

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 3.—No. 26. (New Series).  
Whole No. 430.

Toronto, Friday, April 30th, 1880.

\$2.00 per Annum, in advance.  
Single Copies, Five Cents.

## JUST PUBLISHED.

*Addresses to the Young,*

BY THE  
LATE REV. ALEX. TOPP, D.D.,  
WITH INTRODUCTION BY  
THE REV. PROF. McLAREN.

JAMES BAIN & SON,  
PUBLISHERS, TORONTO.

## NEW BOOKS:

- "The Limitations of Life and other Sermons." By Wm. M. Taylor, D.D., with portrait.....\$2 25
- "Homiletical and Pastoral Lectures." By the Archbishop of York and others, with Preface by Bishop Ellicott..... 2 25
- "Contemporary Portraits." By E. De Presense, D.D. Translated by Annie Harwood Holmden..... 2 25
- "Discourses on the Book of Revelation." By the Rev. Alex. Gregory, M.A. .... 1 50
- "Divine Footprints in the Field of Revelation." By William Griffiths, M.A. .... 2 25
- "The Old Testament a Living Book for All Ages." By Austin Ph. lps, D.D. .... 1 50
- "Studies on the New Testament." By F. Godet, D.D. Edited by the Hon. and Rev. W. H. Lyttelton, M.A. Third edition..... 2 50
- "Heroes of the Mission Field." By W. Packenham Walsh, D.D., Bishop of Ossory..... 1 50
- "The Life of the World to Come, and other Subjects." By Rev. T. T. Shore, M.A. .... 1 50
- "Benjamin Du Plan, Gentleman of Alais." By D. Bonnefon..... 1 50
- "Voices from Babylon, or the Records of Daniel the Prophet." By Joseph A. Seiss, D.D. 1 25
- "Homilies on Christian Work." By Charles Stanford, D.D. .... 1 00
- "The Sinner and His Saviour." By Thomas S. Shenson..... 0 90
- "Life in a Look." By the Rev. Canon Baldwin 0 60

For Sale by John Young,  
Upper Canada Tract Society, 102 Yonge Street,  
Toronto.

Mailed, post free, on receipt of price.

## THE POWERS OF Canadian Parliaments.

ALSO  
An Examination of the Federal and Provincial claims to appoint

QUEEN'S COUNSEL,  
With an Analysis of a recent dictum of the  
SUPREME COURT.

By S. J. Watson,

Librarian Ontario Parliament.

In cloth, \$1. For sale by all Booksellers.

C. BLACKETT ROBINSON, PUBLISHER,  
5 Jordan Street, Toronto.

## THE CATHOLICITY

OF THE

*Presbyterian Church,*

By Rev. Professor Campbell, M.A., Presbyterian  
College, Montreal.

\* \* It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price.

C. BLACKETT ROBINSON,  
Jordan Street, Toronto, Publisher.

## THE RELIGIOUS TRACT SOCIETY'S

NEW SERIES OF  
ILLUSTRATED BOOKS IN LARGE TYPE,  
suitable for Sunday School Libraries or Rewards,  
beautifully bound in fancy cloth, gold sides, 35 cents  
each, or the set of 12 for \$3.60, postage paid.

1. "Ben Boyce the Beachman—On the Lookout."
2. "My Scarlet Shawl; or, Out of Debt Out of Danger."
3. "The Pedlar of Cophorne Common."
4. "The Cornish Fisherman's Watch Night."
5. "The Light on the Wall."
6. "The Oldest Fisherman in the World."
7. "Waste Not Want Not," by Mrs. Sherwood.
8. "Frog All y; and what came out of it," by Mrs. Proser.
9. "The Boundary Tree; or, The Two Farmers."
10. "The Hedger's Right Arm."
11. "The Broken Clothes Line."
12. "The Story of Crossport."

Send for sample copy.  
CLOUGHER BROS.,  
Booksellers & Stationers,  
25 King Street West, Toronto.

## S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

*W. Drysdale & Co.,*

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,  
232 St. James Street, Montreal.

## JUST PUBLISHED.

44 pp. Price 10 Cents.

## DOCTRINES OF THE PLYMOUTH BRETHERN.

By Rev. Professor Croskery, M.A., Magee College,  
Londonderry.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foot-hold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.

In quantities, \$8 per 100.

## ONTARIO STEAM DYE WORKS,

334 Yonge Street, Toronto,

THOMAS SQUIRE, - PROPRIETOR,  
Is now complete and in full working order. Fitted up with later improved machinery than any in Canada for finishing Silks, Ribbons, Dress Goods &c.  
Silks and Ribbons a Specialty.

## GAS FIXTURES.

Ecclesiastical & Architectural Designs  
made to order in a superior manner

Dealers and Manufacturers of all kinds of  
Gas Fittings, Brass Railings,  
and Metal Ornaments.

D. S. KEITH & CO.,  
109 KING ST. WEST, TORONTO.

D. S. KEITH. J. B. WITZIMONS.

## TAPE WORM

INFALLIBLY CURED WITH TWO SPOONS OF MEDICINE in two or three hours. For particulars address with stamp, H. EICKHORN, No. 4 St. Mark's Place, New York.

## RECENT PAMPHLETS.

FOR SALE AT THIS OFFICE.

### "Hindrances and Helps to the Spread of Presbyterianism."

By Rev. D. H. MacVicar, LL.D. Price 10 cents,  
or \$6 per 100.

"It should be read by every Presbyterian in the land."—*Bowmanville Statesman.*

"Worth a score of pastoral letters"—*Rev. David Wishart.*

### "The Perpetuity of the Reign of Christ."

The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.

### "The Inspiration of Scripture."

A lecture by Rev. Prof. McLaren. Price 10 cents.

"The more extended circulation which will thus be given to it is not greater than it deserves."—*Canada Presbyterian.*

### "The Catholicity of the Presbyterian Church."

By Rev. Prof. Campbell, M.A. Price 10 cents.

"Contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History."—*Canada Presbyterian.*

### "Doctrines of the Plymouth Brethren."

By Rev. Prof. Croskery, M.A., Magee College, Londonderry. Price 10 cents.

"A comprehensive and very complete exposition in short space of the errors of Plymouthism."—*Canada Presbyterian.*

Mailed to any address post free, on receipt of price.

C. BLACKETT ROBINSON,  
5 Jordan Street, Toronto. Publisher.

## GALVANIZED Boat & Rigging Tackle,

OAKUM,

Rope and Cordage, Pitch,

AT  
*Aikenhead & Crombie's.*

## TO SABBATH SCHOOLS AND OTHERS.

Just received direct from the manufactory, and  
FOR SALE

## A Splendid new Organ,

7 Stops and Knee Swell.

This organ has a full and sweet tone, and is very suitable for either the

## SABBATH SCHOOL OR THE PRIVATE PARLOR.

It is now on view at this Office, and will be sold on such terms as will best suit the purchaser, at a *specialty large reduction* on the catalogue price.

PRESBYTERIAN OFFICE,  
5 Jordan street, Toronto.

## SHIRTS. SHIRTS. SHIRTS.

A. WHITE,  
65 King Street West, Toronto.

Send for rules for self-measurement and samples free.

## ROBINSON & KENT,

BARRISTERS-AT-LAW, ATTORNEYS,  
SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Victoria Chambers, 9 Victoria Street,  
Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

## MOWAT, MACLENNAN & DOWNEY,

SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street,  
Toronto. Oliver Mowat, Q.C., James Maclellan,  
Q.C., John Downey, Thomas Langton, Duncan D.  
Riordan.

## JOHN L. MORRIS,

Barrister, Solicitor, Etc.,

ST. JOHN STREET, MONTREAL.

## RELIANCE MUTUAL LIFE

Assurance Society of London, England.

ESTABLISHED 1840.

This Company having reduced its rates, and deposited \$100,000 in cash with the Dominion Government, offers the best advantages to intending insurers.

Head Office, Montreal, 196 St. James Street.

FREDERICK STANCLIFFE, Manager.

THOMAS KERR, Inspector.

## WESTMAN & BAKER,

119 Bay Street, Toronto,

MACHINISTS, &C.

Manufacturers of the latest

IMPROVED GORDON PRESSES.

Printing Presses repaired and adjusted with despatch.

## THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED

Cook's Friend Baking Powder.

PURE, HEALTHY, RELIABLE

Manufactured only by

W. D. McLAREN,

Retailed Everywhere. 55 & 57 College St.

## R. MERRYFIELD,

PRACTICAL BOOT & SHOE MAKER,

THE OLD STAND

190 YONGE STREET.

Order Work a Specialty.

## LOANS

ON GOOD

## Farm or City Property,

At Lowest Rates.

## NO COMMISSION

or other charges, excepting disbursements.

Apply direct to

ALEXANDER & STARK,

Stock Brokers & Estate Agents,

CORNER OF ADELAIDE AND VICTORIA

STREETS, TORONTO.

\$77 A Month and expenses guaranteed to Agents. Outfit free. SHAW & Co., Augusta, Maine.

# CARPETS.

Intending purchasers of carpets should examine

## JOHN KAY'S STOCK

[Where they will find the

### LARGEST VARIETY

Of patterns in the city. Over two hundred patterns of Brussels and Tapestry to select from.

Being the largest importer of first-class carpets in the Dominion, he can offer them at prices which defy competition. A large lot of best quality Brussels at \$1.14 and \$1.23 cash. Oilcloths, Linoleum, Stair Rods, Lace Curtains, &c.

JOHN KAY.

## THE BELL ORGAN.

THE BEST IN THE WORLD.

LARGEST ORGAN MANUFACTORY IN THE BRITISH EMPIRE.



Received Silver Medal and Diploma Provincia 1877  
 " " " Centennial, 1876  
 " " " Sydney, Aus., 1878  
 " " " Silver Medal and Diploma, Toronto, 1878.  
 " " " Only Silver Medal for Parlour Organs, Industrial Exhibition, Toronto, 1879.

For Catalogues, address

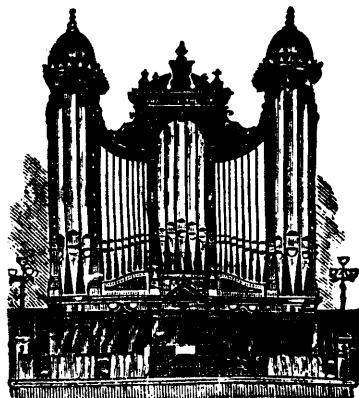
W. BELL & Co.,  
 Guelph, Ontario.

47-47 East Market Square.

## S. R. WARREN & SON, CHURCH ORGAN BUILDERS

(LATE OF MONTREAL)

Builders of the Organs in St. Andrews and the Erskine Churches, Montreal; St. A. draws' (new and old), Toronto; The "Metropolitan" and St. James Cathedral, Toronto, and all the largest Instruments in the Dominion.



Their premises are the most complete and extensive to be found on this Continent, and having abundant facilities as well as an experience extending over forty years, they are in a position to warrant the highest attainable standard of excellence, and can offer the lowest range of prices and most favourable terms.

Churches requiring Organs are respectfully requested to correspond with us.

FACTORY AND WAREHOUSES,  
 Corner Ontario and Wellesley Streets  
 TORONTO, ONT.

# OUR S. S. PAPERS.

The **SABBATH SCHOOL PRESBYTERIAN** (monthly) for 1880 will be better adapted for senior scholars. In its columns will be found more frequent reference to the mission work of our own Church; and efforts will be made to awaken and keep alive the interest of our young readers in the great work of spreading the saving truths of the Gospel into all lands.

**GOLDEN HOURS** will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for **INFANT CLASSES**. **EARLY DAYS** will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

Specimen copies of each sent free on application.

The Rev. WM. INGLIS has kindly consented to take charge of these papers, which will be a guarantee that they may be safely placed in the hands of the "Children of the Church."

### REDUCTION IN PRICES FOR 1880.

Please note the following rates for next year:

#### GOLDEN HOURS or SABBATH SCHOOL PRESBYTERIAN.

4 Copies to one address	.....	\$1.00
10 " " "	.....	2.00
20 " " "	.....	3.00
30 " " "	.....	4.25
40 " " "	.....	5.50
50 " " "	.....	6.50

Any number exceeding 50, at same rate—13c. per copy.

These papers are the same price; but the contents are different. Schools can order one or both at above rates.

#### EARLY DAYS.

TERMS FOR 1880:		
10 Copies (twice a month) to one address	.....	\$2.00
20 " " " " " " " " " " " "	.....	3.00
50 " " " " " " " " " " " "	.....	7.00
100 " " " " " " " " " " " "	.....	13.00

Subscriptions must be paid invariably in advance.

C. BLACKETT ROBINSON.

4 Jordan Street, TORONTO.

"It is a periodical of which any religious body might be proud, both in its management and appearance."—Ottawa Free Press.

## THE CANADA PRESBYTERIAN

FOR THE COMING YEAR,

EDITED BY REV. WILLIAM INGLIS,

Will be Better Value to our Readers than ever before.

All Departments which have given so much satisfaction in the past are to be continued; and, under the new Editorial Management, fresh features will be introduced, calculated to increase the interest and render the paper more than ever necessary to every Presbyterian family in the Dominion. Arrangements are already made to secure early ecclesiastical news items from the Maritime Provinces; and communications will be received, at regular intervals, from St. John, N.B., Halifax, N.S., and Charlottetown, P.E.I. The interests of our Church in the Prairie Province will be looked after by an able correspondent at Winnipeg, Man.; and wide-awake writers at widely separated points, such as New York, Edinburgh, Belfast, and in India, Formosa, and the South Sea Islands, will favour our readers with interesting letters. A new feature of the paper will be a **MISSIONARY DEPARTMENT** under the special supervision of the Editor in which a comprehensive view will be given of missionary operations throughout the world.

### UNPRECEDENTED PREMIUM ATTRACTIONS.

The Engravings, given to **EVERY SUBSCRIBER**, are of greater intrinsic value than any premium offer ever before made in this country. "The Death of Nelson" and the "Meeting of Wellington and Blucher"—Companion Pictures—by Maclise, the great Historical Painter, are furnished by the Art Union of London, England, only, at **ONE GUINEA EACH**. They are both placed within the reach of every subscriber to **THE PRESBYTERIAN**, who either remits \$2, or joins a club at reduced rates, before the 1st of January next. **THE PREMIUM PICTURES ARE 18 BY 40 INCHES EACH**. Both are magnificent representations of **GREAT HISTORICAL SCENES**; and the *fac-similes*, in the hands of Agents, convey but a very faint idea of their great beauty. They are certainly calculated to adorn the best homes in the land.

An Agent wanted in every congregation. Liberal inducements. Send for Premium List at once. Agents will find a most attractive list of articles and books offered as premiums. With such a paper and with the really extraordinary offer to **EVERY SUBSCRIBER**—new or old—live agents can't miss taking large numbers of names. **BALANCE OF PRESENT YEAR FREE TO NEW SUBSCRIBERS.**

### JOIN CLUB FORMING IN YOUR CONGREGATION.

Clubbing Rates for 1880 will be as follows

For 5 copies and up to 10, \$1.75 each, including Premium Engravings; for 11 copies, or more, \$2.65 each, in advance, including Premium Engravings.

No old Subscriber, in arrears, will be allowed to take advantage of our Club Rates, or Premium offer, until he pays up his indebtedness in full.

Address all communications to

C. BLACKETT ROBINSON, Publisher,

4 Jordan Street, TORONTO.

### Scientific and Useful.

**COCOANUT PIE.**—Take one cocoanut, and grate; add the whites of two eggs, till the mixture is as thick as custard pie. One nut makes two pies.

**TO CLEAN WASTE-PIPES.**—Dissolve four or five pounds of washing soda in boiling water and throw down the kitchen sink. It will prevent the pipes stopping up with grease, etc. Do this every few weeks.

**CRUSHED and defaced velvet** can often be restored to its original appearance by holding the wrong side over boiling water until the steam causes the flattened pile to rise; or the wrong side may be thoroughly dampened and then drawn several times quickly across the face of a hot flat-iron.

**BREAD GRIDDLE CAKES.**—Take a small bowl of bread and soak it over night in milk; in the morning take one quart milk, three eggs, and a little salt, beaten up together with half cupful flour, and one and a half teaspoonfuls baking powder; it wants to be a thick and a very light batter and then it is delicious.

**BEEFSTEAK.**—The inside of sirloin makes the best steak. Cut about two-thirds inch thick, have the gridiron hot, put the meat on, set over good fire of coals, turn often, and hold over warm platter, to save drippings. When done, lay it on platter, gash with knife, so the juices will run out, and pour over the steak one-half cup of hot water, containing salt and butter.

**CHILDREN'S PUDDING.**—Grease the pan a very little, then put a layer of apples in the bottom, then a layer of crumbs, then a little sugar, and so on until the dish is filled. Pour a little water in, and cover over with a plate or tin, and set on the top of the stove, and let it remain until the apples are nearly cooked; then put in the oven and let it brown over nicely. The apples should be the last layer. Eat with milk, or cream and sugar. This pudding will bake very quickly.

**HIGH HEELS VS. EYES.**—A Boston young lady whose eyes were giving her a great deal of trouble, and had got into such a state that reading was out of the question, went to an oculist to be treated. After a few questions, the wise doctor asked to look at her foot. The moment the neat kid boot with its preposterously high heel was exhibited, he said: "Go home and take off those heels; keep them off for a month, and then come to me again, and we'll see how the eyes are!" In a month the eyes were well. Will good women heed the lesson?

**ROAST BEEF.**—The sirloin is considered best. After washing the meat, rub in salt and a little flour, put in a long pan, adding water, and set in moderately hot oven, often basting it with its own drippings, adding water if necessary. Twenty minutes to the pound is the rule for roasting, unless it is preferred rare; if so, fifteen minutes. When the meat is taken out on a platter, put pan with drippings on top of stove, adding more water if much gravy is desired, thicken with a little flour well mixed in cold water, add the drippings from the platter. When boiled up once, stain in gravy dish, taking off grease that rises, before carrying it to the table. Mashed turnip and potato, to each adding a little milk, salt and butter (putting the potatoes in oven to brown after cutting in form of small squares), are good to serve with above. Also, meal dumpling, made of half pound yellow bolted meal, stirred in one quart boiling water until well cooked, adding salt, and moulding in bowl that has been dipped in cold water to prevent sticking.

**HOW TO DO IT.**—Every housekeeper should have a high seat like an office chair, on a pivot to turn easily, and with a small kerosene heater for the irons, which stands on the edge of the table, and costs a dollar, can do a large ironing without rising, and without the fearful ache of tired feet and back. A shirt-board is almost a necessity. This should be covered with at least two thicknesses of blanket, and have the ironing-sheet, also double, smoothly pinned over it, so that it cannot slip. Keep wax tied up in a rag to rub the irons. The polish of collars and bosoms done up at large laundries, is given by means of a polishing-iron and by dint of much rubbing. It may be done by any good laundress, but it takes much time, and is fearfully hard on the linen. Sperm-ceti added in small quantities to the starch, gives a pretty gloss. We insert this receipt: Melt together with a gentle heat, one ounce white wax and two ounces spermaceti; prepare in the usual way a sufficient quantity of starch for a dozen bosoms; put into it a piece of this enamel the size of a hazel-nut. This gives a beautiful polish.

## NOTES OF THE WEEK.

THE terrible affliction which has overtaken Hull calls for speedy and effective help. While the destitute and homeless everywhere have claims upon the benevolent, our own countrymen ought to have the first attention in their time of sore trial. We have no doubt the people of Ontario will respond to the call very liberally and very promptly.

VARIOUS statements, more or less erroneous, have been current recently respecting the Pope's health. The truth is that, though no notable malady exists, the Holy Father's medical advisers are not satisfied with his condition. Every cause of mortal trouble that arises throws him into a state of nervous prostration. Overwork and want of the exercise and salubrious air to which he has been accustomed, are telling upon him disastrously, and those who are around him assert that his health is failing visibly. His medical advisers are very anxious that he should have change of air this summer, but it seems that the threats and pressure brought to bear upon him by those who would fain chain him to the stake, have hitherto availed to prevent him from taking any such decision.

OUR good friend and contemporary, the "Canadian Independent" is concerned about us poor Presbyterians, our accredited standards, and a threatened "little manual," the appearance of which, it fears, will shew that our Presbyterianism as "formulated" in our symbolical books is not in accord with that which is actually held by our members and taught from our pulpits. There is not the slightest ground for anxiety, good friend. All that is aimed at is a handy little manual on Presbyterian Church Government, about which some think we have not lately been saying enough because we have thought that the argument in its favour was so unanswerable and so evident as to need but little either of exposition or enforcement. No fear. Presbyterianism is not at all dead, neither are Presbyterians at all anxious to shift their ground or apologize for their existence.

