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TORONTO, FRIDAY, JANUARY 28th, 1881.

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NOTES OF THE WEEK.

It is said that 30,000 out of 40,000 townships in France are open to evangelical teaching. A Catholic priest recently said that he could not go anywhere in France without seeing Bibles and Protestant tracts.

TWO Indian fakirs at Delhi, India, have been converted, and now go about among the people preaching Christ. They wear the yellow garment of their order, and like all their class, are held in great respect by the natives.

A MEETING under the auspices of the National Temperance League was held at the Mansion House, London, Eng., on Tuesday—the Lord Mayor presiding—for the purpose of promoting temperance in the army and navy. It was reported that the work of temperance was making good progress in both services. There were about 30,000 total abstainers in the army, and 7,000 in the navy.

THE revised version of the English New Testament is promised in England for February next. At the same time Messrs. Cassell, Petter, Galpin & Co., will publish a "Companion to the Revised Version of the English New Testament," prepared by Rev. Alexander Roberts, D.D., Professor of Humanity at St. Andrew's, giving the reasons for the changes made in the Authorized Version.

IN the Lower House of the Prussian Diet Herr Windhorst, leader of the Catholic party, supported by all the members of the Centre and the Polish deputies, introduced a resolution declaring that the administration of the sacraments and the celebration of the mass are not subject to the penal clauses of the laws of 1873, '74 and '75. An amendment to the resolution is being prepared, proposing that malcontent clergymen shall only be exempt from liability to prosecution for the exercise of the above function when not performed in churches and chapels, but privately. "Germania" warns the adversaries of the Church of the political consequences of the rejection of the resolution.

AS regards France, the Vatican has decided to act on the advice Father Curci gives to the Pope and the Cardinals. Notwithstanding the dispersion of the Jesuit and other unauthorized corporations by the French Government, the Vatican has intimated that it is willing to reestablish friendly relations with France—doubtless hoping by this policy of conciliation to stay the hands of "the persecutors of the Church." The French Ambassador at Rome lately had an interview with the Pontifical Secretary of State, and a telegram was afterwards despatched to the Papal Nuncio at Paris instructing him to resume friendly intercourse with the Government of M. Grevy.

STATISTICS of the leading religious denominations in Scotland. The Established Church: 16 Synods, 84 Presbyteries, 1,519 churches and preaching places, 1,640 ministers and licentiates; total number of communicants, according to last Parliamentary returns, 515,786; Sabbath school teachers, 16,738; scholars, 173,197; schools, 1,899. The Free Church: 14 Synods, 73 Presbyteries, 1,005 congregations, 1,060 ministers, 230,000 communicants; foreign missionary income, £75,032. The United Presbyterian Church: 30 Presbyteries, and 550 congregations in Scotland and Ireland, 584 ministers, 173,000 communicants. Foreign missionary income, £32,356; raised for church purposes, £336,738.

A CONTEMPORARY on the other side of the line makes the following remarks on the supposed obligations lying upon professing Christians to patronize the theatre in order to purify it. They are quite as applicable to our latitude as farther south: "The clerical apologists for the theatre say that Christians should patronize it, that thereby it may be purified.

But if current reports are correct, a large number of church members do patronize the theatres. Has it been improved by their presence? Are not licentious plays still produced, and do not licentious actors and actresses represent the loose characters in these plays? The 'spiritual' does not grow by reason of contact with that which is earthly and sensual. It can overcome the world and influence it only by keeping itself 'unspotted' from its taint."

AN exchange says that "the policy of the new papal Secretary of State, Cardinal Jacobini, is indicated by a remark, if truthfully attributed to him, that it belongs to the Church alone to determine the limits which separate it from the State." In other words, after the Church defines its own province, the State may claim what the Church leaves." All very true, but there is no new departure implied in the statement even though the Cardinal had actually made it. Such has been the position and policy of the papacy all along, and such will be its position and policy till it ceases to be. Yes, and some other Churches not at all claiming to be infallible, have occupied, and possibly are now occupying the same position and laying claim to the same right of setting authoritatively the range of their special jurisdiction.

THERE is considerable opposition to the adoption of the proposed new hymnal for the Free Church of Scotland. The book contains 376 hymns, including thirteen paraphrases, ten metrical doxologies, and forty-nine hymns for the young; also two ancient hymns and thirty-two Scripture sentences and prose doxologies. By order of the last General Assembly, it was sent down to the Presbyteries for suggestions and approval. In the Presbytery of Edinburgh it has been very fully considered, Dr. Begg, Sir Henry Montross, and others taking ground in opposition to acceptance of it. There were two motions before the Presbytery after the hymns had been examined and passed upon—one by Mr. Balfour, setting forth that, as the question as to the use of "human hymns" in public worship had never been sent down to Presbyteries for their decision under the Barrier Act, and as the "inspired psalter" had provided material for praise in the church for every possible condition in which it could be placed, they should decline to enter upon the discussion of the proposed new hymn book. Principal Rainy moved that no cause had been shewn for such a motion, which was seconded by Dr. Horatius Bonar, who pointed out that the historical argument was against those who objected to hymns. The amendment of Dr. Rainy was passed by a vote of thirty-three to eight, several members declining to vote.

IN response to the Archbishop of Canterbury's invitation to those dissatisfied with the present government of the Church of England to state what changes they desire, the following is given as the list of wants of the High Church men: "1. We want the immediate repeal of the Public Worship Regulation Act, the dismissal of Lord Penzance, and the legal declaration that all his proceedings are void in law. 2. We want the restoration of the Reformation Court of Delegates, the abolition of Privy Council interference with the Church, save as to temporalities, and the formal annulment of its monstrous miscarriages of justice and policy judgments in Church matters. 3. We want the restoration of the canonical and constitutional rights of the presbyters of the Church of England, so that neither their freeholds nor their professional conduct may be damaged by class legislation in which they have had no representation as a separate order of the spirituality. 4. We want the abolition of the autocratic power of bishops, substituting 'the Bishops in Synod' of the Early Church for the State-made Bishop alone, or in secret with his private chaplain. 5. We want the removal from the House of Lords of all stipendiary bishops, and the retention therein of those only who hold and sit in right of baronies and who are entitled to sit immediately on being consecrated, that is, Canterbury, York, London, Durham, and Winchester, thus rendering it impossible for these

five in future to pretend to represent the other bishops and the whole clergy." The agitation for disendowing and disestablishing the Church of England has received a mighty impetus from the imprisonment of Mr. Dale and his associates. Many of the Anglican clergy are now strongly in favour of such a step.

IN England and Wales there are at the present time 170 different religious sects, among the most recent being the Theistic Church and the Salvation Army. These religious bodies together have 45,000 places of worship, fully one-half of which number have been certified and recorded as such by the Registrar-General. The total accommodation provided in places of meeting for religious worship is between fourteen and fifteen millions of sittings. The stated ministers of religion number 36,000, of whom about 23,000 are clergymen of the Church of England. In addition, there are at the lowest computation twice that number of local and lay preachers, Scripture readers, etc., 36,000 of whom belong to the various branches of British Methodism alone. The officials in the various churches and chapels number 160,000. There are about three million of communicants. The average attendance at places of worship on the Sabbath in England and Wales is about two million of persons. Every Sabbath there are preached no fewer than 80,000 sermons, making a total for each year of upwards of four millions of sermons. It is estimated that about three and a half millions of young persons are at the present time attending Sabbath schools in that country, and that fully 400,000 teachers are voluntarily engaged in this work. Independently of agencies for the moral and spiritual improvement of the people, such as evangelists, Scripture readers, town missionaries, Bible women, tract distributors, etc., there is a stated minister for every 700 persons, comprising 140 families; a place of worship for each 500 individuals, or every 100 families; and a communicant for about every eight of the population. The annual cost of the various efforts for the social, moral, and religious reform, is roundly estimated at £16,000,000.

THE present tendencies in Spain are rather toward increasing restrictions upon religious freedom than the reverse. In fact, ever since Alphonso came to the throne, the liberty of non-Catholics has been undergoing a process of continued severer restriction. A new penal code is being drafted, and by it the public worship of Dissenters is declared to be a crime. The country is being overrun with religious orders in the forefront of whom are the Jesuits, and these are preaching intolerance to all out of the Church with characteristic vehemence. No less than three lawsuits are in progress against Protestant clergymen, all instituted by Government. One clergyman is accused of having buried a Protestant in the general cemetery, and on his pleading the order of the mayor, that functionary has also been accused. Another had, according to law, held a Protestant service with not more than twenty persons, but, on leaving the house he found a number of people on the threshold, which he crossed, and spoke to several of them but did not deliver an address or hold a service. For this he has been condemned by the Court of Appeal to two months' imprisonment. This sentence is not likely to be quashed on appeal, for the judge in the upper court has declared so much as that anyone who does not so much as take off his hat when a Roman Catholic funeral passes is liable to imprisonment. It is scarcely possible, in many cases, for a Protestant or non-Catholic to get buried at all. Sometimes the burial has to be made in the yard which the grave-digger keeps for his pigs, and in some cases the places assigned as Protestant burying grounds have been profaned in every possible way, by bodies being dragged out of their graves and dead dogs and cats be thrown over the whole place, and for all this the authorities will grant no redress. The fact is, wherever Roman Catholics have power, they are to-day as offensively intolerant as they have ever been, all the protests to the contrary notwithstanding.

OUR CONTRIBUTORS.

PRESENT STATE OF RELIGIOUS LIFE AMONG US, AND THE INFLUENCES BY WHICH IT IS UNFAVOURABLY AFFECTED.

PAPER READ AT THE CONFERENCE OF THE TORONTO PRESBYTERY ON THE 11TH OF FEBRUARY, BY REV. JOHN M. AINSIE, A.M., TORONTO.

Religion, as a personal attainment, is communion with God. Its state at any given time is dependent on the sense which the soul has of God's presence, and on the measure in which this presence is at once a source of enjoyment and an inspiration to holiness. Its vigour is determined by the closeness and the constancy with which fellowship with God is maintained, and by the degree in which God is served in the life, and the ends are sought which are dear and sacred to Him. From the nature of the case, it is obvious that it must be extremely difficult to determine, with any degree of exactness and certainty, its state at a given period in any community, or in any branch of the Church of Christ. It has its seat, the sphere of its most vital movements, in a region which the human eye cannot penetrate. "The kingdom of God," said the Saviour, "is within you, and cometh not with observation." And yet the attempt must be made from time to time to ascertain the form and dimensions which the kingdom is assuming, its advancement or its retrogression, and this, not simply as a matter of intense human interest, but as determining to some extent the duty of the hour.

While the state of religious life in a community is, for the reason stated, not ascertainable by direct observation, there are several tolerably exact indications of the condition of strength or of weakness, of growth or of decline, in which it exists. Among others there may be mentioned, the attendance on the public worship of God; the measure of liberality in the support of the ordinances of religion and in the propagation of the Gospel; the number of accessions to the full communion of the Church; the way in which the Lord's day is observed; the moral tone of the community as reflected in the integrity with which business is conducted, in the purity of private, domestic and public life, in the consideration shewn towards the poor and the suffering; and, very specially, the personal efforts put forth by members of the Church to instruct the ignorant and reclaim the fallen, to arouse the careless, and to bring the indifferent and unbelieving to the acknowledgment of the truth and of the Saviour.

It will be the aim of this paper in the first place to apply these tests with the view of ascertaining the state of religious life among ourselves at the present time. My remarks will have reference mainly to the city, as by previous arrangement the brother who is to follow me will deal more particularly with the rural districts embraced within the Presbytery; and while in these statements I have chiefly in view the Presbyterian Church, they will probably be found to be not inapplicable to the condition of things in other branches of the Church of Christ. It may fall in with the ecclesiastical theories of some among us, to isolate themselves from the great majority of Christian people, appropriating as their exclusive possession the great catholic name, the Church, in which all true believers have a share, in a spirit, which it is better not to characterize; but the Head of the Church in sustaining its life utterly disregards these human walls of separation. His grace does not flow exclusively either through Episcopal or Presbyterian channels. The members of His body have vital connections not only with Him, but in Him with one another, and no theory of the Church, however firmly and conscientiously maintained, can either alter or obscure the obvious fact that the various branches of the Church of Christ share to a large extent, each of them, in the strength and in the weakness, in the quickened life and in the impaired life, of the other.

Proceeding with the application of the test above mentioned, it is pleasant to have to state that the attendance on the public worship of God is very general on the part of nearly all classes of citizens. There are few cities in Christendom, if there is indeed one, which has a larger amount of church accommodation in proportion to the number of the inhabitants, than that in which we are met, and most of the churches, of our own and of other denominations, are well filled. Again, the contributions of the people for religious purposes, including the erection of churches, the sup-

port of ordinances, Home and Foreign Missions, the education of the ministry, are large; very greatly in advance of what they were some years ago, though it is not to be forgotten that the wealth in Christian hands has also greatly increased. It is, no doubt, true that there are instances probably in all our congregations in which the amount given by professedly Christian men for the maintenance and extension of that Gospel to which they owe all that is best in this life and their only hope for another, is sadly, not to say ludicrously, disproportionate to their personal expenditure and even to their givings for objects of confessedly smaller moment; but that there is among us a great amount of most generous and self-sacrificing giving for religious and charitable objects, it were a sin against truth and against the Christian people to call in question. Then, the number is very considerable who are entering the full communion of the Church by public personal acknowledgment of their faith in the Lord Jesus Christ. There is, so far as I have been able to learn, none of our fourteen congregations in the city and its suburbs which has not had the privilege of welcoming several such at each observance of the communion during the year, while in some instances these accessions have been gratifyingly large. With regard to the observance of the Lord's day, it is, in respect of cessation from labour and business, of outward quiet and decorum, very general, much in advance of what it is believed to be in many cities, whether of the new world or the old. For the present at least, we have neither open stores, nor Sunday newspapers, nor street-cars running. It is more difficult to speak with certainty respecting the moral tone of the community. We are safe in saying that very many of our Church members compel the respect and confidence of those about them by their business integrity, by their truthfulness and high sense of honour, and by the sobriety and purity of their lives, and that in a good measure these give tone to the moral sentiment of numerous circles. It is easier to speak with confidence respecting another of the indications of religious life to which reference has been made, the consideration shewn for the destitute and suffering. In few places of the same size are more thought and time, not to mention money, given to the care of the orphaned, to the relief of the needy, to the comfort of the sick poor, and to the restoration of the fallen, than in this city. And coming to interests which lie more directly within the sphere of Church life, it can be affirmed that there are very many patient, prayerful workers in all the churches for the instruction of the young, and not a few who are seeking directly the conversion of the unregenerate and sinful.

Taking all these facts into account, we would be led to form a favourable estimate on the whole of the present state of religious life among us. I am safe in saying that, while it is far enough from the state in which all earnest Christians would desire to see it, there is still in connection with it very much to call for profound gratitude to the God of all grace.

But the truth compels us to add that in respect to almost all the particulars mentioned above, there are painful qualifications to be made. While attendance on the public worship of God is very general, the number of professing Christians who restrict this attendance to a single service on the Lord's day is considerable, while not a few of all classes rarely find themselves in the sanctuary. This is true, especially of that part of the population, probably not fewer than five or six thousand, who live in boarding-houses, a very large proportion of whom are known either to absent themselves entirely from the public worship of God, or to be infrequent and irregular attendants on it. Again, while accessions to the full communion of the Church are happily numerous, there are very many young people of both sexes, but especially young men, many of them reared in Christian homes, who allow year after year to pass without making any personal profession of faith in the Saviour. While the moral tone of the community is, on the whole, high, the existence of a large amount of dishonesty, intemperance, and impurity, is too patent to be denied, and it is a thing to be desired, rather than to be claimed, that church members have no share in these blots on our Christian civilization. And finally, while there are numerous bands of patient and zealous Sabbath school teachers, one has to lament the smallness of earnest individual effort to bring the openly godless and unbelieving to repentance and faith in Jesus Christ. While such admissions have to be made, it

were sad indeed if we could be satisfied with the existing condition of things, if our prayer were not, "O Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Moreover, in endeavouring to estimate the state and prospects of religious life in a community, it is not enough to ascertain as nearly as possible at what point it stands at any given time; it is almost more important to determine whether it is in a condition of advance or of retrogression; whether the influences affecting it unfavourably are gaining or losing strength; to what extent what is gratifying in the situation is due to the movements of the past, and to what extent it is the result of forces at present in full and vigorous operation. I content myself with stating this very important aspect of the question before us, and trust it may receive the attention of some who are to follow me in the consideration of the subject. No treatment of the subject of the state of religion which overlooks this point can be satisfactory; it may possibly be extremely misleading, as much so as an individual's congratulation of himself on the temperature of his chamber when the fire in the furnace room was fast going out.

