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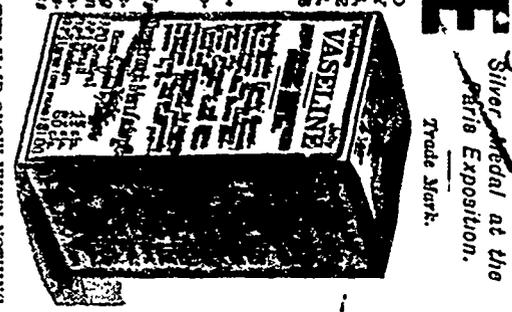
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COCONUT BALLS OR DROPS.—One pound of grated sweet cocoanut, one pound of loaf sugar, the whites of four eggs well beaten; drop on paper (the size you like) to bake.

FRENCH POTATOES.—Cut boiled potatoes in very thin slices, and simmer them in a few spoonfuls of plain gravy, a bit of butter rubbed in a little flour, chopped parsley, pepper and salt.

PETUNIAS AGAINST POTATO BEETLES.—"Vick's Magazine" has the following paragraph relative to the petunia's proving death to the potato beetle: "More than a dozen of our friends have written us that petunia plants, any of our ordinary cultivated kinds, will drive away or kill the potato bugs, as they know by actual test. While it hardly seems natural, there must be some truth to the matter. William Gavin, of Prince Arthur's Landing, Ontario, writes: 'We have no potato-bugs in this locality, owing, I believe, to a wild sort of petunia which grows in uncultivated places. It is believed that this plant is very poisonous to the bugs, they being very fond of it. I think the petunia belongs to the same natural order as the potato.'

THE CARE OF THE SICK.—A timely article in one of the monthlies impresses upon those who have the care of the sick that the patient never should be consulted beforehand as to what he will eat or what he will drink. If he asks for anything, give it to him, with the doctor's permission; otherwise prepare something he is known to like, and offer it without previous comment. One of the chief offices of a good nurse is to think of her patient's health. His slightest want should be anticipated and gratified before he has had time to express it. Quick observation will enable her to detect the first symptom of worry or excitement and to remove the cause. An invalid never should be teased with the exertion of making a decision. Whether the room is too hot or too cold; whether chicken broth, beef tea, or gruel, is best for his luncheon, and all similar matters, are questions which should be decided without appealing to him.

POISON IN THE KITCHEN.—We are all being poisoned by inches! If you do not believe it, read the following from the "Journal of Chemistry": "Dr. Emil Querner, of Philadelphia, writes us that since we called attention to the subject he has tested a great number of tin vessels from different sources with nitric acid and a solution of iodide of potassium, and found lead in every case. He adds: 'All my vessels for cooking, etc., are now made of sheet iron and give entire satisfaction.' And the "Journal of Chemistry" advises the use of sheet iron instead of the tinware which has been found to be subject to poisonous manipulation. This evidence of scientific men, published in a scientific journal, only substantiated other evidence which I have carefully gathered from widely different sources, showing that, in the competitions of trade, cheap tinware, composed largely of soluble lead, is now coming into daily use in our kitchens, our dairies, our milk pails, our tin cans, in which all varieties of canned meats, fish, vegetables and fruits are kept, in the pots used to prepare our tea and coffee, and the vessels used for cooking almost every variety of food. And it is said that these beautiful mottled ware called "marbled iron ware," which has been largely manufactured in the form of coffee-pots, tea-pots, milk-cans, sauce-pans, and various other cooking dishes, and which was pronounced by the Harvard University chemist, who analyzed it, to be alive with poison, is still sold and used to some extent. If it would not make this paper too long for extensive publication I should be glad to go on with a hundred pages of evidences I have gathered of facts I have stated, and of other kindred facts relating to poisonous food, drink, clothing, articles of ornament and use, all of which I shall be glad to give whenever desired for publication. I wish to add, that of dangerously adulterated articles sold, probably all the chemists in America have never analyzed one sample in ten thousand; that in many cases pure samples of adulterated articles are prepared expressly for chemical analysis, and that of all the cases of sickness and death resulting from these poisons, probably not one case in ten thousand has been traced to its real cause.

NOTES OF THE WEEK.

THE "Baird Lectures" for 1881 are by the Rev. Dr. Matheson, and their subject, "Natural Elements of Revealed Theology." Their design is "to ascertain to what extent the doctrines of revealed religion have a basis in the natural instincts of the human mind."

THE British census returns are already being partially published, while our Canadian affair is dragging its slow length along, with nobody able to give even a guess when it will be finished, but with plenty of people fully able to testify that it is being done in a very slipshod fashion, and will issue in many being registered twice and in still more not being registered at all.

WHEN Robert College at Constantinople was first started it encountered bitter opposition, not only from the Mohammedans, but from the Armenian and Greek Churches. Now there are fifteen or twenty young Moslems among its students; and so thoroughly have the prejudices of the Greek Church been overcome that at the last annual commencement the Greek Patriarch sent a representative to attend the exercises; and in the course of the session he made an address full of commendation of the institution.

THERE is a continued movement towards religious liberty in the State Church of Sweden, which, while it does not assume a solid form of organization, yet shows the general operation of spiritual influences. Voluntary societies, called "Societies of the Lord's Supper," are forming within the Church, which seem to be possessed of an evangelical spirit. They fraternize with our own preachers, and "beg to hear from them how Jesus saves from sin." Indeed, our preachers are in some instances called to minister to these people stately, and are partially supported by them. The growth of these societies seems to detract in some places from the attendance upon the Methodist congregation. Nevertheless, the elements of belief they advocate are indirectly making advances among the people.

LIBERTY is widening and strengthening in France. The soldiers are now released from compulsory attendance on religious services. Protestant officials are no longer obliged to attend mass on public occasions. Religious books, whether sold or given, are no longer the objects of prohibitive laws. A simple declaration is all that is necessary to hold a meeting or deliver a lecture. Public schools may be taught by Protestants as well as by Roman Catholics, and just a few weeks ago perfect freedom for all in respect of burial grounds has been voted by 348 to 150. What is true of France is equally so of Italy, and to a good extent is getting to be so even of Spain. The onward progress of liberty and toleration is becoming as marked and unmistakable as the most sanguine could have anticipated.

THE New York "Evangelist" says: "There is likely to be a decrease of wife-whipping. The Judiciary Committee of the Assembly at Albany has reported for consideration the bill providing for the flogging of all men who lay violent hands upon a woman. The following is the important section: Sec. 1. Whenever, hereafter, any male person shall wilfully beat, bruise, or mutilate his wife or any other female human being, the court or magistrate before whom the offender shall be brought and convicted shall direct the infliction of corporal punishment upon such offender, specifying at the same time the number of strokes or lashes, which shall not be more than twenty-five nor less than ten, which shall be sturdily laid upon the bare back of said offender, by means of a whip or lash of such proportion and strength as will insure the carrying out of the spirit and letter of this statute. It is further provided that the punishment shall be administered within the prison enclosure in the county where the offence was committed,

in as private a manner as may be, and in the presence of a physician. We trust the bill may become a law."

HERE is an interesting item as giving the drink bill of Great Britain and Ireland, 1880:—

Beer	905,038,976 gallons	@ 1s 6d	£67,881,673
British spirits...	28,457,486 "	@ 20s...	28,457,486
Foreign "	8,477,512 "	@ 44s...	10,173,014
Wine.....	15,852,335 "	@ 16s...	12,270,102
British wine, etc.	15,000,000 "	@ 2s...	1,500,000

£122,279,275

The area of cultivated land in Great Britain is 32,101,909 acres, and the average rental 30s per acre	£48,152,863
The area of cultivated land in Ireland is 15,357,856 acres, and the average rental 15s per acre.....	£11,518,392

£59,691,255

The drink bill is therefore more than double the entire rental of agricultural land. It also amounts to more than £3 per head for every man, woman and child yearly, and more than £15 per annum for each family—and largely exceeds the entire public revenue.

THE Rev. Newman Hall, writing in the "Independent," takes exception to the doctrine that the Church makes its chief gains by means of periodical revivals. He says in his experience and observation it has been otherwise. The record that he furnishes is similar to many that are made in this country, and which shew so strikingly how what are called great awakenings and occasions of unusual grace are deceptive, through the falling off of those who are published as the trophies of their power. In concluding his article he says: "Should not the Gospel trumpet sound the notes 'Repent! Believe!' week by week? If the regular week day prayer-meetings were crowded by church members earnestly seeking the divine blessing on the ordinary instrumentality; if all professors felt that responsibility to be workers, not waiting for a revival to bring in the hundreds, but each trying to save individuals; if the pew preached, as well as the pulpit, vindicating the doctrine propounded in words by purity and probity and benevolence of life; if, instead of waiting for an occasional torrent, more advantage were taken of the rain that daily falls, the dew that nightly distills, might we not have a revival all the year round?"

WHATEVER Dr. Howard Crosby may be as a temperance man, he is certainly good on Christian work. There are some people who seem anxious to shew a decline in this. In answer to a reporter for the "Christian Union" seeking information on church attendance and work in the city of New York, Dr. Crosby replied thus pointedly and pithily to the series of questions asked. 1. I know of no decline whatever in church attendance. I think things are just as they have always been. 2. I think the sermons of to-day are as effective as they ever were. 3. All such things as Church fairs, private theatricals, etc., do decrease spirituality, but I don't believe there are any more of them now than there have long been. 4. I don't know any difference in Church work, except that there is a great deal more of it, and that it is spread over a larger surface. 5. I don't think the devil is a bit more active now than he has always been, and I think a good deal of modern thought is a modern humbug. I don't think modern thought is any better than ancient thought. I think there is a great deal said about this nineteenth century that is all bosh, and the old doctrines are just as precious and just as much prized as they ever were."

EX-PRESIDENT HAYES has recently written a letter which ought to set at rest the ridiculous stories afloat about his inconsistencies in the matter of wine drinking: "When I became President," he says, "I was fully convinced that whatever might be the case in other countries and with other people, in our climate, and with the excitable, nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as es-

pecially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally. The suggestion was particularly agreeable to Mrs. Hayes. She had been a total abstinence woman from childhood. We had never used liquors in our own home, and it was determined to continue our home custom in this respect in our official residence in Washington, as we had done at Columbus. I was not a total abstainer when I became President, but the discussion which arose over the change at the Executive Mansion soon satisfied me that there was no half-way house in the matter. During the greater part of my term, at least during the last three years I have been in practice, as in theory, a persistent total abstinence man, and shall continue to be so. All statements, including the one you sent me, inconsistent with the foregoing, are untrue and without foundation."

MANY of our readers will remember the visit paid a few months ago to Canada and the States by M. Reveillaud and the Rev. George Dodds, in advocacy of the claims of the McAll Mission to the working men of France. From a letter lately received by the Rev. Dr. Reid from Mr. Dodds, we learn that the work in France is extending with a rapidity which fills even the most sanguine with astonishment. Mr. Dodds says: "It has doubled in three years and four months the number of its stations. We have just opened a new meeting at Versailles, and M. Reveillaud gives us most welcome help from week to week. The work has succeeded beyond all expectation at Roubaix and Croix; these towns along with Lille and Tourcoing are the centres of industry in flax, cotton and silk; the people are either Flemish or of Flemish origin, much quieter and less demonstrative than the people in Lyons and Bordeaux, or even our audiences in Paris." Audiences of upwards of 400 workmen meet to hear the Gospel, and to join in singing the hymns. Mr. Dodds adds that a new station outside of Paris has been opened at a place from which the preachers had been driven by the violence of the priest and people, and now of a Saturday evening as many as 150 gather for worship, and there is not the slightest disturbance. All this is very encouraging, and may well lead all God's people to cry, "This is the Lord's doing, and it is marvellous in our eyes!"

EVERYWHERE, except in the halls of the Vatican where the gloom of the dark ages yet lingers and prevails, a spirit of enlightened catholicity is gaining ground in the counsels of the ruling powers. We have already referred to the change in Spain. We have just received from Rev. S. L. Potter, of Teheran, Persia, a translation of a recent order from the Office for Foreign Affairs, sent to the Governor of Hamadan, the central province of Persia, "in the month of Safar the Vicarious, 1298," corresponding to January, 1881, in regard to the persecution "of certain Jews who have chosen the Christian faith" by other Jews. The Government, it seems, have frequently remonstrated against the acts of persecution, and now, in sending this new order, they say decidedly, "Let a Jew choose the Christian faith, or a Christian accept the Jewish faith, they should not incur opposition or molestation from anybody. With all the previous injunctions, what reason is there that some arrangement has not been effected for removing the oppression on the part of the Jews?" And then it peremptorily directs the Governor to "give such exertion and attention to the matter that hereafter eternally no hindrance shall be placed in the way of those certain individuals and persons of the Jews and Armenians who wish to enter another faith. And in other respects also, you will take care that the Jews and Armenians dwelling in Hamadan shall enjoy rest and quietness. What further writing is necessary?" It is time for Pope Leo and the Sacred College to reconsider their unchristian and obsolete policy, when even the Shah of Persia admits the inalienable right of his Christian and Jewish subjects to choose their faith without molestation.—*Christian Weekly.*

OUR CONTRIBUTORS.

SERMON ON CONFIRMATION.

DELIVERED IN FORT MARRY CHURCH, HALIFAX, BY REV. DR. BURNS, SABBATH EVENING, APRIL 10TH, 1881.

"Teaching for doctrines the commandments of men."—
Mark vii. 7.

(Concluded.)

THE WALDENSES AND CULDEES.

When the stream got polluted in its old channel, it preserved its pristine purity amid the hills and valleys of Piedmont. The Waldenses, improperly claimed on the other side, testified against this and a host of kindred innovations. "Christ, the pattern of all His Church," says an ancient Waldensian work, Sir Samuel Morland's History, page 142, "was not confirmed in His own person, and it has not been instituted by Him, but rests solely on the tradition of the fathers, and no grace has been promised to those who receive it." "And therefore such a sacrament was introduced to seduce the people, and that, by such means they might be drawn more earnestly to believe the ceremonies and the necessity of bishops."

So with the Culdees, the primitive Presbyterians of Scotland, who hung out from their observatory at Iona the lamp of truth, like the Waldensian "*Lux in tenebris*," a light shining in darkness. Their form of Church government was substantially our own. So also with Ireland in that good old time when she was truly the island of the saints.

SCOTO-IRISH PRIMITIVE POLITY.

William, of Malmesbury, remarks: "The character of the Irish bishops in early times may assist us in judging of the rank of those who were ordained at Iona, especially as Columba, who was not a bishop, but an abbot and presbyter, is designated not only Primate of the Scots and Picts, but "Primate of all the Irish bishops." These were 300 in number, until A.D. 1152, and were just missionary pastors, exercising their functions at large as they had opportunity. "That bishops in Ireland," (says Toland), and the same applies to Scotland, "did in the fifth and sixth centuries signify a distinct order of men by whom alone presbyters could be ordained, and without which ordination their ministry was invalid"—this I absolutely deny, as I do that those bishops were diocesan bishops, when nothing is plainer than that most of them had no bishopric at all in our modern sense. The Iona College was presided over by an abbot, who was a presbyter, and twelve presbyter associates; and the Church partly throughout Scotland, and in Ireland too, for five or six centuries thereafter, till its ill-fated transfer by Henry II. to the Pope, was essentially Presbyterian. In that early period the rite of confirmation was unknown in both those countries. "It has been inferred" (says Dr Jamieson in his historical account of the Culdees (page 106), "from the language of Bernard, that confirmation was quite in disuse, if at all ever known, among the Irish Culdees, for in his life of Malachy, he says that he anew instituted the sacrament of confirmation." In the purest periods and places of the Church's history we can find no trace of it. When we come down to Reformation times we find the leaders of that great movement testifying against this and kindred innovations. What was the Reformation but primitive Christianity revived. It broke in upon the stagnation of that dead sea on whose banks world and Church alike had slumbered, and snatching the silver trumpet of the Gospel from the monastic walls to which it was chained, by giving no uncertain sound, it awoke both from the sleep of centuries.

William Tyndal, the translator of the first printed edition of the English Bible—when Luther, thirty-seven years old, was thundering at Worms, and the John-like Melancthon at twenty-three stood bravely by his side; when Zwingle, at thirty-six, was witnessing a good confession in Switzerland; when John Knox was fifteen and John Calvin only eleven—Tyndal, who was strangled at the age of fifty-three, in 1536, says of confirmation, when performed merely by the imposition of hands without any of the Popish ceremonies: "After that the bishops had left preaching then fayned they this *domme ceremonie of confirmation*, to have somewhat at the least whereby they might *raigne* over their dioceses." With reference to Peter and John, in Acts viii., putting their hands on the "Samaritans," he denies that it will establish it. "God had made the apostles a promise that He would

with such miracles confirm their preaching, and move others to the faith. The apostles therefore believed, and prayed God to fulfil His promise, and God for His truth's sake, even so did."