THE extent to which simony is practised in the Church of England is said to be very great. And this, in spite of the oath which every minister is required to take before installation by the bishop, as follows: "I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring or obtaining of this ecclesiastical place, preferment, office, or living, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other, without my knowledge or consent. So help me God, through Jesus Christ." A clerical agent, Mr. Stark, has testified before the Royal Commission on sale or exchange of benefices that, notwithstanding this solemn oath, "Clergymen of high standing freely and unhesitatingly sell and purchase advowsons, with the understanding that immediate possession is to be given." Secresy, he said, is insisted on in these transactions, because they are illegal and involve severe penalties.

WE are pleased to see that Professor McLaren is not going to have it all his own way about the Rule of Faith, and that Archbishop Lynch once more makes his appeal to private judgment and thinks that his readers will understand what *he* means, though they would be all at sea about comprehending what the Bible may teach. Now we shall perhaps come to understand how a humble peasant in a back township of Canada is able without the aid of private judgment to find out the infallible Church, and afterwards to understand what that infallible Church teaches. Of course the archbishop has not meddled with arguments as yet. He has rather fought shy of that sort of work in his public appearances hitherto. But no doubt a good time is coming. We are all attention. The lists are set. The combatants have their lances

in rest. The spectators are eager. Now for it. We shall at last learn how the humble Irish labourer comes to know what has been believed "always, everywhere and by all," and what good there is in an "infallible living speaker" unless there be an equally "infallible living listener." Ordinary folks might fancy that they had as fair a chance of understanding a letter written by the apostle Paul as one fathered by Archbishop Lynch or even by Leo XIII. But we shall, we hope, know all about it some of these days.

OUR contemporary, the Halifax "Witness" comments as follows on a letter which lately appeared in our columns: "RESTLESSNESS IN THE PRESBYTERIAN CHURCH.—A writer in our respected contemporary THE CANADA PRESBYTERIAN presents a very woeful picture of our Church. Very few ministers are satisfied with their congregations and very few congregations are satisfied with their ministers. Both parties seek change and even resort to 'wire pulling' in order to effect changes. The picture is so dark and doleful that we are persuaded it must have been drawn during a very chilly day, by a man with a very sore head. It set us to pass in review our pastors and people in the Maritime Provinces, with whose circumstances we have a pretty thorough acquaintance, and we testify that the picture drawn by the writer referred to is totally inapplicable here. The cases of 'restlessness' are very few indeed, not one in twenty. The rule is peace, cordiality, warm affection, thorough confidence between pastors and people. We cannot see how matters can be so very widely different with our brethren in the West." We have but to add that we inserted the paper in question because it came from one who from his position ought to know of what he speaks, while he is one who would be about the last in the Church to be described as a "sore head." He very possibly was mistaken. Only we have not heard either verbally, or by letter, a single whisper of protest against his statements. We think he meant not to be lugubrious, but only to warn against an evil which he believed to be on the increase. We are delighted to understand that there is not the shadow of a shade of such a tendency among our brethren by the sea.

WHAT Scotland has gained by the "preaching of the Word" may be learned very clearly and in very few words from the following portion of the famous letter of Duncan Forbes of Culloden, within a short time after the Revolution of 1688, respecting the proper mode of governing the country: "The kingdom of Scotland did anciently stand in the power of superiors over vassals, and chiefs over clans. It was always burdensome to king and kingdom in time of peace. These chiefs and superiors were proud, were their own law administrators, and were very hurtful in war. Strifes among the nobles caused the troubles at Flodden, at Pinkey, at Solway, and other occasions. These nobles and chiefs ruined the King's affairs, and those of the country; and they made the Scotch armies a prey to their enemies. Efforts were made by several kings to break up the feudal power of the baron and chief, but they were unable to do so until the Reformation, when by the preaching of the Gospel it was done. Since the Reformation the nation stands upon another foundation, for the Gospel brought light upon the consciences of the people, and they would neither follow superior nor chief except so far as they were convinced the undertaking was consonant to the laws of God and the kingdom. When King Charles I. came to the crown he found the country in one entire peace; theft and robbery extinguished, vassalage and clanship broken, and exact obedience to the law, with the Gospel preached all over the kingdom; an orderly discipline exercised in a well-governed Presbyterian Church without schism, contradiction, or division. Never was prince better started than he, for he governed easily a people who had nothing to crave, but to have his commands, and obey. But the designs of the Charleses and King James were the establishment of Popery and Prelacy, which the Scotch people disliked, and the overthrow of Presbytery which they loved."

THE April number of the "Missionary Record" of the Church of Scotland devotes several pages to accounts of the progress of the work of the Church among the Jews, which is very extensive. Five stations and one sub-station are maintained at Constantinople, Smyrna, Alexandria, Beirut, Salonica, at which there are five ordained missionaries, with seventeen or eighteen male and female teachers, colporteurs, and evangelists. The past year has been one of much encouragement. The Jews seem to be awakening to a spirit of inquiry into Christianity. At Smyrna the attendance on the weekly meetings for the study of the prophecies increased, until it reached on several occasions to upwards of 100. One week there were 119 present, probably the largest number of Jews who ever attended a missionary meeting in Turkey. Many Jews visit the missionary, and many are under regular instruction as professed inquirers. The schools at the various stations have also been well filled. The "Record" says the greatest obstacle to be met in Jewish missions is not the obstinate belief of that people, but the indifference of the Church at home. "The excuses for the neglect of the evangelization of the Jews will not stand the test of history or Scripture. Their conversion has not been found impracticable. The testimony of those who have studied the subject is that the success of Jewish missions, since the beginning of the century, when the work was fairly entered on, has been, at least, as great as that of missions to the heathen. Even in our own small staff six agents are converted Jews." Missions among the Jews in Turkey were begun upwards of thirty years ago. Since then thousands of Jewish children have been educated in the schools, and the day of reproach to girls for learning to read has passed, and they form the great majority of the scholars. In this period the Judæo-Spanish Bible has been prepared and published and much Christian literature circulated.

AN "Alphabetical Guide to the Protestant Churches in Italy" has just been published in Naples, containing a full list of the towns where any Protestant church is to be found, and of all the churches existing in the same city, together with the names of the pastors or evangelists. The first interesting fact to notice is that now there is almost no town, even of secondary importance, without a Protestant church. Let it be remembered that Italy has been freely open to evangelization only within these last twenty years. Nowadays there are evangelical churches at Alexandria, Ancona, Aosta, Aquila, Arezzo, Bergamo, Bologna, Brescia, Cagliari, Civita Vecchia, Como, Cremona, Ferrara, Genoa, Leghorn, Lucca, Messina, Milan, Modena, Naples, etc. It is observed, in the next place, that some of the Protestant churches in Italy are composed of born Protestant people, who use in their worship a foreign language (such as the English, Scotch, and American churches), and some are, properly speaking, the Italian churches—viz., they use the Italian language in their worship, and are composed of Italians converted from Popery during these last twenty years. These latter churches are the result of evangelistic efforts. The former (speaking foreign languages) amount to fifty; that is, twenty-three English-speaking, twenty French-speaking, and seven German-speaking. The Italian churches are more numerous. There are already, *one hundred and thirty-eight* of these organized Italian churches. These belong to five different denominations, and here are the statistics up to the 1st of January of the present year: Methodist churches, 44; Vaudois churches, 39; Free Church churches, 21; Baptist churches, 19; the "Brethren" churches, 15. Each of the largest cities has more than one Protestant Italian church. Florence, for instance, has one Methodist church, two Vaudois churches, one Free church, and one congregation of "The Brethren." Naples has three Methodist churches, one Vaudois church, one Free church, and three Baptist churches. Rome has two Methodist churches, one Vaudois church, one Free church, three Baptist churches, and one congregation of "The Brethren."



## OUR CONTRIBUTORS.

### GOD'S PROMISE TO THE CHURCH, AND HER DUTY.

SERMON PREACHED AT OPENING OF SYNOD OF HAMILTON AND LONDON, AT ST. CATHARINES, ON THE 13TH APRIL, 1880, BY REV. JOHN MEWMAN, INGLEBOLL.

Isaiah lix. 20.

The apostate ten tribes of Israel are on the eve of being taken as a prey by their powerful eastern neighbours—the Assyrians.

The idolatrous party in Judea is rising in power and influence, and threatens the utter extinction of the few who are walking in the ways of their father David. The fervent, far-seeing and clear-sighted prince of prophets bewails this temporary triumph of iniquity; when "truth is fallen in the street, and equity cannot enter; and the man that departeth from evil is accounted mad;" but the Lord saw it; in His eyes it was evil; and when the enemy cometh in like a flood—the high flood driven by a fierce wind, threatening to burst its banks—the Lord will then interpose and erect His standard in the face of His enemies. The Redeemer shall come to Zion—the ancient symbol and centre of His Church.

This passage, like many of a similar form, rises in significance and widens in its applications to the circumstances in which God's cause and people are placed. It embodies these abiding and undying principles.

1. The supremacy of the living God—"I am Jehovah, that is My name"—against all idolatry, gross or refined—"My glory will I not give unto another, nor My praise to graven images."

2. That God is sleepless in His interest over His faithful ones and His truth. "Behold I have graven thee on the palms of My hands, and thy walls are continually before Me."

3. God will come forth from His seeming absence, and will utterly overthrow the apostate people. "Putting on righteousness as a breast plate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak."

4. He will also remember His covenant, and cause it to come forth in great power and fruitfulness. "The little one shall become a thousand and the small one a strong nation; I, the Lord, will hasten it."

5. God will send, and has sent, His Son. "The Redeemer shall come to Zion."

These are the vital elements of the entire Word. Whatever form they take on, eastern or western in its dress, historical or doctrinal, national or ecclesiastical, the facts are alike powerful and precious in this age as in that, proclaimed by a prophet or a preacher, taught in the quiet sanctuary of a home or inculcated in the drill of a school—the source of a nation's greatness, the secret of a Church's power; and the grateful foundation of individual hope. We propose to direct special attention to verse 21st.

#### I. GOD'S ASSURING PROMISE TO THE CHURCH.

"As for Me, this is my covenant." We need not dwell on the important fact of the covenant attitude of the Father in the plan of redemption; in His eternal counsels with His Son, in His relation to the first pair of our race, kept prominent in His delivery of the truth from generation to generation, the covenant attitude is everywhere assumed, and the covenant form of divine dealing is everywhere implied and manifested. In days of darkness and difficulty the trusting yet discouraged soul draws comfort, whispers to himself, "Though my house be not so with God, yet hath He made with me an everlasting covenant ordered in all things and sure." If, as with David, the covenant cause does not grow as we would desire, the Lord's hand is not shortened, the Lord's ear is not heavy, "Your iniquities have separated us."

"As for Me, this is My covenant." And amid fault and failure on our part, we are encouraged to lay hold of the divine covenant. Assurance and security, certainty and triumph, are the very essence of covenant on God's part. "This is the covenant that I will make with them, saith the Lord, I will put My laws into their heart, and in their minds will I write them." "I will be to them a God and they shall be to Me a people." This expresses the highest form of pledge to personal effort. It also suggests the need on our part of the deepest wisdom; it guarantees the best possible results—the law written on the heart, with the grandest issues.

"I will be to them a God." The text sets forth the promise of the Holy Spirit. "My Spirit that is upon thee," "My covenant with them"—these two expressions are vitally connected in the promise to the Church. The covenant is made with the Redeemer, as coming to Zion, and with the redeemed as given to Him. Even so "the Spirit that is upon thee"—shall we say the representative and anointed prophet, embracing the ideal and faithful Church; but we go higher still, and turn the light upon our text by the historical and triumphant Messiah. "The Spirit of the Lord God is upon Me because He hath anointed Me to preach." And as the anointed Messiah He puts His Spirit on His servants and people. "Ye shall be endued with power from on high." "Ye shall receive the power of the Holy Ghost coming on you." "I will pour out My Spirit on all flesh, and your sons and your daughters shall prophesy." Let our responding prayer be, "Preserve alive Thy work, O Lord; in the midst of the years make known, in wrath remember mercy."

The presence of the Holy Spirit is guaranteed by the preservation of the Word in the mouth of the Church. "My covenant," "My Spirit," "My words," My kingdom of truth in its dawn and its day before men, its acceptance and rejection among men, mounting up in power and fulfilment in the person of the Redeemer as "the Word made flesh." Hear His words: "I am the truth." "Grace and truth came by Jesus Christ." In Him is laid up all the treasures of wisdom, and in the living and reigning Christ we have with us the living and abiding Word in these Scriptures of the old and new Covenants put into our mouths, written on our minds and in our hearts by the divine Spirit.

The promise of the abiding truth is supplemented by the pledge of a directing and helping Providence. "They shall not depart out of thy mouth, nor out of the mouth of thy seed, nor of thy seed's seed for ever." "The Word shall accomplish that which I please, and prosper in the thing whereto I sent it." "The Lord will cause righteousness and praise to spring forth before all nations." "The earth shall be filled with the knowledge of the Lord." "The Lord reigneth, let the earth be glad." The Word of God is not bound, "it shall have free course and be glorified."

On the Lord's side all is sunlight and certainty. On Christ's heart all is secure and cloudless. "He shall see of the travail of His soul and be satisfied." See Him stand forth in the great consummation: "Of all Thou hast given Me I have lost nothing." "Here am I and the children God hath given Me"—a Church redeemed by the blood of Christ, cleansed by the Holy Spirit through the Word, for whom all things have wrought together for good under God, "a glorious Church not having spot or wrinkle or any such thing."

#### II. THE CHURCH AND HER ABIDING DUTY.

We emphasize the strong old word "duty"—full of power from gratitude within; permanent in obligation because of the revealed truth—duty, that makes the Church "strong in the Lord and in the power of His might." These promised and grand results are wrought out in conformity with, and a helpful use of, a wide system of means—a divine arrangement of methods in work; an adaptation of character and fitness for the ends to be reached. Take the last first. The promise is realized by them that turn from transgression to the Redeemer come to Zion. Conformity to the will of God, and being animated by His Spirit, gives insight to the prescribed methods of work, and guides in a wise marshalling of means and a true use of them, enabling us to define clearly the distinction between the agencies and institutions bound up in God's cause and the divine life flowing in them and through them for the realization of His covenant. The glory of the divine side of this covenant, when long or exclusively dwelt upon, is apt to lead us to undervalue or overlook a humble class of duties, or means of work and of power, as too trifling to be weighed with such issues. There is difficulty in distinguishing the outlines of objects in a dimly illuminated room, especially when the eye has just been adapted to the glory of the noontide. Details of duty and humble methods of important work become indistinct, and caution is not uncalled for, inasmuch as our text is largely conditioned upon apparently unimportant duties. While it is all sunlight on the divine side, it is nevertheless largely a problem with us, needing clear discernment, even the wisdom that cometh from above, "having understanding of the

times and knowing what Israel ought to do." Let us not blindly or blunderingly refuse to conform ourselves to the whole realm of means, but cheerfully enter every path of promise and hope; let us not perpetuate the complaint of Christ's day, "The children of this world are in their generation wiser than the children of light." To be in accordance with God's plans in His covenant, to minister, and to have ministered to us in a wise manner, all the appointed means of God's cause, is no small privilege, and involves no ordinary or common-place responsibility. These appointed means for the fulfilment of God's covenant, and covering our field of duty, are: A healthy and health-giving influence; true and thorough instruction; a clear and direct proclamation of Jesus Christ, embodied in three well-recognized institutions—the family, the school, the pulpit. In every age God has honoured the work of these institutions.

*The Family.*—This is the sanctuary of constant influence; rooted in nature as it came from the divine hand; the most controlling institution in race life, and in nurturing a godly seed; honoured with covenant engagements and crowned with a special class of promises. "I will be a God unto thee, and to thy seed after thee." "My words shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed from henceforth and forever." "These words shall be in thine heart, and thou shalt teach them diligently unto thy children." Let the influence of these words and of this teaching "be in thine house and by the way, when thou liest down and when thou risest up." Home life and influence with Jew and Gentile, in the land of the Orient, have been and are far more potent in their influence than with us, and it is not the least of our drawbacks that they have been overshadowed by the competing claims of business and public life. Home life has been secularized by the strong materialistic tendencies of the age. These everywhere present and active tendencies do more to mould character and give tone to the spirit than any prescribed and spasmodic specifics. To fulfil its mission in connection with the covenant of God, the atmosphere of the home must be pure, quiet, healthy, strong in the true and the right, in the good and the generous, orderly and regular in its concerns, patient and persevering in its lofty purposes, earnest in the execution of its resolves, bent on leaving successors more worthy of the cause and of God. "Bring up this child for Me, and I will give thee thy wages." No Church, by its formulated doctrine, stands on a higher vantage ground for doing its duty in this regard than the Presbyterian. And our text specially emphasizes the covenant relation of the children of believers as part of the great system of means set up in the kingdom of God.

*The School.*—We use this term not as applying to a public school or a Sabbath school, but as describing a necessary and distinctive department of work in the duty and development of mind; the appointed place for instruction in wisely detailed and consistently connected outlines of truth and duty. Without this department of work, prosecuted patiently and skilfully, we cannot conserve and transmit the most hallowed influences of the home. School work is called for by a necessity of spiritual growth, and as adapting ourselves to a fundamental fact in our nature.

Human obligation implies a doctrine to be received and a person to be obeyed. You may consider this doctrine on its natural basis as applied to the secular school, or you may bring it into the higher realm of religion and regard it on its supernatural foundation; and it will be felt to be important in the natural or the religious as a divinely implanted fact in the historical realizations of God's plans in His covenant. Or, to present this truth in another form, the doctrine, or the truths, or the facts to be received and the person to be loved and obeyed *must* be presented, if you will, must be implanted in the minds, not merely by the informal, but pervasive power of an influence; but also these verities must be unfolded in an orderly and adapted form to the mind of the instructed, whether it be a child or a man, if abiding results are to be reached. The mind must be trained toward these verities, and trained in them, and animated by them. To do this according to true and hopeful methods of work is school life, school principles—just what the Church has not sufficiently realized thus far. And we cannot cease to regard it as an essential factor in the accomplishment of the lofty purposes of our text. Hence school life and its special form of work are of immense power in the plans of God, and in-

olve duties of great moment, and issues of great magnitude. Like one of the great processes of nature that silently, effectively, inevitably works on whether we are asleep or awake, "the kingdom of God cometh not with observation"—like the force of gravity, so gentle that we scarce perceive it, and yet "its millions of gossamer threads bind the earth together and keep the planets in their places." School life can re-create a generation for good or evil. Ask the Jesuits, or the now united and educated Germany, and each will point you to their schools and trained teachers conserving and multiplying their influence by school life and work. Is it a mere experiment for turning in and out a yearly reported number of boys and girls, or men and women? Or is it one of the deepest and most potent provisions in the system of means, involving privilege and duty, for obtaining power over mind, and in that power having the pledge of higher and holier issues for God, His covenant and His cause? I need not dwell on the answer to be given.

These principles are as applicable in their measure of necessity to a school for the Church on the Sabbath, as they are to a theological college; as important to our primary secular schools as to our best equipped universities. They strongly support the opinion that the earlier and less obtrusive periods of human life are more fruitful in their ultimate issues than those of a later growth. And in God's plan of raising great leaders in His cause, as set forth in the Bible and in His providence, we should be incited to fidelity.

The point was well taken at the late meeting of the Evangelical Alliance at Basle, and it will apply with equal pertinence to the destiny of America as to the regeneration of Europe: "That the battle of to-day, in the antagonistic forces of evangelical life and cultured secularism, has its focus in the school—its life, its methods of work, and its matter of instruction." A free education lies open to the most absorbing inquiry, while the deepest moral claims of man and of the Christian faith are practically ignored, or at best recognized as the badge of a crippling compromise.

Hence the urgency of the question: Should the Church not do more and make more of school work? doing it with a purpose of one who had mastered its importance as embodied in the commission, "Go teach all nations." The average Sabbath school is a poor institution if neutralized by home influence; and, on the other hand, the home as a sanctuary of influence is comparatively powerless before an instructed and cultured secularism, lacking an orderly and technical acquaintance with the outlines and range of Bible truth. There is much in this problem of appointed means that the Church has not taken under her control. Her best intelligence is needed, not so much to extend the work as to make the best of the rising tide of a hundred years. We need work done that is orderly, systematic and thorough. We need to get over the important outlines of saving and doctrinal truth within a given time. We need men and women reasonably equipped and qualified for work fraught with such issues, and with all equipment imbued with the spirit of the Gospel. We are too much in the position of the farmer late in rising during seed time, and tripping all day to overtake lost opportunities and misspent time. Duty in this department of means is so manifest that we forbear further statement.