I now proceed to deal with the second part of the topic assigned to me, the influences by which religious life among us is unfavourably affected. Any statement on this point must be necessarily brief, and therefore inadequate.

The natural depravity of the human heart, with its ignorance of divine things, its aversion to God, and its proneness to sin, only partially overcome in regeneration, is of course pre-supposed here as that through which these adverse influences acquire their power to lower the tone of religious life and to mar its beauty. This is a constant factor in the matter in hand, and would be one to fill us with despondency, or rather to awaken a feeling of hopelessness, but for the promise of the Holy Ghost, the Sanctifier.

In taking account of the influences which are at work among us to depress and injure religious life, it is impossible to overlook the still very general practice of using intoxicating liquors. It goes without saying that whether used at public entertainments, or at the private table, or partaken of in the saloon, or anywhere else, these intoxicants are full of danger to the moral and religious, as to the material well-being of those who have recourse to them. It is safe to say that there is none of our congregations which within a few years has not lost more than one of its members through this dangerous indulgence; persons taken from the communion table either through the discipline of the Church or through their own sense of what is right and becoming; while it is to be feared that in most congregations, if not all, some remain on the communion roll with doubtful benefit to themselves and with little credit to religion through their unchristian excess. It is an undeniable fact that the same cause keeps many more from embracing the Saviour and professing faith on His name. Moreover, in multitudes of cases in which the use of intoxicants scarcely amounts to excess, or what is usually reckoned such, its effect is to lower sensibly the religious life. The evil is probably not greater than it was, perhaps it is even not so great. But it is still such as to make it needful to say in the ear of the professing Church, "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

In former days, the love of the world in the form of wealth, the desire of accumulating property, with the opportunities and inducements to it supplied by a new country, used to be spoken of as one of the main hindrances to religious life. We know that it was a hindrance in the days of Christ; that He had to say over one otherwise hopeful inquirer, "How hardly shall they that have riches enter into the kingdom of heaven." It continues to be a hindrance, and will continue while wealth brings with it influence, social consideration, and external comforts, and the truth has not been learned that "a man's life consisteth not in the abundance of the things which he possesseth." But it appears to me that in this city we have reached a stage when the love of pleasure, with its late hours, its dissipating tendencies, its frequent interruptions to family worship if not to private devotions, its sometimes doubtful or more than doubtful forms, is as widely injurious to growth in grace as the love of money, if not more widely. Let us not be misunderstood. Religion has no quarrel with pleasure; piety has nothing to fear from it, when it is pursued in mod-

eration, and when its forms are innocent and pure. But how many fail to realize the obligation to be temperate in all things, even in what is in itself harmless, and how many more fail to apply the Christian test, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," to the pleasures in which they allow themselves. The consequence is, that in many cases the heart gradually loses its interest in divine things, its love to the Saviour, its sense of nearness to God, if it does not contract defilement from debasing associations. There is one fact of ominous significance in this connection, the existence in a city numbering not more than seventy or eighty thousand people, of two large theatres, with other smaller and probably even more questionable places of amusement. These are not kept open during the greater part of the year, amid a population so inconsiderable, without the support of a portion of the professedly Christian people, and without a large influence on the religious life of the community. Now, although indisposed to take up any extreme position on this subject, having neither right nor inclination to pronounce judgment on the piety of any man who frequents the theatre, and claims that he can do so with a good conscience in God's sight, one may challenge Christian men to say that its influence is on the whole a good one, that it does anything but lower the tone of religious feeling, if it does not corrupt the morals, as I believe in numberless cases it does. The question is not what would be the influence of a pure theatre; the question is, what is the effect on religion and morality of the theatre as it exists? One can have no hesitation in saying it is pernicious. Religious life in the community is suffering, and cannot but suffer, from the wide patronage which it receives.

Then, in instances not a few in which religious life is not debased by intemperance, nor dissipated by frivolity, it is chilled and secularized by engrossing attention to worldly interests. Devotional reading of the Scriptures, secret prayer, meditation, are necessary to preserve it in a healthful and vigorous state. Without these, religious feeling necessarily declines, as physical strength does when the body is deprived of its proper nourishment. But in many cases business is pushed to an extent which leaves little time for these indispensable exercises, or the time that is available after its demands are met, is turned to a different account altogether. The influence of the daily newspaper, with its great amount and variety of news, from the nature of the case mostly secular, laid upon the breakfast table every day, cannot be overlooked in this connection. It is not necessary to question the great ability and enterprise, and the generally excellent moral tone of the daily press of this city, nor to deny the pleasure which its perusal is fitted to give to readers wearied with toil of hand or of brain, but just as little possible is it to shut our eyes to the fact that it may very easily displace the Bible at the morning hour, or crowd into a corner the exercises which should give tone to the soul throughout the day. Useful for the information which it affords, valuable for the public opinion which it reflects and moulds, enjoyable even, the daily morning paper is not an inconsiderable factor in the forces which are at work to give that strongly secular character to much of the religious life of our day, which all thoughtful people observe, and which many confess and deplore as respects themselves.

We close our enumeration of the influences by which religious life among us is unfavourably affected by a reference to the wide prevalence of sceptical thought in our day. This is, in many respects, the most powerful hindrance with which it has at present to contend. The press teems with suggestions of doubt, or with direct attacks on the Christian religion. The claim to the supernatural in any form is confidently, sometimes scornfully repudiated; and if the existence of God is not as yet explicitly denied to the same extent, the effort is industriously made to render a Ruler of the world, if not a Creator, superfluous. The periodical literature, itself in the extent in which it exists almost a creation of the last quarter-century, is especially unsettling to faith in its general tone. In journals of the highest respectability and widest circulation, every subject important in a religious point of view, is treated as an open question. No truth is regarded as too sacred for discussion; no question as too firmly settled not to be reopened. Believing and unbelieving thought finds equal and impartial expression in them. As a consequence the readers of these journals become accustomed to the association of un-

certainly with the foundation truths both of religion and morality. They are startled, or rather the thing has become too common to startle, they are shocked or gratified as the case may be, to find the central facts of the Christian religion, the incarnation and resurrection of Jesus Christ, resolved into myths, or discredited after some other fashion, and its central doctrine, the atonement, declared to be unworthy of the character of God, repulsive to right human feeling, if not absolutely incredible.

The influence of this literature, especially on younger minds among us, is to weaken in many cases the sanctions of religion, to shake faith in the Gospel, and in instances not a few, to upset it altogether. I do not wish to speak in an alarmist tone, or to be regarded as at all doubtful as to the ultimate issue. The infidelity of to-day is neither as bold nor as wide-spread as it has been at some previous periods in the Church's history as it was, for instance, towards the end of the previous century and I trust we may claim that it is now confronted by a deeper and purer religious life; but everything would seem to point to the fact that a day of trial is before the Church of Christ such as it has not seen at least in our time, or since this century commenced.

We have reason to bless God that much of the trained intellect and ripe scholarship of this city is devout and believing, but it is, at least, as important that we should recognize the fact that there are considerable numbers, especially among our younger men, and these in every class, who are deeply infected with the naturalistic and unbelieving teachings of the day; some of them thoughtful and disquieted by the weakening or the absolute loss of faith; others, to whom religion was never anything else than a restraint, not pained to be relieved of it. There is no doubt that this is the cause of the absence from the Church's communion of not a few, and the hesitating allegiance to it on the part of others. All true Christians will surely hear in such a fact as this a summons to hold the truth for themselves more intelligently and more firmly, to make more sure that the life is led under its influence, and that its heavenly character is reflected in speech and conduct. However it may have been at other times, a weak and hesitating testimony to the Saviour, an undevout and worldly Christianity is treason to the truth of God in such days as those in which our lot is cast.

REMINISCENCES.

BY WM. HAMILTON, D.D.

[One of the addresses delivered at the first meeting of the Toronto Ministerial Association in 1881.]

Subject.—The Spirit of the Age as regards the Intercourse and Coöperation of the various Evangelical Denominations.

My distinct recollections of Church matters extend back more than half a century. In my early days, which were spent in the north of Ireland, I remember the domineering spirit of the Protestant Church Establishment, the abject and cowed submission of the down-trodden Romanists, the Gospel-hardened formalism of the Presbyterians, and the modest, but rising energy of the Methodists, who had not yet separated from the Episcopal Church and set up for themselves. There was some coöperation in the management of Sabbath schools between the Presbyterians and the Episcopalians. My eldest brother, while still very young, more than sixty years ago, joined with the Rector's daughter in establishing the first Sabbath school in our village. It assembled in the parish church; and the classes were taught, some in the pews and some on the steps of the platform of the communion table, which was not in those days called an altar by Protestants, nor was the teaching even of the alphabet to little children on those steps considered any profanation. That, indeed, was, I confess, my vocation.

Leaving my native village in the year 1823, I was sent to Belfast to prepare for college. It was the era of Union Sabbath schools. Young men and women of different denominations had begun to unite in opening Sabbath schools, chiefly in the public school buildings. Instruction was not in all cases confined to the Scriptures; spelling and reading were taught as means for attaining higher instruction. Denominational interests began, however, to prevail; the union schools were disintegrated, and the congregational system of Sabbath schools was adopted.

About 1830 the subject of temperance was first in-

troduced to the notice of the British public by the letters and labours of Dr. John Edgar of Belfast, who derived his first ideas regarding the Temperance Reformation from Dr. Penny of Rochester in the United States. This great work offered an excellent opportunity for renewed coöperation among evangelical Protestants. Through the labours of Father Mathew also the Roman Catholics came under similar, but separate influence.

I have already referred, incidentally, to the hardened formalism of the Irish Presbyterians. It had lasted long, and it had borne its natural fruit in the rise of Arianism. Many Presbyterian pulpits were occupied by pastors who believed in Jesus only as a first created being. A long and bitter controversy between the orthodox and heterodox, resulted in a separation. The belief in the supreme divinity of Jesus became the foundation of reconstructed Irish Presbyterianism. Meanwhile the Methodists had set up for themselves; and coöperation, in Temperance work especially, became more frequent among the Dis-senters.

The controversy in Scotland respecting the spiritual independence of the Church awakened intense interest in the north of Ireland. The Irish Presbyterians were unanimously in favour of the Free Church; and when the Disruption occurred in 1843 many Irish ministers went over to Scotland, and were settled in Free Church congregations.

The movement also extended to Canada. The Church of Scotland had established and supported many congregations in these provinces. The spirit of the times was for Disruption, and a needless breach was, therefore, made in this country. The Church of Scotland had never claimed ecclesiastical control over the Presbyterian Church in Canada; but it was deemed necessary by some that the churches here should declare themselves on the one side or the other; and, therefore, in the spring of 1844 a formal separation effected. In the latter end of that year I was myself ordained by the Presbytery of Belfast and commissioned by the Free Church of Scotland as a missionary to Canada. During the winter of 1844-45 I travelled 1,500 miles in this country, labouring with some success in the cause of Free-churchism. After a brief pastorate at Picton in Prince Edward District, I removed to the United States. The Disruption of the Presbyterian Church in that country had taken place ten years before, in 1837. The reason for that event was, in some degree, difference of doctrine, but much more the gradual introduction of Congregationalism or Independency. When I asked a *quondam* fellow-student, who was then a minister in Philadelphia, what he thought was the chief cause of the Disruption, he said, in his impulsive way, "Why, man, they were sending as representative elders to the General Assembly men who had never been ordained." Both the New School and the Old School professed to hold by the Westminster standards; and when the Congregationalists withdrew from their connection with the New School, it was the most natural thing in the world that the separated but similar portions of the Presbyterian Church should be re-united on the basis of the old subordinate standards, "pure and simple."

After a ministry in the States of nearly a quarter of a century, I returned in 1878 to Canada; and what do I find in this country? The three bodies of Presbyterians, including the United Secession, are here united, and form one body. But that is not all. Mr. President, in this good city of Toronto we have a most influential Ministerial Association, composed of different denominations, in which we can discuss with good temper, without any breach of brotherly kindness, the question of all questions, in which we must, for the present, agree to differ. I claim, sir, that the members of this Association have given an example of the spirit of the age, in regard to the intercourse and coöperation of evangelical denominations. We can discuss controverted questions calmly, and ascertain wherein we agree and wherein we differ, as was shewn in that admirable "Irenicon" read by Mr. Blackstock at the close of our discussions. When any matter of public interest for the promotion of Christ's kingdom, or for the overthrow of Satan's kingdom, comes before us we can take united and harmonious action, by which the catholicity of evangelism is demonstrated and the welfare of the world in some degree is secured.

May this spirit be a true harbinger of the millennium! It is perfectly true, at the same time, that a

spirit different from this is at work even in Canada. The stream of Christian union is flowing strongly, and we hope that it will deepen and widen till it shall carry on its bosom all who love the Lord Jesus Christ and desire the triumph of His kingdom; but there are counter-currents and eddies here and there, in which chips and straws, put in motion by the main rushing of the waters, are circulating. We can read on them minute inscriptions, "The Church! The Church!" But their motion is as frequently backward as forward; so that we find it difficult to calculate their ultimate destination. It seems almost ludicrous that any denomination of Christians in this disendowed country of Canada, should receive with applause a paper in which four fifths of the Protestants of the Dominion are stigmatized as separatists, while, forsooth, social equality is magnanimously conceded to them. It is a matter of thankfulness that union with other denominations in the common work of the Master, has forced itself upon the attention even of High Churchmen, but complete and successful co-operation can never be attained except on the footing of ecclesiastical as well as social equality.

SUSTENTATION.

MR. EDITOR,—We find ourselves face to face with the question of substituting a proposed sustentation scheme for our present method of supplementing weak congregations. As much has been written and said on the alleged advantages of the one scheme and the other, one would imagine that the changes proposed were radical and sweeping. The following comparison may be of service in shewing exactly what the proposed changes are. It may be surprising to some to find that they amount to so little.

On comparing (not United Presbyterian supplement with Free Church sustentation, but) our present supplemental scheme with the proposed "sustentation," as revised by the committee in charge of the same, we find that they agree in part, and in part they differ.

They agree in the following points.

1. Both aim at securing to our pastors a minimum salary (\$700 and \$750).
2. Both require aid-receiving congregations to contribute towards their pastors' salaries a minimum amount (\$450 and \$500). Aid-receiving congregations failing to do so may be removed from the list.
3. Both forbid aid-receiving congregations to pay their minister a supplement, or in other words, salaries will not be supplemented by the committee beyond the minimum fixed.
4. Both require aid-receiving, and indeed self-sustaining, congregations to send annual financial reports to the committee through the Presbytery.
5. Both allow self-sustaining congregations to regulate their own finances; and contribute what they can to help those in need.

They differ as follows: By our present arrangements aid-receiving congregations pay what they can to their pastors *directly*. By the new plan this amount is *first sent to the central fund* and then sent to the minister. In other words it is proposed to "aim at" a minimum fifty dollars higher than the present one; and, in order to reach this minimum, a change in method is proposed, namely, supplemented congregations shall no longer pay their pastors anything *through their own treasurers, but through the general agent of the Church*. After careful examination we can find no other material difference between the two schemes.

The scheme sent down does not tell us whether the Sustentation and Home Mission Funds are to be kept separate or to remain one as at present (perhaps the Convener would give us light on this point). There is nothing in the trifling change noted above which requires their separation, although the language used would seem to indicate that separation is the Committee's idea.

Having called attention to the real issue before us, this letter might close, but with your permission, Mr. Editor, we offer one or two remarks.

We raise little objection to the provisions of the scheme, but we may ask, why all this ado about so little? Instead of appearing to remit to Presbyteries a grand sustentation scheme, when in fact it is simply our present supplemental scheme in new words and with a mere shred of the sustentation idea in it, why not state at once, "we propose raising the minimum salary to \$750 and a manse; and to secure this we

propose that, hereafter, supplemented congregations pay nothing to their ministers except through the general agent; and that contributions for supplement and Home Mission be kept separate?"

Again, we remark that the scheme sent down is simply *administrative*—regulations under which we are to receive and distribute the liberality of the people; while what we need most is something to *call out* their liberality. Administering \$600 this way or that way will not make it \$750. We require more money, not better schemes for managing it. We hear little complaint as to administration; but much about having little to administer. The problem that needs solution is, *How shall we get more money for sustentation?* and we submit that this point has not been met by the scheme sent down.

