yet glistening eyes on the trace I had discovered of an infinite treasure.

I again sat down by the window and looked into the old garden. The possibility that the woman that I had there seen, undisguised in her beautiful truth, might be drawing near me, under an impulse too strong to be resisted, thrilled my very soul. "It's contrary to reason, to every law in nature," I said, "that she should attract me with such tremendous gravitation, and yet my love have no counteraction."

"And yet," I murmured, "beware—beware how you hope. Possibly she is merely indisposed. It is more probable that her feelings toward you are those of gratitude only and of deep sympathy. She is under the impression that you saved her life, and that she has unwittingly blighted yours; and, as Mrs. Yocomb said, she is so kind-hearted, so sensitive, that the thought shadows her life and robs it of zest and happiness. You cannot know that she is learning to return your love in spite of herself, simply because she is pale and somewhat sad. She would think herself, as she said, inhuman if she were happy and serene. I must seek for other tests; and I thought long and deeply. "O Will Shakespeare!" I at last murmured, "you knew the human heart, if any one ever did. I remember now that you wrote:

"A murd'rous guilt shews not itself more soon Than love that would seem hid."

"Oh for the eyes of Argus. If all the mines of wealth in the world were uncovered, and I might have them all for looking, I'd turn away for one clear glimpse into her woman's heart to-night. Go to New York on Monday! No, not unless driven away with a whip of scorpions. No eagle that ever circled those skies watched as I'll stay and watch for the faintest trace of this priceless secret. No detective, stimulated by professional pride and vast reward, ever sought proof of 'murd'rous guilt' as I shall seek for evidences of this pure woman's love, for more than life depends on the result of my quest."

Words like these would once have seemed extravagant and absurd, but in the abandon of my solitude and in my strong excitement they but inadequately expressed the thoughts that surged through my mind. But as I grew calmer, Conscience asked to be heard.

"Just what do you propose?" it asked; "to win her from another, who now has every right to her allegiance and love? Change places, and how would you regard the man who sought to supplant you? You cannot win happiness at the expense of your honour."

Then Reason added, with quiet emphasis, "Even though your conscience is not equal to the emergency, hers will be. She will do what seems right without any regard for the consequences. If you sought to woo her now, she would despise you; she would regard it as an insult that she would never forgive. It would appear proof complete that you doubted her truth, her chief characteristic."

Between them they made so strong a case against me that my heart sank at the prospect. But hope is the lever that moves the world onward, and the faint hope that had dawned on my thick night was too dear and bright a one to leave me crushed again by my old despondency, and I felt that there must be some way of untangling the problem. If the wall of honour hedged me on every side, I would know the fact to be true before I accepted it.

"I do not propose to woo her," I argued; and possibly my good resolution was strengthened by the knowledge that such a course would be fatal to my hope; "I only intend to discover what may possibly exist. I never have intentionally sought to influence her, even by a glance, since I knew of her relation to Mr. Hearn. I'm under no obligation to this prosperous banker; I'm only bound by honour in the abstract. They are not married. Mrs. Yocomb would say that I had been brought hither by an overruling Providence—it certainly was not a conscious choice of mine—and since I met this maiden everything has conspired to bring me to my present position. I know I'm not to blame for it—no more than I was for the storm or the lightning bolt. What a clod I should be were I indifferent to the traits that she has manifested! I feel with absolute certainty that I cannot help the impression that she has made on me. If I could have foreseen it all, I might have remained away; but I was led hither, and kept here by my illness till my chains are riveted and locked, and the key is lost. I cannot escape the fact I belong to her, body and soul."

(To be continued.)

CARLYLE AND HIS FATHER.

Thomas Carlyle had a profound reverence for his father, who was a simple, strong, reverent Scotchman. He spoke of him to Rev. W. H. Milburn as follows:

"I think, sir, of all the men ever known he was the most remarkable; stern, simple, yet withal a kindly man, walking in charity to his neighbours and in reverence to his God. It was his custom from early childhood to use many words, strange and altogether unfamiliar to the boyish ear, very quaint and striking. It seemed that they must have been of his own coinage; but in after times, when engaged in my studies, I found that all those words of my father, which I remembered, were stored away in the old Saxon as living plants. It was a pleasant and a goodly sight to see my father in my native village and his venerable minister and companion studying God's Word, not as with a trumpet and tinkling brass, but with earnest power, continuous study, striving to find in God's Word what was the meaning and spirit of those things which nourished the souls and lives of the people. It was a goodly and a pleasant sight to see my father and his minister walking hand-in-hand on the highway of the saints. That minister first taught me Latin, and I am not sure but it had the greatest hold on me thereby, giving me this taste for letters, which has often seemed to me a very unprofitable sort of taste. I remember coming over to London with the manuscript of a book, 'Sartor Resartius' by name, to try and get it printed. I stopped at my father's house and spent some days with him. He was rather 'under the weather,' as they say, stretched upon his couch, but still full of vivacity. I laid myself down

upon the floor and looked up into the honest, venerable face, and asked him questions concerning all manner of things, heavenly, earthly, and under the earth; things upon which he had expended much thought, and I remember the incisive way in which he answered me; and I came away to London with the manuscript, to walk through many miry and dusty pathways, and before getting it printed I received intelligence of his death. Suddenly, in the night, without warning, as a thief, came the messenger, but found him prepared, for he was carried into the fair gardens of Him by whose light through all the years of his mortal pilgrimage there had shone in him the light of the glory of God in the face of His Son, Jesus Christ. Could I but see such men now, in the Church and out of the Church, as were my father and his minister, I should be far more hopeful of the advanced age in which we live."

