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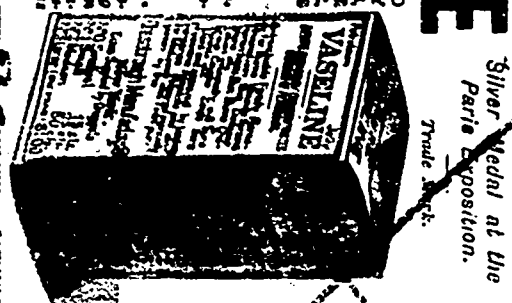
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they are "sold out," but have another article just as  
good, if not better, which they will supply at the same  
price. The object of this deception is transparent. These  
substitutes are made just to kill in the great reputation of  
the Pain-Killer; and being compounded of the vilest  
and cheapest drugs, are bought by the dealer at about  
half what he pays for the genuine Pain-Killer, which  
enables him therefore to realize a few cents more profit  
per bottle upon the imitation article than he can on the  
genuine.

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**TO REMOVE PAINT.**—To take fresh paint  
off a woollen garment, rub the spots with  
stale bread until removed.  
**BROILING MEAT.**—It is a mistaken idea,  
held by many who call themselves good  
cooks, that the outer rim of fat should be re-  
moved before broiling chops or a steak. The  
more fat you leave on the more tender and  
juicy the steak will be.

**PAINT IN THE WRONG PLACE.**—We  
think it was Lord Palmerston who character-  
ized dirt as merely a thing in the wrong  
place; and paint, however good it may be  
on canvas, houses, or palings, is very much  
in the wrong place on any dress material  
whatsoever. We have only discovered one  
satisfactory substance by which it can be ex-  
pelled, viz., turpentine, after the application  
of which, as with benzine collas, the articles  
must be exposed to a strong current of air.

**A MISTRESS' PRIVATE ROOM.**—Without  
affecting the pretentious term, "boudoir,"  
every mistress of a house, even of a small  
one, ought to have one extra room for her  
private use. Here the sewing machine will  
stand, and pieces of homely needlework,  
scarcely suitable for production in the  
drawing-room, be executed. A hired seam-  
stress, the necessity of most families at certain  
seasons, takes up her quarters in this room.  
The mistress' account books, the existence  
of which we will charitably assume, will be  
kept here; and people who call on business  
may be interviewed.

**YORKSHIRE PUDDING.**—Make a thin bat-  
ter, as for frying, with a pint of milk  
and some flour; season with salt, pepper,  
and a little nutmeg grated fine. The batter  
should be perfectly smooth. Beat up the  
yolks of four eggs and the whites of two,  
and strain them into the batter. Beat  
it well with a fork for some minutes, then  
pour the mixture, to the thickness of an  
inch, into a tin buttered freely, and put it  
into the oven. When the pudding is set, lay it  
in the tin, slanting in front of the fire under  
the beef which is roasting, and when the top  
is well browned take the pudding out of the  
tin and expose the under side of it to the  
action of the fire. When done, cut it up  
in diamond-shaped pieces, and garnish the joint  
with them.

**VALUABLE ADVICE.**—Consumption usually  
begins with a slight, dry cough in the  
morning, then on going to bed, getting more  
and more frequent, with more and more  
phlegm, increasing debility, thinness of flesh,  
shortness of breath, and quickening of pulse.  
In fatal cases its average course is about two  
years; hence the importance of arresting the  
disease at as early a stage as possible, and  
the sooner rational means are employed for  
this purpose the greater the chances of suc-  
cess. The disease is owing to an irritation  
commencing in the throat and extending to  
the lungs, so that their action is interfered  
with, and the blood does not receive sufficient  
oxygen to purify it. The first thing to be  
done is to remove the obstruction which is  
the irritation or congestion of the lungs.  
Four ounces of glycerine, two ounces of  
alcohol, two ounces of water, and one grain  
of morphine make an excellent mixture for  
relieving the cough. It should be taken in  
doses of two tea-spoonfuls every two hours  
until the cough is relieved. The chest, just  
below the neck, should be rubbed with  
tartar-emetic ointment every morning over a  
space as large as the hand, until a thick crop  
of sores is brought out; then rub the oint-  
ment between the sores to bring out a new  
crop. Meantime the patient should take  
regular and vigorous exercise in the open air.  
There is nothing that equals horseback rid-  
ing as a remedy for this disease. If a con-  
sumptive were to "live in the saddle" and  
sleep out of doors, taking care to keep the  
feet dry and warm, and to live upon good,  
nourishing food—in short, to "rough it"—  
he would recover his health in a few months,  
even if the disease had made considerable  
progress. The trouble is that it requires a  
strong will to carry out so severe a course, in  
spite of the languor and debility which dis-  
poses an invalid to quiet dependency. The  
most marked sign of lung disease is emaciation,  
and the most positive indication of  
returning health is increase in weight.—*Hall's  
Journal of Health.*

As a general rule, most advertised cough  
cures are merely palliatives, and soothe up  
a cough by narcotics they contain; not so  
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only safe but thorough and certain in their  
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musk in the world; and when asked what his third  
wish would be, he replied that "he would  
take a little more rum." Now, if we wish to  
banish the most troublesome diseases in the  
quickest possible time on earth, we wish would  
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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, MARCH 18th, 1881.

No. 11.

JUST OUT:

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

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## NOTES OF THE WEEK.

ON the 8th of February there were connected with the Presbyterian Church in the Territory of Utah forty-four commissioned missionaries. Eleven of these are ministers and thirty-three are teachers. Of the teachers thirty-one are ladies.

RECENTLY a whole family, consisting of nine persons, were baptized in the Free Church, Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the zenana missionary.

"THE spirit of missions," wrote Livingstone, six months before his death, "is the Spirit of our Master, the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness."

JUST before David Livingstone went to Africa, he and his aged father talked over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honour to support whole stations of missionaries, instead of spending their money on hounds and horses.

CONSUL GARDNER, of Chafoo, China, in a survey of twenty years just past, is struck by the vast strides which Christianity has lately made, and compares the condition of China to that of the later Roman empire, when faith in the older religions had almost entirely died out. "The spread of Christianity is inevitable."

THE receipts for the Sustentation Fund of the Free Church of Scotland, for eight months, were £105,007—an increase of £4,508 over the same period last year. The income, from all sources, of the United Presbyterian Foreign Mission Fund in Scotland during the past year was £37,665, as against £34,530 in the previous year.

THE Irish Presbyterian Church issues three monthly publications, and they say: "If our people are to contribute to missions, they must be informed as to the spiritual darkness which exists, and the efforts which are being made to bring both the Jews and Gentiles to Christ. If the splendid openings for the truth which now exist at home and abroad were better known, more would be done to feed the hungry with the bread of life."

THE discussion over Dr. Crosby's late manifesto on total abstinence, still goes on among our neighbours, with apparently ever growing bitterness. The Dr. explained his great plan for the cure of drunkenness, to a very small and very unsympathetic Toronto audience, a year or two ago. The address was certainly delivered in very trying circumstances, in which even a much greater man than the Dr. could

scarcely have been expected to do either himself or his subject justice. Whether or not it was a fair specimen of the learned Chancellor's efforts, we are not in a position to say. It called forth at any rate, no criticism, either hostile or laudatory, and those who listened to it were not surprised at the silence.

CANON FARRAR has been at it in the Abbey. In the most glowing and eloquent terms he recently glorified the most pronounced Erastianism. Not merely did he advocate State aid and defend the Establishment principle, but he boldly avowed his thorough preference for the supremacy of the State in things sacred, and closed his vigorous discourse by entreating his hearers not to seek to exchange something infinitely better than King Log for something infinitely worse than King Stork, and to substitute thousands of petty and degrading tyrannies for one loving, impartial, and sacred supremacy. Canon Farrar evidently forgot, when he was speaking thus, that under this sacred and loving supremacy of the State, Messrs. Dale and Enraght were, for their Ritualistic vagaries, spending their days and nights in prison.

A CORRESPONDENT of one of our exchanges gives the following:—"Many years ago I heard a discourse delivered by a somewhat noted revivalist, which was so full of anecdotes that a German professor who was present inquired of the preacher, after service, if the sermon to which he had just listened was a fair specimen of his preaching. The minister replied that it was; at the same time requesting the reason of his asking this question. 'Why,' said the German, 'I do not call that preaching at all. Story-telling is not preaching. Your discourse was little more than an hour in length; and in that time, by actual count, you told twenty-seven anecdotes.' Being a witness of this scene, while of course I could not approve of the blunt method adopted by the professor in administering reproof, the maxim itself, 'Story-telling is not preaching,' made an indelible impression on my mind, which was not without its influence on my own pulpit habits."

"NO one thing in Canada has done more to hold back the proper development of the people than the prevalence of the drinking habit. It is pleasant therefore, to note the fact that the good and illustrious example of Mrs. Hayes is beginning to be followed at Ottawa, by the wives of leading members of the Cabinet Ministry dispensing with wines at their grand receptions. Perceiving how harmful, how disastrous the habit of indulgence in intoxicating drinks has become, the unwillingness of these officials and their wives to appear to encourage the popular habit is vastly to their credit." So says an exchange. We are glad to hear that such is the fact, and surely it deserves to get a much wider amount of publicity than it has hitherto received, if a tithe of the stories about the "jolly" proceedings among our legislators in Ottawa, has any foundation whatever. What need those two or three hundred gentlemen who are certified by some of themselves, as being about the "soberest" in the Dominion, have of two "bars" in the parliamentary buildings, it might puzzle a conjuror to make out. Is it that medicine may be at hand in case of sickness?

A LETTER from a Protestant in Belgium states that the slumbering war between Liberals and Catholics will soon break out afresh. Two questions are before the Belgian Chamber: "The reduction of the bishops' salaries and the inspection of convents, which the Liberal majority appeared determined to vote, as soon as the Government shall take the initiative by bringing forward the two bills. While awaiting this battle, the Liberals have occupied their leisure with the school question, as under the consideration of the Parliamentary Commission. The constitution of that Commission is not satisfactory, nor its proceedings free from partiality or suspicion. It has, nevertheless, served to make known some curious details of the action of the clergy and their friends in favour of what they

style "instruction according to God." Some of the facts disclosed are hardly credible concerning the pressure and intimidation brought to bear upon 'the liberty of fathers of families,' with a view to emptying the lay schools. The priests pursue their efforts to the bed of death. Take, for example, the case of one poor man, who in the very agonies of dissolution was urged to promise, before witnesses, to withdraw his children from the communal school, on pain of being refused absolution."

FROM tables prepared recently by the "Journal of Applied Science" it is learned that the annual consumption of beer in Europe amounts to the enormous aggregate of 2,716,500,000 gallons. Of this enormous quantity Great Britain consumes 1,050,000,000 gallons, and Germany 900,000,000, figures which will materially change the opinion so generally held that Germany is the greatest beer-drinking nation on the globe. In this connection the following table is of interest:

	Quantity brewed, gallons.	Number of breweries.	Consumed per head, gallons.
Great Britain.....	1,050,000,000	26,214	82
Germany.....	900,000,000	23,940	22
Austria.....	270,000,000	2,448	7½
Belgium.....	180,000,000	2,500	33
France.....	150,000,000	3,100	4¼
Russia.....	50,000,000	460	¾
Holland.....	33,000,000	560	9
Denmark.....	30,000,000	240	12
Sweden.....	20,000,000	....	5
Switzerland.....	17,000,000	400	6
Norway.....	16,500,000	....	8

A contemporary argues that "it is a statistical fact, worthy of careful consideration, that in those countries where brewed liquors are extensively used as a beverage, there is a very limited indulgence in strong alcoholic drinks, and cases of intoxication or of excessive indulgence are rare," and this contemporary is probably labouring under a very erroneous impression, for the statistics just given prove the contrary. Probably nowhere is intoxication more prevalent than in "merry England," nay, throughout Great Britain, and right here is where the greatest quantity of malt liquors is consumed. Malt and alcoholic stimulants are so related that the appetite for the first named class of beverages creates a demand for the other.

ONE of the stations of the London Missionary Society's (Tanganyika Mission) is at Mtowa, in Uguha, on the western shore of the Lake. Mr. Hutley, in the February number of "The Chronicle" of the Society, gives a very interesting sketch of the country and its people. The part of Uguha in which the station is situated is north of the Lukuga, and contains 15,000 or 20,000 people. The Waguha are peaceable and industrious generally, and indulge in drink chiefly after harvest; but liquor does not make them "at all quarrelsome—quite the reverse. They have numerous slaves who, with their wives, assist them in their gardens or catch fish for them in the lake. The people give great attention to the dressing of their hair, the women are profusely tattooed, and the men have their front teeth chipped. Their clothing is somewhat scanty. The freemen live in one part of a village and the slaves in another. The chiefs have very many wives, sometimes several hundred; the freemen usually two or three. The houses, which resemble a beehive outside, are built of wattle and mud plaster. The young people, and sometimes the women, dance, but Mr. Hutley never saw the men dancing. One of the singular customs is that each household has two sets of kitchen utensils—one for the males and the other for the females. The sets are always kept separate; and, more than that, if the fire in one kitchen goes out, it must be lighted from another fire of the same kind, otherwise it is not *mbara*. When a native was invited to eat with Mr. Hutley's servants, he first asked them where they got the fire to cook with; and, on learning, he refused to touch the food, saying it was not *mbara*. All wear charms, for protection from evil spirits. Their idea of Heaven is that it is a place where the good are gathered, and whence the bad are shut out.



## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?—II.

BY REV. JOHN LAING, DUNDAS.

We have seen that "to be a Presbyterian" means to believe in a personal God, in a revelation of that God, in an inspired record of that revelation, in the authority of that record in matters of faith and duty, and in a Church separated by God from the world. We have seen also that in these fundamental tenets Presbyterians agree with other Christians. But there are also distinctive tenets which Presbyterians hold to be taught in Scripture either directly or by just inference, and in which they differ more or less widely from other Christians. In our day, and in this country, we have three distinct positions assumed by those who claim to be Christians.

1. The Romanist or High Church theory, according to which the Church is before and above the Bible, in such sense that the Church—that is, the clergy—defines what is Scripture, and authoritatively interprets it, denying to the individual Christian the right of private judgment. The extreme of this view is reached in the doctrine of Papal infallibility in matters of faith and morals, and it demands abject submission of reason to the authoritative decrees of a man, and unquestioning obedience to human commands. Thus God's authority in His Word is made void.

2. The Rationalistic or so-called Liberal theory, according to which the Hebrew and Greek Scriptures, although authoritative and sufficient when just given to the Jews and early Christians, are no longer wholly or exclusively binding on men. It is asserted that the advance and progress of civilization have rendered these writings antiquated, and that, with the additional light which men now have, some things commanded in Scripture, are no longer binding; and that it is right and expedient to add to the institutions, ordinances and commands of Scripture, so that the Church may keep pace with the progress of the age. However plausibly such arguments may be set forth, they certainly end in superseding Scripture as the only rule of faith and practice, and in exposing the Church to the corrupting influences of man's fallen nature and of an ungodly world. Thus God's authority in His Word is again made void by the fancies and ordinances of man. Against both these theories a Presbyterian takes his stand, and stoutly maintains that "the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. The infallible rule of interpretation is the Scripture itself . . . and the Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but *the Holy Spirit speaking in the Scripture.*" (Westminster Confession, ch. 1., secs. 6, 9, 10)

3. Besides the above there are other Christians who, professing like Presbyterians to hold to Scripture alone, differ from these in their interpretation of certain portions of Scripture, or as to the legitimacy of inferences to be drawn from such passages. To this class belong the Independents, Baptists, Brethren, and some others. The difference between these latter and Presbyterians is not so much one of principle as of interpretation. Nevertheless, the points of difference are far from being unimportant.

Presbyterians hold distinctive views on matters (1) of doctrine, (2) of Church government, (3) of worship. They hold that all the *doctrines* taught in Scripture are to be humbly received as God's truth, and no other; that the *government* of the Christian Church, as laid down in the Acts of the Apostles and the Epistles, is to be established and maintained, and that no usage, officer, or order of the ministry not found in the New Testament is to have a place of authority in the government of the Church; that all the ordinances and rites of *worship* appointed by our Lord and His apostles are obligatory on Christians still, but that no ordinance or rite is to be introduced into worship, sanction for which is not to be found in the New Testament. Nevertheless "there are some circum-

stances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word of God, which are always to be observed" (Westminster Confession, ch. 1., sec. 6).

Having thus endeavoured to lay down, it is to be hoped with sufficient clearness, the grand principle which is to guide us, we may hope to appreciate the peculiar tenets of Presbyterianism, and we shall endeavour to give them in further detail.

### PRESBYTERY OF LINDSAY S. S. CONVENTION.

[At a Sabbath School Convention of the Presbytery of Lindsay, held at Uxbridge, on the 23rd Feb., the Rev. J. Elliot, of Cannington, delivered a preliminary address as retiring President, the substance of which was as follows, and it appears in THE CANADA PRESBYTERIAN by request of the Convention.]