We venture to think that if instead of asking the members of the Sustentation Committee to spend time and energy in discussing these regulations, we sent these able and respected brethren through the length and breadth of the land to rouse the people to larger giving to the cause of Christ, God would own their efforts, and before long we would find the treasury of the Lord full to overflowing, and our present schemes of administration working fairly well.

Spencerville, Jan., 1881.

W. J. DEY.

THE MARRIAGE QUESTION.

MR. EDITOR,—The reply of Mr. Blair to my last letter, full and kindly expressed as it is, gives me much satisfaction. His recommendation, that I should study the subject, I also appreciate, although I venture to assure him that it was hardly needed, for it was only very full examination that led me to give up the views which he still holds, when I found them utterly indefensible. Of course each of us will naturally suppose that the other wants *our* light, and we must thus agree to differ.

Alike from Mr. Blair's letter and from the very kind note of Mr. Wilkins, it is evident that the one point of difference is coming clearly out. Mr. Blair asks, "How are we to decide the question if the *argument from analogy* be disallowed?" thus admitting that, without that mode of reasoning, his position cannot be vindicated. And Mr. Wilkins says Mr. Laing "has already admitted that *if the analogue be granted* its correlate must follow;" thus both admit that the conclusion which I impugn rests on an analogical inference from Lev. xviii. 16, as its major premise. The *legitimacy* of this premise is the point at issue. If it can be vindicated, they are right; if it cannot be vindicated, their conclusion is wrong.

Mr. Blair admits that his argument is based on this *assumption*, but meets my objection by saying that I also "assume what the Scripture nowhere asserts, viz., that there is a difference between (a wife's) relatives by blood in the collateral line and (her) relatives in the direct line," and he asks me to shew proof, adding that his assumption is as good as mine. Now, although the *onus probandi* properly lies with Mr. Blair, who asserts that the relations are *pro tanto* the same, and his demand that I should shew the difference, is requiring me to prove a negative, still I will try to shew that Scripture, in Lev. xviii., recognizes this difference, so that my position is not a *mere* assumption, but has a firm basis in the law itself.

Dr. Lindsay, in his Inquiry, page 76, although holding the commonly received view of this question, says: "Those who hold that consanguinity and affinity constitute equal obstacles to marriage, do not set out from this as a *first principle*, nor do they even conceive it to be *obviously implied* in verse 6, but they reach it as a *deduction* at the end of their inquiry, in consequence of finding that the prohibitions laid down refer *de facto* just as frequently to affinity as to consanguinity, and mark out the one to just as remote limits as the other. It is a *deduction from the series of particular cases adduced* as examples by Moses; and the fact that a grand-daughter and a wife's grand-daughter are both specified, is one of the proofs of the conclusion so drawn." I regard this as a good statement of the method to be pursued in this inquiry, and ask your readers to note the phrases in italics. No first principle is to be *assumed*; nor is the proposition that consanguinity and affinity are equivalent to be taken as *implied* in the phrase, "near of kin;" it is to be *shewn* to be a *legitimate deduction* from a series of particular cases. Let us then analyze Lev. xviii. 6 to 18, and ascertain what the series is. Verse 6 gives the principle, "Nearness of kin is a barrier to mar-

riage." Who then are included in that phrase? Who are near of kin to a man for the purposes of this statute? We find the answer in verses 7 to 18, viz.:

1. A man's own blood relatives (vers. 7, 9, 10, 11, 12, 13).

2. Women married to a man's blood relatives (vers. 8, 14, 15, 15).

3. The blood relatives of the wife, (1) ver. 17, in the direct line, (2) ver. 18, in the collateral line *during the wife's lifetime*.

Such is the "series of particular cases adduced" by Moses. Now, that series does not include the wife's relatives in the collateral line, except as specified in verse 18, and there the prohibition is *expressly limited* to the wife's lifetime. Seeing then that a *deceased* wife's sister is not in the "series," how can a deduction from the series legitimately include that relation? Impossible. Some other argument is required, so that the relation may be included in a proposition which is not a legitimate deduction from that series. The thing needed is just the *analogical assumption* to which I object. Well, does Mr. Blair ask how we can proceed with his argument if this is disallowed. We cannot. And here let me refer to Mr. Wilkins' "*non sequitur*." I strongly hold Dr. Hodge's view. Of a truth, ver. 18 does not say that the marriage is a proper one. It forbids marriage with a wife's sister when the wife is living, but does not say anything about the matter after she is dead; but, "where there is no law there is no sin," and what is not forbidden is lawful. So, unless ver. 16 or some other portion of Scripture contains a prohibition, the marriage in question is lawful. This I admit. Further, it may fairly be urged, that so far as ver. 18 is concerned, the fact that it contains a *limited* prohibition implies the repeal of that prohibition when the limit is removed, i.e., that after the wife's death the prohibition ceases and the man is free. Looking then at the law *de facto*, as Dr. Lindsay terms it, am I not justified in holding (1) A man may marry any woman not forbidden by Lev. xviii. (2) That Scripture forbids marriage with certain women who are near of kin. (3) It also contains a series of particular cases shewing who are near of kin. (4) Marriage with those thus specified is forbidden. (5) A wife's sister is specified during the wife's life, and is therefore *during that time* forbidden. (6) A wife's sister after the wife's death is not specified. (7) Therefore a deceased wife's sister is not prohibited, and marriage with her is not a breach of the law. Further, is it not evident that Scripture does make a difference between the blood relatives of a wife in the direct and collateral lines, forbidding the first (ver. 17) permanently, but the second (ver. 18) only "in her lifetime." The difference is there, and I have shewn it, so that my position is not like Mr. Blair's, a mere assumption, but a well-founded statement of what is expressly stated in the law.

Mr. Blair is justified in his strictures in paragraph 5th of his letter. He had not probably seen the correction which I sent you when he wrote, or doubtless he would have modified his reply. Your readers, however, have all intelligence enough to see that however justly my mistake reflects on me personally, it does not in the slightest degree affect the argument.

Now, Mr. Editor, whatever may be the final settlement of this question when it has to be dealt with by the supreme Court, it cannot fail to be of advantage that the subject has been discussed in a fair way and brotherly spirit. Great is the truth and will prevail. I am liable to error, and ask no one to go further than he has light, but I trust others will give brethren credit for honesty, some little common sense, and even a little logic, although they and their opponents differ in their conclusions, seeing that they are not agreed as to the premises.

Dundas, Ont., January 8th, 1881.

JOHN LAING.

PHILALETHES AND PRINCIPAL GRANT.

MR. EDITOR,—I said in my former communication that a sense of honour would prevent Principal Grant from accepting the weapon offered by "A Lover of Truth" for his defence. I have two more things to say about that weapon. The first is that a sense of truth as well as honour, will prevent Principal Grant from accepting it. Principal Grant knows that I faithfully represented his position at the Council. To say that Principal Grant said substantially that "a minister as long as he believed himself faithful to Him to whom he took his ordination vows, should not

secede from the Church, and should not be disciplined by the Church, however widely he may diverge from her standards," is to represent faithfully the apparent position of Principal Grant at the Council. That it is his real position I cannot say. That it was his apparent position I affirm. And being his apparent position the Principal has laid himself under obligation to say yes or no as to its being his real position. This demand is made upon the Principal not by an anonymous correspondent, but by the nature of the case. Should the Principal take advantage of the name being withheld of the listener who calls public attention to his very public utterance, to remain silent when the interests of truth are requiring him to speak out, I do not see how he can escape the charge of resorting to subterfuge. He is, at least, taking shelter under a plea to which he has no right. An utterance made in public, especially so publicly made as his was, is the common property of the public, and challenges criticism from any quarter, without establishing a shadow of a right to know who it is that performs the part of the critic. This is so well understood and so commonly exemplified as to deprive the strictures of "A Lover of Truth," upon this ground, of all their force.

My second remark upon the weapon of defence offered to Principal Grant is that not only is it dishonourable and for him untruthful, but it is worse than useless. It utterly fails to meet the gravamen of my representation. All that it effects is to throw in that element of dishonour and untruthfulness as an additional burden upon the Principal of which we have spoken. That it is so will appear simply by placing the two representations side by side. According to me Principal Grant is represented as substantially saying, "A minister however widely he may depart from the standards of the Church ought not to leave it, nor be put out of it if he believes himself faithful to Him to whom he took his ordination vows." According to "A Lover of Truth," the representation is, a minister, however widely he may depart from the standards of the Church ought to stay in it until he is put out, provided that he believes himself faithful to his ordination vows. (You will see, Mr. Editor, that I have this time left out the inverted commas). Between these two representations, the only difference not verbal is solely the permission which the latter gives to the divergent from the standards of the Church to remain in till he is put out. How "A Lover of Truth" could imagine that such a representation was to be of any assistance to Principal Grant, passes my comprehension. But such a representation coming from such a quarter makes it all the more imperative that Principal Grant should not remain silent. Both "A Lover of Truth" and myself vouching for it that he enunciated at the Council in Philadelphia sentiments concerning the relation of ministers to the Church which, literally interpreted, savour of the broadest churchism, constitutes an evidence so decisive as to what the Principal said, as gives the Church and every member in it a right to demand that the Principal should let them know what he meant.

PHILALETHES.

SCRIPTURAL ORDINATION—WHAT IS IT?

MR. EDITOR,—I am led to ask the above question, from having witnessed the mode of receiving additions to the session on two separate occasions; one just recently. In both cases there was no laying on of hands. Feeling disappointed, and having referred to it at the time, I looked up our late "Rules and Forms," and was not enlightened by them on the subject. Appealing to the Word of God, which our Church professedly takes as the guide, in practice as well as faith, I find that even the deacons, as well as the elders, were invariably ordained by imposition of hands, at least so far as I notice in the accounts handed down to us therein. I would like to know your views and those of your correspondents on the above subject.

INQUIRER.

THERE is an African chief named Matola, living in the Rovuma valley, East Central Africa, who speaks six languages. Perhaps the most remarkable thing about him is that he is a total abstainer. He became such from principle, and has for many years never touched the native beer or any other intoxicating liquor. By his aid a church has been built, to which he summons his people every Sabbath, acting as interpreter when there is occasion.

PASTOR AND PEOPLE.

WHY SHE NEVER DRANK WINE.

"Of course we must have wine. Just think how perfectly shabby it would look!"

The remark was made by a beautiful girl as she danced out of the conservatory with a spray of pink blossoms in her hand.

"It is my first party and I want everything splendid. And, auntie," turning to a sweet-faced woman, with large, love-gleaming eyes, and an almost alabaster purity of complexion, "you must wear that rose-coloured brocade. It is just the rage now, and your hair will trim beautifully. I am so glad that we are to have plenty of flowers."

Helen Brayton was just from school, where she had been since she was ten years old. Of course, she knew very little of life; and her father was a wealthy man, and her dream of "everything splendid" was about to be realized. Aunt Agatha was her mother's sister, a scholarly woman of whom she knew little, save that she was a trifle eccentric, giving away nearly all of her income, and never so much as touching wine.

Mrs. Brayton leaned back in her luxurious chair, and rested her eyes with a mother's delight on Helen's face.

"If we have wine, Aunt Agatha cannot come," was said slowly.

"Cannot! Why so?" with a shrug of her pretty shoulders. "She will not be obliged to taste it."

Mrs. Brayton beat her satin-slippered foot against the Persian carpet. It was a question she could not decide. Mr. Brayton had given her *carte blanche*. He had not time to attend to it, he said. In calling in Agatha she had not thought of wine. With exquisite taste and wonderful tact in arrangement, her service would be invaluable. All the morning she had been trying to persuade this really elegant woman to consider this as an exceptional case. Not that she herself cared for it; neither did Mr. Brayton. But what would people say? Mrs. Brayton was not one with the moral courage to oppose Madame Grundy. She could not endure to be called shabby, especially when the money in hand would enable her to be profuse.

All the while Helen stood at the back of Aunt Agatha's chair, talking of the pink and silver brocade. "Nobody will know it was ever worn. I am sure it would never shew a seam."

A servant entered bearing a silver waiter, and on it was a small card. Helen coloured, and Mrs. Brayton excused herself and went down to the parlour.

"Do say that you will not mind this time, auntie?" pleaded Helen.

"And thus break my promise?"

"Did you promise, auntie, never so much as to drink a drop?"

"I promised never so much as to drink a drop; neither would I stand by and see another drink."

"This is going a little too far, I think, auntie. If another drinks it will not hurt us."

"I am not so sure," returned Aunt Agatha. "Whose card was that Dick brought in?"

"Henry Fargo's," answered Helen, with a vivid blush.

"If Henry Fargo should drink wine to excess, would it not hurt you?"

"O, auntie! he never could," with a face from which all colour had fled.

"If I have been rightly informed one of his brothers died a drunkard," persisted Agatha Fleming.

"That was Will. He was always a little wild. Went to San Francisco, spent a good deal, and drank to drown his trouble," was Helen's answer.

The Fargos lived in the same square. In the vacations Helen had seen a good deal of Henry, and learned through him of Will's wanderings. But she did not connect it with wine; the latter was a mere accident. He drank to drown his troubles.

The expression of Agatha Fleming's face grew tender; tears filled her eyes. It was a favourable moment to say to Helen all there was in her heart to say—why she should not touch wine?

"You have heard your mother speak of Herbert Wyeburn?" turning her gaze full upon the young girl.

"Your old friend, or flame, I don't know which?" returned Helen, with all her usual vivacity.

"Yes, my friend, as Henry Fargo is yours. We lived

in the same square, and we loved each other with a love that grew stronger as we grew older. Herbert went to college. He was grandly gifted. But he learned to take wine; it made him brilliant. The head of his class, he was likewise the master of oratory. But he could not speak without his glass; then it required more—one, two, three at a time. His manner was no longer the same—at one time wild and capricious, at another time gloomy and morose. I expostulated. He was angry and upbraided me. The next hour he was ready to beg my pardon, and I forgave him. Of course, he would never again give way. Thus it went on until he was ready to establish himself in business, and I was looking forward to becoming a happy bride. One night there was a quarrel, in which Herbert struck a brother lawyer, and himself received a fatal stab in return. They had been drinking to excess, but when I reached Herbert he was rational. Never shall I forget his face as he said, 'The doctor says I must die. If I had never tasted wine, Agatha, this would not have been.'

"They had not told me that the wound was fatal. I buried my face in the pillow and sobbed outright. In that moment I would gladly have given my own life could I by that means save Herbert. My agony made him worse. They took me from him, and only permitted me to return when I promised to command myself. When I entered the room Herbert was lying with his eyes shut. As I approached I saw that his lips moved. Was he praying? I tried to think so. I had been brought up to think it was a dreadful thing to die without an interest in Christ. As I kneeled by his bedside he put out his hand.

"I have asked God to make it easy for you, Agatha. You warned me against drink; but I did not see the danger. Now I must die. But you will think of me sometimes, and, thinking of me, you will not fail to warn others against wine."

"I had promised to be calm, and I earnestly tried to point him to Christ. I cannot tell just how it was, but in death there was a smile on his face, as though at the last he caught the gleam of celestial wings. The thief on the cross received assurance—'This day shalt thou be with Me in paradise.' I trust it was so with Herbert."

Silence brooded over the room. Helen did not lift her head. Agatha was the first to speak.

"Now you know the reason why I do not drink wine, the reason why I do not go where wine is made a temptation to some poor soul who has not the strength to resist it. You will not now expect me to go to your party."

Slowly the brown head was lifted, while through tears Helen answered:

"I shall not have wine at my party, Aunt Agatha. It is too dreadful; I cannot think of it. Will Fargo drank wine, and drank to excess. Henry takes a social glass. No," with more emphasis, "I shall not have it. It shall never be said that I helped to make a young man a drunkard."

When Mrs. Brayton returned, Helen hastened to explain.

"We will not have wine, mother. I could never hold up my head again if I knew that one person was led to drink to excess through my offering him a social glass."

"What I have to say will be unnecessary in this case," smiled Mrs. Brayton. "I have just seen Henry Fargo. He hopes we will not have wine. Since Will perished miserably, as he did, he cannot go where wine is used freely. As this is the first party of the season, he trusts that we will set the example that many, very many, will gladly follow."