DAUGHTERS AND MOTHERS.

A Scotch lady writes: "It is a common disgrace to us that so many daughters, full of health and vigour, who talk of loving their mother, yet allow her to wait upon them, and drudge for them, so that they may be free to follow their own wills and pleasures. Thank God! I do believe the day is passing away when our girls will brag and boast of their ignorance of housework. All classes have seen the mischief such ignorance and false pride were working, and have conspired to cry it down; but there is plenty of room for improvement still. Let us 'buckle to.' We will be dainty and delicate—lovely and loveable if we can, but *we will* be helpful, useful, hearty and thorough; making it our life-aim not to see *how little* we can do but *how much*. . . . The young girl who knows how to manage a brush or a duster deftly and thoroughly, or who can supply the table with wholesome dainties, cook or no cook, is infinitely superior to the one who languidly wonders whether cucumbers grow in slices, or how many hours it takes an egg to boil. At the commencement of her married life, a wife should get to understand what the settled income is, and from what sources it is derived. Spending is a science which should be conducted with system and method. The young wife who feels she has plenty of money at her command, and who goes on ordering what is wanted, and just paying the bills as they come in, is pretty sure to find herself at last in debt, and with nothing to pay with in spite of the plenty. . . . Now, it seems to me that in having the care of young children, a mother is possessed of almost unlimited power, the child is in her hands, ready to be moulded and fashioned into an honourable vessel; if, through her clumsiness, or through her want of care, she *mar* or spoil its beauty so that it can never take any but an inferior position in the world, a second place among men, shall she who moulds and shapes it be guiltless?"

FIFTEEN GREAT MISTAKES.

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavour to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything possible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

CATCHING COLD.

Colds are generally considered to be the exciting cause of a very large portion of the diseases to which the race is prone, and therefore any light upon the subject is well worth considering. I have known a whole family to have severe colds in their heads the day after dining on roast goose, a dish of which they were especially fond. Since then I have studied the subject largely from a dietetic point of view, and with great advantage. I had always enjoyed good health, except that symptoms of dyspepsia were increasing in number and severity; for, being a "good feeder," like all the world about me, I ate as much as I wanted of all the good things found on Thanksgiving, Christmas, and other festive occasions, together with a daily fare quite up to the standard. I soon found myself entirely exempt from "colds" so long as I practised intelligent moderation in my diet, and kept clear of pastry and all indigestible substances; but so sure as I "let myself out" for a few days, so sure was I of having some sort of a cold. I found, however, that by skipping a meal or two the severe symptoms speedily abated, and then moderation would effect a complete cure. Whether these so-called colds are simply evidence of a cloggy system from over-indulgence, or from eating indigestible substances, or whether unhygienic living is only a predisposing cause, and damp feet, carelessness, atmospheric changes, etc., are the exciting causes, are debatable questions.—*Journal of Chemistry.*

It is understood that the Irishman called Aylward, acting as Joubert's adviser, is Murphy, the Manchester informer.

As the calling dignifies the man, so the man much more advances his calling. As a garment, though it warms the body, has a return with an advantage, being much more warmed by it.—*South.*

A DESPATCH from Madrid says Minister Sagasta has proposed to the King to grant amnesty to Protestant clergymen, suffering imprisonment for holding divine worship in Catalonia without having complied with the stringent regulations of the late Cabinet against the Protestant propaganda in Madrid. The Government has also instructed the authorities to abandon all prosecutions, so numerous under Canovas, against native Protestants and agents of Bible societies.

BRITISH AND FOREIGN ITEMS.

A MONTREAL female fortune-teller has been fined \$50 and costs. Nearly 100 of them are being prosecuted in that city.

THE desire of the Catholic party in France to bring about closer relations between Church and State is said to have caused a rupture between them and the Legitimists.

A MADRID despatch says thirty persons have been arrested in the Province of Teruel for demonstrating in favour of a federal republic. The affair is not thought important.

THE French Government has decided to establish a blockade on the French side of Andora, in consequence of the inhabitants disregarding the good advice of France and Spain.

THE Roman Catholic Archbishop of Dublin, in his Lenten pastoral, strongly condemns many of the Land League's measures. He is especially severe on the Ladies' Land League.

THE population of Trinidad is about 130,000, composed of whites of various nationalities, negroes and coloured creoles, the descendants of the old slaves, a few Chinese, and over 30,000 Hindoos.

EIGHTY years ago the total sum contributed for the Protestant Missions hardly amounted to \$50,000; now the whole amount raised for this object is from \$6,000,000 to \$6,300,000—about five times as much as that of the whole Roman propaganda.

THE Portuguese Chamber of Deputies has adopted the treaty giving England right of way through the territory and territorial waters of Portugal for military and commercial purposes. England thus gains access to her South African colonies by Delagoa Bay.

THE Papal Nuncio at Madrid has protested against the appointment of anti-Catholic and Republican professors to the schools and universities, and the proposed extension of tolerance to Protestants. The Cabinet, in reply, say they cannot tolerate clerical interference with the Royal or Constitutional prerogative.

THE Porte is said to have offered to cede certain districts in Thessaly, including Larissa and Volo, but would not consider the cession of Metzovo, Janina, or Prevesa. Other territory might be given for the Epirus. The ambassadors replied that they had only instructions to demand the cession of Epirus.

THE Czar of Russia was assassinated on Sunday afternoon, 13th inst., while driving in the streets of St. Petersburg. The weapons used were Orsini bombs, which exploded with terrific violence, tearing one of the Emperor's legs from the trunk, killing several of his escort, and causing great destruction in the vicinity of the scene of the crime. The Czar was taken home, but expired shortly after. Two arrests have been made in connection with the assassination.