CALVIN STRONGLY AGAINST CONFIRMATION.

Calvin strongly testified against the rite of confirmation, though the bishop's representative, by separating certain sentences from their connection and confounding the present with the primitive idea of it—tries to make him out as favouring it. But what follows the parts quoted: "It was the Lord's will that those visible and wonderful graces of the Holy Spirit, which He then poured out upon His people should be administered and dispensed by His apostles with imposition of hands. If the ministry which was then executed by the apostles were still continued in the Church, imposition of hands ought also to be still observed, but since *such grace is no longer conferred, of what use is the imposition of hands?* It is true that the people of God still enjoy the presence of the Holy Spirit, whose guidance and directions are indispensable to the existence of the Church. But *those miraculous powers and manifest operations which were distributed by imposition of hands have ceased; and it was right that they should continue but for a time.* For it was necessary that the first preaching of the Gospel, and the kingdom of Christ at its commencement, should be illustrated and magnified by miracles never seen or heard before; the subsequent cessation of which does not argue the Lord's desertion of His Church, but is equivalent to a declaration from Him that the magnificence of His reign and the dignity of His Word had been sufficiently manifested. In what respect then will these impostors affirm that they imitate the apostles? They should have effected by imposition of hands that the evident power of the Spirit might immediately shew itself. This they do not practice. *Why, then, do they boast that they are countenanced by the imposition of the hands which we find was used by the apostles, but for a totally different purpose?* This is just as reasonable as for any one to affirm that affiliation with which the Lord breathed upon His disciples to be a sacrament by which the Holy Spirit is conferred. But though the Lord did this once, He has never directed it to be done by us. In the same manner the apostles practised imposition of hands during that period in which the Lord was pleased to dispense the visible graces of the Holy Spirit in compliance with their prayers, not in order that persons, in succeeding times, might counterfeit a vain, senseless sign as a mere piece of mimicry, destitute of any reality?" (Institutes, book iv., chap. 19, sections 6 and 7.)

If our friends consider such a testimony from Calvin as this favourable to confirmation, they are most welcome to it. But, seriously, in view of such an extract from his Institutes as this—and much more might be given did time allow—it is hardly fair to include this truly great man, who is properly described "as one of the founders of Presbyterianism, and deservedly standing at the head of all Presbyterian divines, as an advocate of the rite of confirmation."

Melancthon, in his "Apology for the Confession of Augsburg," vol. 1. of his works, folio 95, says in the name of the Lutheran Churches: "*Confirmatio et extrema unctio sunt ritus accepti a patribus*" (Confirmation and extreme unction are rites accepted by the fathers). But he, in common with the Reformers (and with them we agree), much preferred the grandfathers—Christ and His apostles. Therefore, in drawing up the Saxon Confession he says, fol. 129, "*Idcirco non servantur in nostris Ecclesiis*" (Therefore, they are not observed in our Churches).

CRANMER AND OTHER LEADING BISHOPS AGAINST THIS CLAIM.

Archbishop Cranmer distinctly denies that confirmation is commanded in the Word of God, or receives any sanction there. To every leal-hearted Protestant in the Church of England (and God be thanked there are very many such), Cranmer's memory must ever be fresh and fragrant, for, in defence of the great fundamental principles of the faith once delivered to the saints, he gave his body to be burned. When presiding over an important Commission, attended by divers doctors and bishops, this primate of England was asked "Whether confirmation be instituted by Christ?" he answered:

Firstly—"There is no place in Scripture that declareth this sacrament to be instituted by Christ."

Secondly—"These Acts referring to the passages

we have already considered in proof of the divine authority of confirmation were done by a 'special gift,' given to the apostles for the confirmation of God's truth at that time."

Thirdly—"The said special gift doth not now remain with the successors' of the apostles."

Bishops Bilson, Jewell and others, of the highest reputation in the Church of England, utterly deny that confirmation is commanded in Scripture, and the applicability to the subject of the passages cited. Bishop Bilson declares that "the laying on of the hands on the Samaritans in Acts viii., was, in order to the bestowal of the extraordinary gifts of the Spirit, especially the gift of tongues, and that these gifts were imparted to qualify them for preaching the Gospel to those by whom those languages were spoken." Is it necessary to add how incapable are bishops now to confer any such wonderful qualifications on those whom they confirm."

Bishop Jewell declares in his "Treatise of the Sacraments" (page 264), "Confirmation was not ordained by Christ." Dr. Edmunds, Master of St. Peter House, in Cambridge, says (in the first volume of "Strype's Memorials," pp. 88, 235, 238), "Confirmation is not a sacrament of the new law instituted by Christ, by any expressed word in the Scripture, but only by the 'tradition of the fathers.' Confirmation hath no promise of any invisible grace by Christ, by any expressed word in the Holy Scripture. 'There be no promises of grace made by Christ to them that receive confirmation.'"

Archbishop Usher, a truly illustrious name in the Episcopal annals, would apply "the laying on of hands," in Heb. vi. 2, rather to "ordination to the ministry," which he deems far more deserving of a place among the principles of the doctrine of Christ than the rite of confirmation.

DR. OWEN AGAINST IT.

Strange that the great giant of the Puritan era, Dr. John Owen, should be mentioned by the bishop's representative, as supporting the rite of confirmation in his exposition of the Hebrew passage, when in the third volume of his Commentary on that epistle, at the 198th page, he thus writes:

"Some suppose that by the imposition of hands that rite in the Church which was afterwards called confirmation was intended. For, whereas there were two sorts of persons that were baptized, namely, those that were adult at the first hearing of the Gospel, and the infant children of believers who were admitted to be members of the Church. The first sort were instructed in the principles mentioned before they were admitted to baptism, by the profession whereof they laid the foundation of their own personal right thereunto. But the other being received as a part and branches of a family, whereupon the blessing of Abraham was come, and to whom the promise of the covenant was extended, being thereupon baptized in their infancy, were to be instructed in them as they grew up to years of understanding. Afterwards, when they were established in the knowledge of these necessary truths, and had resolved on personal obedience to the Gospel, they were offered to the fellowship of the faithful. And herein giving the same account of their faith and repentance, which others had none before they were baptized, they were admitted into the communion of the Church, the elders of the Church laying their hands on them in token of their acceptance, and praying for their confirmation in the faith. Hence the same doctrines became previously necessary to both these rites, before baptism to them that were adults, and towards them that were baptized in infancy, before the imposition of hands. And I do acknowledge that this was the state of things in the apostolic churches, and that it ought to be so in all others. Persons baptized in their infancy ought to be instructed in the fundamental principles of religion, and make profession of their own faith and repentance before they are admitted into the society of the Church. But that in those first days of the first churches, persons were ordinarily after baptism admitted into their societies by imposition of hands, is nowhere intimated in the Scriptures, and "the whole business of confirmation is of a much later date, so that it cannot be here intended, for it must have respect to and express somewhat that was then in common use."

TRACTARIAN TESTIMONY.

Surely if this be commendation, they are welcome to it, too. Even Tractarians themselves do not con-

vider Heb. vi. 2, as meaning confirmation. In tract 36, these most extreme Episcopalians, when referring to Methodists, Congregationalists and Presbyterians, say: "These three do not receive or teach the truth respecting the doctrine of the laying on of hands, which St. Paul classes among the fundamental doctrines of Christianity" (Heb. vi. 2) and by which the *Christian ministry received its commission and authority to administer the Word and sacraments*. They thus understand "the laying on of hands" to signify "ordination"—not confirmation. If its advocates would only be satisfied with counting it a decorous and devout method of admitting to Church membership, no one could object; but when they make a sacrament of it, asserting it to be of divine authority, and binding on the conscience—when they declare it, as has been done repeatedly by the highest Episcopal authority in our city, to be "expressly commanded by God's law, and that no 'believer in the Bible could consistently be a member of the Church in which this command is not obeyed,'" we can only say with the Master, respectfully, but decidedly, "Ye do err, not knowing the Scriptures," and fall back on the testimony of Christ and His apostles, on the testimony of the Church in her purest days, on the testimony of reformers and martyrs, and a cloud of witnesses within the Church of England itself, to prove that the preferring of such a claim is nothing short of "teaching for doctrines the commandments of men."

The only other statement of our Episcopal friends requiring notice is the following: "We are not peculiar who adopt this rite, but the peculiarity rests with the insignificant few who reject it. It is practised by more than *nineteen-twentieths* of the Christian world. It is used by the Romish Church, the Greek Church, the Church of Sweden, the Lutheran Church, the German Reformed Church, the Waldensians, the Moravians, the Protestant Episcopal Church of America, the Mennonists, the Six Principle Baptists, and many others, besides the Church of England—in fact, as I said before, by *nineteen-twentieths* of the Christian world."

In regard to this rather sweeping statement, I would observe—

1. That numbers do not constitute the test of truth. Truth has generally been in the minority. This principle would have strangled Christianity in the birth. Paganism had its *nineteen-twentieths* then, but that did not prove it right; and the remaining *one-twentieth*, counted a peculiar people, wrong. Not *many* mighty were called. *Few* were chosen—counted by the rampant majority an "insignificant few"—the filth of the world. And still the lands of Buddha and Brahma and Islam numbers *three-fourths* of the human family; but this immense numerical majority does not make Heathendom carry it over Christendom.

2. I notice secondly that most of the Churches named do not hold and practice the rite of confirmation, as in the Church of England. Some of them we have already seen, for example the Waldenses, and portions of the Lutheran and German Reformed, are against it altogether. Others do not regard a bishop as essential to its administration, and do not count it of divine authority or indispensable to membership, and do not consider any supernatural grace as communicated by it. The Greek and the Roman Churches—the first named in the above list—form its immense majority; but we cannot suppose that a Church glorying in the name of Protestant would like to be put in the same line with them, or in any way endorse their form of confirmation. Throughout the East, in the Greek Church, confirmation accompanies baptism, and is therefore performed in infancy. In the Eastern Churches, too, it is often performed by a simple presbyter. The Roman Catholics make it a distinct and independent sacrament. Amongst them seven is the stated but not the uniform age for administering it. In both those heterodox Churches it has superstitious accompaniments, which the advocates of the Episcopal rite surely cannot sanction.

NO INSIGNIFICANT FEW.

3. Ruling these therefore out of the account as holding another "Gospel," the numbers on the confirmation side, as understood and practised here, become greatly reduced, being confined mainly to the Episcopalians in Europe and America. How, therefore, goes the claim to *nineteen-twentieths* of the Christian world. We know how fallacious figures sometimes are, and we would not go into them were it for the

false impression which the above extract unintentionally conveys. The census returns, on the whole the most reliable source of statistics, put a very different face on the matter. In the United States the Methodists and Baptists alone figure up about ten millions, the Protestant Episcopal Church about one-tenth that number. The Presbyterians in the neighbouring republic have 11,521 congregations, 8,441 ministers and 979,139 communicants. These three denominations alone, which unite in rejecting the rite of confirmation, sufficiently indicate on which side lie the "insignificant few." The Presbyterian Church ranks first numerically in the Dominion and first in our Province.

There are thirteen Presbyterian Churches in the British Isles, numbering 42,000 office-bearers and 1,195,148 communicants, and four in Australia and New Zealand, all holding by the same standards, and agreeing in their rejection of the rite of confirmation. So, with the ten Presbyterian Churches on the continent of Europe—the Churches of Hungary, of Belgium, of Bohemia, of Spain, of France, of Italy, of Holland, the Waldensian Church, the Free Church of Switzerland and the General Synod of Germany. This does not look quite like an "insignificant few." Then take into account the other Nonconformist Churches in England alone—the Methodists, the Baptists, the Congregationalists, etc., whose growing numbers and resources make them undoubtedly a powerful rival to the Church of England, and none of these are believers in the rite of confirmation. The Calvinists are a unit in their opposition, as the new edition of the *Encyclopædia Britannica* states (vol. iii., p. 258). "The Calvinists (in common with most non-Episcopal communities) have always rejected confirmation." We would risk the numbers test on Presbyterians *versus* Episcopalians alone. Take the world-wide view of our Church, and the aggregate is much greater than we have been in the habit of supposing. Throughout the entire world there are 146 Presbyterian Synods, 1,180 Presbyteries, and a population of 30,000,000. Taking the Lutherans that come so close to us in many things, there would be added a population of 20,579,768, making some 50,000,000, almost half of the 107,000,000 of Protestants in the world. Is this an "insignificant few?" I know that comparisons are odious. I shrink from making them. But it has been forced upon us by the published declaration of our friends on the other side, strongly emphasized as follows:—"We are not peculiar who adopt this rite, but the peculiarity rests with the insignificant few who reject it. It is practised by more than *nineteen-twentieths* of the Christian world the questionable list that follows being wound up with—"in fact, as I said before, by *nineteen-twentieths* of the Christian world." If, therefore, we seem to make ourselves fools in glorying, our excuse must be the apostle's, "Ye have compelled me."

As a member of the General Presbyterian Council that convened in the "city of Brotherly Love," in September last, I found myself belonging not to an "insignificant few," as has been alleged, but to the largest division of the Protestant family, and thus found a practical refutation of the notion entertained by many, that Presbyterianism is a plant indigenous to the Scottish soil, and cannot thrive when transplanted elsewhere. Many there came from the east and from the west, and the north and the south, to attest its capability of growth and expansion on every soil, beneath every sky.

Let me close with the caution not to think of ourselves more highly than we ought to think because of our honourable ecclesiastical ancestry and numerous relations. If we compare ourselves with ourselves, and measure ourselves by ourselves, we are not wise. Let us cultivate that spirit of catholicity which has ever been a distinguishing feature of our Church. Let us live in love with those who hold views different from our own. Whereto we have already attained, let us walk by the same rule, let us mind the same thing. During a ministry of over thirty years I have always maintained the most friendly relations towards the Episcopal as well as all other evangelical Churches, and hope to do so till I die. Some of her ministers and members have ranked amongst my warmest friends. We can agree to differ. Our points of agreement are far more numerous and important than our points of difference. With a common Father to look to, a common Saviour to lean on, a common salvation in possession, and a common home in prospect, let us see that we fall not out by the way. Still, let us endeavour to teach the truth, the whole truth, and nothing

but the truth, and while speaking the truth in love, shun not to declare the whole counsel of God, and shrink from the very appearance of "teaching for doctrines the commandments of men."

TEMPERANCE.

PAPER READ AT THE LAST MEETING OF THE PRESBYTERY OF LANARK AND RENFREW, BY REV. W. D. PALLANTYNE, D. D.

The frequency and earnestness with which conferences and discussions are now being held at Presbytery meetings, on the subject of temperance, are a new thing under the sun. They are a most hopeful symptom of an improved state of feeling in the Church on this question, and they are also full of promise for the future wellbeing of the country, and the final triumph of the cause of temperance.

In drawing up this paper, by the appointment of the Presbytery, with a view to a conference on the subject, one is at a loss where to begin, and how to condense so as to confine it within proper limits; the subject is so large, has so many and varied phases, and touches individual, social and national life so vitally, and at so many points. I may say that my object has been to look at the matter with a view to some practical action being taken, not only in our character as a subordinate court of our Church, but as a body of Christian men living together in a given district of country, anxious to promote the welfare of our fellowmen in every way so far, at present, as this is affected by the use of and traffic in intoxicating liquors. Our treatment of this question will be comprised under three heads—the *evil*, the *cause*, the *cure*.

I. THE EVIL.

"The evils of intemperance" has become a hackneyed phrase; but although there is none with which we are more familiar, yet it needs to be still very much more emphasized, branded, burned into the public conscience, as meaning something to be utterly abhorred by all good men, warred against with unceasing and implacable warfare, till they shall as far as possible be banished, rooted and stamped out of the country. Allow me to draw attention to them, if it be but briefly, to deepen upon all our minds a sense of their dangerous, even horrible and fatal character, of their formidableness, and the necessity of adopting the strongest measures in dealing with them.