"I could never have done it but for Aunt Agatha," Helen answered with her old bright look. "Henry Fargo shall never have it to say that I tempted him with wine."—*Christian at Work.*

ACCORDING to Wells & Fargo's annual report, \$33,522,182 worth of gold, \$40,005,364 worth of silver, \$5,752,390 worth of lead, and \$898,000 worth of copper, were taken out of the mines west of the Missouri river last year.

THE sixteen Southern States, with a population of 5,214,004, have enrolled in the public schools 2,673,822 children. The average salary paid to male teachers is \$34.54, and to females, \$32.01. The total income of all these schools is \$13,718,006, Missouri having the largest amount. The schools are improving greatly in condition and in support all over the South.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 28, 1881.

THE REV. DR. MACKAY IN TORONTO.

THE snow storm rather interfered with the attendance on Dr. Mackay's lecture in Cooke's Church on Friday evening last. Still there was such a gathering as shewed how great was the interest which had been excited, for despite the storm and uncleaned state of the sidewalks, the under part of that large church was almost completely filled. The Dr., for about two hours, kept his audience keenly interested in his description of the various religious systems of the Chinese and of the different idols which they practically worship, though not in theory, for they are acute enough to have the regular excuse which other idolaters, whether heathen or Christian, always urge in defence of their practice, that they do not worship the material image, but the god or goddess who has entered into it and made it his or her home. Had it not been for the state of the weather, it is very evident that Cooke's Church would have been all too small for those who would have crowded to hear.

Sabbath last was a day which will long be remembered in Toronto, both by Presbyterians and by many others. New St. Andrew's in the morning, and St. James' Square Church in the evening, were filled to overflowing, and indeed many went away unable to secure either sitting or standing room, while the attendance of children in Knox Church was such as to not only fill completely that large edifice, but to oblige some of the little people to leave without their getting within the door. In some respects, the children's meeting was the most remarkable of all that were held during Dr. Mackay's visit, and his address on the occasion was peculiarly appropriate, tender and effective. The intelligent attention of the children was kept up to the very last, and instead of their being tired before the close of the meeting, the only regret expressed was that the speaker had not continued longer, though Dr. Mackay shewed his practical wisdom not less in the nature of his address than in its comparative brevity. It is calculated that fully two thousand (some go the length even of three) persons were some way or other packed into that building, and those who saw that sea of young upturned faces; who marked the eager intelligence with which they followed the speaker's words, and how by their varied change of countenance they answered responsively to the varied turn of narrative and appeal; as well as with what exulting enthusiasm they sang their hymns, especially, "Hold the Fort," will not readily forget the scene, or the occasion, or the man. It was a season much to be remembered, and we doubt not that with not a few, impressions were made the effects of which will remain as long as life lasts; nay, will continue throughout the ceaseless ages of eternity. The total sum realized at the various meetings was comparatively large, about five hundred dollars, but that was about the least important part of the whole proceedings. As in every other place where Dr. Mackay has held meetings, the interest awakened was deep, solemnized and widespread. It is not necessary to give any outline of the addresses. Even the most complete report of these would afford but a very meagre and unsatisfactory idea both of what was said and of the effect produced upon the hearers. The speaker himself is a very special and very powerful element, and no mere description or report can make up for his absence, or in any adequate measure account for the interest excited and the widespread enthusiasm evoked. Dr. Mackay cannot visit every congregation of the Church, but before his work in Canada is finished, we may hope that he will have been in all our cities and in most of the towns, if not also the villages of our land, as well as in very many of our rural congregations, in which, by the way, in many instances, the chief strength of Presbyterianism is to be found. We have no wish to

encourage anything like man-worship or to draw off the interest in the work, so as to centre it to a great extent in the worker. Neither do we think it wise to overwhelm Dr. Mackay with engagements, and thus to tempt him to exhaust his strength, when he ought to be husbanding it for his coming labours in his own chosen field. But while both of these possibilities and extremes are to be guarded against, the more the presence of our pioneer missionary can be safely utilized, for not merely deepening the interest of the Church generally, in strictly missionary work, but for awakening and intensifying personal concern in divine things so much the better. Present indications all seem to point in the direction of a general revival of spiritual and missionary earnestness throughout the Presbyterian Church in Canada, and, however, important and influential Dr. Mackay's presence and addresses are, it is never to be forgotten that they are not indispensable, and that there is no reason why there should be no such revival, if they are not forthcoming. It is well that he should make known, as widely and as effectively as possible, what the Lord has done through his instrumentality, but the prayer of every one of God's people must surely be that the beneficial effects may extend far beyond the reach of his voice or personal presence, and that very many who may never see his face in the flesh, may most devoutly and practically "glorify God in him."

It will be a poor, most disappointing result of all this excitement and of all the expressed, and we believe actually felt, increased interest in the aggressive operations of the Church, if even the necessary funds for carrying on, for the year, all the various departments of that work be not forthcoming in the course of the next three months. This can all be done, and with ease. But how? By every one as in the sight of God doing his or her individual duty according to the power given and the spiritual blessing vouchsafed.

Presbyterianism, when genuine has no idea of its being in accordance with the fitness of things to have a priesthood in purple and a people in rags; but as little can it regard it as either decent or becoming that such a state of things should be reversed, or that God's cause should be degraded and its onward progress stayed from those who say that they seek its welfare and rejoice in its triumph being more concerned for personal indulgence than for God's honour, more set upon the gratification of personal ambition than upon helping on the day when Christ, their acknowledged Master, shall be universally recognized as "Lord of all."

RESTRICTION ON THE LIQUOR TRAFFIC.

THE licensed victuallers of the Province and their friends are anxious to have the time for closing taverns on Saturdays changed from seven to eleven p.m., and are petitioning the Local Legislature to this effect. Counter petitions are being sent in, and it is very desirable that the friends of sobriety throughout the country should be up and active in this matter, for though it is exceedingly unlikely that any change will take place in the law, it is well to make assurance doubly sure by shewing our legislators, in the usual way, by petition and deputation, that public opinion is overwhelmingly against the proposal, and that if there is to be any change it must be altogether in the opposite direction.

THE REV. W. J. KNOX LITTLE AND WOMEN.

THE New York "Independent" is rather hard upon the Rev. W. J. Knox Little, the somewhat celebrated Ritualist who visited Toronto a short time ago and caused a little spurt of excitement in Holy Trinity. Mr. Little is a worthy enough gentleman, we doubt not, but he is not the prodigy his admirers think he is, nor the oracle he himself seems to claim to be. Evidently the "Independent" takes very little stock in him, and certainly in his case it calls a spade a spade with a good deal of vigour and directness. It says:

"The Rev. W. J. Knox Little of England, is going about the country enlightening our people as to the beauties of Ritualism. In the course of his travels he has preached in St. Clement's Church, Philadelphia, a 'Sermon to Women,' some gems of which we find in the Philadelphia 'Times,' which are as English as they are amusing. He praises women so much, but from such praise deliver the women we know! He says:

"There are those that think that women can be taught logic. This is a mistake. They can never by any process of education arrive at the same mental status as that enjoyed

by men; but they have a quickness of apprehension, which is usually called leaping at conclusions, that is astonishing." "That is rather grasping for the Rev. Knox Little to claim all the logic for his own sex. But we remember that he is acquainted chiefly with the ritualizing species, and we never knew either sex to be afflicted with anything better than a leaping at conclusions that is astonishing. Our women's Mentor has a word to say for unmarried women which is characteristic:

"Widows and maiden ladies are designed by Providence for the purpose of giving a tone to society."

"Surely; but have not wives the same duty?"

"They should all be religious women. An irreligious woman is a bad man spoiled."

"But is not a bad man spoiled already?"

"For this disgusting product of modern times—a woman who does her own atheistical thinking—I have nothing but contempt."

"And it is evident this mannikin has nothing but contempt for women who do their own thinking, whether it be theistic or atheistic."

This is hard enough, but something worse follows in the "Independent's" notice of Mr. Little's address to wives; and we cannot but acknowledge that the preacher's foolish self-sufficient talk lays him fairly open to such great plainness of speech.

"It is in his prelection to wives that Mr. Knox Little spreads himself most and silliest:

"Wifehood is the crown glory of a woman. She brings to it the gifts of the Creator—endurance, loving submission, and intricacy [sic] of thought. In this sacred and holy relation she is bound for all time. To her husband she owes the duty of unqualified obedience. There is no crime that a man can commit which justifies his wife in leaving him or applying for that monstrous thing—divorce. It is her duty to submit to him always, and no crime that he can commit justifies her lack of obedience. If he is a bad or wicked man, she may gently remonstrate with him, but refuse him never."

"So this mannikin sets himself up for a little god, does he? He would be obeyed implicitly. He would wed a slave. He would bind her fast and grant her no redress, though he were as great a knave as he is—Ritualist. This kind of talk is not like to do any hurt, because common sense teaches us better. We know that, if divorce is allowed to a man for a woman's infidelity, it must be allowed the woman for the man's. We know, too, that Paul allowed divorce for desertion ('A brother or a sister is not under bondage in such cases') and certainly it may be allowed for outrageous cruelty. This teacher of woman is himself a husband, we believe. He says:

"Think of the blessedness of having children! I am the father of many children, and there have been those who have ventured to pity me. 'Keep your pity for yourself,' I have replied; 'they never cost me a single pang.'"

"Fortunate man! He might have been born in Patagonia, where, when a child is born, the father is always carefully put to bed. He might have been the patient of whom the young doctor said that he had lost the child and the mother, but hoped to save the father. But he was born an Englishman, and a sillier one never crossed the ocean."

EDUCATION IN ONTARIO.

THE Report of the Ontario Minister of Education for 1879 has been laid before the Local Parliament. From this it appears that the total receipts for that year, while still very large, amounting as they do to \$3,226,730, shew a falling off as compared with those of the previous one, of \$20,591, and of very nearly \$200,000 as compared with those of 1877. This, however, greatly arises from the expenditure on school-houses having since 1871 been very great, so that the country is now tolerably well supplied with these, and outlay in that respect is not now so much required, nor will be for some years to come. In the payment of teachers' salaries there was an increase in 1879 of \$61,614, while in building school-houses the decrease was as much as \$107,367.

The school population (comprising only children between the ages of five and sixteen) as reported by the 1878 census, was 494,424, and of these the number of pupils reported was 467,845, an increase for the year of only 412. The number of those of school age, not attending any place of instruction for at least four months in the year, was 27,409.

The number of schools reported was 5,123, in which 6,596 teachers were employed. Of these teachers there were about 300 more females than males. The salaries paid are not high, and it is strangely anomalous that those given to lady teachers is so much smaller than the corresponding ones to gentlemen for doing substantially the same work. We are told that the average salary of male teachers in cities is \$662, while the average for the other sex is only \$296. The same law seems to prevail in towns, villages, and rural districts. In some cases the salaries paid even to the men were as low as \$135. The lowest paid to any woman is not mentioned, as we suppose the officials were very naturally ashamed to put it on

record. As many as 4,477 schools were opened and closed with prayer, and in 2,851 the Ten Commandments were taught. There was an increase of 15 on the number of Roman Catholic separate schools, making these, at the end of 1879, 191, with a decrease of the number of pupils, but a small addition to the staff of teachers.

Upon the whole the work of education seems to be making satisfactory progress, though details are not given so fully in this report as in some of those previously issued.

OBITUARY.

Mr. George Secord died at his residence in St. Ann's, Wednesday, 12th inst., aged seventy-five years. The deceased was elected to Parliament immediately after Confederation, being first Conservative member for Monck County. He was for many years an elder in the Presbyterian Church at St. Ann's, and was always characterized by humility and modesty in all his intercourse with the world, either as a Christian or a politician.

PRESBYTERY OF STRATFORD.—A *pro re nata* meeting was held on the 18th inst. A call from Shakespeare, St. Andrew's, and Hampstead to Mr. J. McClung of Balaklava, was sustained as a regular Gospel call, and the necessary steps ordered for his induction at Shakespeare at half-past two on the 10th prox. Mr. Hislop to preside, Mr. Kay to preach, Mr. Gordon to address the minister, and Mr. Waits the people. The call was unanimous and hearty, the stipend promised \$800, payable quarterly in advance, together with a manse, and an assurance of the prospect of an early increase of the amount. Mr. James W. Mitchell's resignation of the charge of the congregation of Mitchell was accepted, and Mr. Hamilton appointed Moderator of the session *ad interim*.

PRESBYTERY OF HAMILTON.—This court met in Jarvis, on the 18th January. The circular from the Assembly's Committee on Temperance was considered, and a committee appointed to prepare a finding. A call from the congregations of East Seneca, Blackheath, and Caistor, to the Rev. D. Mann, was sustained, a call from Emerson, Manitoba, to Rev. Thomas McGuire, was laid upon the table, and the congregations are to be cited to appear for their interests on the 1st February, at Jarvis. The report of the Woman's Foreign Missionary Association was read, and the Presbytery expressed great satisfaction with the report. In the evening a conference on Sabbath schools was held, at which there was a large and attentive congregation present. A committee was appointed to prepare a finding on this subject, having also reference to the matters contained in the report adopted by last General Assembly.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Oshawa on the 18th Jan., and appointed the Rev. Adam Spenser, moderator for the next twelve months. Several of the session records were presented and examined, and found carefully and correctly kept. The others were ordered to be produced at the meeting in April. A committee was appointed to make arrangements for a Sabbath School convention, to be held this winter, within the bounds of the Presbytery. Missionary meetings had either been held or arrangements were made for holding them, in all the congregations, and the Presbytery expressed its thanks to Mr. Drummond, who had visited the congregations and presented the claims of our Home Mission, accompanied with a map of our mission field. On the sustentation scheme sent down from the General Assembly, the Presbytery unanimously agreed, that although the sustentation scheme, such as is proposed, has attractions and possible advantages, yet, in the present state of the Church, we are of opinion, that a supplemental scheme will meet the wants of our Church more fully, and therefore we express our preference for such a scheme. Members were instructed to forward their reports on the State of Religion, to the Rev. W. M. Roger, Ashburn, and on Sabbath school work, to the Rev. James Little, Bowmanville, not later than the 31st of March. Mr. McCulloch, student, applied to be taken on trials for license; he produced the necessary papers. It was agreed that he undergo the preliminary examination at the April meeting. The circular from the General Assembly's committee was read, and handed over to a committee to report on it and make the necessary arrangements for holding a conference on temperance in April.—A. A. DRUMMOND, Pres. Clerk.

BOOKS AND MAGAZINES.

MEMOIR OF GOVERNOR ANDREW OF MASSACHUSETTS. (Boston: Roberts Brothers. Toronto: Willing & Williamson.)—A very interesting account of a very worthy, good man. But Governor Andrew, we suspect, is not so well known in Canada as to lead many to seek to trace the incidents in his life history. He was Governor of Massachusetts during the great civil war, and was the first to urge the embodiment of coloured troops and the abolition of slavery, as a necessary and very proper war measure. The biographer is rather effusive in his expressions of admiration for the gentleman whose life he sketches, and does not appear to have had much experience in that sort of work.

THE CANADA EDUCATIONAL MONTHLY, edited by G. Mercer Adam, closes its second year with a first-class number. "Owned, and in the main conducted, by teachers, it is the aim of all connected with it to make the publication indispensable to teachers," and it is but fair to add that the conductors of the magazine have succeeded tolerably well in their efforts. How far the teachers of Ontario have responded, we can't say. One thing is certain, if the "Educational Monthly" does not receive the hearty co-operation and support of the profession, in whose interest it is published, the editor is not to blame, for he has succeeded in bringing out a periodical in every way a credit to the teachers of this Province.

STORIES OF THE SEA. By E. E. Hale. (Boston: Roberts Brothers. Toronto: Willing & Williamson.)—Just a book for bright, intelligent, adventurous boys who wish to know all about adventures at sea in the brave days of old as well as in present times. Columbus, the Spanish Armada, Alexander Selkirk, the Buccaneers, Paul Jones, Nelson, Pitcairn's Island, naval battles and shipwrecks, with much else, all find a record in this volume. Of course it is to be borne in mind that Mr. Hale is an American, and writes specially for boys of the United States. But the bias is not very noticeable, and not more on that side than many similar narratives by English writers are on the other—indeed, perhaps not so much; and at any rate the doings of the United States navy occupy but a small part of the volume. The book is an exceedingly interesting one.