*The Pulpit.*—These are the three institutions in the Divine plan of means. This is their historical order. The home for perennial influence; the school for orderly instruction and mental quickening; the pulpit for inspiration and appeal, for the emphasizing of special truths, special duties and special times, stirring the heart, inspiring and being inspired by the loud acclaim of praise, and the united supplication of an assembled congregation. It is through this triune source of power that the Father, Son and Holy Spirit realize on the earth the transmission of the truth, the succession of the saved, and the enlargement of the kingdom of God. In this view of the text there are three urgent needs.

1. A wiser marshalling of means; a deeper sense of weakness in their ministrations; a truer insight into methods of administration—methods that belong to God's plan of spiritual work; wisdom to compass our aims for God by opening channels for life to flow through the homes and hearts of the people.

2. A higher style of Christian manhood. In possession of more light as to God's plan of the soul, and His plan of the Bible framed to meet its wants, and a

divine working of means and agencies to secure results, there must come greater force of character. This would give truer and steadier warmth of nature and inspire us with greater depth of fruitful emotion. Binding these things together by a true consecration to Christ and His cause, there is nothing in the riches of His covenant, or the breadth of His promises that God could not and would not accomplish in the regeneration of the earth.

The Church is dwarfed and barren by our low style of manhood, and low standard of life. God cannot work, because of so much half-hearted, half-believing, half-instructed manhood known as representing Him. The kingdom of God, like the material world we live in, is all of a piece, irrespective of age or country; and the same spiritual laws of means, and methods of power, are in operation now as when Christ was in Capernaum. "He did not many mighty works because of their unbelief." It is not invention we need so much as wisdom, not some new discovery or class of agencies, but a better use of all the means that lie around us; we need ripeness of mind and richness of spirit; a larger flow of inward say, a more direct attitude beneath the light of the Sun of Righteousness; showers from heaven and truer culture on the earth.

3. The experimental power of the Holy Ghost. This would reveal to the soul of the Church how far short she comes of her provided and professed ideals of life and obligation; it would present in a new light the small portion of the horizon of promise she has taken in; it would give us a deeper experience of the searching supremacy of the Word of God. We cannot, dare not, undervalue the power of culture in conscience, character and heart; the power of knowledge, and the power of upright habit in the externals of religion; but these are all taken up by the manifestation of the Spirit's presence; He includes and vitalizes them all. Without this subordinate power, taken up by the Spirit's supreme power, our hopes for the reign of righteousness must remain very uncertain and shadowy. How otherwise are the consolidated evils that afflict society, as intemperance, licentiousness, oppression, war, and infidelity to be overthrown. "Call upon Me and I will shew thee great and mighty things which thou knowest not."

This power may come like a southern spring, soft, balmy, fragrant and measured; or like the spring of a northern clime, sudden, rapid, and high in temperature; but in whatever way it comes, and by whatever agency, and whatever department of means is most honoured, let us welcome it as life from the dead. "As for Me this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and forever."

#### HOME RECREATIONS FOR YOUNG FOLKS AND OLD ONES.

You want "life and amusement," you say. Well, what do you mean, exactly, by both? Certainly wherever young people are there should be no lack of "life," in its lower sense, if the young people have healthy minds in healthy bodies. Older folks, whose pulses beat a little slower, and whose energies are a little jaded, may want the stimulus of external excitement; but boys and girls, big and little, whose vitality overflows at every step, should bring life wherever they come! And as for amusement, well, I think *mere amusement* is a very poor sort of thing! The idea of it is something which, like candy, just serves to give a little pleasure—not of a very high kind—for the time being, without necessarily leaving any good effect behind. A little candy is all very well once in a while, though *some* candies we know are very injurious, and any excess is *always* so. And a little *amusement*, once in a while, may serve the same purpose that you try to accomplish when you jingle the keys for the baby to make it forget those worrying teeth that so sorely disturb its serenity. But recreation!—*that* is something that everybody needs who has work to do, whether man, woman or child. Recreation is something that means not only a thing pleasant in itself, but having the noble use of refreshing and *re-creating* us, as it were, physically and mentally, so that we start afresh, ready for new work. Recreation is a subject of so much importance that a scientific man last summer wrote an article about it in a leading review. Some of his ideas about it would, I think, astonish some of the young people who look

upon our ordinary dancing parties as such a "delightful recreation." Late dancing parties as usually carried on, he declares to be the opposite of recreation, to be physically enervating and exhausting, productive of the very evils which real relaxation is designed to correct. *Moderate* physical exercise of all kinds is, of course, classed as true recreation, especially for those whose work is chiefly mental, but care is to be taken not to carry even this to an extreme, since many constitutions have been injured by overdoing the most healthful kinds of exercise.

But this writer finds recreation is something which some people would not at first sight consider recreation at all. Reading—*right, good wholesome reading*—not hot-pressed sensational novels or "penny-dreadfuls,"—he considers an admirable kind of recreation. Think of that, you degenerate youths who are "bored" by anything but the lightest of "light reading!" Books which carry our thoughts into fresh, healthful interests of science or human life, which give us glimpses into the million wonders of the world, he considers real, true recreation. Scientific study, too, as well as other kinds of study, he classes as most excellent recreation, especially for young women, inasmuch as it affords them an inexhaustible source of interest and pleasure, even more vivid and absorbing than the question which of the lovers in the novel is going to carry off the heroine. Perhaps science will be voted a *bore*, too, as well as reading. Well if it is, it will only be through *ignorance*, because you have never yet tasted the pleasure of verifying for yourselves in nature the things that many of you learn in books, if mere *parrot-knowledge* can be called learning at all. If you have once really learned about the growth and structure of a single blade of grass, or a few simple facts about the relations of the different parts of a plant, and the different families of the vegetable world, no country walk need ever be dull or uninteresting, while the search for a complete collection of the wild flowers of a neighbourhood is as charming a summer recreation as can be devised. Last summer I noticed two boys of some fourteen or fifteen years, finding evidently a charming recreation in hunting for fossils and other geological specimens, along a river shore. In summer, assuredly there should be no lack of recreation for those who live in the country, or within a reasonable walk of the country, as most people do in Canada. Almost everywhere there is boating and fishing. I do not mention *shooting*, for it is dangerous both to you and the birds, and we don't want our beautiful feathered friends mangled or killed just to amuse the idleness of a boy or man who might find something better to do! And then, if you want lively summer games, there is not only croquet but *lawn tennis*, which any enterprising young folks can rig up for themselves with a little trouble, and which will afford them no end of healthful recreation. And in winter, for out-door exercise, is there not skating and snowshoeing or tobogganing, some one of which can nearly always be had. And for in-door recreation—why, those young people are not worth their salt who cannot find plenty of innocent and healthful recreation for winter evenings if their elders will only let them alone a little, and not object to a moderate amount of noise. Children who always need to be *amused* are sure to be spoiled, molly-coddled children, and young folks who are always wanting amusement *provided* for them by their elders, shew that there is something artificial and *blase* about them which no amount of "amusement" will really satisfy. Healthy young people—healthy in mind as well as body—will be able to amuse themselves and each other by the simplest devices. A game of "cat's cradle," or "shadows on the wall," some nuts to crack, or a taffy pull, a few puzzles or simple games such as every fancy shop contains, or even the old-fashioned "What is my thought like?" ought to keep any rightly constituted family in innocent "fun" enough for a winter's evening. And if the young folks chose to vary their proceedings by treading a measure of good old "Sir Roger de Coverly," it is not likely that any one would object, or even discover that it was not an ordinary round game. The American poet Whittier gives us a charming picture of home winter evenings in the country, when the family party were "snow bound" by heavy storms and drifts, and thrown on their own resources for entertainments. There is not a word about being "dull," or "bored." He describes the brightly blazing open fire—the great logs crackling in the wide fire-place—*city* that we had not more of them in Canada. In front

"The mug of cider simmered slow,  
The apples sputtered in a row,  
And, close at hand, the basket stood  
With nuts from brown October's wood."

Then we have the children's amusements,

"We spent the time with stories old,  
Wrought puzzles out and riddles told,  
Or stammered from our school book's lore  
The Chief of Gambia's Golden Shore."

The father tells stories of early colonial days; the mother has stirring tales of Indian raids, or old Quaker annals; the uncle, innocent of books, has wonderful tales of bird and beast, the "lore of fields and brooks;" even the aunt has her stories of the "huskings and apple-bees," with a little thread of romance woven through each; and the "master of the village school" contributes his lively reminiscences to the evening's entertainment. A bright, happy domestic picture, meet to be ranked beside the "Cotter's Saturday Night." Where there are loving and happy hearts there will never be lack of happy innocent recreation among young people. The perpetual outcry, "the need of amusement!" shews poverty of nature and miserable lack of resources, and is, it is to be feared, only a disguised plea for the more artificial and exciting amusements, the cravings for which usually grows keener and more overpowering the more it is indulged.

One way of avoiding this unhealthy craving would be that each member of a family should take up some special pursuit, congenial enough to be a real recreation from ordinary work, and interesting enough to supersede entirely the need of exciting amusements. Modern improvements furnish more and more varieties of such pursuits. Wood carving is one which supplies interesting and lucrative occupation to numbers of Swiss peasants, why should it not be more generally practised in our country homes? Then there is painting on wood and tiles and silk, in which many young people have talent enough to excel if they would take the trouble. Etching, and other kinds of artistic pursuits would also supply delightful occupation. Music is a source of unending home enjoyment to those who have musical tastes, and the world of books opens an illimitable field for the pursuit of some interesting study. And for him who cares for none of these things is there not the fascinating puzzle of "Fifteen?" So why should home evenings ever be dull?

One word more. If a greater number of our young folks took an early interest in Christian work we should hear much less of the cry for amusements. The blessed interest which such work affords opens up a perennial spring of what is often the best kind of recreation. To lose ourselves and the very thought of the grind of daily work, in rejoicing in the success of some Christian or missionary enterprise is often the truest pleasure which really earnest natures can know. Might not more be done to cultivate this taste among our prosperous country families? If the parents would set the example, the children would soon feel its influence. Let it be remembered that "Nature abhors a vacuum." If the young folks have no tastes awakened for really elevating pursuits and recreations, it is only to be expected that the void will be filled by the more or less pernicious amusements which are not recreation at all, since instead of adding to our stock of vitality, they waste it on what is, in itself or its tendencies, positively hurtful.

"'Tis life of which our veins are scant,  
More life, and fuller, that we want."

And this will be found most truly in Him who long ago offered the "living water," of which "if a man drink he shall never thirst again." M.

#### ORDINATION TO THE OFFICE OF PRIEST, NOT ORDINATION TO THAT OF THE GOSPEL MINISTRY.

MR. EDITOR,—Can ordination to the office of a priest be in any sense ordination to the office of the Christian ministry? It appears to me strange that any Protestants, and still more strange that any Presbyterians should seem to answer this question in the affirmative. It does so appear for the following among many reasons:

1. It is held by all Presbyterians, so far as I am aware, that there is now no priesthood but one which belongs exclusively to Christ. How then can ordination to an office whose very existence is denied, be in any way ordination to that of the Gospel ministry?

2. The functions of these two offices, that of priest and that of minister, are entirely different. Dens, an authority in the Romish Church, defines the priesthood thus, "a sacred order and sacrament in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments." In setting a person apart to the office of priest, the Bishop, after anointing his hands with oil and reaching him a chalice containing wine and a patena with bread, says, "receive power to offer sacrifice to God and to celebrate mass, as well for the living as for the dead." "By these words and ceremonies," says a Romish catechism, "he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the head of the person to be ordained, the Bishop says, "receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained," thus investing him with that divine power of forgiving and retaining sins which was conferred by our Lord on His disciples. These are the principal and peculiar functions of the priesthood. Preaching the Word is a secondary matter altogether, if any function at all of this office. And, it is well known that it is only in Protestant countries where there is anything of this in the Romish Church. In popish countries it is scarcely known. Could there have been anything like it in the time of Luther who accidentally found the Bible in an old library? These then being "the principal and peculiar functions of the priesthood," were the Covenanters far astray when in "The National Covenant" they called it a "blasphemous priesthood?"

Were there more of their Protestant spirit in the Church there would not be so much contention in Presbyteries as there has been, as to whether ordination to an office whose "special and peculiar functions" are to be an "interpreter and mediator between God and man," "to forgive and retain sins," and "to change the bread and wine into the body and blood of Christ" is valid ordination to the office of the Gospel ministry. Would there be any hesitation as to whether the "special and peculiar functions" of these offices are so alike as that when a priest abandons the papacy and seeks admission to the Gospel ministry there is no need of his being ordained to this office?

But say some, to insist on the ordination of ex-priests seeking admission to the office of the Gospel ministry would place a barrier in their way. At least it would discourage them. The very opposite, I believe, would be the effect.

Let it be the rule to receive them as if they came from sister Protestant churches, without baptism or ordination, and will they not be led to consider whether it is worth their while at such cost to themselves, in separating from their relations and friends and exposing themselves to such trials as they may have to endure, to change their Church relationship from one branch of the visible Church to another, though the one they think of leaving may be more corrupt? Had we not better, they may say, remain where we are and do what we can to correct the abuses of this plainly acknowledged branch of Christ's visible Church? It is no longer in the estimation of these Presbyterians themselves what their own Confession of Faith seems to say it is, namely, "the synagogue of Satan," or its visible head called the Pope, "the man of sin and son of perdition." After all they have written and said about Infallibility, Immaculate Conception, the Sacrifice of the Mass, the Confessional, Justification by Works, the Merits of the Saints, the Worship of the Virgin, the withholding the Scriptures from the people, and many more things, with their missions to turn the people from what they call Romanism, we belong after all to a branch of Christ's Church as they themselves openly avow. Why leave it? Better to remain where we are than join another branch of the Church, with which we are but little acquainted, and which acknowledges the validity of our baptism and that of our ordination to the priesthood as ordination to the Christian ministry, though they themselves deny that there is now any priesthood at all but that of Christ. When one thinks, Mr. Editor, of the views of the great apostasy expressed by some, and the decisions of some Presbyteries anent its ordination to the priesthood, the question will come to the minds of those who regard Romanism as "Babylon the Great," never to be reformed but to be destroyed, namely,

have any of the ministers of the Presbyterian Church in Canada "drunk of the wine of the wrath of her fornication?" Certainly their views of this great apostasy appear to be very different from those of some of the leading Reformers, though it has since their day departed much farther from the truth. "As for your Roman Church," said Knox, to me the greatest of all the Reformers, "as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and the head thereof, called the Pope, to be that man of sin of whom the apostle speaks, than I doubt that Jesus Christ suffered by the procurement of the visible Church at Jerusalem." And Cranmer when on his trial said, "I confess there is a Catholic Church to the determination of which I stand, but not the church which you call Catholic, which sooner might be called diabolic." Had these and other of the Reformers entertained such sentiments respecting the Romish Church as are now uttered by some of the Presbyterian Church, there had never been a glorious Reformation. W.

#### CHURCH AND STATE.

MR. EDITOR,—I am not a believer in the unlimited exemption of church property from taxation; but in your strictures in to-day's PRESBYTERIAN, on the language of the "Christian at Work," in connection with this subject, have you not pushed the argument a step too far? You claim that if it is wrong to require ecclesiastical bodies to pay taxes on their churches and colleges, it is equally wrong to allow them to be at any expense whatever in connection with these institutions. Is this reasoning valid? The answer of many will be, that churches and theological halls have pre-eminently a dual relation—a relation that is special and a relation that is general—a relation to the well-being of the ecclesiastical bodies to which they belong, and a relation to the well-being of the community or country in which they are found.

Common equity requires that in such a case the things that are Cæsar's be rendered to Cæsar, and the things that are the Church's to the Church. This is a very simple principle and one that is recognized and acted upon in a hundred other cases where there is a similar duality of relationship. A and B own adjoining farms, and A wants the march fence put up. He is sowing wheat in a field that lies alongside B's pasture land. He asks B to help him build the fence. B says, "What! Ask me to help you fence your field! No, sir! Let me once concede the principle that I should help you fence your wheat field, and your next demand will be that I build your barns. And truly, if it would be sinful in me not to do the one, it would be equally sinful in me not to do the other!" But the honest farmer does not reason in this way. He perceives that though his neighbour is wishing his field fenced for his own immediate advantage, yet a certain share of responsibility rests upon him in the matter, and he cheerfully helps his neighbour fence the field. And yet there is no formal partnership between these two neighbours.

There is no formal partnership between the Church and the State; but Church and State are very near neighbours—so near that the happy and successful existence of either is essential to the happy and successful existence of the other; and the careful guarding of the interests of the one is essential to the careful guarding of the interests of the other. On this account, at the point where their interests touch, each has a claim upon the other for the sharing of responsibilities which cannot be other than mutual.

It appears that the "Christian at Work" contends that it would be "immoral" for the State to disregard the claim which the Church has upon it by reason of this unalterable bond of neighbourood, and particularly to manifest such disregard by refusing to grant ecclesiastical institutions any immunity from taxation. To this, your reply is, that if it is a sin not to supply churches with street privileges and general protection free of taxes, "it must be equally a sin not to supply the wherewithal to build these churches, pay their clergymen and make even the beadle comfortable." In other words, if it is a sin for the State not to help fence the Church's adjoining wheat field, it is equally a sin for the State not to build the Church's barns. Surely this is not sound logic, nor does the fact that a religious element enters into the case make the reasoning valid. R. J. L.

Hamilton, April 16, 1880.



## PASTOR AND PEOPLE.

### THE SIXTY-SIX BOOKS OF THE BIBLE.

Dr. Gibson, in his admirable little volume on "The Foundations," which we lately noticed, speaks of the Bible, not as one Book, but as sixty-six books, and thereby disposes of a very common objection of unbelievers:

"We have to deal with the extraordinary perversity and unfairness, so common in our day, of treating the Scriptures as if the whole mass were only one book. Of all the unfair devices for weakening the evidences of Christianity this is perhaps the very worst. And the strangest thing about it is, that so many good Christians allow it, and even insist upon it. So great is the mischief arising from this, that it would almost seem a pity, that, even for convenience's sake, the sixty-six books were so constantly bound together in one volume. For not only is there the unhappy result of reducing the many witnesses to one, in the minds of unthinking people, but even of silencing and putting out of court that one. For such unreasoning suspicion is abroad about the Bible, that there are multitudes of people, and even some good Christian people, who would attach a great deal more importance to the statement of almost any author outside the Bible, than of any number of authors inside of it. Shew them a fact attested by Matthew, Mark, Luke, and John, Paul and Peter, and they will say "O that is all in the Bible; give us something outside of the Bible and we will believe it." The Bible, in the first place, stands to them for a single author; and in the second place for a prejudiced author, one who has his own cause to bolster up; and accordingly a hundred confirmations within its covers are not so good as one from the outside would be. Is it not unteasonable in the extreme?"

"Let me suppose a case, in order to put the monstrous injustice in a clear light. Suppose that very soon after the invention of printing, some enterprising publisher had collected all the original materials of any value in regard to the history of the Roman Republic and bound them together in one volume, which he issued to the world under the title of "The History of the Roman Republic," and suppose further that it became so popular, that it was circulated first by hundreds, then by thousands, then by hundreds of thousands, and finally by the million, so that it came into almost everybody's hands. But in course of time, after all the world had become so accustomed to it in its form of a single volume, there sprang up a fashion of scepticism on the whole subject, and everything in the volume was regarded with suspicion; and accordingly the whole history of the Roman Republic was called into question. Those who believed it called attention to the many different authorities who corroborated each other. "Here is Livy, who writes about it in Latin. Here is Dio Cassius, who writes about the same thing in Greek. Here are speeches of Cicero that relate to the same events. And here are poems of Horace that could not have been written unless these facts were so." But they were immediately put down, by triumphantly pointing out that all these different authorities were no authorities at all. Why not? Because that publisher and that bookbinder of the fifteenth century had published and bound them up together! That of course settled the question. In the first place it disposed of all the separate witnesses, of Livy, and Dio, and Cicero, and all the rest; for were they not all bound together in the same volume? And in the second place it disposed even of the single witness of the bound book, because it was the credibility of the book itself which was in question, and therefore all that was in the book must be ruled out as the testimony of an interested party. And so it came to pass that, from the single unfortunate circumstance of the scattered materials having been considered by this publisher to be worth collecting and publishing together, the evidence for the history of the Roman Republic was actually wiped out of existence. It is to be hoped that what may remain of the archives of the first century of American history may never be bound up in one volume, however large, or perhaps the people of the great future, the twenty-ninth century, for example, may not believe we ever had any history at all!