Upon the fact of the existence of these evils, and of their odious, aggravated and ruinous nature, there is the most remarkable unanimity of opinion to be found among all classes, so that "the evils of intemperance," instead of being a merely hackneyed, popular, idle phrase, has become the ultimate, fixed, sober and righteous judgment of the great mass of wise and good men everywhere. However much clergymen may differ in their opinions on many other points, on this they all agree. Professors in colleges, judges, justices of the peace, governors of jails; inspectors of penitentiaries, lunatic asylums and gaols; presentments of grand juries, doctors, the dealers even in liquor and their victims along with them, pronounce but one opinion as to the existence and the terrible nature of the evils of intemperance and the liquor traffic. I know of no other question of public morals on which so unanimous and unmistakable a judgment could be found. This certainly is a consideration of no little weight.

To catalogue the evils of intemperance and the liquor traffic would be to exhaust almost the whole category of vice and crime and human misery. Their name is Legion. And when to that we add their peculiarly atrocious nature, their debasing and ruinous character and effects, it is a picture at which we might well stand appalled. There are the lustre of purity in youth dulled and blurred, the process of heart-hardening until the last shred of self-respect and sense of shame are parted with; time, opportunities, abilities squandered, thrown away, lost forever; there are the waste of all resources and powers, pecuniary, physical, mental, moral and spiritual; midnight revels, wounds without cause, character degraded, business ruin, poverty; happy homes transformed into dens of unmitigated wretchedness and misery, broken-hearted wives, bleary-eyed, starved, trembling children, with hereditary tendencies to drink and crime; whiskey fumes, brutality, oaths, filth, disease and death in every shape of grotesque and horrid misery; crimes innumerable, murder, suicide, idiocy, prostitution; national character debauched, disgraced; untold waste, resources of wealth and blessing turned to means of self-destruction, society wasting to ruin; every good man weakened, every good work openly opposed or

weighted down, its progress retarded or utterly arrested; every evil work and influence immensely quickened and strengthened; Christian churches and ministers stained, polluted, dishonoured, hecatombs of human victims sacrificed to this insatiate evil, millions of souls lost forever; these are but some, and only an outside view, of the evils of intemperance and the liquor traffic. They are only evil and that continually. Wherever these two things penetrate, these evils follow in their train, so that we cannot deny they are linked together as cause and effect. Where the one goes the other does, into every home, rural district, hamlet, village, town, city in every land, always and necessarily these two things produce their prolific harvest of complicated, innumerable, indescribable miseries.

II. THE CAUSE.

There must exist somewhere a cause adequate to the production of this gigantic evil or rather organism, this full-grown and developed body of evil, aggressive, tenacious of life, working in society like some all-pervading malign, satanic agency. To find out its cause or causes will at least help to point out the cure, and, if we are in earnest, help us also rightly to apply it. I am not in a position to say what importance may be attached, as one of the causes of the evils spoken of, to what we sometimes hear mentioned, namely, the craving for stimulants said naturally to exist among those who live in somewhat rigorous climates. I do not attach much importance to this, and it is not necessary further to consider it here. Neither am I prepared to say how far that is true, which some assert, that the prevalent use of other stimulants, such as tobacco for instance, has much to do with creating a taste for intoxicating drink. The following are much more evident, and although but subordinate, yet very important and powerfully operative causes of the universal and deeply-rooted evils of intemperance and the liquor traffic. The drinking customs of the present day, and still more so of a former period, applying this term so as to cover all kinds of liquors more or less directly intoxicating, not only bad whiskey, but good whiskey, ale and delicious light wines, the practice of treating, which may perhaps be classed with that just mentioned, the ease with which licenses have been obtainable, the infrequency and the lightness of the punishment meted out to those who sell without license, the enormous and unreasonable multiplication, consequently, of places where liquor can be had, that is the multiplication of the temptations and inducements to drink, strengthened with all the allurements in which sin so often decks out itself to entrap the unwary and keep hold of those already its victims; the inefficiency of the administration of the laws now in existence to curtail the evil, added to the large profits made in the business, and the utterly unprincipled character of the men, as a class, who are engaged in the traffic, wholesale or retail, by which it happens that anyone who wants it can get liquor, and if they are only among the initiated can get it at any hour of the day or night, and on any day of the week, Sundays not excepted.

These causes although powerful and important, have been spoken of as subordinate. Lying beneath them and far more formidable to deal with are the debauched, demoralized, and until within a comparatively few years the utterly torpid, the all but utterly deadened state of the national conscience, if I may so speak, with regard to this subject, owing to which intemperance was regarded as but a venial sin, if not indeed merely a pardonable weakness, and the enormity and deadly character of the evils flowing from it were lightly thought of and apologized for even by professing Christians and ministers of the Gospel. And here lastly, and worse than all, lies the primal and fundamental cause of the origin and rapid spread of these blighting and deadly evils. The Church of Christ ceased to speak faithfully and to deal faithfully, not only by precept but by example, in the conduct of the ministers and members who indulged in the common use, as beverages, of intoxicating liquors. It has been forgotten, or if not forgotten, set at naught, that every man is his brother's keeper. The great scriptural law of brotherly love has become a dead letter as respects this thing, that the strong ought to bear the iniquities of the weak and not to please themselves; the great example of self-denying love in the conduct of our adorable Redeemer ceased to be felt or understood, and it became, "like priest, like people." Hence it has come about that the Church itself becoming

tainted, debauched, a principal in this great evil, whole nations have become morally and spiritually debased to such an extent as even to be willing to sell for money the liberty to propagate, and, as far as possible, perpetuate and fasten forever upon society the whole train of revolting and deadly crimes, evils, and miseries connected with this degrading business, and a class of men has been found, or drink and the love of gain has made one, namely liquor dealers and manufacturers, who were willing to pay the blood money, that they might enjoy the unenviable, the odious, we had almost called it the fiend-like distinction of being the instruments whereby a degraded society, a debauched and demoralized nation could overwhelm with untold miseries, could sink countless thousands of men, women and children into irretrievable ruin, and as far as possible work out and make sure its own destruction.

Such are some of the subordinate and also of the principal causes which have led to the state of things which now confronts us, which now dishonours us, which now menaces us, and which now, if we would not sink into still lower and more hopeless depths of vice, crime, misery, and national rottenness, imperatively calls upon us to put forth every effort to reform, by as far as possible, and as quickly as possible, entirely wiping it out of existence.

(To be concluded in our next.)

REVIVALS.

BY THE REV. J. HASTIP, LINDSAY.

Two very eminent men have recently written upon the subject of "Revivals," Newinan Hall, of London, England, and Theodore L. Cuyler, of New York. Each is a warm friend and admirer of the other, and therefore they are more disposed to agree than to differ. Both have been eminently successful in the conversion of souls. They are agreed as to the need there is for a higher type of religious life in all the churches.

They are at one in urging a more aggressive spirit and policy upon Christians everywhere, and they lament together over the sad fact that in this country as in the old, not one-half in the great manufacturing and commercial centres attend any place of worship.

Speaking of London, with its four millions of souls, Dr. Hall says there is church accommodation for only one million, while not more than half a million are at church at any one time. On this side of the Atlantic it is much the same, as the statistics of Chicago, St. Louis, New York, San Francisco and Montreal shew.

Thus far these two divines are agreed, but strange to say, when they come to the question—what benefits to religion result generally from revivals? they arrive at opposite conclusions.

Dr. Cuyler says, "a majority of the members received into our evangelical Churches during the last forty years have been converted in seasons of revival."

Speaking of his own congregation, "Fully three-fourths of all the two thousand persons whom I have been permitted to receive into the Church, have been received during the seasons of unusual prayer and activity."

The objection to such methods of working, that there usually follows a season of great stagnation and deadness, he gives very little weight to. He admits that "seasons of unwonted religious activity in one direction are apt to be followed by seasons of comparative repose," and that for a year or two after these revivals not many accessions take place.

This he accounts for by the fact "that the most impassible people have been awakened during the revival, so that those who might have responded to the ordinary influences have been already won to the Church, and there is now less material for the ordinary agency to work upon."

But after all abatements he decides strongly in favour of revivals as one of the means of promoting Christ's kingdom.

Hear Newman Hall now—"My experience has led me to a totally different conclusion. During the twenty-six years of my present pastorate I have been permitted to receive into the Church upwards of three thousand persons. Of these, two thousand were received on their personal confession. Instead of three-fourths of these being the result of special seasons of revival, I am within the work when I say that not twenty-five of the whole number have referred to such seasons as the occasions of conversion, including those benefited by the visit of Mr. Moody.

"The mission of our brethren, Moody and Sankey, was followed in some places by large admissions, but this was not the case in London. I hailed that visit, took part in it, assisted in the 'inquiry meeting,' and occasionally preached in connection with it. Some of the services were held very near 'Surrey Chapel,' yet, out of a membership of 1,300, we have not three who were fruits of that mission. It did great good in many ways. I should hail another visit; but it did not, in our experience, shew that occasional revivals are more useful, as regards conversions, than the steady, quiet, prayerful work of the Church."

Mr. Hall also states that when he was in Hull (1842-1854) there were six months of special services among the Wesleyan Methodists. In one district a thousand new members were added, but that three years after the superintendent told him (Mr. Hall) that not fifty remained on their books.

He tells, too, how on one occasion, an eminent revivalist held services in the church of the devoted John Angell James, of Birmingham, seemingly, with much success; that Mr. James subjected the professed converts to a sifting process, when only fifty out of the whole remained; that these he did not receive at once into the Church, but formed them into a class for weekly prayer and instruction, and lo! the numbers gradually declined, till in a few months not half a dozen remained for membership.

Mr. Hall's large and steady accessions result, he says, from the earnest preaching of the Word in the ordinary services, from the labours of the Sabbath school, from home-influence, from open-air services, and from the mission operations in the neighbourhood.

He strongly urges ministers and members not to wait for a revival period to sweep souls into the kingdom, but that every sermon and prayer-meeting should directly aim at conversion, and that each Christian should personally labour to save others, and that were this done, there would be very little reason to lament spiritual death in the Church and the absence of conversions.

Now, from these opposite experiences and conclusions of those two eminent ministers what is our recommendation to the Presbyterian Church in Canada?

Should we shun revival efforts or multiply them? Is the result of such instrumentality likely to lead us to Theodore Cuyler's affirmative conclusion or to Newman Hall's negative?

Taking into account the past history of our Church and its present condition, and the mixed nationality and tastes of its constituency, and its interpenetration by other denominations and their constant proximity, I strongly favour the general and judicious employment of revival effort to reach the unconverted and to attain to a higher Christian life.

1. Because *inertia*, one of the chief banes of our membership, would be broken up and swept away by genuine revival.

2. Because true revival is likely to supply a marked want among Presbyterians, viz., a more aggressive spirit, and greater readiness to take part in prayer-meetings, and to visit the sick and the stranger.

3. Because true revival renders accessible to personal appeal in private many who at other times can scarcely be approached for such purpose.

4. Because (this of vast importance) true revival teaches ministers—compels them, may I not say—to acquire the habit of direct, incisive, simple, compact, and brief address, to preach *multum in parvo*.

5. As a means of grace to a minister's own soul, a true revival in his congregation is a priceless blessing. What an insight he gets into the manifold workings of the soul! How it sends him to his Bible anew to find in that pharmacopœia precisely what his patient may need! How overwhelmingly it brings home the fact of his own utter impotency to rescue the perishing, and on the other hand, the all-sufficiency of Christ.

The caveat, however, must here be added and emphasized, that the utmost care must be used, lest special efforts should come to supersede the stated services of the sanctuary, or to overshadow them in importance. Not a substitute but an auxiliary let the special effort be.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. iii. 2.

In his famous address on Forefathers' Day, in the Broadway Tabernacle, Rufus Choate said:—"Civil and religious liberty owes more to John Calvin than to any other man in modern centuries."

PASTOR AND PEOPLE.

THE SILENCE OF LOVE.

"Rest in the Lord" (margin, "Be silent.")—Ps. xxxvii.

An invalid was left alone one evening for a little while. After many days of acute pain there was a lull. "Now," she thought, "I shall be able to pray a little." But she was too wearied out and exhausted for this; feeling that utter weakness of mind and body which cannot be realized without actual experience, when the very lips shrink from the exertion of a whisper, and it seems too much effort of thought to shape even unspoken words. Only one whisper came: "Lord Jesus, I am so tired!" She prayed no more; she could not frame even a petition that, as she could not speak to Him, He would speak to her. But the Lord Jesus knew all the rest; He knew how she had waited for and wanted the sweet, conscious communing with Him, the literal talking to Him, and telling Him all that was in her heart; and He knew that, although a quiet and comparatively painless hour had come, she was "so tired" that she could not think. Very tenderly did He, who knows how to speak a word in season to the weary, choose a message in reply to that little whisper. "Be silent to the Lord!" It came like a mother's "hush" to one whom his mother comforteth. It was quite enough, as every Spirit-given word is; and the acquiescent silence was filled with perfect peace.

Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make effort to entertain them as a matter of courtesy; you may be tired or weak, but no matter, you feel you must exert yourself. But, with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk, if you feel able; pouring out all sort of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find that does you more good than conversation. The sense of that present and sympathetic affection rests on you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces, the presence and the silence are full of brightness and eloquence, and you feel they are enough. Even so we may be silent to the Lord, just because we know He loves us so really and understands us thoroughly! There is no need, when very weary, bodily or mentally, or both, to force ourselves to entertain Him, so to speak; to go through a sort of duty-work of a certain amount of uttered words or arranged thoughts. That might be if He were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us and is always there! If this is His relation to us, there is no fear but that there will be, at other times, plenty of intercourse; but now, when we are "so tired" we may just be silent to Him instead of speaking to Him.—*Frances Ridley Havergal.*

HOW TO LOVE GOD.

In a beautiful New England village a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint-heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which was worth more to him than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look, he exclaimed: "What did you say?"

I repeated the exact words again; and I shall

never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him. That is what Jesus always asks us to do first of all; and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.—*Ill. Weekly.*

SOMETIME, SOMEWHERE.

Unanswered yet? the prayers your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Tho' years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere!
—*Robert Browning.*

THE LEAVEN OF POPYERY.

Small and apparently harmless Popery began; with the power and perseverance of a principle in nature it spread and defiled the Church. How completely that leaven penetrated the lump may be seen everywhere throughout Europe in the architecture, sculpture, paintings; in the laws, habits, and language that have come down from the middle ages to our own day. The evil spirit of the Papacy has intruded into every place—into the councils of kings, into the laws of nations, into the births, marriages, and deaths of the people; between ruler and subject, between husband and wife, between parent and child, comes the priest gliding in like water through seamy walls, sapping their foundations; into the inmost heart of maid, wife, mother, creeps the confessional, tainting, souring, defiling society in its springs—a leaven of malice and wickedness, a leaven at once of Pharisee and Sadducee, a superstition that believes everything, in alliance with a scepticism that believes nothing, and all combined to conceal the salvation of God and enslave the spirits of men. Beware of the leaven of the Papacy.—*Rev. W. Arnot.*

OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offence being imagined. It they meet an acquaintance on the street who happens to be preoccupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fact of their own irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the

habit is unfortunate. There are people in this world who have something to do besides talking, joking and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privilege of a moment's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labour into indifference, unkindness, or contempt. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended unless the slight is open and direct.

After all, too, life takes its hues in a great degree from the colour of our mind. If we are frank and generous the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offence is vastly increased.—*Christian.*

FINDING ONE'S PLACE.

A good many people spend all their life hunting for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they cannot do much of anything and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot and sighing for another; and while they sigh the years glide away, and soon they will come to the end, to find that they have missed every opportunity of doing anything worthy of an immortal being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendour. There is no duty that comes to our hand but brings to us the possibility of kingly service.—*S. S. Times.*

ONCE DRUNK.

"Just once," is the devil's plea, an enticement which has ruined many a soul. One hour of sleep on the part of a pilot may send the noblest vessel to the bottom of the sea; and one single indulgence in the intoxicating cup may throw the balance of a man's will into the devil's hands, and he, knowing that it is his only chance, may do his worst!

"Never," says Jabez Burns, "shall I forget the end of one member of the church of which I was pastor at Perth. He was a moderate drinker, and at the solicitation of a traveller with whom he had business, retired one evening to the hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor, committed upon his wife injuries from which she died.

"In due time he was tried, the evidence was conclusive, and a sentence of death pronounced. Never will it be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold; and there, *within sight of the church of which he had been forty years a member, he was hung like a dog.*"

Beware of being once drunk—beware of the first glass, and you need not fear the last.