THE "Jewish Messenger" says that a *fac simile* copy has been received by the Palestine Exploration Fund of a Phœnician inscription from the Pool of Siloam. It was first discovered by their correspondent in Jerusalem, a few months ago, and consists of six lines (about 150 words in all), enclosed within a tablet, the letters of which it is composed being almost identical with those on the Moabite Stone. It has been anxiously awaited by the experts in Europe, and we may soon expect a translation. If not of equal historical value with the monument of Mesha, it cannot fail to prove of great archaeological interest. To get at the inscription, the water had to be lowered by making a ditch through the Pool, so as to reduce it to its former level, it having become choked up with rubbish in the course of years, and its bed accordingly raised. The Pool of Siloam is of very ancient workmanship, and is supposed to be connected with the waterworks made by King Hezekiah, and to be supplied from a spring of living water in the heart of the Temple rock. The name still exists in its Arabic form in the Kefr Silwan, or village of Siloam—a cluster of dwellings, half hovels, half natural caves, on the opposite side of the valley, whose inhabitants, when not engaged in theft, earn a scanty livelihood by carrying water of the Pool into the town for sale. No legend remains of the healing power of the Pool, and it would be interesting if the inscription should contain any allusion to sick persons who waited for the angel to trouble the waters. This is not so improbable as may at first sight seem, for the date is certainly not later than the first century of our era, and may be much earlier; while it would appear to be the work of more than one hand and is just such a record as a pilgrim would leave.

THE Duke of Burgundy was waited upon by a poor man, a very loyal subject, who brought him a very large root which he had grown. He was a very poor man indeed, and every root he grew in his garden was of consequence to him; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident loyalty and affection that he gave him a very large sum. The steward thought 'Well, I see this pays; this man has got £50 for his large root; I think I shall make the Duke a present.' So he bought a horse and he reckoned that he should have in return ten times as much for it as it was worth, and he presented it with that view. The duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothing. That was all. So you say, 'Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's Church, and see, he is saved; the thing pays. I shall make a little investment.' Yes, but you see the steward did not give the horse out of any idea of loyalty and kindness and love to the duke, but out of very great love to himself, and therefore had no return; and if you perform deeds of charity out of the idea of getting to heaven by them, why it is yourself you are feeding, it is yourself you are clothing. All your virtue is not virtue, it is rank selfishness, it smells strong of selfhood, and Christ will never accept it; you will never hear him say 'Thank you' for it.—*Spurgeon.*

MINISTERS AND CHURCHES.

REV DR MACKAY addressed large and enthusiastic meetings in Stratford, on Sabbath, the 13th inst. The collections amounted to \$200.

THE twenty-third anniversary of the Central Church, Hamilton, was held on the 14th inst., and was a very successful meeting. The chair was taken by Mr. J. M. Gibson, M.P.P., and various interesting addresses were given. The congregation was said to be in a more prosperous condition than ever before. Fully \$500 were raised at the anniversary services.

THE late entertainment in the Presbyterian Church, Hanover, was a very successful one. The attendance was good, and the proceedings were of a most enjoyable character. The Rev. Mr. Paterson, pastor of the church, occupied the chair. Excellent addresses were given by Revs. Sanderson, Burwash, and Dr. Landerkin. Readings were given by Rev. Mr. Park of Durham, and Mr. McGregor of Walkerton, which were highly appreciated. The choir rendered a number of pieces during the evening in excellent style. After spending a very pleasant time the audience dispersed, well pleased with the evening's entertainment.

SPECIAL services in connection with the Presbytery of Paris were held in the Presbyterian Church, Chesterfield, on Tuesday se'night. Rev. Dr. Cochrane, of Brantford, gave an able and interesting address, in which he reviewed the work done by the Presbyterian Church among the Indians and French Canadians of the Dominion, as well as in the backwoods settlements of the country, and urged the importance of liberal aid and an increased interest in the Home Mission field. The Rev. D. D. McLeod, of Paris, ably addressed the meeting on "Recent Assaults on Christianity," refuting some of these, and expressing his confidence that Christianity would come out of all the attacks on it "bright as the noon-day sun." Brief remarks were also made by the resident minister and others.

THE Rev. James S. Ross was inducted into the charge of the congregations of Bethesda and Alnwick, on the 8th inst., in very encouraging circumstances. A local paper says in reference to the whole services: "Taking everything into account the day is one which may well be long remembered by the people of Alnwick. It is the first ordination which ever took place there, and the services were of such a nature as to do good to the people of both congregations. Mr. Ross enters on his field of labour with good prospects, and, with God's blessing, a successful pastorate may be confidently expected. The people are to be congratulated in having so soon secured a pastor of the character, ability, and good sense of Mr. Ross, and Mr. Ross is to be congratulated in having obtained a settlement amongst a people so kind to, and appreciative of, their minister as the people of Bethesda and Alnwick."

THE congregation of St. Andrew's Church, Markham, celebrated by a soiree, on the 15th inst., the liquidation of the debt, which, until a few weeks ago, had remained upon their new church. The number participating was both representative and large, every denomination in the village being well represented, and every available spot in the church being occupied. The edibles provided by the ladies of the congregation were excellent and abundant, the music rich and inspiring, the speaking racy and profuse. The pastor, Rev. Mr. Carmichael, filled the chair, and had as speakers, Rev. Messrs. Cockburn, of Uxbridge, Seymour, Canada Methodist, Markham; Hart, Church of England, Markham; McIntosh, of Unionville; and Campbell, of Richmond Hill. The proceeds, which were handsome, \$113, are to be applied to the making of necessary improvements on the church.