PROGRESS AND POVERTY: An Inquiry into the Cause of Industrial Depressions, and of Increase of Want with Increase of Wealth. The Remedy. By Henry George. (New York: D. Appleton & Co.; Toronto: Hart & Williamson.)—This is a book written with unquestionable ability and great earnestness of purpose, but its fundamental principle is, we believe, essentially unsound, and its proposed remedy for the many evils resulting from the marked and growing inequality in the distribution of property would, we are persuaded, only make confusion worse confounded. The fundamental principle is, that absolute individual ownership of land is essentially unjust, and ought never to be tolerated; that the land belongs to the community as a whole, and ought always to be held and used for their benefit and theirs only; and that at any moment such community have a right to resume, without compensation, any ownership which may, under mistaken ideas, and from wrong principles, have been for a longer or shorter period accorded to individuals. The neglect of this principle has, according to Mr. George and his school, been the great cause of all our social troubles and all the suffering and poverty with which individuals have been afflicted, and of course the remedy is to be found in return to the more excellent way of the land being all held in common for the use of all and the benefit of all. This theory is not by any means new. The failures in trying to reduce it to practice have also been mortifyingly conspicuous. At the same time it does not follow that either the present or past laws as to the tenure of land are all that they ought to be. Very much the reverse. And we should hope that the discussions and agitations of the present day in connection with the subject, while not issuing in the result to which Mr. George so earnestly points, may bring round a healthier and more equitable state of things than has hitherto prevailed either in the old world or the new. While we say this, it is well never to lose sight of the fact that much of the misery complained of, and of the social inequality so unsparingly denounced, arises from moral causes, and can only be rectified by moral

means. Improvidence, vicious indulgence, reckless extravagance, pleasureless idleness, and much else of a similar description, have more to do with the evils which Mr. George so vividly describes and so earnestly deplores than private property in land; and so long as these continue, the resumption by the State of all the real property of a country would do little if anything to make the individual either happier or better. It is the old story of trying to transmute a brass farthing into a golden guinea by the aid of a flannel cloth and a little whitening, combined with the requisite amount of rubbing.

PRESBYTERY OF MONTREAL.—A quarterly meeting of this court was held in St. Paul's Church, on Tuesday, the 11th of January, at eleven a.m. Present, thirty clerical and eight lay members. After routine business, Principal McVicar was chosen Moderator for the next six months. He was also, at a subsequent stage, unanimously nominated by the Presbytery as Moderator of next General Assembly. The attention of the Presbytery having been called to the public-spirited and very generous action of Mr. David Morrice, a member of this court, on behalf of the Presbyterian College, Montreal, the following motion was submitted by the Clerk, seconded by Rev. P. S. Livingston: "The Presbytery have heard with the utmost satisfaction of the decision of Mr. David Morrice, Chairman of the Board of the Presbyterian College, Montreal, to erect at his own expense, for the use of the College, a convocation hall, a library, a dining hall, and thirty-three additional rooms for students. They record their warmest appreciation of this munificent gift for the Lord's work, tender Mr. Morrice most cordial thanks, and express the hope that by similar liberality on the part of others the present effort to remove existing liabilities and to endow the institution may be crowned with complete success." After a hearty expression of appreciation on the part of individual members, the Presbytery adopted the motion and instructed the Clerk to send an extract of this minute to Mr. Morrice. Conveners of missionary deputations reported, and arrangements were made for completing the series of missionary meetings during the present quarter. Rev. Mr. Warden reported on behalf of the Presbytery's Home Mission Committee. In terms of its recommendations the Presbytery resolved to open a mission station at Dillonton, county of Brome, in connection with the Huntingdon copper mines, and appointed a committee to organize a congregation at Pointe aux Trembles in accordance with the laws of the Church. The Examining Committee reported in favour of the following students as candidates for admission to the College for the current year: John A. Townsend, Samuel Rondeau, and John P. Grant. A letter from Mr. Anthony Caubone, ex-priest, whose application was before the Presbytery at last meeting was read, thanking the Presbytery for its decision then and assistance rendered since. Rev. James McCaul was appointed Convener of the Presbytery's Sabbath School Committee. The Rev. John Irvine's resignation of his charge was finally accepted amid expressions of regret on the part of the congregation and his brethren in the Presbytery, and a committee was appointed to draw up a suitable minute. Mr. Hally was appointed Moderator of session *pro tem.*, Mr. Brouillette to preach Mille Isle vacant on the 30th of January; future supply to be given by students and other available missionaries. The committee appointed to consider and report on the Assembly's remit on a general sustentation fund, unanimously recommended the principle of a sustentation rather than a supplemental fund. Also that the remit be sent down to sessions for consideration; returns to be forwarded to the committee, who are instructed to report at a special meeting of Presbytery to be held here on Tuesday, the 1st March. Rev. A. B. Mackay's motion anent examination of students applying for license, was withdrawn upon Mr. Campbell's giving notice of an overture to the General Assembly on this subject. Rev. P. S. Livingston and the Clerk were appointed a committee to receive and report on returns from Kirk sessions on the State of Religion. The Presbytery resolved to hold a conference on this subject at next ordinary meeting, to be followed by a conference on temperance in terms of instruction of the General Assembly. The Presbytery adjourned to meet in St. Paul's Church, Montreal, on the first Tuesday of April (5th), at eleven a.m.—JAMES PATTERSON, Pres. Clerk.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROE.

BOOK SECOND.—CHAPTER I.—Continued.

In their kind-hearted simplicity they had evidently planned a sort of family ovation, for as I came out on the piazza they were all there except Miss Warren, who sat at her piano playing softly; but as Mr. Yocomb rose to greet me she turned toward us, and through the open window could see us and hear all that passed. The old gentleman still bore marks of his shock and the illness that followed, but there was nothing weak or limp in his manner as he grasped my hand and began warmly,

"Richard Morton, last night I said thee was welcome; I now say this home is as truly thine as mine. Thee saved mother and the children from—" and here his voice was choked by emotion.

Mrs. Yocomb seized my other hand, and I saw that she was "moved" now if ever, for her face was eloquent with kindly, grateful feeling.

"Please don't," I said, so sharply as to indicate irritation, for I felt that I could not endure another syllable. Then, slapping Reuben brusquely on the shoulder, I added, "Reuben did as much as I did: thank him. Any tramp from New York would try to do as much as I did, and might have done better. Ah, here is Zillah!" And I saw that the little girl was propped up on pillows just within the parlour window, where she could enjoy the cool evening air without too great exposure. "If she'll give me another kiss we'll call it all square and say no more about it." I leaned over the window-sill.

The child put her arms around my neck and clung to me for a moment. There could have been no better antidote for my mood of irritable protest against my fate than the child's warm and innocent embrace, and for a moment it was balm indeed.

"There," I cried, kissing her twice, "now I'm overpaid." As I raised my eyes I met those of Miss Warren as she sat by her piano.

"Yes," she said, with a smile, "after that I should think you would be more than content."

"I certainly ought to be," I replied, looking at her steadily.

"Zillah's very grateful," Miss Warren continued. "She knows that you watched with her till morning."

"So did other night-owls, Zillah, and they were quite as useful as I was."

She reached up her hand and pulled me down. "Mother said," she began.

"You needn't tell a stranger what mother said," and I put my finger on her lips.

"Thee's no more of a stranger than Emily Warren," said the little girl reproachfully. "I can't think of thee without thinking of her."

I raised my eyes in a quick flash toward the young lady, but she had turned to the piano, and her right hand was evoking a few low chords.

"Miss Warren can tell you," I said, laughing, "that when people have been struck by lightning they often don't think straight for a long time to come."

"Crooked thinking sometimes happens without so vivid a cause," Miss Warren responded, without looking around.

"Zillah's right in thinking that thee can never be a stranger in this home," said Mrs. Yocomb warmly.

"Mrs. Yocomb, please don't think me insensible to the feelings which are so apparent. Should I live centuries, the belief that I had served you and yours after your kindness would still be in my pleasantest thought. But you overrate what I have done: it was such obvious duty that any one would have done the same, or else his ears should have been cropped. It gives me a miserably mean feeling to have you thank me so for it. Please don't any more."

"We forget," said Miss Warren, advancing to the window, "that Mr. Morton is versed in tragedies, and has daily published more dreadful affairs."

"Yes, and has written 'paragraphs' about them that no doubt seemed quite as lurid as the events themselves, suggesting that I gloated over disasters as so much material."

"Mr. Morton, isn't it nearly as bad to tell fibs about one's self as about other people?"

"My depravity will be a continuous revelation to you, Miss Warren," I replied.

With a low laugh she answered, "I see you make no secret of it," and she went back to her piano.

I had bowed cordially to Adah as I joined the family group, and had been conscious all the time of her rather peculiar and fixed scrutiny, which I imagined suggested a strong curiosity more than anything else.

"Well, Richard Morton," said Mr. Yocomb, as if the words were irrefragable, "thee knows a little of how we feel toward thee, if thee won't let us say as much as we would like. I love this old home in which I was born and have lived until this day. I could never build another home like it if every leaf on the farm were a bank-note. But I love the people who live here far more. Richard Morton, I know how it would all have ended, and thee knows. The house was on fire, and all within it were helpless and unconscious. I've seen it all to-day, and Reuben has told us. May the Lord bless thee for what thou hast done for me and mine! I'm not going to burden thee with our gratitude, but truth is truth, and we must speak out once for all, to be satisfied. Thee knows, too, that when a friend has anything on his mind it's got to come; hasn't it, mother? Richard Morton, thee has saved us all from a horrible death."

"Yes, Mr. Morton," said Miss Warren, coming again to the window and laughing at my crimson face and embarrassment, "you *must* face that truth—there's no escaping it. Forgive me, Mr. Yocomb, for laughing over so serious a subject, but Reuben and Mr. Morton amuse me so much. Mr. Morton already says that any tramp from New York would have done the same. By easy transition he will soon

begin to insist that it was some other tramp. I now understand evolution."

"Emily Warren, thee needn't laugh at Richard Morton," said Reuben a little indignantly; "thee owes more to him than to any other man living."

She did not turn to the piano so quickly now but that I saw her face flush at the unlooked-for speech.

"That you are mistaken, Reuben, no one knows better than Miss Warren herself," I replied irritably.

She turned quickly and said, in a low tone, "You are right, Mr. Morton. Friends do not keep a debit and credit account with each other. I shall not forget, however, that Reuben is right also, even though I may seem to sometimes," and she left the room.

I was by the open window, and I do not think any one heard her words except Zillah, and she did not understand them.

I stood looking after her, forgetful of all else, when a hand laid upon my arm caused me to look around, and I met Adah's gaze, and it was as fixed and intent as that of a child.

"She doesn't owe thee any more than I do," she said gravely. "I wish I could do something for thee."

"Why do you say 'thee' to me now?—you always said 'you' before," I asked.

"I don't know. It seems as if I couldn't say 'you' to thee any more," and a delicate colour stole into her face.

"We all feel as if thee were one of us now," explained Mrs. Yocomb gently, "and I trust that life will henceforth seem to Adah a more sacred thing, and worthy of more sacred uses." And she passed into the house to prepare for supper.

Mr. Yocomb followed her, and Reuben went down to the barn.

"If you live to grow like your mother, Miss Adah, you will be the most beautiful woman in the world," I said frankly, for I felt as if I could speak to her almost as I would to Zillah.

Her eyes drooped and her colour deepened as she shook her head and murmured,

"I'd rather be Emily Warren than any other woman in the world."

Her words and manner so puzzled me that I thought she had not fully recovered from the effects of the shock, and I replied, in an off-hand way.

"After a few weeks of teaching stupid children to turn noise into music you would gladly be yourself again."

She paid no heed to this remark, but, with the same intent, exploring look, asked,

"Thee was the first one I saw when I came to, last night?"

"Yes, and you were much afraid of me."

"I was foolish—I fear mother's right, and I've always been foolish."

"Your manner last night was most natural. I was a stranger, and a hard-looking customer, too, when I entered your room."

"I hope I didn't look very—very bad."

"You looked so like a beautiful piece of marble that I feared you were dead."

"Thee wouldn't have cared much."

"Indeed I would. If you knew how anxious I was about Zillah—"

"Ugh!" she interrupted, with an expression of strong disgust, "I might have been a horrid, blackened thing if it hadn't been for thee."

"Oh, hush!" I cried; "I merely threw a couple of pails of water on the roof. Please say no more about it."

She passed her hand over her brow, and said hesitatingly,

"I'm so puzzled—I feel so strangely. It seems an age since yesterday."

"You've had a very severe shock, Miss Adah."

"Yes, that may be it; but it's so strange that I was afraid of thee."

"Why, Miss Adah, I was wet as a drowned rat, and had a black mark across my nose. I would have made an ideal burglar."

"That oughtn't to have made any difference; thee was trying to save my life."

"But you didn't know it."

"I don't believe I know anything rightly. I—I feel so strange—just as if I had waked up and hadn't got anything clear. But I know this much, in spite of what Reuben said," she added impulsively; "Emily Warren doesn't owe thee any more than I do." And she turned like a flash and was gone.

"Poor child," I muttered, "she hasn't recovered as fully as the others."

I had been holding one of Zillah's hands during the interview, and she now pulled me down and whispered,

"What's the matter with thee, Richard Morton?"

"Heaven grant you may never know, little one. Good-bye." I had scarcely left the piazza, however, before Mrs. Yocomb called,

"Richard Morton, thee must be famished. Come to supper."

CHAPTER II.—"IT WAS INEVITABLE."

I ought to have had a ravenous appetite, but I had none at all. I ought to have been glad and thankful from the depths of my heart, but I was so depressed that everything I said was forced and unnatural. My head felt as if it were bursting, and I was so enraged with myself, and the wretched result of my bright dream, that I wished it would explode and end everything. Indeed I found myself inclined to a spirit of recklessness and irritation that was well nigh irresistible.

Miss Warren seemed as wholly free from any morbid, unnatural tendencies as Mr. Yocomb himself, and she did her utmost to make the hour as genial as it should have been. At first I imagined that she was trying to satisfy herself that I had recovered my senses, and that my unexpected words, spoken in the morning, were the result of a mood that was as transient as it was abnormal. I think I puzzled her; I

certainly did not understand myself any better than did poor Adah, whose mind appeared to be in solution from the effects of the lightning, and I felt that I must be appearing worse than idiotic.

Miss Warren, resolutely bent on banishing every unnatural constraint, asked Mr. Yocomb,

"How is my genuine friend, Old Plod? Did the lightning wake him up?"

"No, he plods as heavily as ever this morning. Thee only can wake him up."

"You've no idea what a compliment that is," she said, with a low laugh. "Old Plod inspires me with a sense of confidence and stability that is very reassuring in a world full of lightning flashes."

"Yes," I said, "he is safe as a horse-block, and quite as exhilarating. Give me Dapple."

She looked at me quickly and keenly, and coloured slightly. She evidently had some association in her mind with the old plough-horse that I did not understand.

"Exhilaration scarcely answers as a steady diet, Mr. Morton."

"Little chance of its lasting long," I replied, "even in a world overcharged with electricity."

"I prefer calm, steady sunshine to these wild alternations."

"I doubt it; 'calm, steady sunshine' would make the world as dry and monotonous as a desert."

"That's true, Richard Morton," said Mr. Yocomb. "I like peace and quiet more than most men, but even if we had all burned up last night, this part of the world would have been wonderfully the better for the storm. I reckon it was worth a million or more dollars to the county."

"That's the right way to look at it, Mr. Yocomb," I said carelessly. "The greatest good to the greatest number. Individuals are of no account."

"Your philosophy may be true, but I don't like it," Miss Warren protested. "A woman doesn't generalize."

"Thy philosophy is only half true, Richard Morton. God cares for each one of His children, and every one in my house counts for much to me."

"There's no getting ahead of thee, mother. If we want to talk heresy, Richard Morton, we must go off by ourselves."

"I think God shewed his love for us in a queer way last night," said Adah abruptly.

Both her father and mother looked pained at this speech, and Mrs. Yocomb said gravely,

"Thee'll see things in the true light some day, I hope. The lightning bolt may have been a message from heaven to thee."

"It seems to me that Zillah got more of the message than I did, and she didn't need any," said the matter-of-fact Adah. "At any rate I hope Richard Morton may be here if I ever get another message."

"I shall surely be struck next time," I laughed, a trifle bitterly; "for according to Mrs. Yocomb's view I need a message more than any of you."

It was evident that neither Adah nor I was in a frame of mind that Mrs. Yocomb could command.