THE English Presbyterian Church consists of 271 congregations, and the membership for 1880 was 55,199, as compared with 54,259 in 1879. The Sabbath-school teachers number 6,139, and the scholars 61,782. The total sum raised for the Sustentation Fund last year was £37,426, and for Synodical Funds (including missions and college), £28,097.

A CHIEF aim of Roman Catholic missions is to counteract Protestant missions. Their stations are sure to confront ours at every available point. This is avowed in a recent issue of "Les Missions Catholiques," organ of the Society for the Propagation of the Faith, as quoted by the "Missionary Herald":—"If our contributions increase, we shall be able to open a Catholic school at the side of each Protestant one. *This must be our policy in every Christian settlement.*"

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 6, 1881.

CONFIRMATION.

WE call special attention to the sermon on "Confirmation," by Dr. Burns, of Halifax, which is completed in our present issue. The doctor says of himself - what he may with equal truthfulness affirm of all his brethren in the Presbyterian ministry - that he is "not in the habit of engaging in controversial preaching." Though there is a general impression abroad to the contrary, as a matter of fact there is perhaps no class of ministers that indulge less in controversial preaching than Presbyterians. Indeed, it may be said that they somewhat err in this respect, by not giving sufficient prominence to the points of difference which distinguish the Presbyterian from other denominations. They are so fully, so eagerly, and so earnestly taken up with declaring "the glorious Gospel of the blessed God," that it is but seldom they take up points of controversy, though as we have said, many labour under the delusion that they scarcely ever do anything else. Roman Catholics, for instance, often ask what Presbyterians would do if they had no "Romanism" to assail? We can simply reply, very much what they are doing at present. And so with the peculiarities of other denominations. Baptists preach fifty sermons on the enormities and unreason of "infant sprinkling" for every one that all the Presbyterian ministers in Canada preach on the other side, though the silence of the latter is often taken as a proof that they don't themselves believe in infant baptism, while if they speak out, as on occasion they very easily can, and with effect too, they are blamed as unbrotherly or even regarded as somewhat profane, because lumping logic and defective scholarship may be handled by them somewhat unceremoniously. The same thing holds good with the Episcopalians, as in the case which brought out Dr. Burns. We should not at all be surprised if the doctor were charged with taking very unwarrantable liberties, and with speaking somewhat offensively, because he attempts to shew, and does it with entire success, though in the most courteous and measured terms, that even dignitaries of the Church of England can sometimes talk nonsense and advance arguments in favour of particular points in their Church system, which even the merest tyros in theology and Biblical interpretation ought to be ashamed of. Be this as it may, it is well that Presbyterians should with somewhat greater frequency than they are often in the habit of doing, shew that they are neither ashamed nor afraid to state and defend both what their distinguishing peculiarities are and why these are what they are. They may certainly affirm with all truth that they do not seek the battle, but we sorely misjudge them if they are not ready to add "nor shun it when it comes." Controversy in itself is not desirable, but there are times and occasions when it cannot be avoided without recreancy at once to truth and to heaven. We think Dr. Burns did well to preach his sermon on "Confirmation," and we hope that our readers will also be ready to add that we have done equally well in publishing it. We invite all to read, mark, and inwardly digest its contents.

THE FORCING SYSTEM IN EDUCATION.

WE hope our readers did not overlook the Committee's report on Public School Education, read at the late meeting of the Synod of Hamilton and London, which was given in our last issue with the outline of the subsequent discussion to which it gave rise. We know of no more important question at present calling for a general consideration, whether in Church courts or in ordinary meetings of simple

citizens, than that with which the report we speak of chiefly dealt. In deference to recent protests, the programme of studies has no doubt been somewhat curtailed, and the monstrous amount of home work somewhat lessened. But even yet, in both of these respects, a good deal more has to be done before things are as they ought to be. Almost every one knows of very painful instances of the general health, and specially of the brain power of both Public and High School pupils being irretrievably injured by the forcing system so generally in fashion, while other scholars who are not inclined to go in for the everlasting grind, it is equally well-known, become reckless, lazy, and indifferent, and as a consequence are scarcely attended to at all, but allowed to do very much as they please, because they have become hopeless subjects for the "pass," and consequently, for the "pay." We have known many instances of an amount of home work being required, night after night, which was simply atrocious, which sent the diligent and ambitious almost uniformly to bed in tears, and with a headache, about eleven o'clock, or even nearer midnight than that sometimes; while it reconciled the more easy-going to any amount of "demerits" as a thing inevitable, and about which they had learned not to "care." The same pitiful story could be told all round, though we believe it is now not quite so bad as it was a few years ago. While we say this, we have no idea of urging anything which might even appear to encourage the opposite extreme. But surely ordinary good common sense might shew that the sort of work spoken of is not education, and that its results can never be at all satisfactory. We are glad to notice that Principal Grant, in his closing address to the Convocation of Queen's University, the other day, refers to the same subject, and in terms such as might naturally have been expected from that learned gentleman. Assuredly many boys and girls, as well as growing lads and maidens would have accomplished a great deal more than they have done had they neither been coaxed nor coerced into attempting nearly so much, as was foolishly regarded as fairly reasonable.

"TEMPERATE" TEMPERANCE.

"TEMPERATE" Temperance is a new phrase which is used in various senses and with considerable variety of feeling. With some it may indicate a pitying sense of superiority on their own part as if they were following a course infinitely more rational, enlightened, Christian, and practical, than are the "weak," "heated," "ignorant," "uncultivated," and withal more or less consciously dishonest "fanatics," who have always had the knack of spoiling excellent and praiseworthy undertakings by their zeal without discretion, and their blundering earnestness, which has always been anything but in accordance with knowledge and propriety. For such it is a pleasant phrase which they can roll as a sweet morsel under their tongues while they take the due encouragement therefrom that they are not as others are, not even as this teetotaler. With others the reference is somewhat ambiguous, for one scarcely understands whether those who use it mean it in a complimentary sense or the reverse - these inverted commas are so convenient in either way. Others still have already adopted it as a convenient phrase historically to indicate the platform adopted by such as think they have discovered a common ground on which "moderate drinkers" and "total abstainers" may successfully co-operate with each other in their efforts to abate, and, if possible, even to destroy the giant evil of drunkenness which is spreading desolation and ruin on every side, filling to such an extent our goals and emptying our churches, making so many loving hearts sad, so many bright eyes dim, and so many brilliantly promising lives most absolute failures, which is to such an extent, as every one knows, breaking the right arm of church discipline, bringing scandal on the cause of Christ, emptying pulpits as well as pews, and making so many honoured men and women go all the day in shame and sorrow because of the loved ones who have fallen through strong drink, and who are either filling untimely graves or, worse than that, are still alive and are still covering the gray hairs of their fathers with unutterable dishonour as well as making their mothers know a sorrow keener and more overwhelming than that which comes from the loss of a first or an only born. In this last sense we use it - merely as a convenient phrase, without in any measure

acknowledging its historical truth or recognizing its definitional appropriateness. If such co-operation can be successfully carried out it will be a consummation devoutly to be wished for, and we are quite sure that total abstainers, in spite of all the hard and often painfully foolish and offensive things said about them, will be ready to cheer on and co-operate so far with every conscientious and earnest enemy of drunkenness, and of those drinking customs which so naturally and necessarily lead to that result, though in the meantime these may not see things exactly in the same light and may not go to the same lengths as carrying on what both regard as a "sacred" and a necessary warfare. Of course in such a large and growing confederation as that of "total abstainers," there will naturally be a considerable variety of opinion, and sentiments will sometimes be advanced by not a few which others would scarcely endorse, while the way of "putting things" may often indicate considerable variety of taste and tact. But as a whole, have total abstainers generally been so violent, unreasoning and rude as they are frequently represented to be? We've very decidedly think not. Individuals may have put total abstinence in place of Christianity, and may have represented it as the be-all and do-all of life. Some may have denied that any one who uses intoxicating drinks as a beverage in even the most microscopic quantities can be a Christian, and others taking a leaf from the book of their opponents may have substituted abuse for argument, and may have fancied that their statements were effective when they were simply loud. But it would be absurdly in opposition to fact to say that this has been even common, far less universal. The great mass of total abstainers have, on the contrary, been always ready to acknowledge that there were only too many high-minded and genuine Christians whose feet they would have been willing to sit and learn very much about "all the words of this life," who in the matter in question did not follow along with them; and far more in sorrow than in anger, far more in the way of tribute to worth than of insult or depreciation, they have added that the example of such - simply because they were what they were - did far more to perpetuate the drinking customs of the country, through which such unutterable ruin was being caused, than did the reeling drunkard, the vulgar toper, or the callous tavern-keeper. They have never, or but rarely, said that such men were deliberately dishonest or that they were sinning against their consciences in following the course they had adopted. All they have done has been to demonstrate the truth of the estimate they have formed and the conclusions at which they have arrived and while cordially acknowledging that the Christian character of many such was not to be denied, they have not the less frankly though sorrowfully added that they believed them to be woefully mistaken, and that their example in this respect was sadly and ruinously injurious all the same. It is then a token for good when "moderate drinkers" (taking that phrase in its conventional, inoffensive sense) come forth to combat, according to their light, the giant evil of "Intemperance." If they can put down "treating," whether at tavern bars or at public and private entertainments (for what is toast-drinking but "treating" of the most insidious and dangerous description, seeing its very essence lies in men challenging one another to drink when they are not thirsty, and making their refusal do so a ground of offence or to be regarded a sign of want of culture and courtesy?); if they can substitute coffee taverns for the present establishments known by that name, though why they should wish to do so seems on their principles not very logically evident, if they can induce all men to adopt their definition of "moderation" (though by the way we are not sure that we have ever seen an authoritative statement of what that definition is), and resolutely in all circumstances to adhere to it, if they can so revolutionize the drinking customs of society as to render it as "fashionable" not to trifle with the fascinations of the wine cup, as it is now the reverse; and to render a drunkard as rare as the Dodo, and "Sons of Belial clothed with infamy and wine," the mere traditions of a curious civilization that has for ever passed away, then none will more cordially rejoice, or be more unfeignedly thankful, than the great mass of total abstainers, and none in the meantime will be readier to co-operate as far as possible in the work, though without giving up, or even seeming to cast contempt upon, what they believe will always be found, as the days

pass on, a more excellent way and a more effectual remedy. In the meanwhile let us hope that no time will be lost in beginning the war against "treating," whether in its ordinary form or in that more subtle and more destructive one of toast drinking at public and private entertainments. Every one knows—for it is an open secret which could no more be denied than that the sun shines—that there has been even in most recent days no public banquet, dinner or call at which any one pleases, at which intoxicating drinks have been used and toasts have been drunk, from which more or fewer of the guests have not reeled away in a state of all but helpless intoxication, while a still greater number have been only a degree or two more respectable. How can it be otherwise if they have to "honour," say twenty toasts, and have a *penchant* at any rate for drinking, honestly and fully, "heel-taps" to each of them? Evidently there is in all this quite a field of work for all honest and earnest friends of Temperance.

THE "United Presbyterian" says that the "fall" of a minister, as it is called, is not so disastrous as the life-long false practice of one who is simply tolerated by the public patience. A fraud that is exposed and put out of the way is less injurious than one that remains always suspected and yet never proven to be a fraud.

A CORRESPONDENT writes to say in correction of the assertion made by "Lex" in last week's PRESBYTERIAN to the effect that the average death rate of ministers in the Presbyterian Church in Canada is only one in two years—that on the contrary, during the last two years it was twenty-two, and that the amount required on the plan recommended would, during those two years, have been *only* \$55,000.

WE have received additional communications from both "Philalethes" and "A Lover of Truth," but as we feel persuaded that these throw no additional light on the point at issue, we must decline to insert them. We have given ample space to both friends for the statement of their views, and think the most of our readers, if not all of them, now fully understand the position which each of them occupies. We may add that almost the whole of the last communication of "A Lover of Truth" is made up of extracts from Dr. Rainy's paper read at the Philadelphia Conference, which want of space alone prevented us reprinting in full, long ago, and as far as we can see, has no bearing whatever on the point at issue in this discussion.

POINTE-AUX-TREMBLES SCHOOL.

The public examination of the pupils attending the above French Protestant school, took place on the 28th ult. Dr. McVicar occupied the chair at the school, and opened the proceedings with prayer, after which the pupils sang a hymn in French with much taste. Several of the pupils were then examined in reading, French grammar and parsing, composition, geometry, English reading and Scripture history, in all of which they shewed wonderful proficiency. The compositions by Miss Lucile Vessot (Vacancies) and Master Albert Lods (Letter of Invitation) were both clever productions, and would have done no discredit to older and more mature minds. The questions in Scripture history and the parsing were most correctly answered. The Rev. Dr. McVicar, after the examinations were concluded, addressed the pupils and friends in a very happy speech, in which he congratulated all on the progress and prosperity of the school, and wished it a continuance of further success. Addresses were also made by Rev. Messrs. Warden and Doucet, Professor Coussirat, and Mr. Court. The proceedings were closed with the singing of a hymn, a prayer by Mr. Anderson, and the benediction by Dr. McVicar. The number of pupils who attended from the beginning of the term was 102. We hear it is the intention of the School Board to open the school during the summer months for English boys, to give them an opportunity of learning French.

REV. DR. BLACK, of Kildonan, having for some time been in failing health, his many friends have advised him to go away for change of scene and air. He has resolved to do so, and to enable him to do so with greater comfort, he has been presented by his friends in Kildonan and Winnipeg with \$573 and a very kindly and cordial address.

BOOKS AND MAGAZINES.

WE cordially welcome the appearance of the "Maritime Presbyterian," of which the first number came to us a short time ago. It gives a large amount of ecclesiastical and missionary intelligence, and cannot fail to be exceedingly useful. It is published at New Glasgow, N.S., on the 15th of every month. We wish it God speed and all possible success in its work of faith and labour of love.

THE PRESBYTERIAN REVIEW, April, 1881, (New York: Anson D. F. Randolph & Co.), has a lengthened article by Professors Hodge and Warfield, on "Inspiration," "The Prevalent Confusion and the Attitude of Christian Faith," by Prof. Ransom Welch, "The Book of Discipline," by the Rev. Dr. Humphrey, "Mormonism," by the Rev. Robert McTear, and a long appreciative paper on "Chas. Hodge," by Professor F. L. Patton. As usual, the "Notes and Notices," with the reviews of recent theological literature are among the most valuable and interesting parts of the number.

THE INTERNATIONAL REVIEW for May (New York: A. S. Barnes & Co.) has articles on "Sir Alex. Cockburn," "The Last Trial of Russian Nihilists," "Taxation of Interstate Commerce," "The Balance of the Geneva Award," "George Eliot's Life and Writings," "Constitutional Tendencies in France," "Recent Changes in Japan," and "Recent Histories of the United States." Perhaps the most curious paper in this number is that on Japan, by a Japanese. It is somewhat bitter against the doings of the British in that country—very possibly with some considerable amount of reason—but at the same time gives a very intelligible account of the great and varied changes which have occurred in Japan during the last twenty years, while it seeks to indicate what is likely to take place in the immediate or not far off future.

BOY'S OWN PAPER; GIRL'S OWN PAPER; THE LEISURE HOUR; THE SUNDAY AT HOME (London: Religious Tract Society; Toronto: Wm. Warwick & Son.)—The last issue of these very deserving publications is quite on a par with any that have gone before. Indeed, we think that, both in the illustrations and letterpress, continued improvement can be marked. Perhaps some may fancy that they occasionally discover in the "Boy's Own Paper" too near an approach to the sensational adventures it is intended to supplant, but something of this may be supposed to be indispensable in a paper intended for young hopefuls of the male sex, and it is never, even at the worst; either very marked or very objectionable. The "Girl's Own Paper" could not be objected to even by the most fastidious, and is, we are glad to hear, a prime favourite among an ever increasing number of the young girls and women of Canada. The other two publications named above have long been welcome visitors to very many homes, and we have no doubt that they will long continue such, as they well deserve to be.