Whatever the defects and need of improvement of Sabbath school systems in our day, certainly one of the progressive characteristics of the age is growing interest in the Scriptural instruction of the young. Progressive as is the spirit of the age, it is not so progressive yet as the spirit of the Bible. The spirit of prophecy is progressive, and so is that of the calls and stirring admonitions of the Word of God. That part of the philosophy of the age which is philosophy falsely so called, which is the building up of systems on mere theories instead of solid foundations, is anything but truly progressive. Its leading spirits do not anticipate a *conscious* immortality. They think of their conscious existence as limited by this life which is but as a span, and that, if they exist subsequently, it will be as vapour, or something not much better, in infinite space!

Professor Tyndall said, in one of his published addresses: "Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds after you and I, *like streaks of morning cloud, shall have melted into the infinite azure of the past!*"

They do not see any need or evidence of the influence or even existence of an intelligent first cause, and thinking that originally all existence was small material elements or atoms, they regard those original elements as having, in the course of long durations, become by some law or laws what the universe and its living inhabitants now are. What baseless fabrics! But they are not only mere theories; they are moreover very largely not progressive but most markedly *retrogressive*.

Democritus, who was born about 500 years B.C., and who was a cotemporary of Socrates, propounded the theory of atoms of matter existing from all eternity, and gradually by some fortuitous concurrence becoming all that then was! Epicurus, about a century after the times of Democritus, took up and eagerly sought to propagate essentially the same theory, thought there was no need of a Creator, that conscious living minds must have sprung somehow out of matter, the essence of mind being probably "round atoms of fire!" Lucretius, less than a century before the Christian era, ardently took up essentially the same theory, and in his book, "*De Rerum Natura*" (On the Nature of Things) set forth the same old theory of the formation of all things from uncreated atoms, and he coloured up the theory by poetic genius. But many great minds in those ancient times thought very differently. Cicero, for instance, a cotemporary of Lucretius, thought that above and around him were clear marks of divine design—proofs of the existence and controlling influence of an intelligent first cause. Part of his reasoning was thus: "My name is made up of six letters. Now, let those letters be cut out on six separate pieces, say of wood. Let those six pieces of wood be taken together in one hand and thrown up into the air. How often would they have to be so thrown up before, by some fortuitous concurrence, they fell into a straight line, and in proper order, and at equal distances from one another, making CICERO? Would they ever so fall? And am I to believe in the order and adaptations all about in the universe without believing in an intelligent first cause? If any can believe it, to my mind it seems an impossibility." I need hardly say, we are not attempting to give his very words, but part of his reasoning.

As to the modern anti-Scriptural theories, the true

state of the case seems to be this: *The cold fingers of scepticism and infidelity* have been stretched back through a long succession of centuries; they have laid hold of a number of dry branches of Roman, Grecian, and other ancient theoretic thought; they have shaken them up from amid the dust of ages; they have selected some of them, and therewith interwoven some intellectual slips of their own; they have brushed them up, and, through the medium of the press, they flourish them before their cotemporaries as worthy of all acceptance, as having possibly some virtue in them (as had the tree cast into the waters of Marah) or, at least, as having a tendency to sweeten the troubled sea of humanity, whose waters cast up mire and dirt! In view of such theories, we feel, if possible, more deeply than ever the need and value of Divine revelation, and whatever the abilities of the authors and propagators of such theories, thinking of them in relation to the disorders and great necessities of human nature, we say they are physicians of no value, they have "no healing medicines," and we turn from them with hearts growing warmer with gratitude for the divine diagnosis, the divine prescription, the divine remedy, of the divinely inspired *vade mecum*—the Holy Bible, due attention to which will be followed by being lifted up forever to the better land, where the inhabitants shall not say, I am sick, where the people that dwell therein shall be forgiven their iniquity; the Gospel remedy, furnished and applied by Him who said, "The whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." To that will we cleave; to that will we invite the rising race.

A great deal has been said and written about "the survival of the fittest," and there may be, and probably is, some interesting scientific truth couched in that expression. In a high sense we believe in "the survival of the fittest." *Christianity is the fittest.* Neither scepticism, nor agnosticism, nor atheism, nor any other of the isms that originated not in the mind of the King of kings, but have sprung up from amid the disordered faculties of human minds, have ever proved, are proving, or will ever prove the fittest truly to elevate humanity for either world. Christianity is not only the fittest, but has far more than begun to ameliorate the nations, and her restoring influence will spread until the nations shall in spirit cluster around the cross of Him who is mighty to save, by whose stripes souls are healed, and who proclaimed, "I, if I be lifted up from the earth, will draw all men unto Me."

"Holy Bible, book divine;  
Precious treasure! thou art mine!"

What Milton represents Adam in Eden as saying to an angel in heaven, may be fitly said of the Word of God:

"Great things, and full of wonder in our ears,  
Far differing from this world, *Thou* hast reveal'd,  
Divine Interpreter!"

Yes; the holy Scriptures, revealing God to man, and man to himself, and the Mediator of the new covenant, as the way to the Father and to glory everlasting, are able to make wise unto salvation through faith in Christ Jesus; and doubtless the sentiments cherished and expressed in the course of the sessions of this Convention will be in living sympathy with the spirit of the psalmist as indicated by the grand and noble resolve, "We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and the wonderful works that He hath done; that they might set their hope in God, and not forget the works of God, but keep His commandments" (Ps. lxxviii. 4, 7).

### ST. PETER AND ST. PATRICK.

BY REV. JOHN DUNBAR, DUNBARTON.

In these days of saintly celebrations and papal processions it may be that some who fall in with the one and follow on with the other are under the impression that St. Peter and St. Patrick are but different names for the same person, while others professedly better posted in patrician lore may believe not only that they are names of different individuals but most devoutly hold that the former was the father and founder of the Romish Church, and that the latter was no less the father and founder of the Irish Church, and that both of course were devout Roman Catholics.

That the Church of Rome was founded by Peter,

and that he was its first pope, although an ancient tradition, at first readily received, and still held fast and held forth by that Church as an undoubted fact, yet there is not in all Scripture even the shadow of evidence in support of such an arrogant and unwarrantable assumption, and this traditional dogma is now abandoned as untenable by the more candid and intelligent Romanists. If, even thirty years after our Lord's ascension, Peter was at Rome as primate of the Christian Church, and sole Vicar of Christ, it seems passing strange that he did not go out with the other brethren to meet Paul and welcome him to his metropolitan see, unless it may have been beneath his papal dignity so to consort with one who regarded himself not only as "the least of the apostles," but as "the chief of sinners;" or it may be that Peter, not forgetting the past, now took advantage of his position, to treat with that pontifical contempt, so characteristic of the class, one who in other circumstances so stoutly "withstood him to the face, for he was to be blamed." It seems no less strange that Paul, after having been in Rome "two whole years," while making mention of many others of far less note, so far from alluding to the supposed position and power of Peter in the Church there, does not even so much as once mention his name. In short, there is not a single scrap of Scripture to shew that Peter ever was in Rome, far less that he was the father and founder of the Church there. While there is no Scripture evidence to shew that the Church in Rome was founded by any of the apostles, there is strong circumstantial evidence to favour the idea that the Church there was founded and fostered by those "strangers of Rome, Jews and proselytes," who in Jerusalem had been with others so signally blest on the day of Pentecost.

From the "Confessions" of St. Patrick, which are accepted both by Romanists and Protestants, it would appear that he was born in a village near Dumbarton Castle in Scotland, about the beginning of the fifth century; that while yet a young man tending his father's flocks he and many others were seized by a band of Irish priests and carried captive to Ireland and sold as slaves, and that he was employed as a swine-herd in the county of Antrim. After six years' servitude he returned to his native land, but with his sympathetic heart so full of the wants and the woes of Ireland that in spite of parental persuasion to remain at home, he piously resolved in the year 430 to give himself to God as a missionary to Ireland. Now, while Patrick went to Ireland in that year, it appears that Christianity was planted and, to some extent, propagated there before he thus went. This is substantiated not only by different Irish traditions, but also by the fact alleged in behalf of Rome "that Pope Celestine sent Palladius with four others, to confirm in the faith such as believed in Christ, in the year 430." Although this mission proved a failure, yet it served to shew that at this date Christianity existed in Ireland and before the mission of Patrick. If so, he could not be the founder of the Irish Church.

Further, St. Patrick was not a Roman Catholic. The first effective importation of Romanists into Britain took place in the year 597, upwards of a century and a half after he, as a Christian, had gone on his mission to Ireland, and these missionaries were sent by Pope Gregory for the purpose of persuading the British Church to conform to the Romish ritual. Again, Columba, an Irish missionary, left his native country in the year 565, and established a church and college in Iona, and neither he nor they were Roman Catholic, seeing that it was not till 150 years after that Romish influence began to be acknowledged there. If so, it follows that the then Irish Church from which Columba received his Christianity was not Roman, and that, too, upwards of a century after the labours of St. Patrick in Ireland. Again, from a letter written by the Archbishop of Canterbury in the year 605, and addressed to the *clergy throughout Ireland*, it is evident that the Irish Church was not then subject to the Roman See, and this, too, 40 years after Columba had left Ireland, and 175 years after St. Patrick had begun his mission there. All this evidence is not only substantiated but brought down to a much later date by the recorded outline of a formal disputation which took place in the year 652 between Wilfrid, a distinguished Romanist, and Colman, a prominent ecclesiastic in the British Church, and in which the Romanist designates the Irish Church as then *non-conformist*. In short, whenever was the introduction, or whatever was the progress, of the Romish Church in Ireland subsequent to these dates, it is evi-

dent that it was not fully established there until the year 1135, when Pope Adrian IV. sold Ireland to Henry II. of England, on condition that he would compel every householder to pay Peter-pence to the Pope and force the Irish Church into conformity with the Romish faith and ritual. This Popish Bull is still extant, and can be consulted by those who wish to do so.

Thus I have endeavoured to shew as briefly as I could not only that St. Peter was not the founder of the Church in Rome, nor St. Patrick the founder of the Church in Ireland, but that neither the one nor the other was a Roman Catholic.

#### PHILALETHES IN REPLY AND EXPLANATION.

MR. EDITOR,—In my first communication I represented Principal Grant as saying that (1) a minister who has diverged from the standards of the Church should not secede so long as he thinks himself faithful to Him to whom he took his ordination vows, and that (2) the Church should not put him out.

Both of these representations, "A Lover of Truth," assailed as misrepresentations, employing language in his assault which shewed that he had forgotten that a man is reflected in his words. The first of those representations he now admits to be correct, while rejecting the inference from it. The second he still holds to be a misrepresentation. That it is not, I can easily shew. It was made on the ground of the outset of Principal Grant's address. In the outset of his address the Principal declared his hearty agreement with the position assumed by Professor Flint that the exercise of discipline would be a poor way of meeting Agnostic or other speculative departures from the standards of the Church, a position which involves the retention in the Church of Agnostic or other speculative divergences from the standards, and a position which, thus interpreted, finds emphatic repetition (1) in the contention that creeds grow, that is, that what is accepted as truth now may become obsolete or be supplanted by something else to be received as truth until for it also a substitute is found; (2) in the demand for liberty, that is, that permission should be given to diverge from the standards as long as that divergence is compatible with the divergent thinking himself faithful to Him to whom he took his ordination vows; and (3) in the extraordinary contention that the vows of a minister are so made to Christ as to absolve him of all regard for his vows to the Church so long as he can think himself faithful to Christ, a contention which is so utterly immoral that it is impossible to suppose that the Principal uttered it otherwise than with a want of consideration.

If that does not afford ample ground for saying that the Principal holds not only that the minister in question should not secede, but that he should not be put out, then I shall consent to say that in my first communication I was guilty of misrepresentation. Whether it misrepresents him I submit to all candid judges, not excepting "A Lover of Truth" himself, when, freed from the heat with which he first rushed into print, he is able to look at the matter dispassionately.

In my first communication then—the communication "A Lover of Truth" so bitterly assailed—I did not misrepresent Principal Grant. It contained the three positions noted: (1) That according to Principal Grant the minister in question should not secede. (2) That he should not be put out. (3) The inference drawn that these positions would cover all the heresies that have arisen in the Church from the first down to the nineteenth century. That was the sum and substance of my first communication, and that it misrepresented the Principal I emphatically deny, and appeal in support of my denial to Principal Grant's address as extracted from the "Globe."

Having defended my first communication from the charge of misrepresentation, I have to confess that in my second and third communication I, like "A Lover of Truth," erred. My error was in denying that Principal Grant had conceded to the Church the power of putting the divergent out. In this I plead to a want of caution; I repudiate the idea of bad faith. I was only too confident. My confidence was so great in the correctness of my representation, and, shall I add, in the consistency and sense of honour of Principal Grant, that without referring to authorities, with too little caution, I jumped to the conclusion that

"A Lover of Truth" must be mistaken. It has turned out that he was not, and I sincerely say I am sorry he was not. I am sorry, not that I misrepresented Principal Grant, but that my representation was a misrepresentation. But perhaps it is not. I hope it is not. It may yet be found, not that I have misrepresented Principal Grant, but that Principal Grant has misrepresented himself, and the more strongly do I feel called upon to entertain the hope the more closely I look at the representation the Principal gives of himself in your extract from the "Globe." Why, Mr. Editor, Principal Grant only *seems* to concede to the Church the liberty of dealing with the divergent from her standard. It is not a concession, but mere bravado. How can he concede in good faith such liberty in the face of the demand that the Agnostic and speculative errorist should not be disciplined, in the face of his assertion that creeds grow, in the face of his call for liberty of divergence? Such positions are utterly inconsistent with the concession of liberty to discipline, and look at that concession in the light of the position that the divergent should not secede while he thinks himself faithful to Christ, but is to remain teaching the truth he has received from Christ till the Church shall say, We cannot tolerate you. And to whom is the Church to say that? To a man who is serving Christ according to his conscience, and who will feel in his heart that the Church is wronging him, and turning out of her bounds a true disciple of the Master's, and who, when he raises the cry of persecution, as raise it he must, will find a sympathizer in Principal Grant, and every one who, with him, thinks that a divergent should not secede while he thinks himself faithful to Christ. Why, Mr. Editor, it is hard not to call such a concession hypocrisy. I shall not call it so. But it is mere bravado. It is not the acknowledgment of a right, it is simply the acknowledgment of a fact. It is simply the recognition that the Church will at a certain point, likely exercise discipline, not the recognition that she has a right to do it or ought to do it. Thus whilst verbally incorrect to say that Principal Grant does not concede to the Church the liberty of putting the divergent out, such a representation is in entire accordance with the tone and spirit of the whole address, and it is not to be wondered at that I fell into the merely verbal inaccuracy into which I was betrayed by the address itself.

I think, Mr. Editor, I have with entire success defended myself from the charges of dealing unjustly with Principal Grant. I think it also plain from the address in your extract from the "Globe" that I have not dealt with him needlessly. In spite of "A Lover of Truth," the position that a minister should not secede from the Church so long as he thinks himself faithful to Christ is a position that would cover all the heresies that have arisen in the Church from the first to the nineteenth century. That Principal Grant used it with so wide a reference of course is not supposable; but that he used it with a reference of some width, of a width entirely unknown—a width that involves a divergence from our standards to a more or less serious extent, is certain. It is certain that he would admit "fearless thought" in the direction of Agnosticism and speculative departures generally from the standards, but not certain to what degree. One doctrine, we know, to which he would apply his criticism is the doctrine of future retribution. Whether he might not apply it to the Incarnation, the Trinity, or the Atonement, is rendered utterly uncertain. Principal Grant has made it uncertain. Your own expression, "we hope," with reference to the Principal's position, shews that it is uncertain, that in Principal Grant the Church possesses an important officer, of whose doctrinal position she knows nothing. Before he spoke out she knew it presumably from the fact that he obtained his office in her by vowing to adhere to her standards. But now that he has spoken as he has, and specially has enunciated his doctrine of primary and secondary obligation, the Church knows nothing of his doctrinal position but that it is compatible with his thinking himself faithful to the Head of the Church.

The justice of these remarks will appear to any one running over the contents of the Principal's address in your extract. Its main positions have been already indicated. He agrees with Prof. Flint that discipline is a poor way of meeting Agnostic or other speculative departures from the standards; he maintains that creeds grow, meaning that the creed that is received as true to-day may prove utterly untrue in a day

coming; he demands liberty, that is, the right to diverge from the standards of the Church as far as he can do so, and think himself faithful to the Head of the Church; he contends that a divergent should not secede from the Church till the Church tells him, We cannot tolerate you; and supports that contention (1) by a distinction between primary and secondary obligation that is nothing less than an application of the famous doctrine of reservation, and (2) by an analogy so clumsy and inappropriate as to invite the castigation bestowed upon its author by Dr. De Witt, an analogy which, while utterly failing in appropriateness, suggests a contrast between Dr. Grant's citizen and Dr. Grant's clergyman sadly to the detriment of the latter, for while his citizen will propose his amendments in the proper way and in the proper quarter, his clergyman is to go on in his violation of the authority to which he vowed allegiance until he is found and put out. I venture to say that there is not a citizen, from Newfoundland to Vancouver's Island, not excepting "A Lover of Truth," who will not prefer his citizen to his clergyman. The former may not be wise or prudent, but he is honourable. Whatever is to be said of the wisdom and prudence of the latter, little can be said for his honour. PHILALETES.