"As you suggested, Mr. Morton, if some other tramp from New York had been present, what a thrilling narrative you could write for your paper," Miss Warren began. Seemingly she had had enough of clouds the previous evening, and was bent on clear skies to-night.

She found me incorrigible, however, for I said briefly,

"Oh, no, it would only make an item among the crimes and casualties."

Undaunted, she replied, "And such might have been its appropriate place had not the doctor arrived so promptly. The casualty had already occurred, and I'm quite sure you would have finished us all with original remedies if left to yourself."

"I agree with you, Miss Warren; blunders are worse than crimes, and I've a genius for them."

"Well, I'm not a genius in any sense of the word. Miss Adah and I look at things as they are. One would think, Mr. Morton, accepting your view of yourself, that you could supply your paper with all crimes and casualties required, as the result of the genius you claim."

"Stupid blunders would make stupid reading."

"Oh, that column in your paper is very interesting, then?"

"Why shouldn't it be? I've never had the bad taste to publish in it anything about myself."

"I fail to find any logic in that remark. Have you a conscience, Mr. Morton?"

"The idea of an editor's having a conscience! I doubt whether you have ever seen New York, Miss Warren, you are so unsophisticated."

"Emily, thee shouldn't be afraid of lightning when thee and Richard Morton are so ready to flash back and forth at one another."

"My words are only heat lightning, very harmless, and Mr. Morton's partake of the aurora in character—they are cool and distant."

"I hope they are not as mysterious," I replied.

"Their cause is, quite."

"I think I understand the cause," said Mrs. Yocomb as we rose from the table; and she came and took my hand.

"Richard Morton, thee has fever; thy hands are hot and thy temples are throbbing."

I saw that Miss Warren was looking at me with an expression that was full of kind, regretful interest; but with the perversity of a child that should have been shaken, I replied recklessly,

"I've taken cold, I fear. I sat on the piazza like an owl last night, and I learned that an owl would have been equally useful there. I fear I'm going to be ill, Mrs. Yocomb, and I think I had better make a precipitate retreat to my den in New York."

"Who'll take care of thee in thy den?" she asked, with a smile that would have disarmed cynicism itself.

"Oh, they can spare a 'devil' from the office occasionally," I said carelessly; but I felt that my remark was brutal. In answer to her look of pained surprise I added, "Pardon me that I used the vile slang of the shop; I meant one of the

boys employed in the printing-rooms. Mrs. Yocomb, I have now satisfied you that I'm too much of a bear to deserve any gentler nurse. I truly think I had better return to town at once. I've never been very ill, and have no idea how to behave. It's already clear that I wouldn't prove a meek and interesting patient, and I don't want to lose your good opinion."

"Richard Morton, if thee should leave us now I should feel hurt beyond measure. Thee's not thyself or thee wouldn't think of it."

"Richard Morton, thee cannot go," said Mr. Yocomb in his hearty way. "If thee knew mother as I do, thee'd give right in. I don't often put my foot down, but when I do, it's like old South Mountain there. Ah, here comes the doctor. Doctor Bates, if thee doesn't prescribe several weeks of quiet life in this old farmhouse for Friend Morton, I'll start right off to find a doctor who will."

"Please stay, and I'll gather wild strawberries for thee," said Adah, in a low tone. She had stolen close to my side, and still had the wistful, intent look of a child.

"You might do worse," Doctor Bates remarked.

"You'll never make him believe that," laughed Miss Warren, who evidently believed in tonic treatment and counter-irritants. "He would much prefer sultry New York and an imp from the printing-rooms."

"Thee may drive Dapple all thee wishes if thee'll only stay," said Reuben, his round, boyish face shadowed with unwonted anxiety.

We were standing in the hall-way, and Zillah heard our talk, for her little figure came tottering out of the parlour in her trailing wrapper, and her eyes were full of tears.

"Richard Morton, if thee doesn't stay I'll cry myself sick."

I caught her up in my arms and carried her back to the sofa, and I whispered in her ear,

"I'll stay, Zillah; I'll do anything for you."

The child clapped her hands gleefully as she exclaimed,

"Now I've got thee. He's promised me to stay, mother."

"Yes," said the physician, after feeling my pulse, "you certainly must, and you ought to be in bed this moment. Your pulse indicates a very high fever. What's more, you seem badly run down. I shall put you under active treatment at once; that is, if you'll trust me."

"Go ahead, doctor," I said, "and get me through one way or the other before very long. Because these friends are so good and kind is no reason why I should become a burden to them," and I sank down on the sofa in the hall.

"Thee'll do us a great wrong if thee ever thinks that, Richard Morton," said Mrs. Yocomb earnestly. "Adah, thee see that this room is ready. I'm going to take thee in hand myself; and she bustled off to the kitchen.

"You couldn't be in better hands, Mr. Morton," said the physician; "and Mrs. Yocomb can do more for you than I can. I'll try and help a little, however, and will prescribe for you after I've seen Zillah;" and he and Mr. Yocomb went into the parlour, while Reuben, with a triumphant chuckle, started for the barn.

Now that I was alone for a moment, Miss Warren, who had been standing in the doorway, and a little aloof, came to me, and her face was full of trouble as she said hurriedly, in a low tone,

"I fear I'm to blame for this. You'll never know how sorry I am. I do owe you so much! Please get well quickly or I'll—" and she hesitated.

"You are the only one who did not ask me to stay," I said reproachfully.

"I know it; I know, too, that I'd be ill in your place if I could."

"How could I help loving you!" I said impetuously. "There, forgive me," I added hastily as I saw her look of pain and almost fright. "Remember I'm ill, delirious it may be; but whatever happens, also remember that I said I wouldn't change anything. Were it all to do over again I'd do the same. It was inevitable: I'm sane enough to know that. You are not in the least to blame."

She hung on my last words as if I were giving her absolution from a mortal sin.

"It's all a mistake. Oh, if you but knew how I regret—"

Steps were approaching. I shook my head, with a dreary glimmer of a smile.

"Good-bye," I said in a whisper, and wearily closed my eyes.

Everything soon became very confused. I remembered Mr. Yocomb's helping me to my room. I saw Adah's intent, wistful look as I tried to thank her. Mrs. Yocomb's kind, motherly face changed into the features of my own mother, and then came a long blank.

(To be continued.)

HINTS FOR CONVERSATION.

There is one rule of conversation which should be thoroughly impressed on the mind, which is to remember there are two persons of whom you should never suffer yourself to speak—one is yourself, and the other your enemy. The reason is evident; you run into two dangers—egotism and injustice.

Women are too justly accused of a love of scandal, and in a group of ladies collected for a "chat," it often happens that severe remarks on the conduct or motives of their neighbours form the staple of their conversation. The time passed in conversation on servants and babies, or the more reprehensible animadversions we have just alluded to, is neither very entertaining nor very instructive. The topics of the day, the new books, amusing anecdotes, pretty works and graceful feminine occupations, should form the staple of conversation. They are subjects free from danger to that "unruly member" which requires such constant restraint.

From a mind well stored with good reading, good words are almost sure to emanate; and more attractive than beauty, is the pleasant, intelligent companion, whose clever and original remarks will be full of refreshment to the tired man of business on his return home, who will know that at home a

bright welcome awaits him from one whose pleasant "talk" will refresh and amuse him, and render the evenings at home as agreeable as those passed in society.

Having fully impressed yourselves with the first rule we have laid down respecting the two subjects of conversation to be avoided, I would suggest that you should remember never to talk too fast nor too loud.

Many mothers, and those who have the care of the young, are apt to restrain them too strictly from conversation during meals. It is better to make a rule that they should speak only when spoken to, and then address them on subjects suited to their comprehension, encouraging them to give their own ideas of things that are daily occurring, questioning them on the books they have read, and drawing out their minds, so that conversation will be no effort to them when they go out into society, and that painful *mauvaise honte*, which makes a girl afraid to hear the sound of her own voice, will be effectually avoided.

GIVE THEM NOW.

If you have gentle words and looks, my friends,
To spare for me—if you have tears to shed
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead.

If you have flowers to give—fair lily-buds,
White roses, daisies, meadow-stars that be
Mine own dear name akes—let them smile and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas I can naught avail
To lift the shadows from a life that's past.

And rarest blossoms, what can they suffice,
Offered to one who can no longer gaze
Upon their beauty? Flowers on coffins laid
Impart no sweetness to departed days.

—Sunday Magazine.

JOHN B. GOUGH AND HIS CIGARS.

A good story is told by John B. Gough, who used to caution his hearers against intemperance—including the habit of chewing and smoking tobacco, as well as the use of strong drinks. Although he had faced thousands of immense audiences without fear, he acknowledged that on one occasion he encountered an embarrassment he could not easily overcome. It was his own fault, he says, and proved a useful lesson which he never forgot. In his own words:

I was engaged to address a large number of children in the afternoon, the meeting to be held on the lawn back of the Baptist church. In the forenoon a friend met me and after a few words said:

"I have some first-rate cigars, will you have a few?"

"No, I thank you."

"Do take half a dozen."

"I have nowhere to put them."

"You can put half a dozen in your pocket."

I wore a cap in those days, and to please him I put the cigars into it, and at the appointed time I went to the meeting. I ascended the platform and faced an audience of more than 2,000 children. As it was out of doors I kept my cap on for fear of taking cold, and in the excitement of my remarks against forming bad habits, I forgot all about the cigars. Toward the close of my speech I became more in earnest, and after warning the boys against bad company, tobacco, drink, bad habits, and the bar-room saloons, said:

"Now, boys, let us give three rousing cheers for temperance in all things. Now, then, three cheers. Hurrah!"

And taking off my cap I waved it most vigorously, when away went the cigars into the midst of the audience. The remaining cheers were very faint, and were nearly drowned in the laughter of the crowd. I was mortified and ashamed, and should have been relieved could I have sunk through the platform out of sight. My feelings were still more aggravated by a boy coming up to the steps of the platform with one of those dreadful cigars, saying: "Here's one of your cigars, Mr. Gough."

TEA AND BAD TEMPER.

Dr. Block, of Leipsic, writes on the moral effects of different articles of food and drink—"The nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper which I might describe as a mania for acting the persecuted saint. Chocolate is neutral in its psychic effects, and is really the most harmless of our fashionable drinks. The snappish, petulant humour of the Chinese can certainly be ascribed to their immoderate fondness for tea. Beer is brutalizing, wine impassions, whiskey infuriates, but eventually unmans. Alcoholic drinks, combined with a flesh and fat diet, totally subjugate the moral man, unless their influence be counteracted by violent exercise."

There may be glory in the might
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown;
More glorious is the victory won
O'er self-indulgent lust
The triumph of a brave resolve
That treads a vice in dust.

Let us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—F. W. Faber.

BRITISH AND FOREIGN ITEMS.

To counteract the influence of the Protestant and State schools in Rome the Pope has set up fifty-two schools in that city, which have complied with all the requirements of the Italian law. Normal schools, technical and professional schools, primary schools and gymnasia are included in this number, and the Pope contributes \$60,000 a year to their maintenance.

THE Christian queen of Madagascar has taken a strong position on the temperance question. Under a former treaty with France importations were allowed. This nation brings in rum. She has forbidden her people to drink it and faithfully warned them of the evil consequences; and in their presence she caused the barrels assigned to her as revenue to be broken, and the contents poured out upon the sand. "I cannot," she says, "take a revenue from anything that will debase and degrade my people."

THE ex-Chancellor of Great Britain, Lord Cairns, describes the movement originated by the "Sunday Society" of Great Britain as "directed not to the consideration of the most fitting and beneficial mode of spending the Sabbath as a day appointed for rest and refreshment by sacred institutions, but to an attack on that body of scriptural and revealed truth which is our authority and guarantee not merely for our days of rest here, but for those priceless hopes and promises of which our Sabbath is but the type and emblem."

ON the announcement that a company had been organized to light Jerusalem with gas, the New York "Observer" remarks: The lighting of streets was introduced by the Israelites as early as the time of Samuel. King Saul caused a large number of streets to be lit up at his own expense. The arrangement of a torchlight procession was also known among the Israelites in the earliest times; for instance, on the termination of the day of atonement, the high priest, on leaving the temple, was escorted to his residence by thousands of his co-religionists bearing torches. Equally interesting is it to know that already in the time of the second temple, street-sweepers were to be found in Jerusalem, whereas, in civilized Paris, they were not introduced till the sixteenth century.

THE Roman Catholics have a mission among the lepers of Malakai, in the Hawaiian group. The Government gathers up the lepers and sends them to the mission, where they are kindly cared for. A priest who has been at this dreadful post seven years, says he has buried from 150 to 200 a year of these poor creatures, who are in a most loathsome condition. He writes: "Half my people look like living skeletons, whom the worms have already begun to devour, internally first and then externally. Their bodies consist of one hideous sore, which is very rarely cured. As for the odour they emit, imagine the *jam fetet* of the tomb of Lazarus." Connected with the mission is an orphanage for young girls, and two schools, the teachers of which are paid by the Government.

WHATEVER may be the advance made by the Roman Catholic Church in the English provinces, it would appear from recent events that instead of progressing she is gradually, but perceptibly, retrograding in the metropolis. The Polish chapel situated at Hatton Wall, and which was opened about eighteen months ago with great pomp and ceremony by Cardinal Manning, has just been closed for want of support, and a falling off in the numbers of the congregation, the priest who had been placed in charge of the mission having returned to Austrian Poland. This, taken in connection with the abandonment of the "mission" stations of St. Bridget, Baldwin's Gardens, and the closing of the Chapel of the Holy Family at Saffron Hill, two populous neighbourhoods colonized by large numbers of Irish, shews a significant diminution not only in the list of chapels, schools, and "missions" in London, but a large leakage of "the faithful" to some other form of religious belief. A very successful church and school have been opened close to the Italian church in Clerkenwell, by the Rev. Dr. Passalenti, a converted priest, and is attended by large numbers of Italians who have abjured Romanism. Both church and schools are under the patronage of the Bishop of London.

A PRESBYTERIAN missionary in Alaska, Mr. W. H. R. Corlies, gives, in "The Presbyterian Home Missions," a striking account of the evils of drunkenness among the Tacco tribe, on the Tacco River. Mr. Corlies was the first missionary to visit them. At first he was received with caution; but when his errand was once known the poor Indians opened their hearts to him and desired him "to sit down among them." Mr. Corlies was with them nearly three months, teaching them six days in the week. There was much which encouraged him; but the evils of *koochinoo*, or native whiskey made from molasses, made him sick at heart. The Indians are well aware of its hurtfulness, but they seem to have no more strength to withstand temptation than children. The chiefs and influential men came to Mr. Corlies repeatedly and begged him to write to Washington, to prevent the traders from importing molasses. The Indians buy the molasses by the barrel and make *koochinoo* out of it. Mr. Corlies gives some incidents of the effects of the vile liquor. On one occasion the Indians, who are a peace-loving people when sober, brought Mr. Corlies their guns, before going on a spree, to keep for them, so that they would not injure one another. A few days later the head chief, Chitlane, invited another chief to drink with him. For a time all went merrily; but suddenly the scene changed, "and it seemed as if hell had been let loose—men and women fighting and cursing, biting great pieces of flesh out of each other, like wild beasts; rolling over and over each other, kicking down their bark houses in their frenzy. The sober men, by dragging and pulling, separated the combatants, who would hold on with tooth and nail, like bull-dogs." The chiefs became embroiled, and fortified their houses for battle. Then the head chief entered Mr. Corlies' house, to get his gun; but Mr. Corlies caught him around the waist and whirled him away.

MINISTERS AND CHURCHES.

ON Monday, the 17th inst., the Rev. Mr. Campbell, of Renfrew, and his wife, were visited by a large surprise party at the manse. A set of china, accompanied with a kindly address, was presented to Mrs. Campbell, and a set of silver-mounted harness to her husband. The gifts were duly acknowledged, and everything went off pleasantly.

THE Rev. Mr. McNaughton, of Aylwin, has been presented by a few friends at Pickinnock (which is an out-station of Mr. McNaughton's charge) with a set of furs valued at \$35. What makes the present more acceptable is that the contributors were mostly Episcopalians and Roman Catholics, there being only one Presbyterian family in the neighbourhood.