THE CATHOLIC PRESBYTERIAN for April, 1881 (London: Jas. Nisbet, Toronto: James Bain & Son.), contains a large number of able and interesting articles on a great variety of subjects. We have "The Reflex Influence of Missions," "The Indian Question in the United States," "The Poetry of Robert Burns," "Christian Life in Scandinavia," "Theologians of the Day," "Anglican Exclusiveness," "Notes on America," and the varied "Notes of the Day," "American Notes," etc., which last, in some respects, are the most interesting and valuable parts of the magazine. We should have been glad, had our space permitted, to have called particular attention to some of the more important articles in this number, but can only refer to the one by the late Dr. Andrew Cameron, on "Anglican Exclusiveness," which is as timely and appropriate in Canada at the present day as it was in Australia, where it was written and first published, a few years ago. It ought to be read by Episcopalians as well as by Presbyterians, and will help to dispel a number of fond delusions, which, in certain quarters, are taken as the most unquestionable of all possible facts. It shews clearly from the writings of the best Protestant Episcopalian divines, of Reformation times and since, not only that there was the closest ecclesiastical fellowship between Episcopalians and Presbyterians—their clergy ministering indiscriminately in their respective churches, and co-operating on equal terms, in all ecclesiastical and spiritual matters—but that, even as Mr. Keble himself admits in his edition of the

works of Bishop Hooker, the great Elizabethan bishops, Jewell, Whitgift, Cooper, etc., "never venture to urge the exclusive claims of Episcopacy, or connect the succession with the validity of the holy sacraments. It is enough with them to shew that the government by archbishops and bishops is ancient and allowable. It is shewn in Dr. Cameron's article, that for a hundred years after the Reformation no such thing as Anglican exclusiveness was known, but that it arose with Laud, who carried the day in the Church, though he lost his head by trying to do the same thing in the State, that Laudism still carries the day in the English Church, though the most learned and enlightened Churchmen, both of the past and present, have protested against it. It seems a very monstrous thing that the most paltry and illiterate priest of the Church of Rome, upon conversion to Protestantism, could, without reordination, officiate in St. Paul's or Westminster Abbey, but such men as Chalmers or Guthrie, or Punshon, or Wardlaw, or Hall, would have been very differently treated.

THE ATLANTIC MONTHLY for May. (Boston: Houghton, Mifflin & Co.)—The first article in this number of the "Atlantic" is entitled "Some Personal Recollections of Carlyle," and will be read with interest by very many who have recently been busy with the autobiographical "Reminiscences" of the redoubtable Sartor. It will not please the out-and-out worshippers of the "Sage," but at the same time it cannot be said to be written in a bitter or depreciatory spirit. There is, we fear, a great deal more truth than poetry in the following sentences:

"I intend no disparagement of Carlyle's moral qualities in saying that he was almost sure finally to disappoint one's admiration. I merely mean to say that he was without that breadth of humanitarian sympathy which one likes to find in distinguished men; that he was deficient in spiritual as opposed to moral force. He was a man of great simplicity and sincerity in his personal manners and habits, and exhibited even an engaging sensibility to the claims of one's physical fellowship. But he was wholly impenetrable to the solicitations both of your heart and your understanding. I think he felt a helpless dread and distrust of you instantly that he found you had any positive hope in God or practical love to man. His own intellectual life consisted so much in bemoaning the vices of his race, or drew such inspirations from despair, that he couldn't help regarding a man with contempt the instant he found him reconciled to the course of history. Pity is the highest style of intercourse he allowed himself with his kind. He compassionated all his friends in the measure of his affection for them. 'Poor John Sterling,' he used always to say, 'poor John Mill, poor Frederick Maurice, poor Neuberger, poor Arthur Helps, poor little Browning, poor little Lewes, and so on; as if the temple of his friendship were a hospital and all its inmates scrofulous or paralytic. You wondered how any more mortal got legitimately endowed with a commiseration so divine for the inferior race of man; and the explanation that forced itself upon you was that he enjoyed an inward power and breadth so redundant as naturally to seek relief in these copious outward showers of compassionate benediction."

We fear also that the following sentences are only too true:

"Carlyle was, in truth, a hardened declaimer. He talked in a way vastly to tickle his auditors, and his enjoyment of their amusement was lively enough to sap his moral integrity. Artist-like, he precipitated himself upon the picturesque in character and manners wherever he found it, and he didn't care a jot what incidental interest his perceptancy lacerated. He was used to harp so successfully on one string, the importance to men of *doing*, and the mere artistic effect he produced so infatuated him that the whole thing tumbled off at last into a sheer insincerity, and he no longer saw any difference between *doing well* and *doing ill*. He who had denounced a canting age became himself its most signal illustration, since even his denunciation of the vice succumbed to the prevalent usage and announced itself at length a shameless cant."

At the same time we cannot endorse all that Mr. James says about Carlyle and kindred matters. That gentleman rides a pretty high horse of his own, and his "trot for the avenue" in this very article may be very fine, but it is too theatrical and magnificent to be altogether intelligible. The rest of the articles are of the class usually found in the "Atlantic."

FROM the New Zealand "Presbyterian" we learn that the Rev. Dr. Cairns, of Victoria, died on the 30th of January, at the advanced age of 79. He was found dead in bed. Dr. Cairns was born in Perthshire, was licensed in 1823, for some time assisted Sir Henry Moncrieff in St. Cuthbert's, Edinburgh, and was eventually settled as parish minister in Cupar Fife. He left the Church in 1843, and continued in the same place as Free Church minister till 1853, when he was sent out by the Assembly to Australia. He has ever since been a prominent man in that far-off land. He was specially influential in bringing round the union of all the Presbyterian bodies in Victoria.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. H. P. ROE.

CHAPTER XVIII.—MRS. YOCOMB'S LETTERS.

I will not weary the reader with my experiences after arriving at New York. I could not have felt worse had I been driven into the Dismal Swamp. My apartments were dusty and stifling, and as cheerless as my feelings.

My editorial chief welcomed me cordially, and talked business. "After you had gone," he was kind enough to say, "we learned your value. Night work is too wearing for you, so please take that office next to mine. I feel a little like breaking down myself, and don't intend to wait until I do, as you did. I shall be off a great deal the rest of the summer, and you'll have to manage things."

"Pile on work," I said; "I'm greedy for it."
"Yes," he replied, laughing, "I appreciate that rare trait of yours; but I shall regard you as insubordinate if you don't take proper rest. Give us your brains, Morton, and leave hack work to others. That's where you blundered before."

Within an hour I was caught in the whirl of the great complicated world, and, as I said to Mr. Yocomb, I had indeed no time to mope. Thank God for work! It's the best antidote this world has for trouble.

But when night came my brain was weary and my heart heavy as lead. It seemed as if the farmhouse was in another world, so diverse was everything there from my present life.

I had given my up-town address to Mrs. Yocomb and went home—if I may apply that term to my dismal boarding place—Tuesday night, feeling assured that there must be a letter. Good Mrs. Yocomb had not failed me, for on my table lay a bulky envelope, addressed in a quaint but clear hand. I was glad no one saw how my hand trembled as I opened her missive and read:

"MY DEAR RICHARD,—I know how anxious thee is for tidings from us all, and especially from one toward whom thy heart is very tender. I will take up the sad story where thee left it. Having all the facts, thee can draw thy own conclusions.

"I found Emily in an almost fainting condition, and I just took her in my arms and let her cry like a child until tears brought relief. It was no time for words. Then I brought her into the house and gave her something that made her sleep in spite of herself. She awoke about an hour before Gilbert Hearn's arrival, and her nervous trepidation at the thought of meeting him was so great that I resolved she should not see him—at least not that night—and I told her so. This gave her great relief, though she said it was cowardly in her to feel so. But in truth she was too ill to see him. Her struggle had been too long and severe, and her nervous system was utterly prostrated. I had Dr. Bates here when Gilbert Hearn came, and the doctor is very discreet. I told him that he must manage so that Emily need not see the one she so feared to meet again, and hinted plainly why, though making no reference to thee, of course. The doctor acted as I wished, not because I wished it, but on professional grounds. 'Miss Warren's future health depends on absolute rest and quiet,' he said to her affianced. 'I not only advise that you do not see her, but I forbid it,' for he was terribly excited—so was his sister, Charlotte Bradford—and it was as much as we could do to keep them from going to her room. If they had, I believe the excitement would have destroyed either her life or reason. Gilbert Hearn plainly intimated that something was wrong. 'Very well, then,' I said, 'bring thy own family physician, and let him consult with Dr. Bates,' and this he angrily said he would do on the morrow. The very fact that they were in the house made the poor girl almost wild; but I stayed with her all night, and she just lay in my arms like a frightened child, and my heart yearned over her as if she were my own daughter. She did not speak of thee, but I heard her murmur once, 'I was cruel—I was unjust to him.'

"In the morning she was more composed, and I made her take strong nourishment, I can tell thee. Thee remembers how I used to dose thee in spite of thyself.

"Well, in the morning Emily seemed to be thinking deeply; and by and by she said, 'Mrs. Yocomb, I want this affair settled at once. I want you to sit by me while I write to him, and advise me.' I felt she was right. Her words were about as follows. (I asked her if I could tell thee what she wrote. She hesitated a little, and a faint colour came into her pale face. 'Yes,' she said at last, 'let him know the whole truth. Since so much has occurred between us, I want him to know everything. He then may judge me as he thinks best. I have a horror of any more misunderstanding.')

"You can never know, Mr. Hearn," she wrote, "the pain and sorrow with which I address to you these words. Still less can you know my shame and remorse; but you are an honourable man, and have a right to the truth. My best hope is that when you know how unworthy I am of your regard your regret will be slight. I recall all your kindness to me, and my heart is tortured as I now think of the requital I am making. Still, justice to myself requires that I tell you that I mistook my gratitude and esteem, my respect and genuine regard, for a deeper emotion. You will remember, however, that I long hesitated, feeling instinctively that I could not give you what you had a right to expect. Last spring you pressed me for a definite answer. I said I would come to this quiet place and think it all over, and if I did not write you to the contrary within a few days you might believe that I had yielded to your wishes. I found myself more worn and weary from my toilsome life than I imagined. I was lonely; I dreaded my single-handed struggle with the world, and my heart overflowed with gratitude toward you—it does still—for your kindness, and for all that you promised to do for me. I had not the will nor the disposition to say no, or to put you off any

longer. Still I had misgivings; I feared that I did not feel as I ought. When I received your kind letter accepting my silence as consent, I felt bound by it—I was bound by it. I have no excuse to offer; I have no defence to make. I can only state the miserable truth. I cannot love you as a wife ought, and I know now that I never can. I've tried—God knows I've tried. I'm worn out with the struggle. I fear I am very ill. I wish I were dead and at rest. I cannot ask you to think mercifully of me. I cannot think mercifully of myself. To meet again would be only useless suffering. I am not equal to it. My one effort now is to gain sufficient strength to go to some distant relatives in the West. Please forget me.

"In sorrow and bitter regret,

"EMILY WARREN."

I started up and paced the room distractedly. "The generous girl!" I exclaimed, "she lays not a particle of blame on me. But, by Jove! I'd like to take all the blame, and have it out with him here and now. Blame! What blame is there? The poor child! Why can't she see that she is white as snow?"

Again I eagerly turned to Mrs. Yocomb's words: "Emily seemed almost overwhelmed at the thought of his reading this letter. She is so generous, so sensitive, that she saw only his side of the case, and made scarcely any allowance for herself. I was a little decided and plain-spoken with her, and it did her good. At last I said to her, 'I am not weak-minded, if I am simple and plain. Because I live in the country is no reason why I do not know what is right and just. There has no cause to blame thyself so bitterly.' 'Does Mr. Yocomb feel and think as you do?' she asked. 'Of course he does,' I replied. She put her hands to her head and said pitifully, 'Perhaps I am too distracted to see things clearly. I sometimes fear I may lose my reason.'

"Well, Emily," I said, "thee has done right. Thee cannot help feeling as thee does, and to go on now would be as great a wrong to Gilbert Hearn as to thyself. Thee has done just as I would advise my own daughter. To do. Leave all with me. Thee need not see him again. I am going to stand by thee;" and I left her quite heartened up.

"Oh, but you are a gem of a woman!" I cried. "A few more like you would bring the millennium."

"Gilbert Hearn was dreadfully taken aback by the letter; but I must do him the justice to say that he was much touched by it too, for he called me again into the parlour, and I saw that he was much moved. He had given his sister the letter to read, and she muttered, 'Poor thing!' as she finished it. He fixed his eyes sternly on me and said, 'Mr. Morton is at the bottom of this thing.' I returned his gaze very quietly, and asked, 'What am I to infer by this expression of thy opinion to me?' His sister was as quick as a flash, and she said plainly, 'Gilbert, these people were not two little children in Mrs. Yocomb's care.' 'Thee is right,' I said; 'I have not controlled their actions any more than I have those of thy brother. Richard Morton is absent, however, and were we not under peculiar obligations to him I would still be bound to speak for him, since he is not here to speak for himself. I have never seen Richard Morton do anything unbecoming a gentleman. Has thee, Gilbert Hearn? If so, I think thee had better see him, for he is not one to deny thee any explanation to which thee has a right.' 'Why did he go to the city so suddenly?' he asked angrily. 'I will give thee his address,' I said coldly. 'Gilbert,' expostulated his sister, 'we have no right to cross-question Mrs. Yocomb.' 'Since thee is so considerate,' I said to her, 'I will add that Richard Morton intended to return on Second Day at the latest, and he chose to go to-day. His action enables me to give thee a room to thyself.' 'Gilbert,' said the lady, 'I do not see that we have any reason to regret his absence. As Mrs. Yocomb says, you can see him in New York; but unless you have well founded and specific charges to make, I think it would compromise your dignity to see him. Editors are ugly customers to stir up unless there is good cause.'

"I know one," I growled, "that would be a particularly ugly customer: just now."

"In Emily Warren's case," I said, "it is different," Mrs. Yocomb continued. "She is a motherless girl and has appealed to me for advice and sympathy. In her honest struggle to be loyal to thee she has worn herself almost to a shadow, and I have grave fears for her reason and her life, so great is her prostration. She has for thee, Gilbert Hearn, the sincerest respect and esteem, and the feeling that she has wronged thee, even though she cannot help it, seems almost to crush her." 'Gilbert,' said his sister warmly, 'you cannot blame her, and you certainly ought to respect her. If she were not an honest-hearted girl she would never have renounced you with your great wealth.' He sank into a chair and looked very white. 'It's a terrible blow,' he said; 'it's the first severe reverse I've ever had.' 'Well,' she replied, 'I know from your character that you will meet it like a man and a gentleman.' 'Certainly,' he said, with a deep breath, 'I cannot do otherwise.' I then rose and bowed, saying, 'You will both excuse me if I am with my charge much of the time. Adah will attend to your wants, and I hope you will feel at home so long as it shall please you to stay.'

"By Jove! but her tact was wonderful. Not a diplomat in Europe could have done better. The innocent-looking Quakeress was a match for them both."

"Then I went back to Emily," Mrs. Yocomb wrote, "and I found her in a pitiable state of excitement. When I opened the door she started up apprehensively, as if she feared that the man with whom she had broken would burst in upon her with bitter reproaches. I told her everything; for even I cannot deceive her, she is so quick. Her mind was wonderfully lightened, and I soon made her sleep again. She awoke in the evening much quieter, but she cried a good deal in the night, and I think she was thinking of thee more than of herself or of him. I wished thee had waited until all this was over, but I think all will come out right."

"Oh, the unutterable folly that I was!" I groaned; "I'm the champion blunderer of the world."

"Well, Richard, this is the longest letter I ever wrote, and I must bring it to a close, for my patient needs me. I

will write soon again, and tell thee everything. Good-night.

"Second Day. P. S.—I left my letter open to add a postscript. Gilbert Hearn and his sister left this morning. The former at last seemed quite calm and resigned, and was very polite. His sister was too. She amused me not a little. I do not think that her heart was greatly set on the match, and she was not so troubled but that she could take an interest in our quiet, homely ways. I think we seemed to her like what you city people call *bric-a-brac*, but she was too much of a lady to let her curiosity become offensive. She took a great fancy to Adah, especially as she saw that Adah was very fond of her, and she persuaded her brother to leave the child here in our care, saying that she was improving wonderfully. He did not seem at all averse to the plan. Adah is behaving very nicely, if I do say it, and shewed a great deal of quiet, gentle dignity. She and Charlotte Bradford had a long chat in the evening about Adah. Adah says, 'Send Richard my love;' and if I put in all the messages from father, Reuben, and Zillah, they would fill another sheet.

"I asked Emily if she had any message for thee. She buried her face in the pillow and murmured, 'Not now, not yet;' but after a moment she turned toward me, looking white and resolute. 'Tell him,' she said, 'to forgive me and forget.' Be patient, Richard. Wait.

"Thine affectionately,

"RUTH YOCOMB."

"Forget!" I shouted. "Yes, when I am annihilated," and I paced my room for hours. At last, exhausted, I sought such rest as I could obtain, but my last thought was, "God bless Ruth Yocomb. I could kiss the ground she had trodden."