#### THE PETERBORO' REVIVAL.—II.

MR. EDITOR,—Everything connected with revival should be of deep interest to the Church of God, and should be carefully and candidly studied. No wonder then that a thousand questions are being asked as to the origin and attendant circumstances of such wonderful movements as that in Peterboro' and its vicinity. One account of it would be this: The field had been long and faithfully tilled and sown with the good seed and was already white unto harvest, when the resident ministers and others, after much united prayer for God's guidance and blessing, invited to their help a worker of great fervour and skill, who had been elsewhere greatly owned in such efforts; and with the faith of Joshua they said to the people, "Sanctify yourselves, for to-morrow the Lord will do wonders among you;" and, boldly putting in the sickle, they reaped a great harvest. One thing I must here say, that some of Mr. Hammond's peculiarities were a great hindrance to the work, and must be till he by divine grace gets rid of them, and I believe but for these the work would have been much greater than it was; still we know if God wrought by none but faultless instruments no good would be done by any of us. But I am equally clear in adding that the Holy Ghost did, notwithstanding his peculiarities, work mightily through Mr. Hammond's instrumentality. But to generalize rather than criticize, let me say the conditions of blessing in this case seem to have been mainly three: (1) *unity*, amid which all secondary differences were for the time dropped out of sight; (2) *special prayer*, in answer to which the Holy Spirit was most graciously and powerfully present to direct and own; (3) *the courageous labours*, in the Gospel, of God's people, both in the meetings and out of them, but especially in the *inquiry meetings*, the importance of which in the work could hardly be over-estimated. One very pleasing feature of the work was the appropriately prominent part taken by our own

#### ELDERSHIP.

Some half a dozen of these from St. Paul's Church were frequently found addressing the meetings with a freedom and power that shewed that some of them at least were not new to such work, and very richly were they rewarded. One of them shewed me a letter just received from a grateful hearer, who had found the Saviour some months ago, on the occasion of the second sermon he preached at a small station, statelyly supplied by these brethren, a few miles from town. On the occasion of a cry coming over the wires from Lindsay, "Come over and help us," two of these brethren with two others (all Presbyterians) promptly responded, and had the meeting in the Methodist Church there put into their hands, as completely as they would accept of it, for the night. The private members also, the Sabbath school teachers and the

#### MINISTERS

worked with sustained power only explicable by the promise, "As thy days, so shall thy strength be," and time and space would fail to tell of the results which more than satisfied them. Take one instance from a multitude. At Lakefield, one night, at the close of the inquiry meeting, a little group lingered half an

hour or so specially for the benefit of one anxious soul, a young man who gave much promise of usefulness if once clearly in the light on the right foundation, but had to part with, "Well, don't rest till you find rest in Christ, and we will pray for you." They had to part as it was getting late, and two of the workers had yet to drive ten miles. Two days after, one of the latter received a letter from the friend referred to, saying: "I have since last October been convinced that I was a very great sinner, but could never make up my mind to cast myself on Jesus, and put my full trust in Him. That you may be encouraged, I rejoice to say your address and conversation at the close that night threw more light on the subject than I had ever got before. That night I thought deeply of it, and all the following morning, and while engaged in posting my books, I stopped and began to debate the question, When am I going to make a full surrender and put my full trust in God? I said to myself, I will do it now, and almost immediately I felt myself a new man. . . . Relying on God's grace, I trust I shall prove faithful to the end." He had been taught to trust that believing on the Son he would at once become possessed of everlasting life, and by faith realized it. That very night his minister had felt so burdened for his flock, and this member in particular, that he could not sleep, and rose from bed to wrestle in prayer for them. In the morning he set off to renew his efforts with this man, and on the way met him coming to tell him of his happy decision. Could fancy picture their joy together? The results in the case of

#### YOUNG MEN

are perhaps more marked than any other class. Large numbers of them have been reached, and some who had before been sceptical or profligate, or both, at once took a noble stand, witnessing and working for Jesus in a way that produced a deep impression on their companions and others. The Bible class in St. Paul's Church now numbers over 100 (both sexes), while the Sabbath morning prayer meeting, conducted by the young men themselves, is attended by numbers nearly as large.

#### THE WOMEN

of that congregation have also been very earnest and active and successful, and have exceeded all others in their promptitude in acknowledging God's great goodness to them, their families and neighbourhood. Led by the Woman's Foreign Missionary Society, they convened for praise and thanksgiving on the 3rd inst., and did not come empty-handed any more than empty-hearted. Their *thankofferings* amounted to \$183. We can easily imagine the Master joyfully repeating His kind acknowledgments, "*She hath done what she could!*" Some of the results of this movement are already attained and indicated, but no doubt

#### FUTURE RESULTS

of vast importance yet remain to be realized, and will continue to appear for half a century or more. For these much depends on the faith and faithfulness of God's people in recognizing the buddings of promise in the different classes of converts, more especially the young, and following them up with ever watchful, careful teaching, training and guardianship. Let two instances illustrate the different attitude and action of professed Christians under very similar circumstances. In a meeting for children a bright girl of twelve was encouraged to give herself to Jesus, with the assurance He would receive her and give her henceforth a place among His children. With tears of mingled sorrow and joy she professed to do so, and was directed to go home and tell her parents, and ask their prayers for her. Next day the friend who had aided her called at her luxurious home and was told by her mother, "When she came in I saw there was something unusual the matter, and asked what it was. She threw herself into my arms, hardly able to speak, and sobbed out, 'I've given my heart to Jesus. I want to be His child.' 'My dear —,' I exclaimed, 'be calm, you are excited. If that's the effect of these meetings I cannot let you go back again.'" And she added, "I do not like excitement, and I cannot let my child go back again." And she did not, though she has since let her go back to many a scene of gay worldly excitement. I can only pray God to shew such parents their grievous error, and perhaps the following letter from another mother under similar circumstances will help it. Her daughter was at school in town, and wrote to tell her of her finding the

Saviour soon after her return from the home visit at Christmas. Her mother replies:

MY DEAR CHILD,—It is with feelings of great thankfulness to God that I now write to you. My dear, you will never regret that you have given your young heart to Jesus. I also feel as though God had heard my prayers—my poor feeble breathings—to Him for you. You have no idea how earnestly I prayed for you when you were away, and then when you came home you seemed more light and trifling than ever, and my courage almost failed me, and just as I was feeling that, and fretting that God had not heard my many prayers on your behalf, your letter came to us. I cannot describe to you, my dear child, how thankful I was. I went direct to my room and fell on my knees and thanked God for what He has done, and asked Him to forgive poor unworthy me for mine unbelief, for He has promised in His Word to hear all who call on Him in faith. My dear child, be much in prayer, I mean the spirit of prayer, when you are doing your work. Do not think that you will be free from trouble; but, my dear, you will now have some *One* to whom you can take your trouble. Remember that little hymn, "Take it to the Lord in prayer;" it will give you comfort. You requested me to pray for you; indeed I will with all my heart, but my dear, you must try to be faithful. Pray earnestly to God, and He will keep you to the end. Your affectionate mother,

With such mothers and such elders and ministers to follow up the work among the young, we have good reason to hope for the future. Shall we not join with them in saying, "The Lord hath done great things for us, whereof we are glad?"

March 8th, 1881.

WALTER M. ROGER.

#### INFIRMITIES OF TEMPER.

I think more downright unhappiness and misery are caused by ill-temper in the home than by all the embezzlements, infidelities, and crimes put together into which poor human nature falls. One individual, man, woman, or child, is possessed of an arbitrary, overbearing, or furious temper. You never know at what unfortunate moment this temper will explode. A chance word, an unlucky allusion, or a mistimed jest will set it off, for the fuse is always laid, and it needs but one touch of the match. Five or six or ten people shall be made temporarily wretched, because one person, unconsciously perhaps, yet supremely egotistic and selfish, has never learned to control his disposition and bridle his tongue. It may be the head of the house, who is apt to be cross at breakfast time, and he goes away to business leaving a weight of depression behind him which he is wholly unable to estimate or measure. It may be the mother who gives the reins to fretfulness, or who looks like a martyr when everybody is trying to please her. Her husband carries the thought of her face to his counting-room, and the children miss their lessons and receive discredit marks because they did not get well started for the day. Even a child who is wilful, capricious, and stormy in mood, can overshadow a family and lessen the sum of its daily delight.

A great many bad-tempered people are very good in some regards. They are truthful, generous, and kind. They will go to all lengths to do you a service. They will divide their last dollar with you, and sit up with you when you are ill and suffering. Yet they will not scruple to trample on your ordinary comforts, to wound your feelings constantly, and to mortify you by outbreaks of passion when they ought most to be patient and courteous.

What is to be done about it? For one thing society is to blame. We must cease to look upon an infirm temper as a venial offence. We must let the person who habitually indulges in it understand that he cannot be at once a bear and a saint. We must not talk or think of a bad, by which we mean an irascible, vindictive, or malicious temper, as a misfortune to be pitied merely. It is rather a trait to be condemned, and a sin to be ashamed of. The ill-tempered person should be met with reproof, and by good-humored but constant resistance. Too often he carries all before him. For the sake of peace everybody keeps quiet. It is an old lion, and who shall stir him up? The abject submission of friends and kindred to the ill-temper of some one they both love and fear, intensifies and augments the evil.

The ill-tempered adult was once a child. The fault was once manageable. On parents and preceptors, then, heavy responsibility lies, since theirs is the duty of right training.—*Christian Weekly*.

THE following is an inscription on an English tombstone: "What I squandered on self, I wasted. What I saved, I lost. What I gave away, I have."



## PASTOR AND PEOPLE.

### WHAT WAS THE MATTER?

Three men were walking home from the weekly prayer meeting at Cherryville.

"Bert Trowbridge makes a good prayer—there is no doubt about that," said good Elder Brown, and he walked along, with a quiet, peaceful look upon his face.

The second one of the trio, Mr. Clark, who kept a grocery in the village, and was supposed to know more about young men than the elder, echoed the sentiment with a quiet derogatory shake of the head, as if not quite certain what to think.

King, the youngest of the three, gave a contemptuous sniff and said nothing.

What was the matter? King didn't believe much in religion; he had only "dropped" into the church that evening, it wasn't his usual habit. But was that all?

This was not the first time the words of Elder Brown had been uttered. In fact it was a pretty well known fact among the staid old Presbyterians of Cherryville, that Bert could and did always make a good prayer. Strangers stopping there always inquired who that young man was who closed the meeting with such a heartfelt prayer. Mind, they did not say *eloquent*—for Bert never was that. He had an intuitive idea of what a prayer ought to be; he had good taste; he knew it ought to be reverent; composed of choice words; uttered as if it came from a heart full of feeling, and went to One in whom the heart trusted. He also believed it was more impressive when delivered in a low undertone—distinctly audible to all in the room, but heard no farther. He also judged a display of words out of place—his was a model prayer. It was the same with his speech. He had been used to prayer-meetings, and he knew just about how much to say and how to say it.

What was the matter?

The night before, there had been a party of the boys meeting in Lawyer King's office. King was a young man just building up a good practice. Bert was there, of course, and was the liveliest among them. Cigars were brought out, and they all smoked. Then they settled down to a quiet evening entertainment of repeating light jokes and dissecting their neighbours. Let the young men deny it if they want to, but ladies are not the only ones who have quiet little gossip parties. The "nobler race" did not drink tea—they take a more injurious article. And in proportion to the vileness of the article imbibed or inhaled, in such a degree is their gossip stronger. But I am not writing about tea parties, or casting a javelin at smoking, or even preaching against gossip in general; I started out to tell about Bert. He did not drink, but that night he smoked, and his stories were the best told, his language the finest, and his remarks about his neighbours the most cutting. That was all. When through, you could not accuse him of any sin—but you were left in doubt as to where he stood. You would not have known him as a Christian at that party. He was no worse than the others, but the others were not Christians.

And this was not the first party of this kind. Bert had a reputation among his associates as well as among the good church members. Now, a man does not have to wear a long face because he is a church member. Far from it. But there are little things which will shew, and the world takes them up. The world has a high standard for Christians to live up to.

After Mr. Brown had turned down the lane leading homeward, and King and Clark were left together, King said:

"Clark, I have been thinking about this thing, religion—and I feel that I ought to accept Christ and be a Christian. I am not a man subject to violent emotions. I have been studying the subject for some time, although people have not imagined it."

"Why don't you go to the Saviour then? He has said, 'Come.' That is all you have to do. You need Him. He tells you He wants you. Why don't you come?"

"I don't want to bring up that old objection of 'I'm as good as you Christians,' but this *has* held me back. To-night when Bert prayed, I was touched to the heart. He seemed to mean so much, and his petition just suited me. No prayer or sermon, I can truthfully say, ever affected me more. But all of a sudden I thought of his manner outside of the prayer meet-

ing; his lightness concerning sacred subjects and freedom in the use of all the slang which our wildest boys use, and I could not believe he was in earnest."

That was the trouble with the prayer—Bert's daily life did not testify to the truth. He was not wicked; but his life was not a daily lesson.

What was the matter with him? Was he a hypocrite?

Clark and Bert were good friends, and the first time they met, Clark told his friend in an easy way, of what King had said.

"I should like to know if I am to be judged by every one around me. Must a fellow bow to the criticism of every one who is inclined to find fault? If I am a stumbling-block in the way of these persons who are so ready to condemn me behind my back, tell me what crime they accuse me of."

"It isn't that, you only appear careless of your Master's business. You never think of shewing Christ crucified to your companions, do you? Do you think they would know you were a Christian if they never attended prayer-meeting?"

"It is only that old excuse. And you know it is the most foolish one a man can offer—pleading the weakness of others as a reason why he should not do right."

"I know it."

And Clark knew also that it was not best to argue with a man. Let him think it over.

Bert did think it over, and this was his conclusion that night—

"I have not intended to do wrong, but it seems I have. I meant no harm by my conduct, but it seems it *has* done mischief. Besides I don't know but it has really affected my religious character. Sometimes my prayers have only been from my lips—but then not always. I have been in earnest. . . . But how can King and the others tell when I am in earnest? Well, I don't believe I'm as bad as they make out. There's no sense in King making a stumbling-block out of me. If I'm not up to the standard, why does he notice me—why doesn't he pattern after Mr. Brown or Mr. Clark? But I am keeping him away—perhaps—I had better be careful—and—I'll go to-morrow and tell him so."

Do you ever have any Bert Trowbridges in your own church?

A week afterward, when King arose in prayer meeting and expressed a desire to lead a better life, it was Bert's shoulder his hand rested upon. And Clark, if no one else, knew how much that meant.—*Church and Home.*

### THE WIDOW'S LOVE HONOUR'D.

About thirteen hundred years ago there was living in the city of Constantine a great emperor called Justinian. When he cast his eyes over the city in which the palace was, he saw that there was no church, or no worthy church, for God, and he said to himself, "I will supply this want. I will build a church with which God shall be pleased. And I alone shall do it. And the glory of doing it shall be altogether mine." And he further said, "God will be pleased. And when I die, and my soul arrives at the gate of heaven, the angels will come out and blow their trumpets and say, 'Enter Justinian, who built the great church to God.'"

So he called together his architects, and masons, and workers in wood, and iron, and brass, and gold, and said to them, "Build me a church for God, such as there shall be none equal to it for magnificence. See that no one is suffered to contribute nail, or plank, or stone to it except myself. And when it is finished, inscribe above the great door of it these words: 'Built to God by the Great Emperor Justinian.'"

And the architects, and builders, and workers in wood, and brass, and gold, began to work. And soon the harbour was crowded with ships bringing marble to build the walls, and the streets with waggons, drawn by oxen, carrying the marble to the site. And by-and-by the walls began to rise. And after a time they were completed. Marble outside gloriously carved; inside, gold, and silver, and precious stones. Then a day to open it was set. And on the day before, above the great door, the words were carved as the emperor had commanded: "Built to God by the Great Emperor Justinian."

At last, on this day that was set, a chariot of gold was brought to the door of the palace, and the nobles, and chief captains, and priests, and all the great

workers who had worked at the church, and all the army came dressed in glorious apparel, and waited behind the chariot. Then the doors of the palace were thrown wide open, and amid the blowing of trumpets Justinian came out, shining in gold, and purple, and precious stones, and took his seat on the chariot of gold. Such a day had never been known in Constantinople. The streets resounded with music and with the shoutings of the people, as the great emperor drove, at the head of his nobles and armies, to open the church he had built to God.

As he drew near to the church his heart swelled with pride. He alone had done the work for God.

He raised his eyes to see the inscription. But what he saw there was not what he expected to see. His face flushed with anger. His brow knit; his eyes flashed fire. Justinian's name was nowhere to be seen. What he read was this: "This house to God, Euphrasia, widow, gave."