THE third anniversary of the dedication of Knox Church, Harriston, was held on Sabbath and Monday, the 16th and 17th inst. Dr. Cochrane of Brantford, conducted the services. He preached in the morning to a full church, while in the evening the crush for seats was such as never before experienced in this town. Long before the usual hour the seats were filled, and at the time of commencing standing room was at a premium. The Doctor preached a most eloquent sermon from 2 Tim. iv. 7. The social on Monday evening was also a grand success, the large church being again filled to hear the Doctor's lecture on "Scotland's Hero Martyrs." The proceeds amounted to the handsome sum of \$253.

AT the close of the annual missionary meeting held in connection with the Presbyterian Church at Wyebridge on Thursday evening, January 6th, 1881, the Rev. Robert Scott, who is about to leave his present field of labour for another charge in the Presbytery of Stratford, was presented by Miss Maggie McRae and Mr. J. W. Garvin, on behalf of the Presbyterian congregation of this village and surrounding country, with a very kind address expressing great regret at his expected removal, accompanied with a valuable raccoon fur over-coat, and Mrs. Scott with a handsome set of silver teaspoons. Mr. Scott made a suitable reply, and other speeches followed expressive of the great sorrow felt by all at his removal.

THE annual missionary meeting of the Central Presbyterian Church, Hamilton, was held on the 12th inst., Rev. S. Lyle, presiding. The reports shewed the amount collected by the congregation and Sabbath school, during the year, to be \$1,747, being \$163 in advance of 1879. After deducting expenses for "Records," etc., the sum of \$1,634 was apportioned as follows: Home Missions, \$600; Foreign Missions, \$350; French Evangelization, \$290; Knox and Queen's Colleges, \$232; Knox College Bursary, \$60; Knox College Students Missionary Society, \$15; Manitoba College, \$40; Aged and Infirm Ministers, \$47. The committee for the current year is composed exclusively of ladies, instead of gentlemen, as heretofore, and it is hoped the change will be highly beneficial.

THE anniversary of the thirteenth year of the pastorate of Rev. Wm. Meikle in the Oakville Church, was held on Sabbath, 16th January. Dr. Caven, of Knox College, preached both morning and evening to full houses, giving most impressive and instructive discourses that will long be remembered by those who were privileged to hear him. The annual meeting was held two evenings after, and as this is the first year that the envelope system has been tried in that church, all were greatly pleased to find it had worked most successfully. \$1,450.10 had been raised for the congregational and missionary schemes of the church, all debts paid except some \$80 of the manse, which is all subscribed for. The manse has been newly repaired and painted, and all things are working most harmoniously.

THE Sabbath school festival of St. Andrew's Church, Three Rivers, was held on the 23rd December. The lecture room was filled to overflowing by the Sabbath school children, their parents and friends, from the three Protestant congregations of the city. After singing by the choir and school, a few remarks by the Rev. Mr. Ryan, of the Methodist Church, the pastor and superintendent, the Rev. C. E. Amaron addressed the children in appropriate terms. The rich Christmas tree prepared by the teachers was laden with beautiful presents, which were distributed to well-behaved and deserving children. The prizes

were also awarded to the best pupils. The teachers did not forget Mr. Amaron, but presented him with a very handsome carpet. A kind old lady also presented him, for the third time, with a well-filled purse. The Sabbath school is in a flourishing condition.

THE annual financial statement of St. Joseph street Presbyterian Church, Montreal, for 1880 is a very gratifying one. The total income was \$2,554.88, and the total expenditure \$2,538, leaving a balance of \$16.88 to next account in favour of the congregation, instead of as at the beginning of the year one of \$30.32 on the other side. The report of the committee of management shews the total number of sittings at present allocated 338, an increase of thirty; and the number of contributors 132, an increase of seventeen; also increase of subscriptions and collections, \$155. The session reports an increase of twenty-two members to the church; forty six were added and twenty-four removed during the year. The missionary society's report shewed the total amount collected during the year for the various schemes of the Church to be \$248.07, an increase over the previous three years.

ON Tuesday, the 18th inst., the Rev. Dr. Mackay visited Uxbridge, and addressed a meeting in the Ontario Hall. The interest excited was unprecedented. Persons came from places from twelve to fourteen miles distant, and long before the hour of meeting the hall was so crowded that the doors had to be closed, and probably not less than 300 had to be turned away. Not less than 800 were in the hall, though some put the number as high as 1,000. For two hours the Dr. held the audience in rapt attention. A local paper says about the Dr.'s address: "No address has ever produced a more profound impression in that hall. It cannot fail to arouse the dormant energies of professed Christians, and do much to stimulate missionary zeal. The collection amounted to about \$75. A lady who had come without her purse placed a valuable gold ring on the plate. A similar occurrence took place at the Dr.'s meeting in Kincardine. Doubtless the collection would have been much larger had it been possible for the collectors to get properly through the audience, so firmly was it packed. Very much was undoubtedly lost in this way. However, it will bear fruit for many days to come. One of the most striking features about the matter was the perfect order and rapt attention of the gathering throughout the evening, notwithstanding the great discomfort. The Presbyterians here are enthusiastic over their missionary, and they have good cause to be."

THE annual congregational and missionary meetings of the St. James' Square Presbyterian Church have this year been peculiarly satisfactory and encouraging. The ordinary church revenue was \$5,093.44, an increase of \$63.74 over that of the preceding one, while the expenditure was \$5,001.48, a decrease on that of 1879 of \$82.84. The balance on hand on the 1st of January, 1881, was \$584.81. This statement would be eminently satisfactory in any case, but it is specially so when it is borne in mind that the exertions of the congregation in connection with the payment for the church building have been during the year very considerable. The total cost of the new church and grounds up to date has been \$54,665.90. The total debt upon it now is \$28,000, so that nearly one-half has been liquidated in three years. The amount paid on building account during the year was \$6,750.95, and on church furnishing, \$904.73. It would not have been thought surprising if in these circumstances the missionary contributions had not come up to previous amounts, the more so as some very large subscriptions and special donations were no longer available. Instead, however, of this being the case, these contributions for this year exceed those of any previous year in the history of the congregation, amounting as they do to the very handsome sum of \$2,129.18, as against \$1,955.84 last year. This gives an increase of \$173.34. Of this amount \$381 were contributed specially for Foreign Missions and \$76 to Home. Deducting these and other special expenses, \$1,620.18 remained to be allocated among the schemes of the Church, and the following apportionment was made at the annual missionary meeting on Tuesday evening last, viz.: \$856.18 for Home Missions; \$180 for Foreign; \$390 for Colleges; \$60 for University Scholarship Fund; \$25 for Manitoba College, and \$109 for French Evangelization. Various other contributions from Sabbath school, Hopeful Gleaners,

etc., brought up the whole contributions for extra-congregational purposes to \$2,687.48. This gives in full for Home Missions, \$1,032.18; for Foreign, \$730; for Colleges, \$475; for French Evangelization, \$159. The total for all purposes, congregational, missionary and benevolent is \$14,436.60. After the report had been read, interesting and instructive addresses were delivered by Mr. T. W. Taylor, and Rev. Drs. Mackay and Castle, and Messrs. P. McF. McLeod and W. S. Rainsford.

A PRESBYTERIAL Conference on Sabbath schools was held at Guelph on Tuesday and Wednesday, 18th and 19th inst. The following resolutions were, before the Conference closed, unanimously adopted: 1. That the thanks of the Conference are due, and are hereby given to Mr. Smith for the sermon preached last evening at the opening of its proceedings. 2. That this Conference is fully convinced there is a "place" for the Sabbath school in connection with the instructions imparted in the family and those given from the pulpit in the ordinary ministrations of the Word—not supplanting the family, but supplementing it—and that its purpose is to teach the Word wisely and skilfully to the young so as to qualify them to profit better under the preaching of the Word, and for the struggle against sin to which they shall be called in the world, and for making an intelligent profession of the faith, and thus becoming enrolled among those who have publicly put on the Lord Jesus. 3. That the Conference while recognizing the value of "Normal Classes" where practicable, being fully persuaded that there are many excellent and successful Sabbath school teachers who have never enjoyed the training of such classes, and that the great requisites for teaching are intimate acquaintance with that Word which is the grand text book of all religious instruction and a rich baptism of the Holy Ghost, to be enjoyed through earnest and fervent prayer, a burning love to Christ and desire for the salvation of those for whom He has shed His blood, at the same time deeming it not only proper but necessary that they should avail themselves of the helps that have been provided, while using them only as helps, in the exercise of their own powers of thinking, and of prayer for wisdom from above. 4. The Conference is convinced that in the Sabbath school a place should be given to the distinctive principles of our Church both as regards doctrine and form of government, and that every opportunity should be embraced which is presented by the course of lessons studied and the use of the Shorter Catechism for instilling a knowledge of these principles into the minds and hearts of the children who are receiving Sabbath school instruction; that the Conference is satisfied from the reports that have been received that the teaching of these principles has not been omitted, and would express their judgment that even greater prominence should be given them, also that the authorized version of the Psalms and Paraphrases is in almost universal use, there being only three schools, in which they are not employed, and the Conference would recommend that in the service of the Sabbath school due regard be given to the authorized Psalmody of the Church.

PRESBYTERY OF GUELPH.—This Presbytery met on Tuesday, the 18th inst., according to appointment, in the First Presbyterian Church, Guelph. The Committee to arrange for holding a conference on the State of Religion presented their report, containing topics for discussion, and the names of persons to introduce. The report was received and adopted, and the conference fixed to take place at next meeting, immediately after the business provided for by the standing orders of the court. Mr. Smith's motion, of which he had given notice at last meeting, was submitted and considered, and decided against by a majority of votes. The committee on the superintendence of Mr. Henry Knox gave in their report, with an account of Mr. Knox's work during the last two months, giving an expression of satisfaction with him, and a virtual recommendation that he be recognized as a catechist. A member of the Presbytery having stated that he was warranted in promising sixty-five dollars towards the payment of Mr. Knox for three months, it was agreed to correspond with the Clerk of the Presbytery of Barrie, and inquire if there was a field in those bounds for Mr. Knox's labours, and to state that if there was such his expenses would be defrayed from funds placed in the hands of the general agent of the Church. Permission was granted to the congregation of Knox Church, Elora, to make some amend-

ments to the constitution as to the mode of collecting funds, the change being from pew rents to the envelope system. A motion to the effect that the different persons appointed to look after the particular schemes of the Church should be constituted a joint committee for this purpose, was declared against by the Presbytery. The committee appointed to consider the application of Mr Macgregor to have his name placed on the roll of Presbytery, reported in favour of memorializing the General Assembly at their first meeting to grant the request. An application duly transmitted from the congregation of St. Andrew's Church, Guelph, for leave to obtain seven thousand dollars on the security of their church property, was granted. An extension of time was granted to the committee appointed to consider a petition from the German Presbyterians at Preston for leave to come up in the bounds for subscriptions to defray a debt resting on a manse they had built for their minister, to mature their report. On motion of Mr. Torrance, the Presbytery unanimously nominated Prof. McLaren, of Knox College, for moderatorship of the Assembly to meet in Kingston, on the 8th of June next.

PRESBYTERY OF BRUCE.—This Court held an adjourned meeting at Walkerton on the 11th. Mr. McClung's resignation, after hearing commissioners from the congregation, was accepted. Mr. Paterson was appointed to preach at Balaklava and declare the church vacant on Sabbath, 23rd inst. Mr. Straith on behalf of the committee appointed to visit the congregations of Zion and Westminster churches, Teeswater, Presbyterially, submitted a report and deliverance thereon; the report was received and the deliverance adopted, and a copy of the same was ordered to be sent to the Moderators of the respective sessions to be read from the pulpit. It was resolved that Messrs. Straith, Duff, and Eadie, ministers, and Mr. D. McCallum, elder, be a committee to visit Free St. John's Church, Walkerton, Presbyterially, on Monday, 7th February. The committee to meet with the elders and managers at two o'clock p.m., and with the congregation at seven o'clock p.m., Mr. Eadie to preach and preside. Messrs. Straith, Moffat, and Eadie, ministers, with Mr. Nesbit, elder, were appointed a similar committee to visit North Brant and West Bentinck on Tuesday, 8th February; the committee to meet with the elders and managers of both congregations in the church at Malcolm at five o'clock p.m., and with the congregations at half past six; Mr. Straith to preach. Dr. Bell, Mr. Scott, and Mr. Eadie, ministers, with Mr. Angus McKinnon, elder, were appointed a committee to visit Knox's Church, Paisley, on Monday, 7th March, Dr. Bell to preach. It was agreed to hold a Presbyterial Sabbath school convention at Tiverton on the third Tuesday of February. Messrs. Anderson, McLehnan, and Forbes, ministers, and Mr. Dewar, elder, were appointed a committee to make the necessary arrangements.—A. G. FORBES, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met in Sarnia, on Tuesday, the 18th inst., for the transaction of general business, in the new school house of St. Andrew's Church, Rev. John Macdonald, of Bridden, presiding. There were about forty members in attendance. A petition for a moderation in a call at New Glasgow was granted, and Mr. Stewart, of Kintore, instructed to attend to that duty. Mr. Galloway's resignation, of his charge of Lucan and Bidulph, was then taken up. After hearing parties, it was agreed to accept the resignation, the same to take place on the 30th January. Mr. Rennie was appointed to preach, and declare the church vacant, on that day, and act as interim moderator of session thereafter. It was further agreed to open communication with the Presbytery of Stratford with a view of readjusting these congregations with stations now vacant in that Presbytery, thereby to strengthen the now weak congregations within the bounds of both Presbyteries. The resignation of Mr. Scobie, of his charge of Strathroy congregation, was given in to the Presbytery. It was agreed to order the same to lie on the table, and the Clerk was instructed to cite parties to appear at the next ordinary meeting. Dr. Proudfoot and others overtured the Presbytery regarding a course of devotional and religious exercises connected with the meetings of the Presbytery. After consideration, it was agreed to adopt the overture, and take steps to carry out its proposals. On Wednesday morning the Presbytery again met pursuant to

adjournment. A circular was read from the convener of the Assembly's Committee on the subject of Temperance, containing questions, and asking suggestions in the matter. It was agreed to appoint a committee of J. B. Duncan, J. Thompson, J. M. Goodwillie, to prepare a deliverance in the matter, and report. It was ordered that the session fill up the Assembly's circular in the matter of the State of Religion, and forward the same to Mr. J. B. Duncan, Forest, before the 1st of March next. It was agreed to grant leave to Alvinston and Napier to have a call moderated in if necessary before next ordinary meeting. Mr. McKinnon was appointed to attend to the duty. There was laid on the table and read by Dr. Proudfoot a petition for moderation in a call and supplement from St. James' Church, London. Dr. Proudfoot stated the condition of the congregation, which was supported by Dr. Macalpine and Mr. Munroe, commissioners, giving statistics of finances and other matters. It was agreed on motion of Mr. McKinnon, to grant the prayer of the petition to the extent of giving power to Dr. Proudfoot to moderate in a call as desired, leaving the question of supplement to be settled when the call comes before the Presbytery. Answers to reasons of protest and appeal of Mr. Henderson were given in by Mr. Duncan and adopted. Messrs. Duncan and Currie were appointed to represent the Presbytery, in the matter when it comes up before the Synod. In the matter of the Assembly's remit on the question of sustentation fund, it was agreed that, considering the comparatively large and frequent calls made on our people for the schemes of the Church, some of which are at this present time heavily burdened with debt, the Presbytery deem it unwise, meantime at least, to multiply the demands already existing by the establishment either of supplemental or sustentation fund, but rather in the judgment of the Presbytery the Home Mission Fund, if properly sustained, would meet all the exigencies of the case. In terms of Dr. Proudfoot's overture, it was resolved that the protracted devotional exercises with which ordinary meetings are opened, be dispensed with; that the evening sederunt of the first day of each ordinary meeting, or one and a half hours of it, as may seem best, be devoted to religious exercises and to the discussion of such matters pertaining to the interests and work of the Church, as may be previously agreed upon, such as Home and Foreign Missions, the State of Religion, Sabbath Schools, or the discussion of the great religious questions of the day; or of important Scripture doctrines, or indeed of any matters which may better qualify us for our work, or more perfectly incite and encourage us to the performance of it. That the subject at next meeting of Presbytery be, "Means by which the attachment of the young to the Church may be secured and maintained, and by which in due course they may be brought into full communion." Messrs. Duncan and Henderson to introduce the subject.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 6. } **THE BOYHOOD OF JESUS.** } Luke ii. 1881. } 40-42.

GOLDEN TEXT.—"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."—Luke ii. 40.

HOME READINGS.