FROM the congregational reports of Central Church, Hamilton, for 1886, we glean the following particulars: The present membership is 732. This is somewhat less than last year, but then it is to be considered that forty-five have joined Erskine Church, which has been fostered and sustained by Central, and thus though the mother church loses, the daughter gains, and the cause in general is advanced. The income from pew rents and collections was somewhat smaller than in the previous year, about \$340. Since the late adoption of the envelope system, the increase of income has been very marked, the average collection rising from \$76.70 per Sabbath, to \$102.13. The

Pearl street Church had been started as a separate cause and without debt, thanks to the liberality of Central Church. The total congregational income for all purposes was \$12,518 86. Expenditure for all purposes, both congregational and for Pearl street, \$12,115 88. Liabilities of all kinds, in shape of debt on church, manse, etc., \$11,576 26. The Sabbath school attendance increased, and the mission income of Sabbath school was \$381. The total adult missionary income amounted to \$1,752.27, besides \$2,247 to the Pearl street mission. Of this sum, \$600 were apportioned to Home Missions, \$355 to Foreign, \$300 to French, etc. We notice that out of a membership of 732, only 305 give anything to the missionary schemes of the Church, and that while there is one of the contributions which reaches the goodly figure of \$248, the great majority are from \$3 and under; a few get the length of \$6; two, we think, the length of \$25; one, \$31; one, \$50; and one, \$70. Central Church has done well, but these figures shew that it has not yet reached its highest point in extra-congregational efforts.

PRESBYTERY OF HURON.—This Presbytery met at Seaforth on the 8th inst. The report of the Committee on the State of Religion was read by Mr. Hartley. Said report was adopted, and ordered to be sent to the Convener of the Synod's Committee on the State of Religion. Session records were examined and attested. The remit on Sustentation was taken up. It was moved by Mr. Fletcher, seconded by Mr. Thompson, that the Presbytery while not approving of the details of the remit, still approve of the principle of a Sustentation Fund. Moved in amendment by Mr. McCoy, and duly seconded, that it is inexpedient at this juncture to depart from the present practice of the Church. The amendment was carried. The following were elected commissioners to the General Assembly: Dr. Ure, Messrs. Fletcher and McCoy, by rotation; and Messrs. Pritchard and Thompson by ballot. The elders were elected by ballot, and are as follows: Messrs. Govenlock, Matheson, J. S. Laidlaw, Landesborough, and Captain Gibson. Mr. Cameron read a report on Temperance, with the following recommendations: 1st. That legislation be sought to empower sessions to refuse admission to the Lord's table to all persons engaged in the liquor traffic. 2nd. That the ministers of our Church in preaching the Gospel should seek to impress the minds of their hearers with the importance of total abstinence. 3rd. That the principle of total abstinence be inculcated in our Sabbath schools whenever practicable without interfering with the presented lesson. Report received and recommendations adopted. The following minute was adopted respecting Mr. Sieveright's resignation: "The Presbytery in taking leave of their brother, the Rev. James Sieveright, M.A., for twelve years minister of St. Andrew's Church, Goderich, and latterly colleague of the Rev. Dr. Ure, of Knox Church, Goderich, bear testimony to the energy and zeal that characterized him in all his undertakings for the welfare of the Church. He never spared himself in the Master's service, and had the happy faculty of enkindling a sympathetic enthusiasm in all those who coöperated with him. While a regular attendant upon the Church courts, and loyal in carrying out all its decisions, he at the same time devoted a large portion of his time to societies, such as Temperance, which have for their object the social welfare of man. The Presbytery follow their brother with their best wishes, and though regretting his loss to this part of the Church, hope that he may richly enjoy the blessing of God in his present field of labour." A committee consisting of Messrs. Fletcher, Cameron, and Lang, elder, was appointed to visit the congregation of Exeter, with a view of forming a union between that congregation and Fraser Church, Biddulph.

PRESBYTERY OF LONDON.—This Presbytery met in the lecture-room of the Clarence street Church (Dr. Proudfoot's) on the 15th inst., at half-past two p.m. After devotional exercises, the Clerk, Rev. G. Cutbberison, read the minutes of previous session, which were approved. The Clerk then called for the elders' commissions, a number of which were handed in. Mr. McRobbie was elected Moderator for the next six months. Rev. Mr. Galloway, of Lucan, was invited to take a seat in the Presbytery. A deputation was heard relative to the resignation of Rev. Mr. Scobie, of Strathroy. Rev. Mr. Thompson moved, seconded by Mr. Sutherland, that the resignation be accepted, and that the Rev. Mr. Henderson preach