Who had dared to mock Justinian in this way? He called for the carver of the inscription; but he, trembling, could only say it was the emperor's name which he had carved. He called for architects, chief priests, chief captains. They replied in fear, "O mighty emperor, this only we know, that last night our eyes beheld thy name, and not another, graven on that wall."

Then, when every one was silent, the chief priest found courage to say, "My lord emperor, it may hap that this is not of man, but of God. Who knows whether this strange name has not been written by the finger that wrote the ten commandments on stone, and the strange words on the walls of Belshazzar's palace?"

When this was said the emperor began to tremble, and to ask, "Who, then, is Euphrasia the widow?" At first everybody thought she must be some rich lady, richer than the emperor, who, unknown to him, had given more than he to the church. And a search began. And at last the searchers came to a poor cottage, near the docks where the marble for the church arrived. And in that cottage they found Euphrasia the widow, whose name was carved where the emperor's had been. So they brought her straightway to Justinian to be examined.

When she came into the emperor's presence, what he saw was a poor old gray-haired woman with marks of sickness on her face. At first she had nothing to tell. She had not even heard of the inscription. Had she dared to disobey the commands of the emperor? Had she given gold, or marble, or wood, or iron, to the church? No, she had given neither gold nor marble; neither wood nor iron. "Hast thou done anything—anything at all—in connection with the building of this church?" Then the old woman said, "My lord emperor, if I have done anything contrary to thy commands it was in ignorance. This is my history since the church began to be built. I was laid down with sickness; my body was racked with pain. Weary days and nights passed over me, month after month I lay in pain and sickness. But in my loneliness and distress God remembered me, and He sent a linnnet to cheer me. It came every day to my window-sill and sang its songs to me. And that song gladdened me, and filled my heart with thankfulness. And when I recovered I said to myself, 'I shall shew my thankfulness to God in what way I can.' So, because I could do nothing else, I plucked handfuls of the straw on which I had been lying and scattered them on the sharp stones which cut the feet of the oxen that were dragging the marble from the tips. That was all."

But that was more than the great emperor had given, who yet seemed to have given all. That was the gift of a loving and thankful heart. Even the proud Justinian was put to shame. "Verily," he said, "she has given the most in giving love, and therefore has her name been written by God above the door of this church."

Justinian sinned just as Nebuchadnezzar had done. God had given him riches and power, and he did not give the glory of them to God. And instead of praying, "Lead me not into temptation," he filled his heart with the pride of the thought that he would do a great thing for which the angels of God should give him praise.—*Rev. Alex. Macleod, D.D., in Sunday Magazine.*

"Words learned by rote a parrot may rehearse,  
But talking is not always to converse;  
Not more distinct from harmony divine  
The constant creaking of a country sign."—*Cowper.*



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## CHURCH COMMITTEES.

WE very willingly publish Mr. Battisby's letter, though we cannot sympathize with the view he takes of the matter at issue. We cannot see why the members of Church Committees should pay their own travelling expenses when engaged in Church work. Each is expected to contribute to all the schemes of the Church as God has prospered him. To give in addition toil, time, travel and travelling expenses would evidently be neither fair nor reasonable. It is a difficult problem to work out, how such a Committee as that on Home Missions is to be made in the highest measure efficient and at the smallest amount of expense. If the number of members is made very small, there is a danger of various interests being unrepresented. If the Committee is localized, even though the number be kept comparatively large, there will still be very formidable difficulties to be met with. A good many plans have been tried, and we are not sure that any one of them has been more efficient than that at present in operation. But on such a subject there will naturally be great diversity of opinion.

## "PRACTICAL CHRISTIANITY" "THE ONE STRONG BOND."

THE "Bystander," as we mentioned last week, intimates, with its duly oracular air, that whatever else may be doubtful this is beyond all question, that unless it is all a dream "practical Christianity" is henceforth "to be the one strong bond," at least among all Protestant Churches. Unless this is the feeblest and most evident of commonplaces, it is merely the repetition of what has been in the past stated with indefinite frequency, and never with so much gusto and grimace as in times of great spiritual decay and of the most practical and ostentatious ungodliness. As every one may know, the history of the Christian Church has been one of alternating revivals and declensions, of eager, earnest spirituality and consuming devotion on the one hand, and of dead formality, spiritual indifference, a languid faith, and correspondingly decaying and corrupted morals, on the other. Nor do we think that any one in any competent measure acquainted with that history will seriously call in question the further statement that in proportion as the great facts and truths peculiar to the Christian system have been relegated to the background or altogether set aside in favour of that which has been styled "merely ethical teaching," or what with some has passed muster as "practical Christianity," so has a deadly languor crept over the Church, and those very "morals" about which so much solicitude was expressed, have suffered a sad and, in many cases, an all but total eclipse. There is no use in going into minute details. Any one can easily satisfy himself by taking any period of the past he pleases, and he will find proof upon proof that as "doctrine," "dogma," or call it whatever is preferred, was repudiated as useless, or denounced as positively injurious, so those "morals" which were so ostentatiously and continuously commended, became more and more lowered in daily living, and the "virtue" over which so many stilted pedants became eloquent was less and less honoured because less and less embodied in actual practice. We do not for one moment deny that there may be, that there has been sometimes, a "dead orthodoxy" as fatal to practical godliness as any of the ethics-worship which has found its rallying cry in the poor and long ere this washed out refrain:

"For forms of faith let graceless zealots fight,  
He can't be wrong whose life is in the right."

But this we make bold to affirm that, in the whole history of the last nineteen centuries, wherever and whenever the attempt has been made to get quit of

all the doctrinal peculiarities of Christianity, and to make its ethical system the one thing of really practical moment, there and then morals "within" the Church have sunk to the lowest ebb, and the power of that Church as a conserving, restraining and elevating influence upon the morals and manners of the world "without," has ceased to be appreciably felt for good. It is no new thing for men to cry out that they admire in the strongest way the "pure morals," the "ethical elevation" of the Gospels, and that they are quite sure nothing like these have ever before been known. It is not a thing of yesterday for multitudes to intimate that they regard the ethical teachings of Jesus of Nazareth and of Paul of Tarsus with unfeigned respect, and that nothing could be more acceptable than these if they stood alone, while they repudiate with the greatest horror, and in many cases with the most unconcealed contempt, all those "dogmas" with which in the New Testament that ethical teaching is inextricably involved. It is no new thing for men to say to the followers of Christ, "Give up your dogma and we are with you. It does not matter whether Jesus of Nazareth was a man or a God; whether His death was an atoning sacrifice or a regrettable accident; whether the hope of a coming resurrection rests on substantial grounds or is a baseless dream. Throw all these things aside, and let us together teach men to be honest in their dealings, truthful in their words, and honourable and self-sacrificing in their lives." Yes; and it is no new thing of the present age for any such attempted Irenicon to issue in disastrous failure, and for its being thereby made incontestably manifest that the pruned, "cultured," rationalized and sobered "practical Christianity" thus secured, has, somehow or other, lost all its moral power to conjure withal; that there is not left in it warmth sufficient to reanimate one human heart; nor moral or ethical vitality sufficient to purify and ennoble one human life. This, of course, is one of the tantalizing, offensive paradoxes in the Christian system, at which men have been stumbling, and against which they have been protesting, ever since Jesus died on Calvary. But of the fact there can all the same be no reasonable question, that throughout all the sections of the Christian Church, and in every age of all the past, the men who have attached least importance to morals as a means of justification in the presence of God have been found to practise them most faithfully, and those who have cried most out about their surpassing value have manifested least assiduity in embodying them in their individual lives.

Let any one take the Church of England or the Church of Scotland, for, say, the eighteenth century, and let him tell what lesson on the point at issue can be gathered from the history of either. Dogma had been pretty well got quit of. The creeds that had been solemnly assented to were pretty well repudiated. Any little religious teaching that was given was of a purely ethical kind. There was any amount of helpless talk about "breadth" and "culture," about "liberalism" and "light;" of contemptuous sneers at "orthodoxy," and violent denunciations of "fanaticism" and the "high fliers," and what was the practical issue of all? A state of morals, both among teachers and taught, over which ordinary decency now hangs its head in perfect shame; a baptized heathenism, a so-called cultured Christianity, that attached more importance to the various readings of a Greek play or the "body" and flavour of "a good table wine" than to the salvation of a lost soul or the rescue of a prodigal from license and ruin. Let any one read the life of Dr. Carlyle, of Inveresk, or the history of poor Robert Burns as he sang of being "—sou' wi' godly priests"—every one of whom repudiated dogma and "preached morals" exclusively; or scores of other documents, whether in the shape of novels or sober narrative, and he will easily find out what is the practical result of "ethical Christianity" being divorced from doctrinal, and how, when Christ on the cross is cast aside as antiquated and out of place, Christ in the life becomes invisible, and the "pure ethics" so often talked of, though they continue to be admired and commended, almost or altogether cease to be practised. The poor despised Gospeller in Dumfries, to whose humble conventicle Robert Burns sometimes found his way, much to the disgust of the "cultured" "new light" liberal clerical cronies with whom he too often caroused, was no doubt reckoned a contemptible fanatic, and a dull doctrinal free grace babbler, by those who found fault with the poet for listening to his harangues, but the cold contemptuous reply of the

"inspired" gauger had very possibly more truth than poetry about it: "I go to Mr. —'s church, for he is the only man among you that believes a word he says."

"Practical Christianity" is all well enough, but it has always needed some vital impelling power to give it energy and life, and quite as much to-day as when a preacher of "mere ethics" once said in his "Christian" message to his flock. "If virtue incarnate were to appear on earth all men would fall down and worship," and was answered from the same place by his better instructed colleague: "Virtue incarnate *did* appear on earth, and instead of men falling down and worshipping, their only cry was 'Away with Him, crucify Him!'"

A great many more than Dr. Chalmers, as he rose to his great work of waking up a Church sunk in worldliness, immorality, and indifference, could testify as he testified on mournfully reviewing his Kilmany ministry: "No one could denounce all dishonesty, untruthfulness, profanity or impurity more vehemently or continually than I did. And yet, with all my preaching, I never knew a dishonest, untruthful, profane or impure person in any way changed or made better. But since," he could add, "I have known and preached Jesus Christ and Him crucified, I have known many such so changed." So has it always been, so will it always be. No one would underrate "practical Christianity" in its true and proper acceptance, but the force behind is the same as ever.

"Talk they of morals? Oh Thou bleeding Lamb,  
The great morality is love of Thee."

## PROTECTION FOR DRUNKARDS' WIVES AND RELATIVES.

WE are specially pleased with a decision given in a case which came up before the County Court Judge in this city, on Friday last, and we sincerely hope that it may be the first of a long series of such cases similarly decided. The facts in this instance are simply these: A poor forlorn woman who has to be spoken of as

"That lowly thing—a drunkard's wife,"

after being reduced to the last stages of misery and degradation by her husband's reckless and heartless intemperance, tried to persuade the whiskey-seller—who received, for drink, the dollars or cents which ought to have provided food and clothes for his customer's family—not to let him have any more, but, of course, in vain. Instead of pitying the broken-down waif, this dealer in "forty-rod" treated her petition with insults and jeers, and gave her frankly to understand, that when her husband came with the money he should have what he wanted. Baffled in her appeal to mercy—and she might easily have understood that she would be, for the trade in strong drink very soon

"Hardens a' within,

And petrifies the feelings!"—

this outraged wife appealed to law, and so far succeeded. By the provisions of an Act which has long been on the statute book, but has been but little reduced to practical effect, any tavern-keeper or dealer in spirituous liquors, who supplies with strong drink any man, woman, boy or girl, who is known as a drunkard, after being served with a written notice, by husband, wife, brother, sister, son, daughter, employer, or other guardian or relative, forbidding him to do so, is liable to be proceeded against in a suit for damages, and on conviction may be fined not less than \$20, and not more than \$500, with full costs. This poor woman, under advice, took advantage of this very wise and wholesome law, and prosecuted the tavern-keeper. The case went to a jury. The evidence in support of the charge was overwhelming, and the jury gave a verdict of \$60 of damages, which was very willingly supplemented by the Judge declaring that he would with pleasure certify for full costs. This has caused quite a flutter among the Licensed Victuallers, "respectable" and otherwise; and well it may, for well do multitudes of them know that if they were proceeded against, and received verdicts as they deserved, they would soon be beyond engaging in the business, either with or without a license.

We have often been surprised that this law has not been more taken advantage of. No doubt wives, from a lingering affection for the sots whom perhaps they once all but worshipped, or from a fear that they might only fare the worse from taking such a course, may very naturally not care about publicly proclaiming their own degradation and their husbands' dis-

grace, but there are many others who have also the power under the statute to give such a notice, and there is every reason in the world why they should do so. It may sometimes, in such a place as Toronto, be difficult to trace where the liquor was given or sold, but, in smaller places, the process would be comparatively easy, and for our part we don't see why a drunkard should not be obliged to tell who supplied him with whiskey, and be sent to prison if he refuses.

Everyone knows most heartrending cases similar to that of this poor woman. Why should not the same remedy be applied? There is not a town or village in the Province in which such notices could not very properly be served, and in which such prosecutions could not very usefully be proceeded with. The old plea of course, is always ready: "If I don't sell, another will, and I may as well as not get the profit." Let all understand that they will henceforth do this at their peril; and a few hundred or five-hundred dollar fines will perhaps make a good many of the dealers in "strong waters" think somewhat differently, and reason in a somewhat more merciful and Christian fashion. By the way, we notice that our venerable legislators at Ottawa are doing their best to emasculate and destroy the Scott Act. If these gentlemen think it decent or becoming to take such a course, why, no doubt, they must go their own way. But if they fancy that they will in this fashion improve their own position in the estimate of the best portion of the community, or permanently retard the progress of total abstinence and all which that implies, they never were more mistaken in their lives. We are always anxious to speak and think respectfully of our legislators and other dignities, but what is to be done if these gentlemen won't allow themselves to be so spoken of and so regarded? By all means let them, if they are so minded, burke the Scott Act. In due time something stronger and more effective will appear for their sanction, and, will they or will they not, they will have to pass it. No cause that has any life in it was ever "put down" in the manner proposed. Nothing, in short, like a little, "sharp practice," whether legislative or otherwise, for quickening energies and promoting activity and effort.

#### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The Treasurer of the above Society gratefully acknowledges the receipt of the following additional sums:

Per J. Ballantyne, Robertson's, \$13; Uffington, \$7.89; Baysville, \$15.50; Hamilton's, \$7: total, \$53.39. Per D. McColl, St. Thomas, \$52.50. Per W. S. McTavish, Campbellville, \$5.75; Plummer township, \$2: total, \$7.75. Per R. M. Craig, Union Church, Brucefield, \$12; congregation of the Rev. J. Ross, Brucefield, \$15.04. Per D. James, Hamilton, \$44; Sturgeon Bay, \$30. Per A. Mackay, Friends, \$2.25. Per T. Davidson, Charleston, \$2.75; Powassan, \$6. Per J. A. Jaffary, Bolton, \$12. Per G. B. Greig, Katrine, \$150; Emsdale, \$6.50; Burke's Falls, \$2; Arthur, \$7.75; Eden Mills, \$12.25. Per A. K. Caswell, Honeywood, \$1.92; Harting's Mills, \$3.28. Per James A. Hamilton, Brantford, \$12. Per J. Neil, Mono Centre, \$1.50; Camilla, \$4.50. Per A. U. Campbell, Chatham, \$3.50. Per A. Hamilton, Rev. R. Hamilton, Motherwell, \$4. Per W. Cowie, St. Catharines, \$12. Per W. J. Logie, Friend, London, \$1. Per W. H. Ness, Friend, 35 cents. Per James Farquharson, Rock Lake, \$5. Per H. C. Howard, Blackheath and Seneca, \$7.25. Per J. Mutch, Caledon East, \$9.25. Per A. Robertson, Friend, 50 cents. Per G. B. Greig, Hayne's avenue, St. Catharines, \$19.10. Per Rev. Dr. Reid, College street Bible class, Toronto, \$4; Erskine Church Sabbath school, Hamilton, \$14; Knox Church Sabbath school, Hamilton, \$10; Central Church Sabbath school, Hamilton, \$15.10; College street Church Sabbath school, Toronto, \$15.10. Per Jno. Gibson, Bassingthwaighe's Settlement, Manitoulin, \$8. Per J. S. Mackay, Friend, Thamesford, \$1. R. C. James, Albany, \$5. Per Mrs. Wilkie, Guelph, \$30. Per M. McGregor, Second Presbyterian Church, Douglas, \$15.75. Students, \$122. Per R. McNair, Friends in Goderich—Friends in Toronto, \$185. ANGUS MACKAY, Treas.  
*Knox College, March 10th, 1881.*

We are pleased to learn that the Rev. David Watson, M.A., of Beaverton, who has been seriously ill for some time, is recovering.

## BOOKS AND MAGAZINES.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.) A very respectable and vigorously conducted publication.

ROSE-BELFORD'S CANADIAN MONTHLY for March contains the fourth chapter of A. Bourinot's interesting account of the intellectual development of the Canadians.