The next morning I settled down to my task of waiting and working, resolving that there must be no more nights like the last, in which I had wasted a vast amount of vital force. I wrote to Mrs. Yocomb, and thanked her from a full heart. I sent messages to all the family, and said: "Tell Adah I shall keep her love warm in my heart, and that I send her twice as much of mine in return. Like all brothers, I shall take liberties, and will subscribe in her behalf for the two best magazines in the city. Give Miss Warren this simple message: The words I last spoke to her shall ever be true."

I also told Mrs. Yocomb of my promotion, and that I was no longer a night-owl.

Toward the end of the week came another bulky letter, which I devoured, letting my dinner grow cold.

"Our life at the farm-house has become very quiet," she wrote. "Emily improves slowly, for her nervous system has received a severe strain. I told her that thee had sent messages to all the family, and asked if she did not expect one. 'I've no right to any—thee's no occasion for any,' she faltered; but her eyes were very wistful and entreating. 'Well,' I said, 'I must clear my conscience, and since he sent thee one, I must give it. He writes, 'Say to Miss Warren in reply, that the last words I spoke to her shall ever be true.' 'I suppose thee knows what he means,' I said, smiling; 'I don't.' She buried her face in the pillow again; but I think thy message did her good, for she soon fell asleep, and looked more peaceful than at any time yet."

At last there came a letter saying, "Emily has left us and gone to a cousin—a Mrs. Vining—who resides at Columbus, Ohio. She is much better, but very quiet—very different from her old self. Father put her on the train, and she will have to change cars only once. 'Emily,' I said to her, 'thee cannot go away without one word for Richard.' She was deeply moved, but her resolute will gained the mastery. 'I am trying to act for the best,' she said. 'He has appealed to the future; the future must prove us both, for there must be no more mistakes.' 'Does thee doubt thyself, Emily?' 'I have reason to doubt myself, Mrs. Yocomb,' she replied. 'But what does thy heart tell thee?' A deep solemn look came into her eyes, and after a few moments she said, 'Pardon me, my dear friend, if I do not answer you fully. Indeed, I would scarcely know how to answer you. I have entered on an experience that is new and strange to me. I am troubled and frightened at myself. I want to go away among strangers, where I can think and grow calm. I want to be alone with my God. I should always be weak and vacillating here. Moreover, Mr. Morton has formed an impression of me, of which, perhaps, I cannot complain. This impression may grow stronger in his mind. It has all been too sudden. His experiences have been too intermingled with storm, delirium, and passion. He has not had time to think any more than I have. In the larger sphere of work to which you say he has been promoted he may find new interests that will be absorbing. After a quiet and distant retrospect he may thank me for the course I am taking.' 'Emily!' I exclaimed, 'for so tender-hearted a girl thee is very strong.' 'No,' she replied, 'but because I have learned my weakness I am going away from temptation.' I then asked, 'Is thee willing I should tell Richard what thee has said?' After thinking for some time she answered, 'Yes, let everything be based on the simple truth. But tell him he must respect my action—he must leave me to myself.' The afternoon before she left us, Adah and Reuben went over to the village and got some beautiful rosebuds, and Adah brought them up after tea. Emily was much touched, and kissed her again and again. Then she threw herself into my arms and cried for nearly an hour, but she went away bravely. I never can think of it with dry eyes. Zillah was heart-broken, and Reuben clung to her in a way that surprised me. He has been very remorseful that he treated her badly at one time. Adah and I were mopping our eyes, and father kept blowing his nose like a trumpet. She gave way a little at the last moment, for Reuben ran down to the barn and brought out Dapple that she might say good-bye to him, and she put her arms around the pretty creature's neck and sobbed for a moment or two. I never saw a horse act so. He followed her right up to the rockaway steps. At last she said, 'Come, let us go, quick!' I shall never forget the scene, and I think that she repressed so much feeling that we had to express it for her.

She kissed little Adela tenderly, and the child was crying too. It seemed as if we couldn't go on and take up our every-day life again. I wouldn't have believed that one who was a stranger but a short time ago could have gotten such a hold upon our hearts, but as I think it all over I do not wonder. Dear little Zillah reminds me of what I owe to her. She is very womanly, but she is singularly strong. As she was driven away she looked up at thy window, so they may guess that thee was the last one in her thoughts. Wait, and be patient. Do just as she says."

I am glad that my editorial chief did not see me as I read this letter, for I fear I should have been deposed at once. Its influence on me, however, was very satisfactory to him, so, if ever a man was put on his mettle I felt that I had been.

"Very well, Emily Warren," I said, "we have both appealed to the future; let it judge us." I worked and tried to live as if the maiden's clear dark eyes were always on me, and her last lingering glance at the window from which I had watched her go to meet the lover that, for my sake, she could not marry, was a ray of steady sunshine. She did not realize how unconsciously she had given me hope.

A few days later I looked carefully over our subscription list. Her paper had been stopped, and I felt this keenly; but as I was staring blankly at the obliterated name a happy thought occurred to me, and I turned to the letter V. With a gleam of deep satisfaction in my eyes I found the address, Mrs. Adelzide Vining, Columbus, Ohio.

"Now through the editorial page I can write to her daily," I thought:

Late in September my chief said to me,

"Look here, Morton, you are pitching into every dragon into the country. I don't mind fighting three or four evils or abuses at a time, but this general onslaught is raising a breeze."

"With your permission, I don't care if it becomes a gale, as long as we are well ballasted with facts."

"Well, to go back to my first figure, be sure you are well armed before you attack. Some of the beasts are old and tough, and have awful stings in their tails. The people seem to like it, though, from the way subscriptions are coming in."

But I wrote chiefly for one reader. He would have opened his eyes if I had told him that a young music-teacher in Columbus, Ohio, had a large share in conducting the journal. Over my desk in my rooms I had had framed, in illuminated text, the words she had spoken to me on the most memorable day of my life.

"The editor has exceptional opportunities, and might be the knight-errant of our age. If in earnest, and on the right side, he can forge a weapon out of public opinion that few evils could resist. He is in just the position to discover these dragons and drive them from their hiding-places."

The spirit that breathed in these words I tried to make mine, for I wished to feel and think as she did. While I maintained my individuality of thought I never touched a question but that I first looked at it from her standpoint. I laboured for weeks over an editorial entitled "Truth versus Conscience," and sent it like an arrow into the West.

(To be continued.)

HEALTH FOOD.

It is no economy to use inferior food. It is a saving of money and time and health to give a higher price for what we eat, if it be fresh and perfect, then to obtain it for less on account of its being wilted or old or partially decayed. Some people prefer to make their meat tender by keeping, which means that decomposition is taking place; in plainer phrase, it is rotting. Such meats require less chewing and may appear very tender, but it is a physiological fact that they are not digested as easily or as quickly as solid fresh meat. When a vegetable begins to wilt it is no longer that vegetable, because a change of particles has taken place, and in such proportion it is unnatural—it is dead—and to eat it tends to death. One of the most horrible forms of disease is caused by eating sausages which have been kept a long time; more common in Germany than elsewhere. Scarcely anything saddens us so much in passing through some of the by-streets and the more eastern avenues as the sight of the long-kept meats and shrivelled vegetables which are sold to the unfortunate poor at the corner Dutch groceries. But the poverty-stricken are not the only sufferers, the richest men come in for their share, for themselves and for their families in proportion as the mistresses of their splendid mansions are incompetent or inattentive to those household duties, the proper performance or neglect of which makes all the difference between a true wife and a contemptible doll. With all the high sounding advantages of high-sounding "Young Ladies' Boarding Schools" and "Institutes" and all that, with all the twaddle about learning French and German, and music and æsthetics, how many of these paint-like girls are any more fit to take charge of a man's household than to navigate a ship or calculate an eclipse.

WALL SCRIBBLING WITH THE OLD ROMANS.

Despite his withering touch, Time, the destroying angel, has here and there permitted some of the most fragile and evanescent things to remain, as silent memorials of long past generations. Not least among these relics of ancient life and thought are the *Græffiti* or wall scribbings, mostly scratched by some pointed instrument or made with red chalk or charcoal.

The walls of Pompeii bear some inscriptions, which are simply names, but sometimes there is an epithet attached, which is either complimentary or the reverse. We select a few. *Oppi Embolaris*, *Fur*, *Furuncule* (Oppius, ball-dancer, thief and pilferer). One speaks of "sheep-faced Lygus, sitting around like a peacock and giving himself airs on the strength of his good looks." Another exclaims: "O Epaphras, thou art bald," "Corydon is a clown." "O Epaphras, thou art no tennis player." Possibly this last *Græffito* may refer to the same person before mentioned; a friendly hand has, however, drawn a line through the offensive remark, but

it is none the less legible. Others appear to be no more than alphabetical exercises of school children, for they are evidently the work of juvenile hands. But a large number of the *Græffiti* are of an amorous character. The tender passion, and the protean changes to which it has ever been liable, here stand revealed as vividly as though the idlers who were the subjects of it were still in "this breathing world." One is very touching in its simplicity and suggestiveness. Within the conventional outline of a heart is the word *Pysine* (My Life), while another exclaims *Suavis Amor* (Love is sweet); in a third a disappointed lover thus expresses himself: "Farewell my Sava; try to love me," while one of the gentler sex is said to love "Casuntius." On the other hand devout and affectionate "Methe, the slave of Cominia, loves Chrestus with all her heart," and the wish is expressed that "Pompiciian Venus may be propitious to both and that they may live happily together!" Furthermore "Auge Loves Arabenius;" and "Nonia salutes her Pagurus." The following is a singular expression of sentiment: *Quisquis amat valeat, percat qui parit amare* (Whoever loves let him succeed; may he perish who spares to love). Another runs thus: *Nemo est bellus nisi qui amavit* (No one is handsome [or agreeable] except him who has loved).

But the most striking, and indeed almost tragic, of all the *Græffiti* in this city of the dead is unquestionably the following: *Tenemus, tenemus res certa; Romula hic cum Scelerato moratur* (We have it! we have it! the thing is certain; Romula is living here with the miscreant). With regard to this inscription, it has been remarked that it might furnish materials for a sensational three-volume novel; suggestive as it is of beauty and frailty under the malign influence of some seductive lover.—*Chambers's Journal*.

THE WOOING OF THE SPRING.

Come to the woods! the soft and balmy air
Blows upward from the south and woos us sweet;
And since spring is abroad, come, let us greet
The beauty of her presence everywhere.
Come to the forest, where the oak trees stand
Like giant patriarchs through the changing year,
The autumn leaves are rustling pale and sore
Among their branches—yet a flowery band
I see beneath them; ah! what secrets sweet
And little tenderest blossoms do unfold
Here in this spot beside the oak trees old,
Like fair young children tired from their play
Who seek for shelter, I behold to-day
A vision of wind-flowers blowing at their feet!

—*Littell's Living Age*.

A FORGIVING SPIRIT.

"Forgive us our debts, as we forgive our debtors," is the petition which we repeat by the divine injunction so often as we say the Lord's Prayer. But forgiveness does not come easily to human nature. Resentment, retaliation, retort, reprisal, revenge, are more natural. Pardon, peace, magnanimity, are not of nature, but of grace. We have to struggle before God ere we can attain to the seventy times seven of the Master. Let us forget that we have enemies, if any we have, and let us try to feel tenderly and kindly to all. There is a thought which many need to take to heart in this little poem by Mrs. S. M. B. Platt.

MAKING PEACE.

After this feud of yours and mine
The sun will shine;
After we both forget, forget,
The sun will set.

I pray you think how warm and sweet
The heart can beat;
I pray you think how soon the rose
From grave dust grows.

DRUNKEN GEESF.

The London "Telegraph" tells the story of a farmer's wife in Germany, who in making some cherry brandy found the fruit unsound, and threw the whole into the yard. Her ten geese ate them all, and became dead drunk. She had forgotten about the cherries, and when she found her geese all in the gutter, she concluded they had been poisoned, and so they would not be good for food, but she picked all their feathers off for the market. What was her surprise and sorrow to find the geese next morning as well as ever, but cold and shivering. Perhaps she and the geese both learned a lesson, that cherry or any other brandy is very apt to take the feathers off the backs of geese and the clothes off the backs of people.

The jubilee of the Rev. Dr. Davidson, of Edinburgh, an eminent member of the United Presbyterian Church, has just been celebrated. In the earlier days of his ministry he took a prominent part in the discussion of the voluntary question, and he published an able vindication of the Pentateuch in reply to Bishop Colenso.

A DEPUTATION of coloured men from Louisiana, called on President Garfield, March 30, and set forth in a address the views and wishes of the coloured people of that state. The address claims that the coloured people of that state pay taxes of \$25,000,000, raise seven-eighths of the sugar and rice, and five-eighths of the cotton. They ask an enforcement of the laws, an equal participation in the school system, and the freedom and protection of suffrage.

MR. INRIE, the delegate sent to Canada by the farmers of Lanark, has sent to the "Halifax Morning Chronicle" a report in which he greatly modifies the first opinion he expressed regarding the North-Western territory of Canada as a field for farmers. He finds that the Government have given a railway company a monopoly of the outlets of traffic from that region, and until that monopoly is removed, he practically advises farmers not to settle in that region.

BRITISH AND FOREIGN ITEMS.

EARL BEACONSFIELD'S obsequies took place at Hughenden on the 26th ult., and were attended by members of the Royal family, Ministers, and ex-Ministers, with the exception of Mr. Gladstone, whose absence has occasioned much severe comment.

MR. RICHTER, a German archaeologist, has recently learned, from old manuscripts, that Leonardo Da Vinci was once in the service of the Sultan as an architect, and became a Mussulman in order to study art in the mosques, then almost inaccessible.

THERE is the hopeful evidence of the prevalence of a more enlightened acceptance of Western ideas in China. Prince Li, the new Premier, has recommended the formation of railway lines between Teikin and Pekin, and between Nickin and Shanghai, and the erection of telegraph lines.

THE American Department of Agriculture has sampled jute, grown in Virginia, which it pronounces superior in strength to that grown in India. It says that this is the declaration of independence upon India in the matter of jute, and will be an annual saving of \$10,000,000 to the country.

A CONTEMPORARY writes as follows: "The General Life Insurance office of Canada has instructed its agents as follows: 'In consequence of the excessive mortality experienced in the case of inn-keepers whose lives have been assured with the Company, it is hereby notified that from this date the directors will not undertake these risks on any terms.'"

AMONG the princely philanthropists of the United States—of whom, happily there are not a few—is Mr. Peter Cooper, of New York, who has given the institution that bears his name not less than \$2,000,000. This venerable gentleman celebrated his ninetieth birthday last February by giving to the trustees of the Cooper Union \$30,000 in cash, and by handing them receipts for \$70,000 more, expended during the last year to enlarge and improve the building. A further sum of \$10,000 he gave for the benefit of institutions aiding poor children. Few men are more to be envied than that long-headed, generous-hearted, and in every sense rich old Christian.

A MEMORIAL signed by 23,997 lay members of the Church of England, including four dukes, twenty other peers, ten noblemen, twenty-six members of Parliament, twenty-two baronets, one hundred and seventy-two officers (army and navy), and one hundred and ninety-one justices of the peace, was forwarded to the Archbishop of Canterbury recently, emphatically protesting against the toleration within the Church of England of any doctrines or practices which favour the restoration of the Romish mass, or any colourable imitation thereof, any reintroduction of the Confessional, or any assumption of sacerdotal pretensions on the part of the clergy in the ministrations of the Word and sacraments.

THE Waldenses have a new church nearly ready for occupation in Milan. The edifice is externally, 60x90 feet, with an extension on the front at the left. One of the side chapels of the old church, with part of the porch, was saved intact. In the porch at the right end there remains an ancient winding stone stairway, which leads to the choir and organ-loft above. These Waldenses, who, in the persons of their ancestors, stood firm in defence of their views and principles in the centuries before the Reformation, and suffered therefor, at the hands of Papal Rome, persecutions and martyrdom, now at last have found a permanent home on this spot, consecrated a thousand years ago to the service of God.

UNLESS the news from Russia, especially St. Petersburg, is grossly untrue, there must be a terrible condition of affairs there. The despatches say that every official act of the Government shews on its part a condition of quiet but absolute dread of the Nihilistic operations. Every item of well authenticated news that happens to leak out from any source shews that the Nihilists are better organized than ever, and that they manage, in spite of all the precautions of the Government, to maintain a nearly perfect communication with one another, and are engaged in some deep and cautious conspiracy. Fresh plots are constantly coming to light, but the law officers seem to be completely baffled in their efforts at investigation. It has been ascertained that at the late Imperial funeral services in the capital the very candles and tapers that had been at first selected to burn around the Czar's bier were all filled with nitroglycerine and other explosives. But for the accidental discovery of this fact while one of them was being handled, during which it broke, revealing the interior, a series of the most horrible disasters would undoubtedly have occurred.