the pulpit vacant on the first Sabbath in April. Rev. Mr. McKinnon did not think it would be wise to accept the resignation until further information was obtained. He therefore moved, seconded by Rev. Mr. Duncan, that the resignation be not accepted, but that a committee be appointed, consisting of Messrs. Duncan, Fraser, Thompson, McKinnon, Shields, and the Moderator, to confer with Mr. Scobie, and report at evening sederunt. Mr. Thompson expressed his willingness to withdraw his resolution. The call from St. James' Church, London, to Rev. D. McGillivray was next considered. It was signed by sixty-one communicants and fifty-eight adherents. A statement was then presented from Rev. Dr. Proudfoot, shewing the financial standing of the church. A communication was also read from trustees of the church, which gave the estimated revenue of the church at \$950, out of which they were prepared to pay Rev. Mr. McGillivray \$334 in quarterly payments. The trustees had been empowered to sell as much of the property as was sufficient to clear off mortgages. This would relieve the congregation of \$412 50, interest and taxes, which, when effected, would make the stipend \$746, without manse. The congregation ask the Presbytery to procure for them \$200 for one year, or until the debt is cleared off, which would make the stipend \$534, without manse. Rev. Mr. Duncan moved, seconded by Rev. Mr. Thompson, that the Presbytery, having heard the commission, representing St. James' Church, London, in support of the call therefrom in favour of Rev. Mr. McGillivray, of Brockville, agree to sustain the same as a regular Gospel call, on the assurance that a salary of \$800 will be paid, of which sum \$200 shall be asked from the Home Mission Fund, it being understood that the Presbytery is not to be responsible in any way for any anticipated expenditure; the call to be forwarded to the pastor-elect. Carried. Rev. Mr. McKinnon reported that he had moderated in a call at Napier, of the united congregations of Alvinston and Napier, the name of the Rev. J. R. Johnston having been inserted in the call. Messrs. McPhail and Aiken, commissioners, were heard in reference to the call. Mr. McPhail expressed the inconvenience under which the congregation laboured for the past two or three years through having no regular minister. The chief difficulty arose through their inability to obtain a minister who could speak Gaelic. Although he had been trained from youth to respect the language, he would not oppose the call. The Clerk read a protest signed by sixty members of the congregation, dissenting from the call to Rev. Mr. Johnston, as he is unable to preach in the Gaelic language. The hour of five o'clock having arrived, Rev. Mr. Goodwillie introduced the subject of division of Presbytery. The following are the congregations: St. Andrew's Church, Sarnia; Knox, Camlachie; Forest and McKay's; Knox, Redford and Lake Road; Parkhill and McGillivray; Naim and Beechwood; West Williams, Point Edward, Burns, and Moore Line; Brigden and Bear Creek; Mandaumin, Wyoming, and South Plympton; Petrolia, Watford, and Main Road; Napier and Alvinston; St. Andrew's, Strathroy; Arkona and Adelaide; Mooretown and Corunna (mission stations); Oil Springs (mission station). He contended that this was a matter which deeply concerned the western portion of the Presbytery. London Presbytery, he said, in proportion to its size, was considered of small importance to the Church. He moved that the congregations already named be formed into a new Presbytery, to be called the Presbytery of Sarnia. Rev. Mr. Thompson would second the resolution if Strathroy was included in the new Presbytery. He alluded to the rapid growth of the Church in this district and expressed the hope that if thus divided they would be united in their work. The resolution was carried. Discussion on the call from Alvinston and Napier was resumed. Mr. Lindsay was heard relative to the advisability of having a Gaelic minister, speaking strongly in favour thereof. In reply to an inquiry, Mr. Lindsay said there were very few in the congregation who really did not understand English. Rev. Mr. Thompson reported from the committee appointed to confer with Rev. Mr. Scobie, relative to his resignation, stating that, while Mr. Scobie still presses his resignation, the committee do not deem the reasons given sufficient, and recommend that the resignation be not accepted, but, in order to remove any difficulties, a deputation be appointed, consisting of Revs. Dr. Proudfoot, Thompson, J. A. Murray, and Elders McDougall and Vidal,

to visit Strathroy and investigate. The report was adopted. The clerk read a telegram from the Rev. D. McGillivray, in which he intimated his acceptance of the call from St. James' Church, London. The election of delegates to the General Assembly was then proceeded with. Rev. Messrs. Beamer, Scobie, Munro, Goodwillie, and Whimster were named as the delegates by rotation. Balloting for the remaining six ministerial delegates was then proceeded with, Messrs. McKinnon and Goodwillie acting as scrutineers. Rev. L. Cameron and Mr. D. Mackenzie were appointed on Committee on Bills and Overtures at Synod. Rev. Mr. Cuthbertson reported that he had made inquiries regarding the uniting of the congregation of Biddulph with the Presbytery of Huron, which body had taken a favourable view of the matter, and were taking the necessary steps looking to such a union. He also reported that the congregation of Colloden, in the Paris Presbytery, had declined uniting with Springfield. Rev. Mr. Stuart, of Kintyre, reported that he had moderated in the call of the congregation of Rodney and New Glasgow, to Rev. D. Mann. The salary promised was \$600. Further consideration of the subject was deferred. The scrutineers entered, and announced the election of the following ministers as delegates to the General Assembly: Messrs. J. B. Duncan, M. Fraser, Sutherland, McKinnon, McEachern, and Cameron. The following elders were elected representatives to the General Assembly: Messrs. T. Gordon, A. Vidal, D. K. McKenzie, A. Cameron, D. Turner, Dr. McAlpine, J. Bell, J. Armstrong, D. McMillan, A. Duncan, and A. McMillan. Discussion on the call from the united congregation of Alvinston and Napier was then proceeded with—the commission being again called forward. Rev. Mr. Thompson said the congregation had been without a minister for nearly three years, and the result had been that other denominations had reaped the benefit. Having charge of an adjoining congregation he was in a position to know that additional injury would be done the cause by delay. He therefore moved that the call be sustained as a Gospel call, and that it be placed in Mr. Johnston's hands. Rev. J. A. Murray seconded the resolution, because Mr. Johnston was a member of his congregation, and also because he (the speaker) having some Highland blood in his veins, had much sympathy with the people down there, and he felt confident that the amiable disposition and many excellent qualities of Mr. Johnston would, in a great measure, tend to smooth over any disappointment the people might feel. Rev. Mr. Fraser moved in amendment, that a deputation be appointed to confer with the members of the congregation with a view to effecting a reconciliation before sustaining the call, the call to remain on the table in the meantime. He considered such a course would be better for all concerned. Rev. Mr. Cameron seconded the amendment. Rev. Mr. Duncan spoke in favour of Mr. Thompson's motion, as did also Rev. Mr. Rennie. On a vote being taken the original motion prevailed. Rev. J. R. Johnston intimated his acceptance of the call from the united congregation of Alvinston and Napier. Rev. Mr. Cuthbertson moved that Rev. Mr. McGillivray be inducted into St. James' Church, London, on the 19th April—Rev. Dr. Proudfoot to preside, Rev. Mr. McConnell to preach, Rev. Mr. Fraser to address the people, and Mr. Murray to address the minister. This was agreed to. The call from New Glasgow in favour of Rev. Mr. Mann was taken up, and a commission consisting of Messrs. Mowbray and McArthur heard. In reply to an inquiry, the commissioners stated that the stipend offered was \$600 and manse. They asked no supplement from the Presbytery. The commissioners then retired. Rev. Mr. McKinnon moved, seconded by Mr. Cameron, that the call be sustained as a regular Gospel call, and that it be placed in the hands of Mr. Mann. Mr. Mann intimated his acceptance of the call. Mr. Cuthbertson moved that the induction of Mr. Mann take place at New Glasgow on the 30th of April—Rev. J. Stuart to preside, Rev. G. Stewart to preach, and Rev. Mr. Milloy to address the minister. Rev. Mr. Henderson reported from the Committee on Sabbath Schools. Out of 46 congregations only 26 sent returns, representing 44 schools. Total number of teachers, 368; pupils on rolls, 3,504, with an average attendance of 2,609; average attendance in each class, 7; number of communicants under instruction, 115; the amount expended on Sabbath school work was \$1,208; amount contributed towards the schemes