"MARY, QUEEN OF SCOTS," is the subject of the second of Mrs. Oliphant's stories of English queens in "St. Nicholas." It will be begun in April and run through two numbers, and will rival in interest the story of Lady Jane Grey, so charmingly told in the March issue.

THE INTERNATIONAL REVIEW for March. (New York: A. S. Barnes & Co.)—This number of the "International" is specially able and timely. A mere list of the subjects discussed is sufficient to shew this. We have the "Solid South;" "Modern Public Debts;" "The Scientific Relations of Modern Miracles;" "Ireland," II.; "The Irish Land Question;" "The Early Days of Fox;" "Jacques Offenbach;" and all discussed in a very vigorous and upon the whole a dispassionate spirit.

THE increasing popularity of the coöperative stores in England has furnished the text to Charles Barnard for a brief article in "Scribner" for April, entitled, "The Shoppers' Rebellion." He points out the effect which this successful English movement has already had on this side of the water, and predicts a more thorough revolution in the present relations of shopper and shopkeeper. The same number will have an account of the new coöperative apartment-house system, now meeting with much favour in New York. It will be accompanied by estimates and diagrams.

SCRIBNER'S MONTHLY supplies a short poem "On a Valentine;" "The Black Robe," by Wilkie Collins, proceeds steadily on its way;—Temple gives a short poem on "Cupid's Missive," another valentine, probably though it would require some sharp insight to say just what the writer would describe; Mr. Buchan gives us a thoughtful paper on "George Eliot," Gowen Lee furnishes a short poem on "Nature," Nicholas Flood Davin furnishes universal compliments in "Great Speeches." In short, to mention all the good things, would occupy too much space. Let people get it.

#### THE REVIVAL IN LINDSAY.

MR. EDITOR,—I have been asked to give some information through THE PRESBYTERIAN, in regard to the revival in this town.

It has been in progress in its present shape a fortnight. The Churches engaged unitedly are the Presbyterian, Methodist, Baptist, Bible Christian and Methodist Episcopal.

Three services a day are held—forenoon, afternoon and evening. In the evening it is difficult to get sufficient accommodation in any one building for the people. The "inquiry meeting" occupies a large part of the time. Nearly the whole congregation remain for personal dealing. The ministers are greatly aided by the members of the several churches.

Many profess to have found the Saviour. Very many more are seeking salvation. Some very noted cases of conversion have taken place, e.g., of some who were pronounced sceptics, or openly godless. The work has taken hold of all classes of the community; young men of education and position are conspicuously coming under the power of the truth.

Much, too, has been done in the way of developing latent Christian effort and piety. The ministers expect, hereafter, much more help in their work from the membership than heretofore.

The utmost harmony exists among the ministers and their congregations so far.

In reference to the origin of the work, it is only due that I should say, that it sprang (instrumentally) very largely from a visit from Peterboro' of four earnest men, who had been engaged in the recent revival there, under Mr. Hammond. These were Messrs. Sheriff Hall, Portland, G. M. Roger, and Rev. W. M. Roger, of Ashburn, who had been at Peterboro' for some time. A young Methodist minister from Peterboro' also assisted.

Under their direction the work took its present shape. Rev. Mr. Torrance then followed, and gave

two days of invaluable aid, and was succeeded by some others.

The work is under the direction of a union committee, consisting of the several ministers together with two or three experienced laymen from the several congregations represented.

There is no undue excitement present, nor are any *extra* methods attempted. So far as we can see, it is a genuine work of God, and our earnest prayer is that it may go on till our whole town is blessed with salvation.

J. HASTIE.

*Lindsay, March 15th, 1881.*

#### CHURCH COMMITTEES.

MR. EDITOR,—On reading your statement regarding the different schemes of the Church and their financial position, one cannot help feeling discouraged. The Home Mission Fund is sadly deficient, shewing a decrease from last year of nearly \$12,000, and I suppose but for the earnest pleadings of Dr. Mackay the Foreign Mission Fund would likely be as bad. I say nothing at present regarding the other schemes.

But there is one question that I would place before you regarding the Home and Foreign Mission Committees. Is it right that the members of these committees should have their expenses paid when they meet, seeing that the funds for both of these missions are invariably deficient? I honestly think they should not. But I put the question for another reason, which is one of simple justice. Is it right or just that the members of these committees should have their expenses paid when they meet, when all the other committees of the Church are doing their work gratuitously? I think the answer must be in the negative. Is it not a fact that the conveners of these committees plead from time to time for greater liberality on the part of our people? And this is right and proper. Is it not a fact also that our ministers are doing the same from the pulpit, almost every Sabbath? This is my own position, and I intend to continue it. But, I hold that the money is neither collected nor given for the purpose of paying these committees. The expenses of the two committees referred to are not a trifle, and if this money were turned into its legitimate channel, it would accomplish a good deal. In making the above statement, I charge no one in particular, but have been actuated to do so, simply in the interests of our mission schemes.

JOHN R. BATTISBY.

*Chatham, March 11th, 1881.*

ON Sabbath, the 6th inst., anniversary services were held in the Presbyterian church, Collingwood. The Rev. John Laing, M.A., of Dundas, preached to large and attentive congregations both morning and evening. A service was held in the afternoon for the Sabbath school, which was well attended, and Mr. Laing and Mr. Starr gave excellent addresses. On Tuesday evening, the 8th inst., the Rev. R. Laidlaw, of Hamilton, delivered his popular lecture on "Our Successors." The audience was large, and listened with the utmost attention till its close. The "Messenger" says: "The lecture was one of the finest and most entertaining ever delivered in Collingwood." A cordial vote of thanks was moved by the Rev. R. Ewing, which was given unanimously by the audience. During the evening several pieces of choice music were given by the choir. Collections amounted to about \$70.

ON Monday evening last the annual meeting of Knox College Metaphysical Society was held in the College, and the distribution of prizes and election of officers occupied the entire evening. Mr. John Gibson, B.A., won the first prize as essayist, Mr. David James taking the second; and as speakers, Mr. C. H. Cook, B.A., and R. Y. Thomson, B.A., took the first and second prizes respectively. Mr. James also secured the prize for Scripture reading, and Mr. A. B. Meldrum that for secular. The election of officers resulted as follows: President, John Gibson, B.A.; 1st Vice-President, C. H. Cook, B.A.; 2nd Vice-President, John Currie; Critic, James Ballantyne, B.A.; Recording Secretary, D. M. Ramsay, B.A.; Corresponding Secretary, Jos. Builder, B.A.; Treasurer, J. S. Henderson; Secretary of Committee, W. S. McTavish; Curator, Thos. Davidson, B.A.; Councillors, D. McLaren, B.A.; R. M. Craig. The valedictory address was delivered by the retiring vice-president, Mr. J. Farquharson, and after the president elect had been introduced by his predecessor, the meeting adjourned.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. E. P. ROE.

CHAPTER X.—IN THE DELIUS.—(Continued.)

Thoughts like these passed through my mind as I thanked her for all that she had done for me, and told her of such phases of New York life as I thought would interest her. She listened with so intent and childlike an expression on her face that I could scarcely realize that I was talking to one in whose bosom beat the heart of a woman. I felt rather as if I were telling Zillah a fairy story.

Still I had faith in her intuition, and believed that after I was gone she would recognize and accept the frank, brotherly regard that I now cherished toward her.

Reuben was not very long in joining us, and boylike did not note that his sister evidently wished him far away. My greeting was so cordial that she noted with a sigh that I did not regard him as the unwelcome third party. Then Mr. Yocomb and the little girls came to the door and asked if there was room for a crowd. Soon after Mrs. Yocomb appeared, with her comely face ruddy from exercise.

"I've hurried all I could," she said, "but thee knows how it is with housekeepers; and yet how should thee know, living all thy life alone in dens, as thee said? Why, thee's having a reception."

"I fear your guests down-stairs will feel neglected, Mrs. Yocomb."

"Don't thee worry about that, Richard," Mr. Yocomb said, laughing. "I'm not so old, mother, but I can remember when we could get through an evening together without help from anybody. I reckon we could do so again—eh? mother? Ha, ha, ha! so thee isn't too old to blush yet? How's that, Richard, for a young girl of sixty. Don't thee worry about Family Warren. I fear 'ar any one of us would make a large crowd in the old parlour."

This was sorry comfort, and I fear that my laugh was anything but honest, while Mrs. Yocomb stared out of the window, at which she sat fanning herself, with a fixedness that I well understood.

But they were all so kind and hearty that I could no more give way to dejection than to chill and cheerlessness before a general wood fire. They seemed in truth to have taken me into the family. Rarely was I now addressed formally as Richard Morton. It was simply "Richard," spoken with the unpremeditated friendliness characteristic of family intercourse. Heavens though I was, I thanked God that He had brought me among these true-hearted people; and I inwardly prayed "may I never relax into the old sneering cynicism that I once affected. Let me at least leave that vice to half-fledged young men, and to bad old men."

One thing puzzled me. Miss Warren remained at her piano, and it struck me as a little odd that she did not find the music of her lover's voice preferable, but I concluded that music was one of the strongest bonds of sympathy between them, and one of the means by which he had won her affection. Sometimes, as her voice rose clear and sweet to my open windows, I answered remarks addressed to me with an inaptness that only Mrs. Yocomb understood.

Before very long, that moderate lady looked into my face a moment, and then said decisively, "Richard, thee is getting tired. We must all bid thee good night at once."

Adah looked almost resentfully at her mother, and lingered a little behind the others. As they passed out she stepped hastily back, and unclasping a rose-bud from her breast laid it on the table beside me.

"It was the last one I could find in the garden," she said breathlessly, and with its colour in her cheeks. Before I could speak she was gone.

"I shall be treated with reverence, like the feeling which led to the gift," I murmured sally. "Heaven grant that it may be only the impulse of a girlish fancy;" and I filled a little vase with water and placed the bud near the window, where the cool night air could blow upon it.

Still Miss Warren remained at the piano. "How singularly fond of music he is!" I thought.

I darkened my room, and sat at the window that I might hear every note. The old garden, half hidden by trees, looked cool and Eden-like in the light of the July moon, although some silver hemisphere fleecy clouds were drifting like the traces of thought across a bright face. Motionless shadows stretched toward the east, from which the new day would come, but with a dreary sinking of heart I felt as if each coming day would bring a heavier burden.

But a little time passed before I recognized Chopin's Nocturne, to which I had listened with kindling hope on the night of the storm. Was it my own mood, or did she play it with far more pathos and feeling than on that never-to-be-forgotten evening? Be that as it may, it evoked a fiercer storm of unavailing passion and regret in my mind. In bitterness of heart I groaned aloud and insulted God.

"It was a cruel and terrible thing," I charged, "to mock a creature with such a hope. Why was such power over me given to her when it was of no use?" But I will say no more of that hour of weak human idolatry. It was a revelation to me of the depths of despair and wretchedness into which one can sink when ensnared by man's falsehood on Christian principle. It is in such desperate, irrational moods that undisciplined, ill-balanced souls thrust themselves out from the light of God's sunshine and the abundant possibilities of future good. I now look back on that hour with shame, and cannot excuse it even by the fact that I was ensnared in mind as well as body by disease. We often never know ourselves or our need until after we have failed miserably under the stress of some strong temptation.

I was the worse the next day for my outburst of passion, and the wretched night that followed, and did not leave my room; but I was grim and rigid in my purpose to retrieve myself. I appeared to be occupied with my mail and paper much of the day, and I wrote a very complimentary para-

graph concerning the banker's gift for the meeting-house. Mr. Hearn and Miss Warren were out riding much of the time. I saw them drive away with a lowering brow, and was not disarmed of my bitterness because I saw, through the half-closed blinds, that the young girl stole a swift glance at my window.

Adah was pleased as she saw how I was caring for her gift; but I puzzled and disheartened her by my preoccupation and taciturnity. She took the children off on a long ramble in the afternoon, and heaped coals of fire on my head by bringing me an exquisite collection of ferns.

The next morning I went down to breakfast resolving to take my place in the family, and make no more trouble during the brief remainder of my stay, for I proposed to go back to the city as soon as I had shown enough manhood to satisfy my pride, and had made Miss Warren believe that she could dismiss her solicitude on my account, and thus enjoy the happiness which apparently had clouded. As I saw her pale face again I condemned my weakness unsparringly, and with the whole force of my will endeavoured to act and appear as both she and Mr. Hearn would naturally wish.

"Richard," said Reuben, after breakfast, "I've borrowed a low phaton, and I'm going to take thee out with Dapple. He'll put life in thee, never fear. He'd cure me if I were half dead."

He was right; the swift motion through the pure air braced me greatly.

When he returned, the banker sat on the piazza. Adah was near, with some light sewing, and the connoisseur was leisurely admiring her. Well he might, for in her neat morning gown she again seemed the embodiment of a June day. She rose to meet me, with a faint accession to her delicate colour, and said,

"The ride has done thee good; thee looks better than thee has done any day yet."

"Reuben's right," I said, laughing. "Dapple would bring a fossil to life," and the young fellow drove chuckling down toward the barn, making dapple rear and prance in order to show off a little before Mr. Hearn.

I sat down a few moments to rest. Miss Warren must have heard our voices; but she went on with an intricate piece of music in which she was displaying no mean skill. I did not think Mr. Hearn was as much interested in it as I was. His little girl came out of the house and climbed into Adah's lap. She evidently liked being petted, and was not a little spoiled by it. The banker continued to admire the picture they made with undisguised enjoyment, and I admitted that the most critical could have found no fault with the group.

After exerting myself to seem exceedingly cheerful, and laughing heartily at a well-known jest of Mr. Hearn's, I went to my room and rested till dinner, and I slept away the afternoon as on the previous day.

My pian was now to get sufficiently strong to take my departure by the following Monday, and I was glad indeed that the tonic of out-of-door air promised an escape from a position in which I must continually seem to be what I was not—a cheerful man in the flood tide of convalescence. Were it not that my kind friends at the farm-house would have been grievously hurt, I would have left at once.

As I returned from my ride the next day, Mr. Hearn greeted me with a newspaper in his hand.

"I'm indebted to you," he said, in his most gracious manner, "for a very kindly mention here. So small a donation was not worth the importance you give it, but you have put the matter so happily and gracefully that it may lead other men of means to do likewise at the various places of their summer sojourn. You editors are able to wield a great deal of influence."

I bowed, and said I was glad the paragraph had been worded in a way not disagreeable to him.

"Oh, it was good taste itself, I assure you, sir. It seemed the natural expression of your interest in that which interests your good friends here."

When I came down to dinner I saw that there was an unwelcome fire in Miss Warren's eyes and unusual colour in her cheeks. Moreover, I imagined that her replies to the few remarks that I addressed to her were brief and constrained. "She is no dissembler," I thought, "something has gone wrong."

After dinner I went to my room for a book, and as I came out I met her in the hall.

"Mr. Morton," she said, with a characteristic directness, "if you had given a sum toward a good object in a quiet country place, would you have been pleased to see the fact paraded before those having no natural interest in the matter?"

"I have never had the power to be munificent, Miss Warren," I replied, with some embarrassment.

"Please answer me," she insisted, with a little impatient tap on the floor with her foot.

"No," I said bluntly.

"Did you think it would be pleasing to me?"

"Pardon me," I began, "that I did not sufficiently identify you with Mr. Hearn—"

"What!" she interrupted, blushing hotly, "have I given any reason for not being identified with him?"

"Not at all—not in one sense," I said bitterly. "Of course you are loyalty itself."

She turned away so abruptly as to surprise me a little.

"You had no more right to think it would be pleasing to him than to me," she resumed coldly.

"Miss Warren," I said, after a moment, "don't turn your back on me. I won't quarrel with you, and I promise to do nothing of the kind again," and I spoke gravely and a little sadly.

"When you speak in that way you disarm me completely," she said, with one of the sudden illuminations of her face that I so loved to see; but I also noted that she had become very pale, and as my eyes met hers I thought I detected the old frightened look that I had seen when I had revealed my feelings too clearly after my illness.

"She fears that I may again speak as I ought not," I thought, and therefore I bowed quietly and passed on. Mr. Hearn was reading the paper on the piazza. I took a chair and went out under the elm, not far away. In a few mo-

ments Miss Warren joined her affianced, and sat down with some light work.

"Emily, I heard the banker say, as if the topic were uppermost in his mind, 'I'd like to call your attention to this paragraph. I think our friend has written it with unusual good taste and grace, and I've taken pains to tell him so.'"

I could not help hearing his words; but I would not look up to see her humiliation, and turned a leaf, as if intent on my author.

After a moment she said, with slight but clear emphasis, "I can't agree with you."

A little later she went to the piano; but I never heard her play so badly. A glance at Mr. Hearn revealed that his dignity and complacency had received a wound that he was inclined to resent. I strolled away muttering,

"She has idealized him as she did Old Plod, but after all it's not a very serious foible in a man of millions."

Before the day passed she found an opportunity to ask, "Why did you not tell me that Mr. Hearn had spoken to you approvingly of that paragraph?"

"I would not willingly say anything to annoy you," I replied quietly.