THE N. Y. "Times" says: "Wine-drinkers will read with interest, not unmixed with dismay, the review of the present condition of the French wine trade which is furnished us from consular reports. The facts and figures analyzed in this review should command attention. When we consider that the production of wines in France has fallen off greatly (as shewn by official returns), and that the prices have not materially advanced nor the exportation decreased, we must concede that there is something wrong somewhere. The quantity imported exceeds that which France sells abroad. How these imported 'liquors are doctored,' disguised, and manufactured into Bordeaux wine, and sent abroad to delight the palates of ignorant connoisseurs in other countries, we can only surmise. But it is impossible to regard French imported red wines without grave suspicion." The N. Y. "Herald" says: "There are a number of large factories near Paris in which wines are made from rotten apples, damaged dried fruits of all kinds, beets and spoiled molasses. But there are not enough of these materials to make as much wine as is required by foreign trade. Turnip juice has been worked over into wine, and American cider is the basis of millions of bottles of champagne, but good apples and turnips are too costly to be wasted on cheap wines, such as most Americans buy."

MINISTERS AND CHURCHES.

WE understand that the Rev. Dr. Waters, of St. John, N.B., has received a call from the North Reformed Church, Newark, N.J. We hope the Doctor won't accept.

WE are sorry to learn that the Rev. Francis Ballantyne, of Westminster, has been unable to preach for the last ten weeks, and, that while his health is improving, it is felt still to be unsafe for him to resume his labours for some time to come. Mr. Ballantyne's ministry in Westminster has been a very successful one, and his many friends will rejoice in his being fully restored to health, so as to resume with vigour the work he loves so well.

BEFORE leaving Cobourg for his new sphere of labour, the Rev. James Ballentine was presented with a very fine gold watch, and his wife with an elegant silver tea service, accompanied by a very affectionate address, to which Mr. Ballentine made a suitable reply. Addresses were also presented by the managers of the church and by the members of the Bible class, expressive of their affection for Mr. Ballentine and their regret at his leaving Cobourg.

THE Rev. D. G. McKay, late of Bluevale, had a very pleasant surprise on his leaving the scene of his labours in that district. About 300 assembled to bid him and his esteemed wife good-bye. Many friendly speeches were made, and much genuine affection manifested, and as a parting gift \$50 were presented, which was suitably acknowledged. After a pleasant evening was spent the meeting closed with prayer, and good-byes were spoken, many "sorrowing most of all that they would see their faces no more."

THE induction of Rev. J. Ballentine, late of Cobourg, into the charge of River street congregation, Paris, took place on the 26th ult., and was, in all respects, a time greatly enjoyed by all present. The Rev. Mr. Beatty preached from 1 Cor., ii. 2. Rev. Mr. McMullen, of Woodstock, presided and offered up the induction prayer, thereafter addressing the newly inducted minister. Mr. Inglis, of Ayr, closed with an address to the people on their special duties. After the meeting Mr. Ballentine was cordially welcomed by the members of the congregation in the usual way. In the evening there was a welcome supper, at which there prevailed the utmost cordiality of feeling among all present for the River street people and their newly settled minister.

THE twelfth annual report of St. John Presbyterian Church, Almonte, gives intimation of good and successful work having been done during the past year. The number of children at Sabbath school during 1880 was smaller than in the preceding year, and the amount raised was also somewhat behind, but both of these facts are satisfactorily accounted for. A balance due from 1879 of \$1,204, was paid off in 1880, and all ordinary expenses met, while the whole debt on the building, amounting to nearly \$3,000, was also cleared off, and yet the Mission funds, instead of being less, were rather more than in 1879. While there have been many removals from the town, the membership is at present larger than ever it was. We hope this good account will be improved on every succeeding year.

THE printed report for 1880, of Zion Church, Brantford, shews matters in a very prosperous condition with that congregation. The session reports that the year had been one of peace, harmony, and prosperity. During its course seventy-three had been added to the membership, and seventy-five removed by death and certificate, leaving the number on the 1st of January, 1881, at 618. The prayer meetings had been well attended and the Sabbath schools were very prosperous. The attendance, both at church and Sabbath school had been such as to render increased accommodation absolutely necessary, and as the enlargement of the present building had been disapproved of, a new site and church, it is stated, must be thought of at no distant day. The treasurer's statement shews a total income for congregational purposes of \$5,414.94, with all liabilities met except \$800 on the organ and a note for \$400. The Sabbath school report shews 487 scholars on the roll, and an average attendance of 285, with fifty-three officers and teachers. The income for the year was \$560.98, which met all liabilities and left a balance of \$12. The missionary association reports only for nine

months, so as to make the financial year end with December. The total contributions for 1879-80 amounted to \$513.60, and for the nine last months of 1880 to \$565.74. At the date of the report this last sum had not been allocated. We have not in this case a list of the individual subscriptions to the schemes of the Church. It is to be noted, however, that the total amount raised, even if the other three months be allowed for, will not very much exceed a dollar per member for all the different extra-congregational work of the denomination. This surely ought to be considerably improved upon without much effort.

AS announced in a former issue, the reopening of St. Andrew's Church, Sarnia, after enlargement and the addition of lecture and Sabbath school rooms, took place on the 24th ult. The services were conducted in the morning and evening by the Rev. D. J. Macdonnell, B.D., of Toronto, and in the afternoon by the Rev. Dr. Cochrane, of Brantford. Mr. Macdonnell preached in the morning from Ephesians ii. 21-22, illustrating in chaste and fitting language the upbuilding of believers by the Holy Spirit, as living stones in the spiritual temple. The points specially dwelt upon were, the foundation, the stones, their preparation for the building, the growth of the temple, and the final glory of the Church. In the afternoon Dr. Cochrane preached from Daniel ii. 44, on the divine origin, indestructibility, immutability, and final glorious triumph of Christ's kingdom in the world. On these points he discoursed with keen logical insight and clear discrimination. The large congregation sat in breathless attention throughout, and were evidently deeply impressed. In the evening Mr. Macdonnell preached from John x. 10. The sermon was a forcible and practical presentation of the claims of religion upon the young, and its surpassing importance for the present life as well as that which is to come. The audiences were very large, testing the capacity of the spacious building to the utmost, especially in the evening, when it was crowded to overflowing. As a mark of respect to Mr. Thompson and his people the other churches in the town were closed in the evening, thus affording an opportunity to their congregations to take part in these opening services. Among the neighbouring ministers present in the afternoon and evening, were Rev. Mr. Ross, of the Congregational church of Port Huron, Rev. Mr. Monteith, of the Presbyterian church of Port Huron; Rev. Mr. Johnston, of the Baptist church, Sarnia; Rev. Mr. Jacobs, missionary to the Indians; Rev. Wm. Doak, and others. The past history of St. Andrew's Church, Sarnia, is full of interest, and has been marked by steady and gratifying progress. After the death of Mr. Walker in 1864, the congregation was without a stated pastor for the space of two years. The Rev. John Thompson was ordained and inducted on the 25th of April, 1866, the membership at that date being only seventy-five. In 1868, the church, which has now been enlarged and beautified, was built at a cost of \$20,000, and having become too small for the rapidly increasing congregation, it has now been made one of the handsomest buildings, externally and internally, to be found in the Dominion. The main audience room now seats comfortably 1,000 people, while the lecture room has a seating capacity of 500, with Bible class and infant class rooms, vestry, etc., all fitted up in the most modern style. During Mr. Thompson's incumbency the church at Point Edward was organized out of the Sarnia congregation, fifty of the members having been transferred to the new organization. Notwithstanding this and numerous dismissals of members to other parts of the country, which this congregation, in common with others in the west have recently sustained, the membership is now 300. St. Andrew's Church, Sarnia, embraces within its membership many of the leading citizens, who give most liberally, not only for their own church, but in aid of other necessitous objects beyond their own immediate neighbourhood. Sarnia is, for many reasons, a most important point for our Church to hold, and it is cause for thankfulness that the denomination is represented by such a scholarly and able preacher as Mr. Thompson. On the Monday evening following the opening a very largely attended social gathering was held in the church, when addresses were made by several clergymen. Dr. Cochrane was the most prominent speaker on the occasion, choosing for his theme the elements of Congregational prosperity in the pulpit and in the pew. The collections on Sabbath amounted to \$570, which, with the

amount raised on Monday evening, will reach the sum of \$750. The ladies of the Sarnia congregation deserve the greatest praise for their efforts in the furnishing of the church, having raised themselves not less than \$2,000 for this purpose.

PRESBYTERY OF WHITBY.—This Presbytery met at Whitby on the 19th of April. All the ministers and a majority of the elders were present. A very encouraging report on the State of Religion was read by Mr. Roger, and was followed by an interesting conference on the same subject, which was joined in by a large number of the members, after which the report was adopted and ordered to be forwarded to the Synod's Committee. The following were elected members to the General Assembly: Messrs. J. J. Cameron, J. A. Carmichael, T. Atkinson and A. A. Drummond, ministers; and Messrs. Beith, Nesbitt, Gunn and Yellowlees, elders. Principal Caven, D.D., was nominated Moderator of the Assembly. There was read a statement of the contributions to the various schemes of the Church by the several congregations. Defaulting congregations were urged to have the blanks filled up, if possible, before the end of the month. Mr. Little read the annual report of the Sabbath school work within the bounds of the Presbytery, and also reported that a Sabbath school convention had been held at Columbus, in which several members of Presbytery and others took part; these reports were received and adopted, and the committee thanked for their diligence. A petition from the Woman's Foreign Missionary Society of the Presbytery of Whitby was read, requesting the Presbytery to recognize said Society and extend its fostering encouragement and countenance to its future operations. The Presbytery unanimously granted the prayer of the petition. The committee appointed at last meeting of Presbytery to prepare a finding on temperance, brought in their report, which was received and adopted, and ordered to be forwarded to Assembly's Committee. Mr. W. K. McCulloch, student, was examined on the subjects prescribed; the Presbytery was satisfied, and agreed to make application to the Synod for leave to take him on public probationary trials.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This court met in Morrin College, Quebec, on the 20th ult. Mr. Henry and Mr. Allard, graduates of the Presbyterian College, Montreal, presented themselves for examination to be taken on trials for license. The examination took place, and it was agreed to ask leave of the Synod to take them on trials. It was reported that the Students' Missionary Society of the Presbyterian College, Montreal, had consented to open a mission at Riviere du Loup. The congregations of St. Sylvester and Lower Leeds were united into a separate pastoral charge. It was reported that Mr. J. C. Thomson, of Quebec, had donated to the Presbytery a site at Little Metis, on which to build a church for the accommodation of summer visitors. The donation was accepted, and the ministers of St. Andrew's and Chalmers churches, Quebec, with their successors in office, were appointed trustees to hold this property. The resignation of Mr. McKay, of Leeds, was allowed to lie on the table, and his congregation was cited to appear at the next meeting. A call from the congregations of Melbourne and Windsor Mills, in favour of the Rev. T. P. Sym was laid on the table. The call was sustained and transmitted to Mr. Sym, and, upon condition of his acceptance, his induction was appointed to take place on the 17th of May, at half-past four p.m. A call from the congregation of Marsboro' and Chaudiere, in favour of the Rev. Dr. Lamont, of Dalhousie Mills, with guarantee of stipend to the extent of \$600, with manse and glebe, was presented. It was sustained and ordered to be transmitted to Dr. Lamont. Dr. Mathews reported regarding the Presbyterial visitation to the congregation of Three Rivers. He stated that the congregation was in a prosperous condition, and that it was expected that the whole amount of the debt on their property, \$3,000, would soon be paid. The Assembly's circular on Temperance was taken up and discussed. It was moved by F. M. Dewey, seconded by C. E. Amaron, and agreed to, "That the Presbytery earnestly recommend its members to aid in the promotion of temperance in the communities in which they reside." A conference on the State of Religion was held in the evening in Chalmers Church, Mr. McMaster presiding. Mr. Amaron read the report, which had its encouraging and discouraging features.

He also read a paper on "Hindrances to the Progress of the Gospel." Dr. Matthews took up the subject, "How a revived state of religion may be brought about." A paper on the subject, "How to deal with the young," was read by F. M. Dewey. Several members of the Presbytery took part in the discussion, which proved interesting and profitable.—F. M. DEWEY, *Pres. Clerk.*

TRINIDAD MISSION OF THE PRESBYTERIAN CHURCH IN CANADA.

From the thirteenth annual report of the Rev. J. Morton, Princetown, Trinidad, we learn that the work during the year has gone on quietly, but with encouraging results. The day schools at seven places have been carried on efficiently, with an aggregate number on the roll of 258, and an average daily attendance of 163. Seventeen adults have been baptized, and twenty children. The amount contributed by the converts during the year has been £47 17s. 6d. The tenth annual report of the Rev. K. J. Grant, San Fernando, Trinidad, shews good progress, both among the coolies and the English-speaking population. There are thirteen schools in the district with 500 names on the rolls, and an average daily attendance of 339. "The work," says Mr. Grant, "is advancing; we have daily proof of it, and we rejoice that we have a part in it." Mr. Christie's report of mission work in Couva district, Trinidad, shews that both preaching and teaching have been vigorously kept up during the year. Mr. Christie's work has, during the year, been confined to the estates and neighbouring villages. Three schools are under his charge, with a daily average attendance of seventy. In all these mission districts the proprietors of the different estates contribute largely to the support of the missionaries. One gentleman, we notice, gives £150, and another £145.

QUEEN'S UNIVERSITY, KINGSTON.

The closing exercises of the past session of Queen's College were commenced on Sabbath, the 24th ult., when the Baccalaureate sermon was preached in Convocation Hall by the Vice-Principal, the Rev. Dr. Williamson. On the succeeding evening Professor Dupuis delivered an astronomical lecture before a large audience in the same hall. On Tuesday and Wednesday the Convocation meetings were held, all of which were very successful and awakened a large amount of interest. The following is a list of the successful students and prizemen:

HONOURS.

Mathematics and Physics.—Hume, 1st class; Mathematics only, Davis, 1st class.
Chemistry.—Davis, 1st class; Hume, do.; Linton, do.
Mental and Moral Philosophy.—Linton, 1st class; D. McTavish, do.
Political Economy.—O'Reilly, 1st class.
Latin.—McKay, 1st class; Dyde, do.; A. L. Smith, 2nd class; Irvine, do.
Greek.—Dyde, 1st; A. L. Smith, do.
English Literature and History.—Fowler, Givan, and Young, 1st class.

GOLD MEDALLISTS.

Classics.—S. W. Dyde.
Political Economy.—J. O'Reilly.
Chemistry.—J. Hume.
History and English Literature.—H. C. Fowler.
Mental and Moral Philosophy.—A. R. Linton.
Mathematics and Physics.—J. Hume.
Governor-General's prize.—Roderick McKay.
Prize poem.—T. G. Marquis.

SCHOLARSHIPS.

Glass memorial, \$55.—Childerhose.
St. Andrew's, Toronto, \$50.—Meikle, with honour of the Reekie.
Grant, \$48.—Short.
Toronto, \$60.—J. Hay, with honour of the Grant.
Kingston, \$35.—Nicol.
McGillivray, \$50.—Connell.
Reekie, \$50.—D. McTavish.
Catacaqui, \$50.—Givan.
McIntyre, \$50.—McKay, with honour of Buchar No. 2.
Church No. 1, \$65.—Cameron, with honour of McGillivray. Church No. 2, \$60.—Gandier.
Buchar No. 1, \$50.—Linton. Buchar No. 2, \$100.—Spankie.

BACHELORS OF ARTS.

Messrs. McKay, Somerville, Snook, Smythe, Shibley, Pollock, Moore, Meikle, D. McTavish, Tungill, Linton, Hume, Fowler, Davis, Rothwell, McPhaygeon, A. McTavish, Brown, Downing, Mowatt, Hutcheson, McArthur, Lewis (*ad eundem*).

BACHELOR OF DIVINITY.

J. Ross, B.A.

MASTERS OF ARTS.

J. Ross, B.A., John C. Cattanauch, B.A., A. B. McCollum, B.A.

PRIZE ESSAYS.