of the Church, \$294—raised by 19 schools. The Committee also reported that although the information received was far from being complete, the general shewing was over 100 per cent. above last year's returns. Rev. Mr. Currie, seconded by Rev. Mr. Goldie, moved the adoption of the report. The motion was carried. Rev. Mr. Rennie reported from the Committee on Home Missions. The clause recommending a grant of \$200 to Port Stanley for the current year, on motion of Rev. Mr. Fraser, was adopted. A clause recommending the payment of 25 per cent. towards the stipends of certain ministers, was adopted. On motion, the report was adopted as a whole, and the Moderator instructed to sign the necessary documents as directed by the Assembly. The deliverance of the Committee on the Assembly's circular on Temperance was read by Rev. Mr. Duncan, as follows: 1st. Recognize intemperance as in itself an undoubtedly great evil, and the fruitful source of evils innumerable to individuals, to families and to society at large. 2nd. Express satisfaction in view of the special attention that is being directed, and wide and ever increasing diffusion of information, relative to this confessedly important subject. 3rd. Rejoice in all wisely and well directed efforts that have been put forth in order to its suppression, and in the success by which such efforts have been followed. 4th. Anew acknowledge the obligations resting on them at all times and in every capacity and relation, public and private, to seek in all legitimate ways the prevention and correction of this and all other evils that militate against the welfare and happiness of our fellow creatures. 5th. Express their convictions that (while far from wishing to disparage any who in their own way are helpers in this good cause), they can in no more effectual manner further its interests than by a faithful and assiduous devoting of themselves to their work as Christian ministers and office-bearers, the prosecution of which necessarily, distinctly and solemnly summons them on the one hand to discountenance and discourage in words and deeds all that is wrong in human life and character, and, on the other, in like manner, to encourage and commend therein, "Whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are holy, whatsoever things are of good report." The deliverance was considered clause by clause. On motion, final consideration of the report was deferred until the May meeting. Messrs. Rennie and Whimster were appointed a deputation to act with one from Huron Presbytery regarding the union of the congregations of Exeter and Fraser. Mr. McRae stated that some difficulties had arisen in his congregation, so that he had been hindered from preaching in one of his churches, and asked that a deputation be appointed to visit the charge and institute inquiries, and report at next meeting. Messrs. McKinnon and Duncan were appointed the deputation. A communication was read intimating that North and South Westminster congregation had added \$50 to the Rev. Mr. Ballantyne's stipend. The intimation was received with satisfaction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

FOLLOWING JESUS.

April 3, } Luke ix. 51-62. }
1891. }

GOLDEN TEXT.—"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke ix. 62.

HOME READINGS.

- M. Luke ix. 7-17.... Feeding the Five Thousand.
- Tu. Luke ix. 18-36.... The Transfiguration.
- W. Luke ix. 37-50.... The Lunatic Healed.
- Th. Luke ix. 51-62.... Following Jesus.
- F. John vii. 1-13.... Feast of Tabernacles.
- S. Luke x. 1-16.... Seventy sent Forth.
- Sab. Matt. viii. 18-34.... Power of Christ.

HELPS TO STUDY.

Having during last quarter learned something of the beginnings of the kingdom and of the Saviour's personal work on earth, as recorded by Luke, we continue the study of the same Evangelist's record, attending more especially to our Lord's *teachings*, and particularly to those of them whereof no account has been given by the other Evangelists.

To complete the connection between the lessons of these two quarters it is only necessary to mention that in the interval John the Baptist had been beheaded by Herod, "the twelve" had returned with a joyful report from their first missionary tour, many miracles had been wrought by the

Saviour, "the seventy" had been sent out, and the transfiguration had taken place.