"Did you hear him call my attention to it?"

"I could not help it."

"You did not look up and triumph over me."

"That would have given me no pleasure."

"I believe you," she said, in a low tone; but she devoted herself so assiduously to the stately banker that he became benignness itself. I also observed that Mr. Yocomb looked in vain for the paper after tea. "I happened to destroy my copy," I said very innocently.

## CHAPTER XI.—POOR ACTING.

The last week that I proposed remaining at the farm-house was passing quietly and uneventfully away. I was gaining steadily though not rapidly in physical strength, but not in my power to endure my disappointment with equanimity, much less with resignation. In the delirium of my fever I kept constantly repeating the words—so Mrs. Yocomb told me—"It's all wrong." Each successive day found these words on my lips again with increasing frequency. It seemed contrary to both right and reason that she should so completely enslave me, and then go away leaving me a bound and helpless captive. The conviction grew stronger that no such power over me should have been given to her, if her influence was to end only in darkening my life and crippling my power to be a forceful man among men. I felt with instinctive certainty that my burden would be too heavy to leave me the elastic spring and energy required by my exacting profession. A hopeful, eager interest in life and the world at large was the first necessity to success in my calling; but already I found a leaden apathy creeping over me which even the powerful motives of pride, and my resolute purpose to seem cheerful that she might go on to her bright future unregretfully, were not sufficiently strong to banish. If I could not cope with this dependency in its inception, how could I face the future?

At first I had bitterly condemned my weakness; but now I began to recognize the strength of my love, which, so far from being a mere sudden passion, was the deep, abiding conviction that I had met the only woman I could marry—the woman whom my soul claimed as its mate, because she possessed the power to help me and inspire me to tireless effort toward better living and nobler achievement. Her absolute truth would keep me true and anchored amid the swift, dark currents of the world to which I was exposed. I feared, with almost instinctive certainty, that I would become either a brooding, solitary man, or else a very ambitious and reckless one, for I was conscious of no reserve strength which would enable me to go steadfastly on my way under the calm and inexorable guidance of duty.

Such was my faith in her that I had no hope whatever. If she loved and had given her truth to another man, it would not be in her nature to change, therefore my purpose had simplified itself to the effort to get through this one week at the farm-house in a manner that would enable me to carry away the respect of all its inmates, but especially the esteem of one to whom I feared I seemed a rash, ill-balanced man. So carefully had I avoided Miss Warren's society, and yet so freely and frankly, apparently, had I spoken to her in the presence of her affianced, that his suspicions were evidently banished, and he treated me with a gracious and patronizing benignance. He saw no reason why he should not turn on me the light of his fall and smiling countenance, which might be taken as an emblem of prosperity; and, in truth, I gave him no reason. So rigid was the constraint under which I kept myself that jealousy itself could not have found fault.

With the exception of the two momentary interviews recorded in the previous chapter, we had not spoken a syllable together, except in his presence, nor had I permitted my eyes to follow her with a wistful glance that she or he could intercept. Even Mrs. Yocomb appeared to think that I was recovering in more senses than one, and by frequent romps with the children, jests and chaffing with Mr. Yocomb and Reuben, by a little frank and ostentatious gallantry to Adah, which no longer deceived even her simple mind, since I never sought her exclusive society as a lover would have done, I confirmed the impression.

And yet, in spite of all efforts and disguises, the truth will often flash out unexpectedly and irresistibly, making known all that we hoped to hide with the distinctness of the lightning, which revealed even the colour of the roses on the night of the storm.

The weather had become exceedingly warm, and Mrs. Warren's somewhat portly suitor clung persistently to the wide, cool veranda. Adah sat there frequently also; sometimes she read to the children fairy stories, of which Adah, Mr. Hearn's little girl, had brought a great store, and she seemed to enjoy them quite as much as her eager-eyed listeners; but more often she superintended their doll dress-making, over which there were the most animated discussions. The banker would look on with the utmost content, while he slowly waved his palm-leaf fan. Indeed the group



was pretty enough to justify all the pleasure he manifested. The rustic piazza formed just the setting for Adah's beauty, and her light summer costume well suggested her perfect and womanly form, while the companionship of the children proved that she was almost as guileless and childlike as they. The group was like a bubbling, sparkling spring, at which the rather advanced man of the world sipped with increasing pleasure.

Miss Warren also gave much of her time to the children, and beguiled them into many simple lessons at the piano. Zillah was true to her first love, but Adela gave to Adah a decided preference; and when they entered on the intense excitement of making a new wardrobe for each of the large dolls that Mr. Hearn had brought, Adah had the advantage, for she was a genius in such matters, and quite as much interested as the little girls themselves.

(To be continued.)

STRENGTH FOR THE DAY.

Strength for the day! At early dawn I stand  
Helpless and weak and with unrested eyes,  
Watching for day. Before its portal lies  
A low black cloud, a heavy iron hand.  
Slowly the mist is lifted from the land,  
And pearl and amber gleam across the skies,  
Gladdening my upward gaze with sweet surprise!  
I own the sign; I know that He whose hand  
Hath tinged those sombre clouds with ruby ray,  
And changed that iron bar to molten gold,  
Will to my wandering steps be guide and stay;  
Breathe o'er my wavering heart his rest for aye,  
And give my waiting, folded palms to hold  
His blessed morning boon—strength for the day!  
—Rachel G. Alsop

A MOTHER'S INFLUENCE.

Mr. Wendell Phillips related the following in an address in Boston:

In a railway car, once, a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance.

"I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot; shipped, while dead drunk, as one of a crew, and was carried on board like a log. When I came to, the captain sent for me. He asked me:

"Do you remember your mother?"

"I told him she died before I could remember anything."

"Well," said he, "I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune in New York."

"He told how she stood on one side the garden gate and he on the other, when, with his hand on his arm, he was ready to walk to the next town. She said to him:

"My boy, I don't know anything about towns, and I never saw the sea, but they tell me those great towns are sinks of wickedness, and make thousands of drunkards. Now, promise me you'll never drink a drop of liquor."

"He said:

"I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kinds of life and men—they laughed at me as a milk-sop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother across the gate, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?" said he."

My companion took it, and he added,

"It has saved me. I have a fine ship, wife, and children at home, and I have helped others."

How far that little candle threw its beams! That earnest mother saved two men to virtue and usefulness—how many more He who sees all can alone tell.

PREPARATION FOR LIFE.

Miss Helena Gladstone, a young daughter of the Prime Minister of England, is causing quite a sensation in England and on the continent by the moral courage developed in her recent determination to enter an active and useful career, and to give to the young women of England a very noble example. A London correspondent of the leading political journal of the continent, the Belgian *Independent*, announces that this young lady has passed her examinations, and now returns to the Newham College to study for the position of preceptress in that institution. The idea of the daughter of the Prime Minister becoming a teacher, or, as some other authorities state, secretary and active agent, is something so new to the aristocratic feminine world of Europe that it is making an "epoch," as they say.

A REMARKABLE movement is in progress amongst the Aboriginal Indians of British Guiana. Forty years ago a young man commenced work among them, and waited five years for his first convert. The converts have since become a thousand. Two or three years ago an Indian family from the Upper Potaro river came from their distant home to know more about the Gospel concerning which they had heard somewhat. They have as a people often pleaded for a teacher. A missionary has recently been sent among them who, within a few days, baptized 1,398 of the natives of the Potaro and neighbouring tribes, amongst whom were persons who had come two weeks' journey and were living on quarter rations rather than go unbaptized. The missionary of the Propagation Society, writing to the Bishop, says: "In all the history of ancient and modern missions, hardly ever, I conceive, has a case been known where so many at a time, with so little of worldly advantage to tempt them, have voluntarily sought for admission into the Christian Church."

DENIAL.

We look with scorn on Peter's thrice-told lie!  
Boldly we say, "Good brother! you nor I,  
So near the sacred Lord, the Christ indeed,  
Had dared His name and marvellous grace deny."

O futile boast! O haughty lips, be dumb!  
Unheralded by bolterous trumpet or drum,  
How oft 'mid silent eves, and midnight chimes,  
Vainly to us our pleading Lord hath come,

Knocked at our hearts, striven to enter there;  
But we, poor slaves of mortal sin and care,  
Sunk in deep sloth, or bound by spiritual sleep,  
Heard not the voice divine, the tender prayer!

Ah! well for us if some late spring-tide hour  
Faith still may bring, with blended shine and shower;  
If through warm tears a late remorse my shed,  
Our wakened souls put forth one heavenly flower!

DROPPING A SEED.

The land was still; the skies were gray with weeping;  
Into the soft brown earth the seed she cast;  
O! soon, she cried, will come the time of reaping,  
The golden time when clouds and tears are past!  
There came a whisper through the autumn haze,  
"Yea, thou shalt find it after 'many days.'"

Hour after hour she marks the fitful gleaming  
Of sunlight stealing through the cloudy lift;  
Hour after hour she lingers, idly dreaming,  
To see the rain fall, and the dead leaves drift;  
"O! for some small green sign of life," she prays,  
"Have I not watched and waited 'many days?'"

At early morning, chilled and sad, she hearkens  
To stormy winds that through the poplars blow;  
Far over hill and plain the heaven darkens,  
Her field is covered with a shroud of snow;  
"Ah, Lord!" she sighs, "are these Thy loving ways?"  
He answers—"Spake I not of 'many days?'"

The snowdrop blooms; the purple violet glistens  
On banks of moss that take the sparkling showers,  
Half-cheered, half-doubling yet, she strays and listens  
To finches singing to the shy young flowers;  
A little longer still His love delays  
The promised blessing—"after many days."

"O, happy world!" she cries, "the sun is shining!  
Above the soil I see the springing green;  
I could not trust His word without repining,  
I could not wait in peace for things unseen;  
Forgive me, Lord, my soul is full of praise;  
My doubting heart prolonged Thy 'many days!'"  
—Sunday Magazine.

GOD demands an account of the past; that we must render hereafter. He demands an improvement of the present, and this we must render now.—W. Jay.

CHRIST presents no harsh front, prescribes no fearful ordeal. He is better than law or Church. He appears as divine love, and offers you immediate safety in His arms.

ROUGHNESS is a needless cause of discontent: severity breedeth fear; but roughness breedeth hate; even reproofs from authority ought to be grave and not taunting.—Lord Bacon.

THE "Glasgow Herald" understands that the Divinity Faculty of the University of Aberdeen has refused to receive Dr. Cunningham as the General Assembly's Lecturer on the Pastoral and Homiletical Training of Students, on account of his connection with "Scotch Sermons." He has already lectured in the Universities of Edinburgh, Glasgow, and St. Andrews.

THE habit of thoughtfulness, of exact observation, of the wise employment of time, feeling, and affection, will, under altered conditions, as we may well believe, continue with us hereafter. Possibly the wider and ampler a man's experience may be in this world, the richer and more varied may be the fruitage in another state of existence.

THE metropolis of idolatry for the South Pacific Islands within a compass of five hundred miles, whither, less than a century ago, from every shore, human victims, ready slain, were sent to be offered on the altar of the god of war, Oro, was Opoa, where the king of this island was a living idol among dead ones who were worshipped with bloody and most detestable rites. And now at this same island, this centre of cruelty and crime within the memory of men still living, there has just been a great gathering for the dedication of a Christian church, at which the natives subscribed nearly nine thousand dollars (£3,751 17s. 6d.) for the church alone, and for the adornment of the grounds of which they are gathering texts that they may have it all completed and out of debt. The London Missionary Society records are replete with the interesting story.

News has reached Alexandria from Jerusalem that the well-known German traveller, Dr. Fi. Mook, who accompanied Dr. Ribbeck on his expedition to Palestine and Syria, has been drowned in crossing the River Jordan, which was at the time swollen by heavy rains. The party had had a very successful tour through the Danubian regions, South Russia, and the Caucasus, and were travelling from Syria through the country east of the Jordan to Jerusalem. To save time, the expedition had constructed a wooden raft, on which they were to pass the swollen river. Dr. Mook, indeed, had twice crossed, but, in trying to effect a passage for the third time, he slipped from the raft, got under it, was entangled in its ropes, and thus disappeared beneath the waves. Dr. Ribbeck and the other members of the expedition, after a long search, recovered the body, which was buried at Jericho.

BRITISH AND FOREIGN ITEMS.

LIEUTENANT SCHWAIKA has placed his Franklin relics at the disposal of Queen Victoria.

CELEWAYO, the captive Zulu king, will shortly be transferred from the Castle at Cape Town to a farm near the city, where he will enjoy much more liberty.

THE Dundee Free Presbytery, by a vote of 20 to 5, has passed a resolution declaring that the use of instrumental music in worship is contrary to the forms sanctioned by the Church, and prohibiting the further use of a hatmenium in St. Luke's Church, Broughty Ferry.

THE bill for giving the elective franchise to women in Indiana, was last week defeated in the lower house of the Legislature by the close vote of forty-three nays to forty-six yeas. The cause can afford to wait for a victory which is sure to come at last.

LET one try to imagine what was lost to the English nation by the long exclusion of Dissenters from the universities. In the last twenty-one years fourteen of the Senior Wranglers have been Nonconformists—a remarkable fact, considering that the majority of the students are Churchmen.

THE Khedive of Egypt has given orders to the Grand Chief of the Religious Corporations that the ceremony known as the "Dossa" must henceforth cease. The "Dossa" was a procession which took place annually in Cairo, in the national ceremony known as "Mewled el-Nabi," and consisted of the passage of a sheik on horseback over his prostrate co-religionists.

THE Greek Manuscript recently discovered by two German professors at Rossano, in Calabria, contains the Gospels of St. Matthew and St. Mark, except St. Mark xvi. 9-19. It is in the old square character, is written in silver letters on purple parchment, and is of the sixth century. Its peculiarity consists in a number of finely executed miniatures which ornament some of the pages, and which represent scenes from the Lord's Passion. Miniatures of that age are exceedingly rare.

A CASE of human sacrifice has occurred in the Vizagapatam hill tracts, India. A number of hill-men, who had planned a raid on a neighbouring police station, sought to secure divine favour by the offering of a sacrifice. They made a descent on Chittrakonda, and carried off several villagers, including the head man. After the usual ceremonies, the heads of the victims were cut off by the leader of the party, who has been tried and sentenced to be hanged. The other eight accomplices have been released.

THE days of the Inquisition are hardly yet over in Spain, and it is found difficult to enforce the laws of toleration, even after they are enacted. Not long since the Protestants opened a booth for the sale of Bibles, hymn books, and other evangelical treatises, during the progress of a fair held in honour of the Virgin in one of the villages near Saragossa. A leaded, displayed, and highly sensational column appeared in the next day's paper warning the people against this new device of the evil one, and the Archbishop, through some of the petty officials, ordered the shop to be closed. The chief of police, however, interfered, and the sale continued, carefully watched by those who considered it an open mouth to perdition. The third day a boy of about seventeen took up a book and began to read it with great eagerness. Seeing his wearied condition, those in charge invited him to come inside the booth out of the cold and storm, and drew forth his story, which was that having been discovered reading a Bible, he had been expelled from the college where he was studying for the priesthood, and in consequence disowned by his parents. He had walked in the rain for three days, almost without food, and slept at the roadside, his one desire being to get to those who could tell him more about the Gospel. As he desired to enter the evangelical school, he was placed under the care of a Bible woman, and might have had a happy home, but the police, instigated by the Archbishop, demanded his letter of authorization from his father for leaving home, without which the law forbade his residence in the city. At this juncture some distant relatives turned up, and offered to take and provide for the boy, on condition of his never speaking to the Protestants, and the law at once gave him into their custody.

A CORRESPONDENT of the "Times of India" says: "Amongst the arrivals by the Zanibar mail steamer, Pungub, were the Rev. Dr. Rankin and Mr. Pringle, who, you will remember, were sent out by the Established Church of Scotland to inquire into the charges brought against the Blantyre Mission by a Mr. Chemside. These gentlemen, I understand, have drawn up a report, in which they say that most of the charges have been grossly exaggerated, and many of them are utterly false. One of Mr. Chemside's accusations was that, in the case of the murder of a native woman connected with the Mission, the missionaries had tried and sentenced to death the wrong man. Mr. Chemside also accused them of flogging the natives, but it would seem from the inquiry of the commission that during the five years in which the mission station has been in existence there have been only five cases of flogging, for two of which alone the missionaries are responsible. In these two cases the punishment was inflicted, I believe, for aggravated cases of theft, and was, I believe, richly deserved. Another charge brought against the head of the Mission, Mr. Duff Macdonald, and his coadjutors, was that they were on bad terms with the Wakolobu chiefs, who, I may mention, are descendants of Livingstone's old servants. The best answer the missionaries could give to this charge was to point to the fact that, with only one exception, every chief has one or more of his sons in the Blantyre schools. Dr. Rankin and Mr. Pringle also brought intelligence that a slave convoy has been formed within twenty miles of the Blantyre Mission station, and that two girls were abducted a week before the steamer left by a party of sixteen Arabs. The Mission staff, anxious to avoid any further scandal, abstained from attacking the Arabs, though they might easily have done so."