Let us then by all means remember, when we are dealing with the subject of the Scriptures, that we are

dealing, not with one book, but with sixty-six; not with a single volume, but with a library. Remember, further, that these sixty-six books are not links, but strands of evidence. There is, indeed, a golden chain of sacred history from Genesis to Revelation, so that, in a historical point of view, many of the books of the Bible are links. But, so far as the evidences of Christianity are concerned, they are not links but strands. This can be proved in a moment. The strength of a chain is the strength of its weakest link; and if a single link be gone, the whole is useless. Now will any one pretend to say that, if it were proved that the Book of Esther had no divine authority, we should have to give up the Gospel of Matthew? Would there be no evidence for the divine authority of Christ if the Lamentations of Jeremiah had happened to have been lost? Why, there would be enough to establish the divine authority of Christ if we had nothing more than the four evangelists, and whatever of confirmation or elucidation comes from the sixty-two other books is just so much in addition. The Bible is not a chain of sixty-six links; it is a cable of sixty-six strands; and if there is such strength as we have found in four of them, what shall we say of the united strength of all the sixty-six?"

### BE CONTENT.

It may not be our lot to wield  
The sickle in the ripened field;  
Nor ours to hear, on summer eves,  
The reaper's song among the sheaves.

Yet where our duty's task is wrought  
In unison with God's great thought,  
The near and future blend in one,  
And whatsoever is willed is done.

And ours the grateful service whence  
Comes, day by day, the recompense:  
The hope, the trust, the purpose stayed,  
The fountain, and the noonday shade.

And were this life the utmost span,  
The only end and aim of man,  
Better the toil of fields like these  
Than waking dreams and slothful ease.

But life, though falling like our grain,  
Like that, revives and springs again;  
And, early called, how blest are they  
Who wait in heaven their harvest day!

—Whittier.

### PREACHER AND PEOPLE.

Sometimes one boasts of the other and sometimes the other boast of one; each have much cause to love. The preacher may have cause to complain of his people; the people may justly complain of the preacher.

Their mutual work is to build the Church of God. If the preacher is indolent, unfaithful, slow, time-serving or worldly, the zealous members have a right to complain. It is very harrowing to a devout congregation to have a slothful or inefficient minister. They have a right to hold him to account for any unfaithfulness.

It is painful for a conscientious pastor to have a slothful congregation. If the preacher in the fear of God, endeavours to build up the cause, sparing himself no pains to put forward the interests of the church, and is not heartily seconded by his people, they do a double wrong—they sin against their pastor, and they sin against their Saviour.

It is astonishing how dull many churches are on this point, how imperfectly they see the mutual obligations of preacher and people. They hang passive on his hands, waiting for him to mould and build them, without an effort upon their part. The preacher may run himself to exhaustion in pastoral work, and tax his wit to interest, instruct and edify his hearers, and they simply hear, indorse or disapprove, as mere idle spectators that have no special interest in what he is trying to do; and yet these same people profess to believe in God and Christ, in right and wrong, in heaven and hell! What! believe in heaven and hell, and yet unmoved and impassively hear the dread message of death from God's own ambassadors? It seems impossible they should believe these things. Their inaction contradicts their profession.

But the preacher believes, and, in proportion to the intensity of his convictions are his pains and regrets at the indifference of his people. His grief may be enough to give him restless nights, tears, headaches, haggard countenance and sickness; yet the people

look on stolidly, and let him bear this burden week by week, year by year, and never move to his entreaties! It is cruel.

Not only are there such lifeless congregations, but there are those who will even complain of the preacher's zeal and enterprise. If he is ardent and pressing in his exhortations, if he entreats and admonishes, and reproves like one who felt a pastor's responsibilities, they get chafed and displeased, and pull back all the more for his urging. This is mean and cruel.

More than this. After all this unrequited labour, they will hold him responsible for the stunted and stagnant condition of the church. The preacher is to blame if the congregations are not large and the membership not increased! One of these chafed and delinquent members will be heard to say: "Oh! we need better preaching; when we get a better sort of preaching we will flourish." They change preachers, get another sort of sermon, and the same phlegmatic hearers make the same fruitless results.

Let our people learn that it is impossible for a preacher to build up a church and congregation without the co-operation of his people. They must rally to him, encourage him and encourage one another, talk up their church and their preacher, bring in hearers and welcome strangers, be punctual themselves, and give aid and cheer to all the work of the pastor.

Reader, are you an interested and helpful member, or a mere spectator of your pastor's work?—*St. Louis Christian Advocate.*

### A TRUE LADY.

Wildness is a thing which girls cannot afford.  
Delicacy is a thing which cannot be lost or found.  
No art can restore the grape its bloom. Familiarity  
without confidence, without regard, is destructive to  
all that makes woman exalting and ennobling.

The world is wide, these things are small,  
They may be nothing, but they are all.

Nothing? It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned and not banish men and women from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanour may be reckoned as a State's Prison offence, and certainly merits that mild form of restraint called imprisonment for life. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince or peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the Prince unsought; feel indifferently. Be sure you confer honour. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man towards woman is reverence. He loves a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she would be found wanting, he receives an inward hurt.—*Gail Hamilton.*

### A LIVING GOD.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living—a God present—a God who loves—a God who acts—a God who bids us trust Him to the uttermost, as we patiently pursue the path from whose end, even now, He is beckoning to us, whispering to us the while, as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now?"—*Canon Wilberforce.*



## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—NO. 8 JORDAN ST., TORONTO.

## CONTENTS.

	PAGE
ADVERTISEMENTS.....	401, 402
SCIENTIFIC AND USEFUL.....	402
NOTES OF THE WEEK.....	403
OUR CONTRIBUTORS—	
God's Promise to the Church, and Her Duty.....	404
Home Recreations for Young Folks and Old Ones.....	405
Ordination to the Office of Priest, not Ordination to that of the Gospel Ministry—Church and State.....	406
Mission Work in India—Episcopism.....	409
PASTOR AND PEOPLE.....	417
EDITORIALS—	
The Church Schemes—Bishop Sweatman and the Bible Society—Tax Exemptions.....	408
CHOICE LITERATURE.....	410
MINISTERS AND CHURCHES.....	412
Synod of Hamilton and London.....	412
BOOKS AND MAGAZINES.....	413
SABBATH SCHOOL TEACHER.....	417
OUR YOUNG FOLKS.....	414
WORDS OF THE WISE.....	415
ADVERTISEMENTS.....	15, 416



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 30, 1880.

## THE CHURCH SCHEMES.

WITH to-day the financial year of the Presbyterian Church in Canada closes, and we trust the result will be such as to gratify and encourage all the well-wishers of our Zion. We believe that, while strictly speaking, the books are closed to-night; the Treasurer keeps them open for a day or two to allow the receipt of all which may have been mailed at the very last moment. If in any case there has been undue dilatoriness, or if some are convinced they can give more and are therefore bound to do so, let them not delay a moment. They will still be in time if they make haste. On the 26th the Home Mission Fund stood \$44,011.12, as against \$26,331.13 at the corresponding date last year. It is exceedingly to be desired that the forty-four thousand should be made forty-six at the least. The Foreign Mission Fund at the same date shewed \$21,096.05, against \$20,409.02 last year. The Colleges \$8,541.04, against \$7,902.97. The Aged and Infirm Ministers \$4,807.27, against \$4,279.13. Assembly Fund 2,923.90, against \$3,099.06; French Evangelization, as far as received by Dr. Reid, \$4,163.51, against \$3,961.89. No special collection this year for Widow's Fund—the ordinary contributions to date, \$1,240.87. So far this is a much more encouraging exhibit than was at one time anticipated, but a good deal more is needed to carry on the various schemes of the Church with comfort and success.

## BISHOP SWEATMAN AND THE BIBLE SOCIETY.

THE Board of the Upper Canada Bible Society agreed to have the yearly meeting next month in St. James' square Presbyterian church, Toronto, and made its arrangements accordingly. Bishop Sweatman had been engaged to speak at the meeting, but as soon as he learned that it was to be in a Presbyterian church, he declined to have anything to do with it, and the Bible Society Committee instead of trying to get along without the Episcopal presence, cancelled the arrangement as to the place of meeting and betook itself to Shaftesbury Hall. The proceeding on the part of all concerned is just about as offensive as it well could be, but we are not surprised at it. It is in perfect keeping with all the antecedents of the Anglican Church, and confirms to the letter all that we said on the subject a week or two ago. In the presence of such discreditable insolence what co-operation is possible? Far better that that Church should go on its own way and try to do all the good it can according to its present light and ability, without professing a sympathy that is not felt, or parading a harmony which is non-existent. When a non-Episcopal place of worship is regarded and treated as not so respectable as an unconsecrated common hall, it is about time that all should come to a full and frank understanding as to the ground they occupy and the character they sustain. Presbyterians and others had better shew a certain measure of self-respect, by letting it be known that they are not willing to submit to everything in

order to secure some small amount of Episcopal patronage and a very feeble and reluctantly conceded allowance of friendly co-operation and countenance from those who cannot logically or with any great show of reason acknowledge them to belong to any part of Christ's visible Church whatever.

## TAX EXEMPTIONS.

WE most readily insert the letter on tax exemptions which will be found in another column, though we cannot appreciate the force of its argument or the correctness of its parallel. The fence between the farms either belongs to one of the neighbours or is common property. If the former, it is both reasonable and legal that the owner should both put up and maintain what is his own. If the latter, it is as reasonable that each should bear his share in the expense and each have a corresponding say in the control. Is the Church Christ's or Caesar's? or partly the one, partly the other? Is the church building of any use apart from what is preached and done in it? If not, where is the difference between relieving the edifice of its legitimate burdens and paying the whole expense of its erection and the full stipend of its minister? It is not the church, but the minister in the church that is useful. A principle can be settled by a matter of five cents as well as by one of a million of dollars. The building is nothing, then; the teaching all in all. Is that teaching beneficial or the reverse? Let Caesar say. If so, then Caesar becomes the judge of what is religious truth, and what religious error, what is religiously beneficial, what the reverse. Pretty strong Erastianism this, especially considering the kind of Caesars that the world has generally been blessed with in the past, and is now. As far as Caesar goes in this Ontario of ours, we have him saying—by the way he exempts religious buildings and religious teachers from their otherwise legitimate municipal obligations—that all forms of religion are equally true, and all, therefore, deserving of equal encouragement. This looks sadly like saying that all are equally false, and, indeed, all sensible men acknowledge that indiscriminate endowment amounts to this. Besides, Caesar, it seems, says that all are equally useful, for all are exempted in the same proportion, though the various recipients have a very different idea. Thus, in Toronto, we have the churches and clergy of the Church of Rome "exempted," though the great majority of Protestants declare every day of their lives, and by the very fact of their being what they are, that they believe the influence exerted by the Roman Catholic Church and clergy instead of being beneficial is in the last degree hurtful to both soul and body. On the other hand all Protestant churches and preachers from the highest Calvinist down to the most ostentatious Deist, are also so exempt, though the Roman Catholics hold that all these are the source of very many social iniquities and the cause of eternal damnation to all their infatuated followers. Does our correspondent endorse a system which logically ends in this? He grants all that the advocates of Church establishments have ever asked, and all that they can possibly need, for, once let them have what he yields and they will drive their argument fairly and remorselessly home. And this is that for which the "Christian at Work," and other papers which ought to have known better apparently plead—we cannot say argue—and in their advocacy of which they become more excited, indignant and insolent than we care to think of, substituting, as they do, declamatory assertions for reasonable evidence, and harsh words for cogent arguments. If we are to have State-endowed churches and indiscriminate endowment at that, so be it. We shall know exactly in that case how we stand. But if voluntary organizations and isolated individuals are to be relieved from their local responsibilities because they are "useful" to the community, where are we to end? The devout private Christian who leads a quiet, beneficent and blameless life, is more useful to the community than many a minister, or judge, or postmaster. Is he also to pay no taxes like those privileged ones, but only to give his blameless life and his "useful" example as equivalents? If not, on such principles, why not? He is a "living stone" in the temple of God. He is a "royal priest." He is one of "a peculiar people." He is surely of more "use" than a mere material place of worship, as, confessedly, he is actually doing good, while the chapel may be made to do a vast amount of harm.

What has been the underlying principle which has

been adduced in all ages in support of all exemptions from taxation? Just this: that the exempted were "useful" to the State in other ways, and that this usefulness was a proper set-off to the little present they received in the shape of tax bills receipted without being paid. In this way the Royal families of all sorts and sizes came to be exempted. There came the nobility. It was too much to ask them—the ornaments of society—to pay. Then officials had all to go Scot free, for were not they "useful?" Then all churches. Then all church and glebe lands. Then all clergy and all "religious" persons. And so on, till the least able to pay had to pay all. And then, in due time, there came confusion, bitter hatreds, a deep-seated feeling of wrong done, revolutions, massacres, confiscations of church property and many similar little unpleasantnesses, which people attributed to infidelity and mob violence, but which had their tap root in the long persisted in and unsundered unjust privilege, the unjust reward of what was called the "useful" or "ornamental" of society, the binding of heavy burdens upon the shoulders of the people, which men calling themselves servants of the Most High would not touch with one of their fingers, and the clinging to this wrong-doing so long and so offensively that no remedy was possible without violence, and violence as much to be regretted as it was inevitable.

We have, for our part, too much faith in the mighty power of Christian willinghood, and in the vitalizing and strengthening influence of the truth as it is in Jesus—when that truth is understood and believed—to fear for one moment that the Church of Christ will ever be unable or unwilling to pay to the community its share for work done and protection afforded, just as readily and as easily as it pays to individuals for the bricks and mortar it uses in the erection of its places of worship, for the bread and wine it needs for its communion service, and for the copies of the Scriptures from which its ministers read to the people "all the words of this life."

This, at any rate, is as clear as a sunbeam: We must, if we act logically and reasonably, either repudiate all exemptions, and make the incidence of taxation co-extensive with the incidence of benefit, or we must go in for the full endowment of religion by the State, as the plea which justifies the "exemption" demands all the rest, and thus stultifies the laggards who have not the courage of their convictions, but who wish to hold by the untenable, and to stop where there is no appropriate halting-place.

ATTENTION is directed to the advertisement of a minister in Scotland, desiring to exchange for a few weeks with a brother minister in Canada. Address furnished at this office.

ON the 23rd inst., the Rev. Dr. Vincent gave his celebrated lecture, usually known as "That Boy," to a large and appreciative audience in Oakville. All were delighted with the wit and wisdom displayed throughout the whole address.

ACKNOWLEDGMENT.—Dr. Reid has received the following anonymous contributions. For Home Mission—Friend, Tiverton, \$10; Friend, Murvale, \$6; Friend, River street, Paris, \$5; Friend, \$2: in all, \$23. For Foreign Mission—Friend, Mount Forest, \$4; Friend, Chatham, \$5: in all, \$9.

THE "S. S. Times" of last week has the following: The "Presbyterian Normal Class Teacher," by the Rev. John McEwen, specially dedicated to the Sabbath school teachers of the Presbyterian Church in Canada, is a concise hand-book of preparation for Bible study and teaching, with brief practical normal hints that render it a useful pocket companion. 18mo, paper, pp. 112. Toronto: C. Blackett Robinson; price, 30 cents. Mailed free to any address on receipt of price.

WE have received, and forwarded to Mr. Ward, Boston, the following sums for the relief of the sufferers in Asiatic Turkey: Kingston, Woman's Foreign Missionary Society, \$10.00; Robert Baldwin, Esq., Toronto, \$5; J. Cameron, Esq., Durham, \$2; M. Lang, Barrie, \$1; C. H. Ward, Toronto, \$1; William Forrest, Riversdale P.O., \$4; Mrs. S. T. Gibbs, Toronto, \$1; Rev. Patrick Greig, Toronto, \$2; Rev. Peter Nicol, Elders Mills, \$5; George Ingles, Toronto, \$1; A Contributor, \$4; An Elder's Widow, G—Q.—\$4; Danforth, \$2: total \$42.

April, 28th, 1880.

## MISSION WORK IN INDIA.

LETTERS FROM REV. G. L. MACKAY TO REV. PROF. MCLAREN.

MADRAS, INDIA, Feb. 16, 1880.

DEAR BROTHER,—We are all here waiting for a steamer bound for Calcutta. Since our arrival on the 9th Inst., we have been enjoying the hospitality of Rev. A. Dowsley, formerly of Canada, and for the past few days have been delighted with the company of Mr. Matheson, a Highlander from his native hills, and his wife, who is a daughter of Dr. Kennedy of Dingwall.

The night we landed here there was a conference of missionaries; about thirty, with their wives, were present. I addressed them on the work in Formosa, and since then I have been visiting schools, hospitals, colleges, and places of interest in this great city, and had occasion to speak in many places and to many educated natives about salvation.

Madras is altogether an exceptional and extraordinary city. The name is from *Manderraj*, which some think means "Central Government." This city is the capital of the Madras Presidency, and it is about nine miles in length and three and a-half in breadth, from east to west. A few years ago, when the census was taken, the population was as follows: Hindoos, 308,611; Mohammedans, 50,964; native Christians, 21,441; Europeans, 3,613; Eurasians, 12,013; others, 910; Total, 397,552. As the traveller steps ashore here he looks in vain for streets with fine large shops on each side in one continuous line like Prince's street, Edinburgh, or King street, Toronto. Still there are splendid edifices and stores of no mean proportions standing at long distances from each other. The people here must drive carriages in going to visit friends and do their work in schools, colleges, or shops. If you call on almost any missionary here you have to go a great distance, and when you enter the large gate, you could imagine yourself in the country, where your nearest neighbour was far out of sight. In short, Madras is a city composed of scattered houses, villages, towns and cities, with large parks between. It is on low, level ground without a single hill to relieve the eye, and the heat is simply indescribable, the thermometer standing at 90°, 95°, and 100° in the shade.

The characteristic feature of mission work here is the prominence given to *education* as a missionary agency. It is being warmly discussed now by many I refrain from giving my opinion at present, but I visited the Free Church College, high schools and low schools, schools for boys and girls, etc., etc., purposely to see for myself the working of the system. What is the system? It is to use secular education as a means to an end—at least that is the way the noble, the heroic Dr. Duff used to put it in speaking to me in Edinburgh. The Bible is taught in Christian Colleges, but not in the Government schools and Universities. You could see schools here where all the subjects taught in any school in Canada are studied, and that in English, and scarcely a Christian amongst them. In the Colleges the standard is as high as in Oxford or Cambridge and there nearly every man graduates, as he entered, a heathen. Few, few indeed have been the conversions amongst such. There are schools in "full blast" where hundred of heathen go day after day to get *secular education*. Even where the Bible is taught an hour a day they don't seem to care for it. Hence you see the difference of opinion about such work. Some say the education will pave the way for the Gospel; others as strenuously maintain that the Gospel should go first and education after. May God bless the labours of all—of those who *teach* as well as those who *preach*. I have no doubt in this great battle we need infantry, cavalry, and artillery to break down the forts which stand before us. I am longing to hear of our Master's work in dear Formosa—yes, and longing to hear from my dear colleague there. I pray for Formosa that the whole island may be won for Christ.

I would rather go back than proceed to the west, but God knows best.

Feb. 23, 1880.

The steamer "Khedive" will be in to-day, so that we will be leaving for Calcutta. Last Thursday I took the train and went out to Vellore, and saw a large school in connection with the Church of Scotland, and addressed the students under the charge of Dr. Scudder of the American Presbyterian Church. On Friday I returned and lectured in the "Evangelistic Hall" on Formosa, and on Saturday went out to

the Mount where it is said the Apostle Thomas was mortally wounded by the Brahmins. A Roman Catholic church stands on the hill, and there are holes, caves, etc., etc., where Thomas hid himself. There are stones too, which bear the prints of both feet and hands, and there is a kind of carriage for carrying a large image of the Virgin Mary around in procession, and a picture of Mary that Luke painted and Thomas brought with him. I have no doubt whatever about Thomas visiting India, but these hellish devices of priestcraft make one feel indignant. I asked the native guide how he knew all these things, he said: "All were handed down from perdition." I thought he had only to change one word and have the truth—just *up* instead of "down"—all were handed *up* from *perdition*. He meant "tradition," however. Yesterday I preached in the Free Church College.

CALCUTTA, March 2, 1880.