- M. Matt. ii. 1-12... Visit of the Magi.
- Tu. Isa. lx. 1-10... Gold and Incense Brought.
- W. Matt. ii. 13-23... The Flight into Egypt.
- Th. Luke ii. 39-52... The Boyhood of Jesus.
- F. Deut. xvi. 1-17... The Yearly Feasts.
- S. John xii. 1-17... The Passover.
- Sab. John ix. 1-12... "The works of Him that sent Me."

HELPS TO STUDY.

After the presentation of the infant Saviour in the temple at Jerusalem (See Lesson V.) Joseph and Mary went back for a short time to Bethlehem. Here the child of promise was found and worshipped by the wise men from the east, as recorded by Matthew. The flight to Egypt to escape the designs of Herod follows, and the subsequent return to Nazareth.

In this town, situated about sixty-five miles north of Jerusalem and twenty-five from the south end of the Sea of Galilee, Jesus continued to reside until He was thirty years of age.

Of His history during the intervening period nothing is certainly known beyond what is contained in our present lesson, from which it may be gathered that in His character as a boy the Saviour was: (1) Strong, (2) Wise, (3) Relig-

ious, (4) Studious, (5) Obedient, (6) Pleasing to God and Man.

I STRONG.—ver. 40 The Saviour's humanity was perfect, physically, intellectually, and spiritually; but even in His case there was growth. In infancy He was perfect, but still a child; in boyhood he was also perfect, but still a boy.

And the child grew and waxed strong in spirit. Increase of physical strength is no doubt implied though not mentioned; but to be "strong in spirit" is still more important than to be strong in body. Happy is the boy who obtains (for in our fallen condition we have it not naturally) strength enough to do the right, to breast this world's current, to say "No" to the tempter's blandishments. At every stage the pilgrim in the narrow way needs strength from above, but never more than in the plastic and impressive period of boyhood.

II. WISE.—ver. 40. Without wisdom, strength would not be much of a blessing. A strong fool is more mischievous than a weak one, whether his strength be of the body or of the will; but if we know *what* we ought to do and *how* we ought to do it, then the stronger we are the better. The young ought not to regard wisdom as something unattainable to them, or with which they have nothing to do; never is it more necessary than when the character is taking shape for time and for eternity. God bestows wisdom in answer to prayer. "If any of you lack wisdom, let him ask of God, who giveth to all [boys and girls as well as men and women] liberally, and upbraideth not; and it shall be given him."

III. RELIGIOUS.—vers. 41, 42. The feast of the passover was held annually, lasting seven days from the fifteenth day of the month Nisan (Deut. xvi. 1-8). By the ceremonial law the attendance of all male Israelites from twelve years old and upwards was required at this feast. At the age of twelve a Jewish boy became what was called "a son of the law" (that is of the ceremonial law), and was thenceforward bound by its precepts. It is quite reasonable to suppose that religious duties, regarded as "means of grace," were not necessary to the Saviour personally as they are to us, but as acts of worship paid to the Father, and as setting an example for us to follow. He always gave strict attention to them. It is apparent that in doing so He did not put His self under any constraint; on the contrary, acts of religious worship must have been a delight to Him; and when it is otherwise there is something the matter with the worshipper.

IV. STUDIOUS.—vers. 43-47. The "S. S. Times" says: "Jesus was not satisfied with worship alone, nor yet with passive hearing of Bible expositions. He wanted a share in Bible study. He had questions to ask of the teachers, and He was willing to be questioned. Although He was the Son of God, He felt the need of Bible study; and, feeling that need, He went into the Bible school, where the need could be met. If there is a man nowadays who thinks that he doesn't need Bible study, or that it is beneath his dignity to be in the Bible school, he either seems to suppose that he knows more than Jesus knew, or He seems to count it hardly safe to be on the same plane with the Son of God. Yet there are men and women who put a high value on worship, and none at all—for themselves—on social Bible study."

Jesus did not seem to think that His parents ought to have doubted where He would be found, when He could have a share in the temple Bible school. That was the place for Him just then. Studying the Bible was a part of the business His Father had set him to do. That business He proposed to attend to. The child of God, or the man of God, who attends faithfully to the service of worship, and then turns his back on the Sabbath school when he could go in there if he would, neglects a part of the Lord's business, and is always a smaller pattern of the Christian than if he had a place—and filled it—in the gathering for social Bible society. He, on the other hand, who is in the Bible school, hearing what is said, and asking questions as well as answering them, may feel that he is so far about his Father's business, following the example of the Son of God. And whatever portion of your Father's business you are set to do, you ought to attend to it at every necessary cost."

V. OBEDIENT.—ver. 48-51. The fact that Joseph and Mary went a day's journey from Jerusalem before they observed that Jesus had tarried behind shews that they were in the habit of placing full confidence in His prudence. When they had sought and found Him He assured them that He must be about His Father's business, as part of which business He evidently regarded the study of revealed truth, hinting that they might have known from His previous character and habits that He would embrace every opportunity of engaging in this pursuit; but after all this He was a loving and obedient son and was subject unto them. The apparent connection between the Saviour's first recorded words, "Wist ye not that I must be about my Father's business," and His last recorded words before His death, "It is finished," may be fanciful, but it is striking.

VI. PLEASING TO GOD AND MAN.—ver. 52. We give another extract from the "S. S. Times": "He won the favour of man by seeking the favour of God. It is not so important that man should be pleased with us as that God should. But man's favour is more likely to be won through seeking God's favour than in any other way. If we are always asking how those about us will look at us; if we give large weight in our thoughts to the opinion of our fellows; if we endeavour to so shape our course as to win popular approval, we are by no means sure to have what we strive for; we may fall far short of the coveted favour of man; and, moreover, many utterly lack God's approval, whether man likes or dislikes us. But if we are always asking how God will look at our course; if we give large weight in our thoughts to His opinion and His commandments; if we seek to shape our course to win His approval, we are sure to get what we most long for; and we are surer of having also the favour of man than we could be through any other course. If God is our friend, He can secure to us man's approval. The best of human friends cannot win for us God's favour."

OUR YOUNG FOLKS.

"IS IT YOU?"

There is a child, a boy or girl,—
I'm sorry it is true,—
Who doesn't mind when spoken to:
Is it you? It can't be you!

I know a child, a boy or girl,—
I'm loath to any I do,—
Who struck a little playmate child;
I hope that wasn't you!

I know a child, a boy or girl,—
I hope that such are few,—
Who told a lie; yes, told a lie!
It cannot be 'twas you!

There is a boy, I know a boy,—
I cannot love him though—
Who robs the little birdie's nest:
'That bad boy can't be you'

A girl there is, a girl I know,—
And I could love her, too,
But that she is so proud and vain:
That surely isn't you!

MINUTES AND YEARS.

Sixty seconds make a minute,
Sixty minutes make an hour,
Twenty-four hours make a day—
Long enough for sleep and play.
In every month the weeks are four,
And twelve whole months will make a year;
And when you are four or a little more,
You must work as well as play, my dear.

THE SPECKLED AXE.

"WON'T that do, mamma?" and Ruthie held up for inspection, with great apparent satisfaction, a small garment she had been fashioning for her doll Hyacinth.

Mamma looked at it, with a bit of a smile lurking about her mouth, at the oddly-shaped little dress. But then Ruthie was but a little maiden, and she really had done very well, and mamma said so.

But the stitches! She *could* have taken those more neatly, for Ruthie was a nice little seamstress, if she chose to have the patience. So her mamma said,

"But how about the stitches, Ruthie? Why, see, they shew like rows of big teeth!"

"Oh, never mind," said Ruthie. "I like 'em so."

"Ruthie, you make me think of a man Benjamin Franklin tells about," said mamma. Ruthie liked a story, if it was ever so much against her, so she said at once,

"What was it, mamma, please?"

"Well, this man bought an axe at the store, and left it to be finished up and a handle put into it. In a day or two he called for it. It was nice and sharp, with a good strong handle, that could not fail of doing the best of service. But the axe-head, that was just black; so he said to the storekeeper, 'Why didn't you brighten it up?' 'I will now, if you will turn the grindstone.'

"So they went about it in good earnest. But the stone was hard to turn, the axe polished very slowly, and the man's patience began to give out. By-and-by he stopped to look at it. The axe-head was very rough at first, and the grinding had only taken off the black in spots, and now it was as speckled as the feathers of your old speckled Biddy.

"That isn't half done yet," said the storekeeper.

"That will do," said the owner of the axe.

"But," said the storekeeper, 'you wont

have it so. It looks worse now than before we began.'

"Oh, I prefer it so," said the man warily; and away he went with the speckled axe."

"Did he really like it?" asked Ruthie.

"Do you really like your doll's dress with the long stitches?" asked mamma.

Ruthie turned the little dress over in her hand for a good long minute, and then she said, bravely,

"No, mamma, I don't."

"Right," said mamma. "The speckled axe was little more a thing of beauty than the rough black axe that it was as the man found it. In other words, a thing that is worth doing at all, is worth doing well."

"And worth finishing," added grandpa, laying down his paper. "There's many a life spoiled because the person hasn't patience enough even to get ready for it."

"That's very true," said mamma.

Ruthie didn't quite understand grandpa, but she concluded that she wouldn't be like the man with the axe, but that in the future her work should always be well finished.

THE LITTLE SEED.

A feathered seed that lifted is
By a soft summer wind,
On a bare rock, amid the sea,
A resting place may find.

And years may come, and years may go,
And few may tarry there
To see how it has started up,
Except the fowls of air;

Yet day by day, and year by year,
It grows, it scatters seed,
Till many a tree is dropping fruit,
A multitude to feed.

One Holy Book a child may send
Where it was never read,
And who shall say how far and wide
The blessed truth may spread."

FRANKIE'S PRAYER.

FRANKIE had been taught to always kneel down when he said his prayers. The other day he was taken quite sick, and his mamma put him to bed right after dinner. When the time came for him to go to sleep, he wanted to get out of his crib and say his prayers. But his mamma thought the room was too cold, so she said, "I guess, Frankie, for to-night, you can say your prayers in bed."

So Frankie knelt down in his crib, and said his prayers, just as he always did. When his mamma had kissed him good night, and was going down stairs, he called her back.

"Mamma," he said, "I forgot to ask God to make me well." So he knelt down again, and said: "Please, God, make Frankie well, for Jesus' sake." In the morning he was able to be up. "God made me well again, didn't He, mamma?" And you may be sure he did not forget to thank Him for answering his prayer.

THE SOFT PILLOW.

LITTLE Mary, before going to bed, lifted up her heart in prayer to Jesus and gave herself into His keeping, while Nettie, her sister, was thoughtlessly undressing herself and jumping into bed without prayer. Mary at once fell asleep, and was resting peacefully in the arms of Him to whom she had committed herself, while Nettie was restlessly turning over. At length she awoke

Mary, complaining that the pillow was so hard and flat that she could not sleep upon it.

"I know what is the matter with your pillow," said Mary; "there is no prayer in it."

Little Nettie thought a moment, then crept quietly out of bed, prayed, lay down again, and found her pillow softer. She then said to herself, "That is what my pillow wanted; it is soft now;" and she, too, was soon sweetly sleeping.

Are there not thousands of other pillows in the world which might be softened by prayer?

PROVE IT BY MOTHER.

WHILE driving along the street one day last winter in my sleigh, a little boy six or seven years old asked me the usual question, "Please may I ride?"

I answered him "Yes, if you are a good boy."

He climbed into the sleigh, and when I again asked "Are you a good boy?" he looked up pleasantly and said "Yes, sir."

"Can you prove it?"

"Yes, sir."

"By whom?"

"Why, by my mother," said he promptly.

I thought to myself, here is a lesson for boys and girls. When children feel and know that mother not only loves, but has confidence in him or her, and can prove their obedience, truthfulness and honesty by mother, they are pretty safe. That boy will be a joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theatre or the gambling-house. Children who have praying mothers, and mothers who have children they can trust, are blessed indeed. Boys and girls, can you "prove by mother" that you are good? Try to deserve the confidence of your parents and every one else.

CAUSES OF WAR.

A CERTAIN king sent to another king, saying, "Send me a blue pig with a black tail, or else—"

The other replied, "I have not got one, and if I had—"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done it was necessary that the insulting language that led to the trouble should be explained.

"What could you mean," asked the second king of the first, "by saying, send me a blue pig with a black tail, or else—?"

"Why," said the other, "I meant a blue pig with a black tail, or else some other colour. But what could you mean by saying, I have not got one, and if I had—?"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail.

Words of the Wise.

"RELIGION would not have enemies," says Masillon, "if it were not an enemy to their vices."

Don't be anxious until you are compelled to be. Many a man worries about a ghost that never appears to him.

We do not become righteous by doing what is righteous, but having become righteous we do what is righteous.—Luther.

No one knows anything about comfort who has not sometimes taken it upon the edge of distress.—Rev. F. T. Duryea, D.D.

The best method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

WIKK God would educate a man, He compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, thus by knowing all suffering, he may know also the eternal consolation.—Celia Burleigh.

Peace, peace, Look for its bright increase; Deepening, widening, year by year, Like a sunlit river, strong, calm, and clear; Lean on His love through this earthly vale, For His word and His work shall never fail, And He is "our peace."

—Francis W. Havergal.

In the private journal of a lady in New York, recently deceased, were found these words: "I expect to pass through this world but once. And the good thing, therefore, that I can do, or any kindness I can shew, to any fellow-creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

THERE is no argument for Christ's religion equal to a pure, noble, godly life which is born of his Spirit. Nothing so repels, disgusts and hardens the unconverted as daily contact with those who profess Christianity only to make it odious. Let us all be watchful, for it is certainly possible to live so closely to Christ that when men see us they shall see Jesus.—T. L. Cuyler, D.D.

JONATHAN EDWARDS describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrance, standing peacefully and alone in the midst of other flowers."

DR. ADAMS, in his famous address of welcome to the Evangelical Alliance, said: "It has been said, whether by poetry or science it matters not, that there is a certain point in the upper air in which all discordant sounds of the earth, the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, the moan of the beggar, meet and blend in a perfect harmony." So in their highest experience Christians become one, all-sects are united.

A FOREIGNER on one occasion, indulging in sceptical doubts of the existence of an overruling Providence, Sydney Smith, who had observed him evidently well satisfied with his repast, said: "You must admit that there is great genius and thought in that dish?" "Admirable!" he replied; "nothing can be better." "May I then ask, are you prepared to deny the existence of the cook?" asked Sydney.

A GOOD husband makes a good wife. Some men can neither do without wives nor without them; they are wretched alone, what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose, and howled when it was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a happy life between them, as the two spots mark the cluster of Eschol. They are a brace of birds of Paradise. They multiply their joys by sharing them, and lessen their troubles by dividing them; this is fine arithmetic. The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labour.—John Ploughman.

MOTHERS who are startled at the hour of midnight by that ominous hoarse cough of your little ones, what would you not give for a prompt and certain means of relief from that dread destroyer of your children, Croup? Such a means you may have for the trifling cost of 25 cents in a bottle of Dr. Williams' Yellow Oil, the great household remedy for all inflammatory and pulmonary diseases. Do not rest over night again without it.

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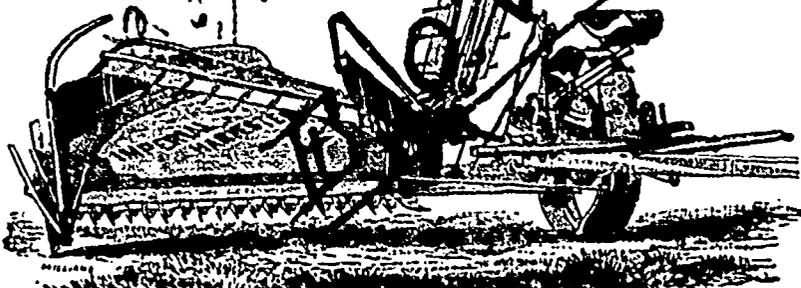
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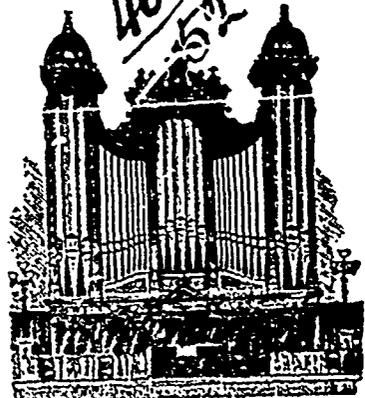
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