## MINISTERS AND CHURCHES.

THE Rev. John Somerville, M.A., pastor of Division street Church, Owen Sound, was agreeably surprised a few days ago by the ladies of his congregation calling upon him and presenting him with a handsome pulpit gown, and a dressing gown, on behalf of the members. The pulpit gown was made to order in England. Mrs. Somerville was made the recipient of a number of chaste toilet articles at the same time.

A SOCIAL was held in the First Presbyterian Church, Brockville, on the 21st ult. Col. Wylie, the father of the Canadian Press, was in the chair. Readings were given by Dr. Vaux, Dr. Atkinson, Mr. Robert Crawford, of the Hudson's Bay Company, and the pastor, Rev. George Burnfield. A solo was sung by Mrs. Gordon Starr with fine effect, which was encored. A duet was given by the Misses Moore and Chaffey. A solo by Mrs. Dr. Pickup was well given. Master Heber Cossitt gave a piano solo, "Nearer My God to Thee," which being encored, he gave another selection. Refreshments were supplied during the evening, and some time spent in social conversation. The large basement was well filled, and every one thoroughly enjoyed the evening's entertainment.

THE congregation of St. Andrew's Church, Peterboro', held a meeting recently, at which the minister, Rev. Mr. Bell, presided. Mr. Bell made a statement of the progress of the church, shewing a net increase of eleven members over 137 at last report. The Sabbath school was improved in work and numbers, and the children had undertaken to contribute one-half (\$25) the cost of maintaining a pupil at Pointe aux Trembles school. Collections for missions were more than double of last year's. The financial report shewed that the congregation would have been self-sustaining and would have had a surplus but for the payment of interest upon debt. It was decided to wipe out the entire debt by means of a subscription. Messrs. J. J. Lundy and R. McKee were elected managers, vice the retiring managers.

FROM the printed report of John Street Presbyterian Church, Belleville, we learn that the past year has been with that congregation a very prosperous one. The prayer meeting has had an average attendance of between eighty and ninety, the Bible class averaged eighty, and the Sabbath school, one hundred and fifteen. The Ladies' Aid Association did excellent work among the poor and struggling, while the contributions to the schemes of the Church, which passed through the hands of the session, amounted to \$415. The Sabbath school raised \$77; and the Mission Band, \$115.78. The ordinary income of the church was \$2,644.37, a very large increase on the previous year, and the debt upon the church was also largely reduced. Altogether, the congregation feels that it has much reason to thank God and take courage.

THE report of the Crescent street Church, Montreal, for 1880, shews that matters are prospering in all the varied details of church work. The communion roll, after being carefully revised, has now upon it 468 names. Of 1,218 sittings, \$24 are let. For ordinary revenue and building fund, \$12,774.77 were raised, and for missionary and benevolent purposes, \$8,658.10, making a total of \$21,432.87. After all claims on the ordinary funds had been met, there was a balance in treasurer's hands of \$90.13. The missionary contributions were in excess of those of the previous year by the large sum of \$677.34, and amounted in all to \$5,431.25. Of this, \$460 was allocated to the Assembly's Home Mission scheme; \$607 to the Foreign; \$325 to French Evangelization; \$600 to Presbyterian College, etc. A full list is given of all the contributors to the general missionary society, with the various sums against each name varying from \$200 to 25 cents. We notice that in this, as in many other cases, not one half of the members are mentioned in this list. Of course there are contributions to other extra-congregational objects, which bring up the gifts of individuals to a much higher figure.

THE annual meeting of the Georgetown congregation was held on Thursday, the 10th day of February, at which a goodly number was in attendance. The pastor, the Rev. Mr. Pringle, opened with religious services, after which he stated the object and importance of the meeting, requesting the audience to appoint their chairman, as he could not remain.

Upon motion, Mr. Wm. McLeod took the chair. Mr. H. McKay was appointed secretary. Upon minutes of previous meeting being read, the presentation committee reported having raised funds and purchased a valuable study clock, which, according to appointment, they presented to the Rev. Joseph Alexander, as a token of the congregation's appreciation of his valuable and fatherly care over them as Moderator, in their long vacancy. The financial statement was then read by the treasurer, shewing a balance on hand, after meeting all due demands, of \$35. The missionary association, which collects for all the schemes of the Church, is found to be in a healthy state, and, before the termination of the Church year, will, no doubt, give a fairly good account of itself. The Sabbath school is in a satisfactory condition, with good and increasing attendance. Also, the attendance on divine worship and the means of grace generally is very encouraging. During the year 319 persons were received by the session into the fellowship of the church. After the officers and committees of the congregation had been elected, the meeting—a very large one—closed by voting \$100 additional to the salary of the pastor, making his stipend now \$900. So the good work goes quietly but surely on.

THE annual meeting of St. Andrew's Church, Stratford, was held on the 7th ult. The attendance was large, and everything passed off harmoniously. The pastor, the Rev. E. Wallace Waits, read the reports from kirk session, Sabbath school, and Ladies' Association, all of which shewed a steady increase. The number of sittings, 550; families, 115; single persons not connected with families of congregation, 25; communicants on roll, 238; added during the year, 18; removed during the year, 12. The number attending Sabbath school and Bible classes is 160, and there are twenty teachers engaged in this good work. There is a missionary association, and the "Presbyterian Record" is given to every family of the congregation. The Ladies' Association deserve thanks for their indefatigable labours during the past year, having raised enough to pay the precentor's salary, besides many other donations which they have made to the board of managers. The financial statement shewed a considerable improvement on former years. Total contributions for strictly congregational purposes for year ending Dec. 31st, 1880, \$2,031. For College Fund: (1) ordinary, \$25; (2) special, \$145. Home Mission Fund, \$25; French Evangelization, \$20; Foreign Missions, \$50; Missions, by Sabbath school, \$10; Aged and Infirm Ministers' Fund, \$50; Widows' and Orphans' Fund, \$20; Assembly Fund, \$11.60; Synod and Presbytery Fund, \$20.90: total contributions to the schemes of the Church, \$332.50. All other contributions for benevolent and religious purposes (including expenses of Sabbath school), \$165. Total contributions for all purposes, \$2,528.50. \$200 of the floating debt has been paid off during the year, and the entire indebtedness of the congregation (including mortgage, floating debt, and every other item) is \$2,450.

THE annual meeting of the members of the congregation of Clarence street Presbyterian Church, London, was held on Friday night, 4th inst. Considering the stormy weather, there was a large turn-out. Dr. Proudfoot presided, and after the usual opening and routine business called for the report of the management committee. Mr. J. H. Fraser presented the report, at the same time congratulating the members of the congregation on the fact that during the year the debt had been considerably reduced. After giving the details of the committee's work, he said that they had been forced to take up the subject of securing extra accommodation for the Sabbath school. The details of the proposed changes were given. The estimated cost for these improvements was placed at \$1,600. Then there were a few changes to be made in the church, which would probably increase the bill of expense to about \$2,000. The committee of management had thought it would be just as well to do all the work required at the one time. The speaker said he not only hoped the congregation would decide to accept the report of the committee, but that they would heartily enter into any scheme which might be proposed towards raising the necessary funds. Mr. A. M. Hamilton, the treasurer, presented the annual detailed statement of the finances. He shewed that there had been an in-

crease of about \$70 in pew rents, and \$20 in collections, over the previous year. The figures were as follows: receipts, \$1,105.74; disbursements, \$2,116.76; balance due treasurer, \$11.02. The report of the management committee was then taken up and discussed at length. All the speakers appeared unanimous on the necessity of the proposed alterations, the only question being as to the best means of securing special contributions towards the Building Fund. The following resolution was finally carried: Moved by Mr. Lind, "That this meeting is of opinion that the improvements recommended by the managing committee are necessary, and that the congregation agree, if possible, to raise by subscription or otherwise the amount required for making the same."

THE opening of the new Presbyterian church, Brigiden, on Sabbath last, will long be remembered by those who had the pleasure of being present. The morning service and dedication were conducted by the Rev. Mr. Thompson, Sarnia, the afternoon and evening services, by Rev. Mr. Little, of Princeton. The church was crowded to its utmost capacity during the day. On Monday evening a grand soiree was held. Tea was served in the basement. The viands, which were excellently prepared, were in abundance. After tea the music and literary parts of the programme were carried out, the music, kindly furnished by the Morrison family, of Sarnia, was of itself a fine treat. Rev. Messrs. Thompson, Little, Wilson, McCutcheon, McAlmond, Mr. Kerr, of Petrolea, and the pastor were on the platform, Rev. Mr. McDonald occupying the chair. The proceeds of the evening amounted to \$183. A financial statement was made by the building committee, shewing that the sum of \$1,200 was required in addition to the amount already subscribed (\$2,800) to clear the church of debt, the total cost of church and furnishing being \$4,000. The required amount was quickly made up from the following sources, viz.: Collections on Sabbath, \$110; soiree and social entrance fees, \$206; subscription at soiree, \$770; donation by ladies of congregation, \$150. Total, \$1,236. The church is a fine structure 60 x 35 feet, with vestry and class room off the basement, and is heated by hot air from basement. The external view is fine, and will be much improved when the spire is completed; and the internal arrangement with circular seats is comfortable and tasteful. The seating is in no way inferior to that in many of the best city churches; and the stained glass windows, procured from Mr. R. Lewis, of London, give a finished appearance to the building. Much credit is due to Mr. J. C. Robson, of Sarnia, architect and inspector, and Mr. D. McPhail, builder, the former for the design and his indefatigable efforts in having everything done that would in any way contribute to the strength and beauty of the building, the latter for his efforts in carrying out the contract according to plans and specifications in all the minutiae of their details, as to material, workmanship, etc.—COM.

PRESBYTERY OF MANITOBA.—This Presbytery met at Winnipeg, on the 2nd inst., and transacted a large amount of business. The induction of Mr. McGuire was fixed to take place at Emerson, on the 24th inst., at two o'clock p.m. The following were appointed commissioners to Assembly: Messrs. Flett, J. S. Stewart, W. R. Ross, and A. Campbell, by rotation; and Dr. Black, and Messrs. Robertson, McRae and Prof. Bryce by ballot. The following elders were elected as commissioners to the General Assembly: Prof. Hart, Dr. Reid, John Charlton, M. P. Lynedock; Joseph McKay and James Croil, Montreal; Northrop, Belleville; Alex. McAlister, Kingston, and Thos. Anderson, Kildonan. The Presbytery next took up the supply of stations at present vacant and other stations about to be opened. After deliberation it was agreed to ask the Home Mission Committee for missionaries for the following fields: Greenwood and Dundas, Dominion City and Green Ridge, Palestine and associate stations, Beautiful Plains, Grand Valley, Millford, Birtle (north), Prince Albert (second missionary), Rock Lake, Cyprus River, Turtle Mountain, Little Britain, Whitemouth, Oak River, and Section B and Rat Portage. The Home Mission Committee of the Presbytery was instructed to give as full information in reference to these fields as possible to the General Assembly, and press the Committee to appoint men at once. The Home Mission Committee were instructed to correspond with the Students' Missionary Society of Queen's College, Knox College, and Montreal College, with the view of their sending

men to labour in the Presbytery. The Presbytery also agreed to ask the Home Mission Committee of the General Assembly to appoint Mr. James Farquharson as a missionary to labour in this Presbytery. It was also agreed to remit to the Home Mission Committee the matter of supplying the Pacific railroad with missionaries, with instructions to use all lawful endeavour to secure two missionaries as soon as possible for the railroad. The Foreign Mission Committee reported. That Mr. McKay's house at Mistawassiss Mission was in course of erection; that the school-house was not to be erected in the meantime, and that all arrangements had been made by the Foreign Mission Committee of the General Assembly for the disposal of lots at Prince Albert. Mr. McKellar was appointed to open the church in Totogan on the 13th inst. Mr. W. R. Ross not having been able to moderate in the call to a minister at Mountain City owing to the state of the roads, Mr. Cameron, of Nelsonville, was appointed to moderate in a call at such time as would suit his own convenience and that of the congregation, and to report to the adjourned meeting of the Presbytery, to be held in Knox Church, Winnipeg, on the 23rd of March, at two p.m. The matter of the second congregation in Winnipeg was discussed at considerable length. As those who were chiefly interested in the matter were not formed into a regular congregation, and could not therefore formally give a call to Mr. Pitblado, the Presbytery considering all the circumstances of the case agreed in the name of the petitioners to invite Mr. Pitblado to take charge, and appointed commissioners to plead the case before the Presbytery of Halifax. The attention of the Presbytery was next directed to the intention of the Home Mission Committee of the General Assembly relative to the re-engagement of the missionaries. Rev. Mr. Robertson, the delegate attending the last meeting of that body, reported that they were not satisfied with the work. A difference existed in the manner of maintaining stations in Ontario and the North-West, and an effort would be made to bring about uniformity. The contributions of many stations were small, and not at all in proportion to their resources. A change would be made in the direction of making people in different stations take some responsibility in their maintenance, as the General Assembly's Committee would not guarantee the salaries of missionaries longer than three years, preferring to give supplementary grants to weaker stations. A discussion followed, in which many of the missionaries thought the action of the Assembly's Committee a reflection upon them, as it implied that they were remiss in their duty. They could not take money out of people's pockets if they did not voluntarily contribute to the schemes of the Church. It was shewn on the other hand that many of the older stations did not contribute in proportion to their means, and it was thought the proposed change would rouse them to some energy in the work. Mr. McCrae suggested the advisability of any committee that might be appointed fully informing the Home Mission Committee in the event of a change, of an equitable distribution of the proposed supplementary grants, and as to the re-engagement of missionaries whose term was on the eve of expiring.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XIII.**

March 27, 1881. } **PREACHING THE KINGDOM.** { Luke ix. 1-6.

**GOLDEN TEXT.**—"He sent them to preach the kingdom of God."—Luke ix. 2.

**HOME READINGS.**

- M. Luke ix. 1-6. . . . . Preaching the Kingdom.
- Tu. Matt. x. 1-26. . . . . Apostles Sent Forth.
- W. Matt. x. 27-42. . . . . A Prophet's Reward.
- Th. Isa. lii. 1-15. . . . . Good Tidings of Good.
- F. Rom. x. 10-21. . . . . Faith by Hearing.
- S. 1 Cor. i. 18-31. . . . . Preaching of the Cross.
- Sab. 1 Cor. ii. 1-16. . . . . In Demonstration of the Spirit.

**HELPS TO STUDY.**

This lesson has been agreed upon by a large number of publishers of lesson helps, to fill the blank left as usual, by the International Lesson Committee, at the end of the quarter.

It is hoped that it will prove useful and effective as a missionary lesson. Similar vacancies have more than once during the last twelve months, been occupied by lessons of the same character; but there is no great danger of over-doing the work of educating the young to missionary enter-

prise, and firing their hearts with zeal for saving others, while there still lives a human being to whom the Gospel of the kingdom has not come.

The present lesson has also a close connection with the series for the quarter now ending. The kingdom of Christ on earth having been heralded by John the Baptist, and its doctrines expounded by the Saviour Himself, the apostles were sent forth in order that the saving truths thus communicated to the few might be disseminated among the many—these were the beginnings of Christian missions. Eighteen centuries have passed, but the accomplishment of this great work of "preaching the kingdom" is even now far out of sight in the future; those who know the truth are still the few, and those who know it not are still the many. Why should a Christian voice be silent, or a Christian hand hang idly down?

The teachings of the lesson may be brought under the following heads: (1) *The Call*, (2) *The Qualification*, (3) *The Commission*, (4) *The Instructions*, (5) *The Work*.

**I. THE CALL.**—Ver. 1. In Matt. ix. 35, 36 we are told that, as "Jesus went about among all the cities and villages," He "saw the multitudes," and "was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." Then follows Matthew's account of the sending out of the apostles, corresponding with that given by Luke in the text of our lesson, but much fuller. Christian missions, then, have their root and origin in the Saviour's love and pity for the perishing.

Then He called His twelve disciples together. This was not their first call. They and others had already, at different times and places, been called to be disciples; now they were called to be apostles. He had chosen these twelve—their names are given by Matthew—that they might be always with Him, and that they might receive special instruction and training for the work now given them to do. They must be disciples (learners) first, apostles (messengers) afterwards. "Christ," says Jacobus, "had been proved to be God, by His numerous miracles wrought in His own name and by His own proper authority. And He was proved to be the Messiah by His fulfilling in Himself the predictions of Him that was to come. He obtained sufficient and proper witnesses of His life and miracles, by choosing those who should accompany Him in all His course, and receive His private teachings, and such as should be able to give the fullest testimony to His words and works. For this purpose He had chosen and called twelve. As there were twelve tribes, and the nation was descended from twelve patriarchs, He would shew thus that the Church was essentially the same in all ages, and the Head of the Church the same, and that it would be restored again under a new economy."