DEAR BROTHER,—On the evening of the 23rd ult., we left Madras in the mail steamer "Khedive," and after a delightful sail up the Bay of Bengal early in the morning of Thursday last, began to steam up the muddy waters of the Hooghly River, and at four p.m. were beside the wharf here. This is a great city, where there are some magnificent buildings, and amongst them the Colleges of the Free Church and "Kirk" of Scotland, the latter was erected in 1830, before the "Disruption," the former some years afterwards; but both stand as monuments of the labours of Alexander Duff. As I walked through those buildings from class-room to class-room, I thought of that great man and of the time when his presence inspired the students who gathered around him. Many educated Hindoos remember him with the most profound regard and deepest affection. I thought, too, of the most precious moments I spent with him in Edinburgh and Aberdeen. At the latter place when I went with him to the College, he said to the students:—"This is known throughout the wide world as the 'granite' city. I hope you will shew my Canadian brother that you have not hearts of 'granite.'" I was about an hour getting away the last time I saw him on Union street, Aberdeen. He shook hands as he alone could, pressing my fingers to the tips, than grasping again. At last the tears rolled down his furrowed cheeks, then putting his left hand on my shoulder, he gave me a tight grasp with the other, then walked away with his head leaning forward. I stood looking at him going, and feeling a kind of loneliness creep over me; soon he was out of sight. I never saw him again, but can truly say, never forgot him in prayer. Seeing the Colleges here where he laboured so long, brings him as if before my very eyes. Brave champion for the truth, devoted, noble, heroic Duff—how dear India was to his heart! One can think of him now, eager amongst the countless hosts shouting "Honour and glory be unto Him who died for us, and to the Lamb forever."

On Sabbath evening last I preached in the Free Church here, and yesterday I went to see Kasub Chunder Sen, who was regarded as a prophet of India by many of the natives. About the end of last year he lectured here, taking as his subject, "Am I a Prophet?" He has a large number of followers, but they are divided among themselves now. He received me with great kindness, and did not utter a single sentence that was improper. He lamented the drinking of brandy, that is bringing many young men in India to premature graves. He was eager to know about Formosa and China, and said that if I would lecture he would get 3,000 natives to come and hear me. As I leave to-night by train, I could not consent. He seemed a very mild, but at the same time a very able man. His followers are "Eclectics."

The missionaries here in the colleges are hard at work teaching, and others carrying on evangelistic work. India will be moved to its very centre when least expected. There must be great revolutions here ere long. How I long to hear from Formosa. It is a glorious field, soon her sons and daughters will shout "Hosannah to God in the highest." May the Lord bless His servant, and all the native preachers there, for His name's sake. G. L. MACKAY.

THE congregation of St. Paul's Church, Ormstown, presented their pastor, the Rev. D. W. Morrison, B.A., with the sum of \$214, on the occasion of his departure for Europe where he purposes spending a four months' vacation. This generous act speaks well for the liberality of the congregation.

## BAPTISM.

MR. EDITOR,—I have lately had the following for a lesson in my Bible class. We found it interesting. Would you kindly make room for it in our much-loved CANADA PRESBYTERIAN?

A parallel between the words *anoint* and *baptize*. The chief points in the parallel are these:—

- I. Both words denote religious rites of divine appointment. This is not disputed.
- II. There was a fluid element used in the administration of both. Oil was used in anointing, water was used in baptizing.
- III. Both rites, with an external form had also an internal, moral or spiritual signification.
- IV. The word used to express the element appointed for baptizing is in Greek *hudor*; dative, *hudati*. The element for anointing is in Greek *elaios*; dative, *elaios*.

V. The *hudati* (water), when spoken of as the element used in Baptism is accompanied by the preposition *en* four times, viz.: Matt. iii. 11, "I indeed baptize you *with water* unto repentance, . . . He shall baptize you with the Holy Ghost and with fire." John i. 26. "John answered them saying, I baptize with water." See also verses 31st and 33rd of this same chapter.

Four times the element *hudati* is used in the naked dative of the instrument, viz.: L. e. iii. 16, Acts i. 5, and xi. 16; and Mark i. 8, (according to Tischendorf.)

The anointing element *elaios* is in the Old Testament Greek accompanied by the preposition *en* five times, viz.: 2 Sam. i. 21: "Anointed with oil;" Psalm lxxxix. 20: "I have found David my servant; *with my holy oil* have I anointed him;" Psalm xxiii. 5: "Thou anointest my head with oil;" and Psalm xcii. 10: "I shall be anointed with fresh oil;" Ezekiel xvi. 9: "I anointed thee with oil." The *elaios* (oil) is used without the preposition but once, Num. xxxv. 25: "which was anointed with the holy oil."

VI. One man was commanded to "arise," stand up and be baptized, Acts xxii. 16. And one man was commanded to arise—*anasta*, stand up, and anoint him, 1 Sam. xvi. 12.

VII. Even in the *locality* there is a striking parallel. In Mark i. 4, John was baptizing "in the wilderness;" and 1 Sam. xvi. 13, David was "anointed in the midst of his brethren." *Locality*, in Matt. iii. 6, "and were baptized of him in Jordan;" and in 1st Kings i. 34, we read that "Solomon was taken down (*eis ten Gion*) to Gihon," and anointed *there*; and in verse 45, we read that he was anointed king in Gihon. Was he immersed or dipped because he was taken down into the Gihon and anointed in the Gihon? If so then he was dipped in the horn of oil mentioned in verse 39. If this is absurd it is not more so than to say that because the rite of baptism was administered "in the river of Jordan," therefore the subjects were dipped in Jordan.

If a man could be anointed "in the Gihon" without being dipped in the oil, so could a man be baptized in the Jordan without being *plunged* or *immersed* or *dipped* under the water of Jordan.

We do not need pagan Greek, nor human authority, nor the practice of corrupt Churches to enable us to understand our Bibles. Let Scripture illustrate Scripture, and then all God's people will see eye to eye.

VIII. The literal reading of the Greek in Matt. xxvi. 12 and Mark xiv. 8 gives us two examples of *burial* by *anointing*, with the mode in the text.

IX. The "anointing of the Holy Ghost" in 1 John ii. 20, 27, and the "anointing" in 2 Cor. i. 21, is the same work by the same agent, with the same blessed effects as the baptism of the Holy Ghost in Acts i. 5, and in 1 Cor. xii. 13, and in other places.

Anointing is always effected by *pouring* or *sprinkling*, yet the words for anoint (*chrio* and *aleiôho*) do not signify *pour* or *sprinkle*, no: can these be substituted in God's Word in place of *anoint*. The same course of argumentation which the Baptists apply to *baptizo* to try to prove that all baptism was by immersion might just as legitimately be applied to prove that all anointing was by immersion.

There is no proof in God's Word that either blood, oil, the ashes of a heifer, or water was ever used in the administration of a religious rite in any other mode except by *pouring* or *sprinkling*. They were invariably applied to the subject; the subject was never applied to them.

JAMES LITTLE.  
Princeton, April, 1880.

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX. CENTURY.

BY REV. E. F. ROE, AUTHOR OF "FROM JEST TO EARNEST."

## CHAPTER XLVI.—Continued.

There was a nice distinction between the greeting given by Mrs. Arnot to this gentleman and that which she had bestowed upon Haldane and her other guests. His reception was simply the perfection of quiet courtesy, and no one could have been sure that the lady was glad to see him. She merely welcomed him as a social equal to her parlours, and then turned again to her friends.

But Laura had a kinder greeting for the new comer. While her manner was equally undemonstrative, her eyes lighted up with pleasure and the colour deepened in her cheeks. It was evident that they were old acquaintances, and that he had found previous occasions for making himself very agreeable.

Mr. Beaumont did not care to form one of a circle. He was in the world's estimation, possibly in his own, a complete circle in himself, rounded out and perfect on every side. He was the only son in one of the oldest and most aristocratic families in the city; he was the heir of very large wealth; his careful education had been supplemented by years of foreign travel; he was acknowledged to be the best connoisseur of art in Hillaton; and to his irreproachable manners was added an irreproachable character. "He is a perfect gentleman," was the verdict of the best society wherever he appeared.

Something to this effect Haldane learned from one of the young men with whom he had been spending the evening, as they bent their steps homeward—for soon after Mr. Beaumont's arrival all took their departure.

That gentleman seemed to bring in with him a different atmosphere from that which had prevailed hitherto. Although his bow was distant to Haldane when introduced, his manner had been the perfection of politeness to the others. For some reason, however, there had been a sudden restraint and chill. Possibly they had but unconsciously obeyed the strong will of Mr. Beaumont, who wished their departure. He was almost as resolute in having his own way as Mr. Arnot himself. Not that he was ever rude to any one in any circumstances, but he could politely freeze objectionable persons out of a room as effectually as if he took them by the shoulders and walked them out. There was so much in his surroundings and antecedents to sustain his quiet assumption, that the world was learning to say, "By your leave," on all occasions.

Haldane was not long in reaching a conclusion as he sat over a dying fire in his humble quarters at the hermitage. If he saw much of Laura Romeyn he would love her of necessity by every law of his being. Assuring himself of the hopelessness of his affection would make no difference to one of his temperament. He was not one who could coolly say to his ardent and impetuous nature, "Thus far, and no farther." There was something in her every tone, word, and movement which touched chords within his heart that vibrated pleasurably or painfully.

This power cannot be explained. It was not passion. Were Laura far more beautiful, something in her manner or character might speedily have broken the spell by which she unconsciously held her captive. His emotion in no respect resembled the strong yet restful affection that he entertained for Mrs. Arnot. Was it love? Why should he love one who would not love in return, and who, both in the world's and his own estimation, was infinitely beyond his reach? However much his reason might condemn his feelings, however much he might regret the fact, his heart trembled at her presence, and, by some instinct of its own, acknowledged its mistress. He was compelled to admit to himself that he loved her already, and that his boyhood's passion had only changed as he had changed, and had become the strong and abiding sentiment of the man. She only could have broken the power by becoming common-place by losing the peculiar charm which she had for him from the first. But now he could not choose; he had met his fate.

One thing, however, he could do, and that he resolved upon before he closed his eyes in sleep in the faint dawning of the following day. He would not flutter as a poor moth where he could not be received as an accepted lover.

This resolution he kept. He did not cease calling upon Mrs. Arnot, nor did the quiet warmth of his manner toward her change; but his visits became less frequent, he pleaded the engrossing character of his studies, and the increasing preparation required to maintain his hold on his mission class; but the lady's delicate intuition was not long in divining the true cause. One of his unconscious glances at Laura revealed his heart to her woman's eye as plainly as could any spoken words. Put by no word or hint did Mrs. Arnot reveal to him her knowledge. Her tones might have been gentler and her eyes kinder; that was all. In her heart, however, she almost revered the man who had the strength and the patience to take up this heavy and hopeless burden, and go on in the path of duty without a word. How different was his present course from his former passionate clamour for what was then equally beyond his reach! She was almost provoked at her niece that she did not appreciate Haldane more. But would she wish her peerless ward to marry this darkly shadowed man, to whom no parlour in Hillaton was open save her own? Even Mrs. Arnot would shrink from this question.

Laura, too, had perceived that which Haldane meant to hide from all the world. When has a beautiful woman failed to recognize her worshippers? But there was nothing in Laura's nature which permitted her to exult over such a discovery. She could not resent as presumption a love that was so unobtrusive, for it became more and more evident as time passed that the man who was mastered by it would never voluntarily give to her the slightest hint of its existence. She was pleased that he was so sensible as

to recognize the impassable gulf between them, and that he did not go moaning along the brink, thus making a spectacle of himself, and becoming an annoyance to her. Indeed, she sincerely respected him for his reticence and self-control, but she also misjudged him; for he was so patient and strong, and went forward with his duties so quietly and steadily, that she was inclined to believe that his feelings toward her were not very deep, or else that he was so constituted that affairs of the heart did not give him very much trouble.

## CHAPTER XLVII.—LAURA CHOOSES HER KNIGHT.

"Why, Laura, how your cheeks burn!" exclaimed Mrs. Arnot as she entered her niece's room one afternoon.

"Now, don't laugh at me for being so foolish, but I have become absurdly excited over this story. Scott was well called the 'Wizard of the North.' What a spell he weaves over his pages! When reading some of his descriptions of men and manners in these old chivalric times, I feel that I have been born some centuries too late—in our time every thing is so matter-of-fact, and the men are so prosaic. The world moves on with a steady business jog, or, to change the figure, with the monotonous clank of uncle's machinery. My castle in the air would be the counterpart of those which Scott describes."

"Romantic as ever," laughed her aunt, "and that reminds me, by the way, of the saying that romantic girls always marry matter-of-fact men, which, I suppose, will be your fate. I confess I much prefer our own age. Your stony castles make me shiver with a sense of discomfort, and, as for the men, I imagine they are much the same now as then, for human nature does not change much."

"O, auntie, what a prosaic speech! Uncle might have made it himself. The idea of men being much the same now! Why, in that day there were the wisest and most picturesque differences between men of the same rank. There were horrible villains, and then, to vanquish these and to do the mischief they were ever causing, there were knights *sans peur et sans reproche*. But now a gentleman is a gentleman, and all made up very much in the same style, like their dress-coats. I would like to have seen at least one genuine knight—a man good enough and brave enough to do and to dare anything to which he could be impelled by a most chivalric sense of duty. About the most heroic thing a man ever did for me was to pick up my fan."

Mrs. Arnot thought of one man whose heart was almost breaking for her, and yet who maintained such a quiet, masterful self-control that the object of his passion, which had become like a torturing flame, was not subjected to even the slightest annoyance; and she said, "You are satirical to-day. In my opinion there are as true knights now as your favourite author ever described."

"Not in Hillaton," laughed Laura, "or else their disguise is perfect."

"Yes, in Hillaton," replied Mrs. Arnot, with some warmth, "and among the visitors at this house. I know of one who bids fair to fulfil my highest ideal of knighthood, and I think you will do me the justice to believe that my standard is not a low one."

"Auntie, you fairly take away my breath!" said Laura, in the same half-jesting spirit. "Where have been my eyes? Pray, who is this paragon, who must, indeed, be nearly perfect, to satisfy your standard?"

"You must discover him for yourself; as you say, he appears to be but a gentleman, and would be the last one in the world to think of himself as a knight, or to fill your ideal of one. You must remember the character of our age. If one of your favourite knights should step, armed *cap-a-pie*, out of Scott's pages, all the dogs in town would be at his heels, and he would probably bring up at the station-house. My knight promises to become the flower of his own age. Now I think of it, I do not like the conventional word 'flower,' as used in this connection, for my knight is growing as strongly and steadily as a young oak. I hope I may live to see the man he will eventually become."

"You know well, auntie," said Laura, "that I have not meant half I have said. The men of our day are certainly equal to the women, and I shall not have to look far to find my superior in all respects. I must admit, however, that your words have piqued my curiosity, and I am rather glad you have not named this 'heart of oak,' for the effort to discover him will form a pleasant little excitement."

"Were I that way inclined," said Mrs. Arnot, smiling, "I would be willing to wager a good deal that you will hit upon the wrong man."

Laura became for a time quite a close student of human nature, observing narrowly the physiognomy, and weighing the words and manner, of her young gentleman acquaintances; but while she found much to respect, and even to admire in some, she was not sure that any one of them answered to her aunt's description. Nor could she obtain any further light by inquiring somewhat into their antecedents. As for Mrs. Arnot she was considerably amused, but continued perfectly non-committal.

After Laura had quite looked through her acquaintances Haldane made one of his infrequent calls, but, as Mr. Beaumont was also present, she gave to her quondam lover scarcely more than a kindly word of greeting, and then forgot his existence. It did not occur to her, any more than it would to Haldane himself, that he was the knight.

Mr. Arnot, partly out of a grim humour peculiarly his own, and partly to extenuate his severity towards the youth, had sent to his niece all the city papers containing unfavourable references to Haldane, and to her mind the associations created by those disgraceful scenes were still inseparable from him. She honestly respected him for his resolute effort to reform, as she would express it, and as a sincere Christian girl she wished him the very best of success, but this seemed as far as her regard for him could ever go. She treated him kindly where most others in her station would not recognize him at all, but such was the delicacy and refinement of her nature that she shrank from one who had been capable of acts like his. The youth who had annoyed her with his passion, whom she had

seen fall upon the floor in gross intoxication, who had been dragged through the streets as a criminal, and who twice had been in gaol, was still a vivid memory. She knew comparatively little about, and did not understand, the man of to-day. Beyond the general facts that he was doing well and doing good, it was evident that, by reason of old and disagreeable associations, she did not wish to hear much about him, and Mrs. Arnot had the wisdom to see that time and the young man's own actions would do more to remove prejudice from the mind of her niece, as well as from the memory of society in general, than could any words of hers.

Of course, such a girl as Laura had many admirers, and among them Mr. Beaumont was evidently winning the first place in her esteem. Whether he were the knight that her aunt had in mind or no, she was not sure, but he realized her ideal more completely than any man whom she had ever met. He did, indeed, seem the "perfect flower of his age," although she was not so sure of the oak-like qualities. She often asked herself wherein she could find fault with him or with all that related to him, and even her delicate discrimination could scarcely find a vulnerable point. He was fine-looking, his heavy side-whiskers redeeming his face from effeminacy; he was tall and elegant in his proportions; his taste in his dress was quiet and faultless; he possessed the most refined and highly-cultured mind of any man whom she had known; his family was exceedingly proud and aristocratic, but as far as there can be reason for these characteristics, this old and wealthy family had such reason. Laura certainly could not find fault with these traits, for from the first Mr. Beaumont's parents had sought to pay her especial attention. It was quite evident that they thought that the orphaned girl who was so richly dowered with wealth and beauty might make as good a wife for their matchless son as could be found, and such an opinion on their part was, indeed, a high compliment to Laura's birth and breeding. No one else in Hillaton would have been thought of with any equanimity.

The son was inclined to take the same view as that entertained by his parents, but, as the party most nearly interested, he felt it incumbent upon him to scrutinize very closely and deliberately the woman who might become his wife; and surely this was a sensible thing to do.

There was nothing mercenary or coarse in his delicate analysis and close observation. Far from it. Mr. Beaumont was the last man in the world to look a lady over as he would a bale of merchandise. More than all things else, Mr. Beaumont was a connoisseur, and he sought Mrs. Arnot's parlours with increasing frequency because he believed that he would there find the woman best fitted to become the chief ornament of his stately family mansion.

Laura had soon become conscious of this close, tentative scrutiny, and at first she had been inclined to resent its cool deliberateness. But remembering that a man certainly has a right to learn well the character of the woman whom he may ask to be his wife, she felt that there was nothing in his action of which she could complain; and it soon became a matter of pride with her, as much as anything else, to satisfy those fastidious eyes that hitherto had critically looked the world over, and in vain, for a pearl with a lustre sufficiently clear. She began to study his taste, to dress for him, to sing for him, to read his favourite authors; and so perfect was his taste that she found herself aided and enriched by it. He was her superior in these matters, for he had made them his life-study. The first hour that she spent with him in a picture-gallery was long remembered, for never before had those fine and artistic marks which make a painting great been so clearly pointed out to her. She was brought to believe that this man could lead her to the highest point of culture to which she could attain, and satisfy every refined taste that she possessed. It seemed as if he could make life one long gallery of beautiful objects, through which she might stroll in elegant leisure, ever conscious that he who stood by to minister and explain was looking away from all things else in admiration of herself.

The prospect was too alluring. Laura was not an advanced female, with a mission; she was simply a young and lovely woman, capable of the noblest action and feeling should the occasion demand them, but naturally luxurious and beauty-loving in her tastes, and inclined to shun the prosaic side of life.

She made Beaumont feel that she also was critical and exacting. She had lived too long under Mrs. Arnot's influence to be satisfied with a man who merely lived for the pleasure he could get out of each successive day. He saw that she demanded that he should have a purpose and aim in life, and he skillfully met this requirement by frequently descending on aesthetic culture as the great lever which could move the world, and by suggesting that the great question of his future was how he could best bring this culture to the people. As a Christian, she took issue with him as to its being the great lever, but was enthusiastic over it as a most powerful means of elevating the masses, and she often found herself dreaming over how much a man, gifted with Mr. Beaumont's exquisite taste and large wealth, could do by placing within the reach of the multitude objects of elevating art and beauty.

By a fine instinct she felt, rather than saw, that Mrs. Arnot did not specially like the seemingly faultless man, and was led to believe that her aunt's ideal knight was to be found among some of the heartier young men who were bent on doing good in the old-fashioned ways; and, with a tendency not unnatural in one so young and romantic, she thought of her aunt as being a bit old-fashioned and prosaic herself. In her youthful and ardent imagination Beaumont came to fill more and more definitely her ideal of the modern knight—a man who summed up within himself the perfect culture of his age, and who was proposing to diffuse that culture as widely as possible.

"You do not admire Mr. Beaumont," said Laura a little abruptly to her aunt one day.

"You are mistaken, Laura; I do admire him very much."

"Well, you do not like him, then, to speak more correctly; he takes no hold upon your sympathies."

"There is some truth in your last remark, I must admit."



For some reason he does not. Perhaps it is my fault, and I have sometimes asked myself, is Mr. Beaumont capable of strong reflection or self-sacrificing action? has he much heart?"

"I think you do him injustice in these respects," said Laura, warmly.

"Quite probably," replied Mrs. Arnot, adding with a mischievous smile, which brought the rich colour to her niece's cheeks, "Perhaps you are in a better position to judge of his possession of these qualities than I am. Thus far he has only given me the opportunity of echoing society's verdict—'He is a perfect gentleman.' I wish he were a better Christian," she concluded, gravely.