The following division of the present lesson is suggested: (1) *On to Calvary*; (2) *The Spirit of the Kingdom*; (3) *The Rash Follower*; (4) *The Unready Follower*; (5) *The Wavering Follower*.

I. ON TO CALVARY!—Ver. 51.—The Saviour's last journey before His death—from Galilee to Jerusalem—occupied six months. His progress was slow, and His course somewhat circuitous, but always more or less directly towards the capital.

When the time was come that He should be received up. The ascension, of course, referred to here. Many things were to happen before that, including the crucifixion and the resurrection. Luke's expression, "was come," does not in the original indicate completion, but progress; "the days were being accomplished" would be a more literal translation.

He steadfastly set His face to go to Jerusalem. His progress was slow, but constant; His course was sometimes indirect, but never retrograde. It became apparent to His disciples and to others that the goal of His journey was Jerusalem. Well He knew what awaited Him there—the treachery of professed friends, the cruelty of open foes, the unjust trial, the mockery, the scourging, the crown of thorns, the taunting crowd, the cross, the nails, the spear, the last agony—but towards all this, and more than this, He steadfastly set His face, nothing could turn Him from His purpose to suffer and die in the room of sinners.

II. THE SPIRIT OF THE KINGDOM.—Vers. 52-56. The territory occupied by the Samaritans was situated between Galilee and Judea. These people were to some extent descended from those Israelites who had revolted from the house of David under the leadership of Jeroboam, but principally from foreigners introduced by Assyrian conquerors. Between them and the Jews—as is apparent from the text of our lesson as well as from John iv. 9—there existed a feeling of estrangement and hatred, so much so that when Jesus sent messengers before His face to one of their villages to announce His approach, in order that preparation might be made for the accommodation of His retinue, the inhabitants refused to entertain Him, because of His apparent destination. Indignant at this unreasonable conduct, James and John asked the Master's permission to command fire to come down from heaven and consume the inhospitable Samaritans.

But He turned and rebuked them, giving them to understand that they had not yet learned the true attitude of the Gospel towards men, and that they had entirely mistaken the spirit of the kingdom. The words, *Ye know not what manner of spirit ye are of*, may be understood in either of two ways: (1) as telling the disciples that they were not aware of the evil nature of the spirit that prompted them to execute vengeance as they had proposed, or (2) as informing them that they had not yet apprehended the beneficent spirit of the dispensation of which they had been called to be apostles. From no precept and from no example of their Master could they have deduced such principles; every occasion of the exercise of His divine power while on earth attests the truth of His words. The Son of man is not come to destroy men's lives but to save them.

III. THE RASH FOLLOWER.—Vers. 57-58. In the remaining verses of our lesson we have samples furnished by Luke of the manner in which Christ dealt with those who proposed to become His followers.

I will follow Thee whithersoever Thou goest. "Here," says the Westminster Teacher, "speaks the impulsive, sanguine heart, having taken no account of difficulties. The answer of Christ would seem to indicate that this scribe was like the 'stony ground' hearers of the parable of the sower, who would endure for a while, but by-and-by, when trouble should come, would fall away. At all events, Christ would have this professed disciple know at the outset to what possible destination he was committing himself."

IV. THE UNREADY FOLLOWER.—Vers. 59, 60. The command given to this man was unconditional: *Follow Me*. The Bible never says, "come to-morrow;" it says, "now is the accepted time." This man pleaded one of the highest earthly duties as a reason for delay, but it would not do. Ordinarily, to follow Christ will not interfere with family obligations, and we have here nothing that tends to weaken these, but we are taught that there is a still higher obligation, to which even these must (if necessary) give place. On this point, the "S. S. Times" says: "The disciple's immediate duty was determined by the Lord's presence and command. Without that command, his duty would have lain in the other and ordinary direction. Jesus taught him—and through him his people through all time—that when the two obligations clash, the lower must yield to the higher. Christ's command, and spiritual obligation, first and uppermost. At His command the rich young man was bound to go and sell all that he had. Here, the disciple must leave to others the ordinary duty of caring for the dead."

V. THE WAVERING FOLLOWER.—Vers. 61, 62. The difference between this case and that immediately preceding is apparent not so much from the man's own words as from the answer given him by Him who "knoweth what is in man." "A poor equivocator," the Westminster Teacher calls this man, "his hand is on the plough, but he is looking back. The kingdom of God requires the whole heart. No man can plough well, looking behind him. The furrows will go crooked; and to heaven it is a straight road. 'Remember Lot's wife.' (Luke xvi. 32)."

WE call attention to the advertisement of the annual meeting of the Alumni Association of Knox College, to be found in another column. All who have been students of Theology in the College are entitled to membership, and are cordially invited to be present. As business of importance is to come before the Association, it is hoped that the attendance will be large.

OUR YOUNG FOLKS.

THE GREAT HELPER.

Jesus, I need Thy strength,
I am so frail, so weak;
Oh, listen to my prayer,
And grant the help I seek.

I cannot stand alone,
I cannot walk aright,
Unless Thou hold my hand
And aid me with Thy might.

Oh, guard me with Thine arm,
In peril or in pain;
And when temptation tries,
Oh, Lord do Thou sustain.

Help me in all things, Lord,
Gentle and kind to be;
And let me grow each day
More and still more like Thee.

Oh, make me patient, Lord,
Patient in daily cares;
Keep me from thoughtless words
That slip out unawares.

And help me, Lord, I pray,
Still nearer Thee to live;
And as I journey on,
More of Thy presence give.

OUR BEST FRIEND.