**II. THE QUALIFICATION.**—Ver. 2. All those whom Christ sends as His messengers, are qualified by being enlightened by the Holy Spirit and instructed in the things of the kingdom, but these first messengers had extraordinary qualifications bestowed upon them, just because they were the first. In later times Christ's ambassadors could point to His death and resurrection as evidences of Christianity; and they could also appeal to the wonderful change effected by the Gospel upon individuals and upon nations. To the first preachers of the Gospel these evidences were wanting, but the power of working miracles was bestowed upon them to attest the truth of the doctrines they taught. "He gave them power," says the "S. S. Times," "over all demons, and to heal the sick. They had no power; He had all power, and He gave unto them (Matt. xxviii. 18-20). They were His ambassadors (2 Cor. v. 20), and as such, all the power of His kingdom was behind them. What obstacles could hinder, or prevent success? However weak or insignificant in themselves, they were instruments in His hand—like the rod of Moses, the lamps of Gideon, or the sling of David. . . . And all power comes from God. 'Twice have I heard this, that power belongeth unto God' (Psalm lxii. 11). 'He giveth power unto the faint' (Isa. xl. 29). And they needed power, for they were to meet demons; and we need it, for we have to meet demons now—the demons of avarice, of pride, of lust, of intemperance. The man of Gadara was a fair specimen; in the tombs, cutting himself, the terror of others, beyond control—even by chains. No one but Jesus ever thought of saving such; the gibbets, prisons, and asylums of earth are a confession of helplessness. *Power over demons!* Thanks,—thanks be unto God, who giveth us the victory through our Lord Jesus Christ. He has power to save, and that power He communicates through us."

**III. THE COMMISSION.**—Ver. 2. The following extract is from the "Westminster Teacher":

"He sent them to preach. Apostles are not the only persons to whom Christ gives this same commission. He wants every one that He saves to go out and preach the Gospel to others. Of course all are not to get into pulpits and deliver sermons. But that is only one way of preaching. Every Christian boy and girl can preach by living a sweet and beautiful life at home, at school, on the play-ground, among their companions. Beautiful living is the most wonderful and eloquent of all preaching. . . . There is a story in the Bible of a little captive maid, far away from home, who told in her master's house about what the God of her own nation could do, and her words led to the healing of one leper at least. We can all tell something about Christ—what He has done for us, what He can do for others, and our words may fall upon some ear that will be glad to hear them, and upon some heart that will turn to Him with hungry faith and prayer. This is a *missionary* lesson, and there are a thousand ways in which we can help to give the Gospel to the world. What a pity it is that we should keep all to ourselves anything so precious, that has such power to bless the world, and that men and women and children everywhere need so much, as the Gospel of Jesus Christ! Think of a rich man in a time of famine, when his neighbours are all starving around him, keeping his great fall barns locked up and not dealing out bread to the hungry. We who have found Christ have bread for human souls, not only enough for ourselves, but enough for all about us, for giving out does not waste this bread of life. All around us are perishing sinners, whom we may save. Shall we keep ourselves that for want of which they are dying?"

**IV. THE INSTRUCTIONS.**—Vers. 3-5. Their whole attention was to be directed to their work. They were relieved of all care as to their own support, and of all responsibility as to results. Their duty was to deliver the message. That done, the responsibility for its acceptance or rejection lay with the hearers.

**V. THE WORK.**—Ver. 6. Another short extract from the magazine last quoted is all we can make room for under this head:

"They departed and went through the towns, preaching the Gospel and healing everywhere. A great many people do not do this. They come to Christ and they hear His command to go out and preach the Gospel, but they do not go. They do not carry the blessing to other homes and to other lives. Now surely this is very ungrateful to Christ, to begin with, when we remember all He has done for us and at what cost. Then it is also very selfish, when we have found such joy, not to try to share them with others who need them. Christ wants to get the Gospel into every home in the world, and the way He wants to do this is through our hands. We must carry the good news or the lost will not receive it at all. I read of a boy who was converted, and at once he started to walk—for he was poor and could not buy a ticket on the railroad—he started to walk away to the west, more than a thousand miles, to tell his brother about it, that he might be saved too. We are told also in history that the early Christians, many of them, were so eager to carry Christ's Gospel everywhere that they even went as servants or sold themselves as slaves, that they might be admitted into the homes of the rich and great among the heathen to live there, and thus have opportunity to tell in those homes about the love of Jesus and His salvation. Let us all seek to be more zealous and earnest as missionaries."

**REVIEW ADDRESS.**

BY C. S. J. BRINTENDENT EAST PRESBYTERIAN CHURCH, TORONTO.

Now, I am going to draw a picture from these lessons this afternoon, because I know you are all fond of looking at pictures. I need not mention that the subject of the picture is our blessed Lord, about whom we have been reading so much lately. But, like the artist, before we touch the canvas with our brush we must study the features of our Saviour's life, and be sure that we have them thoroughly impressed upon our minds and hearts. You might ask, What have the first three lessons—viz., "Zacharias and Elisabeth," "The Song of Mary," and "The Prophecy of Zacharias"—to do with our Saviour's picture? Let me say that they are to form the back-ground of the picture. Now, you know what the back-ground means. Those copy-books, for example, that you use at school, are made of white paper and written on with black ink; and thus every stroke of the pen is visible, which would not be the case if the pages were black also. Now what a beautiful back-ground we have for our picture. Here comes the angel Gabriel from God, gladdening the hearts of that blameless pair with the message that they were going to have a son in their old age; which son is introduced to us in Lesson VII. in the full exercise of the work that God had designed for him, viz., to prepare the way of the Lord and make straight His paths, so that when our Saviour should enter upon His public ministry not a single obstacle should remain to prevent His being seen in all the loveliness of His character, and His power felt by those with whom He came in contact. Our back-ground is completed in the beautiful words of Mary's song: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." Thus, you see, our back-ground makes our Saviour plainly visible, and He is also magnified before us—and what a beautiful picture to behold, as we look at Him with the eye of faith, draw near to Him with believing hearts, and remember all that He has done for us.

Let us now study the picture of our blessed Saviour in His infancy. Do you not often think of the extent of that sacrifice He made for you and me, thus to become a little child, born in a stable? I would like to give you a description of heaven, but this is a very hard task, as we are told that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;" and yet, how it rejoices our hearts and fills us with fond anticipation to sing

"There's a land that is fairer than day,"

or "Around the throne of God in heaven,  
Ten thousand children stand."

Now suppose I could transport you at this moment from this East Church to that beautiful place—carry you up as, for example, the vision of John carried him up to behold "sweet fields beyond the swelling flood," as heaven is described in one of our hymns—and, after I had permitted you to see the beauties and realize some of the joys of that blessed place, that I should withdraw you from those enjoyments, and place you again on this common earth, just before the door of that rude stable in Bethlehem, and take you in and shew you that babe in such poverty, and then tell you that this babe had lived in that beautiful home above with our heavenly Father from all eternity, and that He came down to work out your salvation and mine, and then to complete it by that terrible death He endured on the cross—what would you think about it? Would you not wonder why it was that you have not been more impressed with our Saviour's life and teaching, and resolve to love Him more and serve Him better—to love Him with all your heart and soul and strength and mind? Our Saviour's life tells us "This is love, not that we loved God but that He loved us and gave Himself for us." I know what the little girls in the infant class would do if I thus introduced them to the child Jesus. They would not be satisfied with looking at Him; they would want to take Him up in their arms. He did this for you, my children, you remember, when He took the infants up in His arms—when others around did not want Him to be troubled with them—and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

## OUR YOUNG FOLKS.

### NEVER FORGET TO PRAY.

Never, my child, forget to pray,  
 What'er the business of the day.  
 If happy dreams have blessed thy sleep,  
 If startling tears have made thee weep,  
 With holy thoughts begin the day,  
 And ne'er my child, forget to pray.

The time will come when thou wilt miss  
 A father's and a mother's kiss,  
 And then, my child, perchance thou'lt see  
 Some who in prayer ne'er bend the knee;  
 From such examples turn away,  
 And ne'er my child, forget to pray.

### A BEAUTIFUL PRAYER.

A FEW months ago there died in England a very noble Christian woman. Her name was Frances Ridley Havergal. She had endeared herself to many thousands of people all over the world by her beautiful songs and other writings. Some of the hymns you sing were written by her. She lived very close to Christ, and seemed to do everything she did simply and only for Him.

In a little book she wrote she tells us about one of her dying mother's words to her when she was only a child. She said, "Fanny dear, pray to God to prepare you for all that He is preparing for you." The words were spoken very feebly, but out of the depths of a great heart of love, and as she went away they seemed to sound over and over again as if she could never forget them.

"I wonder what He is preparing for me!" she thought. "Oh, I do hope He is preparing one of the many mansions for me! How I wish to know whether He is! But I don't think He is preparing me for it, else I would not feel naughty so often!"

These words from her mother's trembling lips never ceased to repeat themselves in her thoughts. Nearly twenty years afterward, when she was a busy woman, she wrote: "I have just been praying words from my own mamma's lips when I was a little girl: 'Prepare me for all that Thou art preparing for me.'"

Then, thirty years afterward, she said that the little prayer her mother had taught her—"O Lord, prepare me for all that Thou art preparing for me"—had been her life-prayer. Again, only a little while before she died, she said, "The words mamma taught me in 1848 have been a life-prayer with me. This preparing goes on, it is as when gaining one horizon, another and another spreads before you."

This one single sentence, spoken by her precious mother just before she went to God, was not only remembered along all her busy years and amid all her many sorrows and sufferings, but it helped to shape all her own life. What a beautiful sentence it was! I am sure it would be a very sweet prayer for every child to learn and to make every day: "Lord, prepare me for all that Thou art preparing for me."

You cannot tell what God is preparing for you. It may be a deep sorrow. He was preparing sorrow for *this* dear child. In a little while her mother lay very still and cold in death, and the rest of her years she was motherless. You do not know what grief or loss may be preparing for you. God knows. Ask Him to prepare you for it if it is coming.

Then you do not know what important duties He is preparing for you. Perhaps you have a great mission to fulfil. Sometimes ships are sent out in war-times with sealed orders which are not to be opened till they reach a certain place. All of us go out into life with sealed orders: until we

come to the place where the duty is to be performed we do not know what our mission is. You may have to stand in a very important place and do a great work. Ask God every day to prepare you for the work He is preparing for you.

Then there is another way to think of this prayer. Jesus said He was going to His Father's house to prepare mansions for His disciples. Think of that every day—He is preparing a *mansion* for you. It is a very beautiful and holy place. It is where Jesus Himself is. Surely we need a great deal of preparation before we shall be ready for that place. Our prayer ought, then, to be that God would prepare us for the home that our Master is preparing for us. Let us ask Him to make us new hearts—hearts to love Him and love one another—to make us like Christ Himself. That is the way we need to be prepared for the heavenly mansions.

A little boy was gazing very intently up into the skies one summer evening, and his mother asked him what he was thinking about. "I was thinking," he replied, "how far away heaven is, and how hard it must be to get there." His mother replied, "Heaven must first come down to you, my child. Heaven must first come into your heart."

Her words were very wise and true. We can never get into heaven until we get heaven into our hearts—that is, we must be made holy and pure and good by Christ's grace. No one with a bad heart can ever enter heaven.

Will you not pray every day, "Lord, prepare me for the mansion in glory which Thou art preparing for me!"

### THE UPPER SPRING.

THERE was once a little mountain village which was supplied by two springs of water. One was very near, at their doors; it was small, it was often muddy, its waters were not wholesome, it could not entirely satisfy thirst. The other was higher up the mountain; it was very large, it was clear as crystal, it preserved health, it cured disease, its waters never failed, it was free to all.

Of course the dwellers in that village used the upper spring entirely! Not so. But surely they used it mostly, and only resorted to the lower one for the commonest purposes! It was not so; here and there one was to be found who seemed to realize the value of the one, and the insufficiency of the other, and there was always one man among them, who spent his life trying to persuade the people to depend upon the upper spring alone; indeed, he gathered them all together, or as many as would come to hear him, one day in every week, and explained the virtues of its waters, and pleaded with them to use it. But for the most part the villagers resorted to the lower spring; they spent money and time digging it deeper, and cleaning it out, planting trees and flowers around it, and making a fine path to it. Half that effort would have brought them an abundant supply from the upper spring, but they would not be persuaded, though many of them acknowledged that they were doing unwisely.

Now the King of the country came to visit that town. He was wise and good, and loved His people, and he determined to draw them to the life-giving waters of the upper spring. So without letting them know at first what He would do, He secretly turned aside the waters of the lower spring, until it was sometimes entirely dry, and never more than a very scant supply. So it came to pass, that the people of that village began to go daily to the upper spring, and after they had once

known the taste of its sweet, refreshing waters, they did not even look to see if the waters of the other had returned, but wrote hymns of praise to their King, for His dealings with them.

Dear little people, can you read my parable? The pleasures of this life are the lower spring, God's worship and service the upper. Now, if one of you is poor, and this world's goods are scarce, say to yourself, "My King keeps the earthly spring low, I will learn to go daily to the upper one, will devote my life to His service." Dear child, in His name I promise you abundant and true happiness. Is one of you sick and suffering, cut off from the busy work and play of your companions? It is your King's love for you—He leads you so to the upper spring, whose waters give, not bodily strength, but patience and peace and a blessed entrance into a heavenly home, where pain and sickness never come, and where, in the presence of the King, we have exceeding joy!

### GIVE UP.

"OH, mamma," said sweet little Jessie, "you can't think how Ruth Gray acts! She's the selfishest, troublesomest thing."

Mamma smiled. "Well," said she, "can't we help Ruth to be better?"

"I wish you could," said Jessie.

"You say Ruth is selfish: think how dreadful that is!" said her mother. "Ruth's friends love her, and do everything for her, and God loves her and is very kind; yet she thinks only of herself."

"Yes; and she cries and she frets so!" said Jessie, sadly.

"Poor child! can't we do anything for her?" said her mother again.

"Tell me how," asked Jessie, earnestly.

"Why not form a 'Give-up Society' and ask Ruth to join?" said her mother. "Each member might pay a cent every time she is cross, or wants her own way. You might take the money to buy comforts for the poor, and Ruth could be treasurer. That would give her something kind to do. She might begin to love others, and when she loves them she will like to please them better than herself."

### A BAD DUET.

NOTHING is more lovely in boys and girls than quiet, sweet tempers. Some days ago two young friends of ours went into the parlour to practise a duet on the piano. They were brother and sister. For a time the music came in jerks, then stopped altogether. Opening the door, another duet was heard. "You didn't." "I did." "I say you were too fast." "But I know I wasn't." This is what we heard—a very sad duet, in which there was no music. An unhappy temper spoils our sweetest enjoyments.

PENNIES given to God's cause from love to Him, are worth more than a ton of gold given for mere show.

LIKE Stephen, we may carry brightness on our face. There is something in the world which we may learn; there is something from God which we may have, that will change all to brightness. Not, indeed, to brightness such as the angels above live in, and continually behold. There are some things to weep over; there are many things to fear. This is a world of cloud and shadow. But the heaven in which the cloud floats is larger than the cloud, and all full of light. Shadows are melting things.







PUBLISHER'S DEPARTMENT.

"Tis sweet to court, but oh! how bitter, To court a girl and then not get her!" and speaking of biters reminds us that Burdock Blood Bitters is the most deservedly popular of any medicine in the market.

HAVE WISTAR'S BALSAM OF WILD CHERRY always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints.

BE YE LIKE FOOLISH.—"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter of cure here, and I used up a small fortune in humbug stuff.

A Valuable Gift Free. By mentioning this paper and sending your address on postal card, you will receive a 100 page book...

THE liver is the organ most speedily disordered by malarial poisons. Ayer's Ague Cure expels these poisons from the system, and is the most excellent remedy for liver complaints.

MEETINGS OF PRESBYTERY.

- BARRE.—At 11 o'clock, on 22nd of March, at eleven a.m. week earlier than the appointed time, in consequence of the meeting of the Assembly's Home Mission Committee on 24th March.

STATUE OF ROBERT RAIKES.

Pictures of the above, 15c., 25c., and 50c. each. On glass (unframed) for the Magic Lanterns, each 10c.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in Zion Church, Brantford, ON Monday Evening the 19th of April, at half past seven o'clock.

The Business Committee, consisting of the Presbytery Clerks and Synod Clerk will meet in the church at four p.m.

Rolls of Presbytery and Synod papers for transmission to Synod, should be sent to the Clerk not later than one week before the meeting of Synod.

Certificates, entitling the members to travel to Brantford, and return, at reduced rates, will be sent in due course.

Brantford, March 1st, 1881. Synod Clerk.

LORD'S SUPPER. The Lord's Supper will be administered on the 25th of March, at 10 o'clock, at the residence of A. E. Pratt & Co., 17 Park Place, New York.

AS a nation of individuals we stimulate too much alike in the matter of food, drink and medicine. We burn up our bodies with the use of too much fuel in the way of strong stimulants.

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

R. R. R. Radway's Ready Relief CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN-REMEDY that instantly stops the most excruciating pains, lays inflammation, and cures Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

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Thirty to sixty drops in a half tumbler of water will in a few moments cure Croup, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the bowels, and all internal pains.

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