"I think he is a Christian, auntie."

"Yes, dear, in a certain aesthetic sense. But far be it from me to judge him. Like the rest of the world, I respect him as an honourable gentleman."

A few days after this conversation Mr. Beaumont drove a pair of coal-black horses to Mrs. Arnot's door, and invited Laura to take a drive. When, in the twilight, she returned, she went straight to her aunt's private parlour, and, curling down at her knees, as was her custom when a child, said:

"Give me your blessing, auntie; your congratulations also—I hope, although I am not so sure of these. I have found my knight, though probably not yours. See!" and she held up her finger with a great flashing diamond upon it.

Mrs. Arnot took the girl in her arms and said, "I do bless you, my child, and I think I can congratulate you also. On every principle of worldly prudence and worldly foresight I am sure I can. It will be very hard ever to give you up to another; and yet I am growing old, and I am glad that you, who are such a sacred charge to me, have chosen one who stands so high in the estimation of all, and who it so abundantly able to gratify your tastes."

"Yes, auntie, I think I am fortunate," said Laura, with complacent emphasis. "I have found a man not only able to gratify all my tastes—and you know that many of them are rather expensive—but he himself satisfies my most critical taste, and even fills out the ideal of my fancy."

Mrs. Arnot gave a sudden sigh.

"Now, auntie, what, in the name of wonder, can that foreboding sigh mean?"

"You have not said that he satisfied your heart."

"Oh I think he does fully," said Laura, hastily, though with a faint misgiving. "These tender feelings will come in their own good time. We have not got far enough along for them yet. Besides, I never could have endured a passionate lover. I was cured of any such tastes long ago, you remember," she added, with a faint laugh.

"Poor, Egbert!" ejaculated Mrs. Arnot, with such sad emphasis that Laura looked up into her face inquiringly as she asked,

"You don't think he will care much, do you?"

"Yes, Laura; you know he will care, perhaps more deeply than I do; but I believe he will wish you happiness as truly and honestly as myself."

"O, auntie! how can it be that he will care as much as yourself?"

"Is it possible, Laura, that you have failed to detect his regard for you in all these months? I detected it at a glance, and felt sure that you had also."

"So I did, auntie, long since, but I supposed it was, as you say, a mere regard that did not trouble him much. I should be sorry to think that it was otherwise."

"At all events, it has not troubled you much, whatever it may have cost him. You hardly do Haldane justice. Your allusion to his former passion should remind you that he still possesses the same ardent and impetuous nature, but it is under control. You cannot return his deep, yet unobtrusive, love, and, as the world is constituted, it is probably well for you that this is true; but I cannot bear that it should have no better reward than your last rather contemptuous allusion."

"Forgive me, auntie; I did not imagine that he felt as you seem to think. Indeed, in my happiness and preoccupation, I have scarcely thought of him at all. His love has, in truth, been unobtrusive. So scrupulously has he kept it from my notice that I had thought and hoped that it had but little place in his mind. But if you are right, I am very, very sorry. Why is the waste of these precious heart-treasures permitted?" and gathering tears attested her sincerity.

"That is an old, old question, which the world has never answered. The scientist tells us that by a law of nature no force is ever lost. If this be true in the physical world, it certainly should be in the spiritual. I also believe that an honest, unselfish love can enrich the heart that gives it, even though it receives no other reward. But you have no occasion to blame yourself, Laura. It is one of those things which never could have been helped. Besides, Haldane is serving a Master who is pledged to shape seeming evils for his good. I had no thought of speaking of him at all only your remark seemed so like injustice that I could not be silent. In the future, moreover, you may do something for him. Society is too unrelenting, and does not sufficiently recognize the struggle he has made, and is yet making; and he is so morbidly sensitive that he will not take anything that even looks like social alms. You will be in a position to help him toward the recognition which he deserves, for I should be sorry to see him become a lonely and isolated man. Of course, you will have to do this very carefully, but your own graceful tact will best guide you in this matter. I only wish you to appreciate the brave fight he is making and the character he is forming, and not to think of him merely as a commonplace, well-meaning man, who is at least trying to do right, and who will be fairly content with life if he can secure his bread and butter."

"I will remember what you say, and do my very best," said Laura earnestly, "for I do sincerely respect Mr. Haldane for his efforts to retrieve the past, and I should despise myself did I not appreciate the delicate consideration he has shewn for me if he has such feelings as you suppose. Auntie!" she exclaimed after a moment, a

sudden light breaking in upon her, "Mr. Haldane is your knight."

"And a very plain, prosaic knight, no doubt, he seems to you."

"I confess that he does, and yet when I think of it I admit that he has fought his way up against tremendous odds. Indeed, his present position, in contrast with what he was, involves so much hard fighting that I can only think of him as one of those plain, rugged men who have risen from the ranks."

"Look for the plain and rugged characteristics when he next calls," said Mrs. Arnot, quietly. "One would have supposed that such a rugged nature would have interposed some of his angles in your way."

"Forgive me, auntie; I am inclined to think that I know very little about your knight; but it is natural that I should much prefer my own. Your knight is like one of those remorseful men of the olden time who, partly from faith and partly in penance for past misdeeds, dons a suit of plain, heavy iron armour, and goes away to parts unknown to fight the infidel. My knight is clad in shining steel; nor is the steel less true because overlaid with a filigree of gold; and he will make the world better not by striking rude and ponderous blows, but by teaching it something of his own fair courtesy and his own rich culture."

"Your description of Haldane is very fanciful and a little far-fetched," said Mrs. Arnot, laughing; "should I reply in like vein I would only add that I believe that he will henceforth keep the 'white cross' on his knightly mantle unstained. Already he seems to have won a place in that ancient and honourable order established so many centuries ago, the members of which were entitled to inscribe upon their shields the legend, 'He that ruleth his own spirit is better than he that taketh a city.' But we are carrying this fanciful imagery too far, and had better drop it altogether. I know that you will do for Haldane all that womanly delicacy permits, and that is all I wish. Mr. Beaumont's course toward you commands my entire respect. He long since asked both your uncle's and my own consent to pay you his addresses, and while we, of course, gave our approval, we have left you wholly free to follow the promptings of your own heart. In the world's estimation, Laura, it will be a brilliant alliance for each party; but my prayer shall be that it may be a happy and sympathetic union, and that you may find an unfailing and increasing content in each other's society. Nothing can compensate for the absence of a warm, kind heart, and the nature that is without it is like a home without a hearthstone and a fire; the larger and more stately it is, the colder and more cheerless it seems."

Laura understood her aunt's allusion to her own bitter disappointment, and she almost shivered at the possibility of meeting a like experience.

(To be continued.)

#### LITERATURE FOR GIRLS.

If there were to be any difference between a girl's education and a boy's, I should say that of the two a girl should be earlier led, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit; and also to keep her in a lofty and pure element of thought. I enter not now into any question of choice of books; only be sure that her books are not heaped up in her lap as they fall out of the package of the circulating library, wet with the last and lightest spray of the fountain of folly, or even of the fountain of wit; for with respect to that sore temptation of novel-reading, it is not the badness of a novel that we should dread, but its over-wrought interest. The weakest romance is not so stupefying as the lower forms of religious exciting literature, and the worst romance is not so corrupting as false history, false philosophy, or false political essays. But the best romance becomes dangerous, if, by its excitement, it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act.

I speak, therefore of good novels only; and our modern literature is particularly rich in types of such. Well read, indeed, these books have serious use, being nothing less than treatises on moral anatomy and chemistry; studies of human nature in the elements of it. But I attach little weight to this function; they are hardly ever read with earnestness enough to permit them to fulfil it.

#### HEALTHY READING.

The sense, to a healthy mind, of being strengthened or enervated by reading, is just as definite and unmistakable as the sense, to a healthy body, of being in fresh or foul air; and no more arrogance is involved in forbidding the reading of an unwholesome book than in a physician's ordering the windows to be opened in a sick room. There is no question whatever concerning these matters, with any person who honestly desires to be informed about them; the real arrogance is only in expressing judgments, either of books or anything else, respecting which we have taken no trouble to be informed.

#### CHOICE OF BOOKS.

Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should, in a civilized country, be within the reach of every one, printed in excellent form, for a just price; but not in any vile, vulgar, or, by reason of smallness of type, physically injurious form, at a vile price. For we none of us need many books, and, those which we need ought to be clearly printed, on the best paper, and strongly bound.

I would urge upon every young woman to obtain as soon as she can, by the severest economy, a restricted, serviceable, and steadily—however slowly—increasing, series of books for use through life; making her little library, of all the furniture in her room, the most studied and decorative piece; every volume having its assigned place, like a little statue in its niche.

#### TEMPERANCE EDUCATION.

The subject of temperance education is, we rejoice, engaging public attention both in England and in the United States. At a recent meeting in London of the executive of the National Union of Elementary Teachers, it was moved:—"That it is desirable that the executive devote attention to the question of temperance teaching in elementary schools, and take the initiative in bringing the subject before conference."

Although no definite action was taken, the motion being defeated by a casting vote, and much difference of opinion was elicited, the discussion itself is a significant token of the vast change in public opinion which has taken place. The Board of Education of the city of New York has adopted as a text-book the well known "Temperance Lesson Book," by Dr. Richardson; the same work which the English teachers proposed to use.

Dr. Holland, in an able discussion of the subject, asserts that the matter is one of vital importance, and that parents and teachers who fail to instruct their children in regard to the real nature, uses and dangers of alcoholic stimulants are guilty of culpable negligence and cruelty.

"It is a cruel thing," he says, "to send a boy out into the world untaught that alcohol in any form is fire and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society, without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society."

Dr. Holland, however, accepts the present plan of a special temperance lesson book as a makeshift. Temperance must be taught in the schools, and it is better that it should be done in this way than not at all. But he looks forward to the day when there will be no need of a special book; when no text-book on physiology or on political economy shall be deemed up to the mark which does not give this all-important topic its proper place.

The hallucination that there is some virtue inherent in alcohol, or some good to be done by it, can only be dispelled by an intelligent understanding of the subject.

Dr. Holland thus tersely sums up what children should be taught as to the effects of alcohol upon the processes of animal life: "Firstly they should be taught that it can add nothing whatever to the vital forces or to the vital tissues,—that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or a disturbing force. Secondly, they should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. Thirdly, they should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. Fourthly, they should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. Fifthly, they should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. Sixthly, they should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to shew for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct."

"The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbours and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world. Let us use the 'temperance lesson book' wherever we may. Let parents demand that it shall be used, and particularly let all writers upon physiology and political economy for schools take up the subject of alcohol, and treat it so candidly, fully, and ably that their books shall no longer be commentaries on their own incompetency to fill the places whose functions they have assumed."

And now what can be done in our Canadian schools? Have the friends of temperance in the Dominion given the subject the consideration it deserves? The introduction into the schools of proper instruction on this question, would do more to promote the good work than any other agency they can employ.—*Evangelical Churchman.*

Everyday toil is everyday blessing,

Though poverty's cottage and crust we may share;  
Weak is the back on which burdens are pressing,  
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter.

Just when we mourn there are none to befriend;  
Hope in the heart makes the burden seem lighter,  
And, somehow or other, we get to the end.

"RELIGIOUS feeling," says Professor Tyndall, "is as much a verity as any other part of human consciousness, and against it, on its subjective side, the waves of science beat in vain."

Do you say sin is too strong for you? It is not too strong for omnipotence that dwelleth in you. I don't want so much to be afraid of going to hell as to be afraid of sin. Let me be afraid of sin, and then I need not be afraid of going to hell.—*Roseland Hill.*



## MINISTERS AND CHURCHES.

A CALL was given on Tuesday, the 20th inst., by the Presbyterian congregation of West Pūslinck to Rev. Evan McAuley, B.A., late of Mono and Caledon. Salary promised \$600, with manse and four acres of glebe.

WE are pleased to understand that from the opening services in the West Presbyterian Church, Toronto, the sum realized, clear of all expenses, was \$620, viz: \$370 from the Sabbath collections, and \$250 from bazaar and soiree.

ON Friday evening, the 16th inst., the managers of the Presbyterian church of Lakefield, Ont., called at the house of Mr. R. Graham and presented him with an address and a valuable gold chain, as a token of thanks for long and efficient gratuitous service in training the church choir. Mr. Graham responded in suitable terms.

WE are sorry to learn that the Rev. Dr. J. M. Gibson of Chicago, has accepted the call lately given him by the Presbyterian congregation of St. John's Wood, London, and that he leaves almost immediately. We are sure the doctor carries with him the heartiest good wishes of very many Canadian friends who join with those on the other side in wishing him God speed in his new and important sphere.

FROM the annual report of Knox Church, Hamilton, for 1879-80, we learn that the revenue for the year amounted to \$5,876.63, being an increase of \$284.11 on that of the previous twelvemonth. The number of communicants on the roll was (Jan. 14th, 1880), 472; average attendance on Sabbath school, 261; number of teachers, 34; contributions to the schemes of the Church, \$737.09, disposed of in the following manner: Home Missions, \$351; Foreign Missions, \$92.50; French Evangelization, \$92.50; Colleges, \$70; Knox College Students' Missionary Society, \$26; Assembly Fund, \$18; Aged and Infirm Ministers, \$18; Scholarship, \$50; City Mission, \$19.09.

THE opening services of the West Presbyterian Church, Toronto, were continued on Sabbath the 25th inst. The morning service was conducted by the Rev. Mr. McLeod, of Stratford, who preached to a very large congregation from 2 Cor. xiii. 14. In the afternoon there was a children's meeting which was addressed by Hon John McMurrich, Rev. Messrs. McLeod and F. H. Wallace, the pastor's son, and Ald. McMurrich, the Sabbath school superintendent. The school has an average attendance of over 300. The Rev. D. J. Macdonell, of New St. Andrew's, preached in the evening to an overflowing congregation. All these opening services have been of the most satisfactory character.

ST. ANDREW'S CHURCH, Galt, has been closed, and the congregation hitherto worshipping in it has resolved to unite with that of Union Church. The property will of course be sold, and after all matters are settled doubtless the old building which has stood for nearly fifty years will be torn down, and another landmark removed. The first minister who preached in this church was the Rev. William Stewart, who came from Kenmore, Scotland, and was inducted in the year 1832. Following him came one of the most prominent ministers of the church at that time, Dr. Bayne, who succeeded Mr. Stewart in 1836. The subsequent disruption of the Church, the formation of the Free Church party, with Dr. Bayne as leader, the services held in a large barn on the Osborne property, the subsequent building of Knox Church where the market square now is, the sale of this property to the Methodist body and its subsequent removal for a handsome and more modern structure, and the erection of the present handsome edifice for Knox Church, are facts within the memory of many of Dr. Bayne's friends. During the stormy times following the Disruption Dr. Liddel, now of Lochmaben, Dumfriesshire, presided over the congregation. In 1848, Rev. John Malcolm Smith was inducted, and for ten years filled the pulpit. Following him came Rev. Hamilton Gibson, who remained as pastor for twelve years, being succeeded in 1862 by the Rev. Robert Campbell, now of Montreal. Rev. James B. Muir, now of Huntington, Quebec, and Rev. William Masson, now of Duffus, Morayshire, since then have conducted the affairs of the congregation.

THE annual meeting of the congregation of St. Peter's Presbyterian Church, Madoc, was held on the

6th inst., being the twenty-third anniversary of the settlement of their pastor, the Rev. D. Wishart, amongst them; and the annual statistical and financial reports, prepared for the occasion, presented many interesting features, exhibiting a very gratifying amount of progress in the past, and giving grounds for confidence and increased effort in the future. Mr. Wishart's pastorate began with a membership of fifty-three, and the field of his labours had a radius of sixteen miles. Since then four different congregations have been separated from his charge, while the membership of the remaining portion has increased to 118. Twenty-three years ago there were forty families in his diocese, now there are eighty. During his pastorate he has baptized over 600 children, and admitted over 400 adults to membership. The stipend has been raised to \$900 per annum, and has been paid. The new church, though not yet completed, is free of debt, and the basement furnishes a comfortable and commodious place of worship for the present. The Building Committee hope, by another season to be able to complete their work. \$224 were spent on the building this year, and during the last five years over \$15,000. The schemes of the Church received \$226, and there were raised for all purposes \$1,269. There are 122 pupils attending the Sabbath school, which has now a staff of ten teachers and has added during the year 100 volumes to its library. A numerous and energetic committee was appointed to look after the church finances, and the envelope system, already partially in use, will be carried out more thoroughly in future, with, it is confidently hoped, still more satisfactory results.

### SYNOD OF HAMILTON AND LONDON.

(Continued from last week.)

WEDNESDAY, 15TH.—AFTERNOON SEDERUNT.

The case of Brooksdale was again resumed.

Mr. Wilkins proposed to dismiss the complaint, and sustain the ruling of the Presbytery of Stratford; but advised the Presbytery to endeavour to remove the difficulty which has appeared in connection with the re-opening of service at Brooksdale.

Mr. Bruce said that the Assembly's commission did not touch the question of the existence of a congregation at Brooksdale, but simply dealt with the matter of Presbytery jurisdiction.

Mr. McMillan followed in the same line of thought, stating that the Assembly's commission did not deal with the question of the existence of the congregation.

Mr. Laing took the same view, and concluded by moving that the complaint be sustained, and that the Synod finds nothing in the decision of the commission to prevent the consideration of the question of service at Brooksdale.

Mr. McPherson, Mr. Mitchell and Mr. Wilkins dissented.

Mr. Laing and Mr. Grant were appointed to answer reasons of dissent.

### OVERTURE ANENT THE APPOINTMENT OF STANDING COMMITTEES.

Mr. P. M. McLeod supported the overture. He said there was no proper or satisfactory way of appointing standing committees. The same men are on almost all the committees, and many are left out altogether; but the chief objection is that an isolation takes place—the men representing these committees make the work of that committee a special matter to the disadvantage of the other departments of the work.

After a few remarks, Mr. Gordon moved that the overture be received, and the general principle aimed at be approved, which was seconded by Mr. Thomson.

Messrs. McLeod and Grant were appointed to support the overture.

The motion was agreed to.

### OVERTURE ON EDUCATION.

This overture sets forth that power should be sought for the Senates of Knox and Montreal Colleges to confer degrees in Divinity.

Mr. Grant was heard in support of the overture. He said the proposal was not a new one. The action now contemplated was proposed many years ago for Knox College, and again for Knox and Montreal Colleges, and fell through in some way. The overture proposes that the Synod ask the General Assembly to take up the thread of past legislation and carry it out. He moved that the overture be adopted.

Mr. D. D. McLeod seconded the motion.

Mr. Mitchell moved in amendment, that it be sim-

ply transmitted. He objected that this would open the door for the country being flooded by worthless degrees.

Mr. Gordon, Clifton, seconded the motion for simple transmission.

Mr. Laing said the amendment was incompetent, as the overture was to the Synod, and must be adopted or rejected. This was sustained; and

Mr. Mitchell changed his amendment, leaving the method by which the degree-conferring power, should be obtained indefinite.

The Moderator asked leave to say a word.

Mr. McEwen took the chair.

The Moderator said he held that only Universities should have the degree-conferring power.

On a division the motion was carried by a large majority.

The Synod adjourned at a quarter to six.

### EVENING SEDERUNT.

The Synod met at half-past seven.

After the opening exercises and reading the minutes, the Clerk read the Auditor's Report, which was received and adopted, and a vote of thanks passed to Mr. Walker, the Treasurer.

### REPORT ON SABBATH OBSERVANCE.

The report was read by Mr. Grant. It drew attention to several cases of open and glaring desecration of the Lord's day by railways and steamboats. Notice was taken of the action of Mr. Laing and others with him, to stop the running of a street railway between Dundas and Hamilton on Sabbath. Mr. Laing preached a sermon on the subject, and took action to restrain the Company by law. The action failed through the imperfection of the laws on the matter. Approval of the action of Mr. Laing was warmly received with applause by the Synod. Notice was taken also of the fact that public opinion in St. Catharines was so healthful as to defeat the attempt to run the street railway on Sabbath between that city and Merriton. The Synod manifested approval of this action. The report closed with several practical recommendations.

The report was received and adopted.

Mr. Laing spoke of the bad effect of such things on the community. He said the pretence of church going was a complete delusion.

Mr. D. D. McLeod submitted a motion strongly deprecating the state of things mentioned in the report. Several members spoke warmly on the subject. Dr. James, especially, mentioned some disgraceful scenes which took place on the Beach at Hamilton through excursions from Toronto.

A committee was appointed to confer with the Premier.

The Moderator briefly addressed the Synod.

The minutes were read and adopted.