Macpherson prize, given by the Speaker of the Senate, on "The Influence of England on India"—T. F. O'Shea.
Dr. Thorburn's prize, given by Dr. Thorburn, of Ottawa, on the "County of Frontenac."—Miss A. Maria Harman, of Ottawa.
McBain prize, for the best essay on "Evolution"—A. R. Linton.
Almonte prize, for the best model prayer.—T. Mason.
Lewis prize for the best lecture on the Beatitudes.—James Ross.

In the course of his closing address to Convocation, Principal Grant touched on "cramming" and the co-education of the sexes in the following terms:

A student can now proceed to his degree by so many courses that practically almost every variety of mind is recognized. Further development in this direction is impossible without additions to the staff not now contemplated. We have also lessened the number of subjects the student requires to know, and increased the amount of knowledge he is required to possess. We have faith in education, not in cram, refusing to be beguiled by Mr. Lowe's ingenious definition that cram is "what I know, and what you do not know." We prefer *multum* to *multa*. An average professor finds that all the faculties of his mind are required to grapple with one subject at a time. We have so far bowed to current public opinion as to concede that a student has three times as much mental vigour and versatility as a professor, and therefore we allow him to pass on three subjects at once. Universities whose undergraduates study six, seven, or eight subjects in the same session have the standard of student capacity so elevated that it is completely out of our limited sight. The new building and the additions and changes in the course that I have referred to have enabled us to solve the problem of university education for women in the only way in which it can be solved. If mind is the same thing in woman as in man then the best mental gymnastics must be best for both sexes. Man and woman are not alike. Neither are all men alike. Variety of studies is required in any university worthy of the name, even though women are excluded from them. Let that variety be secured, and you must either admit women or do those of them who demand a thorough education the most grievous injustice. The only other course is to duplicate the universities of the country, and as from the nature of the case the number of women desirous of a university education is not likely to be more than from one-fifth to one-tenth the number of men, few will propose that except those who are always ready to spend other people's money. But what about their health? is the popular cry on the subject. Now I think that I have heard that cry before. I never knew a student break down from drinking, smoking, irregular habits, idleness, or secret sins, that his fond parents did not attribute it all to over-study. As with young men so with young women. Wise professors to direct their studies will not injure them; moderate, regular, even hard study, occasionally, will not injure them; but frivolity, dissipation, late hours, mental vacuity, candy, tight lacing, thin-soled boots, and other abominations, will. Besides, that terrible bugbear, Greek, is not required for a degree now, though a recent experience that I have had would go to prove that women are not the ones who are most afraid of Greek and Latin. In Cornell University, where they constitute only about one-eighth of the students attending, I was present last week at the honour Latin class. The class numbered ten; seven were young women, three were young men. Well we have thrown Queen's open to all who desire a university education, and so far our confidence has been vindicated. The simple explanation is that our students are ladies and gentlemen, though there are only six of the one sex and hundreds of the other. The ladies, I doubt not, comfort themselves with the reflection that in church the proportions are sometimes reversed, and that one thinks it strange that men should venture into churches.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 15, 1881. } THE RICH MAN AND LAZARUS. { Luke xvi. 19-31.

GOLDEN TEXT.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. xiv. 32.

HOME READINGS.

M. Luke xvi. 1-18. . . . The Unjust Steward.
Tu. Luke xvi. 19-31. . . . The Rich Man and Lazarus.
W. Ps. lxxiii. 1-17. . . . The Prosperity of the Wicked.
Th. Heb. xii. 1-13. . . . The Righteous Afflicted.
F. Job. xxvii. 11-23. . . . The End of the Wicked.
S. 2 Cor. iv. 8-18. . . . The Eternal Weight of Glory.
Sab. James ii. 1-9. . . . The Poor, Rich in Faith, Chosen

HELPS TO STUDY.

In Luke's narrative the parable of the unjust steward, and some sharp reproofs of the Pharisees, come between the text of our last lesson and that of the present one.

The following division is recommended as being the most natural and apparent: (1) *The Rich Man and Lazarus in this Life*, (2) *The Rich Man and Lazarus in the Life which is to Come*, (3) *The Bible the Only Revelation of Saving Knowledge*.

I. THE RICH MAN AND LAZARUS IN THIS LIFE.—Vers. 19-21. The text of our lesson has drawn comment from many writers, religious and secular, to such an extent that it was found necessary to give the rich man a name—he is often referred to as Dives (Latin for rich). For the sake of dramatic effect, and in accordance with the common notion that it is only very wicked people that deserve such a doom as his, this Dives has often been described as a man whose life was outwardly characterized by gross wickedness, but a

careful reading of the text shews that he was what the world would call a "respectable" man. The "Westminster Teacher" gives a correct estimate of his character in the following words: "We must not paint him in worse colours than Christ has painted him. There is not the slightest intimation that he got his riches dishonestly or by close, hard bargains. He was not a miser, hoarding his wealth. He was not a wild, riotous spendthrift, living in licentious indulgence. In the judgment of the world, this was a very respectable man of wealth, who lived luxuriously and generously. Nor was this living necessarily wrong, except as it was excessive. The root of the difficulty was, he did nothing else, thought of nothing else. If he did no injustice, he did no mercy. If he made no destitution, he relieved none. If he oppressed not the poor, he blessed not the poor. A man in great want lay at his gate, and he gave him no more notice than he would a dog. In the use of his riches he thought only of himself, cared only for himself, sought only the comfort of himself. The basis of his character was selfishness. He loved neither God nor his neighbour."

The beggar who lay at the rich man's gate was a good man. This fact the Saviour brings out by a single touch of word-painting—the name Lazarus is the ancient Hebrew Eliezer translated into the Greek form, and means *God is my help*.

"Neither of these men," says a recent writer, "took his moral state, or received his everlasting reward from his earthly lot. This is not the rule in either direction. Dives was not wicked because he was wealthy, nor was Lazarus righteous because he was poor."

II. THE RICH MAN AND LAZARUS IN THE LIFE WHICH IS TO COME.—Vers. 22-26. The contrast between these two men in this life was strongly marked; that in the other life is still more so; but the tables are turned; the once miserable beggar is now permanently rich and happy, while he who lately rolled in wealth and had his fill of selfish enjoyment has now entered upon an eternity of poverty and wretchedness.

The beggar died and was carried by the angels into Abraham's bosom. What became of the loathsome body we are not told; but it matters little. The soul, the real man, that for which Lazarus had cared most, was speedily borne to heaven by God's willing messengers.

The rich man also died, and was buried. He had lived as if the body were the man; that which he had cared most for became a lifeless mass, fast mouldering into dust and fit only to be consigned to its kindred earth. But in the case of the wicked, even as in that of the righteous, the body is not the man; for of this man we are immediately told that in hell he lifted up his eyes.

"Being carried by the angels," says the "S. S. Times," "is a great deal better than having a big funeral. What becomes of one's spirit is a vast sight more important than what is done with his body. A long procession of mourners, a showy tombstone, and a glowing epitaph, are of no service to the dead man, and commonly they give little indication of the life he is still living. One of the poorest things in the world to live for is posthumous honour; yet when the hope of that is added to sumptuous fare during a lifetime, it is a strong temptation to most men. Real character is needed to resist it. If Moses had remained in the palace of Egypt, he would have lived luxuriously, and been sure of a first-class funeral, with a painted mummy-case, and perhaps a pyramid for a monument. But he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." His life was thenceforward in the wilderness; and "no man knoweth of his sepulchre unto this day." But when Moses stood on the mount of transfiguration he had nothing to say of his lack of a funeral; and there is no reason to believe that he ever regretted his choice in abandoning the honours of earth. No man who follows his example, or who lives and dies like Lazarus, will have reason to mourn because little notice is taken of his burial."

Father Abraham, have mercy upon me. There are at least three plain reasons why this man's prayer was not granted: (1) He prayed in the wrong place; he ought to have prayed in this world. (2) He prayed at the wrong time; he ought to have prayed before he died. (3) He prayed to the wrong person; we are to pray to God, not to saints.

Son, remember that thou, in thy life-time, receivedst thy good things. The point of the rebuke is in the expression, "thy good things." He had made his choice. He had set his heart on the transient pleasures of time and sense. He had attached no value to the unending joys of heaven.

III. THE BIBLE THE ONLY REVELATION OF SAVING KNOWLEDGE.—Vers. 27-21. His prayer for mitigation of suffering denied, this lost soul is represented as beseeching Abraham to send Lazarus back to earth to warn his five brethren lest they should become partakers of his doom and thus his own misery should be increased. The answer given him is for our instruction.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. From this it is evident that the Saviour held those who were in possession of the Old Testament as without excuse—how much greater is our responsibility who have an opportunity of hearing not only Moses and the prophets but Jesus also. The authority last quoted says: "The trouble with men is not that they lack warnings to keep clear of perdition, but that they are determined to take all the risks of perdition so long as a choice is left to them. They have heard of the two sides of the great gulf, and they have no wish to start just yet toward the side to which Lazarus went. An apparition from the dead might frighten men, but it would not change their natures, nor cause them to think less of self and its gratification. If to-day a voice from heaven should sound out with unmistakable distinctness, saying that all who heard it must die within the coming week, many might be terrified, but their terror would not make them loving disciples of Jesus; it would not fit them for heaven."

OUR YOUNG FOLKS.

MORNING HYMN.

God of mercy and of love,
Listen from the heaven above,
While to Thee my voice I raise
In a morning hymn of praise.
It was Thine almighty arm
Kept me all night long from harm;
It is only, Lord, by Thee
That another morn I see.

Father, keep me all day long
From all hurtful things and wrong;
Make me an obedient child,
Make me loving, gentle, mild.
Hark! the birds are singing gay;
Let me sing as well as they,
Praise to Him who reigns above,
For His mercies and His love.

I HAVE GOT IT.

"WHERE is Henry, I'd like to know?" exclaimed Ben Patton, as half a dozen boys were getting into a waggon that was to take them to a neighbouring forest on a nutting expedition.

"Gone on before to tell them we're coming," suggested one.

"Gone up the spout," laughed another.

"Down on his knees, praying, more like," said a third, and, as Henry made his appearance, all the boys joined in a suppressed titter.

"What are you laughing at?" he inquired, blushing.

"Jump in," said one, anxious to change the subject.

"We were wondering if you had gone back to bed," explained another.

"I am sorry if I kept you waiting," replied Henry, as he took his place in the waggon.

The boys assured him that they had not waited, and after a brisk drive they were in the midst of the forest, gathering the brown nuts, singing, laughing, talking, having a jolly time; now cracking a nut, and then cracking a joke; collecting leaves and ferns and moss, until the usual dinner hour, when with whetted appetite they gathered round the lunch basket.

"Who'll say grace?" inquired Ed Rodgers.

"Brother Henry Houston," said Ben Patton.

"I never said grace in my life," replied Henry, quietly; but I wouldn't be ashamed to."

"Good for you! I'd be ashamed to make fun of religion!" put in Charlie Watson.

"Nobody's making fun! I didn't mean any harm," answered Edward apologetically.

"We all know that Henry belongs to the church, and prays and sets us a good example," said Charlie, "and it would be better for all of us if we would follow it."

The boys ate their sandwiches and continued talking. They all agreed that it is a very nice thing to be good and do right; but, boys though they were, they differed in regard to the utility of prayer. One asserted, on the authority of his father, that God governs the world by fixed laws, and is not influenced by anything we say. Turning to Henry, he inquired:

"Did you ask God for anything this morning?"

"Yes," said Henry.

"Do you ever expect to get it?"

"I have got it," replied Henry.

There was a hush for a moment, when one hesitatingly asked: "Would you mind telling us what it is?"

"I asked God to bless me," said Henry, "and He has blessed me; I asked Him to be with me and take care of me, and He is with me."

Boys, ask God for a new heart; pray that you may grow up to be useful men; that you may set a good example before the world; ask God for that peace which floweth like a river, and God grant that you may be able to say: "I have got it."

LITTLE SINS.

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

One day a visitor told the following story at the dinner-table:

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

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

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

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

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

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

Charlie felt the blood rush into his face. He was sure every one must know about the raisins, and that the story was told on purpose. He did not dare look up from his plate. After dinner they all went into the parlour; but as no one took special notice of him, Charlie concluded he must be mistaken. Still he began to feel now, as never before, that God knew all about it.

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

SWEET OBEDIENCE.

A BEAUTIFUL illustration of what it is to "become as little children" in the kingdom of Christ was lately given. A class of little ones had prepared for the services of children's day. Each one was supplied with a basket of flowers to present as a floral offering in one of the exercises of the evening. By an oversight one basket was missing. One of two sisters, who stood together, was asked to give her basket to another, and allow her sister's flowers to represent them both. A shade of disappointment passed over the sweet face. "Did papa say so?" she asked. "Yes, papa said so," was the reply. Without another word she gave up her treasure cheerfully, even smiling as she did it. Sweet obedience! Dear reader, could we but yield as cheerful, loving acquiescence to what our heavenly Father asks of us, how much richer would be our present inheritance in that kingdom, the benefits of which are promised to those who "become as little children."

DO SOME ONE THING WELL.

LET me say to the young, forming habits, one fact or truth looked at in all its phases, traced in all its relations, thoroughly mastered, is worth more, to head, heart and life, than a thousand superficially grasped and partially comprehended. Take a subject, think through it, round it, over it, under it, turn it over, look at in all possible phases and relations; master it, make it your own; one book—read it, question it, doubt it, discuss it, and analyze it; master it, and it will be worth a dozen read in a cursory or superficial manner; one text of Scripture—fathom it, measure its length and breadth; try to detach it, and find the ligaments by which it is held; think down into it until you come according to its own path to Christ—for be sure as He is the truth, every truth leads to Him in His own way—get into its very heart and look at it, for the peculiar glory of spiritual truths, like some temples, can be seen only from within. Climb to its summit. As literally, so spiritually, the best, widest, grandest prospects is from the top of its heights. It is the beaten oil that gives the brilliant flame. It is thoroughly digested food that gives us strength and health. I would not say, read the Bible less, but meditate upon what you read more. He is not the best Bible student that remembers the greatest number of verses, or that is the most skilful exegete of its difficult passages, or that has at his command the greatest number of its facts and truths, but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. xvi. 32.

HE who is false to the present duty breaks a thread in the loom and will see the effect when the weaving of a life time is unravelled.

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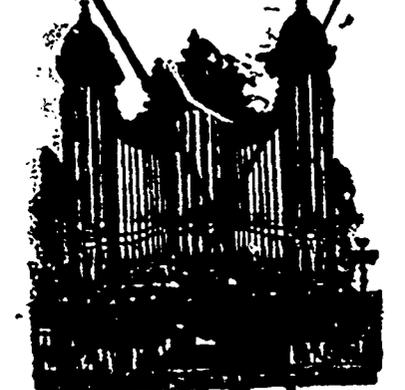
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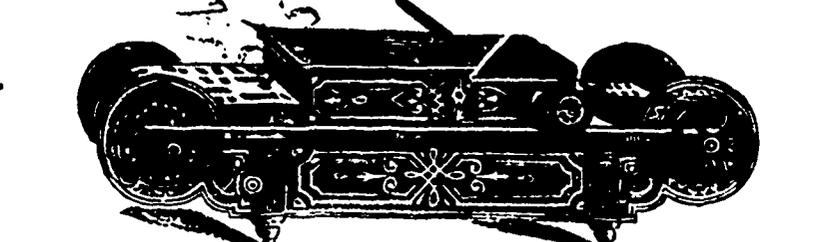
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GUELPH.—At Guelph, on the third Tuesday of May, at ten a.m.
PARIS.—At Embro, on May 17th, at three p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on the 5th of July at eleven a.m.
KINGSTON.—In John street Church, Belleville, on Tuesday, July 5th, 1881, at half-past seven p.m.
BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MAITLAND.—In St. Andrew's Church, Kincardine, on the second Tuesday of July, at one o'clock p.m.
PETERBORO.—In Mill street Church, Port Hope, on the third Monday in September, at half-past seven p.m.
BRUCE.—At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 12th July, at eleven a.m.
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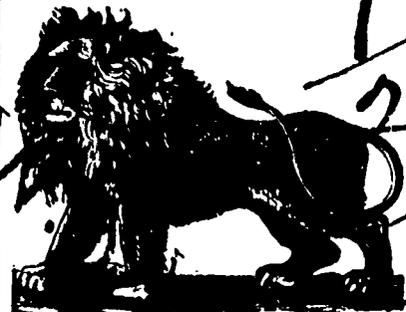
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