IT was a clear, cold morning in the beginning of the New Year. The stage would start in an hour, but Willie was ready. The last stitch had been taken in the new outfit, the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk. Willie shut down the lid, settled the lock, put the key in his pocket, and seated himself for one more talk with "Mother." Willie R. was a Christian boy and a member of the church. He could not remember the time when he did not love God and His church. And though now he was a well-grown boy of sixteen, yet he had never outgrown his love for his mother. There was no one in the world in whom he reposed such confidence, or to whom he could talk so freely. But now instead of beginning at once, as usual, he sat for a long time in silence, and seemed to be attentively regarding the various figures in the delicate frost work on the window panes, but in reality trying to map out his future life in the great city to which he was going to seek employment. At length, rousing himself, he said, in reply to his mother's look of inquiry:

"Now, if I only had some friend or relative in the city who is rich or influential; or if I had a letter of introduction from some such person, how easy it would be to get a place. You know George Harris, who went there last year! Well, he got a splendid situation through the influence of his uncle, who is Mayor of the city. I know you say, mother, that it is more noble and honourable to fight one's own battles, and make one's own way in life, than to depend upon the help or favour of the rich and great; but sometimes I feel weak and faint-hearted at the thought of going into the world alone."

Tears were in the gentle blue eyes of the mother as she replied, "My dear boy, you cannot feel more weak and shrinking at the thought of going out from me depending only on yourself than I do. But I know you need not, and do not, go alone. You have a Friend richer than any of the merchant princes of the city to which you are going, for the silver, and gold, and all things are His. He is higher in authority than the Mayor; for He is King of kings and Lord of lords. He is more

powerful and influential than any earthly sovereign, for He can move the hearts of His subjects as He wills."

Willie's face brightened. "Yes, mother, if God is my friend how can I be so weak and faithless as to be troubled because I have no other! I know I do all things in His strength."

"Remember, my son, He never breaks a promise, but always keeps perfect faith with us. He is kinder, too, than any earthly friend you could have. Those who are in the high places of the earth, sometimes refuse to recognize or help those of their relatives who are poor and lonely. But whoever may treat us scornfully or turn us away, the dear Lord never does."

"Indeed, mother, He does not, but invites all such to come to Him for help in time of trouble."

"And here is His word, His precious message to guide and comfort you," said the mother, as she put a small pocket Bible in the hands of her son, "Never cease to love and obey it, but make it the man of your counsel."

"Thank you, dear mother, the stage is coming," and with a "good-bye" kiss, and a low-murmured "pray for me," he left her, and was soon rolling away toward new and untried scenes. After the talk with his mother, his heart kindled into a warmer, brighter glow of love to the dear "Friend above all others," who so well deserved the name, and he went with a light, brave heart to face the world in the care and love of such a precious friend.

Dear reader, are you the friend of Jesus? Of all the titles by which He addressed His disciples when on earth, that of "friend," was most endearing. "Ye are My friends," He says, "if ye do whatsoever I command you." And what a friend He is to us! Though there be those around us who love us deeply and tenderly, yet

Which of all our friends, to save us,
Could, or would have shed his blood?
But this Saviour died to have us,
Reconciled, in Him, to God.

By giving His life for us, He has proved that He feels for His creatures a love stronger than death, and lasting as eternity.

THE GREAT MASTER.

"I AM my own master" cried a young man proudly, when a friend tried to dissuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done rightly. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is Master, all goes right."

JESUS ALWAYS.

A LITTLE girl went with her mother, a woman in lowly circumstances, as she had occasion to call on a wealthy lady in a neighbouring city. The lady felt quite an interest in the child, and took her all over the house to show her all the beauties and wonders of her comfortable home. Much surprised at all she saw, the little thing exclaimed: "Why, how beautiful! I am sure Jesus must love to come here, it is so pleasant. Doesn't He come here very often? He comes to our house, and we have no carpet home. O how Jesus must love to come here." The hostess made no reply, and her visitor asked again: "Doesn't Jesus come here very often?" Then, with much emotion, the lady replied: "I am afraid not." That was too much for the child; she hastened to her mother and begged to be taken home, for she was afraid to stay in a house where Jesus did not come. That night the lady related to her husband the whole circumstance, and the question of the child went to the hearts of both husband and wife, and it was not long before Jesus was made a guest in their home.

"LET ME PRAY FIRST."

A SWEET and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the dangerous practice of throwing stones. Not observing her, one of the boys by accident threw a stone towards her, and struck her a cruel blow in the eye.

She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instrument, she lay in her father's arms, and he asked her if she was ready for the doctor to do what he could to cure her eye.

"No, father, not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first," she answered.

And then kneeling, she prayed a few minutes, and afterwards submitted to the operation with all the patience of a strong woman.

How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and He will hear every child that calls upon His name. Even pain can be endured when we ask Jesus to help us bear it.

THE FIRST LINKS.

IT is related of the poet Robert Burns that, after he became a slave to his great enemy, strong drink, he once said that "if a barrel of rum were placed in one corner of the room, and a loaded cannon in another pointing towards him, ready to be fired if he approached the barrel, he had no choice but to go for the rum." If the chain which binds a man, when wound about him in its full strength, is so great, what shall be said of those who thoughtlessly forge the first links? Are you forging any?

A LITTLE blind girl who was dying, as her friends were weeping around her, said, "Christ will open my eyes now, mother, and I shall see Him."

As it is not putting on a gown that makes the scholar, but the inward habit of the mind; so is it not putting on an outward walk or profession that makes a Christian, but the inward grace of the heart.

RECENT PAMPHLETS.

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