After prayer by Mr. Straith, and singing, the Moderator dissolved the Synod (which is to meet in Zion Church, Brantford, on the second Monday of April, 1881) and closed with the benediction.

THE Liberal Government of Great Britain will have a majority of about sixty over the united forces of Conservatives and Home Rulers.

No teacher can afford to do without a publication that enters so thoroughly into his work as the "School Journal." A glance at the April number will prove our statement.

The April number of the "Preacher" contains various specimens of pulpit work and several other articles of special value to ministers and theological students.

It was only what was universally anticipated and generally desired that the new British ministry should have Mr. Gladstone as its head. Any arrangement by which Mr. Gladstone would have occupied a subordinate place would not have been according to the fitness of things. While any Cabinet at the present time, formed with the "Great Commoner" merely as an outside supporter, could not have been either strong or permanent.

At the late election in Ireland, one Presbyterian minister, Dr. Kinnear of Letterkenny, in full and sole charge of a congregation, was chosen as member of Parliament. The Belfast "Witness" says this is the first case of the kind in the history of the Presbyterian Church of that country. There were as many as twelve Presbyterian candidates for the twenty-nine Ulster seats, and of these a good many were elected. This is taken as a proof of the growing strength and improved circumstances of Presbyterians.

BOOKS AND MAGAZINES.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The article on "The Source of Moral Life," by *Fidelis* in the April number of the "Canadian Monthly," is a wholesome antidote to the false philosophy of ethics so common among the magazine writers of the day.

New Year Addresses.

By Rev. Alex. Topp, D.D. Toronto: James Bain & Son, 1880.

This little volume consists of twenty-one new year's addresses by the late much respected pastor of Knox Church, Toronto. During all the course of his ministry in this city Dr. Topp, each new year, prepared and printed an address to the young of his congregation. These have been collected and published, under the conviction that they are of permanent value and are calculated to be useful to many more than those to whom they were originally addressed. We hope they will get a very wide circulation, as they deserve.

The Presbyterian Review for April.

New York: Anson D. F. Randolph & Co. London: Rev. Andrew Kennedy.

The second number of the "Presbyterian Review" is quite equal to the promise of the first, and discusses with vigour and intelligence many of the interesting and important questions of the hour. To say that any of its articles are specially brilliant in style or marked by more than average ability would be more than we should like to commit ourselves to. They are, however, all distinguished for solid good sense, competent scholarship, and unimpeachable orthodoxy, and in these days it is a great matter when one is able to say as much as this of any periodical whatever. This "Review" will evidently take care that its readers are treated to nothing spasmodic, declamatory, or sensational. It has no faith in catch titles, *outré* expressions, or anything like the airing of surly or more ostentatious heresy on the plea that its writers are "advanced thinkers," and its platform is one of "breadth" and "comprehension." It thinks that upon the whole "the old is better" and while this may expose it to the charge of narrowness, bigotry, and an amount of heaviness which some may love to call "dry" and "dull," it is evidently the object of its conductors to shew that orthodoxy is not another name for prosiness and that it is quite possible to hold by the "old paths" without being either scientific sciolists, or theological Rip Van Winkles. In the number before us there are seven articles of considerable length, and almost all on what may very properly be called "live" questions, while the fifty pages of "notes," "notices," and short reviews of recent works on theology and kindred subjects will be regarded as not its least valuable part. Perhaps we in Canada are not yet sufficiently advanced to have such a review of our own, though a good many think that we are. In the absence of such a native "quarterly" we are not aware of any publication of the kind, except the "British and Foreign," more likely to supply what our ministers and the more thoughtful of our church members feel to be indispensable to keeping them in some measure abreast with the theological and social discussions of the day. Of course there will always be more or less of local references and discussions which have more interest to the Presbyterians of the States than to us Canadians. But this feature will not, in all likelihood, be a prominent one, and the extent to which it is carried, will, we trust, be neither disagreeable nor un-instructive even to those whose British and Canadian proclivities are most pronounced and most sensitive.

Memoirs of the Court of Napoleon the First.

By Madame de Remusat.

Madame de Remusat's very readable and gossipy "Memoirs of the Court of Napoleon the First" have been widely read and variously criticised. Some have charged them with untruthfulness and spite. The great majority, however, are inclined to think that they give a very fair view of the man and his surroundings. If such is the case, and everything points in that direction, then it would be difficult by the closest search to find, either in recent or more remote times, a more selfish, heartless, hypocritical and withal insufferably mean mortal than this poor man whom so many have agreed to style Napoleon the Great. That he was possessed of transcendent abilities few, if any, will be inclined to deny, but that moral-

ly he was as corrupt and degraded as it is possible for anyone to become, is also, we fear, beyond any reasonable question. He was a self-glorified egotist of the most pronounced description. Truth, honour, and virtue, were in his estimation as much as in that of our own wretched Second Charles, mere names and nothing more, hypocritical affectations; in short, simply haggings about the price to be paid for their surrender. In his estimation a man or woman who would hesitate about sacrificing all the virtues in the conventional code, when self-interest made the demand, was simply a fool. He was always so busy worshipping himself that he had no time to think whether or not there were any other God and apparently in that strange thing he called his heart he had room for no other. That he had deliberately settled in theory that there was no God and no conscious hereafter for the individual man, is, perhaps, more than could be positively asserted. But that he could have been baser, more licentious, and more unscrupulously selfish than he actually was had he settled, with our modern philosophers, that he was the odd result of a mere fortuitous concourse of atoms, a developed protoplasm as worthless as a soap-bubble, and destined to a useless and inglorious end, is what we can scarcely believe. That he ever once pitied the victims, either of his lust or his ambition, does not appear. He was histrionic even in his tears, never baser than when he talked of virtue, never so false as when he prated about truth, never so selfish as when he affected the patriot, never so ignoble as when he put on royal robes, never so rotten and disreputable as when he bowed his knee in worship and used the Almighty as one of the "properties" in his Imperial fraud. That he was worse morally than those whom he used, or than those with whom he struggled during his fitful, feverish career can, at the same time, scarcely be asserted. It was a base, mean time all round. Few, if any, of those engaged in the mighty contest, which ended, not with Waterloo, but a long time after, can lay very great claims either to the honour or reverence of posterity. God was little thought of by any of them, and with the great majority His name had become a mere expletive to feather an oath or frighten a child. If one is anxious to divest himself of the least tendency to hero worship of a certain kind, he cannot do better than dip considerably into such books as those of Remusat on the one side and on the other into a multitude of well known memoirs, diaries, letters, etc., etc., which will leave him little to choose between in those who, while professedly struggling for this side or that, were always thinking of the main chance, and above all, and before all, liked and laboured, fought and fibbed, for Number One.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 9. } JESUS AND THE YOUNG. { Mat. xix. 1880. } 13-26.

GOLDEN TEXT.—"But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven."—Matt. xix. 14.

HOME STUDIES.

- M. Matt. xviii. 1-14.... The Disciples Rebuked.
- T. Matt. xviii. 15-22.... Seventy times Seven.
- W. Matt. xviii. 23-35.... The Merciful Servant.
- Th. Matt. xix. 13-26.... Jesus and the Young.
- F. Mark x. 17-31.... The Young Ruler.
- S. Luke xviii. 18-30.... "Follow Me."
- Sab. Eccles. xii. 1-14.... "Remember thy Creator."

HELPS TO STUDY.

Many events occurred between the transfiguration, which formed the subject of our last lesson, and the incidents with which we have now to deal.

Some of the more important of these events were, the Saviour's visit to Jerusalem at the Feast of Tabernacles, and His subsequent departure to the east side of the Jordan; the mission of the seventy and their report; the raising of Lazarus from the dead; and the delivery of the parables of the lost sheep, the prodigal son, etc.

Matthew and Mark both place the scene of our present lesson in "Judea beyond Jordan," a district of country afterwards known as Perea.

We find the Saviour once more surrounded by great multitudes, "and as was His wont, He taught them," availing Himself of ordinary incidents to explain and illustrate the nature and spirit of His kingdom. We suggest the following division: (1) *The Gospel to the Young*, (2) *The Gospel to the Moral*, (3) *The Gospel to the Rich*.

I. THE GOSPEL TO THE YOUNG.—Vers. 13-15. There is but one Gospel. It is addressed to all—old and young, rich and poor, moral and immoral—and it is the same for all: "Believe in the Lord Jesus Christ and thou shalt be saved." But the classes specified are apt to be neglected. The young are supposed to be far from death; the out-

wardly moral are not going very fast to destruction; and the rich must not be offended.

1. *Children brought to Jesus*.—Ver. 13. Who brought them? Who but their mothers? Everybody seems to know this without having been told. Perhaps these mothers did not know the Saviour as such; but the tender maternal instincts which God had implanted in their hearts led them to seek for their children the highest good which they knew of as being within their reach.

2. *Parents Rebuked by Disciples*.—Ver. 13. Perhaps the Disciples were only unwilling that the precious teaching of the Master should be interrupted; perhaps, like many in later days, they regarded religion as something that was not for children.

3. *Disciples Rebuked by Christ*.—Ver. 14. The words of Christ to His disciples on this occasion—the words of our Golden Text—are, through them, addressed to all people in all ages.

Children ought to receive religious instruction: (a) because the young, as well as the old, may die; (b) because religion is necessary not only in order to die a happy death, but also in order to live a happy and useful life; (c) because the longer a human being lives in this world without conversion the less likely it becomes that he will ever be converted; (d) because Christ says Suffer little children, and forbid them not, to come unto Me.

4. *The Children's Kingdom*.—Ver. 14. Another reason why special effort ought to be put forth for the bringing of children to the Saviour seems to be hinted at by Himself in the words for of such is the kingdom of heaven; and that reason is, that children are well fitted to serve as patterns to shew those more advanced in age in what spirit they also must come. He does not say that the kingdom of heaven is composed entirely of those who are children in years; but He says that it is composed of such as little children; that is, of persons who in their spirit have become like little children simple, docile, tractable, trustful, humble; content to receive bounty unearned, and to work, if need be, without wages. This spirit is the direct opposite of that calculating, mercenary, selfish and self-righteous spirit which is brought under our observation in the next division of our lesson.

11. THE GOSPEL TO THE MORAL.—Vers. 16-22. Christ's Gospel to those whose religion consists in the mere outward practice of morality is, not to cast away their morality, but to cast away their dependence upon it; not to throw aside their righteousness, but to find out that they have none; not to quit obeying God's law, but to discover that they have never obeyed it aright, and begin to render a new obedience, springing from love. He requires morality—the highest morality—that is the crop He expects; but He is a wise husbandman, and He plants not blossoms and fruits, but seeds; not leaves and branches, but roots; not morality but faith; not a code but a creed.

1. *A "Good" Young Man*.—Ver. 16. Luke says this young man was a "ruler," perhaps he was a member of the Sanhedrum, or ruler of a synagogue; at least he was rich and influential, cultured and well-behaved. There is no ground for denouncing his character as that of a gross evildoer. But he was labouring under a very serious mistake; and that mistake must be carefully pointed out, for it is one to which human nature is prone.

Under the teaching of the scribes and pharisees he had been led to suppose that it was quite possible for man in his natural condition to render a meritorious obedience to God's law; and he thought that he had been doing so. Still, he was not quite satisfied; a suspicion lurked in his mind that with all his morality he was not worthy of eternal life, and that in order to attain to this he must do some good thing over and above rendering obedience to the moral law—some "work of supererogation," as the Roman Catholics call it in speaking of the doings of their "saints." The truth is that no mere man—not even the regenerate—can, in this life come up to the demands of God's law, much less go beyond them; there is none good but God.

2. *The Law's Challenge*.—Vers. 17-19. Christ, as one says, "sends the proud to the law, but invites the humble to the Gospel." But the young man, in his blindness to the requirements of the law supposed that he had rendered full satisfaction to it, and answered all these things have I kept from my youth up.

3. *The Test*.—Vers. 21, 22. The demand made by the Saviour upon this young man, to sacrifice his wealth and position for the benefit of others, was well calculated to shew to himself and to others whether or not his mind was in accord with the spirit of the command "thou shalt love thy neighbour as thyself." He went away sorrowful, for he had great possessions—too much to give for eternal life, he thought. It was a sad, sad choice. "What shall it profit a man if he gain the whole world and lose his own soul?" Perhaps he reconsidered the matter afterwards—who knows?

III. THE GOSPEL TO THE RICH.—Vers. 21-26. In a few pointed remarks, suggested by the foolish decision of the rich young ruler who had just left, Christ teaches that

1. *The Rich (as such) Cannot be Saved*.—Vers. 23-25. We are told that "the love of money is the root of all evil"—not money itself, but the love of it. We are also told that we "cannot serve God and mammon." The harm is not in having riches but in devoting the heart to them. The person who would enter the "strait gate" and tread the "narrow way" must sever his supreme affection from his riches, be they great or small.

There is no foundation for the explanation which refers the eye of a needle to a gate in Jerusalem. The passage must be taken literally as expressing an utter impossibility; and such is the salvation of the rich man as long as his heart is set on his riches; equally impossible is the salvation of the self-righteous, who suppose themselves to be rich in merit. But to complete the paradox Christ tells us that

2. *God can Save the Rich*.—Ver. 26. "Is anything too hard for the Lord" (Gen. xviii. 14.) "There is nothing too hard for Thee" (Jer. xxxii. 17). With men this is impossible but with God all things are possible. The man who enters the "strait gate" gives up himself, his riches, his merits, and all his possessions to God, the rightful owner, and becomes "poor in spirit."

## OUR YOUNG FOLKS.

### DRESSING MARY ANN.

She came to me on Christmas day,  
In paper, with a card to say:

"From Santy Claus and Uncle John,"  
And not a stitch the child had on!

Then I bought a pair of shoes—  
A lovely "dolly's number twos."

"I'll dress you; never mind," said I,  
"And brush your hair; now, don't you cry."

First, I made her little hose,  
And shaped them nicely at the toes.

Next I made a petticoat  
And put a chain around her throat.

Then, when she shivered, I made haste  
And cut her out an underwaist.

And then I named her Mary Ann,  
And gave the dear a paper fan.

Next I made a pretty dress.  
It took me 'most a week, I guess.

Next I made a velvet saqueo,  
That fitted nicely in the back.

Then I trimmed a lovely hat—  
Oh, how sweet she looked in that!

And dear, my sakes, that wasn't all,  
I bought her next a parasol!

She looked so grand when she was dressed,  
You really never would have guessed

How very plain she seemed to be  
The day when first she came to me.

### HOW A KIND ACT SHINES.

"CHARLIE," said his mother, when he came in from school, "will you try to amuse your little sister for a while?" Did he scowl and pout, and look "No, I won't," if he did not say it? No Charlie did not. Did he wince, and say, "Oh, mother, I have been shut up in school all the morning, and I want to go out and play; can't somebody else take her?" No; many a boy would, but Charlie did not. The boys were waiting for him at the door to come and play, and Charlie would have liked to go, but he gave up his own pleasure for his dear mother's sake, or rather, he made it his pleasure to help her. "Yes, mother, I'll take sissy, you look so tired," answered Charlie pleasantly. And his kind and willing tones sent sunshine into his mother's heart. "Sissy" had been sick and fretful, and mother had had to neglect many things for her sake. Mother, thus released, had time to take a long breath in another room; then to meet Amy, who was trudging up stairs crying, with a splinter in her finger—she took out the splinter, soothed the little finger, and kissed away the tears; then she hastened to the kitchen, where poor Bridget was worried with her work. "I'm indeed glad you've come, ma'am," said she, "there's a woman waiting at the door, and I told her you couldn't come, everything's at beam-ends." The mother spoke cheerfully to Bridget, and she went to the door and said a kind word to the poor old woman on the steps, and put a loaf in her basket, and she hobbled off with a streak of sunshine in her heart. Then mother helped Bridget about this thing, and told her about that, and put new life into the boiling and roasting, in order to have dinner all ready at the proper time when father and uncle came home.

As mother went about her household cares, lightening and brightening every burden in her way, it was her greatest comfort to feel that "sissy" was in good hands; for Charlie, she was sure, was doing his best to make the little one happy. Charlie's kindness to his little sister did not stop there: it shone on his mother, on Amy; it shone into the kitchen; it shone on Bridget and the poor woman; and it shed its soft warmth over the dinner hour, and streamed with a mellow light over all the rest of the day long.

### NOT LETTING.

THERE were two little sisters at the house, whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping their mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered, "I 'spose 'tis 'cause Addie lets me, and I let Addie."

I thought a moment; "Ah, that is it," I said; "she lets you, and you let her; that's it."

Did you ever think what an apple of discord "not letting" is among children? Even now, while I have been writing, a great crying was heard under the window. I looked out. "Gerty, what is the matter?" "Mary won't let me have her ball," cries Gerty. "Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want she should have my ball." "Fie, fie; is that the way sisters should treat each other?" "She shan't have my pencil," muttered Gerty; "she'll only lose it." "And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

These little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie. They are yielding, kind, unselfish, always ready to oblige each other; neither wishes to have her own way at the expense of the other. And are they not happy? And do you not love them already?

### CARVING A NAME.

THE children, tired of playing hide-and-seek among the bushes, sat down to rest. It never took Joe long to rest; and by and by he wandered away from the others, and finding a great, smooth tree began to carve his name upon it as high up as he could conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name too!" said Lily. "Won't you, Joe?"

"I haven't done my own yet."

"Well, you needn't cut it all; only make your first name, and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lily; I'll cut yours," said Fred, good-naturedly, and selecting another tree, he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I've put mine where it will stay for one while," said Joe, when he had completed his work.

"Fred has put his where it will stay too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his at all," answered Joe.

"Once upon a time—" began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children, gathering around her.

"Once upon a time," she repeated, smilingly, "there was a very ambitious man. He knew that he must some time die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and cut his name on the top of it; but the lightning is drawn to high points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its topmost rock, and then it will last.' So he travelled over oceans and plains, through towns and villages, to find the mountain. He passed tired people by the way, who asked him to help them, but he was too anxious about carving his name, and he would not stop. At last he found the highest mountain, and after long and toilsome climbing he cut his name on the top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed, and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can, and make others happy too, and think no more about my name.' So he began to help the poor, to feed the hungry and do deeds of kindness wherever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you if I live a thousand years.'

"But you will not live so long," he answered, with a smile at the child, who looked up at him so lovingly.

"Yes, I shall—a great deal longer," she said. "Souls do not die, and I'm sure I'll remember in heaven, and I will remember you."

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten, written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully: "But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve Him, 'The righteous shall be had in everlasting remembrance.'"



**Words of the Wise.**

THE only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—*Rutherford.*

PLEASURES, like the rose, are sweet but prickly; the honey doth not countervail the sting; all the world's delights are vanity, and end in vexation; like Judas, while they kiss they betray. I would neither be a stoic nor an epicure—allow of no pleasure, nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.—*Bishop Henshaw, 1640.*

THE showers which fell a thousand years ago watered the earth and rendered it fruitful for the men then living. They cannot now be gathered up and made available for us. They did not constitute a reservoir for the supply of future generations. In like manner the unrecorded teachings of Christ and His apostles did their work. They were not designed for our instruction. It is as impossible to learn what they were as it is to gather up the leaves which adorned and enriched the earth when Christ walked in the garden of Gethsemane.—*Dr. Hodge.*

A PERSON of great quality was pleased to lodge a night in my house. I durst not invite him to my family prayer; and therefore for that time omitted it, thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a link might have endangered the scattering of the chain. Bold bashfulness, which durst offend God whilst it did fear man! Especially considering that though my guest was never so high, yet by the laws of hospitality I was above him whilst he was under my roof. Hereafter, whosoever cometh within the doors, shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my home devotion; and sitting at my table, will be entreated to kneel down by it.—*Thomas Fuller.*

A MONARCH vested in gorgeous habiliments is far less illustrious than a kneeling suppliant ennobled and adorned by communion with God. Consider how august a privilege it is when angels are present, when cherubim and seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. O! what honour was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency.—*Chrysostom.*

WHAT, then, is the happiest period of human life? I am sure there is only one answer. It is now. If I am doing my duty, to-day is the best day I ever had. Yesterday had a happiness of its own, and up to this morning it was the best day of all. I would not, however, live it over again. I string it as a new bead on the chaplet of praise, and turn to the better work and the higher thoughts of the present time. Of all the many days of life give me to-day. This should be our feeling always, from the cradle to the hour when we are called to come up higher. Childhood is best for children, manhood is best for men, and old age for the silver-haired. We will all join in a chorus of common thanksgiving to God, and when asked, "Which is the happiest period?" will say—childhood, manhood and old age alike—"O Father, it is now!"

MAN wants to be happy, happy on earth, happy in heaven; but he does not want to be saved. Let us, notwithstanding, speak of grace and salvation; let us speak of the love of our heavenly Father; for, otherwise, about what should we speak? What would be the use of explaining, of imposing a perfect law, without convincing those we address that they cannot fulfil it, nor even look on it, without the strength that comes from love? Yes, let us speak to the world about the love of God; but let us first speak about it to ourselves. Let us seize with all the force of our wretchedness the grace of forgiveness; let us believe in a reconciled God; let us believe in a Father in heaven; let us rejoice in the light of the Sun of Righteousness which is rising on the horizon of our darkness, bringing us, with that light, healing in His wings. Let us admit into our hearts and diffuse around us the hope of glory, without which we can do nothing, and with which we can do everything.—*Vinet.*

INCORPORATED A.D. 1879.

THE  
**Financial Association**  
OF ONTARIO.

CAPITAL, 30,000 SHARES  
of \$20 each.

Head Office, London, Ont.

A limited amount of Preference Stock is offered for sale at par. Dividends, with prospect of increase, 8 per cent. per annum, payable in January, April, July and October. The loans of the Company being confined to strictly first-class securities, the stock is particularly suited for investors to whom safety is a consideration. The Association is the first Loan Company in Canada to divide its Capital Stock into Preference and Ordinary shares—a system adopted by nearly all the leading Companies in Great Britain—by which two classes of investments are created; one, offering complete security with fair dividends, and the other ordinary security with the opportunity of larger returns. Shares may be paid up in advance of calls, with full participation in profits from date of payment.

For particulars address

EDWARD LE RUEY,  
Managing Director.

N.B.—First-class Municipal Debentures for sale.

In replying, name THE PRESBYTERIAN.



The Latest Publications.

- "Geikie's Life of Christ." One vol. complete. \$ 75
- "Farrar's Life of St. Paul." One vol. complete. 3 25
- "Farrar's Life of Christ." do do 25
- "The Foundations." Lectures on the Evidences of Christianity. By John Monro Gibson, D.D. 1 20
- "Limitations of Life." By Wm. M. Taylor, D.D. 2 00
- "The Christian Preacher." Yale Lectures for 1879-80. By Howard Crosby. 1 65
- "The Sacraments of the New Testament." By D. Armstrong, D.D. 2 75
- "Studies in the New Testament." By C. S. Armstrong, D.D. 1 65
- "Joan of Arc." "The Maid." New Plutarch Series. 1 00
- "Words, Their Use and Abuse." By W. Matthews, LL.D. 1 00
- "Problems of Life and Mind." By G. H. Lewes. 3 25
- "Faith and Character." By Marvin N. Vincent, D.D. 1 65

Mailed post free on receipt of price.

HART & RAWLINSON,  
BOOKSELLERS,  
5 KING ST. WEST, TORONTO.

T T T  
186 Yonge Street.

This Establishment was opened in the year 1869, for the express purpose of supplying

GENUINE PURE TEAS

To the public at a moderate rate. Our success has been unprecedented. We supply families all over the country with great satisfaction. 20 lbs. and over sent, carriage paid, to any Railway Station in Ontario. Our Stock of New Season's Teas is full, and prices low.

Remember the address,  
WM. ADAMSON & CO.,  
DIRECT IMPORTERS, 186 YONGE STREET, TORONTO.



BALDNESS.

Neither gasoline, vasoline, Carboline, or Allen's, Ayer's, or Hall's hair restorers have produced luxuriant hair on bald heads. That great discovery is due to Mr. Wintercorbyn, 144 King St. West, Toronto, as can be testified by hundreds of living witnesses in this city and the Province. He challenges all the so-called restorers to produce a like result.

The Restorative is put up in bottles at \$1 per bottle, or six for \$5. For further information, address CHARLES MAITLAND WINTERCORBYN, 144 King Street West, Toronto.

PRESBYTERIAN  
YEARBOOK  
FOR 1880.

Edited by Rev. James Cameron.

Now in the press, and soon to be published the PRESBYTERIAN YEAR BOOK FOR 1880, containing full information about the Presbyterian Church in Canada, and a large amount of varied intelligence with regard to the present condition of the Presbyterian Churches of the United States, Great Britain and the Continent of Europe.

This publication was begun in 1875 and year by year has received favourable notices from our own press in Canada and the press of the United States, and also special favour and praise from the Assembly Clerk of various Presbyterian Churches.

The information contained in the issue for 1880, will be found unusually complete; and there are several illustrations of prominent church edifices.

OPINIONS OF MINISTERS, ASSEMBLY CLERKS, AND EDITORS.

"It contains complete information on almost every subject relating to the Presbyterian Church in the Dominion, and will prove of great value to the members of that denomination."—*Montreal Witness.*

"... This collection of varied and interesting information must secure for the work a cordial reception by all who take an interest in the position and prospects of the Presbyterian Church. It is printed, we may observe, in a neat, clear type, and its execution reflects credit both on the editor and the well-known firm by which it has been issued."—*Paris Transcript.*

"This is a 'handy-book' for Presbyterians, giving them a perfect plethora of information concerning their Church, in all its branches throughout the world. It is edited by the Rev. James Cameron of Chatsworth, who has thus done a great service to the Church of which he is an ornament and has rendered it inexcusable in any Presbyterian henceforth to be ignorant of the progress and position of his denomination."—*Palmerston Progress.*

"I need not say that I highly approve of your spirit and enterprise in compiling 'The Year Book of the Dominion.' You have rendered a great service to your churches, by whom your work should be extensively patronized, and your labour and editorial skill amply compensated. It is an admirable publication, and should be found in every Presbyterian habitation throughout 'the Dominion.'—EDWIN F. HATFIELD, Clerk of Presbyterian Church, U.S.A.

"We seldom find, in so modest and unpretentious form, so much and so various ecclesiastical information. After a very exhaustive, yet concise, account of the Church, in her various branches in British North America, there is an account of the many families of our tribe scattered abroad, acquainting us with distant Australia. The relation subsisting between our Canadian brethren and us, ought to be, and must continue to be, of the very closest nature. It were well if our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient 'thesaurus' of valuable information."—*Philadelphia Presbyterian.*

Mr. Croil, of the "Presbyterian Record," says of the "Year Book": "It is one of the best thumbed periodicals in our office. Every Presbyterian should have it."

The "N. Y. Independent," a disinterested authoritatous remarks: "It is one of the best ecclesiastical annuals published in the world. It not only gives complete denominational statistics for its own country, but for the Presbyterians in all parts of the world—the only Presbyterian Year Book that we know of that covers so much ground. . . . There are also general statistics of great value."

Price 25 cents per copy. Post Free on receipt of price.  
C. B. Robinson, Publisher,  
5 Jordan street, Toronto.

CHEAP SERIES OF LECTURES.

FIVE LECTURES BY

REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
- II.—SOLAR SELF CULTURE.
- III.—PHYSICAL TANGIBLENESS OF THE MORAL LAW.
- IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
- V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

48 pp., PRICE 20c

- VII.—THE FIRST CAUSE AS PERSONAL
- VIII.—IS CONSCIENCE INFALLIBLE?
- IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
- X.—THE LAUGHTER OF THE SOUL AT ITSELF.
- XI.—SHAKESPEARE ON CONSCIENCE.
- XII.—MAUDSLEY ON HEREDITARY DESCENT.

Copies mailed to any address on receipt of price.

THIRD FIVE LECTURES.

48 pp., PRICE 20c.

- XII.—MAUDSLEY ON HEREDITARY DESCENT.—Continued.
- XIII.—NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
- XIV.—DARWIN'S THEORY OF PANGENESIS, OR HEREDITARY DESCENT.
- XV.—DARWIN ON THE ORIGIN OF CONSCIENCE.
- XVI.—HERBERT SPENCER ON HEREDITARY DESCENT.
- XVII.—MARRIAGE AND HEREDITARY DESCENT.—1.
- XVIII.—MARRIAGE AND HEREDITARY DESCENT.—2.

Copies mailed to any address on receipt of price.

The three pamphlets containing the above most interesting lectures—144 pp.—will be mailed postage prepaid, on receipt of Fifty Cents

C. BLACKETT ROBINSON,  
Jordan Street, Toronto.

REDUCED FOR 1880!

A Valuable Premium given away to every Subscriber to the Great Family Newspaper of the West,

WESTERN ADVERTISER  
& WEEKLY LIBERAL  
For 1880.

Balance of 1879 FREE to new Subscribers.

SPLENDID PRIZES TO AGENTS.  
BEST EVER OFFERED IN CANADA

THE WESTERN ADVERTISER AND WEEKLY LIBERAL is an eight-page newspaper of the largest class, printed on good strong paper, and got up in first class shape. Its special features are a specially edited Teachers' Department; Farmers' Page, edited by Rev. W. F. Clarke, the best known and ablest agricultural writer in Canada; Veterinary Department, by Prof. Wilson, V.S., London, Ont.; Ladies' Department, specially edited; Music, Pictures, etc.; Original Humorous Sketches, Temperance Record, etc. In news, markets, editorial writing and reporting, the ADVERTISER is second to none.

TERMS FOR 1880—\$1.50 PER ANNUM with copy of our Premium ANNUAL, free to every subscriber for 1880. Balance of 1879 free to new subscribers.

AGENTS WANTED.—We offer exceptionally liberal terms this season. Write for particulars. Free samples and "agent's package" by return mail. Address all communications to

JOHN CAMERON & CO.,  
ADVERTISER OFFICE,  
London, Ont



PUBLISHER'S DEPARTMENT.

CHRISTMAS AND HOLIDAY PRESENTS.—I have a choice selection of ladies' and gentlemen's gold and silver watches, guards and chains to suit, coloured and bright gold jewellery, and electro silver plated ware. A large assortment of such articles as are most suitable for presents, all of the finest finish and heavily plated, not made to special order to admit of any extra profit to the seller, but such as will reflect credit on the manufacturers and give satisfaction to the purchaser. W. WHARIN, 23 King street, West.

HATS for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

BOGUS and COUNTERFEIT.—There is no genuine Hop Bitters made or sold in Canada, except by Hop Bitters Mfg Co., of Toronto, Ont., nor can there be, for the sole and exclusive right to use the name Hop Bitters is secured to said Company by the laws of Canada, by two registered trade marks, and it is a heavy penalty for any one to use the name Hop Bitters or make or sell anything pretending to be like it. Druggists and consumers should remember this and shun all spurious, injurious stuff made by others or elsewhere. Hop Bitters is the purest and best medicine made.

MEETINGS OF PRESBYTERY.

- TORONTO.—At the usual place on the first Tuesday in May.
LINDSAY.—At Woodville, on Tuesday, May 26th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
HURON.—In Clinton, on the second Tuesday of May, at eleven a.m.
KINGSTON.—At Belleville, on the first Tuesday of July.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, the 18th May, at one p.m.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.
OWEN SOUND.—In Knox Church, Owen Sound, on first Tuesday of May, at half-past one p.m.
GLENGARRY.—At Alexandria, on 22nd Tuesday of July, at ten a.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.

A U. P. MINISTER

settled in one of the towns on the Clyde, Scotland,
Wishes to make an Exchange,
to begin about the end of May—for two months—with a brother minister in Canada or the United States. For particulars, please address
PRESBYTERIAN OFFICE, 5 Jordan St.

IT pays to sell our Rubber Hand Printing Stamps. Circulars free. G. A. Harper & Bro., Cleveland, O.

ADDITIONAL MISSIONARIES FOR MANITOBA.

The Home Mission Committee are prepared to receive applications from ministers and licentiates desiring appointment to Manitoba. Applications with testimonials to be sent on or before the 1st May to the Convener,

REV. DR. COCHRANE, Brantford. Brantford, April 6th, 1880.

THE GREAT JOBBING HOUSE.

W. & D. PATERSON'S, 33 & 35 Scott Street, Toronto,
Three doors south of Colborne street, sell you all classes of Dry Goods at nett wholesale prices, and cut any lengths you may require. SUITS made to order from best SCOTCH TWEEDS for \$14 & \$15.

ESTABLISHED 1854.

A. McDONALD, Renovator and Dyer
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James. TORONTO.

REMOVAL.

Kilgour Bros., PAPER BAG MANUFACTURERS,
REMOVED TO
18 Wellington St. West, Toronto.

AN ELEGANT AUTOGRAPH ALBUM, containing about 50 finely engraved and tinted pages, bound in Gold, and 54 quotations, all postpaid, 15c. Popular Game of Authors, 15c. Clinton Bros., Clintonville, Ct.

AGENTS For the Pictorial Bible Commentator. 1,018 Pages, 475 Illustrations and Maps. WANTED Commentary on the entire Scriptures (in one vol.) ever published. Price, \$3.75. BRADLEY, GARRETTSON & Co., Brantford, Ontario.

The Canadian PORTRAIT GALLERY. PROSPECTUS.

The true history of every civilized nation is very largely made up of the history of prominent individuals, and of no country can this fact be more truly predicated than of our own. The absence from our literature of any recent work devoted exclusively to CANADIAN BIOGRAPHY has long been deplored, and in projecting the CANADIAN PORTRAIT GALLERY the publisher believes that the time has arrived when such an undertaking will be fully appreciated. The work is intended to supply a recognized want, and to worthily fill a place which has long been vacant.

It is intended to make the CANADIAN PORTRAIT GALLERY a complete and trustworthy Cyclopaedia of CANADIAN BIOGRAPHY, from the period of the first discovery of the country down to the present times. Special prominence will be given to the lives of persons now living. With regard to those who have passed away, there are also a few who stand out so conspicuously in our annals as to deserve full and comprehensive treatment. On the other hand, there are many names which, though of sufficient note in their day and generation, have left no permanent or abiding traces behind them. With reference to the latter, a more concise account will be given.

The book will possess a value and an interest for every Canadian, and it will be the aim of both editor and publisher to make it of permanent value. No pains or expense will be spared to render it worthy alike of the attention of the accomplished scholar and of the general reader. In a mechanical point of view it will be the most sumptuous work ever issued in this country.

The work will be published in parts of quarto form. Each part will comprise thirty-two pages of letterpress, and will contain three or more beautifully tinted portraits produced by a modern process, of the highest artistic excellence, by which a correct likeness can be obtained.

For particulars, address JOHN B. MAGURN, Publisher, Toronto.

OGILVY & Co.

offer an immense stock of GENERAL DRY GOODS,

FOR Spring and Summer Trade.

SPECIAL ATTENTION CALLED TO THEIR DRESS GOODS DEPARTMENT,

which contains all the newest and most desirable materials. OGILVY & CO., 41 Front Street West, Toronto.

March, 1880. TO MINISTERS.

Marriage Certificates

NEATLY PRINTED ON FINE PAPER, IN BLUE, GOLD & CARMINE. Mailed to any address, postage prepaid, at 50 cents PER DOZEN; or TWENTY-FIVE for \$1.00. ALSO MARRIAGE REGISTERS, 25 CENTS. BAPTISMAL REGISTERS, 75 CENTS.

COMMUNION ROLLS, ETC., ETC., ETC. C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

ELECTRO-PLATED ICE-PITCHERS.

Best Triple and Quadruple Plate. An Ice-Pitcher is now an acknowledged useful Present. We are producing a large variety of the Choicest and Newest Designs and Patterns, of guaranteed quality, stamped R. W. & Co. ROBERT WILKES, Wholesale Dealer, Toronto & Montreal.

PURE ROWNTREE'S PRIZE MEDAL COCOA. ROCK COCOA.

As this article contains no admixture of Farina, care must be taken not to put too large a quantity into the cup.

NOTE. Beware of inferior makes, sometimes substituted for the sake of larger profits.

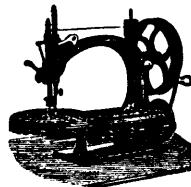
UNXLD DURHAM CORN FLOUR.

GENTLEMEN'S SPRING OVERCOATS

Made by our best hands during the past dull season, and in fit and finish equal to order work. Selling very low. Usual discount to students.

R. F. HUNTER, Cor. King and Church Sts., TORONTO.

THE GUELPH Sewing Machine Co.,



Manufacturers of the celebrated OSBORN "A" SEWING MACHINE got up in any style desired.

PHILADELPHIA LAWN MOWERS very superior articles.

SMOOTHING OR SADIRONS of the most approved principle.

THE DOVER EGG BEATER, a very useful article in every house.

W. WILKIE, MANUFACTURER, Guelph, Canada.

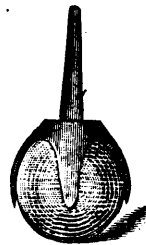
PROFESSOR VERNON'S ELECTRO-THERAPEUTIC

Institution, at 197 Jarvis Street, Toronto, has the latest scientific mode of applying Electricity with newly invented appliances for the radical cure of nervous diseases. Sexual and Spinal Weakness, Chronic and various Diseases not cured by other treatment or by other Electricians receive our special attention. Over ten years' experience according to this new system has enabled us to make very important improvements most favourable to patients. The best of city and country references given. Dr. L. Oliver is one of the Consulting Physicians of ability and experience. Consultation free. Office hours from eight a.m. to nine p.m.

The BEST HOME For EMIGRANTS. NORTH CAROLINA has the greatest range of climate, the largest variety of soils, the finest water-powers, and the richest mineral resources in the Union. Population law-abiding, State debt almost settled, taxes light. Thrifty emigrants with small means can buy cheap homes and lands directly of the DEPARTMENT OF AGRICULTURE, at Raleigh, N. C. Write for full particulars.

\$777 A YEAR and expenses to agents. Outfit Free. P. O. VICKERY, Augusta, Maine

GLASS BALL CASTORS.



For FURNITURE, PIANOS, ORGANS, etc., the best and most ornamental Castor in the market. They greatly improve the tone of musical instruments. RHEUMATISM, NERVOUSNESS, AND SLEEPLESSNESS cured by insulating beds with them. Sold by hardware dealers. Agents wanted. Address for circular,

CHARLES E. PARENT, Manufacturer, 6 Grand Opera House, Toronto,

CLINTON H. MENEELY BELL CO., successors to Meneely and Kimberly, BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Catalogue sent free to parties needing Bells.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

ORGAN BEATTY PIANO NEW ORGANS 32 Sticks, 25 set Golden Tongue Reeds, 25 Octave, 8 Keys Swells, Walnut Case, warranted 5 years. Stool & Book \$98. New Pianos, Stool, Cover & Book, \$125 to \$255. Before you buy be sure to write me. Illustrated Newspaper sent Free. Address DANL. F. BEATTY, Washington, New Jersey.

\$55.66 Agents Profit per Week. Will prove it or forfeit \$500. \$4 Outfit free, Montreal Novelty Co., Montreal, P. Q.

If you are a man of business, weakened by the strain of your duties, avoid stimulants and use

HOP BITTERS!

If you are a man of letters, tolling over your midnight work to restore brain nerve and waste, use

HOP BITTERS

If you are young and suffering from any indisposition or dissipation; if you are married or single, old or young, suffering from poor health or languishing on a bed of sickness, rely on

HOP BITTERS!

Whoever you are, whenever you are, whenever you feel that your system needs cleansing, toning or stimulating, without intoxicating, take

HOP BITTERS!

Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you use

HOP BITTERS

If you are simply weak and low spirited, try it! Buy it. Insist upon it. Your druggist keeps it. It may save your life. It has saved hundreds.

Hop Cough Cure is the sweetest, safest and best. Ask children. The Hop Pad for Stomach, Liver and Kidneys, is superior to all others. Cures by absorption. It is perfect. Ask druggists. D. L. C. is an absolute and irresistible cure for drunkenness, use of opium, tobacco or narcotics.

Above sold by druggists, Hop Bitters Mfg. Co., Rochester, N. Y.

FOUNT of BLESSING

By R. G. STAPLES, (Author of Gospel Echoes) now ready.

BEST MUSIC BOOK Sunday Schools, Family Worship, Prayer Meetings, Anniversaries and General Exercise. Is full of new and popular tunes. Sure to please. Sample pages free. Price, 30c. \$3.00 per doz. CENTRAL BOOK CONCERN, Chicago, Ill., or Cincinnati, O.

1,000,000 Acres Choice Lands

In the Great Wheat Belt. For sale by the WINONA & ST. PETER R. R. CO. at \$2 to \$6 per Acre, on easy terms, at low interest. Lowest fare and freight. Fare refunded to purchasers. A climate unsurpassed for healthfulness. The best market facilities. A Guide and Maps giving full information FREE. Address CHAS. E. SIMMONS, Land Commissioner of Chicago & Northwestern Railway Co., Chicago, Illinois. Mention this paper.

ELASTIC TRUSS

Has a Pad differing from all others, in cup-shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the BALL in the cup PRESSES BACK the INTERESTES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure effected. It is easy, durable and cheap. Sent by mail. Circulars free. Eggleston Truss Co., Chicago, Ill.,